

THE BIBLE  
AND  
HOLY SCRIPTURES  
CONTERNEED IN  
THE OLDE AND NEW  
Testament.

TRANSLATED ACCOR-  
*ding to the Ebrue and Greke, and conferred With  
the best translations in diuers langages.*

WITH MOSTE PROFITABLE ANNOTA-  
tions vpon all the hard places, and other things of great  
importance as may appeare in the Epistle to the Reader.

FEARE YE NOT, STAND STIL, AND BEHOLDE  
*the saluacion of the Lord, which he wil shewe to you this day. Exod. 14. 13.*



*Great are the troubles of the righteous*

*but the Lord delivereth them out of all. Psal. 34. 20.*

THE LORD SHAL FIGHT FOR YOU: THEREFORE  
*holde you your peace. Exod. 14. vers. 14.*

AT GENEVA.  
PRINTED BY ROVLAND HALL,  
M. D. L X.



# THE NAMES AND ORDER OF ALL THE BO.

okes of the olde and newe Testamēt with the nombre of  
their chapters, and the leafe where thei begyn.

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# TO THE MOSTE VER- TVOVS AND NOBLE QVENE ELI-

*sabet, Quene of England, France, ad Ireland, &c. Your hum-  
ble subiects of the English Church at Geneva, wish  
grace and peace from God the Father through  
Christ Iesus our Lord.*

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**OW** hard a thing it is, and what great impedimentes let, to enterprise any worthie act, not only dailie experience sufficiently sheweth (moste noble and vertuous Quene) but also that notable prouerbe doeth cōfirme the same, which admonisheth vs, that all thigs are hard which are faire and excellēt. And what enterprise can there be of greater importance, and more acceptable vnto God, or more worthie of singuler commendation, then the building of the Lords Temple, the house of God, the Church of Christ, whereof the Sonne of God is the head and perfection?

When Zerubbabel went about to builde the material Temple, according to the commandement of the Lord, what difficulties and stayes daily arose to hinder his worthy indeuours, & booke of Ezra & Esdras playnely witnesse: how that not on ly he and the people of God were sore molested with foreyn aduersaries, (whereof some maliciously warred against them, and corrupted the Kings officers: and others craftely practised vnder pretence of religion) but also at home with domesticall enemies, as false Prophetes, craftie worldlings, faint hearted soldiers, and oppressors of their brethren, who as wel by false doctrine and lyes, as by subtil counsell, cowardies, and extortion, discouraged the heartes almoste of all: so that the Lords worke was not only interrupted and left of for a long tyme, but scarcely at the length with great labour and danger after a sort brought to passe.

Which thing when we weigh aright, and consider earnestly how much greater charge God hath laid vpon you in making you a builder of his spiritual Temple, we can not but partely feare, knowing the craft and force of Satan our ipiritual enemy, and the weakenes and vnabilitie of this our nature: and partely be feruent in our prayers toward God that he wolde bring to perfection this noble worke which he hath begon by you: and therefore we induour our selues by all meanes to ayde, & to bestowe our whole force vnder your graces standard, whome God hath made as our Zerubbabel for the erecting of this moste excellent Temple, and to plant and maynteyn his holy worde to the aduancement of his glorie, for your owne honour and saluatiō of your soule, and for the singuler comfort of this great flocke which Christ Iesus the great shepherd hath bought with his precious blood, and committed vnto your charge to be fed both in body and soule.

Considering therefore how many enemies there are, which by one meanes or other, as the aduersaries of Iudah and Benjamin went about to stay the building of that Temple, so labour to hinder the course of this building (whereof some are Papistes, who vnder pretence of fauoring Gods worde, traiterously seke to erect idolatrie and to destroy your maiestie: some are worldlings, who as Demas haue forsake Christ for the loue of this worlde: others are ambitious prelats, who as Amasiah & Diotrophes can abide none but them selues: and as Demetrius many practised sedition to maynteyne their errors) we perswaded our selues that there was no way so expedient and necessarie for the preservation of the one, and destruction of

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dragon

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1. Cor. 3. 17.

1. Tim. 3. 14.

Ephes. 3. 22.

Ebr. 3. 6.

Ezra 4.

1 Esdr. 2. 16

Ezra 4. 7

Ezra 4. 2

1. hem. 6. 10

Nehem. 6. 18

Nehem. 5. 1

1. Job. 2. 20

Ezra 3. 12

2. Cor. 2. 13

Ebr. 13. 20

1. Pet. 1. 19

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Ezra 4. 1

2. Tim. 4. 10

Amos 7. 12

3. 1. John 9

Al. 19. 24

The neces

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of religion.



Iohn 14.23

1. Iohn 4.1  
2. Ier. 23.29

Ebr. 4.12

The ground  
of true  
religion.  
All impedi-  
ments must  
be taken a-  
way.

2. King. 23.16

2. Chro. 34.5

Iosias zeale  
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Deu. 13.5

Leu. 20.6

Deu. 18.11

2. Chro. 35.22

2. Chro. 14.5

2. Chro. 14.5

Wherein  
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2. Chro. 12.8

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1. King. 3.9

2. Chro. 1.10

Exod. 31.1

1. King. 7.14

Diligence

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2. Chro. 34.21

2. Chro. 34.31

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the other, as to present vnto your Maiestie the holy Scriptures faithfully and playnely translated according to the languages wherein they were first written by the holy Ghost. For the worde of God is an euident token of Gods loue and our assurance of his defence, wherefoeuer it is obediently receyued: it is the trial of the spirits: and as the Prophet saith, It is as a fyre and hammer to breake the stonie heartes of them that resist Gods mercies offered by the preaching of the same. Yea it is sharper then any two edged sworde to examine the very thoghtes and to iudge the affections of the heart, and to discouer whatsoever lyeth hid vnder hypocrisie and wolde be secret from the face of God and his Church. So that this must be the first fundacion and groundworke, according whereunto the good stones of this building must be framed, and the euil tried out and reiected.

Now as he that goeth about to lay a fundacion surely, first taketh away suche impedimentes, as might iustely either hurt, let or disforme the worke: so is it necessarye that your graces zeale appeare herein, that neither the craftie perswasion of man, neither worldly policie, or natural feare dissuade you to roote out, cut downe and destroy these wedes and impedimentes which do not only deface your building, but vtterly indeuour, yea & threaten the ruine thereof. For when the noble Iosias entreprised the like kinde of worke, among other notable and many things he destroyed, not only with vtter confusion the idoles with their appertinances, but also burnt (in signe of detestatiō) the idolatrous priests bones vpon their altars, and put to death the false prophetes and forcerers, to performe the wordes of the Lawe of God: and therefore the Lord gaue him good successe & blessed him wonderfully, so long as he made Gods worde his line and rule to followe, and enterprised nothing before he had inquired at the mouth of the Lord.

And if these zealous begynnings seme dangerous and to brede disquietnes in your dominions, yet by the storie of King Asa it is manifest, that the quietnes and peace of kingdomes standeth in the vtter abolishing of idolatrie, and in aduancing of true religion: for in his dayes Iudah lyued in rest and quietnes for the space of fyue and thirtie yere, til at length he began to be colde in the zeale of the Lord, feared the power of man, imprisoned the Prophet of God, and oppressed the people: then the Lord sent him warres, & at length toke him away by death.

Wherefore great wisdom, not worldelie, but heauenly is here required, which your grace must earnestly craue of the Lord, as did Salomon, to whome God gaue an vnderstanding heart to iudge his people aright, and to discern betwene good and bad. For if God for the furnishing of the olde temple gaue the Spirit of wisdom & vnderstanding to them that shulde be the workemen thereof, as to Bezaleel, Aholiab, and Hiram: how much more wil he indewe your grace and other godly princes and chiefe gouernours with a principal Spirit, that you may procure and commande things necessarye for this moste holy Temple, foresee and take hede of things that might hinder it, and abolish and destroy whatsoever might impere and ouerthrowe the same?

Moreouer the maruelous diligence and zeale of Iehoshaphat, Iosiah, and Hezekiah are by the singuler prouidence of God left as an example to all godly rulers to reforme their countreys and to establish the worde of God with all speede, lest the wrath of the Lord fall vpon them for the neglecting thereof. For these excellent Kings did not onely embrace the worde promptly and ioyfully, but also procured earnestly and commanded the same to be taught, preached and maynteyned through all their countreys and dominions, bynding them and all their subiectes bothe great and smale with solemne protestations and couenantes before God to obey the worde, and to walke after the waies of the Lord. Yea and in the daies

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of Kyng|| Asait was enacted that whosoever wolde not seke the Lord God of Isra-  
el, shulde be slayne, whether he were smale or great, man or woman. And for the  
establishing hereof and performance of this solemne othe, aswel || Priests as Iudges  
were appointed and placed through all the cities of Iudah to instruct the people in  
the true knollage and feare of God, and to minister iustice according to the worde,  
knowing that, except God by his worde dyd reigne in || the heartes and soules, all  
mans diligence and indeuors were of none effect: for without this worde we can  
not discerne betwene iustice, and iniurie, protection and oppression, wisdom  
and foolishnes, knollage and ignorance, good and euil. Therefore the Lord, who is  
the chiefe gouernour of his Church, willet that nothing be attempted before we  
haue inquired thereof at his mouth. For seing he is our God, of duetie we must  
giue him this preeminence, that of our selues we entreprise nothing, but that which  
he hath appointed, who only knoweth all things, and gouerneth them as may best  
serue to his glorie and our saluation. We ought not therefore to preuent him, or do  
any thing without his worde, || but as sone as he hath reueiled his wil, immediately  
to put it in execution.

Now as concerning the maner of this building, it is not according to man, nor  
after the wisdom of the flesh, but of the Spirit, & according to the worde of God,  
whose || wais are diuers from mans wais. For if it was not lawfull for Moses to build  
the material Tabernacle after any other sorte then God had shewed him by a  
|| patern, nether to prescribe any other || ceremonies & lawes then suche as the Lord  
had expressely commaded: how can it be lawfull to procede in this spiritual building  
any other wais, then Iesus Christ the Sonne of God, who is bothe the fundacion,  
head and chief corner stone thereof, hath commanded by his worde? And for as-  
much as he hath established and left an order in his Church for the building vp of  
his body, || appointing some to be Apostles, some Prophetes, others Euangelistes,  
some pastors, and teachers, he signifieth that euery one according as he is placed in  
this body which is the Church, ought to inquire of his ministres concerning the wil  
of the Lord, which is reueiled in his worde. For thei are, saith || Jeremiah, as the  
mouth of the Lord: yea he || promisseth to be with their mouth, & that their || lippes  
shal kepe knollage, & that the trueth & the law shal be in their mouth. For it is their  
office chieflly to vnderstand the Scriptures & teache them. For this cause the people  
of Israel in matters of difficultie vsed to || aske the Lord ether by the || Prophets, or by  
the meanes of the hie || Priest, who bare Vrim & Thummim, which were tokens of  
light & knollage, of holines & perfectio which shulde be in the hie Priest. Therefore  
when Iehoshaphat toke this order in the Church of Israel, he appointed Amariah  
to be the chief concerning the worde of God, because he was moste expert in the  
law of the Lord, and colde gyue counsell and gouerne according vnto the same. Els  
there is no degre or office which may haue that autoritie and priuiledge to decise  
concerning Gods worde, except withall he hath the Spirit of God, and sufficient  
knollage and iudgement to define according thereunto. And as euery one is in-  
dued of God with greater giftes, so ought he to be herein chieflly heard, or at least  
that without the expresse worde none be heard: for he that hathe not the worde,  
|| speaketh not by the mouthe of the Lord. Agayne, what danger it is to do any  
thing, seme it neuer so godly or necessarie, without consulting with Gods mouth,  
the examples of the Israelites, || deceiued hereby through the Gibeonites: and of  
|| Saul, whose intention semed good and necessarie: and of || Iosiah also, who for  
great considerations was moued for the defence of true religion & his people, to  
fight against Pharaoh Necho King of Egypt, may sufficiently admonish vs.

Last of all ( moste gracious Quene ) for the aduancement of this building

iii.

2. Chron. 15. 13  
An act a-  
gainst the  
that obeyed  
not Gods  
worde.

2. Chron. 17. 7.  
Ez. 19. 5  
What poli-  
cie must be  
vsed for  
the plating  
of religio.

Deut. 6. 6. &  
11. 18

Gods wor-  
de must go  
before, or  
els we build  
de in vaine.  
We must  
first consult  
with God.

1sa. 30. 2

The man-  
ner of build-  
ing is as  
God hathe  
prescribed  
by his wor-  
de.

1sa. 55. 8

Exod. 25. 4

act. 7. 44

chr. 8. 5

Deut. 5. 32

Ephes. 4. 11

Of whome  
we must in-  
quire con-  
cerning the  
wil of the  
Lord and  
knollage of  
his worde.

Ier. 15. 19

Exod. 4. 12

Mal. 2. 7.

Iudg. 1. 1 &  
20. 1

1. Sam. 10. 22

1. Sam. 9. 9

2. King. 22. 13

Exod. 28. 30

What is re-  
quisite in  
them that  
must giue  
counsell by  
Gods wor-  
de.

Ier. 23. 16

Ios. 9. 14

1. Sam. 13. 11

2. Chron. 35. 20

The setting  
vp of the  
building.



T O C

ing

Ephes. 4. 27

and rearing vp of the worke, two things are necessarie, First, that we haue a yuely & stedfast faith in Christ Iesus, who must dwell in our heartes, as the only meanes and assurance of our saluation; for he is the ladder that reacheth from the earth to heauen: he listeth vp his Church and setteth it in the heavenly places: he maketh vs yuely stones and buildeth vs vpon him selfe: he ioyneth vs to him selfe as the members and body to the head: yea he maketh him selfe and his Church one Christ. The next is, that our faith bring forth the good fruites, so that our godly conuersation may serue vs as a witness to confirme our election, and be an example to all others to walke as apperteyneth to the vocation whereunto they are called: lest the worde of God be euil spoken of, and this building be stayed to growe vp to a iust height, which can not be without the great prouocation of Gods iuste vengeance and discouraging of many thousandes through all the worlde, if they shulde see that our life were not holy and agreeable to our profession. For the eyes of all that feare God in all places beholde your countreyes as an example to all that beleue, and the prayers of all the godly at all tymes are directed to God for the preseruatiō of your maiestie. For considering Gods wonderful mercies toward you at all seasons, who hath pulled you out of the mouth of the lyons, and how that from your youth you haue bene brought vp in the holy Scriptures, the hope of all men is so increased, that they can not but looke that God shulde bring to passe some wonderful worke by your grace to the vniuersal comfort of his Church. Therefore euen about strength you must shewe your selfe strong and bolde in Gods matters: and though Satan lay all his power and craft together to hurt and hinder the Lorders building: yet be you assured that God wil fight from heauen against this great dragon, the ancient serpent, which is called the deuil and Satan, till he haue accomplished the whole worke and made his Church glorious to him selfe, without spot or wrinkle. For albeit all other kingdomes and monarchies, as the Babylonians, Persians, Grecians & Romains haue fallen & taken end: yet the Church of Christ euen vnder the Crosse hath from the beginning of the worlde bene victorious, and shalbe euerlastingly. Truth it is, that sometime it semeth to be shadowed with a cloude, or driven with a stormie persecution, yet suddenly the beames of Christ the sunne of iustice shine and bring it to light and libertie. If for a tyme it lie couered with ashes, yet it is quickly kindled agayne by the wynde of Gods Spirit: though it seme drowned in the sea, or parched and pynd in the wilderness, yet God giueth euer good successe. For he punisheth the enemies, and deliuereth his, nourisheth them and stil preserueth them vnder his wyngs. This Lord of lorders & King of kings who hath euer defended his, strengtheth, comfort and preserue your maiestie, that you may be able to builde vp the ruines of Gods house to his glorie, the discharge of your conscience, and to the comfort of all them that loue the conning of Christ Iesus our Lord.

From Geneua. 10. April. 1560.

**B**EING thus brought to Antichrist, I  
ter so cruel manner as were the Israel  
agayne to grace, I am inuent therefore  
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of God, wherei prouidence and  
confidence proceed knollage which  
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gland, Scotland, Ireland, &c. Grace, mercie and  
peace, through Christ Iesus.



Esides the manifolde and continual benefites which almightie God bestoweth vpon vs, bothe corporal and spiritual, we are especially bounde (deare brethren) to giue him thanks without ceasing for his great grace and vnspcakable mercies, in that it hath pleased him to call vs vnto this meruelous light of his Gospel, & mercifully to regarde vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darknes, from the liuing God to dumme and dead idoles, & that after so cruel murder of Gods Saintes, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednes, but receyued againe to grace with moſte euident signes and tokens of Gods especial loue and fauour. To the intent therefore that we may not be vnmyndeful of these great mercies, but ſeke by all meanes (according to our dutie) to be thankful for the same, it becometh vs ſo to walke in his feare and loue, that all the daies of our life we may procure the glorie of his holy name. Now forasmuche as this thing chiefly is attayned by the knollage and practising of the worde of God (which is the light to our paths, the keye of the kingdome of heauen, our comfort in affliction, our ſhield and sworde against Satan, the schoole of all wildome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the only foode and nourishment of our soules) we thought that we wolde bestowe our labours & studie in nothing which wolde be more acceptable to God and comfortable to his Church then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue endeouored to atchieue, yet considering the infancie of those tymes and imperfect knollage of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to be perfected and reformed. Not that we vendicak any thing to our selues about the least of our brethren (for God knoweth with what feare and trembling we haue bene now, for the space of two yerres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlynes we reuerence, exhorted, and also encouraged by the ready willes of suche, whose heartes God likewise touched, not to spare any charges for the furtherance of suche a benefite and fauour of God toward his Church (though the tyme then was moſte dangerous and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and seing the great oportunitie and occasions, which God presented vnto vs in this Church, by reason of so many godly and learned men: and suche diuerſities of translations in diuers tongues, we vndertoke this great and wonderful worke (with all reuerence, as in the presence of God, as intreating the worde of God, whereunto we thinke our selues vnſufficient) which now God according to his diuine providence and mercie hath directed to a moſte prosperous end. And this we may with good conscience profeſſe, that we haue in euery point and worde, according to the measure of that knollage which it pleased al mightie God to giue vs, faithfully rendred the text, and in all hard places moſte ſincerely expounded the same. For God is our witnes that we haue by all meanes endeouored to ſet forth the puritie of the worde and right ſenſe of the holy Goſt for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the ſenſe, and laboured alwaies to reſtore it to all integrity: ſo haue we moſte reuerently kept the proprietie of the wordes, considering that the Apostles who ſpake and wrote to the Gentiles in the Greke tongue, rather conſtrayned them to the liuely phraſe of the Ebrewe, then entrepriſed farre by mollifying their langage to ſpeake as the Gentils did. And for this and other cauſes we haue in many places reſerued the Ebrewe phraſes, notwithstanding that thei may ſeme ſomewhat hard in their eares that are not wel practiſed and alſo delite in the ſweete ſounding phraſes of the holy Scriptures. Yet leſt either the ſimple ſhulde be diſcouraged, or the malicious haue any occaſion of iuſt cauillation, ſeing ſome translations read after one ſort, and ſome after another, whereas all may ſerue to good purpoſe and edification, we haue in the margin noted that diuerſitie of ſpeache or reading which may alſo ſeme agreeable to the mynde of the holy Goſt and propre for our langage with this marke.

A gayne where as the Ebrewe ſpeache ſemed hardly to agree with ours, we haue noted it in the margin after this ſort, vſing that which was more intelligible. And albeit that many of the Ebrewe names be altered from the olde text, and reſtored to the true writing and firſt original, whereof thei haue their ſignification, yet in the vſual names litle is changed for feare of troubling the ſimple readers. Moreouer whereas the neceſſitie of the ſentence required any thing to be added (for ſuche is the grace and proprietie of the Ebrewe and Greke tongues, that it



# TO THE READER.

can not but ether by circumlocution, or by adding the verbe or some worde be vnderstand of them that are not wel practised therein) we haue put it in the text with another kynde of letter that it may easely be discerned from the common letter. As touching the diuision of the verses we haue followed the Ebrewe examples, which haue so euen from the begynning distinct them. Which thing as it is moste profitable for memorie: so doeth it agre with the best translations, & is moste easie to finde out both by the best Concordances, and also by the cotations which we haue diligently herein perused and set forth by this starre \*. Besides this the principal matters are noted and distincted by this marke ¶. Yea and the argumentes bothe for the booke and for the chapters with the nombre of the verse are added, that by all meanes the reader might be holpen. For the which cause also we haue set ouer the head of euery page some notable worde or sentence which may greatly further aswel for memorie, as for the chief point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sectes and heresies growe daile for lacke of the true knollage thereof, and how many are discouraged (as thei pretend) because thei can not attaine to the true and simple meaning of the same, we haue also indeuored bothe by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather brief annotations vpon all the hard places, aswel for the vnderstanding of suche wordes as are obscure, and for the declaratio of the text, as for the application of the same as may moste apperteyne to Gods glorie and the edification of his Church. Forhermore whereas certeyne places in the bookes of Moses, of the Kings and Ezekiel semed so darke that by no description thei colde be made easie to the simple reader, we haue so set them forth with figures and notes for the full declaration thereof, that thei which can not by iudgement, being holpen by the annotations noted by the letters a b c. &c. attcyn thereunto, yet by the perspective, and as it were by the eye may sufficiently knowe the true meaning of all suche places. Whereunto also we haue added certeyne mapes of Cosmographie which necessarily serue for the perfect vnderstanding and memorie of diuers places and countreys, partely described, and partely by occasion touched, bothe in the olde and newe Testament. Finally that nothing might lacke which might be bought by labors, for the increase of knowledge and furtherance of Gods glorie, we haue adioyned two moste profitable tables, the one seruing for the interpretation of the Ebrewe names: and the other conteyning all the chefe and principal matters of the whole Bible: so that nothing (as we trust) that any colde iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseeche you, that this riche perle and inestimable treasure may not be offered in vayne, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whome it hath pleased him to raise vp for this purpose, so you wolde willingly receyue the worde of God, earnestly studie it and in all your life practise it, that you may now appeare in dede to be the people of God, not walking any more according to this worlde, but in the frutes of the Spirit, that God in vs may be fully glorified through Christ Iesus our Lord, who lyueth and reigneth for euer. Amen.

20. April. 1560.

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# THE FIRST BOKE OF Moses, called \* Genesis.

## THE ARGUMENT.

**M**OSE S in effect declareth the things, which are here chiefly to be considered: First, that the worlde & all things therein were created by God, & that man being placed in this great tabernacle of the worlde to beholde Gods wonderful workes, & to praise his Name for the infinite graces, where-with he had endued himself willingly from God through disobedience: who yet for his owne mercies sake restored him to life, & confirmed him in the same by his promises of Christ to come, by whom he should overcome Satan, death and hel. Secondly, that the wicked, & unmindeful of Gods most excellent benefites, remained still in their wickednes, & so falling most horribly from sinne to sinne, provoked God (who by his preachers called them continually to repentance) at length to destroye the whole worlde. Thirdly, he assureth vs by the examples of Abraham, Isaac, & Iacob & the rest of the Patriarkes, that his mercies neuer faile them, whome he chuseth to be his Church, and to profess his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, & deliuereth them. And because the beginning, increase, preservation and success thereof might be onely attributed to God, Moses sheweth by the examples of Cain, Ishmael, & Iacob and others, which were no lesse in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the worlde: and also by the fewenes of them, which haue at all times worshiped him purely according to his worde, that it standeth not in the multitude, but in the poore and despised, in the smale flocke and little number, that man in his wisdom might be confounded, & the Name of God euer more praised.

## CHAP. I.

1 God created the heauen & the earth, 2 The light & the darkenes, 3 The firmament, 4 He separateth the water from the earth, 5 He createth the sunne, the moone, & the starres, 6 He createth the fish, birdes, beastes, 7 He createth man and giueth him rule ouer all creatures, 8 And provideth nouriture for man and beast.

**I**N THE beginning  
\* God created <sup>a</sup> heauen  
and the earth.  
And the earth was <sup>b</sup>  
without forme & voyde,  
and darkenes was  
vpon the depe, & the  
Spirit of God <sup>d</sup> moued

vpon the waters.

3 Then God said, \* Let there be light: and there was light.

4 And God sawe <sup>f</sup> light that it was good, and God separated the light from the darkenes.

5 And God called the light, Day, and the darkenes, he called Night. <sup>g</sup> So the euenig and the morning were the first day.

6 \* Againe God said, \* Let there be <sup>a</sup> a firmament in the middes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, & parted the waters, which were <sup>f</sup> vnder the firmament, from the waters which were <sup>a</sup> about the firmament, and it was so.

8 And God called the firmament, <sup>a</sup> Heauen. <sup>g</sup> So the euenig and the morning were the seconde day.

9 \* God said againe, \* Let the waters vnder the heauē be gathered into one place, & let the drye land appeare, and it was so.

10 And God called the drye land, Earth, & he called <sup>f</sup> gathering together of the waters, Seas: & God sawe that it was good.

11 Then God said, <sup>b</sup> Let the earth budde

forthe the budde of the herbe, that sedeth sede, the fructeful tre, & beareth frute according to his kinde, which maie haue his sede in it self vpon the earth. & it was so.

12 And the earth brought forth the budde of the herbe, that sedeth sede according to his kinde, also the tre that yeldeth frute, & hath his sede in it self according to his kinde: & God <sup>i</sup> sawe that it was good.

13 <sup>j</sup> So the euenig and the morning were the third daie.

14 \* And God said, \* Let there be <sup>k</sup> lightes in the firmament of the heauen, to <sup>l</sup> separate the daie from the night, & let them be for <sup>m</sup> signes, and for seasons, and for daies and yerres.

15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God then made two <sup>n</sup> great lightes: the greater light <sup>o</sup> to rule the daie, & the lesse light to rule <sup>p</sup> night: he made also <sup>q</sup> starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to <sup>r</sup> rule in the daie, & in the night, and to separate the light from the darkenes: and God sawe that it was good.

19 <sup>s</sup> So the euenig and the morning were the fourth daie.

20 Afterwarde God said, Let the waters bring forth the in abundance <sup>t</sup> euerie <sup>v</sup> creeping thing that hath <sup>w</sup> life: & let the foule flie vpon the earth in the <sup>x</sup> open firmament of the heauen.

21 Then God created the great whales, & euerie thing liuing & moving, & the <sup>y</sup> waters brought forth in abundance, according to their kinde: & euerie feathered foule according to his kinde: & God sawe that it

was good.

2.1.

\* This worde  
signifieth the  
beginning and  
generation of  
the creatures.

i This Genes-  
is to be re-  
peated, to signi-  
fic <sup>g</sup> God made  
all his crea-  
tures to serue  
to his glorie,  
& to the profit  
of man: but  
for sinne they  
were acurid,  
yet to <sup>j</sup> clea-  
se by Christ they  
are restored &  
sentiero their  
well.

They day.  
Deut. 1. 5.  
1. Which is <sup>k</sup>  
artificiall day,  
by <sup>l</sup> lightes  
he meaneth <sup>m</sup>  
sinne, the mo-  
one and the  
starres.

n Of things  
appereing  
to natural and  
political or-  
dres and sea-  
sons.

o To win, the  
sinne and the  
moone: & here  
he speaketh as  
man iudgeth  
by his eyes: for  
is the moone  
is the moue  
the planete Satur-  
nus.

p To giue ie  
sufficient light  
as instruments  
appointed for  
sime, to ser-  
ue to mans vie.

q The 4. day.  
p As fish and  
wormes which  
slide, swimme  
or creepe.  
r Eke the rule  
of life.

s Eke the rule  
of the firmament.  
t The fish &  
foules had  
bothe one be-  
ginning, whe-  
re we see that  
nature giueth  
place to Gods  
will, for as mu-  
che as the one  
forte is made  
to flie aboute  
in the ayre, &  
the other to  
swimme be-  
neath in the  
water.

worde be vnderstand  
another kynde of letter  
diuision of the verses  
beginning distinct them  
the best translations, &  
the corations which we  
are the principal matters  
of the booke and  
eases the reader might  
every page some no-  
rie, as for the chief  
and the holy Scriptures,  
knowledge thereof, and  
to the true and simple  
of the best commen-  
gather brief annota-  
es are obscure, and  
ste apperteine to Gods  
e places in the booke  
on they colde be made  
for the full declaration  
tions noted by the let-  
eye may sufficient-  
ded cerceyne mapped  
and memorie of diuers  
bothe in the olde and  
by labors, for the in-  
most profitable tar-  
er conteyning all the  
that any colde iuste-  
hope and saluation  
or be offered in vay-  
me, the comfort of  
aife vp for this pur-  
and in all your life  
aking any more ac-  
be fully glorified  
From Geneva,

a First of all,  
b before that  
any creature  
was, God made  
heauen and  
earth of no-  
thing.  
c Psal. 136. 5.  
136. 5 ecclis.  
19. 1. act. 1. 4. 13  
d 17. 24.  
e As a rude  
lump & with-  
out any crea-  
ture in it for  
the waters co-  
uered all.  
f Darkenes  
conceied <sup>g</sup> de-  
pe waters: for  
as yet <sup>h</sup> light  
was not crea-  
ted.  
g He mainte-  
ned this cosue  
heaps by his  
secret power.  
h Ebr. 11. 3.  
i The light  
was made be-  
fore ether sun-  
ne or moone  
was created:  
therefore we  
must not attri-  
bute that to <sup>j</sup>  
creatures that  
are Gods in-  
struments, &  
onely appertei-  
neth to God.  
j The 1. day.  
k Psal. 133. 6. &  
136. 5. ecclis. 10.  
l 12. & 13. 15.  
m Or, breathing  
euery. & 4. 9.  
n As the sea &  
rivers, from  
those waters  
that are in the  
clouds, which  
are vpholden  
by Gods pow-  
er, lest they  
should ouer-  
whelme the  
worlde.  
o Psal. 148. 4.  
p This is, the  
region of the  
ayre, and all <sup>q</sup>  
is about vs.  
q The 2. day.  
r Psal. 33. 7.  
s 29. 12.  
t So that we  
see it is the  
onely power of  
Gods worde  
that maketh <sup>u</sup>  
earth fructeful,  
which els na-  
turally is bar-  
ren.

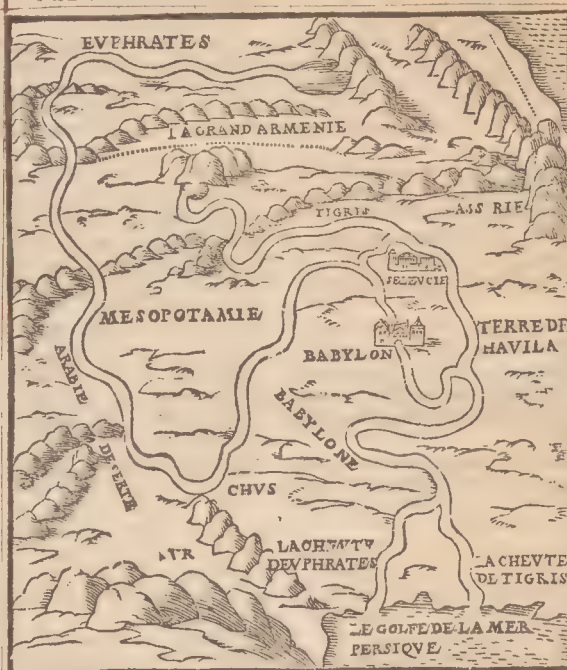






¶ For before  
time ended,  
all things we  
re honest and  
comely.

THE SITUACION OF THE GARDEN OF EDEN.



La cheute  
d'Euphrates.  
Or, the fall  
of Euphrates  
La cheute de  
Tygris.  
Or, the fall o  
Tygris  
Le golfe de la  
mer Persique  
Or, the golfe  
of the Persian  
sea.

Because mention is made in the tenth verse of this seconde chapter of the river that watered the garden, we must note that Euphrates and Tigris called in Hebrew, Terach and Hiddekel, were called by one river where they joyned together, as they had four hundred it is said at their springs, & run where they fell into the Persian sea. In this country and moste plentiful land Adam dwelt, and this was called Paradise: that is, a garden of pleasure, because of the fruitfulness and abundance thereof. And whereas it is said that Tishon copasseth the land of Haulah, it is meant of Tigris, which in some countries, as it passed by divers places, was called by sundry names as some time Diglat, in other places Tajitjy, & of some Thafin or Passon. Likewise Euphrates towards the country of Isph or Ethiopia, or Arabia was called Gion. So that Tigris and Euphrates (which were but two rivers and some time when they joyned together, were called after one name) were according to divers places called by these four names, so that they might seeme to haue bene four diuers rivers.

## CHAP. III.

2 The womā seduced by the serpē, & Entiseth her hauſ-  
bād to ſime. 14 They thre are puniſhed. 15 Chriſt  
is promiſed. 19 Man is duſt. 22 Man is caſt out  
of pariſe.

Wido. 2,2

a As Satan cā  
change him  
selfe into an  
Angel of light,  
so did he ab-  
use the wido-

me of the ser-  
pent to decea-  
ue man.  
b God suffer-  
ed Satan to  
make the ser-  
pent his instru-  
ment: and to  
speake in him.  
c In douting  
of Gods thre-  
atning. she yel-

**N**ow the serpent was more a subtil  
then anie beast of the field, which y<sup>e</sup>  
Lord God had made: and he <sup>b</sup> said to the  
woman, Ye haue the God in dede said, Ye  
shal not eat of euerie tre of the garden.  
And the woman said vnto the serpent, We  
eat of the frute of the trees of the garden,  
But of the frute of the tre, which is in the  
middles of the garden, God haue said, Ye  
shal not eat of it: neither shal ye touche it,  
c lest ye dye.

4 Then\*the serpent said to the woman, Ye  
shal not <sup>d</sup> dye at all,

5 But God doeth knowe, that when ye sha  
eat thereof, your eyes shalbe opened, & ye  
shalbe as gods. & knowing good and euil

6 So the woman (seeing that the tree was  
good for meat, and that it was pleasant to  
the eyes, & a tree to be desired to get know-  
ledge) took of the frute thereof, and did  
eat, and gaue also to her husband with  
her, and he <sup>e</sup> did eat.

7 Then the eyes of them bothe were opened, & they knewe that they were naked and they sewed figtre leaues together, and made them selues breeches.

¶ Afterwarde they heard the voyce o

2. Cor. 12. 9.  
 a this is Sa-  
 tans chiefest  
 subtiltie, to  
 cause vs not to  
 feare Gods  
 threatnings.  
 c Although he  
 shalde say,  
 God dooth not  
 forbid you to  
 ear of the frui-  
 te, saue that he  
 knoweth that  
 if you shulde  
 ear thereof,  
 you shulde be  
 like to him.  
 Eccles. 10. 1.

1. Tim. 2: 14.  
1 Not so much to please his wife, as moved by ambition at her persuasion.  
g They began to fele their miserie, but they sought not to God for remedie.  
22 Ebr. things so girde about this to hide their privities.

23 Then



On wine.  
The sinful  
poeticee leech  
Gods presen-  
ce.  
His hypocri-  
tic apparer  
in that he hid  
cause of his  
nakednes, &  
was the trans-  
gression of  
Gods comma-  
ndement.  
His wicked-  
nes & lacke of  
true repentance  
apparer in  
this y he bur-  
deneth God w<sup>th</sup>  
his faure, be-  
cause he had  
guilt his wife.  
I in stead of  
confessing her  
sinne, he in-  
creaseth by  
accusing the  
serpent.  
He asked y  
reason of Adá  
and his wife,  
because he  
wolde bring  
them to repen-  
tance, but he  
asketh not the  
serpent, because  
he wolde the-  
w him no  
mercie.  
As a vile &  
contemptible  
beast, li. 6. 25.  
He chiefly  
meaneth Sara,  
by whose moti-  
on & traie y  
serpent decei-  
ved y woman.  
That is, the  
power of sinne  
and death.  
Satan shal  
singe Christ &  
his members,  
but not ouer-  
come them.  
The Lord  
comforeth A-  
dam by the  
promises of the  
blessed fede, &  
also punisheth  
y body for the  
sinne, which y  
soule shulde  
haue bene pu-  
nished for, y  
the spirit ha-  
ving concei-  
ued hope of  
forgiuenes,  
might liue by  
faith.  
1. Cor. 14. 34.  
The trans-  
gression of Gods  
commandment  
was the cause  
y bothe man-  
kinde and all  
other creatu-  
res were sub-  
iect to the  
curse.  
These are  
not y natural  
fruits of the  
earth, but pro-  
cede of y cor-  
ruption of  
sinne.  
Or gaue the  
knowledge to  
make the fel-  
lites coact.  
By this de-  
ceitfull ad-  
vised of life, left  
also the signe there-  
of.

the Lord God walking in the garden in the coole of the day, and the man and his wife hid them selues from the presence of the Lord God among the trees of the garden.  
But the Lord God called to the man, and said vnto him, Where art thou?  
Who said, I heard thy voyce in the garden, and was affraid: because I was naked, therefore I hid my self.  
And he said, Who tolde thee, that thou wast naked? Hast thou eaten of the tre, whereof I commanded thee that thou shouldest not eat in no case?  
Then the man said, The woman which thou gauest to be with me, she gaue me of the tre, and I did eat.  
And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguyled me, and I did eat.  
Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all catel, and above euerie beast of the field: vpon thy belly shalt thou go, and dust shalt thou eat all the dayes of thy life.  
I wil also put enimitie betwene thee and the womā, & betwene thy sede & her sede. He shal breake thine head, & thou shalt bruise his heele.  
Vnto the woman he said, I wil greatly increase thy sorowes, & thy conceptionis. In sorowe shalt thou bring forth the childre, and thy desire shal be subiect to thine husband, and he shal rule ouer thee.  
Also to Adám he said, Because thou hast obeyed the voyce of thy wife, and hast eaten of the tre, whereof I commanded thee, saying, Thou shalt not eat of it: cursed is the earth for thy sake: in sorowe shalt thou eat of it all the dayes of thy life.  
Thornes also, and thistles shal it bring forth to thee, and thou shalt eat the herbe of the field.  
In the sweat of thy face shalt thou eat bread, til thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.  
(And the man called his wiues name Heuá, because she was the mother of all liuing)  
Vnto Adám also and to his wife did the Lord God make coates of skinnes, and clothed them.  
And the Lord God said, Beholde, the man is become as one of vs, to knowe good and euil. And now lest he put forth his hand, and take also of the tre of life and eat and liue for euer,  
Therefore y Lord God sent him forth from the garden of Eden, to til the earth, whence he was taken.

Thus he cast out man, and at the Eastside of the garden of Eden he set the Cherubims, and the blade of a sword shakyn, to kepe the waye of the tre of life.  
CHAP. III.  
The generation of mankinde. & Káin killeth Hábel.  
Lámecch a tyrant encourageth his fearful wiue.  
True religion is restored.  
Afterwarde the man knewe Heuá his wife, which cōceiued & bare Káin, & said, I haue obtayned a man by y Lord.  
And againe he broght forth his brother Hábel, and Hábel was a keeper of shepe, & Káin was a tiller of the grounde.  
And in processe of time it came to passe, that Káin broght an oblation vnto the Lord of the frute of the grounde.  
And Hábel also him selfe broght of the first frutes of his shepe, and of the fat of them, and the Lord had respect vnto Hábel, and to his offering.  
But vnto Káin and to his offering he had no regarde: wherefore Káin was exceeding wroth, & his countenance fel downe.  
Then the Lord said vnto Káin, Why art thou wroth? and why is thy countenance cast downe?  
If thou do wel, shalt thou not be accepted? and if thou do it not wel, sinne lieth at the dore: also vnto thee his desire shal be subiect, and thou shalt rule ouer him.  
Then Káin spake to Hábel his brother. And when they were in the field, Káin rose vp against Hábel his brother, and slew him.  
Then the Lord said vnto Káin, Where is Hábel thy brother? Who answered, I can not tel. Am I my brothers keeper?  
Again he said, What hast thou done? the voyce of thy brothers blood cryeth vnto me from the grounde.  
Now therefore thou art cursed fro the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.  
When thou shalt til the grounde, it shal not henceforth yelde vnto thee her strength: a vagabonde and a renegade shalt thou be in the earth.  
Then Káin said to the Lord, My punishment is greater, then I can beare.  
Beholde, thou hast cast me out this day from the earth, and from thy face shal I be hid, and shalbe a vagabonde and a renegade in the earth, & who soeuer findeth me, shal slaye me.  
Then the Lord said vnto him, Douteles who soeuer slayeth Káin, he shalbe punished seven folde. And y Lord set a marke vpon Káin, lest anie man finding him shulde kill him.  
Then Káin went out from the presence of the Lord and dwelt in the land of Nod towards the Eastside of Eden.

Man's nature, the state of marriage, & Gods blessing were utterly abolished through sinne, but the quality or condition thereof was changed.  
That is, according to the Lords promise, as chap. 3. 15. some read, To the Lord, as reioicing for y sonne, w<sup>th</sup> the husband, who me the wolde offer to y Lord as the first frutes of her birth.  
This declarer that the fathers instruction in y knowledge of God, and also how God gaue the sacrifices to signifye their filiall affection, they were de-stitute of the sacrament of the tre of life.  
Ebr. 11. 4.  
Because he was an hypocrite and offered only for an outward shew without sinceritie of heart.  
Bothe thou and thy sacrifice shalbe acceptable to me.  
Since shal still torment thy conscience.  
The dignitie of y first borne is giuen to Káin ouer Hábel.  
Wisd. 10. 3.  
mat. 23. 35.  
1. Ioh. 3. 12.  
Iud. 11.  
This is the nature of the reprobate, who thei are reprobate, & thei are hypocrite, & to neglect God and despise him.  
God reuengeth y wrongs of his Saintes, though none can plain: for the iniquitie itselfe cryeth for reuengance.  
The earth shalbe a witness against them, which mercifully receiued that blood, which they cruelly shed.  
I Thou shalt neuer haue rest: for thine heart shalbe in continual faine & care.  
He burdeneth God as a cruel iudge, because he did punish him so sharply.  
Or, my stone is greater then can be slayne.  
A visible signe of Gods iudgement that others shulde feare.

Thinking thereby to be sure & to haue selfe occasion to feare Gods iudgements against him.  
The lawfull institution of marriage, w<sup>th</sup> y two shulde be one flesh, which corrupt in y house of Káin by Hábel.  
Or, first inuiter.  
Or, first and ripe.  
His wiues seeing that all men had him for his cruelty, were affraid: therefore he braggeth y there is none so iusty that were able to resist, although he were already wounded.  
He mocked at Gods iudgement in Káin, leifing as though God wolde suffice none to punish him, & yet giue him licence to murder others.  
In these dayes God began to moue y hearts of the godlie to reho-ly religion, w<sup>th</sup> alonge time by y wicked had bene suppressed.  
Or, rethorsal of the first.  
A Read Chap. 2. 16.  
By giuing them bothe one name, he uttereth the inseparable cō-union of mā and wife.  
A wel concerning his creation, as his corruption.  
Cor. 1. 11.  
The growth Adams generation by the, which came of y Church, and also what care God had ouer the same from the beginning, in that he continued euer his grace, and did it by a continual incessation.



the East-  
the Che-  
shaken,

meth Habel  
ful wises.

scuáh his  
re Káin,  
Lord,  
brother  
shepe,&

to paf-  
vato  
nde.  
ut of the  
fat of  
to Háb-

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17 Káin also knewe his wife, which concei-  
ued and bare Henóch: and he built a ci-  
tie and called the name of the citie by the  
name of his sonne, Henóch.

And to Henóch was borne Irád, and Ir-  
rád begate Methuáel, and Methuáel be-  
gate Methushael, and Methushael be-  
gate Lámec.

¶ And Lámec toke to him a two wi-  
ues: the name of the one was Adáh, and the  
name of the other Zilláh.

And Adáh bare Iabál, who was the fa-  
ther of such as dwell in the tentes, and of  
such as haue cattel.

And his brothers name was Tubál, who  
was the father of all that playe on the har-  
pe and organs.

And Zilláh also bare Tubal-káin, who  
wrought cunningly euerie crafte of bras-  
se and of yron: and the sister of Tubal-káin  
was Naamáh.

¶ Then Lámec said vnto his wiues Adáh  
and Zilláh, Heare my voyce, ye wiues of  
Lámec: hearken vnto my speche: for I  
wolde slaye a man in my wóude, & a yong-  
man in mine hurt.

¶ If Káin shal be auenged seuen folde,  
truelly Lámec, seuentie times seuen  
folde.

¶ And Adám knewe his wife againe, and  
she bare a sonne, and she called his name  
Sheth: for God, said she, hath appointed  
me another sēde for Hábēl, because Káin  
slew him.

And to the same Sheth also there was  
borne a sonne, and he called his name E-  
nósh. Then began men to call vpon the  
Name of the Lord.

CHAP. V.

The genealogie, Age and death of Adám, & his  
succession vnto Noah and his children.

¶ This is the booke of the generacions of  
Adám. In the day that God created  
Adám, in the likenes of God made he  
him,

Male and female created he thē, & blef-  
sed them, and called their name Adám  
in the day that they were created.

¶ Now Adám liued an hūdreth and thir-  
tie yeres and begate a childe in his owne  
likenes after his image, and called his  
name Sheth.

¶ And the dayes of Adám, after he had be-  
gotten Sheth, were eight hundred yeres,  
and he begate sonnes and daughters.

So all the dayes that Adám liued, were  
nine hundred and thirtie yeres: and he  
died.

¶ And Sheth liued an hundred, and fye  
yeres, and begate Enósh.

¶ And Sheth liued, after he begate Enósh,  
eight hundred and seuen yeres, and be-  
gate sonnes and daughters.

8 So all the dayes of Sheth were nine hū-  
dred and twelue yeres: & he dyed.

¶ Also Enósh liued ninety yeres & begate  
Kenán.

¶ And Enósh liued, after he begate Kenán,  
eight hundred and fiftene yeres, and be-  
gate sonnes and daughters.

¶ So all the daies of Enósh were nine hun-  
dred and fye yeres: and he dyed.

¶ Likewise Kenán liued seuentie yeres,  
and begate Mahalaleél.

¶ And Kenán liued, after he begate Maha-  
laleél, eight hundred and forty yeres, &  
begate sonnes and daughters.

¶ So all the dayes of Kenán were nine hū-  
dred and ten yeres: and he dyed.

¶ Mahalaleél also liued sixty & fye ye-  
res and begate Iéred.

¶ Also Mahalaleél liued, after he begate  
Iéred, eight hundred and thirty yeres, &  
begate sonnes and daughters.

¶ So all the dayes of Mahalaleél were  
eight hundred ninety and fye yeres: and  
he dyed.

¶ And Iéred liued an hundred sixty and  
two yeres, and begate Henóch.

¶ Then Iéred liued, after he begate He-  
nóch, eight hundred yeres, and begate  
sonnes and daughters.

¶ So all the dayes of Iéred were nine  
hundred sixty and two yeres: & he dyed.

¶ Also Henóch liued sixty and fye ye-  
res, and begate Methushélah.

¶ And Henóch walked with God, after  
he begate Methushélah, thre hundred ye-  
res, and begate sonnes and daughters.

¶ So all the daies of Henóch were thre hū-  
dred sixty and fye yeres.

¶ And Henóch walked with God, and he  
was no more sene: for God toke him a-  
way.

¶ Methushélah also liued an hundred  
eighty and seuen yeres, and begate Lá-  
mēch.

¶ And Methushélah liued, after he begate  
Lámēch, seuen hundred eighty and two  
yeres, and begate sonnes and daughters.

¶ So all the dayes of Methushélah were  
nine hundred sixty and nine yeres: and  
he dyed.

¶ Then Lámēch liued an hūdreth eigh-  
ty and two yeres, and begate a sonne,

¶ And called his name Nóbah, saying,  
This same shal comforte vs concerning  
our worke and sorowe of our hands, as  
touching the earth, which the Lord hath  
cursed.

¶ And Lámēch liued, after he begate Nób-  
ah, fye hundred ninety and fye yeres,  
and begate sonnes and daughters.

¶ So all the dayes of Lámēch were seue-  
n hundred seuentie and seuen yeres: and  
he dyed.

a.iii.

The chief  
cause of long  
life in the first  
age was the  
multiplicatio  
of mankind  
that accordi  
to Gods com-  
mandement at  
the beginning  
the world  
might be in-  
creased with  
people, which  
might vniuer-  
sally praise  
his Name.

Ecd. 44.15.  
6br.11.5.

f That is, he  
led an upright  
& godlie life.

To shewe  
there was a  
better life pre-  
pared, & to be  
a testimonie of  
the immortali-  
tie of soules &  
bodies. As to  
inquire where  
he became, is  
more curiosi-  
tie.

h Lámēch had  
resp. to the  
promes, Chap.  
5.15, and desi-  
red to see the  
d. liuer, &  
thulic becom-  
& yet sawe but  
a figure the-  
reof. he also  
spoke this by  
the Spirit of  
prophecie, be-  
cause Noah  
did liue in the  
Church, and  
preferred it  
by his obe-  
dience.



And Noāh was five hundred yere olde. And Noāh begate Shem, Ham and Iapheth.

CHAP. VI.

God threateneth to bring the flood. 5 Man is altogether corrupt. 10 Noāh is preserved in the Arke, which he was commanded to make.

a The childre of the godlie, which began to degenerate.

b Those that came of wicked parents as of Cain.

c Having more respect to their beautie, & to worldly considerations, then to their manners, and godlines.

d Because man could not be wonne by Gods lenitie and long sufferance, whereby he stood to overcome him, he would no longer stay his vengeance.

e Which term God gave man to repent before he would destroy the earth, 1 Pet. 3. 20.

f Which vaine opinioned authority over others & did degenerate from simplicity, whereto their fathers lived.

g Chap. 8. 21. mat. 18. 19.

h God doeth never repent, but he speaketh after our capacities, because he did destroy him, & in that, as it were, did disauowe him to be his creature.

i God declareth how much he detesteth sinne, seeing the punishment thereof extended to the brute beasts.

k God was merciful vnto him.

l 1 Cor. 10. 13.

So when men began to be multiplied vpon the earth, and there were daughters borne vnto them,

Then the sonnes of God sawe the daughters of man that they were faire, and they toke them wiues of all that they liked.

Therefore the Lord said, My Spirit shall not alwaye strive with man, because he is but flesh, & his dayes shall be an hundred and twentie yeres.

There were gyantes in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of man, and they had borne them children, these were mightie men, which in olde time were men of renowne.

When the Lord sawe that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euil continually,

Then it was repeted the Lord, that he had made man in the earth, and he was sorie in his heart.

Therefore the Lord said, I wil destroye from the earth the man, whome I haue created, from man to beast, to the creeping thing, & to the foule of the heauen: for I repent that I haue made them.

But Noāh founde grace in the eyes of the Lord.

These are the generacions of Noāh. Noāh was a iuste and vpriight man in his time, and walked with God.

And Noāh begate thre sonnes, Shem, Ham and Iapheth.

The earth also was corrupt before Gods

for the earth was filled with crueltie.

Then God looked vpon the earth; and beholde, it was corrupt: for all flesh had corrupted his way vpon the earth.

And God said vnto Noāh, An end of all flesh is come before me: for the earth is filled with crueltie through them: and beholde, I wil destroye them with the earth.

Make thee an Arke of pine trees: thou shalt make cabins in the Arke, and shalt pytch it within and without with pytch.

And thus shalt thou make it: The length of the Arke shall be thre hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

A window shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the dore of the Arke shalt thou set in the side thereof: thou shalt make it with the lowe, seconde and third rounne.

And I beholde, I wil bring a flood of waters vpon the earth to destroye all flesh, wherein is breath of life vnder the heauen: all that is in the earth shall perish.

But with thee wil I establish my covenant, & thou shalt go into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

And of euerie sorte shalt thou cause to come into the Arke, to kepe them aliuie with thee: they shall be male and female.

Of the foules after their kinde, and of the cattel after their kinde, of euerie creeping thing of the earth after his kinde, two of euerie sorte shall come vnto thee, that thou maiest kepe them aliuie.

And take thou with thee of all meat that is eat: & thou shalt gather it to thee, that it may be meat for thee & for them.

Noāh therefore did according vnto all, that God commanded him: euen so did he.

Meaning all was given to the concept of God and oppression of their neighbours.

Or, I wil destroye man, & I wil destroye the earth.

Or, I wil destroye the earth.

Or, of this made sure.

Or, of this made sure.

Or, of this made sure.

Or, of this made sure.

Or, of this made sure.

Or, of this made sure.

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Or, of this made sure.

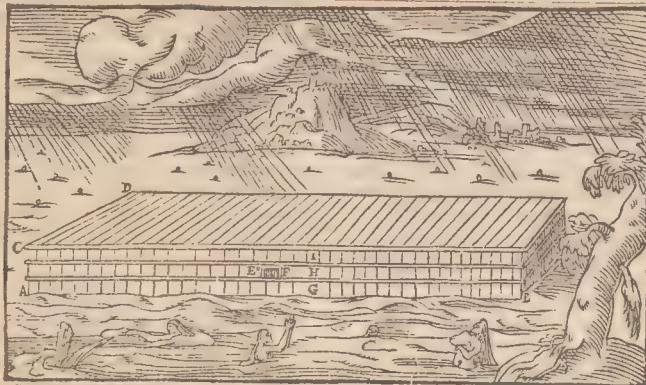
Or, of this made sure.

Or, of this made sure.

Or, of this made sure.

Or, of this made sure.

Or, of this made sure.



A. B. The length thre hundred cubites.

A. C. The breadth fiftie.

D. E. The height thirtie.

F. The windowe a cubite.

G. H. I. The dore.

J. K. L. The three heights.

M. N. O. The three heights.

P. Q. R. The three heights.

S. T. U. The three heights.

V. W. X. The three heights.

2. Pet. 2. 5. a In respect of the rest of the world, & because he had a desire to serue God and liue vprightly.

b Which might be offered in sacrifice, wherof six were for breed and the seventh for sacrifice.

c Mat. 24. 37. luk. 17. 26. 1 pet. 3. 20.

d That is, of thre heighes, as appeareth in this figure.

e To the laste that in this great catastrophe & mulctings of the whole worlde thou maist be confirmed, that thy faith faile not.

f God compelled them to prefer the selues to Noāh, as they did before to Adam, when he gaue them names, Chap. 2. 19.

g Which was about the beginning of Maie, when all things did moue forth.

h Both y waters in y earth did ouerflowe, and alio the clouds poured downe.

i Euerie liuing thing that God would haue to be preliued, came into the Arke to Noāh.

j So y Gods secret power defended him against the rage of y mightie waters.

k

l

m

n

o

p

q

r

s

t

u

v

w

x

y

z







186. 11A.  
f Which was  
a signe that  
waters we-  
re muche  
diminished:  
for the olues  
growe not on  
the hie moun-  
taines.

g Called in E-  
brew Abib,  
certaine part  
of Marche &  
part of April.

h Nôah de-  
clareth his o-  
bedience in  
he wolde not  
departe out of  
the Arke with-  
out Gods ex-  
presse comma-  
ndement, as he  
did not entre  
in without the  
same.

Chap. 12.

1. For sacrific-  
ces, which we-  
re as an exer-  
cise of their  
faith, whereby  
they vied to  
giue thanks  
to God for his  
benefices

2. That is, he-  
reby he shew-  
ed him selfe  
appealed, and  
his angie to  
rest.

Chap. 6. 5.  
mat. 12. 19.  
1. The orde  
of nature de-  
stroyed by the  
flood is resto-  
red by Gods  
promes

2. God increa-  
sed them with  
frute, & decla-  
red vnto them  
his counsel as  
touching the  
plenishing of  
the earth.  
b By the vir-  
tue of this co-  
mmandement  
beasts rage  
not so muche  
against man as  
they wolde,  
yea and many  
serue to his  
vie thereby.  
c By this per-  
mission man  
may with a  
good confiden-  
ce vie & crea-  
tures of God  
for his need.  
3. fide.

Chap. 12.

18. And he abode yet other seven dayes,  
and againe he sent forth the doue out of  
the Arke.

19. And the doue came to him in the euenig,  
& lo, in her' mouthe was an olive leafe  
that she had pluckt: whereby Nôah knewe  
that y waters were abated from of y earth.  
20. Notwithstanding he waited yet other  
seven dayes, & sent forth the doue, which  
returned not againe vnto him any more.

21. ¶ And in the six hundreth and one yere,  
in the first daie of the first moneth the  
waters were dried vp from of the earth: &  
Nôah remoued the couering of the Arke  
& looked, & beholde, the vpper parte of the  
grounde was drye.

22. And in the seconde moneth, in the seven  
and twentieth day of the moneth was the  
earth drye.

23. ¶ Then God spake to Nôah, saying,

24. Go forth of y Arke, thou & thy wife,  
& thy sonnes & thy sonnes wiues w thee.

25. Bring forth the with thee euerie beast that  
is with thee, of all flesh, bothe foule and  
cattel, & euerie thing that creepeth & mo-  
ueth vpon the earth, that thei maie brede  
abundantly in the earth, & bring forth the  
frute and increafe vpon the earth.

26. So Nôah came forth, and his sonnes, &  
his wife, and his sonnes wiues with him.

27. Euerie beast, euerie creeping thing, & e-  
uerie foule, all that moueth vpon the earth  
after their kindes went out of the Arke.

28. ¶ Then Nôah buylt an altarto y Lord  
and toke of euerie cleane beast, & of e-  
uerie cleane foule, and offered burnt offerings  
vnto the altar.

29. And the Lord smelled a savour of rest, &  
y Lord said in his heart, I wil henceforth  
curse the ground no more for mâs cause:  
for the imaginacion of mans heart is euil,  
euē frô his youth: nether wil I smite anie  
more all things liuing, as I haue done.

30. Hereafter I sêde time & haruest, & colde  
& heate, & sommer and winter, & daie &  
night shal not cease, so long as the earth re-  
maineth.

CHAP. IX.

1. The confirmaciō of marins. 2. Permissiō of meates. 3.  
The power of the sword. 4. The raine borne is the signe  
of Gods promes. 5. Nôah is drunken & mucked of his  
sonne, whome he curseth. 6. The age & death of Nôah.

1. And God blessed Nôah & his sonnes,  
and said to them, Bring forth the frute,  
and multiplie, and replenish the earth.

2. Also the feare of you, and the dread of  
you shalbe vpon euerie beast of the earth,  
and vpon euerie foule of the heauen, vpon  
all that moueth on the earth, & vpon all  
the fishes of the sea: into your hand are  
thei deliuered.

3. Euerie thing that moueth & liueth, shal-  
be meat for you: as y grene herbe, haue I

giuen you all things.

4. But flesh with the life thereof, I meane,  
with the blood thereof, shal ye not eat.

5. For surely I wil require your blood,  
wherein your liues are: at the hand of e-  
uerie beast wil I require it: and at the hand  
of man, euē at the hand of a mâs brother  
wil I require the life of man.

6. Whoso sheddeth mans blood, by man  
shal his blood be shed: for in the image  
of God hath he made man.

7. But bring ye forth the frute and multiplie:  
growe plentifully in the earth, and increafe  
therein.

8. ¶ God spake also to Nôah & to his son-  
nes with him, saying,

9. Beholde, I, euē I establish my couenā  
with you, and with your seed: after you,

10. And with euerie liuing creature that is  
with you, with the foule, with the cattel, &  
with euerie beast of the earth with you,  
from all that go out of the Arke, vnto e-  
uerie beast of the earth.

11. And my couenānt wil I establish with  
you, that from henceforth all flesh shal  
not be rooted out by the waters of the flo-  
od, nether shal there be a flood to destroye  
the earth any more.

12. Then God said, This is the token of the  
couenānt which I make betwene me and  
you, & betwene euerie liuing thing, that is  
with you vnto perpetual generations.

13. I haue set my bowe in the cloude, and it  
shalbe for a signe of the couenānt betwene  
me and the earth.

14. And when I shal couer the earth with a  
cloude, and the bowe shal be sene in the  
cloude,

15. Then wil I remēber my couenānt, which  
is betwene me and you, & betwene euerie  
liuing thing in all flesh, & there shalbe no  
more waters of a flood to destroy all flesh.

16. Therefore y bowe shalbe in the cloude, y  
I may se it, & remember the euerlasting  
couenānt betwene God, and euerie liuing  
thing in all flesh that is vpon the earth.

17. God said yet to Nôah, This is the si-  
gne of the couenānt, which I haue establi-  
shed betwene me and all flesh that is vpon  
the earth.

18. ¶ Now the sonnes of Nôah going for-  
the of the Arke, were Shem & Ham & Ia-  
pheth. And Ham is the father of Canān.

19. These are the thre sonnes of Nôah, and  
of them was the whole earth ouerspred.

20. ¶ Nôah also began to be an housband mā,  
and plantēd a vineyard.

21. And he drōke of y wine & was drōnkē,  
& was vncouered in y middes of his tent.

22. And when Ham the father of Canān  
saw the nakednes of his father, he tolde  
his two brethren without.

23. Then toke Shem and Iapheth a garmēt,  
and

Law. 17. 14.  
d That is, li-  
uing creature,  
& the flesh of  
beastes that  
are fragile,  
hereby all cre-  
atures is forbid-  
den.  
e That is, I wil  
take vengeance  
for your  
blood.  
f Or, neighbour.  
Mat. 26. 31.  
reuel. 13. 10.  
f Not only  
by the map  
fruits, but of  
times. God  
raiseth vp on  
murderer  
kill another.  
g Therefore  
kill man is  
deface. God  
image, and in-  
iurie is nat-  
ionally done  
man, but to  
God.  
h To assure  
you that the  
world shal  
no more be  
destroyed by  
a flood.  
i The child-  
ren are not  
yet borne, an  
conuersed  
in Gods cou-  
enānt made  
their fathers.  
1/4. 5. 9.

1. These gene-  
rations are be-  
re recited par-  
tially to decla-  
re the mar-  
vellous increa-  
se in the  
time, and also  
to set forth  
their great ge-  
neralnes of  
Gods graces  
toward their  
fathers.  
b Of Madai,  
& Iauā came  
the Medes and  
Greeks.  
c The Iewes so-  
call all count-  
reys were se-  
parated frô the  
by sea, as Grecia,  
Italia, &c. w  
were giuen to  
the childre of  
Iapheth, of  
whome came  
the Gentiles.  
d Of Cush &  
Mizraim came  
the Ethiopiā  
& Egyptians.  
e Meaning,  
cruel oppress-  
or & tyrant.  
f His tyrannie  
came into a  
paerbe as ba-  
bel borne of  
God and man  
for he passed  
not to commit  
crueltye euē in  
Gods prefig-  
e. For these  
was an other  
etie in Egypt  
called also Ba-  
bel.  
f Or, the strees  
of the citie.  
g H Ostad came  
the Lydians.  
h Or, the Cappa-  
dochians.

1. These gene-  
rations are be-  
re recited par-  
tially to decla-  
re the mar-  
vellous increa-  
se in the  
time, and also  
to set forth  
their great ge-  
neralnes of  
Gods graces  
toward their  
fathers.

2. Of Madai,  
& Iauā came  
the Medes and  
Greeks.  
3. The Iewes so-  
call all count-  
reys were se-  
parated frô the  
by sea, as Grecia,  
Italia, &c. w  
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whome came  
the Gentiles.  
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5. Meaning,  
cruel oppress-  
or & tyrant.  
6. His tyrannie  
came into a  
paerbe as ba-  
bel borne of  
God and man  
for he passed  
not to commit  
crueltye euē in  
Gods prefig-  
e. For these  
was an other  
etie in Egypt  
called also Ba-  
bel.

7. Or, the strees  
of the citie.  
8. H Ostad came  
the Lydians.  
9. Or, the Cappa-  
dochians.

10. Or, the strees  
of the citie.  
11. H Ostad came  
the Lydians.  
12. Or, the Cappa-  
dochians.



of, I meane  
not ear.  
your blood  
and of eue  
at the hand  
of his brother

od, by man  
the e image  
d multiple  
and increase

to his son  
y b couena  
after you,  
the cattel, &  
h with you,  
ke, vnto e

ablith with  
all flesh  
of the flo  
to destroye

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ning, that is

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fene in the

enat, which  
ene euerie  
e shal be no  
y all flesh,  
e cloude, y  
uerlasting  
erie liuing  
e earth.  
is the fig  
e establis  
at is vpon

going for  
Am & Ia  
of Canaan

Noah, and  
ouerspred,  
band mā

odronck,  
of his tent  
of Canaan

he tolde  
a garmē,  
and

Law. 17. 14.  
d That is, il  
ing creature  
& the flesh  
beates that  
are fragiled  
herby all cr  
elie is forbid  
den.  
e That is, I  
ake vengeance  
for your  
blood  
10. 12. 13. 14.

Mat. 26. 38.

reuel. 13. 10.

f Not onely  
by the map  
fence, but  
times God  
raileth vp  
murderer  
kil another  
e Therefore  
kil man is  
a deface  
image, and  
in iurie is  
onely done  
man, but  
God.

h To assure  
you that the  
worlde shall  
no more be  
flooded by  
flood.

i The child  
which are  
yet borne,  
and com  
in Gods cou  
nant made  
their fathers,  
15. 1. 2. 3.

k Herby we  
that sign  
or facinor  
ought not to  
separate from  
the worde.  
Eccl. 4. 3. 12.

l When man  
shal se my  
bowe in y  
heue, the  
knowe that  
I haue not  
forgoten my  
couenant with  
them.  
m God doeth  
repeat this  
sweatener to  
confirm Noah  
faith so much  
more.

n This declar  
eth what was  
the vertue  
of Gods blyssing,  
when he said,  
I increas  
and bring  
also  
chap. 1. 24.  
10. 12. 13. 14.

o This is  
before I ou  
erflowed  
the earth,  
that is, I  
will  
bring  
also  
chap. 1. 24.  
10. 12. 13. 14.

p Of whom  
came the  
Canaanites  
that  
wicked  
nations  
who were  
also  
chap. 1. 24.  
10. 12. 13. 14.

q In derisio  
contempt  
of his  
father.

r He pronou  
ceth as a  
Prophet  
the cur  
se of God  
against  
all the  
that  
honour  
not their  
pa  
rents: for  
Ham  
and his  
posse  
sion were  
accursed.

s That is,  
moste vile  
slau  
e. Or, enlarge  
it, cause to  
returne.

t He declar  
eth that the  
Gen  
tiles, which  
came  
of Iapheth  
& were  
separa  
ted from  
the Church,  
shulde  
be toyne  
to the  
Church  
by the  
persuasion  
of Gods  
Spi  
rit and  
prea  
ching of  
the  
Gospel.

u These  
genera  
tions are  
here  
recited  
partely  
to decla  
re the  
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tious  
increase  
in so  
small  
a time,  
and also  
to set  
forth  
their  
great  
forgetfulness  
of Gods  
graces  
toward  
their  
fathers.

v Of Madai,  
& Iauan  
came  
the Medes  
and  
Greeks.  
w The Tower  
of Babel  
call all  
con  
fused  
by the  
confusion  
of  
tongues,  
as  
Grecians,  
Italians,  
&c. who  
were  
giuen  
to the  
children  
of  
Iapheth,  
of  
whome  
came  
the  
Gentiles  
d Of Cush  
& Mizraim  
came  
the  
Ethiopi  
ans  
& Egyptians.

x Meaning a  
cruel  
opressor  
for tyrant.  
y His tyrannie  
came into  
a que  
re as  
battel  
bothe  
of  
God  
and  
man  
for he  
passed  
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to  
commit  
cruel  
tye  
in  
Gods  
pre  
sence.  
g For  
this  
was  
another  
citie  
in  
Egypt  
called  
also  
Babel.  
h Or, the  
strong  
of the  
citie.

i Of Iud  
came  
the  
Lydians.

j Or, the  
Cappadocian.

and put it vpon bothe their sholders and  
wet backward, and couered the nakednes  
of their father with their faces back  
warde: so thei sawe not their fathers na  
kesnes.

24 Then Noah awoke from his wine, and  
knewe what his yonger sonne had done  
vnto him,

25 And said, Cursed be Canaan: a seruant  
of seruantes shal he be vnto his brethren.

26 He said moreouer, Blessed be the Lord  
God of Shem, and let Canaan be his  
seruant.

27 God<sup>e</sup> persuaide Iapheth, that he may  
dwell in the tentes of Shem, and let Can  
aan be his seruant.

28 And Noah liued after y flood thre hū  
dredth and fifty yeres.

29 So all the dayes of Noah were nine hū  
dredth and fifty yeres: and he dyed.

#### CHAP. X.

1 The increase of mankind by Noah and his sonnes.  
2 The beginning of cities, countreys and nations.

Now these are the generations of y  
sonnes of Noah, Shem, Ham & Iapheth:  
vnto whome sonnes were borne after  
the flood.

2 The sonnes of Iapheth were Gomer and  
Magog, and Madai, and Iauan, and Tu  
bal and Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and  
Riphath and Togarmah.

4 Also y sonnes of Iauan, Eliphaz and Tar  
shish, Kittim, and Dodanim.

5 Of these were the c yles of the Gentiles  
diuided in their landes, euerie man after  
his tongue, and after their families in  
their nations.

6 Moreouer y sonnes of Ham were Cush,  
and Mizraim, and Put, and Canaan.

7 And the sonnes of Cush, Seba and Ha  
uilah, and Sabtah, and Raamah, and Sab  
techa: also the sonnes of Raamah were  
Sheba and Dedan.

8 And Cush begate Nimrod, who began  
to be c mighty in the earth.

9 He was a mighty hunter before the Lord.  
wherefore it is said, As Nimrod y mighty  
hunter before the Lord.

10 And the beginning of his kingdome was  
Babel, and Erech, and Accad, and Calneh,  
in the land of Shinar.

11 Out of that land came Asshur, & buyl  
ded Ninuiuh, and the c citie Rehoboth,  
and Calah:

12 Resen also betwene Ninuiuh and Calah:  
this is a great citie.

13 And Mizraim begate Ludim, and Anam  
im, and Lehabim, and Naphtuhim.

14 Pathrusim also, and Casluhim (out of  
whome came the Philistims) and Caph  
torim.

15 Also Canaan begate Zidon his first

borne, and Heth,

16 And Iebusi, and Emori, and Girgashi,

17 And Huii, and Arki, and Sini,

18 And Aruadi, and Zemari, & Hamathi: &  
afterwarde were the families of y Cana  
nites spred abroad.

19 Then the border of the Canaanites was  
from Zidon, as thou comenest to Gerar  
vntil Azzah, & as thou goest vnto Sodom,  
and Gomorah, and Admah, & Zeboiim,  
euen vnto Lasha.

20 These are y sonnes of Ham according  
to their families, according to their tong  
ues in their countreys and in their nacio  
s.

21 Vnto Shem also the father of all the  
sonnes<sup>h</sup> of Eber, and elder brother of Iapheth  
were children borne.

22 The sonnes of Shem were Elam and Af  
shur, and Arpachshad, and Lud, and Aiam.

23 And the sonnes of Aram, Vz & Hul, and  
Gether and Mash.

24 Also Arpachshad begate Shelah, and  
Shelah begate Eber.

25 Vnto Eber also were borne two sonnes:  
the name of the one was Pleg: for in his  
dayes was the earth<sup>i</sup> diuided: & his bro  
thers name was Ioktan.

26 Then Ioktan begate Almodad and She  
leph, & Hazarmaueth, and Ierah,

27 And Hadoram, & Vzai, and Dicklah,

28 And Obal, & Abimael, and Sheba,

29 And Ophir, and Hauilah, and Iobab. all  
these were the sonnes of Ioktan.

30 And their dwelling was from Mesha,  
as thou goest vnto Sephar a mount of the  
East.

31 These are y sonnes of Shem according  
to their families, according to their tong  
ues, in their countreys and nations.

32 These are the families of the sonnes of  
Noah, after their generations amog their  
people: and out of these were the nations  
diuided in the earth after the flood.

#### CHAP. XI.

6 The building of Babel was the cause of the confusion of  
tongues. 10 The age and generation of Shem vnto A  
bram. 31 Abrams departure from Ur with his father  
Terah, Sarai & Lot. 32 The age and death of Terah.

Then the whole earth was of one lan  
guage and one speache.

2 And as<sup>b</sup> they went from the c East, they  
founde a plaine in the land of<sup>d</sup> Shinar, &  
there they abode.

3 And they said one to an other, Come let  
vs make brycke, and burne it in the fire. So  
thei had brycke for stone, and slyme had  
they in steade of morter.

4 Also they said, Go to, let vs<sup>e</sup> buylde vs a  
citie and a tower, whose toppes may reach  
vnto the heauen, that we may get vs a na  
me, lest we be scatred vpon y whole earth.

5 But the Lord<sup>f</sup> came downe, to se the citie  
& tower, which y sonnes of men buylde.

In his flock  
the Church  
was preferred  
therefore Mo  
ses leaue of  
Iapheth and  
Ham, and in  
crease of  
Shem more at  
large.  
h Of whome  
came the E  
brewes or  
Iewes

Chro. 1. 17.

i This diui  
sion came by  
the diuersitie  
of languages,  
as appereth  
chap. 11. 9.

Or, of these sa  
me diuers ad  
dition.

11. 10. 1.

a In the yere  
an hundred  
and thirtie  
after the flood.  
b Towit, Nim  
rod and his  
companie.

c That is, fro  
Armenia, whe  
re the Arke  
staid.

d Which was  
afterward cal  
led Caldea.

e They were  
moued w  
prie  
de and  
ambition,  
thin  
g to  
preferre  
their  
own  
glorie  
to  
Gods  
honour.

f Meaning y  
he declared  
by effect that  
he knewe  
their  
wicked  
entreprize:  
for  
Gods  
power  
is  
euerie  
where.



2 God spaketh this in derisio because of other foolish persuasion & enterprife.

h He speaketh as though he toke counsil with his owne wisdom and power to wit, with the Sonne and holy Gost signifying the greatnes and eternitie of his punishment.

3 By this great plague of the confusion of tongues, appeareth Gods horrible iudgement against mens pride and vainglorie.

4 *Chro. 1. 17.* k He returneth to his genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principal purpose.

2 *Chro. 3. 29.*

3 *Chro. 1. 26.* 36 *Isa. 24. 2.*

4 He maketh mencio first of Abram, not because he was the first borne, but for the historie, which properly apper- taineth to him.

6 And the Lord said, Beholde, the people is one, & they all haue one language, & this they beginne to do, neither can they now be stopped from whatsoeuer they haue imagined to do.

7 Come on, let vs go downe, and there confounde their language, that euerie one perceiue not an others speache.

8 So the Lord scatered them from thence vpon all the earth, and they left of to buyelde the citie.

9 Therefore the name of it was called Babel, because the Lord did there confounde the language of all the earth: fro thence then did the Lord scater them vpon all the earth.

10 ¶ These are the generacions of Shem: Shem was an hundred yere olde, and begate Arpachshad two yere after the flood.

11 And Shé liued, after he begate Arpachshad, fife hundred yeres, and begate sonnes and daughters.

12 Also Arpachshad liued fife and thirty yeres, and begate Shélah.

13 And Arpachshad liued, after he begate Shélah, foure hundred and thre yeres, and begate sonnes and daughters.

14 And Shélah liued thirty yeres, and begate Eber.

15 So Shélah liued, after he begate Eber, foure hundred and thre yeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirty yeres, and begate Péleg.

17 So Eber liued, after he begate Péleg, foure hundred and thirty yeres, and begate sonnes and daughters.

18 And Péleg liued thirty yeres, and begate Reú.

19 ¶ And Péleg liued, after he begate Reú, two hundred and nine yeres, and begate sonnes and daughters.

20 Also Reú liued two and thirty yeres, & begate Serúg.

21 So Reú liued, after he begate Serúg, two hundred and feuen yeres, and begate sonnes and daughters.

22 Moreover Serúg liued thirty yeres, and begate Nahór.

23 And Serúg liued, after he begate Nahór, two hundred yeres, and begate sonnes & daughters.

24 And Nahór liued nine & twenty yeres, and begate Térah.

25 So Nahór liued, after he begate Térah, an hundred and ninetene yeres, and begate sonnes and daughters.

26 ¶ So Térah liued ffeuentie yeres, & begate Abram, Nahór, and Harán.

27 ¶ Now these are the generaciōs of Térah: Térah begate Abram, Nahór, & Harán: and Harán begate Lot.

28 Then Harán dyed before Térah his fa-

ther in the land of his natiuitie, in Vr of the Caldees.

29 So Abram & Nahór toke them wiues. the name of Abrams wife was Sarái, and the name of Nahors wife Milcáh, the daughter of Harán, the father of Milcáh, and the father of Iscáh.

30 But Sarái was barren, and had no childe.

31 Then Térah toke Abram his sonne, & Lot the sonne of Harán, his sonnes sonne, and Sarái his daughter in lawe, his sonne Abrams wife: and they departed together from Vr of the Caldees, to go into the land of Canaan, and they came to Harán, and dwelt there.

32 So the dayes of Térah were two hundred and fife yeres, and Térah dyed in Harán.

# CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 2 Christ is promised. 3 Abram buyldeth altars for exercise and declaration of his faith among the infidels. 4 Because of the dertie he goeth into Egypt. 5 Pharaoh taketh his wife, and is punished.

¶ For the Lord had said vnto Abram, ¶ Get thee out of thy countrei, and fro thy kindred, and fro thy fathers house vnto the land that I wil shewe thee.

2 And I wil make of thee a great nation, and wil blesse thee, and make thy name great, and thou shalt be a blessing.

3 I wil also blesse them that blesse thee, & curse them that curse thee, & in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him. (And Abram was feuenty and fife yere olde, when he departed out of Harán)

5 Then Abram toke Sarái his wife, & Lot his brothers sonne, and all their substance that they possessed, & the foules that they had gotten in Harán, and they departed, to go to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram passed through the land vnto the place of Shechem, and vnto the plaine of Moré (and the Canaanite was then in the land)

7 And the Lord appeared vnto Abram, and said, Vnto thy sedewil I gine this lād. And there buylded he an altar vnto the Lord, which appeared vnto him.

8 Afterward remouing thence vnto a mountaine Eastward from Beth-él, he pitched his tent hauing Beth-él on the West side, & Haai on the East: and there he buylt an altar vnto the Lord, and called on the name of the Lord.

9 ¶ Again Abram went forth for the going & iourneing towards the South.

10 ¶ Then there came a famine in the lād: therefore Abram went downe into Egypt, to sojourne there: for there was a great

11 *Br. Castim.* m Some thinke he that this lād was Sarai. n About the oracle of God came to Abram, yet the honour is giuen to Tera, because he was his father. *Isa. 24. 2.* *Iude. 9. 7.*

12 *Iudi. 8. 6.* o Which was a cite of Mesopotamia.

13 *Mat. 7. 3.* p From the flood to this time were an hundredth thre score and thre yere.

14 In appointing him no certaine place, he prometh so much more to his faith & obedience. q The world shall recount by thy sedewil. r Christ, his blessing is the lōk in Adam. d Meaning, as wel seruats as cartel.

15 e He wandred to and fro in the lād before he coulde finde a settling place: thus God exerciseth the faith of his children. f Which was a cruel and rebellious nation, by whom God kept him in a continual exercise.

16 g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

17 h Because of the exortation that he had among that wicked people.

18 i And so serueth true God, & renouiceth all idollatrie.

19 k Thus the children of God may loke for no rest in this world, but must waite for the heauens rest.

20 l This was a newe trial of Abrams faith, whereby we see that the end of one affliction is the beginning of another.

21 m By this we see that we must not vfe vnlawful means, nor put our trust in danger to save our selues. read verie twentie albert it maie appeare. y Abrahā heard not of his sonnes death, as that, if he should die with out him, Gods promise shoulde not haue taken place, wherein appeared a weak faith.

22 n *Isa. 41. 10.* o The Lord toke yedence of this pore stranger against a mighty king: and as he is our careful ouer his, so did he preserve Sarai.

23 p To the ende y none shoulde hurt him either in his persone or goods.

24 q His great riches got in Egypt hindred him not to follow his vocation.

25 b He calleth the place by that name, which was after giue vnto it. chap. 29. 19.

26 c *Chap. 12. 7.*

27 d This income did come by their riches, & by their friendship, and as it were, the bond of nature.

28 e *Chap. 36. 7.* f *Isa. 41. 10.* g *Isa. 41. 10.* h *Isa. 41. 10.* i *Isa. 41. 10.* j *Isa. 41. 10.* k *Isa. 41. 10.* l *Isa. 41. 10.* m *Isa. 41. 10.* n *Isa. 41. 10.* o *Isa. 41. 10.* p *Isa. 41. 10.* q *Isa. 41. 10.* r *Isa. 41. 10.* s *Isa. 41. 10.* t *Isa. 41. 10.* u *Isa. 41. 10.* v *Isa. 41. 10.* w *Isa. 41. 10.* x *Isa. 41. 10.* y *Isa. 41. 10.* z *Isa. 41. 10.*



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Sardi, and

Milcáh, the

of Milcáh,

no child.

s sonne, &amp;

nes sonne,

his sonne

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go into the

me to ° Ha-

two hun-

ah dyed in

to Canaan. 3.

ays for exerci-

be infidels. 10.

15 Pharaoh

to Abrám,

untrei, and

thers house

e thee.

eat nation,

e thy name

sing.

e thee, &amp;

in thee shal

led.

the Lord

with him.

fue yere

(Harán)

ife, &amp; Lot

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famine

famine in the land.

11 And when he drew nere to entre into Egypt, he said to Sarái his wife, Beholde now, I knowe that thou art a faire woman to loke vpon:

12 Therefore it wil come to passe, that w<sup>h</sup>e the Egyptians se thee, they wil say, She is his wife: so wil thei kei me, but they wil kepe thee alieue.

13 Say, I pray thee, y<sup>e</sup> thou art my<sup>e</sup> sister, that I may fare wel for thy sake, and that my<sup>e</sup> life may be preferred by thee.

14 ¶ Now, when Abrám was come into Egypt, the Egyptians beheld the woman: for she was a faire yew.

15 And the princes of Pharaoh sawe her, and commended her vnto Pharaoh: so the woman was<sup>a</sup> taken into Pharaohs house:

16 Who intreated Abrám wel for her sake, and he had shepe, and beues, and he asses, and men seruantes and maide seruantes, and the asses, and camelles.

17 But the Lord ° plagued Pharaoh and his house with great plagues, because of Sarái Abrams wife.

18 Then Pharaoh called Abrám and said, Why hast y<sup>e</sup> done this vnto me? Wherefore didest thou not tel me, that she was thy wife?

19 Why saidest thou, She is my sister, that I shulde take her to be my wife? Now therefore beholde thy wife, take her and go thy way.

20 And Pharaoh gaue men<sup>e</sup> p<sup>r</sup> commandemēt concerning him: and they conueied him forth, and his wife, and all y<sup>e</sup> he had.

## CHAP. XIII.

¶ Abrám departeth out of Egypt. 11 Lot departeth from him. 12 The wickednes of the Sodomites. 14 The promise made to Abrám renewed. 18 Abrám buyldeth an altar to the Lord.

1 Then Abrám went vp from Egypt, he, and his wife, and all that he had, & Lot with him towarde the South.

2 And Abrám was very riche in cattel, in siluer and in golde.

3 And he wēt on his iourney frō the South toward<sup>b</sup> Beth-él, to the place where his tent had bene at the beginning, betwene Beth-él and Haái,

4 Vnto y<sup>e</sup> place of the\* altar, which he had made there at the first: and there Abrám called on the Name of the Lord.

5 ¶ Lot also, who wēt with Abrám, had shepe cattel and tentes,

6 So that the land colde not<sup>e</sup> beare them, that they might dwel together: for their\* substance was great, so that they colde not dwel together.

7 Also there was debate betwene the herdmen of Abrams cattel, & the herdmen of Lots cattel. (and the<sup>d</sup> Canaanites & the

Perizzites dwelled at that time in y<sup>e</sup> lād)

8 Then said Abrám vnto Lot, Let there be no strife, I pray thee, betwene thee & me, nether betwene mine herdmen and thine herdmen: for we be brethren.

9 Is not the whole lād before thee? departe I pray thee frō me: if thou wilt<sup>e</sup> take y<sup>e</sup> left hand, then I wil go to the right: or if thou go to the right hand, then I wil take the left.

10 So when Lot lifted vp his eyes, he sawe y<sup>e</sup> all the plaine of Iordén was watered euerie where: (for before the Lord destroyed Sodóm and Gomoráh, it was as the garden of the Lord, like the land of Egypt, as thou goest vnto Zóar)

11 The Lot chose vnto him all y<sup>e</sup> plaine of Iordén and toke his iourney frō the East: & they departed the<sup>b</sup> one from y<sup>e</sup> other.

12 Abrám dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen to Sodóm.

13 Now the men of Sodóm were wicked & exceeding sinners against the Lord.

14 ¶ The y<sup>e</sup> Lord said vnto<sup>e</sup> Abrám, (after that Lot was departed from him) Lift vp thine eyes now, and loke from the place, where y<sup>e</sup> art, Northward, and Southward, and Eastward, and Westward:

15 For all<sup>a</sup> the land, which thou seeest, wil I giue vnto thee and to thy fede for<sup>i</sup> euer,

16 And I wil make thy fede, as the dust of y<sup>e</sup> earth: so that if a man can number y<sup>e</sup> dust of the earth, then shal thy fede be nobred.

17 Arise, walke through the land, in the length thereof, and bredth thereof: for I wil giue it vnto thee.

18 Then Abrám remoued his tent, and came and dwelled in the plaine of Mamré, which is in Hebrón, & buylded there an altar vnto the Lord.

## CHAP. XIII.

12 In the ouerthrowe of Sodóm Lot is taken prisoner. 16 Abrám deliuereth him. 18 Melchí-zédek cometh to meete him. 23 Abrám wolde not be enriched by the King of Sodóm.

And in the daies of Amraphél King of Shinár, Arióch King of Ellásár, Chedor-laómer King of Elám, and Tidal King of the<sup>b</sup> nacions:

2 These men made warre with Berá King of Sodóm, & with Birlhá King of Gomoráh, Shináb King of Admáh, and Shemebér King of Zebóioim, and the King of Belá, which is Zóar.

3 All these ioyned together in the vale of<sup>e</sup> Siddím, which is the<sup>d</sup> salte Sea.

4 Twelue yeres were they subiect to Chedor-laómer, but in y<sup>e</sup> thirteenth yere they rebelled.

5 And in the fourteenth yere came Chedor-laómer, & the Kings that were with him, & smote the Rephaims in Ashteroth-kar-

b. ii.

e He cutteth of the occasion of contention: therefore the euil ceaseth.

f Abrám resig- neth his owne right to his peace.

g Which was i Edc, chap. 2, 10

h This was done by Gods iudgement, that due ly Abrám and his fede might dwell in the lād of Canaan.

i Lot thinking to get paradise foundeth the<sup>k</sup> The Lord comforted him, lest he shulde haue caken thought for the departure of his nephew.

Chap. 12, 7. & 13, 1. & 26, 4. deu 34, 4. l Meaning, a long time, and til y<sup>e</sup> coming of Christ, as Exo. 21, 6. deu. 15, 17. ier 2, 20. and<sup>k</sup> spiritually this is referred to the true children of Abrám, borne according to y<sup>e</sup> promises & noe according to y<sup>e</sup> flesh, which are heires of the true land of Canaan.

a That is, of Babylon: y<sup>e</sup> names here meaning the, th<sup>e</sup> w<sup>e</sup> re gouernours of cities. b Of a people gathered out of diuers countries.

c Ambicion is the chief cause of warres among princes. d Or, if the labourer be dead, or y<sup>e</sup> lake Aphatit, as we see vnto Sodóm and Gomoráh.

By this we maie learne not to vse vanaunt meanes, nor to put o-thers in danger to save our selues. read verse twentie albeit it maie appeare y<sup>e</sup> Abrahā feared not to much death, as that, if he shulde die with out issue, Gods promises shulde not haue take place: wherein appeared a weak faith.

Eke, that my faith maie line.

n To be his wife.

o The Lord

toke y<sup>e</sup> defence of this poore stranger against a mightie King: and as he is euer careful ouer his, so did he preserve Sarái.

p To the enef- none shulde hurt him either in his persone or goods.

q He calleth y<sup>e</sup> place by that name, which was after giue vnto it. chap. 22, 19.

r Because of the trouble that he had among that wicked people.

s And so for- ued y<sup>e</sup> true God & renouied all his children.

t Thus y<sup>e</sup> child- dren of God may loke for no rest in this world, but must waite for y<sup>e</sup> heuene and quiet rest.

u This was a new trial of Abrams faith: whereby we see that the end that one affecteth is y<sup>e</sup> beginning of an other.

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av Because of the trouble that he had among that wicked people.

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ba Because of the trouble that he had among that wicked people.

bb And so for- ued y<sup>e</sup> true God & renouied all his children.

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bf Because of the trouble that he had among that wicked people.

bg And so for- ued y<sup>e</sup> true God & renouied all his children.

bh Thus y<sup>e</sup> child- dren of God may loke for no rest in this world, but must waite for y<sup>e</sup> heuene and quiet rest.

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generaciōs, as wel he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy seed.

13 He that is borne in thine house, and he that is bought with thy money, must needs be circumcised: so my covenant shall be in your flesh for an everlasting covenant.

14 But the uncircumcised man child, in whose flesh the foreskinne is not circumcised, even that personne shall be cut off from his people, because he hath broken my covenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but Sarah shall be her name.

16 And I will bless her, & will also giue thee a sonne vnto him, yea, I will bless her & she shall be the mother of nations: Kings also of people shall come of her.

17 The Abraham fel vpō his face, & laughed, & said in his heart, Shall a child be borne vnto him, that is an hundred yeere olde? and shall Sarai that is ninety yeere olde beare?

18 And Abraham said vnto God, ¶ Oh, that Ishmael might liue in thy sight.

19 The God said Sarai thy wife shall beare thee a sonne, in dede, & thou shalt call his name Iznak: & I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as concerning Ishmael, I have heard thee: lo, I have blessed him, and will make him fruitful and will multiply him: exceedingly: twelve princes shall he beget, and I will make a great nation of him.

21 But my covenant will I establish with Iznak, which Sarai shall beare vnto thee, y next yeere at this season.

22 And he left of talking with him, and God went vp from Abraham.

23 ¶ Then Abraham toke Ishmael his sonne and all that were borne in his house, & all that were bought with his money, that were men child among the men of Abrahams house, and he circumcised the foreskinne of the flesh in that self same day, as God had commanded him.

24 Abraham was to him selfe ninety yeere olde & nine, when the foreskinne of his flesh was circumcised.

25 And Ishmael his sonne was thirtene yeere olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abraham circumcised: and Ishmael his sonne.

27 And all the men of his house, bothe borne in his house, and bought with money of the strangers, were circumcised with him.

## CHAP. XVIII.

Abraham receiveth three Angels into his house. 10 Lot is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham

taught his familie to knowe God. 21 The destruction of Sodom declared vnto Abraham. 23 Abraham prayeth for them.

1 A Gain the Lord appeared vnto him in the plaine of Mamre, as he sat in his tent dore about the heate of the day.

2 And he lift vp his eyes, and looked: and lo, three men stode by him, and when he saw them, he ran to meete them from the tent dore, & bowed him selfe to the ground.

3 And he said, Lord, if I have now found fauour in thy sight, go not, I praie thee, from thy seruant.

4 Let a litle water, I pray you, be brought, and wash your feet, and rest your selues vnder the tre.

5 And I will bring a morsel of bread, that you may comfort your heartes, afterwarde ye shall go your waies: for therefore are ye come to your seruant. And they said, Do euen as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and said, Make ready at once, three measures of fine meale: kneade it, and make cakes vpon the herthe.

7 And Abraham ran to the beastes, & toke a tender and good calfe, and gaue it to the seruant, who hadsted to make it ready.

8 And he toke butter & milke, and the calfe, which he had prepared, and set before them, and stode him selfe by them vnder the tre, and they did eat.

9 ¶ Then they said to him, Where is Sarah thy wife? And he answered, Beholde, she is in the tent.

10 And he said, I will certainly come againe vnto thee according to the time of life: and lo, Sarah thy wife shall haue a sonne, and Sarah heard in the tent dore, which was behinde him.

11 ¶ Now Abraham and Sarah were olde & stricken in age, and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within her selfe, saying, After I am waxed olde, & my lord also, shall I haue lust?

13 And the Lord said vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a child, which am olde?

14 ¶ (Shall anie thing be hard to the Lord at the time appointed will I returne vnto thee, when according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for she was afraid. And he said, It is not so: for thou laughedst.

16 ¶ Afterward the Lord said vnto Sarah, & lokeu toward Sodom: and Abraham went with them to bring them on the waie.

17 And the Lord said, Shall I hide from Abraham that thing which I do,

18 Seig the Abraham shall be in dede a great and a mightie nation, & all the nations of

Ebr 13.2.

Deut 32.8.

a That is, the image is in mans shape.

b Speaking of one of them, in whom appeared to be most manlike for he thought that had bene men.

c For men are fearefull because the great heate to go bare in the parties of the body of God, that I should doe my duty to you.

Ebr. Seim.

Ebr. do indige-

ment?

m God declar-eth that his iudgements are done: & great mercie, forasmuch as allowe for corrup- tion, that not only filthy, but in righteous men could not be founde there: and also that the wicked are spared for the righteous sake.

Chap. 17. 16. and 21. 29.

g. p. That is, while she shall be a child, then are doth our miserable estate appeare, and the more are we humbled.

h. For as God gaue them bodies, for a time, in gauche the faculties thereof, to walke, to eat, and drinke, & such like.

Chap. 17. 16. and 21. 29.

i. That is, while she shall be a child, then are doth our miserable estate appeare, and the more are we humbled.

Chap. 17. 16. and 21. 29.

1. Pet. 3. 6.

Or hid.

h. Telonidus. These were vnder, which we call Lot, the third Angel was Christ: for this worde is onely applied to God.

Chap. 12. 13. and 22. 17.

i He sheweth that fathers ought bothe to knowe Gods iudgements & to declare them to their children.

20 of cau

h God speaketh after the fashion of men: that is, I will enter into iudgement with good anim

i For our sinne for vengeance though we are accuſe vs.

23 T

24 I

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38 I

39 A

40 T

41 A

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The destruction  
23 Abrahams

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I praie thee,  
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i He ſheweth  
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a That is, the  
Angels in  
mans ſhape.

b Speaking w  
one of them  
in whome ap-  
peared to be  
moſt maieſtic  
for he thought  
thei had bene  
men.

c For men v-  
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the great heat  
to go bare footed  
in thoſe  
partes.

d As ſone of  
God, that I  
ſhulde do my  
duty to you.

"Ebr. Scim,

"Ebr. de iudg-  
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m God decla-  
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the wicked  
are ſpared for  
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e For as God  
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es thereof, to  
walke, to eat  
and drinke,  
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Chap. 17, 18  
and 21, 270.

9.9.

f That is, whē  
he ſhal be de-  
livered, or  
we the ch-  
de ſhal come  
into this lite.

g For the re-  
ther had re-  
ſpect to the or-  
dr, of nature,  
thin belied  
the promiſe of  
God.

1. Pet. 3.6.

"Or. hid."

h That is, the  
Ebrewe word  
de, which we  
call Lord, ſhe  
weth that this  
Angel was  
Chriſt: for  
this worde is  
only applied  
to God.

Chap. 12, 13

and 22, 17.

a Wherein we  
ſe Gods pro-  
uid. at care in  
preſeruing hu-  
manitie: al-  
tho he re-  
uolueh not  
him ſelfe to all  
a like: for  
Lot had but  
two Angels  
and Abrahā  
care.

the earth ſhal be bleſſed in him?

19 For I knowe him: ſhe wil commande  
his ſonnes and his houſholde after him,  
that thei kepe the waie of the Lord, to do  
righteouſnes and iudgement, that the  
Lord maie bring vpon Abrahā that he  
hahe ſpoken vnto him.

20 Then the Lord ſaid, Becauſe the crie  
of Sodōm and Gomorāh is great, and be-  
cauſe their ſinne is exceeding grievous,

21 I wil \* go downe now, and ſe whether  
thei haue done altogether according to ſ  
1 crie, which is come vnto me: and if not,  
that I maie knowe.

22 And ſ men turned thence & went tow-  
ard Sodōm: but Abrahā ſtoode yet be-  
fore the Lord.

23 Thē Abrahā drew nere, & ſaid, Wilt  
ſ alſo deſtroie ſ righteous with ſ wicked?

24 If there be ſittie righteous within the ci-  
tie, wilt thou deſtroie & not ſpare the place  
for ſ fittie righteous that are therein?

25 Be it farre frō thee frō doing this thing,  
to ſlay the righteous with the wicked: &  
that the righteous ſhulde be euen as the  
wicked, be it farre from thee. ſhal not the  
iudge of all the worlde" do right?

26 And the Lord answered, If I ſhal finde  
in Sodōm \* fifty righteous within ſ citie,  
thē wil I ſpare all the place for their ſakes.

27 Then Abrahā answered and ſaid, Beho-  
lde now, I haue begonne to ſpeake vnto  
my Lord, and I am \* but duſt and aſhes.

28 If there ſhal lacke ſue of fittie righteous,  
wilt ſ deſtroie all the citie for ſue? And  
he ſaid, If I finde there ſue and fourty, I  
wil not deſtroie it.

29 And he yet ſpake to him againe, and  
ſaid, What if there ſhal be founde fourtie?  
Then he answered, I wil not do it for four  
ties ſake.

30 Againe he ſaid, Let not my Lord now be  
angry ſ I ſpeake, What if thirtie be fou-  
de there? Then he ſaid, I wil not do it, if I  
finde thirtie there.

31 Moreouer he ſaid, Beholde, now I haue  
begōne to ſpeake vnto my Lord, What if  
twentie be founde there? And he answered,  
I wil not deſtroie it for twenties ſake.

32 Then he ſaid, Let not my Lord be now  
angrie, & I wil ſpeak but this \* once, What  
if ten be founde there? And he answered, I  
wil not deſtroie it for tens ſake.

33 ¶ And ſ Lord went his waie when he had  
left communing with Abrahā, & Abra-  
hā returned vnto his place.

CHAP. XIX

¶ 1 Lot receiveth two Angels into his houſe. 4 The ſi-  
thy luſtes of the Sodomiters. 10 Lot is delivered 24. Sodō  
is deſtroied. 26. Lots wiſe made a pillar of ſalt. 33.  
Lots daughters lye with their father, of whome come  
Moab and Ammon.

And in ſ evening their came two \* An-  
gels to Sodōm: and Lot ſate at the gate

of Sodōm, & Lot ſawe them, & roſe vp to  
mete them, and he bowed him ſelfe with  
his face to the grownd:

2 And he ſaid, Se my Lords, I praie you  
turne in now into your ſeruants houſe, &  
tarie all night, and \* waſh your ſete, and  
ye ſhal riſe vp early and go your waies.  
Who ſaid, Naie, but we wil abide in the  
ſtrete all night.

3 Then \* he preaſed vpon them earneſtly,  
and thei turned into him, and came to his  
houſe, and he made them a ſeaſt, and did  
bake vneleavened bread, and thei \* did eat.

4 But before thei went to bed, the men of  
the citie, \* the men of Sodōm compaſ-  
ſed the houſe round about from the yong  
to the olde, \* all the people from all quar-  
ters.

5 Who cryg vnto Lot ſaid to him, Where  
are ſ men, which came to thee this night,  
bring them out vnto vs that we maie  
knowe them.

6 Then Lot went out at ſ dore vnto them,  
and ſhut the dore after him,

7 And ſaid, I praie you, my brethren, do  
not ſo wickedly.

8 Beholde now, I haue two \* daughters, ſ  
haue not knowne man: thē wil I bring out  
now vnto you, and do to them as ſemeth  
you good: onely vnto theſe men do no-  
thing. \* for therfore are thei come vnder  
the ſhadowe of my roſe.

9 Then thei ſaid, Awaie hence. and thei  
ſaid, He is come alone as a ſtranger, & ſhal  
he iudge and rule we wil now deale worſe  
with thee then with them. So thei preaſed  
fore vpon Lot \* him ſelfe, & came to breake  
ſ dore.

10 But the men put forth the their hand & pul-  
led Lot into the houſe to them and ſhut  
to the dore.

11 \* Then thei ſmote the men that were at  
the dore of ſ houſe with blindenes bothe  
ſmale and great, ſo that thei were wearie  
in ſ ſeking the dore.

12 ¶ Then the men ſaid vnto Lot, Whome  
haſt thou yet here? ether ſonne in lawe or  
thy ſonnes, or thy daughters, or whatſoe-  
uer thou haſt in the citie, bring it out of  
this place.

13 For we ſ wil deſtroie this place, becauſe  
the \* crie of them is great before ſ Lord,  
and the Lord hahe ſent vs to deſtroie it.

14 Then Lot went out and ſpake vnto his  
ſonnes in lawe, which \* married his daugh-  
ters, & ſaid, Ariſe, get you out of this place:  
for the Lord wil deſtroie the citie: but he  
ſemed to his ſonnes in lawe as thogh he  
had mocked.

15 ¶ And when ſ morning aroſe, the Angels  
haſted Lot, ſaying, Ariſe, take thy wife and  
thy two daughters \* which are here, left ſ  
be deſtroied in the puniſhment of the citie.

b. iiii.

Chap. 18. 4.

b That is, he  
praied them  
for inſtantly  
c Not for ſ  
thei had need  
ſue, but be-  
cauſe ſ time  
was not yet  
come that thei  
wolde reueile  
them ſclues.  
d Nothing is  
more dange-  
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there reigneth  
for it corrupt-  
eth all.

e He deſer-  
ueth praie for  
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med in ſeking  
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f That I ſhoulde  
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1. Pet. 3.7.

W iſdo. 19. 16.

"Ebr. ſending."

g This pro-  
ueth that the  
Angels are mi-  
niſters, alwē  
to execute  
Gods wrath,  
as to declare  
his fauour  
Chap. 18. 20.  
"Or, ſhulde man-  
rie."

"Ebr. which  
are friends."



h The mercie  
of God stretch  
to ouercome  
mans flowne  
in following  
Gods calling.  
Wisd. 10.6.

He willed  
to flee from  
Goues iudge-  
ments, and not  
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riche countrey  
and full of var-  
ie pleasures.

Though it be  
little, yet it is  
great ynough  
to saue my li-  
fe: here he of-  
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sing another  
place then the  
Angel had ap-  
pointed him.  
Eph. 1.17. fac.  
1. Because Gods  
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was to d. from  
the cite and to  
saue Lot.  
m Which befo-  
re was called  
Belsh, ch. 14.  
2. Deu. 19. 23.  
isa. 13. 19.  
Ierem. 50. 40.  
ezek. 16. 49.  
ezek. 11. 18.  
arno. 4. 11.  
luk. 17. 29.  
Iude. 7.  
n as it is said  
the house was  
a notable mo-  
nument of Gods  
vengeance to  
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Having befo-  
re sile Gods  
mercies, he  
durst not pro-  
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which y Lord  
had now de-  
stroyed.  
q For except  
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wine, he wou-  
ld neuer haue  
don. y abomi-  
nable act.

16 And as he prolonged the time, \* the men caught bothe him & his wife, and his two daughters by the handes (y Lord being merciful vnto him) & they brought him forth, & set him without the citie.  
17 ¶ And when they had brought the out, the Angel said: escape for thy life: loke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, lest thou be destroyed.  
18 And Lot said vnto them, Not so, I praise thee, my Lord.  
19 Beholde now, thy seruant hath founde grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto me in sauing my life: and I can not escape in the mountaine, lest some euil take me, and I die.  
20 Se now this citie hereby to flee vnto, which is a litle one: Oh let me escape thither: is it not a litle one, & my soule shall liue?  
21 Then he said vnto him, Beholde, I haue receiued thy request also concerning this thing, that I wil not ouerthrowe this citie, for the which thou hast spoken.  
22 Hasten thee, saue thee there: for I can do nothing til thou be come thither. Therefore y name of y citie was called Zóar.  
23 ¶ The sunne did rise vpon the earth, while Lot entered into Zóar.  
24 Then the Lord rained vpon Sodóm and vpon Gomoráh brimstone, and fire from the Lord out of heauen,  
25 And ouerthrowe those cities, and all the plaine, & all the inhabitants of the cities, and that that grew vpon the earth.  
26 ¶ Now his wife behinde him looked backe, and was turned in to a pillar of salt.  
27 ¶ And Abraham rising vp early in y morning went to y place where he had staid before the Lord, and looking toward Sodóm and Gomoráh and toward all the land of the plaine:  
28 Beholde, he sawe the smoke of the land mounting vp as the smoke of a fornace.  
29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abrahá, and sent Lot out from the middes of the dest uctiõ, whẽ he ouerthrowe the cities, wherein Lot dwelled.  
30 ¶ Then Lot went vp frõ Zóar, and dwelt in the mountaine with his two daughters: for he feared to tarie in Zóar, but dwelt in a caue, he, and his two daughters.  
31 And the elder said vnto y younger, Our father is olde, and there is not a man in the earth to come in vnto vs after the manner of all the earth.  
32 Come, we will make our father drink wine, and I lye with him, that we maie preserve sede of our father.  
33 So thei made their father drinke wine y

night, and the elder went and laie with her father: but he perceiued not, neither when she laie downe, neither when she rose vp.  
34 And on the morow the elder said to the younger, Beholde, yesternight laie I with my father: let vs make him drinke wine this night also, and go thou and lye with him, y we maie preserve sede of o father.  
35 So thei made their father drinke wine y night also, and the younger arose, and laie with him, but he perceiued not, when she laie downe, neither when she rose vp.  
36 Thus were bothe the daughters of Lot with childe by their father.  
37 And the elder bare a sonne, & she called his name Moab: the same is the father of y Moabites vnto this daie.  
38 And the younger bare a sonne also, and she called his name Ben ammi: the same is y father of y Ammonites vnto this daie.  
C H A P. X X.  
1 Abraham dwelleth as a stranger in the land of Gerár.  
2 Abimelech taketh a waie his wife. 3 God reproveth the King. 4 And the King, Abrahá. 11 Sarah is restored with great gifts. 17 Abraham praieth, and the King and his are healed.  
1 ¶ Afterward Abraham departed thence toward the South countrey and dwelled betweene Cadésch & a Shur, and sojourned in Gerár.  
2 And Abraham said of Sarah his wife, She is my sister. The Abimelech King of Gerár sent and toke Sarah.  
3 But God came to Abimelech in a dreame by night and said to him, Beholde, thou art but dead, because of the woma, which thou hast taken: for she is a mans wife.  
4 (Now withstanding Abimelech had not yet come nere her) And he said, Lord, wilt thou slae euen a the righteous nation?  
5 Said not he vnto me, She is my sister? yea, and she herselfe said, He is my brother: vñ an vpright minde, and innocent hands haue I done this.  
6 And God said vnto him by a dreame, I knowe y thou didest this cuen with an vpright minde, & I kept thee also that thou shuldest not sinne against me: therefore suffer I thee not to touche her.  
7 Now then deliue y man his wife againe: for he is a Prophet, & he shall praye for thee: y thou mayest liue: but if thou deliuer her not againe, be sure y thou shalt die the death, thou, & all that thou hast.  
8 Then Abimelech rising vp early in the morning called all his seruantes, and tolde all these things vnto them, and the men were sore afraide.  
9 Afterward Abimelech called Abraham, and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on me and on my kingdome this great sinne: thou hast done things vnto me that ought not to be done.

11 He sheweth  
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v. 11. ch. 12. 13.

Or, it is thy  
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d The infidel  
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Or, it is thy  
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10. Yet in very dede she is my sister: for she is the daughter of my father, but not the daughter of my mother, & she is my wife.

Chap. 12. 13.

11. Now when God caused me to wandre out of my fathers house, I said the to her, This is thy kindenes that y shalt shewevn to me in all places where we come, \* Say thou of me, He is my brother.

12. Then toke Abimelech shepe & beues, & men seruantes, and women seruantes, and gaue them vnto Abraham, and restored him Sarah his wife.

13. And Abimelech said, Behold, my land is before thee: dwel where it pleaseth thee.

14. Likewise to Sarah he said, Beholde, I haue giuen thy brother a thousand peces of siluer: beholde, he is y<sup>e</sup> vaile of thine eyes to all that are with thee, and to all others: and she was<sup>e</sup> thus reproveth.

15. ¶ Then Abraham praied vnto God, & God healed Abimelech, and his wife, and his maid seruantes: and they bare children.

16. For y<sup>e</sup> Lord<sup>e</sup> had shut vp euerie wōbe of y<sup>e</sup> house of Abimelech, because of Sarah Abrahams wife.

# CHAP. XXI.

1. Izhak is borne. 9 Isthmael mocketh Izhak. 14 Hagār is cast out with her sonne. 17 The Angel comforteth Hagār. 22 The couenāt betwene Abimelech & Abraham.

1. Now y<sup>e</sup> Lord visited Sarah, as he had said, and did vnto her<sup>e</sup> according as he had promised.

2. For<sup>e</sup> Sarah conceiued, & bare Abraham a sonne in his<sup>e</sup> olde age, at the same season that God tolde him.

3. And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4. Then Abraham circumcised Izhak his sonne, when he was eight daies olde, \* as God had commanded him.

5. So Abraham was an hundredth yere olde, when his sonne Izhak was borne vnto him.

6. ¶ The Sarah said, God hath made me to reioyce: all that heare, wil reioyce w<sup>th</sup> me.

7. Again she said, Who wolde haue said to Abraham, that Sarah shulde haue giuen children sucke? for I haue borne him a sonne in his olde age.

8. Then the childe grewe & was weaned: & Abraham made a great feast the same day that Izhak was weaned.

9. ¶ And Sarah saue y<sup>e</sup> sonne of Hagār the Egyptiā (which she had borne vnto Abraham)<sup>e</sup> mocking.

10. Wherefore she said vnto Abraham, Cast out this bond woman and her sonne: for

the sonne of this bond woman shal not be heire with my sonne Izhak.

11. And this thing was very grieuous in Abrahams sight, because of his sonne.

12. ¶ But God said vnto Abraham, Let it not be grieuous in thy sight for the childe, and for thy bond womā: in all that Sarah shal saie vnto thee, heare her voice: for in Izhak shal thy fede be<sup>e</sup> called.

13. As for y<sup>e</sup> sonne of y<sup>e</sup> bond womā, I wil make hi<sup>e</sup> a naciō also, because he is thy fede.

14. So Abraham arose vp early in the morning, and toke bread, and a bottel of water, and gaue it vnto Hagār, putting it on her shulder and the childe also, and<sup>e</sup> sent her away: who departing wanded in the wilderness of Beer-sheba.

15. And when the water of the bottel was spent, she cast y<sup>e</sup> childe vnder a certeine tre.

16. Then she went and sate her ouer against him a farre of about a bowe shot: for she said, I wil not fe the death of the childe, and she sate downe ouer against him, and lift vp her voyce and wept.

17. Then God heard the voyce of the childe, and the Angel of God called to Hagār from heauen, and said vnto her, What aileth thee, Hagār? feare not, for God hath heard y<sup>e</sup> voyce of the childe where he is.

18. Arise, take vp y<sup>e</sup> childe, and holde him in thine hand: for I wil make of him a great people.

19. And God<sup>e</sup> opened her eyes, & she sawe a well of water, so she went and filled the bottel with water, & gaue y<sup>e</sup> boye drinke.

20. So God was<sup>e</sup> with the childe & he grewe and dwelt in the wilderness, and was an archer.

21. And he dwelt in the wilderness of Paran, and his mother toke him a wife out of the land of Egypt.

22. ¶ And at that same time Abimelech and Phichól his chief captaine spake vnto Abraham, saying, God is with thee in all y<sup>e</sup> thou doest.

23. Now therefore sweare vnto me here by God, that thou wilt not<sup>e</sup> hurt me, nor my children, nor my childrens children: thou shalt deale with me, and with y<sup>e</sup> countrie, where thou hast bene a stranger, according vnto the kidenes that I haue shewed thee.

24. Then Abraham said, I wil<sup>e</sup> sweare.

25. And Abraham rebuked Abimelech for a well of water, w<sup>ch</sup> Abimelechs seruants had violently taken away.

26. And Abimelech said, I knowe not who hath done this thing: also thou toldest me not, nether heard I of it but this daie.

27. Then Abraham toke shepe, and beues, and gaue them vnto Abimelech: and they two made a couenant.

28. And Abraham set seuen lames of the

d The promi  
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e The Isthmaeli  
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flocke by them felues.

19 Then Abimelech said vnto Abrahám, What meane these seuen lambes, which thou hast set by them felues?

20 And he answered, Because thou shalt receiue of mine hand these seuen lambes, & it may be a witness vnto me, that I haue digged this well.

21 Wherefore the place is called "Beer-sheba, because there they bothe sware.

22 Thus made they a<sup>m</sup> covenant at Beer-sheba: afterward Abimelech & Phichól his chief captaine rose vp, & turned againe vnto the land of the Philistims.

23 And Abrahám planted a groue in Beer-sheba, and called there on the Name of the Lord, the euermlasting God.

24 And Abrahám was a stranger in the Philistims land a long season.

# CHAP. XXII.

2.2. The faith of Abrahám is proued in offering his sonne Izhák, & Izhák is a figure of Christ. 30 The generation of Nahor Abrahams brother, of whom cometh Rebekáh.

Ebr. 11, 17.

"Ebr. 12, 8.

1 And after these things God did<sup>a</sup> proue Abrahám, & said vnto hí, Abrahám. Who answered, "Here am I.

2 And he said, Take now thine onely sonne Izhák whome thou louest, & get thee vnto the lande of<sup>a</sup> Moriah, and<sup>b</sup> offre him there for a burnt offering vpon one of the mountaines, which I will shewe thee.

3 Then Abrahám rose vp early in the morning, and saddled his asse, and toke two of his seruants with him, and Izhák his sonne, and cloued wood for the burnt offering, and rose vp and went to the place, which God had tolde him.

4 Then y<sup>e</sup> third day Abrahám lift vp his eyes, and sawe the place a farre of,

5 And said vnto his seruants, Abide you hère w<sup>th</sup> the asse: for I & the childe wil go y<sup>d</sup> order & worship, & come againe vnto you.

6 Then Abrahám toke the wood of y<sup>e</sup> burnt offering, & laied it vpon Izhák his sonne, & he toke the fire in his hand, & the knife: and they went bothe together.

7 Then spake Izhák vnto Abrahám his father, & said, My father. And he answered, Here am I, my sonne. And he said, Beholde the fire & the wood, but where is the lambe for the burnt offering?

8 The Abrahám answered, My sonne, God wil<sup>d</sup> prouide him a lambe for a burnt offering: so they went bothe together.

9 Whē they came to y<sup>e</sup> place w<sup>th</sup> God had shewed hí, Abrahám buylded an altár there, & couched y<sup>e</sup> wood, & bound Izhák his sonne, & laied him on y<sup>e</sup> altár vpon y<sup>e</sup> wood.

10 And Abrahám stretching forth his hand, toke the knife to kill his sonne.

11 But y<sup>e</sup> Angel of the Lord called vnto him from heauc, saying, Abrahám, Abrahám.

And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the childe, neither do anie thing vnto him: for now I knowe that thou fearest God, seeing for my sake thou hast not spared thine onely sonne.

13 And Abrahám lifting vp his eyes, looked: & beholde, there was a ram behinde him caught by y<sup>e</sup> hornes in a bush. then Abrahám wēt & toke the ram & offered him vp for a burnt offering in y<sup>e</sup> stede of his sonne.

14 And Abrahám called the name of that place, Tehouah-ireh, as it is said this day, In the mount wil the Lord be sene.

15 And the Angel of the Lord cryed vnto Abrahám from heauen the seconde time,

16 And said, By<sup>h</sup> my selfe haue I sworne (saith y<sup>e</sup> Lord) because thou hast done this thing, & hast not spared thine onely sonne,

17 Therefore wil I surely blesse thee, and wil greatly multiplie thy fede, as y<sup>e</sup> starres of the heauen, and as y<sup>e</sup> sande which is vpon the seashore, and thy sede shal possesse the gate of his enemies.

18 And in thy fede shal all y<sup>e</sup> naciōs of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abrahám againe vnto his seruants, and they rose vp and went together to Beer-sheba: and Abrahám dwelt at Beer-sheba.

20 And after these things one tolde Abrahám, saying, Beholde Milcáh, she hath also borne children vnto thy brother Nahor:

21 To wit, Vz his el<sup>d</sup>est sonne, & Buz his brother, & Kemuel the father of<sup>a</sup> Arám,

22 And Chesed and Hazó, & Pildásh, & Idláp, and Bethuél.

23 And Bethuél begate Rebekáh: these eight did Milcáh beare to Nahor Abrahams brother.

24 And his concubine called Reumah, she bare also Tébah, & Gáhan & Tháhah & Maachá. CHAP. XXIII.

2. Alrahám lamenteth the death of Saráh. 4 He bieth a field, to bury her of the Hittites. 13 The equitie of Abrahám. 15 Saráh is buried in Machpeláh.

1 When Saráh was an hūdreth twenty and seuen yere olde (" so long liued she )

2 Then Saráh dyed in Kiriath-arbá: the same is Hebrón in the land of Canaan. & Abrahám came to mourne for Saráh and to wepe for her.

3 Then Abrahám rose vp frō y<sup>e</sup> sight of his corps, & talked w<sup>th</sup> the<sup>a</sup> Hittites, saying,

4 I am a stranger, & a foriner among you, giue me a possesion of buryal with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abrahám, saying vnto him,

6 Heare vs, my Lord: thou art a prince of God among vs: in the chiefest of our sepul-

That is, by thy true obedience thou hast declared thy loue to God.

"Ebr. 12, 8.

"Or, double came, because one was within another.

"Or, The Lord will be sene.

The name of the angel, & shewe y<sup>e</sup> Gods otiose but he & prouide secretly for him, and also euidently in time and felicitie counsaile.

Signifying, that there is no greater blessing.

"Or, bled.

Chap. 22, 30

Gen. 14, 21

Gal. 3, 6.

The comesthick is about 200 paces, to the 400 shekels more it is 33 li. 6. shill. & 8 pence, after 5 shill. less the ounce.

"Or, of the 8th.

Concubine is understood taken in the 8<sup>th</sup> of parcelle of the women which were inferior to the wives.

"Ebr. 12, 8.

That is, all the people called y<sup>e</sup> sale.

"Ebr. 12, 8.

"Ebr. 12, 8.

"Ebr. 12, 8.

"Ebr. 12, 8.

"Ebr. 12, 8.

"Ebr. 12, 8.

"Ebr. 12, 8.

"Ebr. 12, 8.

"Ebr. 12, 8.

"Ebr. 12, 8.

Which signifieth the feare of God, in the which place he was honored, and Salomon afterward buyld the temple.

Herein sheweth y<sup>e</sup> chiefest point of his reuerence, seeing he was commanded to offer vp him whom God had promised to blesse all the nation of the world.

He doubted not, but God would accomplish his promise though he shulde sacrifice his sonne.

The onely way to overcome all tentations is to rest vpon Gods prouidence.

For it is like his father had declared to him Gods commandment, whereunto he shewed him self obedient.

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14 Ephrón

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17 So y<sup>e</sup>

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her Nahór:  
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ities, laying  
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all with you  
of my fight  
d Abrahám,

a prince bo  
of our fepul-  
chres

chres bury thy dead: none of vs shal for-  
bid thee his fepulchre, but thou maicst  
bury thy dead therein.

7 Then Abrahám ftoode vp, & bowed him  
felfe before the people of the land of the  
Hittites.

8 And he communed with them, faying, If  
it be" your minde, y I shal bury my dead  
out of my fight, heare me, and intreat for  
me to Ephrón the sonne of Zóhar,

9 That he wolde giue me y caue of Machpe-  
láh, which he hath in the end of his field:  
y he wolde giue it me for as muche" mo-  
ney as it is worthe, for a poffeffion to bu-  
ry in among you.

10 (For Ephrón dwelt among y Hittites)  
Then Ephrón the Hittite answered Abra-  
ham in the audience of all the Hittites y  
went in at the gates of his cite, faying,

11 No, my lord, heare me: the field giue I  
thee, and the caue, that therein is, I giue it  
thee: *even* in the prefence of the fonnes of  
my people giue I it thee, to bury thy dead.

Then Abrahám bowed him felfe be-  
fore the people of the land,

12 And fpake vnto Ephrón in the audience  
of the people of the countrey, faying, Seing  
y wilt giue it, I praye thee, heare me, I wil  
giue y price of the field: receiue it of me,  
and I wil bury my dead there.

13 Ephrón then answered Abrahám, faying  
vnto him,

14 My Lord, hearkē vnto me: y land is worthe  
four hundred shekels of filuer: what wyl be  
twene me & thee: bury there fore thy dead.

15 So Abrahám hearkened vnto Ephrón,  
& Abrahám weyed to Ephrón the filuer,  
which he had named, in the audience of  
the Hittites, *even* four hundred filuer she-  
kels of currant money among marchates.

16 ¶ So y field of Ephrón which was in Mach-  
peláh, & ouer againft Mamré, *even* y field  
& the caue y was therein, and all the trees  
y were in the field, which were in all the  
borders roundabout, was made fure

17 Vnto Abrahám for a poffeffion, in the  
fight of the Hittites, *even* of all that went  
in at the gates of his cite.

18 And after this, Abrahám buried Sarah  
his wife in the caue of the field of Machpe-  
láh ouer againft Mamré: the fame is He-  
brón in the land of Canán.

19 Thus bothe the field and the caue, y is  
therein, was made fure vnto Abrahám for  
a poffeffion of buyal by the Hittites.

#### CHAP. XXIIII.

20 Abrahám causeth his feruant to fweare to take a wife  
for Izhák in his owne kindred. 22 The feruant prayeth  
to God. 24 He fideleitie towards his mafter. 26 The  
friendis of Rebekah commit the matter to God. 28 They  
see her consent and she agreeth. 29 And is married  
to Izhák.

21 ¶ Now Abrahám was olde, and was  
broken in yeres, and the Lord had blefled

Abrahám in all things.

2 Therefore Abrahám faid vnto his eldest  
feruant of his house, which had the rule o-  
uer all that he had, Put now thine hand  
vnder my thigh,

3 And I wil make thee fweare by the Lord  
God of y heauen, & God of y earth, that  
thou shalt not take a wife vnto my sonne  
of the daughters of the Canaanites amog  
whome I dwell.

4 But thou shalt go vnto my cōuntrye, &  
to my kindred, & take a wife vnto my son  
Izhák.

5 And the feruant faid to him, What if the  
woman wil not come w me to this land?  
shal I bring thy sonne againe vnto the lād  
from whence thou cameft?

6 To whome Abrahám answered, Beware  
y y bring not my sonne d thither agayne.

7 ¶ The Lord God of heauen, who toke me  
from my fathers house, & from y lād whe-  
re I was borne, and that fpake vnto me,  
& that fware vnto me, faying, Vnto thy  
fide wil I giue this land, he shal fend his  
Angel before thee, and thou shalt take a  
wife vnto my sonne from thence.

8 Neuertheles if the womā wil not followe  
thee, then shalt thou be" difcha'ged of this  
mine othe: onely bring not my sonne the-  
ther againe.

9 Then the feruant put his hand vnder the  
thigh of Abrahám his mafter, & fware to  
him for this matter.

10 ¶ So the feruant toke ten camels of the  
camels of his mafter, and departed: for he  
had all his maisters goods in his had, & fo-  
he arofe, and went to Arám Naharáim, vn-  
to the cōtie of Nahór.

11 And he made his camels to" lie downe  
without the cite by a well of water, at e-  
uen about the time that women come out  
to drawe water.

12 And he faid, O Lord God of my ma-  
ster Abrahám, I befeche thee, fend me go-  
od fpede this day, and shewe mercie vnto  
my mafter Abrahám.

13 Lo, I ftan by the well of water, whiles  
the mēs daughters of this cite come out  
to drawe water.

14 ¶ Grant that y maide, to whome I faie,  
Bowe downe thy pitcher, I pray thee, that  
I may drinke: if she fay, Dinke, and I wil  
giue thy camels drinke also: may be she y  
thou halt ordeined for thy feruant Izhák,  
& thereby shal I knowe y thou halt shew-  
ed mercie on my mafter.

15 ¶ Now yer he had left fpeaking, beholde,  
h Rebekáh came out, the daughter of Be-  
thuel, sonne of Milcáh the wife of Nahór  
Abrahams brother, and her pitcher vpon  
her fhulder.

16 (And the maide was very faire to loke  
vpon, a virgine and vnknown of man) &  
c.ii.

Chap 47.29.  
a Which cere-  
monie declar-  
ed y feruants  
obedience to-  
wards his ma-  
ster, and y ma-  
sters power o-  
uer the feruāt.  
b This fwea-  
ring that an  
oath may be  
required in a  
lawful caufe.  
c He wolde  
not y his son-  
ne fhould mar-  
ry out of the  
godlie fami-  
lie: for the in-  
conueniēcy y  
came by mar-  
rying with the  
vngodlie are  
feet to be in  
the places of  
the fcriptu-  
res.  
d Left he fhul-  
de lofe the in-  
heritance promi-  
fied.  
Chap 12.7. &  
13.15. & 18.  
18.26.4.

Ebr. in teuteu.

Or, Mesopotamia, by the  
of the two fideis, is  
wit. of T. 1. 18  
and Ephraim.  
e That is, to  
Chrifian  
f Eor is bene  
their quere.  
f He groundeth  
his prayer vpo  
Gods promi-  
fied to his  
mafter  
g Or, caufe me to  
mote.

g The feruant  
moued by  
Gods Spirit de-  
fired to be af-  
fured by a fi-  
gne, whether  
y are vnder-  
taken for the  
glorie of his  
Name and ac-  
cording to his  
worde.

That is, by  
thy true obedi-  
ence thou  
halt declara-  
thy luelie  
fidelity.

Or, had beha-  
uor with child-  
ren: acclim-  
fane from me.

Or, The Lord  
will be a pū-  
fale.

The name  
changed, y  
fhewe y Gal-  
dane both  
& prouide re-  
crecy for ha-  
uor, acclim-  
dently is to  
me and tell a  
time coun-  
h Signifying  
that there is  
no greater the  
lie.

e Meaning, all  
the citizens &  
inhabitants.

d To fhewe y  
he had them  
in good estima-  
tion and reue-  
rence.

Or, he had them

Chap 12.30  
18.10.

Chap 12.30  
18.10.

Chap 12.30  
18.10.

Or, of the fū-  
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Here is declared y<sup>e</sup> God ruer heareth the prayers of his, and granteth their requests.

<sup>18</sup> For my lord.

<sup>19</sup> Ebr. have made an end of drinking.

<sup>20</sup> For a thing. k God permitted manie things both in apparel and other things w<sup>ch</sup> are nowe to beid special ly when thei apperteyne not to our mortification. l The golden shekel is here ment and not that of silver.

m He boasteth not his good fortune as do the wicked lyne acknowledge that God hath dealt mercifully with his master in keepig promises.

n For he waited on Gods hand, who had now heard his prayer. o To wit, Laban p The gentle incretment of strangers vnto the godlie fathers. q The fidelitie that seruantes owe to their masters, causeth them to preferre their masters business to their owne necessitie. r To blessed, signifieth here to enrich, or increase with substance, as y<sup>e</sup> text in y<sup>e</sup> same verse declareth.

she went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ran to mete her, and said, Let me drinke, I praye thee a little water of thy pitcher.

18 And she said, Drinke y<sup>e</sup> syr: and she hasted, & let downe her pitcher vpon her hand & gaue him drinke.

19 And when she had giuen him drinke, she said, I wil drawe water for thy camels also vntil thei haue dronken ynough.

20 And she poured out her pitcher into the trogh speedely, and ranne againe vnto the well to drawe water, and she drew for all his camels.

21 So the man wondred at her, and helde his peace, to wit, whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man toke a golden <sup>k</sup> abillement of halfe a shekel weight, & two bracelettes for her hãds, of tē shekels weight of golde:

23 And he said, Whose daughter art thou? tel me, I praie thee, Is there roume in thy fathers house for vs to lodge in?

24 Then she said to him, I am y<sup>e</sup> daughter of Bethuél the sonne of Milcãh whome she bare vnto Nahór.

25 Moreover she said vnto him, We haue lytter also and prouander ynough, and roume to lodge in.

26 And the man bowed him selfe and worshipped the Lord,

27 And said, Blessed be the Lord God of my master Abrahám, w<sup>ch</sup> hath not withdrawn his mercie <sup>m</sup> and his trueth from my master: for whē I was in y<sup>e</sup> waie, y<sup>e</sup> Lord broght me to my masters brethrs house.

28 And the maide ran & tolde them of her mothers house according to these wordes.

29 ¶ Now Rebekãh had a brother called Labã, & Labã ran vnto y<sup>e</sup> mã to the well.

30 For when he had sene the earings & the bracelettes in his sisters hands, & when he heard the wordes of Rebekãh his sister, saying, Thus said the man vnto me, then he went to the man, & lo<sup>n</sup> he stode by the camels at the well.

31 And he said, Come i y<sup>e</sup> blessed of y<sup>e</sup> Lord: wherfore standest y<sup>e</sup> without, seeing I haue prepared the house, & roume for y<sup>e</sup> camels?

32 ¶ Then y<sup>e</sup> man came into y<sup>e</sup> house, and he vnshaded the camels and broght lytter & prouander for the camels, and water to walsh his fete, & the mens fete that were with him.

33 Afterward the meat was set before him: but he said, I wil not eat, vntil I haue said my message: And he said, Speake on.

34 Then he said, I am Abrahams seruant,

35 And the Lord hath blessed my master wonderfully, that he is become great: for he hath giuen him shepe, and bues, & sil-

uer, and golde, and men, seruantes, & maide seruantes, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, whē she was olde, & vnto him hath he giue all that he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go vnto my fathers house and to my kinred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman wil not followe me?

40 Who answered me, The Lord, before whome I walke, wil send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kindred and my fathers house.

41 Then shalt y<sup>e</sup> be discharged of mine othe, when thou comest to my kinred: and if thei giue thee not one, thou shalt be free from mine othe.

42 So I came this daie to the well, and said, O Lord, the God of my master Abrahám, if y<sup>e</sup> now prosper my iourney which I go,

43 Beholde, \* I stand by the well of water: when a virgine cometh forth to drawe water, & I saie to her, Giue me, I praie thee, a litle water of thy pitcher to drinke,

44 And she saie to me, Drinke y<sup>e</sup>, and I wil also drawe for thy camels, let her be the wife, which the Lord hath prepared for my masters sonne.

45 And before I had made an end of speakig in mine heart, beholde, Rebekãh came, forth, and her pitcher on her shuldre, & she went downe vnto the well, and drew water. Thē I said vnto her, Giue me drinke, I praie thee.

46 And she made haste, and toke downe her pitcher from her shuldre, and said, Drinke, & I wil giue thy camels drinke also. So I dranke, & she gaue the camels drinke also.

47 Then I asked her, & said, Whose daughter art y<sup>e</sup>? And she answered, The daughter of Bethuél Nahors sonne, whome Milcãh bare vnto him. Then I put the abillement vpon her face, and the bracelettes vpon her handes:

48 ¶ And I bowed downe & worshipped y<sup>e</sup> Lord, and blessed the Lord God of my master Abrahám, which had broght me y<sup>e</sup> right waie to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye wil deale mercifully and truly with my master, tel me: and if not, tel me that I maie turne me to the right hand or to the left.

50 Then answered Labã and Bethuél, & said, This thing is procedd of the Lord: we can not therefore saie vnto thee, neither euil nor good.

If the Canaanites were curled & therefore the litle cold in marriage meaning among his folks, as y<sup>e</sup> 40.

Which I haue autors I caused to make.

Or, waie. Feise is.

Or, blessed

x Signifiyng this was not spoken by the mouth but only in heart.

e This was y<sup>e</sup> excreise of y<sup>e</sup> godlie fathers to meditate Gods promisses & to pray for the accomplishment thereof.

f The custom was, that the spouse was brought to her husband, her head being couered, in token of shamefastnes & chastitie.

Or, had left mourning for her mother.

a Whither Sarah was yet alive.

Beh

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wife,

52 And word earth

53 The

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that he hath.  
e to my sonne  
Canaanites, in

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er, What if the

Lord, before  
his Angel with  
ney, and thou  
one of my kid-

ged of u mine  
o my kinned;  
e, thou shalt be

well, and said,  
fter Abraham,  
y which I go,  
well of water:  
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me I, I prae  
her to drinke,  
y, and I wil  
et her be the  
prepared for

nd of speakig  
Rebekah came  
er shuldre, &  
ll, and drewe  
me drinke,

ne downe her  
said, Drinke,  
ake also. So I  
drinke also.  
hose daugh-  
The daugh-  
whome Mil-  
the abille-  
bracelettes

orshipped y  
God of my  
brought me y  
ers brothers

e merciful-  
tel me: and  
me to the

Bethuel, &  
f the Lord:  
thee, neither

y Be-

Or, as they com-  
me to see.

Or, advised.

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nites were  
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toine with  
in marra-  
e Meaning  
mong his  
folkes, as  
42.

Ver. 11, 12, 13.

Es. days, as  
16.

This shew-  
eth that pa-  
rents have not  
authority to  
marry their  
childre with-  
out consent of  
the parties.

Or, wait.

Perse 3.

Or, flew.

Signify-  
ing that he  
was not se-  
by the mou-  
but only a  
dicate in  
heart.

Chap. 16, 17, 18, 19, 20, 21, 22.

This was  
exceise of  
godlike fathers  
to meditate  
Gods promi-  
ses & to pray  
for the ac-  
complishme-  
nt thereof.

The eunome  
was, that the  
spouse was  
brought to her  
house, and her  
head being co-  
uered, in token  
of shame, sh-  
nes & chas-  
tity.

Or, had left  
mourning for  
his mother.

Or, in these  
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Or, in these  
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used anie be-  
nefit of the  
Lord.

Beholde, Rebekah is before thee. take her  
& go, that she maie be thy masters sonnes  
wife, euen as the Lord hath said.

And when Abrahams seruāt heard their  
wordes, he bowed him selfe toward the  
earth vnto the Lord.

Then the seruāt toke for the iewels of sil-  
uer, & iewels of golde, & raiment, & gaue  
to Rebekah: also vnto her brother and to  
her mother he gaue giftes.

Afterwarde they did eat & drinke, bothe  
he, and the men that were with him, and  
taried all night. and when they rose vp in  
the morning, he said, Let me departe vn-  
to my master.

Then her brother and her mother an-  
swered, Let the maide abide with vs, at  
the least ten dayes: then shal she go.

But he said vnto the, Hide you me not,  
seig y Lord hath prospered my iourney:  
send me away, y I may go to my master.

Then they said, We wil call the maide,  
and aske her consent.

And they called Rebekah, and said vnto  
her, Wilt thou go with this man? And she  
answered, I wil go.

So they let Rebekah their sister go, and  
her nourse, with Abrahams seruāt and  
his men.

And thei blessed Rebekah, and said vn-  
to her, Thou art our sister, growe into  
thousand thousandes, and thy sēde possē-  
se the gate of thy ennemies.

Then Rebekah arose, and her maides,  
& rode vpon the camels, and followed y  
mā. & y seruāt toke Rebekah, & departed.

Now Izhāk came from the way of Be-  
ér-lahái-roi, (for he dwelt in the South  
countrey)

And Izhāk went out to pray in the field  
toward the euening: who lift vp his eies  
and looked, and beholde, the camels came.

Also Rebekah lift vp her eies, and when  
she sawe Izhāk, she lighted downe from  
the camel.

(For she had said to the seruāt, Who is  
yonder man, that commeth in the field to  
mete vs: And the seruāt had said, It is my  
master) So she toke a vaille and coue-  
red her.

And the seruāt tolde Izhāk all things,  
that he had done.

Afterward Izhāk brought her into the tēt  
of Sarāh his mother, & he toke Rebekah,  
& she was his wife, & he loued her: so Izhāk  
was comforted after his mothers death.

# CHAP. XXV.

Abraham taketh Keturah to wife, and getteth many  
children. 6 Abraham giueth all his goods to Izhāk.  
12 The genealogie of Ishmael. 25 The birth of Iakob  
and Esau. 30 Esau selleth his birth right for a messe  
of pottage.

Now Abraham had taken him ano-  
ther wife called Keturah,

Which bare him Zimrān, & Iokhān, &  
Medān, & Mideān, & Ishbāk, and Shūah.

And Iokhān begate Shebā & Dedān:

\* And the sonnes of Dedān were Afshu-  
rim, & Letushim, and Leummim.

Also the sonnes of Mideān were Ephāh,  
& Ephér, & Hanóch, & Abidā, and Eldā-  
ah. all these were the sonnes of Keturah.

\* And Abraham gaue all his goods to  
Izhāk,

But vnto the sonnes of the concubines,  
which Abraham had, Abraham gaue gif-  
tes, and sent them away from Izhāk his  
sonne (while he yet liued) Eastward to the  
East countrey.

And this is the age of Abrahams life,  
which he liued, an hundreth seuenty and  
fue yere.

The Abraham yelded the spirit, & dyed  
in a good age, an olde man, and of great  
yeres, and was gathered to his people.

And his sonnes, Izhāk and Ishmael  
buried him in the caue of Machpelāh in  
the field of Ephrōn sonne of Zōhar the  
Hittite, before Mamré.

Which field Abraham bought of the  
Hittites, where Abraham was buried w  
Sarāh his wife.

\* And after the death of Abraham God  
blessed Izhāk his sonne, \* and Izhāk dwelt  
by Beér-lahái-roi.

\* Now these are the generations of Ish-  
mael Abrahams sonne, whome Hagār the  
Egyptian Sarāhs handmaide bare vnto A-  
braham.

\* And these are y names of the sonnes of  
Ishmael, name by name, accordig to their  
kinreds: the eldest sonne of Ishmael  
was Nebaióth, then Kedār, & Adbeél, &  
Mibsam,

And Mishmā, & Dumáh, & Massā,

Hadār, & Temā, Ietúr, Naphish, & Ké-  
demah.

These are the sonnes of Ishmael, and the-  
se are their names, by their townes and by  
their castles: to wit, twelue princes of their  
nations.

(And these are y yeres of the life of Ish-  
mael, an hundreth thirty and seuen yere,  
and he yelded the spirit, and dyed, & was  
gathered vnto his people)

And they dwelt frō Haulāh vnto Shur,  
that is towardes Egypt, as thou goest to  
Asshur. Ishmael dwelt in the presēce of  
all his brethren.

\* Likewise these are the generacions of  
Izhāk Abrahams sonne. Abraham begate  
Izhāk,

And Izhāk was forty yere olde, when  
he toke Rebekah to wife, the daughter of  
Bethuel the Aramite of Padān Arām, and  
sister to Labān the Aramite.

And Izhāk prayed vnto the Lord for his

1. Chron. 1. 32.

Es. 18. 14.

For by the  
verbe of Gods  
worde he had  
not only Iz-  
hāk, but bega-  
te many mo-  
re. Reade, chap.  
23. 14.

For by the  
verbe of Gods  
worde he had  
not only Iz-  
hāk, but bega-  
te many mo-  
re. Reade, chap.  
23. 14.

Hereby the  
Anciens figu-  
red that man  
by death per-  
ished not  
wholly: but as  
the soules of  
the godlie li-  
ued after in  
perpetual ioye,  
so the soules  
of the wicked  
in perpetual  
paine.

Chap. 16. 24.  
and 24. 62.

1. Chron. 1. 29.

Es. 18. 14.

Which dwelt  
among the A-  
rabians, and  
were separe  
from the ble-  
sed sēde.

Or, he is sel-  
He meaneth  
that his lot  
fell to dwell a-  
mong his bre-  
thren, as the  
Angel promi-  
sed. chap. 16.

Or, Syrian of  
the Mesopotamia.



wife, because she was barren: and the Lord was intreated of him, and Rebekáh his wife conceived,

*Or, bare one another.*

*h That is, a childe, seeing one shal destroy another.*

*i For that is the only refuge in all our miseries.*

*Rom 9.10.*

*Eccl. 12.3.*

*Mat. 1.2.*

*Or, a man of the field*  
*Or, simple and innocent.*  
*Or, venison in his mouth.*

*Or, fede me quickly.*

*k The reprobat euen not Gods denches except they fele them presently, & therefore they preferre present pleasures.*

*Ebr 12.16.*

*l Thus y wicked preferre the worldelie commodities to Gods spirital grise: but y e child of God do the contrary.*

*a In the land of Canaan.*

*b Gods promise alwaies watcheth to direct y wares of his childe.*

*Chap. 12. 15.*  
*& 15.18.*

22 But the children stroue together within her: therefore she said, Seig it is so, why am I thus? wherefore the wter to aske y Lord.  
23 And the Lord said to her, two nations are in thy wombe, and two maner of people shal be deuided out of thy bowels, and the one people shal be mightier then the other, and the elder shal serue y younger.  
24 ¶ Therefore when her time of deliuerance was fulfilled, beholde, twinnes were in her wombe.

25 So he that came out first was red, and he was all ouer as a rough garment, and they called his name Esáu.

26 \* And afterwarde came his brother out, and his hand held Esáu by the heele: therefore his name was called Iakób. Now Izhák was thre score yere olde when Rebekáh bare them.

27 And the boyes grewe, & Esáu was a cunning hunter, & lived in y fields: but Iakób was a plaine man, and dwelt in rétes.  
28 And Izhák loued Esáu, for venison was his meat, but Rebekáh loued Iakób.

29 Now Iakób sodde pottage, & Esáu came from the field and was wearie.

30 Then Esáu said to Iakób, Let me eat, I pray thee, of y pottage so red, for I am weary. Therefore was his name called Edóm.

31 And Iakób said, Sel me euen now thy birthright.

32 And Esáu said, Lo, I am almost dead, what is then this birthright to me?

33 Iakób then said, Swear to me eue now. And he sware to him, \* & sold his birthright vnto Iakób.

34 Then Iakób gaue Esáu bread and pottage of lentiles: and he did eat and drinke and rose vp, & went his way: So Esáu condemned his birthright.

#### CHAP. XXXI.

*God provideth for Izhák in the famine. 3 He renueth his promises. 9 The king blasphemeth him for denying his wife. 14 The Philistims hate him for his riches. 15 Stoppe his wells. 16 And drive him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.*

And there was a famine in the land besides the first famine that was in the dayes of Abraham. wherefore Izhák went to Abimelech King of the Philistims vnto Gerár.

2 For the Lord appeared vnto him, & said, Go not downe into Egypt, but abide in the land in which I shal shewe vnto thee.

3 Dwell in this land, & I wil be with thee, and wil blesse thee: for to thee, and to thy seed I wil giue all these countreys: and I wil performe the othe which I sware vnto Abraham thy father.

4 Also I wil cause thy fede to multiplie as the starrs of heauen, and wil giue vnto

thy fede all these countreys: & in thy fede shal all the naciós of the earth be blessed.

5 Because that Abraham obeyed my voyce and kept mine ordinance, my commandementes, my statutes, and my Lawes.

6 ¶ So Izhák dwelt in Gerár.

7 And the men of the place asked him of his wife, & he said, She is my sister: for he feared to say, She is my wife, lest said he, the men of the place shulde kil me, because of Rebekáh: for she was beautiful to the eie.

8 So after he had bene there long time, Abimelech King of the Philistims looked out at a window, and lo, he sawe Izhák sporting with Rebekáh his wife.

9 Then Abimelech called Izhák, and said, Lo, she is of a suretie thy wife, & why saidst thou, She is my sister? To whome Izhák answered, Because I thought this, It maie be that I shal die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shuldest thou haue brought sinne vpon vs.

11 The Abimelech charged all his people, saying, He that toucheth this man, or his wife, shal die the death.

12 Afterward Izhák sowed in that land, and founde in the same yere an hundred fold by estimation: and so y Lord blessed him.

13 And the man waxed mightie, & still increased, til he was exceeding great.

14 For he had flockes of shepe, and herdes of cattel, and a mightie householde: therefore the Philistims had senued at him,

15 In so much that y Philistims stopped & filled vp with earth all the wells which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech said vnto Izhák, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhák departed thence & pitched his tent in the vallei of Gerár, and dwelt there.

18 And Izhák returning, digged the wells of water, which he had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, & he gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the vallei, & found there a well of liuing water.

20 But the herd men of Gerár did strue w Izhaks herd men saying, The water is ours: therefore called he the name of the well Esék, because they were at strife w him.

21 Afterward they digged another well, and stroue for that also, and he called the name of it Sitnáb.

22 Then he remoued thence, & digged an other well, for the wther stroue not there:

*Chap. 12. 11.*

*and 15. 18. 6*

*22. 19. and 23.*

*14.*

*He commeth*

*death Abimelech*

*caute Izhák*

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*wife.*

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*hundred*

*measures.*

*Or, he was*

*ferre going*

*increasing.*

*Or, the malis*

*ous enue*

*waits the*

*pects of*

*Gods*

*others.*

*Or, 18. 6.*

*Or, the well*

*of the*

*other.*

*Or, the Ebreu*

*words signi*

*fie a flood,*

*at vallei,*

*where*

*water at*

*time runneth.*

*Or, springi*

*Or, consenti*

*strife.*

*Or, barred*

*Or, largente*

*prune.*

*fore call*

*& said,*

*vs roun*

*23 So he*

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*same nis*

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*thee, and*

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*25 The h*

*upon the*

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*the God of*

*his father*

*Abrahám.*

*26 ¶ Ther*

*rár, and*

*Phichó*

*27 To w*

*me ye*

*put me*

*28 Who a*

*the Lor*

*thus, Let*

*en betw*

*a couena*

*29 Thou*

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*to thee*

*awaie in*

*the Lor*

*30 Then*

*eat and*

*31 And*

*ning, an*

*hák let*

*him in p*

*32 And*

*me & to*

*digged,*

*water.*

*33 So he*

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*to this*

*34 ¶ Now*

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*Beerá*

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*35 And*

*hák and*

*8 Iakób*

*thers coun*

*ptie him.*

*death. 43*

*¶ Nd*

*1 A*

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*vnto him*

*him, "Ia*

*2 Then*

*and know*

*3 Where*

*instrume*

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be blessed,  
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ked him of  
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left, said he,  
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time, A-  
rms looked  
fawe Izhák  
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and said,  
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Chap. 12, 31

and 15, 16, 17

22, 19, and 23

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fore called he the name of it <sup>o</sup> Rehobóth,  
& said, Because y Lord bathe now made  
vs rounge, we shal encrease vpon y earth.

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the  
same night, and said, I am the God of A-  
brahám thy father: feare not, for I am with  
thee, and wil blesse thee and multiplie thy  
fede for my seruant Abrahams sake.

25 Thē he buyt an <sup>a</sup> altar there, and called  
vpon the name of the Lord, & there spred  
his tent: where also Izhaks seruants dig-  
ged a well.

26 ¶ Then came Abimélech to him frō Ge-  
rár, and Ahuzzáth one of his friends, and  
Phichól the captaine of his armie.

27 To whome Izhák said, Wherefore co-  
me ye to me, seing ye hate me and haue  
put me awaie from you?

28 Who answered, We sawe certainly that  
the Lord was with thee, and we thought  
thus, Let there be now an othe betwene vs,  
euen betwene vs and thee, and let vs make  
a couenant with thee.

29 Thou shalt do vs no hurt, as we haue  
not touched thee, and as we haue done vn-  
to thee nothing but good, and sent thee  
awaie in peace: thou now, the blessed of  
the Lord, do this.

30 Then he made them a feast, & thei did  
eat and drinke.

31 And thei rose vp betimes in the morn-  
ing, and sware one to an other: then Iz-  
hák let them go, and thei departed from  
him in peace.

32 And that same daye Izhaks seruants ca-  
me & tolde him of a well, which thei had  
dugged, & said vnto him, We haue found  
water.

33 So he called it <sup>o</sup> Shibáh: therefore the na-  
me of the cite is called <sup>o</sup> Beer-sheba vn-  
to this daye.

34 ¶ Now when Esáu was fourtie yere olde,  
he toke to wife Iudith, the daughter of  
Beerí an Hittite, & Basemáth y daugh-  
ter of Elón an Hittite also.

35 And thei <sup>o</sup> were <sup>a</sup> grief of minde to Iz-  
hák and to Rebekáh.

# CHAP. XXVII.

8 Izhák getteth the blessing from Esáu by his  
mothers counsel. 38 Esáu by weping moueth his father to  
pittie him. 41 Esáu hateth Izhák and threateneth his  
death. 43 Rebekáh sendeth Izhák awaie.

1 And when Izhák was olde, & his eies  
were dimme (so that he colde not se)  
he called Esáu his eldest sonne, and said  
vnto him, My sonne. And he answered  
him, I am here.

2 Then he said, Beholde, I am now olde  
and knowe not the daie of my death:

3 Wherefore now, I praie thee take thine  
instruments, thy quier and thy bowe, &  
get thee to the field, that thou maiest

"take me some venison.

4 Then make me sauourie meat, such as I  
loue, and bring it me that I maie eat, and  
y my <sup>a</sup> soule maie blesse thee, before I dye.  
5 (Now Rebekáh heard, when Izhák spake  
to Esáu his sonne) and Esáu went into the  
field to hunt for venison, and to bring it.

6 ¶ Then Rebekáh spake vnto Izhák her  
sonne, saying, Beholde, I haue heard thy  
father talking w Esáu thy brother, saying,

7 Bring me venison, and make me sauou-  
rie meat, that I maie eat and blesse thee  
before the Lord, afore my death.

8 Now therefore, my sonne, heare my voy-  
ce in that which I commande thee.

9 ¶ Get thee now to the flocke, & bring me  
thence two good kyds of the goates, that  
I maie make pleasant meat of them for  
thy father, such as he loueth.

10 Then thou shalt bring it to thy father,  
and he shal eat, to the intent that he maie  
blesse thee before his death.

11 But Izhák said to Rebekáh his mother,  
Beholde, Esáu my brother is rough, and I  
am smorre.

12 My father maie possibly fele me, and I  
shal seme" to him to be a mocker: so shal  
I bring a curse vpon me, and not a bles-  
sing.

13 But his mother said vnto him, <sup>o</sup> Vp <sup>o</sup> me  
be thy curse, my sonne: onely heare my  
voyce, and go and bring me them.

14 So he went and fet them, and brought them  
to his mother: and his mother made plea-  
sant meat, such as his father loued.

15 And Rebekáh toke faire clothes of her  
elder sonne Esáu, which were in her hou-  
se, and clothed Izhák her yonger sonne:

16 And she couered his hands and the sm-  
othe of his necke with the skinned of the  
kyds of the goates.

17 Afterwarde she put the pleasant meat  
and bread, which she had prepared, in the  
hand of her sonne Izhák.

18 ¶ And whē he came to his father, he said,  
My father. Who answered, I am here:  
who art thou, my sonne?

19 And Izhák said to his father, <sup>o</sup> I am Es-  
sáu thy first borne, I haue done as y badest  
me, arise, I praie thee: sit vp and eat of my  
venison, that thy soule maie blesse me.

20 Then Izhák said vnto his sonne, How  
hast thou founde it so quickly my sonne?

Who said, Because the Lord thy God  
brought it to mine hand.

21 Againe said Izhák vnto Izhák, Come  
nere now, that I maie fele thee, my sonne,  
whether thou be that my sonne Esáu or  
not.

22 Then Izhák came nere to Izhák his  
father, and he felt him and said, The  
voyce is Izhaks voyce, but the hāds are  
the handes of Esáu.

<sup>o</sup> Ebr. hat:

<sup>o</sup> Ebr. hat:

<sup>o</sup> Ebr. hat:

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fore ſerue me for noghterel me, what ſhal be thy wages?  
 16 Now Labán had two daughters, the elder called Leáh, & y<sup>e</sup> younger called Rahél.  
 17 And Leáh was tender eyed, but Rahél was beautiful and faire.  
 18 And Iakób loued Rahél, and ſaid, I wil ſerue thee ſeuē yerē for Rahél thy younger daughter.  
 19 Then Labán answered, It is better that I giue her thee, then that I ſhulde giue her to another man: abide with me.  
 20 And Iakób ſerued ſeuē yerē for Rahél, and they ſcmed vnto him but a ſewe daies, becauſe he loued her.  
 21 ¶ Then Iakób ſaid to Labán, Giue me my wife that I maie go in to her: for my terme is ended.  
 22 Wherefore Labán gathered together all the men of the place, and made a feaſt.  
 23 But whē the euening was come, he toke Leáh his daughter and brought her to him, and he went in vnto her.  
 24 And Labán gaue him maide Zilpáh to his daughter Leáh, to be her ſeruāt.  
 25 But when the morning was come, beholde, it was Leáh: Then ſaid he to Labán, Wherefore haſt thou done thus to me? did not I ſerue thee for Rahél? wherefore then haſt thou beguiled me?  
 26 And Labán answered, It is not the manner of this place, to giue the younger before the elder.  
 27 Fulfil ſeuē yerē for her, and we wil alſo giue thee this for the ſeruiſe, which thou ſhalt ſerue me yer ſeuē yerē more.  
 28 Thē Iakób did ſo, & fulfilled her ſeuē yerē, ſo he gaue him Rahél his daughter to be his wife.  
 29 Labán alſo gaue to Rahél his daughter Bilháh his maide to be her ſeruāt.  
 30 So entred he in to Rahél alſo, and loued alſo Rahél more then Leáh, and ſerued him yet ſeuē yerē mo.  
 31 ¶ When y<sup>e</sup> Lord ſawe that Leáh was deſpiſed, he made her fruitful: but Rahél was barren.  
 32 And Leáh conceived and bare a ſonne, and ſhe called his name Reubén: for ſhe ſaid, Becauſe the Lord hath looked vpon my tribulacion, now therefore mine houſband wil loue me.  
 33 And ſhe conceived againe and bare a ſonne, and ſaid, Becauſe the Lord heard that I was hated, he hath therefore giuen me this ſonne alſo, and ſhe called his name Simeón.  
 34 And ſhe conceived againe and bare a ſonne, and ſaid, Now at this time wil my houſbād kepe me companie, becauſe I haue borne him three ſonnes: therefore was his name called Leuí.  
 35 Moreover ſhe conceived againe and bare

re a ſonne, ſaying, Now wil I praife the Lord: \* therefore ſhe called his name Iudáh, and left bearing.  
 CHAP. XXX.  
 1 Rahél and Leáh being bothe barren giue their maides vnto their houſband, and they beare him children.  
 2 Leáh giueth mādrakes to Rahél that Iakób might lie with her. 27 Labán is enriched for Iakób: his ſake. 43 Iakób is made very riche.  
 1 And when Rahél ſawe that ſhe bare Iakób no children, Rahél enuied her iſter, and ſaid vnto Iakób, Giue me children, or els I dye.  
 2 Thē Iakób ſangre was kindeled againſt Rahél, and he ſaid, Am I in Gods ſtede, which hath withholden frō thee the frute of the wombe?  
 3 And ſhe ſaid, Beholde my maide Bilháh, go in to her, and ſhe ſhal beare vpon my knees, & I ſhal haue childrē alſo by her.  
 4 Then ſhe gaue him Bilháh her maide to wife, and Iakób went in to her.  
 5 So Bilháh conceived and bare Iakób a ſonne.  
 6 Thē ſaid Rahél, God hath giuen ſentēce on my ſide, & hath alſo heard my voyce, and hath giuen me a ſonne: therefore called he his name, Dan.  
 7 And Bilháh Rahels maide conceived againe, and bare Iakób the ſeconde ſonne.  
 8 Then Rahél ſaid, With excellēt wreſtlings haue I wreſtled with my iſter and haue gotten the vpper hand: and ſhe called his name, Naphtali.  
 9 And when Leáh ſawe that ſhe had left bearing, ſhe toke Zilpáh her maide, and gaue her Iakób to wife.  
 10 And Zilpáh Leahs maide bare Iakób a ſonne.  
 11 Then ſaid Leáh, A companie cometh: and ſhe called his name, Gad.  
 12 Againē Zilpáh Leahs maide bare Iakób another ſonne.  
 13 Then ſaid Leáh, Ah, bleſſed am I, for the daughters wil beſſe me. and ſhe called his name, Aſhér.  
 14 ¶ Now Reubén went in the dayes of the wheat harueſt and found mandrakes in the field & brought them vnto his mother Leáh. Then ſaid Rahél to Leáh, Giue me I pray thee, of thy ſonnes mandrakes.  
 15 But ſhe answered her, Is it a ſmale matter for thee to take mine houſbād, except thou take my ſonnes mādrakes alſo? Thē ſaid Rahél, Therefore he ſhal ſlee with thee this night for thy ſonnes mandrakes.  
 16 And Iakób came from the field in the euening, and Leáh went out to meete him, & ſaid, Come in to me, for I haue bought and payed for thee with my ſonnes mandrakes: and he ſlept with her that night.  
 17 And God heard Leah and ſhe conceived, and bare vnto Iakób the ſift ſonne.

18 Then  
 19 Aſt  
 20 Th  
 21 Aſt  
 22 Th  
 23 Aſt  
 24 Aſt  
 25 Aſt  
 26 Gi  
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 29 But h  
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100, ble. attied.

Meaning, after that the yerē were accomplished.

Hebr. my dai-er are ſal.

The cauſe why Iakób was deſcended was, that in olde time the wife was counted with a vaile, when ſhe was brought to her houſband in ſigne of chaſtite & chancet.

He eſteemed more the proſe that he had of Iakób for ſerue the ether his promes of the manner of the coutrie, though he alled god cutome for his excuſe.

Hebr. opened her ſide. This declarer, that ſometimes they are deſpised of men, are fauored of God. I hereby appereth, that ſhe had recouers to God in her affliction. For children are a great cauſe of mutual loue betweene man and wife.

Or, as if ſhe had acknowledged her fault, & ſhe had rewarded her therefore.

Or, made her fruitful.

Because fruitfulness came of Gods bleſſing, who ſaid, Increase and multiply: barrenes was counted as a curſe.

I will reuenge her children on my lap, as though they were mine owne.

Hebr. I ſhall beſide, ſuſtained.

Or, tried by experience.

Or, wreſtling of God. The arrogancie of mans nature appears in that he ſeeth much ſiſter, after he hath receiued this benefit of God to beare children.

Or, at my ſide. The order of nature requirerh that curſe one prouide for his owne familie.

Or, ſeparate them.

Or, red.

Which kinde of whole hath a certain likenes figure of a man.

I that which ſhal hereafter be thus ſpoken. God ſhal reſtifie for my righteous dealing by rewarding my labours.

Or, cauſed theſe.

Or, Laban.

Hebr. light haue night.

Or, red, or, brown.

praise the  
name Iu-

their mai-  
him children.  
laakob mighe  
ak, his sake. 43

at the bare  
shel enuied  
Giue me

eled against  
Gods stede,  
the frute

side Bilhah,  
re vpon my  
also by her  
er maide to  
er.

re laakob a  
iuen sentece  
nd my voyce,  
therefore

conceiued a-  
conde sonne.  
cellect wref-  
my sister and  
the cal-

he had left  
maide, and

are laakob a

nie cometh-

de bare Iaa-

am I, for the

nd the called

days of the

mandrakes in

to his mother

ah, Giue me,

drakes. mat-

a female mat-

shad, excepte

Or, co n fess.  
Mat. 22.  
Eli. 3. de fra.  
ciet 3.

It is stede of  
acknowledgig  
her faute, as if  
boatheth as if  
God had re-  
warded her  
therefore.

Or, made her  
fructif.

It is ony  
God that mak-  
eth bare and  
fructifull, and  
therefore I am  
not in faute.

Or, made her  
fructif.

Or, made her  
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Or, made her  
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18 The said Leah, God hathe giuen me my

rewards, because I gaue my maide to my

houfband, & she called his name Issachar.

19 After, Leah conceived againe, and bare

laakob the sixt sonne.

20 The Leah said, God hathe endued me

with a good dowrie: now wil mine houfband

dwell with me, because I haue borne him

six sonnes: & she called his name Zebulun.

21 After that, she bare a daughter, and she

called her name Dinah.

22 And God remembred Rahel, and God

heard her, and opened her wombe.

23 So she conceived and bare a sonne, and

said, God hathe taken away my rebuke.

24 And she called his name Ioseph, saying,

The Lord wil giue me yet another sonne.

25 And asone as Rahel had borne Ioseph,

laakob said to Laban, Sed me away that

I may go vnto my place and to my

countrey.

26 Giue me my wiues and my children, for

whome I haue serued thee, and let me go:

for thou knowest what seruice I haue done

thee.

27 To whome Laban answered, If I haue

now founde fauour in thy sight, as I haue

perceiued that the Lord hathe blessed me

for thy sake.

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perceiued that the Lord hathe blessed me

for thy sake.

28 Also he said, Appoint vnto me thy wa-

ges, and I wil giue thee.

36 And he set thre daies iourney betwene

him selfe and laakob, & laakob kept the

rest of Labans shepe.

37 ¶ Then laakob toke rodde of grene

popular, and of hafe, and of the chesnut

tre, and piled white strakes in them, and

made the white appeare in the rodde.

38 Then he put y rodde, which he had pil-

led, in the gutters and watering troghes,

when the shepe came to drinke, before

y shepe: (for thei were in heate, when thei

came to drinke)

39 And the shepe were in heate before the

rodde, & after ward broght forth the yong of

party colour, and with smale & great

spottes.

40 And laakob parted these lambes, and

turned the faces of the flocke towards

these lambes party coloured and all maner

of blacke, among the shepe of Laban: so

he put his owne flockes by them selues, &

put them not with Labans flocke.

41 And in euerie ramming tyme of the

stronger shepe, laakob laied the rodde

before the eies of the shepe in the gutters

y thei might conceiue before the rodde.

42 But when the shepe were feble, he put

them not in: and so y febler were Labans,

and the stronger laakobs.

43 So the man encreased exceedingly, and

had manie flockes, and maide seruants, and

men seruants, and camels and asses.

CHAP. XXXI.

1 Labans children murmure against laakob. 3 God

commandeth him to returne to his countrey. 14 The care of

God for laakob. 19 Rahel stealeth her fathers idoles.

23 Laban followeth laakob. 44 The couenant betwene

Laban and laakob.

1 Now he heard the wordes of Laban

sonnes, saying, laakob hathe take away

all that was our fathers, and of our fa-

thers goods hathe he gotte all this honour.

2 Also laakob behelde the countenance

of Laban, that it was not towards him as

in times past:

3 And the Lord had said vnto laakob, Tur-

ne againe into the land of thy fathers, and

to thy kinred, and I wil be with thee.

4 Therefore laakob sent and called Rahel

and Leah to the field vnto his flocke.

5 The said he vnto them, I fe your fathers

countenance, that it is not towards me as

it was wonte, and the God of my father

hathe bene with me.



<sup>c</sup> This declar-  
eth that the  
thing, which  
Iaakob did  
before, was by  
Gods comma-  
ndement, & not  
through de-  
ceit.  
<sup>d</sup> Or, call.

<sup>d</sup> This Angel  
was Christ  
appeared to  
Iaakob in Be-  
th-el, & here  
appeareth he  
had taught his  
wiues & feare  
of God: for  
he taketh as  
though they  
knewe this  
thing.  
<sup>e</sup> Chap. 22. 12.  
For they we-  
re giuen to  
Iaakob in re-  
compen-  
ce of his  
labour, & not  
of his  
sale.

<sup>f</sup> For so the  
worde here si-  
gnifieth becau-  
se Laban cal-  
leth the gods  
verie so.  
<sup>g</sup> Or, went away  
privily from  
Laban.  
<sup>h</sup> Or, Enphra-  
tes.

<sup>g</sup> Or, didst  
& friends.  
<sup>h</sup> Or, stayed with  
him.

<sup>i</sup> Or, from good  
to evil.

<sup>k</sup> Or, examined  
thy selfe every  
privily.

Thus hathe <sup>c</sup> God taken awaie your fa-  
thers substance, and giuen it me.  
10 ¶ For in ramming time I lifted vp mine  
eies and sawe in a dreame, and beholde, the  
he goates leaped vpon the she goates, that  
were partie coloured with litle and great  
spottes spotted.  
11 And the Angel of God said to me in a  
dreame, Iaakob. And I answered, Lo, I am  
here.  
12 And he said, lift vp now thine eies, and  
see all the he goates leaping vpon the she  
goates that are partie coloured, spotted  
with litle & great spottes: for I haue sene  
all that Laban doeth vnto thee.  
13 ¶ I am the God of Beth-el, where thou  
anointedst y<sup>e</sup> pillar, where thou vowedst  
a vowe vnto me. Now arise, get thee out  
of this countrei & returne vnto the land  
where thou wast borne.  
14 Then answered Rahel and Leah, and  
said vnto him, Hau we anie more porci-  
on and enheritance in our fathers house?  
15 Doest not he count vs as strangers? for  
he hathe <sup>e</sup> solde vs, and hathe eaten vp &  
consumed our monie.  
16 Therefore all y<sup>e</sup> riches, which God hathe  
taken from our father, is ours and our  
childrens: now then what foucer God hathe  
said vnto thee do it.  
17 ¶ The Iaakob rose vp, and set his sonnes  
and his wiues vpon camels.  
18 And he caried awaie all his flockes, and  
all his substance which he had gotten, to  
wit, his riches, which he had gotten in  
Padan Aram, for to go to Izhak his fa-  
ther vnto the land of Canaan.  
19 When Laban was gone to shere his she-  
pes, then Rahel stole her fathers <sup>f</sup> idoles.  
20 Thus Iaakob <sup>g</sup> stole awaie the heart of  
Laban the Aramite: for he tolde him not  
that he fled.  
21 So fled he with all that he had, & he rose  
vp, and passed the <sup>h</sup> riuer, and set his face  
toward mount Gilead.  
22 The third day after was it tolde Laban,  
that Iaakob fled.  
23 Then he toke his brethren with him, &  
followed after him seuen dayes iourney,  
and ouertoke him at mount Gilead.  
24 And God came to Laban the Aramite  
in a dreame by night, and said vnto him,  
Take hede that thou speake not to Iaakob  
<sup>i</sup> ought saue good.  
25 ¶ Then Laban ouertoke Iaakob, & Iaa-  
kob had pitched his tent in the mount: &  
Laban also with his brethren pitched vpon  
mount Gilead.  
26 Then Laban said to Iaakob, What hast  
thou done? thou hast euen stolen away  
mine heart & caried away my daughters  
as though they had bene taken captiues w<sup>th</sup>  
the sworde.

Wherefore diddest thou flee so secretly  
& steale away from me, & diddest not tel  
me, that I might haue sent thee forth  
with mirth & with songs, with timbrel &  
with happe.  
28 But thou hast not suffered me to kisse  
my sonnes, and my daughters: now thou  
hast done foolishly in doing so.  
29 I am <sup>j</sup> able to do you euil: but the <sup>k</sup> God  
of your father spake vnto me yester night,  
saying, Take hede that thou speake not to  
Iaakob ought saue good.  
30 Now though thou wentest thy way, be-  
cause thou greatly longedst after thy fa-  
thers house: yet wherefore hast thou stollē  
my gods?  
31 The Iaakob answered, & said to Laban,  
Because I was afraid: & thought that thou  
wouldest haue taken thy daughters from  
me.  
32 But with whome thou findest thy gods,  
let him not lue. Serche thou before our  
brethren what I haue of <sup>l</sup> mine, and take it  
to thee (but Iaakob wist not that Rahel  
had stollen them)  
33 Then came Laban into Iaakobs tent, &  
into Leahs tent, and into the two mai-  
des tentes, but founde them not, so he wet out  
of Leahs tent, & entred into Rahels tent.  
34 (Now Rahel had takē the idoles & put  
them in the camels' litter & sate downe  
vpon them) & Laban serched all the tent,  
but founde them not.  
35 Then said she to her father, My lord, be  
not angry that I cannot rise vp before  
thee: for the custome of womē is vpon me:  
so he serched, but found not the idoles.  
36 ¶ The Iaakob was wroth, & chode with  
Laban: Iaakob also answered and said to  
Laban, What haue I trespassed? what haue  
I offended, that thou hast pursued after  
me?  
37 Seing thou hast serched all my stuffe,  
what hast <sup>m</sup> thou founde of all thine household  
stuffe? put it here before my brethren and  
thy brethren, that they may iudge be-  
twene vs bothe.  
38 This twety yere I haue bene with thee:  
thine ewes and thy goates haue not <sup>n</sup> cast  
their yong, & the rams of thy flocke haue  
I not eaten.  
39 What foucer was torne of <sup>o</sup> be asses, I broght  
it not vnto thee, but made it good my sel-  
fe: of mine haue diddest thou require it,  
were it stollen by day or stollen by night.  
40 I was in the day consumed with heat,  
and with frost in the night, and my <sup>p</sup> slepe  
departed from mine eies.  
41 Thus haue I bene twenty yere in thine  
house, and serued thee fourtēth yeres for  
thy two daughters, and six yeres for thy  
shepe, and thou hast changed my wages  
ten times.

<sup>l</sup> Or, power.  
In mine hand  
he was an  
idolater: &  
therefore  
wouldest thou  
not acknow-  
ledge the God  
of Iaakob for  
thy God.

<sup>o</sup> Or, let him  
be.

<sup>p</sup> Or, to punish  
the trespasser.

<sup>q</sup> Or, let us  
be in  
peace: if my  
lord.

<sup>r</sup> Or, heare him.  
<sup>s</sup> Or, heare him.  
<sup>t</sup> Or, heare him.

<sup>u</sup> Or, the man  
of the  
house.  
<sup>v</sup> Or, the man  
of the  
house.

<sup>w</sup> Or, the man  
of the  
house.

<sup>x</sup> Or, the man  
of the  
house.

<sup>y</sup> Or, the man  
of the  
house.

That is, the  
God whom  
Iaakob called  
his God.

His confes-  
sion reproved  
him of his mis-  
behaviour  
toward Iaa-  
kob, and there-  
fore moued hi-  
m to seke peace.

Or, let him  
be.  
The heape  
of stones.  
The one  
which the pla-  
ce in the sy-  
rian tongue,  
& the other in  
the Ebrewe  
tongue.  
To punish  
the trespasser.

Nature cop-  
pelled him to  
sweatne that  
vice, water into  
through con-  
fession he for-  
sed Iaakob.

Reholde  
how the idola-  
ters mingle  
the true God  
with their fay-  
ned gods.  
Or, heare him  
by the true God  
whom: Izhak  
worshipped.

Or, the man  
of the  
house.

Or, the man  
of the  
house.

Or, the man  
of the  
house.

Or, the man  
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Except  
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Meaning, he  
will put all to  
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the birde toge-  
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yong ones.  
f Not distru-  
sting Gods as-  
sistance, but v-  
sing such me-  
anes as me-  
had giue him



19 So likewise commanded he the seconde & the third, & all that followed the droues, saying, After this maner, ye shal speake vnto Esau, when ye finde him.

20 And ye shal say moreouer, Beholde, thy seruant laakob commeth after vs (for he thought, I wil appeale his wrath with the present that goeth before me, and afterward I wil se his face: it may be that he wil accept me)

21 So went the present before him: but he tarried that night with the companie.

22 And he rose vp the same night, and toke his two wiues, and his two maidens, and his eleue children, & went ouer the forde Iabbok.

23 And he toke them, & sent them ouer the riuer, & sent ouer that he had.

24 ¶ When laakob was left him selfe alone, there wrestled a man with him vnto the breaking of the day.

25 And he sawe that he colde not preuaile against him: therefore he touched the holow of his thigh, & the holow of laakobs thigh was loosed, as he wrestled with him.

26 And he said, Let me go, for y morning appeareth. Who answered, \*I wil not let thee go except thou blesse me.

27 Then said he vnto him, What is thy name? And he said, laakob.

Chap. 31. 28 Then said he, \*Thy name shal be called laakob no more, but Israél: because thou hast had power with God, thou shalt also preuaile with men.

29 Then laakob demaded, saying, Tel me, I pray thee, thy name. And he said, Wherefore now dost thou aske my name? And he blessed him there.

30 And laakob called the name of the place, Peniel: for, said he, I haue sene God face to face, and my life is preserved.

31 And the sunne rose to him as he passed Peniel, and he halted vpon his thigh.

32 Therefore the children of Israél eat not of the sinew that shranke in the holow of the thigh, vnto this day: because he touched the sinew that shranke in the holow of laakobs thigh.

CHAP. XXXIII.

¶ Esau and laakob mete and are agreed. 19. Esau receiueth his gifts. 19. laakob byeth a possession, 20. And buyeth an altar.

¶ And as laakob lift vp his eies, and looked, beholde, Esau came, and with him foure hundred men: and he deuided the children to Leah, and to Rahél, and to the two maidens.

¶ And he put the maidens, & their children formost, and Leah and her children after, and Rahél, and Ioseph hindermost.

¶ So he went before the & bowed him selfe to the grounde seven times, vntill he came nere to his brother.

4 Then Esau ran to mete him and embraced him, and fel on his necke and kissed him, and thei wept.

5 And he lift vp his eies, and sawe the women, and the children, and said, Who are these with thee? And he answered, Thei are y childre whome God of his grace hath giuen thy seruant.

6 Then came y maidens nere, thei, and their children, and bowed them selues.

7 Leah also with her children came nere and made obeisance: and after Ioseph & Rahél drew nere and did reuerence.

8 Then he said, What meanest thou by all this droue, which I met? Who answered, I haue sent it, that I maie finde fauour in y sight of my lord.

9 And Esau said, I haue ynough, my brother: kepe that thou hast to thy selfe.

10 But laakob answered, Nay, I pray thee: if I haue founde grace now in thy sight, then receiue my present at mine hand: for I haue sene thy face, as though I had sene the face of God, because thou hast accepted me.

11 I praie thee take my blessing, that is broght thee: for God hath had mercie on me, & therefore I haue all things: so he compelled him, and he toke it.

12 And he said, Let vs take our iourney & go, and I wil go before thee.

13 Then he answered him, My lord knoweth, that the children are tendre, and the ewes & kine with yong vnder mine hand: & if thei shulde ouerdreue them one day, all the flocke wolde dye.

14 Let now my lord go before his seruāt, and I wil driue softly, according to the paffe of the cattel, which is before me, and as the children be able to endure, vntill I come to my lord vnto Seir.

15 Then Esau said, I wil leaue the some of my folke with thee. And he answered, What nedeth this? let me finde grace in the sight of my lord.

16 ¶ So Esau returned, and went his way that same day vnto Seir.

17 And laakob went forward towarde Succoth, & buyt him an house, and made bootheres for his cattel: therefore he called the name of the place Succoth.

18 ¶ Afterwarde, laakob came safe to Shechem a citie, which is in the land of Canaan, when he came from Padan Aram, and pitched before the citie.

19 And there he bought a parcel of grounde, where he pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundredth pieces of money.

20 And he set vp there an altar, and called it, The mightie God of Israél.

CHAP. XXXIII.

2 Dinah is rauished. e Hamor asketh her in marriage for

He thought it no losse to departe w these goods, for he might follow the vocatio wherunto God called him. *Ebr. receiue my face.*

That is, God in forme of man. *i For God said, faileth his w the one hand, & vpholdeth them with the other.*

Or. 12, 4.

Chap. 31. 28. *i God gaue laakob both power to ouer come & also y praise of the victorie.*

Or. fute.

The faithful to a home there that by, thus they life one in another, so as the inder that thei shal not glorie, out i their humilitie.

a That if the one part were affaile, the other might escape.

b By this gesture, partly did he reuerence, partly bowed, & partly prayed to God to mitigate Esaus wrath.

e laakob his familiar the image y Church vnder the yoke of tyrants for teares broght to iudiccion.

w. Ebr. spake to the heart of the maide.

lb This goeth abar the content of parties as requisite in marriage, being the very inderles did also obserue it as a thing necessaie.

d In that he his brother embraced him so longly, contrary to expectation, accepted as a pious sign of Gods presence. *Or. gift. e By eand, iudicatio.*

Or. mariege.

He promised that y (as much) his maide was not to performe.

Or. multiply greatly the droue.

Or. seuen

Or. Mesquite mla.

d As it is abominatio for them that are baptized to ioin with infidels.

e Their fault is the greater, in that they make religion a cloke for their craft.

for his the re Hamor repro

TH to fe Who mót he tok So his ter of

spake

4 saying

(No Dinah

with h helde

6 ¶ Th went o him.

7 And me ou ued the

cause i in that

8 ¶ Th which

The se for you

I pray

9 So ma ters vn to you

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11 Shec vnto h your e

shal ap

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uerence.

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I pray thee:  
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er in mariage  
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for his sonne. 22 The Shechemites are circumcised at the request of Iaakobs sonnes, and the persuasion of Hamor. 23 The whoredome is reuenged. 24 Iaakob reproveth his sonnes.

**T**hen Dinah the daughter of Leāh, which she bare vnto Iaakob, wēt out to se the daughters of that country.

Whome when Shechēm the sonne of Hamór the Hiuite lord of that coutrie sawe, he toke her, and lay w her, & defiled her.

So his heart claue vnto Dināh y daughter of Iaakob: and he loued the maide, & spake kindly vnto the maide.

The said Shechēm to his father Hamór, saying, Get me this maide to wife.

(Now Iaakob heard that he had defiled Dināh his daughter, and his sonnes were with his cattel in y field: therefore Iaakob helde his peace, vntil they were come)

¶ Then Hamór the father of Shechēm went out vnto Iaakob to commune with him.

And when the sonnes of Iaakob were come out of the field and heard it, it grieved the men, & they were very angrie, because he had wrought y villennie in Israēl, in that he had liē with Iaakobs daughter: which thing ought not to be done.

And Hamór comūned with them, saying, The foule of my sonne Shechēm longeth for your daughter: giue her him to wife, I pray you.

So make y affinitie w vs: giue your daughters vnto vs, and take our daughters vnto you,

And ye shal dwel with vs, and the land shal be before you: dwel, and do your busines in it, and haue your possessions therein.

Shechēm also said vnto her father and vnto her brethren, Let me finde fauour in your eies, and I wil giue whatsoeuer ye shal appoint me.

Aske of me abundantly bothe dowrie and giftes, & I wil giue as ye appoint me, so that ye giue me the maide to wife.

The sonnes of Iaakob answered Shechēm and Hamór his father, talking among them selues deceitfully, because he had defiled Dināh their sister,

And they said vnto them, We can not do this thing, to giue our sister to an vncircumcised man: for that were a reprofe vnto vs.

But in this wil we consent vnto you, if ye wil be as we are, that euerie mā childe among you be circumcised:

Then wil we giue our daughters to you, and we wil take your daughters to vs, and wil dwel with you, and be one people.

But if ye wil not hearken vnto vs to be circumcised, then wil we take our daughter & departe.

Now their wordes pleased Hamór, and Shechēm Hamors sonne.

And the yong mandeferde not to do the thig because he loued Iaakobs daughter: he was also the moste set by of all his fathers house.

¶ Then Hamór and Shechēm his sonne went vnto the gate of their citie, & communed with the men of their citie, saying,

These men are peaceable with vs: & y they may dwel in the land, and do their affaires therein (for beholde, the land hath rounge ynough for them) let vs take their daughters to wiues, and giue them our daughters.

Onely herein wil y men consent vnto vs for to dwel with vs, and to be one people, if all the men children among vs be circumcised as they are circumcised.

Shal nor their flockes and their substāce and all their cattel be ours: onely let vs consent herein vnto the, and they wil dwel with vs.

And vnto Hamór, & Shechēm his sonne hearkened all that went out of the gate of his citie: and all the men children were circumcised, even all that went out of the gate of his citie.

And on the third day (when thei were fore) two of the sonnes of Iaakob, Simeón and Leui, Dinahs brethren toke ether of them his sward & went into the citie boldly, and slewe euerie male.

Thei slewe also Hamór and Shechēm his sonne with the edge of the sward, & toke Dināh out of Shechems house, and went their way.

Againe the other sonnes of Iaakob came vpon the dead, and spoiled the citie, because they had defiled their sister.

Thei toke their shepe, and their beues, and their asses, and whatsoeuer was in the citie, and in the fields.

Also they caried away captiue and spoiled all their goods, and all their children and their wiues, and all that was in the houses.

Then Iaakob said to Simeón and Leui, Ye haue troubled me, & made me sinke among the inhabitants of the land, as wel the Canaanites, as the Perizzites, and I being fewe in nombre, they shal gather them selues together against me, and slay me, and so shal I, and my house be destroyed.

And they answered, Shulde he abuse our sister as a whore?

CHAP. XXXV.

Iaakob at Gods commādemēt goeth up to Beth-ēl. 2 He reformeth his householde. 3 Deborah dyeth. 4 The land of Canaan is promised him. 5 Rahel dyeth in labour. 6 Reuben lieth with his fathers concubine. 7 The death of Iaakob.

d. lili.

This example teacheth that to muche to be g. uen to you.

Es. humbled be.

Es. shake to the heauis of the maide.

This puech that the consent of parties is requisite in marriage, seeing the very indelies did also obseue it as a thing necessa. tie.

In shatē his brother embraced him so longly that they expired.

Or, filie.

Or, and it shal not be so do be.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

Or, gift.

For the people vied in assemble there, and iustice was also ministred.

Thus many preted to speake for a publicke profit, whē they only speake for their owne private gaine and commoditie.

Thus they lacke no kinde of persuasion, which preferre their owne comodities before the common welth.

For they were the chief of the copanie.

Chap. 49. 6.

The people are punished with their wicked princes.

Ebr. moute of the sward.

Or, as be abhorred.





Iofh. 24. 4.

Or, the Edomites.

1. Chron. 1. 35.

Or, Ephraim.

Or, etc.

Or, chief men. d. it God promises be to fare towards it, when are and of his mouth, desire much. 2. our w. l. he performe the same to vs. Or, Ephraim.

Or, Ephraim.

1. Chron. 1. 38.

e Before that Esau did there inhabit.

f Who nor contented with those kids of beasts, which God had created, found out the most ravenous generation of mules between the ass and the mare.

- 8 \* Therefore dwelt Esau in mount Seir: this Esau is Edom.
- 9 \* So these are the generaciōs of Esau father of Edom in mount Seir.
- 10 These are the names of Esaus sonnes: \* Elipház, the sonne of Adáh, the wife of Esau, & Reuél the sonne of Basemáth, the wife of Esau.
- 11 And the sonnes of Elipház were Temán, Omár, Zephó, and Gatám, and Kenáz.
- 12 And Timná was concubine to Elipház Esaus sonne, & bare vnto Elipház, Amalek: these be the sonnes of Adáh Esaus wife.
- 13 \* And these are the sonnes of Reuél: Ná-hath, and Zérah, Shammáh, and Mizzáh: these were the sonnes of Basemáth Esaus wife.
- 14 \* And these were the sonnes of Aholibamah the daughter of Anáh, daughter of Zibeón Esaus wife: for she bare vnto Esau, Ieúsh, and Iaalam, and Kórah.
- 15 \* These were the Dukes of the sonnes of Esau: the sonnes of Elipház, the first borne of Esau: duke Temán, duke Omár, duke Zephó, duke Kenáz,
- 16 Duke Kórah, duke Gatám, duke Amalek: these are the dukes that came of Elipház in the land of Edóm: these were the sonnes of Adáh.
- 17 \* And these are the sonnes of Reuél Esaus sonne: duke Náhath, duke Zérah, duke Shammáh, duke Mizzáh: these are the dukes that came of Reuél in the land of Edóm: these are the sonnes of Basemáth Esaus wife.
- 18 \* Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieúsh, duke Iaalam, duke Kórah: these dukes came of Aholibamah, the daughter of Anáh Esaus wife.
- 19 These are the children of Esau, & these are the dukes of the: This Esau is Edóm.
- 20 \* These are the sonnes of Seir the Horite, which inhabited the land before, Lotán, and Shobál, and Zibeón, and Anáh.
- 21 And Dishón, and Ezer, and Dishán: these are the dukes of the Horites, the sonnes of Seir in the land of Edóm.
- 22 And the sonnes of Lotan were, Horí & Hemám, and Lotans sister was Timná.
- 23 And the sonnes of Shobál were these: Aluán, and Manáhath, and Ebál, Shephó, and Onám.
- 24 And these are the sonnes of Zibeón: bothe Aíah, & Anáh: this was Anáh that founde mules in the wilderness, as he fed his father Zibeons asses.
- 25 And the children of Anáh were these: Dishón & Aholibamah, the daughter of Anáh.
- 26 Also these are the sonnes of Dishán: Hemdán, & Eshban, & Ithrán, & Cheran.

27 The sonnes of Ezer are these: Bilhán, &amp; Zauán, and Akán.

28 The sonnes of Dishán are these: Vz, and Arán.

29 These are the dukes of the Horites: duke Lotán, duke Shobál, duke Zibeón, duke Anáh,

30 Duke Dishón, duke Ezer, duke Dishán: these be the dukes of the Horites, after their dukedomes in the land of Seir.

31 \* And these are the Kings that reigned in the lād of Edóm, before there reigned any King ouer the children of Israél.

32 The Béla the sonne of Beór reigned in Edóm, and the name of his citie was Din-hábah.

33 And when Béla dyed, Iobáb the sonne of Zérah of Bozrá reigned in his stede.

34 When Iobáb also was dead, Hufhám of the lād of Temán reigned in his stede.

35 And after the death of Hufhám, Hadád the sonne of Bedád, which slewe Timnán in the field of Moáb, reigned in his stede, and the name of his citie was Auith.

36 When Hadád was dead, then Samláh of Masfekáh reigned in his stede.

37 When Samláh was dead, Shaúl of Rehobóth by the riuer, reigned in his stede.

38 When Shaúl dyed, Baal-hanán the sonne of Achbór reigned in his stede.

39 And after the death of Baal-hanán the sonne of Achbór, Hadád reigned in his stede, and the name of his citie was Páu: &amp; his wiues name Meherabél the daughter of Matréd, the daughter of Mezaháb.

40 Then these are the names of the dukes of Esau according to their families, their places and by their names: duke Timná,

41 duke Aluáh, duke Iethérh,

42 duke Kenáz, duke Temán, duke Mibzár,

43 duke Magdiél, duke Irám: these be the dukes of Edóm, according to their habitations, in the land of their inheritance.

This Esau is the father of Edóm.

This Esau is the father of Edóm.

This Esau is the father of Edóm.

This Esau is the father of Edóm.

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This Esau is the father of Edóm.

This Esau is the father of Edóm.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the childre of God continueth euer. psal. 102. 13.

h Which cise is by the riuer Euphrates.

Or, vice.

i Of Edóm came the Idumeans.

a That is, the Horie of such things as came to him and his familie, as chap. 34.

Or, slander. b He complained of the evil wordes &amp; injuries, which thū spake &amp; did against him.

c. i.



Origenes.

God recited  
to him by a  
dream, what  
should come  
to passe.d The more  
God sheweth  
him selfe fa-  
vorable to his  
more doeth  
the malice of  
his wicked rage  
against them.e Not despi-  
sing the vision,  
but seeking to  
appease his  
brethren.f He knew  
that God was  
author of the  
dream, but he  
understood not  
the meaning.g The holy  
God conceiveth  
not in us fau-  
res, as do va-  
ne writers, to  
make vice ver-  
tue  
10r, matter of  
dreams.

olde age, and he made him a coate of many colours.

4 So when his brethren saw that their father loved him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph dreamed a dreame, and tolde his brethren, who hated him so muche the more.

6 For he said vnto the, Heare, I pray you, this dreame which I haue dreamed.

7 Beholde now, we were binding sheues in the middes of the field: & lo, my sheue arose and also stode ypright, & beholde, your sheues compassed rounde about, and did reuerence to my sheue.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they hated him so muche the more, for his dreames, & for his wordes.

9 ¶ Again he dreamed another dreame, & tolde it his brethren, & said, Beholde, I haue had one dreame more, and beholde, the sunne and the moone and eleuen starres did reuerence to me.

10 Then he tolde it vnto his father & to his brethren, and his father rebuked him, & said vnto him, What is this dreame, which thou hast dreamed? shal I, & thy mother, and thy brethren come in dede and fall on the ground before thee?

11 And his brethren enuied him, but his father noted the saying.

12 ¶ Then his brethren went to kepe their fathers shepe in Shechem.

13 And Israel said vnto Ioseph, Do not thy brethren kepe in Shechem? come & I will send thee to them.

14 And he answered him, I am here. Then he said vnto him, Go now, se whether it be wel with thy brethren, and how the flocks prosper, and bring me worde againe, so he sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man founde him: for lo, he was wandering in the field, and the man asked him, saying, What seekst thou?

16 And he answered, I seeke my brethren: tel me, I pray thee, where they kepe shepe.

17 And the man said, They are departed hence: for I heard them say, Let vs go vnto Dorthan. Then went Ioseph after his brethren, and found them in Dorthan.

18 And when they saw him a far off, euen before he came at them, they conspired against him for to slay him.

19 For they said one to another, Beholde, this dreamer commeth.

20 Come now therefore, & let vs slay him, and cast him into some pit, & we will say, A wicked beast hath deuoured him: then we shall see, what wil come of his dreames.

21 \*But when Reuben heard that, he deliuered him out of their hands, & said, Let vs not kill him.

22 Also Reuben said vnto them, Shed not blood, but cast him into this pit that is in the wilderness, & lay no hand vpon him.

Thus he said, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coate, his particoloured coate, & was vpon him.

24 And they took him, & cast him into a pit, & the pit was empty, without water in it.

25 Then they sat them downe to eat bread: and they lift vp their eyes and looked, and beholde, there came a company of Ishmeelites from Gilead, and their camels laden with spicerie, and rosen, and myrrhe, and were going to carie it downe into Egypt.

26 The Iudah said vnto his brethren, What auaileth it, if we slay our brother, though we kepe his blood secret?

27 Come and let vs sel him to the Ishmeelites, and let not our hands be vpon him: for he is our brother & our flesh: and his brethren obeyed.

28 The Midianites marchant men passed by, and they drewe forth, and lift Ioseph out of the pit, and sold Ioseph vnto the Ishmeelites for twentie pieces of silver: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to his pit, and beholde, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, & said, The childe is not yonder, & I, whether shal I go?

31 And they took Iosephs coate, and killed a kid of the goates, and depped the coate in the blood.

32 So they sent that particoloured coate, & they brought it vnto their father, & said, This haue we founde: se now, whether it be thy sonnes coate, or no.

33 Then he knew it and said, It is my sonnes coate: a wicked beast hath deuoured him: Ioseph is surely torne in pieces.

34 And Iacob rent his clothes, & put sackcloth about his loynes, & sorrowed for his sonne a long season.

35 Then all his sonnes & all his daughters rose vp to comforte him, but he wolde not be comforted, but said, Surely I wil go downe into the grave vnto my sonne mourning: so his father wept for him.

36 And the Midianites sold him into Egypt vnto Potiphar an Eunuche of Pharaoh, and his chief stande.

## CHAP. XXXVIII.

2 The marriage of Iudah 29 The trespass of Er and Onan, and the vengeance of God that came thereon. 38 Iudah lyeth with his daughter in lawe Tamar. 39 The birth of Pharez and Zarah.

Chap. 48

e 12r let vs  
smite himh Their hypoc-  
ritie appea-  
rets in this  
their fauor  
and more the  
good: though  
it was not  
ther, if the  
had not be-  
blood: or if  
had an intent  
to cover the  
same.Wisd. 11, 12  
psal. 111, 12i Moses writ-  
ting accord-  
ing to the opi-  
nion of this, who  
took the Mi-  
dianites and  
Ishmeelites:  
he bothe on  
each here  
founde their  
names: as all  
appeareth  
veri 36. 20  
chap 39, 12  
tel. he would  
offer to his  
dianites, he  
solde to the  
Ishmeelites.  
k To wit, the  
messengers  
were sent

Chap 44, 18

10r, I will not  
go for him  
as I likel Which  
worde doth  
not alway  
signifie him,  
as ge. 14, 20  
also: as this  
is a figure  
digressive  
10r, captiue  
of the gardena Moses descri-  
beth the genea-  
logie of Iudah  
because the  
Messias shuld  
come of him.e Chro. 2, 3  
b Which affi-  
nitie notwithstanding  
was condemned of  
God.

Rom. 26, 5

Rom. 26, 19

a This orde-  
was for y pre-  
seruation of y  
Rocke, that y  
shulde begot-  
ten by the se-  
cond brother  
shulde haue y  
name and in-  
heritance of y  
first Which is  
in the new Te-  
stament abolli-  
shed.i For she col-  
de not marry  
in any other fa-  
mille so long  
as Iudah wol-  
de reigne her  
in him.10r, was com-  
pelled.10r, in the dose  
of the fruitless  
tree, where were  
344 walces.e God had  
wonderfully  
blinded him y  
he coulde not  
knowe her by  
her talke.10r, type of this  
we had.

And

that, he deliue-  
& said, "Let

em, Shed not  
pit that is in  
nd upon him.  
eliuer him out  
him to his fa-

come vnto his  
ut of his coat,  
was vpon him.  
hí into a pit,  
ut water in it,  
to eat bread:

ed, looked, and  
any of Iſhme-  
r camels lade  
myrrhe, and  
into Egypt.  
rethré, What  
rother, thogh

to the Iſhme-  
be vpon him:  
flesh: and his

chát men pas-  
ſed, and liſt I-  
ofeſeph vnto

pieces of ſil-  
Egypt.  
rned to ſy pit,  
in the pit: the

& ſaid, The  
her ſhal I goe,  
& killed  
ed the coate

oured coate,  
eir father, &  
now, whether

is my ſon-  
e deuoured  
in pieces.

& put ſack-  
owed for his

is daughters  
he wolde not  
ely I wil go  
ſone mour-

him into E-  
che of Pha-

er.  
aſſe of Er and  
came therevpo-  
laine Tamár.

And

Chap. 42.

1. Moſes deſcri-

both ſe genea-

logue of Iudáh

becauſe the

Meſias ſhuld

come of him.

s. Chro. 2.3.

b. Which affi-

nie notwith-

ſtanding was

condemned of

God.

Rom. 26.9.

a. Their hypo-

criſis appea-

reu in that

they ſear-

ma more the

God: & thap

it was not

ther, if the

ſhed not in

blood; or if

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to couer this

faue.

a. This orde

was for ſy pre-

ſeruatiõ of ſy

ſtocke, that ſy

ſhulde begot-

ten by the ſe-

come brother

ſhulde haue ſy

name and in-

heritance of ſy

ſirſt Which is

in the new Te-

ſtament aboli-

ſhed.

a. For the col-

de not marry

in any other fa-

milie lo long

as Iudáh wol-

1 And at that time \*Iudáh went downe from his brethren, and turned in to a man called Hiráh an Adullamite.

2 And Iudáh ſawe there the daughter of a man called \*Shuáh a <sup>b</sup>Canaanite: and he took her to wife, and went in vnto her.

3 So ſhe conceived and bare a ſonne, & he called his name Er.

4 \*And ſhe conceived againe, and bare a ſonne, and ſhe called his name Onán.

5 Moreouer ſhe bare yet a ſonne, whome ſhe called Sheláh: and Iudáh was at Chezib when he bare him.

6 The Iudáh took a wife to Er his firſt borne ſonne whoſe name was Tamár.

7 \*Now Er ſy firſt borne of Iudáh was wicked in the ſight of the Lord: therefore the Lord ſlewe him.

8 Then Iudáh ſaid to Onán, Go in vnto thy brothers wife, and do the office of a kinsman vnto her, & raiſe <sup>c</sup>vp ſede vnto thy brother.

9 And Onán knewe ſy the ſede ſhulde not be his: therefore when he wét in vnto his brothers wife, he ſpilled it on the groude, leſt he ſhulde giue ſede vnto his brother.

10 And it was wicked in the cies of ſy Lord, which he did: wherefore he ſlewe hí alſo.

11 Then ſaid Iudáh to Tamár his daughter in lawe, <sup>d</sup>Remaine a widowe in thy fathers houſe, til Sheláh my ſonne growe vp (for he thought thus, Leſt he die aſwel as his brethren) So Tamár went & dwelt in her fathers houſe.

12 ¶ And in proceſſe of time alſo the daughter of Shuáh Iudáh's wife dyed. Then Iudáh, when he <sup>e</sup>had left mourning, went vp to his ſhepe ſherers to Timnáh, he, and his neighbour Hiráh the Adullamite.

13 And it was tolde Tamár, ſaying, Beholde, thy father in lawe goeth vp to Timnáh, to ſhere his ſhepe.

14 Then ſhe put her widowes garmen-tes of from her, & couered her with a vail, and wrapped her ſelfe, & ſate downe in <sup>f</sup>Petháh-enáim, w<sup>h</sup> is by the way to Timnáh, becauſe the ſawe ſy Sheláh was grown, & ſhe was not giue vnto him to wife.

15 When Iudáh ſawe her, he iudged her an whore: for he had couered her face.

16 And he turned to the way, towards her, & ſaid, Come, I pray thee, let me lye with thee. (for he <sup>g</sup>knewe not that ſhe was his daughter in lawe) And ſhe answered, What wilt thou giue me for to lie w<sup>th</sup> me?

17 Then ſaid he, I wil ſend thee a kid of ſy goates from the ſlocke. & ſhe ſaid, Wel, if thou wilt giue me a pledge, til ſy ſend it.

18 Then he ſaid, What is the pledge that I ſhal giue thee? And ſhe answered, Thy ſignet, & thy cloke, and thy ſtaffe that is in thine hand. So he gaue it her, and lay by her, and ſhe was with childe by him.

19 Then ſhe roſe, and went & put her vail, le fro her & put on her widowes raymēt.

20 Afterward Iudáh ſent a kid of the goates by the hád of his <sup>h</sup>neighbour ſy Adullamite, for to receiue his pledge from the womans hand: but he founde her not.

21 Then aſked he the mē of that place, ſaying, Where is ſy whore, <sup>i</sup>that ſate in Enáim by ſy way ſide? And they answered, There was no whore here.

22 He came therefore to Iudáh againe, & ſaid, I cā not finde her, & alſo the mē of ſy place ſaid, There was no whore there.

23 Then Iudáh ſaid, Let her take it to her, leſt we be <sup>j</sup>ſhamed: beholde, I ſent this kid, and thou haſt not founde her.

24 ¶ Now after thre moneths, one tolde Iudáh, ſaying, Tamár thy daughter in lawe hath played the whore, and lo, with playing the whore, ſhe is great with childe. Then Iudáh ſaid, Bring ye her forth, and let her be <sup>k</sup>burnt.

25 When ſhe was brought forth, ſhe ſent to her father in law, ſaying, By the man, vnto whome theſe thiſgs pertaine, am I with childe: & ſaid alſo, Loke, I praye thee, whoſe theſe are, the ſeale, & ſy cloke, and ſy ſtaffe.

26 Then Iudáh knewe them, and ſaid, She is <sup>l</sup>more righteous the I: for ſhe hath done it becauſe I gaue her not to Sheláh my ſonne. So he laye with her <sup>m</sup>no more.

27 ¶ Now, whē the time was come that ſhe ſhulde be deliuered, beholde, there were twinnes in her wombe.

28 And when ſhe was in trauel, the one put out his hand: & the midwife toke and bounde a red threde about his hand, ſaying, This is come out firſt.

29 But when he <sup>n</sup>plucked his had backe againe, lo, his brother came out, & the midwife ſaid, How haſt <sup>o</sup>thou broken the breache vpō thee: & his name was called \*Phárez.

30 And afterwarde came out his brother ſy had the red threde about his hand, and his name was called Zárah.

# CHAP. XXXIX.

1 Ioseph is ſolde to Potiphar. 2 God proſpereth him. 3 Potiphar's wife tempteth him. 4 He is accuſed & caſt in priſon. 5 God ſheweth him favour.

1 Now Ioseph was brought downe into Egypt: & Potiphar <sup>a</sup>an Eunuch of Pharaohs (and his chief ſtuard an Egyptian) bought him at the hand of the Iſhmaelites, which had brought him thither.

2 And the Lord <sup>b</sup>was with Ioseph, and he was a man that prospered and was in the houſe of his maſter the Egyptian.

3 And his maſter ſawe that the Lord <sup>c</sup>was with him, and that the Lord made all that he did to prosper in his hand.

4 So Ioseph founde favour in his ſight, & ſerued him: and he made him <sup>d</sup>ruler of his houſe, and put all that he had in his hand.

f That his wic-  
kednes might  
not be knowe  
to others.

e. In conſpe-  
ct. He ſearcheth  
man more than  
God.

h We ſe that  
ſy lawe, which  
was writen  
in mans heart,  
taught them  
that whoredom  
ſhulde be  
punished with  
death: albeit  
no lawe as yet  
was giuen.  
i That is, the  
right rather to  
accuſe me the  
I her.  
k For ſy hor-  
rour of ſy ſinne  
condemned him.

l Their hai-  
nours ſinne was  
ſignified by  
this monſtrous  
birth.  
m Or the ſe-  
paration be-  
twene thee &  
thy brother.  
n Chro. 2.4.  
m. 1.3.

a Read chap.  
37.36.

b The favour  
of God is the  
fountainne of  
all proſperities.

c Becauſe God  
proſpered him  
and to he ma-  
de religion to  
ſerue his pro-  
ſper.



And fro that time that he had made him ruler ouer his house & ouer all that he had, the Lord<sup>a</sup> blessed the Egyptiās house for Iosephs sake : & the blessing of the Lord was vpon all that he had in y<sup>e</sup> house, and in the field.

Therefore he left all y<sup>e</sup> he had in Iosephs had, & toke accompte of nothig, that was w<sup>th</sup> him, saue onely of the bread, which he did eat. And Ioseph was a faire personne, and wel fauoured.

Now therefore after these thigs, his masters wife cast her eyes vpon Ioseph, and said, Lye with me.

But he refused & said to his masters wife, Beholde, my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand.

There is no man greater in this house then I: neither hath he kept any thing fro me, but only these, because thou art his wife: how then can I do this great wickednes & so sinne against God?

And albeit she spake to Ioseph day by day, yet he hearkened not vnto her, to lye with her, or to be in her companie.

Then on a certeine day Ioseph entred into the house, to do his busines: & there was no man of the housholde in the house:

Therefore she caught him by his garment, sayig, Slepe w<sup>th</sup> me: but he left his garment in her hand and fled, & got him out.

Now when she sawe that he had left his garment in her hand, and was fled out,

She called vnto the men of her house, and tolde them, saying, Beholde, he hath brought in an Ebrewe vnto vs<sup>a</sup> to mocke vs: who came into me for to haue slept with me: but I<sup>b</sup> cryed with a loude voyce.

And when he heard y<sup>e</sup> I lift vp my voyce and cryed, he left his garment with me, & fled away, and got him out.

So she layed vp his garment by her, vntill her lord came home.

Then she tolde him<sup>c</sup> according to these wordes, saying, The Ebrewe seruant, w<sup>th</sup> thou hast brogt vnto vs, came into me to mocke me.

But asone as I lift vp my voyce and cryed, he left his garmēt w<sup>th</sup> me, & fled out.

Then when his master heard the wordes of his wife, which she tolde him, saying, After this maner did thy seruāt to me, his angre was kindled.

And Iosephs master toke him and put him in<sup>d</sup> i<sup>n</sup> prison, in the place, where the Kings prisoners lay bounde: and there he was in prison.

But y<sup>e</sup> Lord was with Ioseph, & shewed him mercie, and got him fauour in the sight of the<sup>e</sup> master of the prison.

And the keeper of the prison committed to Iosephs had all the prisoners that were

in the prison, and whatsoeuer they did there, that did he.

And the keeper of the prison loked vnto nothing that was vnder his hand, seing that the Lord was with him: for whatsoeuer he did, the Lord made it to prosper.

## CHAP. XL.

The interpretation of dreames in of God. 12. 19. Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

And after these thigs, the butler of y<sup>e</sup> King of Egypt and his baker offended their lord the king of Egypt.

And Pharaoh was angry against his two officers, against the chief butler, and against the chief baker.

Therefore he put them in warde in his chief stuardes house, in the prison and place where<sup>a</sup> Ioseph was bounde.

And the chief stuarde gaue Ioseph charge ouer them, & he serued them: and they continued a season in warde:

And they bothe dreamed a dreame, ether of the his dreame in one night, & eche one according to y<sup>e</sup> interpretation of his dreame, to the y<sup>e</sup> butler & the baker of the King of Egypt, w<sup>th</sup> were bounde in the prison.

And when Ioseph came in vnto them in the morning, and loked vpon them, beholde, they were sad.

And he asked Pharaohs officers, that were with him in his masters warde, saying, Wherefore<sup>b</sup> loke ye so sadly to day?

Who answered him, We haue dreamed, eche one a dreame, & there is none to interpret the same. Then Ioseph said vnto the, Are not interpretations of Gods<sup>c</sup> tel them now.

So the chief butler tolde his dreame to Ioseph, and said vnto him, In my dreame, beholde, a vine was before me,

And in the vine were thre branches, and as it budded, her flour came forth: & the clusters of grapes waxed ripe.

And I had Pharaohs cup in mine hand, & I toke the grapes, and wrong them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

Then Ioseph said vnto him, This<sup>d</sup> is the interpretation of it: The thre branches are thre dayes.

Within thre dayes shal Pharaoh lift vp thine head, & restore thee vnto thine<sup>e</sup> office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when y<sup>e</sup> wait his butler.

But haue me in remembrance with thee, when thou art in good case, & shewe mercie, I pray thee, vnto me, and make mention of me to Pharaoh, that thou maiest bring me out of this house.

For I was stolen away by theft out of y<sup>e</sup> land of the Ebrewes, & here also haue I

done

<sup>d</sup> The wicked are blessed by the compaignie of the godlie.

<sup>e</sup> For he was assured y<sup>e</sup> all things shoulde prosper well: therefore he ate and dranke & toke no care.

<sup>f</sup> In this word he declareth y<sup>e</sup> some who reuente all her batteries did so.

<sup>g</sup> The feare of God preferred him against her continual retortions.

<sup>h</sup> This declarereth that where incontinencie is, thereunto is toynd extreme impudencie and craft.

<sup>i</sup> Or, after this maner.

<sup>k</sup> Elbr in the prison house.

<sup>l</sup> His euil intreatment in the prison may be gathered of the place 105. 18.

<sup>m</sup> Elbr, incliend mercie vnto him.

<sup>n</sup> That is, thing was done without his commandment.

<sup>o</sup> Or, in the prison.

<sup>p</sup> That is, made of white eweggs, or, as some read, but full of holes.

<sup>q</sup> He sheweth that the ministers of God ought not to care for their own things, if God requireth vnto them.

<sup>r</sup> Or, much the worse, for these things, which were in that were in God.

<sup>s</sup> Which was an occasion to appoint his officers and to examine the chief were in prison.

<sup>t</sup> That is, the dream, his interpretation, as a thing sheweth and declared.

<sup>u</sup> Elbr why your faces.

<sup>v</sup> As the end of two years of time.

<sup>w</sup> All these meanes God vied to, to bring him in to fauour and autoritie.

<sup>x</sup> This sheweth that it is vnto God, that is vnto God, that is vnto God.

<sup>y</sup> The wife of the world vnto God's letters, but to his seruants his will is reuelled.

<sup>z</sup> He couereth his fauour against King, before he is known of Ioseph.

done me in

16 And interpreted Ioseph, and had th

17 And of all the bin

18 Upon

19 Then

20 the inter

21 kets ar

22 With

23 ne hear

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s hand, seing  
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to prosper.

God. 12. 19. Ioseph  
prisoners. 23 The

the butler of  
is baker offen-  
gypt.

gainst his two  
butler, and a-

uarde in his  
rison and pla-  
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Ioseph char-  
them: and they  
e:

dreame, ether  
ght, b eche one  
ion of his drea-  
er of the King  
n the prison.  
n vnto them in  
on them, behol-

officers, that  
s wardē, say-  
sadly to day:  
hauē dreamed,  
none to infer-  
said vnto the,  
God: tel them

his dreame to  
In my dreame,  
me,  
branches, and  
ne forth: & the  
pe.  
in mine hand, &  
ong them into  
e the cup into

im, This<sup>d</sup> is the  
hre branches a-

Pharaoh lift vp  
vnto thine "of-  
araohs cup in-  
maner, when y

brāce with thee,  
& shewe mer-  
and e make mē-  
hat thou maieft

ye theft out of  
ere also haue I  
done

Or, in the pit.

That is, ma-  
ic of white  
ewigges, or, as  
some read, bas-  
kets full of ho-  
les.

He sheweth  
that the minis-  
ters of God  
eigne not to re-  
leue thar, &  
God reuileth  
vnto thim.

h Which was  
an occasion to  
appoint his of-  
ficers and so  
to examine the  
that were in  
prison.

That is, the  
rie dreame  
his interpre-  
tion, as a  
thing after  
ward discov-  
red.

Or, why  
your faces

Wh, at the end  
of two yeres  
of daies

a This dreame  
was not so mu-  
che for Phara-  
oh, as to be  
a meane to de-  
liver Ioseph,  
and to prouide  
for his Church:  
Or, flaggy pla-  
ce.

B All these  
meanes God  
vied to deliuer  
his seruāt, &  
to bring him  
in to fauour  
and autoritie.

c This feare  
was ynough  
to teache him,  
that this visi-  
on was feare of  
God.

d The wife of  
the worlde vn-  
derstand not  
Gods secrets,  
but to his ser-  
uants his will  
is reueiled.  
e He confesteth  
his faule &  
gainst a King,  
before he spea-  
ke of Ioseph.

done nothing, wherefore they shulde put  
me in the dūgeon.

15 And when the chief baker sawe that the  
interpretaciō was good, he said vnto Ioseph,  
Also me thought in my dreame that I  
had thre white baskets on mine head.

And in the vppermost basket there was  
of all maner bakē meates for Pharaoh: &  
the birdes did eat them out of the basket  
vpon mine head.

18 Then Ioseph answered, & said, This is  
the interpretacion thereof: The thre baskets  
are thre dayes:

19 Within thre daies shal Pharaoh take thine  
head from thee, & shal hang thee on a  
tre, and the birdes shal eat thy flesh from  
of thee.

20 ¶ And so the third day, which was Pharaohs  
birthday, he made a feast vnto all  
his seruantes: and he lifted vp the head of  
the chief butler, and the head of the chief  
baker among his seruantes.

21 And he restored the chief butler vnto  
his butlership, who gaue the cup in to  
Pharaohs hand,

22 But he hanged the chief baker, as Ioseph  
had interpreted vnto them.

23 Yet the chief butler did not remembre  
Ioseph, but forgot him.

#### CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 He  
made ruler ouer all Egypt: 51 He hath two sonnes:  
Manasseh and Ephraim. 54 The famine beginneth  
throughout the worlde.

ANd<sup>a</sup> two yeres after, Pharaoh also  
dreame, and beholde, he stode by  
a riuier,

2 And lo, there came out of the riuier seuen  
goodlie kine and fatfleshed, and thei fed  
in a meadow:

3 And lo, seuen other kine came vp after  
them out of the riuier, euilfaoured and  
leane fleshed, and stode by the other kine  
vpon the brinke of the riuier.

4 And the euilfaoured and leane fleshed  
kine did eat vp the seuen wellfaoured &  
fat kine: so Pharaoh awoke.

5 Again he slept, and dreamed the secon-  
de time: and beholde, seuen eares of  
corne grewe vpon one stalke, ranke and  
goodlie.

6 And lo, seue thinne eares, & blasted with  
the East winde, sprang vp after them:

And the thinne eares deuoured the seue  
ranke and ful eares. then Pharaoh awa-  
ke, and lo, it was a dreame.

8 Now when the morning came, his spiri-  
te was troubled: therefore he sent and  
called all the soothsaiers of Egypt, & all  
the wise men thereof, and Pharaoh tolde  
them his dreames: but none colde inter-  
pret them to Pharaoh.

9 Then spake the chief butler vnto Pharaoh,  
saying, I call to minde my fautes

this day.

10 Pharaoh being angry with his seru-  
ants, put me in ward in the chief stuarde  
house, bothe me and the chief baker.

11 The we dreamed a dreame in one night,  
bothe I, and he: we dreamed eche man ac-  
cording to the interpretacion of his dreame.

12 And there was with vs a yong man, an  
Ebrewe, seruāt vnto the chief stuarde,  
whome when we tolde, he declared our  
dreames to vs, to euerie one he declared  
according to his dreame.

13 And as he declared vnto vs, so it came  
to passe: for he restored me to mine offi-  
ce, and hanged him.

14 ¶ Then sent Pharaoh, and called Ioseph,  
and they brought him hastily out of  
prison, and he shaued him, and changed  
his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue  
dreamed a dreame, and no man can inter-  
pret it, and I haue heard say of thee, that  
when thou hearest a dreame, thou canst  
interpret it.

16 And Ioseph answered Pharaoh, saying,  
Without me God shal answer for  
the welch of Pharaoh.

17 And Pharaoh said vnto Ioseph, In my  
dreame, beholde, I stode by the banke of  
the riuier:

18 And lo, there came vp out of y riuier seue  
fatfleshed, and wellfaoured kine, and thei  
fed in the meadow.

19 Also lo, seuen other kine came vp after  
them, poore and very euilfaoured, and  
leanefleshed: I neuer sawe the like in all  
the land of Egypt, for euilfaoured.

20 And the leane and euilfaoured kine  
did eat vp the first seuen fat kine.

21 And when they had eaten them vp, it  
colde not be known that they had eaten  
them, but they were stil as euilfaoured,  
as they were at the beginning: so did I  
awake.

22 Moreouer I sawe in my dreame, and be-  
holde, seuen eares sprang out of one stal-  
ke, ful and faire.

23 And lo, seuen eares, withered, thinne, and  
blasted with the East winde, sprang vp  
after them.

24 And the thinne eares deuoured the se-  
uen good eares. Now I haue tolde the  
soothsaiers, and none can declare it vnto  
me.

25 ¶ Then Ioseph answered Pharaoh, Bo-  
the Pharaohs dreames are one. God hath  
shewed Pharaoh, what he is about to do.

26 The seuen good kine are seuen yeres, &  
the seuen good eares are seuen yeres: this  
is one dreame.

27 Likewise the seuen thinne and euil fa-  
uoured kine, that came out after them, are  
seuen yeres: and the seuen emptie eares  
e. iiii.

\* Read Chap-  
ter 40, 5.

\* Psal. 107. 20.  
The wicked  
seek to y Pro-  
phets of God  
in their need-  
fite, whome in  
their pferie  
tie they ab-  
horre.

\* As thegh he  
wolde say, If  
I interpret thy  
dreame, it com-  
meth of God  
& not of me.  
\* Ebr. a false  
peace.

\* Ebr. naughts

\* Ebr. were gone  
into theire in-  
wardes partes.

\* Bothe his  
dreames tend  
to one end.



blasted with the East winde are seuen yerres of famine.

38 This is the thing, which I haue said vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is aboute to do.

39 Beholde, there come seuen yerres of great<sup>109</sup> plentie in all the land of Egypt.

40 Againe, there shal arise after them seuen yerres of famine, so that all the plentie shalbe forgotten in the land of Egypt, and the famine shal consume the land:

41 Nether shal the plentie be knowe in the land, by reason of this famine that shal come after: for it shalbe excedding great.

42 And therefore the drame was doubled vnto Pharaoh the second time, because the thing is established by God, & God halteth to performe it.

43 Now therefore let Pharaoh prouide for a man of vnderstanding and wisdom, & set him ouer the land of Egypt.

44 Let Pharaoh make and appoint officers ouer the lād, and take vp the fiftie parte of y<sup>e</sup> lād of Egypt in y<sup>e</sup> seuen plenteous yerres.

45 Also let them gather all the fode of these good yerres that come, and lay vp corne vnder the hand of Pharaoh for fode, in the cities, and let them kepe it.

46 So the fode shalbe for the prouision of the land, against the seuen yerres of famine, which shalbe in the land of Egypt, that the land perish not by famine.

47 And y<sup>e</sup> saying pleased Pharaoh and all his seruantes.

48 Then said Pharaoh vnto his seruantes, Can we finde such a man as this, in whome is the \* Spirit of God?

49 The Pharaoh said to Ioseph, For as muche as God hath shewed thee all this, there is no man of vnderstanding, or of wisdom like vnto thee.

50 \* Thou shalt be ouer mine house, & at thy worde shal all my people be armed, only in y<sup>e</sup> Kings throne wil I be about thee.

51 Moreover Pharaoh said to Ioseph, Beholde, I haue set thee ouer all the land of Egypt.

52 And Pharaoh toke of his ring from his hand, and put it vpon Iosephs hand, and araied him in garments of fine linen and put a golden chaine about his necke.

53 So he set him vpon the best charet that he had, saue one: & they cryed before him, \* Abrech, and placed him ouer all the land of Egypt.

54 Againe Pharaoh said vnto Ioseph, I am Pharaoh, & without thee shal no man lift vp his hand or his fore in all the land of Egypt.

55 And Pharaoh called Iosephs name \* Zaphnath-paaneah: and he gaue him to wife Asenath y<sup>e</sup> daughter of Poti-pherah prince of On. then went Ioseph abroad in the

land of Egypt.

46 And Ioseph was thirty yere olde whe he stode before Pharaoh King of Egypt: and Ioseph departing from the presence of Pharaoh, went through out all the land of Egypt.

47 And in the seuen plenteous yerres the earth broght forth the store.

48 And he gathered vp all the fode of the seuen plenteous yerres, which were in the land of Egypt, and layed vp fode in the cities: the fode of the field, that was round about euery citie, layed he vp in the same.

49 So Ioseph gathered wheat, like vnto the land of y<sup>e</sup> sea in multitude out of measure, vntil he left nombring: for it was without nombre.

50 Now vnto Ioseph were borne two sonnes (before the yerres of famine came) y<sup>e</sup> Asenath the daughter of Poti-pherah prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseh: for God, said he, hath made me forget all my labour & all my fathers houlholde.

52 Also he called the name of the seconde Ephraim: for God, said he, hath made me frutefull in the land of mine affliction.

53 So the seuen yerres of the plentie that was in the land of Egypt were ended.

54 \* The began the seuen yerres of famine to come, according as Ioseph had said: & the famine was in all landes, but in all the land of Egypt was bread.

55 At the length all the land of Egypt was affamished and the people cryed to Pharaoh for bread. And Pharaoh said vnto all the Egyptians, Go to Ioseph: what he saith to you, do ye.

56 When the famine was vpon all the lād, Ioseph opened all places, wherein the store was and folde vnto the Egyptians: for the famine waxed fore in the land of Egypt.

57 And all countreis came to Egypt to bye corne of Ioseph, because the famine was fore in all landes.

# CHAP. XXII.

1 Iosephs brethren come into Egypt to bye corne. 7 He knoweth them, and tryeth them. 21. Simon is put in prison. 26 The other returne to their father to set Benjamin.

1 Then Iakob sawe that there was fode in Egypt, & Iakob said vnto his sonnes, Why gaze ye one vpon another?

2 And he said, Beholde, I haue heard that there is fode in Egypt: Get you downe thither & bye vs fode thence, that we may liue, and not die.

3 So went Iosephs ten brethre downe to bye corne of the Egyptians.

4 But Benjamin Iosephs brother wolde not Iakob send with his brethre: for he said, Lest death shoulde befall him.

5 And

109, abundance and fruitful.

109, they shal remember to more the plente.

1 The office of a true Prophet is not onely to shewe y<sup>e</sup> euils to come, but also the remedies for the same.

1 None should be preferred so honourably haue not gifts of God merited for the same.

1 Psal. 105. 27. 2. Mac. 2. 33. act 7. 10. 1 Ebr. misbr. 1 Some read, The people shal kide thy mouth: that is, shal obey thee in all things 1 Or, his figures.

1 Ebr. secunda abarsa.

1 In signe of honour: which worde some expound, tender father, or father of the Kingdome kide downe.

1 Or, the captiue of focietie.

1 Or, gish.

1 His 20. men, that but ritie came God, and that he left imprisoned & exile in the yere mo.

1 Ebr. meh. gathering.

1 This difficultie is not to be followed, nor any particular facts of y<sup>e</sup> fathers not approved by Gods worde.

Chap. 37. 5.

Chap. 41.

1 Ebr. nathues, or, pishioes.

1 Not standing in his fathers house was true Chast of God: y<sup>e</sup> compare the wicked prosperitie, caused he forget it.

1 Or, he deade.

1 Psal. 105.

1 Or, side.

1 The Egyptians, which were idolaters: vied to aweare by their kings life: but God forbidde to swere by any thing himyselfe Ioseph dwelling among y<sup>e</sup> wicked smelleth of their corruptions.

1 And therefore am true and 1 Or, came thist.

1 Ebr. 10. 10.

Chap. 43. 5.

1 Afflictio macth men to shew with pl. it lautes y<sup>e</sup> only that dotherwise thine things are y<sup>e</sup> olde difficultuened ble.

1 Gods poud Chap. 37. 21. dence torye God wil tance Church. vpo vs y<sup>e</sup> meab As men hure vs y<sup>e</sup> our hitude of downe measure sel

1 Ebr. an i. v. v. breter beuene them

1 Though he shewed him kelic rigorous, yet his brotherleas. And

1 Ebr. futh more kin. remained.

5 And the

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ing of Egypt:  
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for it was with
- orne\* two ſon  
ine came) w  
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ſaid he, haſte  
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e, haſte made  
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e plentie that  
e ended.  
es of famine  
h had ſaid: &  
but in all the  
of Egypt was  
ryed to Pha  
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ſeph: what he  
all the laſd,  
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ians: for the  
nd of Egypt.  
Egypt to bye  
famine was
- ye corne. 7 Ho  
r. Simeon upu  
ir father to ſee  
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ſaid vnto his  
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y you downe  
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re downe to  
er wolde not  
: for he ſaid,  
m.  
s And
- And the ſonnes of Iſraël came to bye  
fode amōg them that came: for there was  
famine in the land of Canaan.  
Now Ioseph was gouerner of the land  
who ſolde to all the people of the laſd: the  
Iosephs brethren came, and bowed their  
face to the grounde before him.  
And whē Ioseph ſawe his brethré, he kne-  
we them, and e made him ſelfe ſtrange  
toward them, and ſpake to them roughly,  
& ſaid vnto them, Whēce come ye? Who  
answered, Out of the land of Canaan, to  
bye vitaille.  
(Now Ioseph knewe his brethren, but  
they knewe not him.  
And Ioseph remembred the \*dreames,  
which he dreamed of them) and he ſaid  
vnto them, Ye are ſpies, and are come to  
ſe the \*weakenes of the land.  
But they ſaid vnto him, Nay, my lord,  
but to bye vitaille thy ſeruātes are come.  
We are all one mans ſonnes: we meane  
truely, and thy ſeruantes are no ſpies.  
But he ſaid vnto them, Nay, but ye are  
come to ſe the weakenes of the land.  
And they ſaid, We thy ſeruantes are  
twelue brethren, the ſonnes of one man in  
the land of Canaan: and beholde, the yō-  
geſt is this day with our father, and one  
is not.  
Againe Ioseph ſaid vnto the, This is it  
that I ſpake vnto you, ſaying, Ye are ſpies.  
Hereby ye ſhal be proued: by the life of  
Pharaoh, ye ſhal not go hēce, except your  
yongeſt brother come hether.  
Sēd one of you which may ſet your bro-  
ther, and ye ſhal be kept in priſon, that  
your wordes may be proued, whether there  
be trueth in you: or els by the life of  
Pharaoh ye are but ſpies.  
So he put them in wardē thre dayes.  
Then Ioseph ſaid vnto them the third  
day, This do, and liue: for I feare God.  
If ye be true men, let one of your bre-  
thren be bounde in your priſon houſe, &  
go ye, carie fode for the famine of your  
houſes:  
\* But bring your yonger brother vnto  
me, that your wordes may be tried, and y  
ye die not: and they did ſo.  
And thei ſaid one to another, We haue  
verely ſinned againſt our brother, in y  
we ſawe the anguiſh of his ſoule, when he  
beſoght vs; and we wolde not heare him:  
therefore is this trouble come vpon vs.  
And Reubēn answered them, ſaying,  
Warned I not you, ſaying, \* Sinne not a-  
gainſt the childe, and ye wolde not heare?  
and lo, his blood is now required.  
And they were not aware that Ioseph  
vnderſtoode them: for he ſpake vnto them  
by an interpreter)  
Then he turned from them, and wept,
- and turned to them againe, and commu-  
ned with them, and toke Simeon from  
amōg them, and bounde him before their  
eyes.  
So Ioseph commanded that thei ſhul-  
de fille their ſackes with wheat, and put  
euerie mans money againe in his ſacke, &  
giue them vitaille for the iourney: and  
thus did he vnto them.  
And they laied their vitaille vpon their  
aſſes, and departed thence.  
And as one of them opened his ſacke for  
to giue his aſſe prouandre in the ynne,  
he eſpied his money: for lo, it was in his  
ſackes mouthe.  
Then he ſaid vnto his brethren, My mo-  
ney is reſtored: for lo, it is euen in my ſacke.  
And their heart failed them, & they  
were aſtonniſhed, and ſaid one to an o-  
ther, What is this, that God haſte done  
vnto vs?  
And they came vnto Iaakōb their fa-  
ther vnto the land of Canaan, and tolde  
him all that had befallen them, ſaying,  
The man, who is lord of the land, ſpake  
roughly to vs, and put vs in priſon as ſpies  
of the countrei.  
And we ſaid vnto him, We are true mē,  
and are no ſpies.  
We be twelue brethren, ſonnes of our  
father: one is not, and the yongeſt is this  
day with our father in the laſd of Canaan.  
Then the lord of the countrei ſaid vnto  
vs, Hereby ſhal I knowe if ye be true mē:  
Leaue one of your brethren with me, and  
take ſide for the famine of your houſes &  
departe,  
And bring your yongeſt brother vnto  
me, that I may knowe that ye are no ſpies,  
but true mē: ſo wil I deliuer you your bro-  
ther, and ye ſhal occupie in the land.  
And as they emptied their ſackes, be-  
holde, euerie mans bundel of money was  
in his ſacke: and when they and their fa-  
ther ſawe the būdels of their money, they  
were afraid.  
Then Iaakōb their father ſaid to them,  
Ye haue robbed me of my childrē: Ioseph  
is not, and Simeon is not, and ye wil take  
Bējamin: all theſe thiſgs are againſt me.  
Then Reubēn answered his father, ſay-  
ing, Slay my two ſonnes, if I brig him not  
to thee againe: deliuer him to mine hand,  
and I wil bring him to thee againe.  
But he ſaid, My ſone ſhal not go downe  
w you: for his brother is dead, & he is left  
alone: if death come vnto him by y way,  
which ye go, then ye ſhal bring my graie  
head with ſorowe vnto the graue.

## CHAP. XLIII.

12 Iaakōb ſeſteth Benjamin to departe with his childrē.  
23 Simeon is deliuered out of priſon. 30 Ioseph goeth  
aſide and wepeth. 32 They eaſt together.

Ch. liii.



<sup>a</sup> This was a great senatio to Iakob to suffice for great famine in that Iad, where God had promised to bleſſe him.

<sup>c</sup> Chap. 42. 20.

<sup>c</sup> Chap. 43. 20.

<sup>d</sup> Or, of our estate and condition.

<sup>e</sup> Ek, is the mouthe of these wordes that is, that thing which be asked vs.

<sup>c</sup> Chap. 44. 20.

<sup>e</sup> Ek, I wil ſine in there.

<sup>d</sup> Or, for our ſauel.

<sup>b</sup> Why we are in neceſſitie or danger God forbidde, not to vſe all honeſt meanes to better o estate and condition.

<sup>e</sup> Our chief truſt ought to be in God and not in worlde. He ſpeaketh theſe wordes not ſo much of deſpaire, as to make his ſonne more careful to bring againe their brother.

<sup>d</sup> Or, is the ruler of his houſe.

**N**OW great famine was in the land. And when they had eaten vp the vitaille, which they had brought from Egypt, their father ſaid vnto them, Turne againe, and bye vs a litle fode.

And Iudah answered him, ſaying, The man charged vs by an othe, ſaying, \* Neuer ſe my face, except your brother be with you.

If thou wilt ſend our brother with vs, we wil go downe, and by thee fode:

But if thou wilt not ſend him, we wil not go downe: for the man ſaid vnto vs, \* Loke me not in the face, except your brother be with you.

And Iſrael ſaid, Wherefore delt ye ſo euil with me, as to tel the man, whether ye had yet a brother, or no?

And they answered, The man asked ſtraitly of our ſelues and of our kinred, ſaying, Is your father yet aliue? haue ye any brother? And we tolde him according to theſe wordes: colde we knowe certainly y he wolde ſay, Bring your brother downe?

Then ſaid Iudah to Iſrael his father, Sed the boye with me, that we may riſe & go, and that we may liue and not dye, both we, and thou, and our children.

I wil be ſuretie for him: of mine hand ſhalt thou require him. \* If I bring him not to thee, & ſet him before thee, \* then let me beare the blame for ever.

For except we had made this tarying, doubtles by this we had returned the ſecond time.

Then their father Iſrael ſaid vnto them, If it muſt neede be ſo nowe, do thus: take of the beſt frutes of the land in your veſſels, and bring the man a preſent, a litle roſen, and a litle honie, \* ſpices and myrrer, nuttes, and almondes:

And take double money in your hand, and the money, that was brought againe in your ſackes mouthes: carie it againe in your hand, left it were ſome ouer ſight.

Take alſo your brother and ariſe, and go againe to the man.

And God almightie giue you mercie in the ſight of the man, that he maie deliuer you your other brother, and Benjamin: but I ſhalbe robbed of my childe, as I haue bene.

¶ Thus y men toke this preſent, and toke twiſe ſo muche money in their hand with Benjamin, and roſe vp, and went downe to Egypt and ſtode before Ioseph.

And when Ioseph ſawe Benjamin with him, he ſaid to his ſtuard, Bring theſe men home and kil meat and make readie: for the men ſhal eat with me at noone.

And y man did as Ioseph bad, & brought the men vnto Iosephs houſe.

Now when the me were brought into Iosephs

houſe, thei were afraid, and ſaid, Becauſe of the money, that came in our ſackes mouthes at the firſt time, are we brought, that he maie \* pike a quarel againſt vs, and \* laie ſome thing to our charge, and bring vs in bondage and our aſſes.

Therefore came thei to Iosephs ſtuard, and communed with him at the dore of the houſe.

And ſaid, Oh ſyr, \* we came i dede downe hether at the firſt time to bye fode,

And as we came to an ynne and opened our ſackes, behold, euerie mans money was in his ſackes mouth, euen our money in ful weight, but we haue brought it againe in our hands.

Alſo other money haue we brought in o handes to bye fode, but we ca not tel, who put our money in our ſackes.

And he ſaid, Peace be vnto you, ſcare not: your God and the God of your father haue giuen you that treaſure in your ſackes, I had your money: and he brought for the Simeon to them.

So the man led thei in to Iosephs houſe, and gaue them water to waſh their ſete; and gaue their aſſes prouander.

And thei made redy their preſent againſt Ioseph came at none, (for thei heard ſaie, that thei ſhulde eat bread there.)

When Ioseph came home, thei brought the preſent into the houſe to him, which was in their hands, and bowed downe to the grounde before him.

And he asked them of their prosperitie, and ſaid, Is your father the olde man, of whome ye tolde me, in good health? is he yet aliue?

Who answered, Thy ſeruāt our father is in good helth, he is yet aliue: and they bowed downe, and made obeifance.

And he liſting vp his eyes, behelde his brother Benjamin in his mothers ſonne, & ſaid, Is this your yonger brother, of whome ye tolde me? And he ſaid, God be merciful vnto thee, my ſonne.

And Ioseph made haſte (for his affection was inflamed toward his brother, and ſoght where to wepe) and entred into his chambre, and wept there.

Afterward he waſhed his face, and came out, and refrained him ſelfe, and ſaid, Set on meat.

And they prepared for him by him ſelfe, and for them by them ſelues, and for y Egyptians, which did eat with him: by them ſelues, becauſe the Egyptians might not eat bread with y Ebrewes: for that was an abomination vnto the Egyptians.

So they ſate before him: the eldeſt according vnto his age, and the yongeſt according vnto his youthe. and the men

maruiled

<sup>e</sup> So thei were of preſent conſcience.

<sup>d</sup> Ek, is the ſeuer ſeuer.

<sup>c</sup> Ek, is the ſeuer ſeuer.

<sup>c</sup> Chap.

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<sup>c</sup> Chap.

afraid, and said,  
that came in our  
time, are we  
a quarel against  
g to our charge,  
and our asses.  
to Iosephs stu-  
him at the dore

ame i dede dow-  
to bye fode,  
ynne and opened  
rie mans money  
euen our money  
e broght it agai-

e we broght in o  
e ca not tel, who  
kes.

to you, feare not:  
d of your father  
sure in your fac-  
and he broght for-

o Iosephs house,  
wash their fete,  
ander.

air presēt against  
e thei heard saie,  
d there )

me, thei broght  
se to him, which  
bowed downe to

their" prosperitie,  
the olde man, of  
od health is he

uāt our father is  
alue : and they  
obedience.

ies, behelde his  
others sonne, &  
brother, of who-  
aid, God be mer-

e ( for his" affe-  
ard his brother,  
and entred into

ere.  
his face, and ca-  
n selfe, and said,

for him by him  
hem selues, and  
did eat with him;

the Egyptians  
y Ebrewes: for  
ion vnto the E-

m: the eldest ac-  
the yongest ac-  
e. and the men

maruiled

maruiled among them selues.

34 And thei toke meales frō before him, &  
sent to thē: but Beniamins mease was fūe  
times so muche as anie of theirs: & thei  
dronke<sup>k</sup> & had of the best drinke w<sup>h</sup> him.

# CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudāh offereth  
him selfe to be seruant for Benjamin.

1 A fterwarde he cōmanded his stuard,  
saying, Filthe mens sackes with  
fode, as muche as thei can cary, and put e-  
uerie mans money in his sackes mouthes.

2 And<sup>a</sup> put my cup, I meane the siluer cup,  
in the sackes mouthes of the yongest, and  
his corne money. And he did according to  
the commandement that Ioseph gaue  
him.

3 And in the<sup>b</sup> morning the men were sent  
away, thei, and their asses.

4 And when thei went out of the citie not  
farre of, Ioseph said to his stuard, Vp,  
followe after the men: & whē thou doest  
overtake them, say vnto them, Wherefore  
haue ye rewarded euil for good?

5 Is that not the cup, wherein my lord drin-  
keth<sup>b</sup> and in the which he doeth deuine  
and prophecie? ye haue done euil in so  
doing.

6 ¶ And whē he ouertoke thē, he said those  
wordes vnto them.

7 And thei answered him, Wherefore saith  
eth my lord suche wordes? God forbid  
that thy seruants shulde do suche a thing.

8 Beholde, the money which we found in  
our sackes mouthes, we broght againe to  
thee out of the land of Canaan: how then  
shulde we steale out of thy lordes house  
siluer, or golde?

9 With whomesoeuer of thy seruants it  
be founde, let him dye, and we also wil be  
my lords bondmen.

10 And he said, Now then let it be accor-  
ding vnto your wordes: he with whome  
it is founde, shalbe my seruant, & ye shal  
be<sup>b</sup> blameles.

11 Then at once euerie mā toke downe his  
sacke to the grounde, and euerie one open-  
ed his sacke.

12 And he searched, and began at the eldest  
and left at the yongest: and the cup was  
founde in Beniamins sacke.

13 Then thei<sup>c</sup> rent their clothes, and laded  
euerie man his asse, and went againe into  
the citie.

14 ¶ So Iudāh & his brethren came to Io-  
sephs house (for he was yet there) and thei  
sel befor him on the grounde.

15 The Ioseph said vnto thē, What acte is  
this, which ye haue done? Knowe ye not  
that suche a man as I, can deuine & pro-  
phecie?

16 Then said Iudāh, What shal we say vn-  
to my lord: what shal we speake? & how

can we iustifie our selues? d God hathe  
founde out the wickednes of thy seruā-  
tes: beholde we are seruants to my lord,  
bothe we, and he, with whome the cup is  
founde.

17 But he answered, God forbid, y I shulde  
do so, but the man, with whome the cup is  
founde, he shalbe my seruant, & go ye in  
peace vnto your father.

18 ¶ Thē Iudāh drew nere vnto him, and  
said, Oh my lord, let thy seruant now  
speake a worde in my lords eares, and let  
not thy wrath be kindled against thy ser-  
uant: for thou art euen<sup>e</sup> as Pharaoh.

19 My lord asked his seruāts, saying, Have  
ye a father, or a brother?

20 And we answered my lord, We haue a  
father that is olde, and a yong<sup>g</sup> childe,  
which he begate in his age: and his brother  
is dead, & he alone is left of his mother,  
and his father loueth him.

21 Now y<sup>f</sup> saidest vnto thy seruants, Bring  
him vnto me, that I may<sup>h</sup> set mine eie vp-  
on him.

22 And we answered my lord, The childe  
can not departe from his father: for if he  
leauē his father, his father wolde dye.

23 Then saidest thou vnto thy seruāts, Ex-  
cept your yonger brother come downe  
with you, loke in my face no more.

24 So when we came vnto thy seruant our  
father, and shewed him what my lord had  
said,

25 And our father said vnto vs, Go againe,  
bye vs a litle fode,

26 Thē we answered, We can not go downe:  
but if our yongest brother go with vs,  
then wil we go downe: for we may not se  
the mā face, except our yongest brother  
be with vs.

27 Then thy seruant my father said vnto  
vs, Ye knowe that my<sup>i</sup> wife bare me two  
sonnes,

28 And the one went out from me, and I  
said, Of a surety he is torne in peeces, and  
I sawe him not since.

29 Now ye take this also away from me:  
if death take him, then y<sup>j</sup> e shal bring my  
gray head in sorowe to the graue.

30 Now therefore, whē I come to thy ser-  
uant my father, and the childe be not with  
vs (seeing that his<sup>k</sup> life dependeth on the  
childes life)

31 Then when he shal se that the childe is  
not come, he wil dye: so shal thy seruants  
bring the gray head of thy seruant our  
father with sorowe to the graue.

32 Doubtes thy seruant became suretie for  
the childe to my father, and said, \* If I  
bring him not vnto thee againe, thē I wil  
beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let me thy ser-  
uant bide for the childe, as a seruant to  
f. i.

<sup>a</sup> Some-  
times  
this worde  
signifieth  
to be  
drunken,  
but  
here it  
signifieth  
that they  
had  
enough,  
and  
dronke  
of the  
best wine.

<sup>b</sup> Chap.

<sup>c</sup> We may not  
by this exam-  
ple vie any un-  
lawful practi-  
ses, seeing God  
hath com-  
manded vs to wal-  
ke in simplici-  
tie.

<sup>d</sup> Euerie  
thing  
that  
is  
in  
the  
world  
is  
of  
God.

<sup>e</sup> Or, that I may  
see him.

<sup>f</sup> Chap. 43. 2

<sup>g</sup> For the  
only  
sonne  
of  
his  
father.

<sup>h</sup> Euerie  
man  
that  
is  
in  
the  
world  
is  
of  
God.

<sup>i</sup> Euerie  
man  
that  
is  
in  
the  
world  
is  
of  
God.

<sup>j</sup> Euerie  
man  
that  
is  
in  
the  
world  
is  
of  
God.

<sup>k</sup> Euerie  
man  
that  
is  
in  
the  
world  
is  
of  
God.

<sup>l</sup> Euerie  
man  
that  
is  
in  
the  
world  
is  
of  
God.

<sup>m</sup> Euerie  
man  
that  
is  
in  
the  
world  
is  
of  
God.

<sup>n</sup> Euerie  
man  
that  
is  
in  
the  
world  
is  
of  
God.

<sup>o</sup> Euerie  
man  
that  
is  
in  
the  
world  
is  
of  
God.

<sup>p</sup> Euerie  
man  
that  
is  
in  
the  
world  
is  
of  
God.

<sup>q</sup> Euerie  
man  
that  
is  
in  
the  
world  
is  
of  
God.

<sup>a</sup> If we see  
evident cause  
of our affliction,  
let vs looke  
to the secret  
counsel of God,  
who punisheth  
vs iustly  
for our finnes.

<sup>e</sup> Equal in au-  
thoritie: or,  
near vnto the  
King.  
Chap. 42. 13

<sup>g</sup> Euerie childe  
of his olde age.

<sup>h</sup> Or, that I may  
see him.

<sup>i</sup> Chap. 43. 2

<sup>j</sup> Euerie  
man  
that  
is  
in  
the  
world  
is  
of  
God.

<sup>k</sup> Rachel bare  
to Iacob Ioseph  
and Benjamin.

<sup>l</sup> Ye shal can-  
se me to dye  
for sorowe.

<sup>m</sup> Euerie  
man  
that  
is  
in  
the  
world  
is  
of  
God.

<sup>n</sup> Chap. 43. 2



my lord, and let the childe go vp with his brethren.

34 For how can I go vp to my father, if the childe be not with me, onles I wolde se the cuil that shal come on my father?

## CHAP. XLV.

1 Ioseph maketh him selfe knowne to his brethren. 8 He sheweth that all was done by Gods providence. 18 Pharaoh commandeth him to send for his father. 24 Ioseph exhorteth his brethren to cōfess. 27 Iacob reioiceth.

Then Ioseph colde not reſtaine him selfe before all that stode by him, but he cryed, *Haue forthe cuerie mā frō me.* And there taried not one with him, while Ioseph vttered him selfe vnto his brethren.

2 And he wept & cryed, so that the Egyptians heard: y<sup>e</sup> house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doeth my father yet liue? But his brethren coulde not answer him, for they were astonished at his presence.

4 Againe Ioseph said to his brethren, Come nere, I pray you, to me. And they came nere. And he said, *I am Ioseph your brother, whome ye solde into Egypt.*

5 Now therefore be not sad, neither grieved with your selues, that ye solde me hether: *\*for God did send me before you for your preseruacion.*

6 For now two yerres of famine haue bene through the land, and fūe yerres are behinde, wherein nether shal be earing nor haruest.

7 Wherefore God sent me before you to preserue your posteritie in this land, and to saue you aliuie by a great deliuerance.

8 Now then you sent not me hether, but God, who hath made me a father vnto Pharaoh, and lord of all his house, and ruler through out all the land of Egypt.

9 Hasten you and go vp to my father, and tel him, Thus saeth thy sonne Ioseph, God hath made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwell in the land of Gósen, and shalt be nere me, thou and thy children, & thy childrens childrē, & thy shepe, & thy beastes, & all that thou hast.

11 Also I wil nourish thee there (for yet remaine fūe yerres of famine) lest thou perish through pouertie, thou & thy householde, and all that thou hast.

12 And beholde, your eyes do se, & the eyes of my brother Beniamin, y<sup>e</sup> my mouth speaketh to you.

13 Therefore tel my father of all mine honour in Egypt, & of all that ye haue sene, & make haste, & bring my father hether.

14 Then he fel on his brother Beniamins necke, and wept, & Beniamin wept on his necke.

15 Moreover he kissed all his brethren, and

wept vpon them: and afterwarde his brethren talked with him.

16 ¶ And the tydings came vnto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh wel, & his seruants.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This do ye, lade your beastes, & departe, go to y<sup>e</sup> lād of Canaan,

18 And take your father, and your householde, and come to me, and I wil giue you the best of the land of Egypt, and ye shal eat of the fat of the land.

19 And I commande thee, Thus do ye, take your charers out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charers according to the commendement of Pharaoh: he gaue them vitails also for the iourney.

22 He gaue the all, none except, change of raiment: but vnto Beniamin he gaue three hundred pieces of siluer, & fūe sures of rayment.

23 And vnto his father likewise he sent ten asses laden with the best things of Egypt, and ten she asses lade with wheat, & bread, & meat for his father by the way.

24 So sent he his brethren away, and they departed: and he said vnto them, & Fall not out by the way.

25 ¶ Then they wet vp from Egypt, & came vnto the land of Canaan vnto Iacob their father,

26 And tolde him, saying, Ioseph is yet aliue, and he also is gouernour ouer all the lād of Egypt, and Iacob's heart failed: for he beleued them not.

27 And they tolde him all the wordes of Ioseph, which he had said vnto them: but when he sawe the charers, which Ioseph had sent to cary him, then the spirit of Iacob their father reuiued.

28 And Israel said, I haue ynough: Ioseph my sonne is yet aliue: I wil go and se him yer I dye.

## CHAP. XLVI.

1 God assurcth Iacob of his iourney into Egypt. 27 The nombre of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answer to Pharaoh.

Then Israel toke his iourney with all that he had, & came to Beer-sheba, and offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iacob, Iacob. Who answered, I am here.

3 Then he said, I am God, the God of thy father, feare not to go downe into Egypt:

for

h Meaning, he had rather remaine there prisoner, then to returne and se his father in heauines.

a Not that he was ashamed of his kindred, but that he wolde couer his brethrens fauor.

MA. 7. 13.

b This exāple teacheth, that we must by all meanes comfort thē, which are truly humbled & wounded for their finnes. Chap. 30. 30.

c Albeit God deſt ſinne, yet he turneth mans wickednes to ſerue to his glorie.

d That is, as I ſpeake in your owne language, and haue no interpreter.

Ebr. 7. 16.

b Conducting thee by my power.

c In thy poſſeſſion: ſhal ſtand thine eyes when thou dieſt: w<sup>h</sup> apperitment to him that was moſte deſerue of chief of the kindred.

e The plentiful good.

f The children ſerues & commodities.

g Ebr. let us go, ſic he go your viſit.

Exod. 1. 2. and 6. 1. 4. nom. 26. 1. 1. chro. 1. 1.

Exod. 6. 15. 1. chro. 4. 2. 4.

1. Chro. 6. 1.

1. Chro. 2. 3. & 4. 31. chap. 38. 3.

1. Chro. 7. 1.

h As one ſwene hope, feare.

i Or, preſent.

1. Chro. 7. 30.

Chap. 41. 30.

1. Chro. 7. 5. and 8. 1.

a Whereby both ſignifie that he was ſuppoſed by God, and that he kept an his heart poſſeſſion that land, which he preſent neceſſitie deſerue him.

for I w

tion. I wil

and I Ioseph

Then

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And t

which

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and al

7 His

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ters, a

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8 ¶ An

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9 And

Phall

10 Iam

& Sha

11 ¶ Al

hath a

12 ¶ Al

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(but E

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Heze

13 ¶ Al

Phua

14 ¶ Al

Elon,

15 The

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16 ¶ Al

Hagg

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17 ¶ Al

Ihuā

their

Hebe

18 The

Labā

ſe ſtr

19 The

re Ios

20 ¶ Al

were l

\* Aſer

21 ¶ Al

Beche

Ehā,

22 The

borne

ward his bre-  
vnto Pharaohs  
eph brethren  
Pharaoh wel, &

o Ioseph, Say  
ye, Iade your  
ad of Canaan,  
and your hous-  
and I wil giue  
of Egypt, and  
e land.

Thus do ye,  
the land of E-  
d for your wi-  
and come.

stufte: for the  
pt is yours.  
el did so: and  
according to  
Pharaoh: he gaue

urney.  
ept, change of  
he gaue the  
& fixe sutes of

se he sent ten  
things of E-  
with wheat, &  
by the way.  
way, and thei  
them, & Fall

gypt, & came  
vnto Iakob

seph is yet a-  
r ouer all the  
start h failed:

he wordes of  
vnto them: but  
which Ioseph  
the spirit of

ough: Ioseph  
go and se him

into Egypt. 27 The  
into Egypt. 29 Ie-  
thei his brethren

urney with all  
Beer-sheba,  
the God of his

in a vision by  
b. Who an-

the God of thy  
into Egypt:

for

*Ebr. m*

*b Conducting  
thee by my  
power.  
e in thy po-  
uere.  
a Shal Iute thi-  
ue eies whi-  
thou diek: &  
appertene to  
him that was  
moste deare  
or chief of the  
kured.*

*c The no-  
plicitful gy-  
de  
f The chie-  
frures & co-  
modities.*

*Exod. 24. 4.  
2. 107. 2.  
2. 12. 4.*

*Ebr. 107  
your eie so  
near vnto*

*Exod. 1. 1. And  
6. 14.  
nom. 26. 5.  
1. chro. 5. 1.*

*Exod. 6. 15.  
1. chro. 4. 24.*

*Or, he sent  
much to wit-  
ness, so wite-  
or sen affi-*

*1. chro. 6. 1.  
1. chro. 2. 3.  
2. 21.  
chap. 38. 3.*

*e Seing he  
mitted in  
saure doe  
toward him  
he wolde in  
e thei shal  
accuse one  
bther.*

*1. chro. 7. 1.*

*h As one  
twene hope  
scare.*

*On perphes.*

*1. chro. 7. 30.*

*a Whereby  
both signifi-  
that he was  
shipped & up-  
God, and all  
that he had  
in his heart  
possession  
that land, he  
whence pre-  
necessitie do-  
ne him*

*Chap. 41. 50.*

*1. chro. 7. 6.  
and 8. 1.*

for I wil there make of thee a great nation.

4 I wil go downe with thee into Egypt, and I wil also bring thee vpon againe, and Ioseph shal put his had vpon thine eies. Then Iakob rose vp from Beer-sheba: and the sonnes of Israel caried Iakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to cary him.

6 And thei toke their cattel & their goods, which they had gotten in the land of Canaan, and came into Egypt, bothe Iakob and all his fede with him,

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his fede broght he with him into Egypt.

8 And these are the names of the children of Israel, which came into Egypt, euen Iakob & his sonnes: \* Reuben, Iakobes first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron and Carmi.

10 And the sonnes of \* Simeon: Iemuel, & Iamin, and Ohad, and Iachin, & Zohar, & Shaul y sonne of a Canaanitish woma.

11 And the sonnes of \* Levi: Gershon, Kohath and Merari.

12 And the sonnes of \* Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er, and Onan dyed in y land of Canaan) And the sonnes of Pharez were Hezron and Hamul.

13 And the sonnes of \* Issachar: Tolai, & Phuuah, and Iob, and Shimron.

14 And the sonnes of Zebulun: Sered, & Elon, and Iahleel.

15 These be the sonnes of Leah, which she bare vnto Iakob in Padan Aram, with his daughter Dinah. All the soules of his sonnes & his daughters were thirty & thre.

16 And the sonnes of Gad: Zaphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 And the sonnes of \* Asher: Imnah, & Ishuah, and Isui, and Beriath, and Serah their sister. And the sonnes of Beriath: Heber, and Malchiel.

18 These are y childre of Zilpah, whome Laban gaue to Leah his daughter: & these she bare vnto Iakob, came fixtene soules.

19 The sonnes of Rachel Iakobs wife were Ioseph, and Beniamin,

20 And vnto Ioseph in the lad of Egypt were borne Manasseh, & Ephraim, which \* Asenath the daughter of Poti-pherah prince of On bare vnto him.

21 And y sonnes of \* Beniamin: Belah, & Beker, & Ashbel, Gerar, and Naaman, Ehi, & Rosh, Muppim, & Huppim, & Ard.

22 These are the sonnes of Rachel, w were borne vnto Iakob, fourtene soules in all.

23 Also the sonnes of Dan: Hushim.

24 Also the sonnes of Nephthali: Iahzeel, and Guni, and Iezer, and Shilem.

25 These are the sonnes of Bilhah, w Laban gaue vnto Rachel his daughter, & the bare these to Iakob, in all, seue soules.

26 All the soules, that came with Iakob into Egypt, which came out of his loynes (beside Iakobs sonnes wiues) were in the whole, thre score and fixe soules.

27 Also the sonnes of Ioseph, which were borne him i Egypt, were two soules: so that all the soules of y house of Iakob, which came into Egypt, are seuentie.

28 Then he sent Iudah before him vnto Ioseph, to direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph made ready his charet & went vp to Goshen to mete Israel his father, and presented him selfe vnto him, & fel on his necke, and wept vpon his necke a good while.

30 And Israel said vnto Ioseph, Now let me dye, since I haue sene thy face, and that thou art yet alieue.

31 Then Ioseph said to his brethren, and to his fathers house, I wil go vp and shewe Pharaoh, and tel him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me,

32 And the men are shepherdes, & because they are shepherdes, they haue broght their shepe & their cattel, & all y thei haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 The ye shal say, Thy seruants are men occupied about cattel, fro our childhode euen vnto this time, bothe we and our fathers: that ye may dwell in the lad of Goshen: for euerie shepekeeper is an abomination vnto the Egyptians.

CHAP. XLVII.

7 Iakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priests haue liking of the King. 28 Iakobs age, when he dyeth. 30 Ioseph sweareth to bury him with his fathers.

1 Then came Ioseph and tolde Pharaoh, and said, My father, & my brethre, & their shepe, & their cattel, and all y they haue, are come out of the land of Canaan, & beholde, they are in y land of Goshen.

2 And Ioseph toke parte of his brethre, eue

a five men, & presented the vnto Pharaoh.

3 The Pharaoh said vnto his brethre, What is your trade? And thei answered Pharaoh, Thy seruants are shepherdes, bothe we and our fathers.

4 Thei said moreouer vnto Pharaoh, For to sojourne in y land are we come: for thy seruants haue no pasture for their shepe, so fore is the famine in the land of Canaan. Now therefore, we pray thee, let thy seruants dwell in the land of Goshen.

*Deut. 10. 14  
Ebr. thiglets*

*Or, to prepare  
him a place.  
Ebr. bounde his  
charets.*

*28. yet, or fill*

*e He was not  
ashamed of  
his father and  
kindred, though  
they were of  
basse condition.*

*f God suffreth  
the world to  
hate his, that  
they may for-  
sake the filth  
of y world &  
cleaue to him.*

*a That y King  
might be allu-  
red they were  
come, and se  
what manner of  
people they  
were.*



5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethre are come vnto thee.

*b* Iosephs great modestie appeareth in y<sup>e</sup> he wolde enterprise nothing without the Kings commandment.

7 Ioseph also broght Iakob his father, & set him before Pharaoh. And Iakob "saluted Pharaoh.

*Elr. how many daies are the yeres of thy lif?*

8 Then Pharaoh said vnto Iakob, "How olde art thou?

*Elr. 11, 9.*

10 And Iakob "toke leaue of Pharaoh,

*Which was a cite in the contrey of Gosen. Exod. 1, 11.*

11 And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, *euen* in the land of Ramesses, as Pharaoh had commanded.

*a* Some read, that he fed the as little babes, because they coulde not provide for them selves against that famine.

12 And Ioseph nourished his father, and his brethren, and all his fathers household with bread, euen *d* to the yong children.

*Wherein he bothe declarerh his fidelitie toward the King, and his minde fre fro venenousnes.*

13 Now there was no bread in all the lad: for the famine *was* exceeding sore: so that the land of Egypt & the land of Canaan were famished by the reason of y<sup>e</sup> famine.

14 And Ioseph gathered all the money, that was foude in the lad of Egypt, and in the land of Canaan, for the corne which they boght, & Ioseph laied vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptiis came vnto Ioseph, and said, Giue vs bread: for why shulde we dye before thee? for *our* money is spent.

16 Then said Ioseph, Bring your cattel, & I wil giue you for your cattel, if *your* money be spent.

17 So they broght their cattel vnto Ioseph, & Ioseph gaue them bread for the horses, and for the flockes of shepe, and for the herdes of cattel, and for the asses: so he fed them with bread for all their cattel that yere.

18 But when the yere was ended, they came vnto him the next yere, & said vnto him, We wil not hide from thy lord, that since our money is spent, & my lord hathe the herdes of the cattel, there is nothing left in the fight of my lord, but our bodies & our grounde.

*f* For excepte the groude be sold, & fowes, & parisheth & jns, as it were

19 Why shal we perish in thy sight, bothe we, and our land? bye vs and our lad for

bread, and we and our land wil be bonde to Pharaoh: therefore giue vs fede, y<sup>e</sup> we may liue and not dye, and that the land goe not to waste.

20 So Ioseph boght all the lad of Egypt for Pharaoh: for y<sup>e</sup> Egyptians solde euerie ma his grounde becaufe the famine was fore vpon them: so the land became Pharaohs.

21 And he removed the people vnto the cities, "from one side of Egypt euen to the other.

22 Onely the land of the Priestes boght he not: for the Priestes had an ordinance of Pharaoh, and they did eat their ordinance, which Pharaoh gaue the: wherefore they solde not their grounde.

23 Then Ioseph said vnto the people, Beholde, I haue boght you this day and your land for Pharaoh: lo, here is fede for you: sowe therefore the grounde.

24 And of the encrease ye shal giue the fift parte vnto Pharaoh, and foure partes shal be yours for the fede of the field, and for your meat, and for them of your householdes, and for your children to eat.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, & we wil be Pharaohs seruants.

26 Then Ioseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh shulde haue the fift parte, *h* except the land of the Priestes onely, *w* was not Pharaohs.

27 And Israel dwelt in the lad of Egypt, in the countrey of Gosen: and they had their possessions therein, and grewe and multiplied exceedingly.

28 Moreouer, Iakob liued in the land of Egypt seuentene yeres, so that the whole age of Iakob *was* an hundreth fourtie & seuen yere.

29 Now when the time drewe nere y<sup>e</sup> Israel must dye, he called his sonne Ioseph, and said vnto him, If I haue now foude grace in thy sight, put thine had now vnder my thigh, and deale mercifully and truly w<sup>th</sup> me: bury me not, I pray thee, in Egypt.

30 But when I shal slepe with my fathers, thou shalt cary me out of Egypt, and bury me in their burial. And he answered, I wil do as thou hast said.

31 Then he said, Swear vnto me. And he sware vnto him. And Israel *k* worshipped toward the beds head.

## CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sick father. 3. Iakob rehearseth Gods promes. 5 He receiveth Iosephs sonnes at his. 19 He preferreth the younger. 21 He prophesieth their returne to Canaan.

1 **A** Gaine after this, one said to Ioseph, Lo, thy father is sick: then he toke w<sup>th</sup> him his two sonnes, Manasseh & Ephraim.

2 Also one tolde Iakob, & said, Beholde, thy sonne Ioseph is come to thee, and If-

*g* By third sung they gathered y<sup>e</sup> had nothing thereunto received of the Kings raine. *Elr. eadey border.*

*h* Pharaoh providing idolatromy eis, shal condemn to all them neglected y<sup>e</sup> ministers of Gods word.

*Elr. his face as thy grounde.*

*i* Hereby protested y<sup>e</sup> died in y<sup>e</sup> of his last teaching childre to be for y<sup>e</sup> mistad land. *h* He receiveth Iosephs sonnes at his. *g* Letting y<sup>e</sup> felle up y<sup>e</sup> his pillo praised God read: Ch. 29, 10.

*e* This Angel must be vnder. stand of Christ, as chap. 11, 13, & 32, 1.

*l* Let them be taken as my children.

*g* Ioseph faith in binlig. Gods grace to the ordre of nature.

*Elr. Egypt.*

20, all p<sup>er</sup>fect. Chap. 28, 13.

Chap. 41, 50, 10th, 13, 17.

Chap. 35, 19.

Elr. his face as thy grounde.

Elr. his face as thy grounde.

Elr. his face as thy grounde.

Elr. his face as thy grounde.

Elr. his face as thy grounde.

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his sick father. 3.  
He receiveth lo  
the yonger. 21 He

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then he toke w  
feth & Ephraim.  
said, Beholde,  
o thee, and I

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his sick father. 3.  
He receiveth lo  
the yonger. 21 He

aid to Ioseph,  
then he toke w  
feth & Ephraim.  
said, Beholde,  
o thee, and I

14.  
his sick father. 3.  
He receiveth lo  
the yonger. 21 He

aid to Ioseph,  
then he toke w  
feth & Ephraim.  
said, Beholde,  
o thee, and I

rael toke his strength vnto him and sate vpon the bed.

3 Then Iakob said vnto Ioseph, God almighty appeared vnto me at Luz in the land of Canaan, and blessed me.

4 And he said vnto me, Beholde, I wil make thee fruteful, and wil multiplie thee, & wil make a great nombre of people of thee, and wil giue this land vnto thy fede after thee for an euerlasting possession.

5 And now thy two sonnes, Manasséh & Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shalbe mine, as Reuben and Simeon are mine.

6 But thy lignage, which thou hast begotten after them, shalbe thine: they shalbe called after the names of their brethre in their inheritance.

7 Now whē I came frō Padan, Rahēl dyed vpon mine hād in the land of Canaan, by the way when there was but halfe a daies iourney of grounde to come to Ephraim: and I buryed her there in the way to Ephraim: the same is Beth-lehem.

8 Then Israël behelde Iosephs sonnes and said, Whose are these?

9 And Ioseph said vnto his father, Thei are my sones, which God hath giue me here: then he said, I pray thee, bring them to me, that I may blesse them:

10 (For the eies of Israël were dim for age, so that he colde not see) Then he caused them to come to him, and he kissed them and embraced them.

11 And Israël said vnto Ioseph, I had not thought to haue sene thy face: yet lo, God hath shewed me also thy fede.

12 And Ioseph toke the away frō his knees, and did reuerence downe to the ground.

13 Then toke Ioseph them bothe, Ephraim in his right hand toward Israels left hād, and Manasséh in his left hand toward Israels right hād, so he broght the vnto hī.

14 But Israël stretched out his right hand, and laid it on Ephraims head, which was the yonger, and his left hand vpon Manasséh head (directing his hands of purpose) for Manasséh was the elder.

15 ¶ Also he blessed Ioseph and said, The God, before whome my fathers Abraham and Izhak did walke, the God, which hath fed me all my life long vnto this day, blesse thee.

16 The Angel, which hath deliuered me from all euil, blesse the children, and let my name be named vpon them, and the name of my fathers Abraham and Izhak, that they may growe as fish into a multitude in the middes of the earth.

17 But whē Ioseph sawe that his father laid his right hād vpon the head of Ephraim, it displeased him: and he stayed his fathers

hand to remoue it from Ephraims head to Manasséh head.

18 And Ioseph said vnto his father, Not so! my father, for this is y eldest: put thy right hand vpon his head.

19 But his father refused, and said, I knowe wel, my sonne, I knowe wel: he shalbe also a people, & he shalbe great likewise: but his yonger brother shalbe greater than he, and his fede shalbe full of nations.

20 So he blessed them that day, and said, In thee Israël shal blesse, and say, God make thee as Ephraim and as Manasséh: & he set Ephraim before Manasséh.

21 Then Israël said vnto Ioseph, Beholde, I dye, and God shalbe with you, & bring you againe vnto the land of your fathers.

22 Moreover, I haue giuen vnto thee one portion about thy brethre, which I gate out of the hand of the Amorite by my sworde & by my bowe.

CHAP. XLIX.

1 Iakob blesseth all his sonnes by name, and sheweth them what is to come. 29 He wil be buryed with his fathers. 33 He dyeth.

1 Then Iakob called his sonnes, & said, Gather your selues together, that I may tel you what shal come to you in the last daies.

2 Gather your selues together, & heare, ye sonnes of Iakob, & hearken vnto Israël your father.

3 ¶ Reuben mine eldest sonne, thou art my might, & the beginning of my strength, the excellencie of dignitie, & the excellencie of power.

4 Thou wast light as water: thou shalt not be excellent, because thou westest vp to thy fathers bed: then didest thou defile my bed, thy dignitie is gone.

5 Simeon and Leui, brethre in euil, the instruments of crueltye are in their habitacions. Into their secret let not my soule come: my glorie, be not thou ioyned with their assemblie: for in their wrath they slewe a man, and in their selfewill they digged downe a wall.

7 Cursed be their wrath, for it was ferece, & their rage, for it was cruel: I wil diuide them in Iakob, & scatter the in Israël.

¶ Thou Iudā, thy brethren shal praise thee: thine hād shalbe in y necke of thine enemies: thy fathers sonnes shal bowe downe vnto thee.

9 Iudā, as a lions whelpes shalt thou come vp from the spoile, my sonne. He shal lie downe & couche as a lion, & as a lionesse.

10 Who shal ster him vp?

11 The sceptre shal not departe from Iudā, nor a lawgiuer from betweene his feet, vntil Shilō come, and the people shal be gathered vnto him.

12 He shal binde his asse sole vnto the

In to whom Gods graces shulde manifestly appeare.

Which they had by faith in the promises: & by my children, whom God spared for my sake.

When God shal bring you out of Egypt.

Begotten in my youth. If thou hast not lost thy birthright by this offence.

Or, their sword were in their mēts of violence.

Or tongue: meaning that he neither consented to the in worde nor thought. The Sheche mites, chap. 34. 26.

For Leui had no parte, & Simeon was vnder Iudā. To 19. 1. till God gaue them the place of the Amalechites. Chro 4. 43.

As was verified in David and Christ. His enemies shal so feare him.

Or, Kingdome. Which is Christ the Mediator, the geuer of all prosperitie: who shal call the Gentiles to saluation.

10. all faithful. Chap. 28. 12.

Chap. 21. 50. 10. 13. 7.

Which is true in carnal Israël vnto the coming of Christ, and in the spiritual for euer.

Chap. 35. 19.

The faithful acknowledge all benefites to come of Gods free mercies.

Pharisee providing idleness, thus condemn to all then need. For ministers of Gods word.

For his face to the ground.

Herbert (protector) died in 1533 of his father's death. He was a child of 10 years old. He was a child of 10 years old. He was a child of 10 years old.

Gods judgement is often contrary to mans, & he preferreth y which man e poeth. Ebr. 11. 21.

This Angel must be vnderstood of Christ, Chap. 31. 11. & 32. 1.

I let them be taken as my children.

Ioseph said, let in binding Gods grace to the ordre of nature.

Egypt.



*B. A country  
raile abun-  
dant with vi-  
nes and paf-  
tures is promi-  
sed him.*

*"Ebr. As affe of  
great buck.  
I His force  
shalbe great,  
but he shal  
wane courage  
to resist his en-  
emies.*

*m shal haue  
f honour of a  
tribe.  
a That is, ful-  
at abelie.*

*o Seing f mi-  
series that his  
posteritie shul  
de fall into, he  
draeth out  
in prair to  
God to re-  
medie it.  
p He shal abu-  
de in corne &  
pleasur frutes.  
q Overcomig  
more by faire  
wordes then  
by force.  
r Ebr. a fane of  
successe.  
s Ebr daughters  
v As his bre-  
thren, Poti-  
phar, and o-  
thers.*

*That is, God.*

*e In as muche  
as he was mo-  
re here to yae  
compliment  
of the pro-  
mes, & it had  
bene more of-  
ten confirmed.  
u Either in di-  
gnitie, or whē  
he was folde  
from his bre-  
thren.*

*Chap. 47. 30.*

vine, & his asses coke vnto the best vine. he shal wash his garment in wine, and his cloke in the blood of grapes.

His eyes shalbe red with wine, and his teche white with milke.

Zebulun shal dwell by the sea side, & he shalbe an haven for shippes: his border shal be vnto Zidon.

Issachar shalbe a strong asse, couching downe betwene two burdens:

And he shal fe that rest is good, and that the land is pleasant, and he shal bowe his shulder to beare, and shalbe subiect vnto tribute.

Dan shal iudge his people as one of the tribes of Israel.

Dan shalbe a serpēt by the way, an adder by the path, bying the horse heles, so that his ryder shal fall backwarde.

O Lord, I haue waited for thy saluacion.

Gad, an host of mē shal overcome him, but he shal overcome at the last.

Cōcerning Asher, his bread shalbe fat, and he shal giue pleasures for a King.

Naphthali shalbe a hinde let go, giuing goodlie wordes.

Joseph shalbe a fruteful bough, euen a fruteful bough by the well side: the female boughes shal runne vpon the wall.

And the archers grieved him, and shot against him, and hated him.

But his bowe abode strong, and the hands of his armes were strengthened, by the hands of the mightie God of Iaakób, of whome was the feeder appointed by the stone of Israel.

Euen by the God of thy father, who shal helpe thee, & by the almightie, who shal blesse thee with heauenlie blessings fro aboue, with blessings of y depe, that lieth beneath, with blessings of the breasts, & of the wombe.

The blessings of thy father shalbe stronger the blessings of mine elders: vnto the end of the hilles of the worlde they shalbe on the head of Ioseph, and on the toppe of the head of him that was separat from his brethren.

Beniamin shal rauine as a wolfe: in the morning he shal deuoure the prairie, and at night he shal diuide the spoile.

All these are the twelue tribes of Israel, and thus their father spake vnto the, and blessed them: euerie one of them blessed he with a seuerall blessing.

And he charged them & said vnto the, I am ready to be gathered vnto my people: bury me with my fathers in the caue that is in the field of Ephron the Hittite,

In the caue that is in the field of Machpelah besides Mamre in the land of Canaan: which Abraham boght w the

field of Ephron the Hittite for a possession to bury in.

There thei buried Abraham and Sarah his wife: there thei buried Ishak & Rebekah his wife: and there I buried Leah.

The purchase of the field & the caue y is therein, was boght of y childre of Heth.

Thus Iaakób made an end of giuing charge to his sonnes, and plucked vp his fete into the bed and gaue vp the goft, & was gathered to his people.

CHAP. 1.

Iaakób is buried. Joseph forgiveth his brethren. Joseph seeth his childrens children, as he dyeth.

Then Ioseph fel vpon his fathers face and wept vpon him, and kissed him.

And Ioseph commanded his seruantes the phisicians, to enbaume his father, & the phisicians enbaumed Israel.

So forty daies were accomplished (for so long did the daies of them that were enbaumed last) and the Egyptians bewailed him seventy daies.

And when the daies of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now founde fauour in your eyes, speak I pray you, in y cares of Pharaoh, and say,

My father made me swear, saying, Lo, I dye, bury me in my graue, which I haue made me in the lād of Canaan: now therefore let me go, I prairie thee, & bury my father and I will come againe.

The Pharaoh said, Go vp and bury thy father, as he made thee to swear.

So Ioseph went vp to bury his father, and with him went all the seruantes of Pharaoh, bothe the elders of his house and all the elders of the land of Egypt.

Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children, and their shepe, and their cattel left they in the land of Goshen.

And thei went vp with him bothe charers and horsemen: and they were an exceeding great companie.

And they came to Góren Atád, which is beyonde Iordén, and there they made a great and exceeding fore lamentacion: and he mourned for his father seue daies.

And whē the Canaanites the inhabitars of the land sawe the mourning in Góren Atád, they said, This is a great mourning vnto the Egyptians: wherefore the name thereof was called Abél Mizráim, which is beyonde Iordén.

So his sonnes did vnto him according as he had commanded them:

For his sonnes caried him into the land of Canaan, & buried him in the caue of the field of Machpelah, w caue Abraham boght with y field, to be a place to bury in, of Ephron y Hittite besides Mamre.

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*Where  
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*e Meaning, y  
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f Or, the misse-  
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g Who by the  
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mit it, & there-  
fore it ought  
not to be re-  
gred by me.*

*Chap. 47.*

*The very  
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performe.*

*Or, the  
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Israel.*

*Or, the  
house of  
Israel.*

*Ab. 1. 16.*

*Chap. 47.*

*Or, a  
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childre of Iſeth.  
end of giuing  
plucked vp his  
vp the goſt, &

eth his brethren. 23  
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ury his father,  
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f Egypt.

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ere they made  
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in the caue of  
me \* Abrahām  
place to bury  
ides Mamē.

14 ¶ Then

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x Whereby  
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e Meaning, ſ  
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g Who by the  
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maue, & the-  
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garded by me.

Chap. 24.

e The ver-  
baules we  
haue out  
perſonem

or, the  
haue of

a Moſes deſer-  
ieth the won-  
derful ordere  
that God ob-  
ſerueth in per-  
forming his  
promiſes to Abra-  
ham, Gen. 15,  
24.

Act. 7. 16.

Chap. 23.

or, a pſſi-

24 ¶ Then Iofeph returned into Egypt, he  
and his brethren, & all that went vp with  
him to bury his father, after that he had  
buried his father.

15 And whē Iofeph's brethrē ſawe that their  
father was dead, they ſaid, ¶ It may be ſ  
Iofeph wil hate vs, and wil paye vs againe  
all the euil, which we did vnto him.

16 Therefore they ſent vnto Iofeph, ſayīg,  
Thy father commanded before his death,  
ſaying,

17 Thus ſhal ye ſay vnto Iofeph, Forgiue  
now, I pray thee, ſ trefpace of thy brethrē,  
and their ſinne: for they rewarded thee e-  
uill. And now, we pray thee, forgiue ſ tref-  
pace of the ſeruants of thy fathers God.  
And Iofeph wept, when they ſpake vn-  
to him.

18 Alſo his brethrē came vnto him, and fel-  
downe before his face, & ſaid, Beholde, we  
be thy ſeruantes.

19 To whome Iofeph ſaid, Feare not: for am  
not I vnder Gods

20 When ye thoght euil againſt me, God

diſpoſed it to good, that he might bring  
to paſſe, as it is this day, and ſaue muche  
people aliue.

21 Feare not now therefore, I wil nourish  
you, and your children: and he comforted  
them, and ſpake kindly vnto them.

22 ¶ So Iofeph dwelt in Egypt, he, and his  
fathers houſe: and Iofeph liued an ſ hun-  
dredth and ten yere.

23 And Iofeph ſawe Ephraims children,  
euen vnto the third generacion: alſo the  
ſonnes of Machir the ſonne of Manaſſeh  
were broght vp on Iofeph's knees.

24 And Iofeph ſaid vnto his brethrē, ¶ I am  
ready to dye, & God wil ſurely viſit you,  
and bring you out of this land vnto the  
land, which he ſware vnto Abrahām, vnto  
Izhak, and vnto Iakōb.

25 And Iofeph toke an othe of the childre  
of Iſrael, ſaying, ¶ God wil ſurely viſit  
you, and ye ſhal cary my bones hence.

26 So Iofeph dyed, when he was an hun-  
dredth and ten yere old: and they embau-  
med him & put him in a chaſt in Egypt.

¶ Ebr. 10. their  
heart.

g Who, not  
withſtādg he  
bare rule in  
Egypt about  
fourte ſcore  
yeres, yet was  
iointed with  
Church of  
God in faith,  
and religion.  
Ebr. 11. 22.

h He ſpeaketh  
this by con-  
ſpiracy of pre-  
ſcience, chort-  
ing his bre-  
thren, to haue  
full truſt in  
Gods promiſe  
for their deli-  
uerance.

## THE SECONDE BOK E of Moſes, called Exodus.

### THE ARGUMENT.

AFTER that Iakōb by Gods commandemēt Gen. 46. 3. had ledged his familie into Egypt, where  
they remained for the ſpace of foure hundredth yeres, and of ſeuenty perſones grew: to an infinite  
nombre, ſo that the King and the countrey grudged and ended a loſe by tyrannie and cruel ſlaue-  
ry to ſuppreſſe them: the Lord according to his promiſe Gen. 15. 14. had compaſſion of his Church & deliuered  
them, but plagued their enemies in moſt ſtrage and ſondry ſortes. And the more that the tyrannie of the  
wicked enaged againſt his Church, the more did his heavy iudgements increaſe againſt them, til Pha-  
raoh & his armie were drowned in the ſiue Sea, which gaue an entrie and paſſage to the childre of God.  
But as the ingratitude of man is great, ſo did they immediately forget Gods wofull benefices: & alen he  
had giuen them the Paſſ-over to be a ſigne & memorial of the ſiue, yet they ſe to diſtruſt, & tempted  
God with ſondry murmuring and grudging againſt him and his miniſters, ſometime moued with am-  
bitiō, ſometime for lacke of drinke or meate to cōtem their liſt: ſometime by idolatrie, or ſuche like. Where-  
fore God viſited them with ſtraps, rodde and plagues that by his correchons they might ſeke to him for  
remedy againſt his ſcawges & earnestly repent them for their rebellio. & wickedneſſe. And becauſe God  
loved them to the end, whome he hath once begone to loue, he puniſhed them not according to their deſerues,  
but dealt with them in great mercies, and euer with newe benefices labored to overcome their malice:  
for he ſtil governed them and gaue them his worde & Law, lothe cōcerning the maner of ſeruing him,  
& alſo the forme of iudgements and ciuil policies: to the intent that they ſhulde not ſerue God after their  
owne inventions, but according to that ordre, which his heauenlie wiſdome had appointed.

### CHAP. I.

1 The childre of Iakōb that came into Egypt. 2 The newe  
Pharaoh oppreſſeth them. 3 The prouidence of God  
towards them. 4 The Kings commandemēt to the mil-  
litiar. 5 The ſonnes of the Ebrayes are commanded to  
be caſt into the riuer.

Now theſe are ſ names  
of ſ childre of Iſrael, w  
came i to Egypt (euerie  
man and his houſholde  
came thither w Iakōb)  
Reubēn, Simeōn, Leuī,  
and Iudah,  
Iſſachār, Zebulūn, and Beniamin,

4 Dan, & Naphtali, Gad, & Aſſer.

5 So all ſ ſoules, that came out of ſ loy-  
nes of Iakōb, were ſcētē ſoules: Iofeph  
was in Egypt already.

6 Now Iofeph dyed and all his brethrē, &  
that whole generacion.

7 ¶ And the children of Iſrael broght  
forth the frute and encreaſed in abundance,  
& were multiplied, and were exceeding  
mightie, ſo that the lad was ful of them.

8 Then there roſe vp a newe King in E-  
gypt, who knewe not Iofeph.

9 And he ſaid vnto his people, Beholde, the

¶ Or, pſſi-  
Gen. 46. 23.  
den. 10. 22.

AD. 7. 17.  
b He meaneth  
the countrey of  
Gōden  
c He conſi-  
dereth not how  
God had pre-  
ſerued Egypt  
for Iofeph  
like.

f. iiii.



people of the children of Israel are greater and mightier than we.

10 Come, let vs worke wisely with the, lest they multiplie, and it come to passe, that if there be warre, they ioyne them selues also vnto our enemies, & fight against vs, and get them out of the land.

d Into Canaan, and to we shall looke out commoditie.

e Or, come and prouision.

f The more that God blest him, the more dooth the wicked auerit them.

g For, whereas they feared the felues of them by exile.

h These seeme to haue bene the chief of the rest.

i Or, better where you may see it.

k Their disobedience herein was lawfull, but their dissembling euill.

l That is, God increased the families of the Israelites by their means. i When tyrants can not prouide by craft, they braue forth into open rage.

m This Levite was called Amran, who married Iochabed, cha 6, 30.

n A. 7, 30. hebr 2, 23.

Therefore did they set taskmasters ouer them, to keepe them vnder with burdens: and they buyt the cities Pithom & Raamses for the treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in claye and in bricke, and in all worke in the field, with all manner of bondage, which they laied vpon them moste cruelly.

15 Moreover the King of Egypt commanded the midwives of the Ebrewes women, (of which the ones name was Shiphrâh, and the name of the other Puah)

16 And said, When ye do the office of a midwife to the women of the Ebrewes & se them on their stolles, if it be a sonne, the ye shall kil him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwives feared God, & did not as the King of Egypt commanded them, but preserved aliue the me children.

18 Then the King of Egypt called for the midwives, & said vnto the, Why haue ye done thus, and haue preserved aliue the men children?

19 And the midwives answered Pharaoh, Because the Ebrewes women are not as the women of Egypt: for they are liuelie, and are deliuered yer y midwife come at the.

20 God therefore prospered the midwives, and the people multiplied & were very mightie.

21 And because the midwives feared God, therefore he made them houses.

22 Then Pharaoh charged all his people, saying, Euerie man childe that is borne, i cast ye into the riuer, but reserue euerie maidchilde aliue.

CHAP. II.

2 Moses is borne and cast into the flagger. 3 He is taken up of Pharaohs daughter & kept. 12 He killeth the Egyptian. 15 He sleeth and marieth a wife. 23 The Israelites crye vnto the Lord.

1 Then there went a man of the house of Leui, & toke to wife a daughter of Leui,

2 And the woman conceived & bare a sonne: & when she sawe that he was faire, she hid him three moneths.

But when she colde no longer hide him, she toke for him an arke made of reede, and daubed it w slime & with pitch, & laide the childe therein, & put it among y bulrushes by the riuer brinke.

4 Now his sister stode a far of, to wit what wolde come of him.

5 Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: & when she sawe the arke among the bulrushes, she sent her maid to fet it.

7 Then she opened it, and sawe it was a childe: and beholde, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 The said his sister vnto Pharaohs daughter, Shall I go & call vnto thee a nurse of the Ebrewes womē to nurse thee y childe?

8 And Pharaohs daughter said to her, Go. So the maid went and called the chilles mother.

9 To whome Pharaohs daughter said, Take this childe away, and nurse it for me, & I wil rewarde thee. The woman toke the childe and nursed him

10 Now the childe grew, and she brought him vnto Pharaohs daughter, & he was as her sonne, and she called his name Moses, because, said she, I drew him out of the water.

11 And in those dayes, when Moses was growē, he went forth vnto his brethre, and looked on their burdens: also he sawe an Egyptiā smiting an Ebrewe one of his brethren.

12 And he looked rounde about, & when he sawe no man, he slew the Egyptian, and hid him in the sand.

13 Again he came forth the seconde day, and beholde, two Ebrewes stroue: and he said vnto him that did the wrōg, Wherefore smitest thou thy fellowe?

14 And he answered, Who made thee a mā of autoritie & a iudge ouer vs? Thinkest thou to kil me, as thou killedest the Egyptian? Then Moses feared and said, Certainly this thing is knowen.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, & dwelt in the lād of Midian, and he sate downe by a well.

16 And y Priest of Midian had seue daughters, which came and drew water, and filled the troghes, for to watter their fathers shepe.

17 Then the sheperdes came and droue them away: but Moses rose vp & defended them, and wattered their shepe.

18 And when they came to Reuel their father, he said, How are ye come so sone to day?

19 And they said, A man of Egypt deliuered

b Commendeth it to y prudence of y whome colde nurse from the

g Wherein he declared a thankful minde, & wolde recompence y benefice done vnto his.

Chap. 12, 3.

h God humbled his by afflictions, that the childe crye vnto hi, & recurre the frute of his promises.

i He iudged their cause, and acknowledged the to be his.

e Vnto him that, y God line

concom

d That is, fourtye

olde, ad

e This signifieth that the Church is not consumed by y fier of afflictions, because God is in the midde thereof

f Being able that God appointed to deliuer Israel. A. 7, 31

d Whome he call. d the Angel, veri 2.

e Resigne thy felis vnto me, Ruth. 4, 7. 161 5, 15.

f Because of my presence

Mat. 22, 32. att. 7, 32.

g For sinne guiltith man to reare Gods mince.

10, 11, 12.

h Whose cruelty was intolerable.

i Or, said

10, 11, 12.

h Moses plentiful of all things.

red vs

& also

tered th

20 Then

where

g call h

21 A

mā: wh

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22 And

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strange

23 The

Egypt

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24 Then

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Izhak a

25 So G

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Moses kept

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ra. 14, 7

30 do.

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nger hide him,  
de of rede, and  
pitch, & b laid  
among y bul-

of, to wit what

Pharaoh came  
riuer, and her  
ers side: & whē  
the bulrushes,

awe it was a  
e wept: so she  
aid, This is one

Pharaohs daugh-  
thee a nurse of  
thee y childē?  
aid to her, Go  
ed the childes

ghter said, Ta-  
urce it for me,  
the woman to-  
im.

and the broght  
ater, & he was  
d his name Mo-  
ewe him out of

hen Moses was  
into his brethrē,  
s: also he sawe  
rewe one of his

out, & whē he  
Egyptian, and

ne seconde day,  
s troure: and he  
wrōg, Where-  
ve

made thee a mā.  
er vs? Thinkest  
ledst the Egyp-  
d and said, Cer-

his matter, and  
fore Moses fled  
in the lād of Mi-  
a well.

ad seuē daugh-  
e water, and fil-  
vatter their fa-

ame and droue  
se vp & "defen-  
eir shepe.  
Reuel their "fa-  
come fo sone to

f Egypt deliue-

red vs from the hand of the shepherdes,  
& also drewe vs water ynough, and wate-  
red the shepe.

20 Then he said vnto his daughters, And  
where is he? why haue ye so left the man?  
s call him that he may eat bread.

21 And Moses agreed to dwel with the  
mā: who gaue vnto Moses Zipporah his  
daughter:

22 And she bare a sonne, \* whose name he  
called Gershom: for he said, I haue bene a  
stranger in a strange land.

23 ¶ Then in proceſſe of time, the King of  
Egypt dyed, & the childrē of Israël light-  
ed for the bondage and <sup>a</sup> cryed: & their  
crye for the bondage came vp vnto God.

24 Then God heard their mone, and God  
remembered his couenant with Abraham,  
Izhak and Iaakōb.

25 So God looked vpon the children of Is-  
rael, and God <sup>a</sup> had respect vnto them.

### CHAP. III.

Moses kept shepe, and God appeareth vnto him in a  
bush. 10 He sendeth him to deliuer the children of Is-  
rael. 14 The name of God. 16 God teacheth him what  
to do.

**W**Hen Moses kept the shepe of Ie-  
thro his father in lawe, Priest of  
Midian, & droue the flocke to the <sup>a</sup> backe  
side of the desert, and came to the <sup>a</sup> Mo-  
untaine of God, <sup>b</sup> Horeb,

2 Then the Angel of the Lord appeared  
vnto him in a flame of fyre, out of the  
middles of a <sup>a</sup> bush: & he looked, & beholde-  
the bush burned with fyre, and the  
bush was not consumed.

3 Therefore Moses said, I wil turne aside  
now, & se this great sight, why the bush  
burneth not.

4 And when the <sup>a</sup> Lord saw that he turned  
aside to se, God called vnto him out of  
the middes of the bush, and said, Moses,  
Moses. And he answered, I am here.

5 Then he said, Come not hither, <sup>a</sup> put thy  
shoes of thy fete: for the place whereon  
thou standest is <sup>a</sup> holy grounde.

6 Moreouer he said, \* I am the God of thy  
father, the God of Abraham, the God of  
Izhak, & the God of Iaakōb. Then Mo-  
ses hid his face: for he was <sup>a</sup> afraid to lo-  
ke vpon God.

7 ¶ Then the Lord said, I haue surely sene  
the trouble of my people, which are in  
Egypt, & haue heard their crye, because  
of their <sup>a</sup> taskmasters: for I knowe their  
sorowes.

8 Therefore I am come downe to deliuer  
them out of the hand of the Egyptians,  
and to bring them out of that land into a  
good lād & a large, into a lād that flow-  
eth with milke & hony, <sup>a</sup> into the place  
of the Canaanites, and the Hittites, &  
the Amorites, and the Perizzites, and the

Hiuites, and the Iebusites.

9 \* And now lo, the crye of the children  
of Israël is come vnto me, and I haue also  
sene the oppresſion, wherewith the Egyp-  
tians oppresse them.

10 Come now therefore, and I wil send  
thee vnto Pharaoh, that thou maiest brig-  
my people the children of Israël out of  
Egypt.

11 ¶ But Moses said vnto God, Who am I,  
that I shulde go vnto Pharaoh, and that  
I shulde bring the children of Israël out  
of Egypt?

12 And he answered, <sup>a</sup> Certainly I wil be  
with thee: & this shalbe a token vnto thee,  
that I haue ſer thee: After that thou haſt  
brought the people out of Egypt, yē shal  
serue God vpon this Mountaine.

13 Then Moses said vnto God, Beholde,  
when I shal come vnto the children of Is-  
rael, and shal say vnto them, The God of  
your fathers hath sent me vnto you: if  
thei say vnto me, What is his Name? what  
answere shal I giue them?

14 And God answered Moses, <sup>a</sup> I AM  
THAT I AM. Also he said, Thus  
shalt thou say vnto the children of Israël,  
I AM hath sent me vnto you.

15 And God spake further vnto Moses,  
Thus shalt thou say vnto the children of  
Israēl, The Lord God of your fathers,  
the God of Abraham, the God of Izhak,  
and the God of Iaakōb hath sent me vn-  
to you: this is my Name for euer, & this  
is my memorial vnto all ages.

16 Go and gather the Elders of Israël to-  
gether, & thou shalt say vnto them, The  
Lord God of your fathers, yē God of A-  
brahām, Izhak, & Iaakōb appeared vnto  
me, & said, I haue surely remēbred you,  
& that which is done to you in Egypt.

17 Therefore I did say, I wil bring you  
out of the affliction of Egypt vnto the  
land of the Canaanites, and the Hittites,  
and the Amorites, and the Perizzites, &  
the Hiuites, and the Iebusites, vnto a land  
that floweth with milke and hony.

18 Then shal thei obeye thy voyce, & thou  
and the Elders of Israël shal go vnto the  
King of Egypt, and saie vnto him, The  
Lord God of the Ebrewes hath met w<sup>a</sup>  
vs: we pray thee now therfore, let vs go  
thre dayes journey in the wilderness, that  
we may <sup>a</sup> sacrifice vnto yē Lord our God.

19 ¶ But I knowe, that the King of Egypt  
wil not let you go, but by strong hand.

20 Therefore wil I stretch out mine hād  
and smite Egypt with all my wonders, w<sup>a</sup>  
I wil do in the middes thereof: and after  
that shal he let you go.

21 And I wil make this people to be fauo-  
red of the Egyptians: so that when ye go,  
ye shal not go empty.



<sup>p</sup> This triple may not be fol-  
lowed gene-  
rally: though at  
Gods coman-  
demēt thei did  
it unilly, recou-  
ting some re-  
compē of  
their labours.  
<sup>Or, in whose  
house it is sūm-  
med.</sup>

22 For curie woman shal aske of her  
neighbour, and of her that sojourneth in  
her house, iewels of siluer and iewels of  
golde & raiment, & ye shal put them on  
your sonnes, and on your daughters, and  
shal spoile the Egyptians.

CHAP. IIII.

3 Moses rod is turned into a serpent. 6 His hand is leprous.  
9 The water of the river is turned into blood. 14 Aa-  
ron is giuen to helpe. Moses. 21 God hardeneth Pha-  
raoh. 25 His wife circūciseth her sonne. 27 Aaron me-  
teth with Moses, and thei come to the Israelites and  
are beleued.

<sup>a</sup> God beareth  
with Moses  
doutig, becau-  
se he was not  
al together  
without faith.

Then Moses answered, and said, But  
lo, thei wil not beleue me, nor hear-  
ken vnto my voyce: for thei wil say, The  
Lord hath not appeared vnto thee.

2 And the Lord said vnto him, What is  
y in thine hād? And he answered, A rod.  
3 Then said he, Cast it on the grounde. So  
he cast it on the grounde, and it was turned  
into a serpent: and Moses fled from it.

4 Again the Lord said vnto Moses, Put  
forthe thine hād, and take it by the taile.  
Then he put forthe his hand and caught  
it, and it was turned into a rod in his hand.

<sup>b</sup> This power  
to worke mi-  
racles was to  
confirm his  
doctrine, & to  
affure him of  
his vocation.

5 Do this, that thei may beleue, that the  
Lord God of their fathers, the God of  
Abraham, the God of Izhak, & the God  
of Iakob hath appeared vnto thee.

6 And the Lord said furthermore vnto  
him, Thrust now thine hand into thy bo-  
some. And he thrust his hand into his bo-  
some, and when he toke it out againe, be-  
holde, his hand was leprous as snowe.

<sup>Or, white as  
snowe.</sup>

7 Moreouer he said, Put thine hand into  
thy bosome againe. So he put his hād into  
his bosome againe, & pluckt it out of his  
bosome, and beholde, it was turned agai-  
ne as his other flesh.

<sup>c</sup> Or, the worde  
is confirmed by  
the first signe.

8 So shal it be, if thei wil not beleue thee,  
nether obey the voyce of the first signe,  
yet shal thei beleue for the voyce of the  
seconde signe.

<sup>e</sup> Because the  
se three signes  
shulde be suffi-  
cient wine-  
sses to prou. y  
Moses shulde  
deliuer Gods  
people.

9 But if thei wil not yet beleue these two  
signes, nether obey vnto thy voyce, then  
shalt thou take of the water of the ri-  
uer, and powre it vpon the drye land: so  
the water which thou shalt take out of  
the riuer, shalbe turned to blood vpon the  
drye land.

<sup>f</sup> Or, from ye-  
sterday, or yet  
yesterday.

10 But Moses said vnto the Lord, Oh  
my Lord, I am not eloquent, nether at  
any time haue bene, nor yet since thou  
hast spoken vnto thy seruāt: but I am  
flow of speache and slow of tongue.

<sup>g</sup> Or, because of  
mynche.

11 Then the Lord said vnto him, Who ha-  
th giuen the mouth to man? or who ha-  
th made the deafe, or the deafe, or him y  
seeth, or the blinde? haue not I the Lord?

<sup>h</sup> Or, the worde  
is confirmed by  
the first signe.

12 Therefore go now, and I wil be with  
thy mouth, & wil teache thee what thou  
shalt say.

<sup>i</sup> Or, the worde  
is confirmed by  
the first signe.

13 But he said, Oh my Lord, send, I pray

thee, by the hand of him, whome y shal  
dest send.

14 Then the Lord was very angry with  
Moses, and said, Do not I knowe Aaron  
thy brother the Leuite, that he him selfe  
shal speake for lo, he cometh also forth  
to mete thee, and when he seeth thee, he  
wilbe glad in his heart.

15 Therefore thou shalt speake vnto him,  
& put these wordes in his mouth, and I  
wilbe with thy mouth, and w his mouth,  
and wil teache you what ye ought to do.

16 And he shalbe thy spokesman vnto the  
people: he shalbe, euen he shalbe as thy  
mouth, & thou shalt be to him as God.  
17 Moreouer y shalt take this rod in thine  
hand, wherewith thou shalt do miracles.

18 ¶ Therefore Moses went and returned  
to Iethro his father in lawe, & said vnto  
him, I pray thee, let me go, and returne  
to my brethren, which are in Egypt, and  
se whether thei be yet alieue. Then Iethro  
said to Moses, Go in peace.

19 (For the Lord had said vnto Moses in  
Midian, Go, returne to Egypt: for thei  
are all dead which went about to kil thee)

20 Then Moses toke his wife, and his son-  
nes, and put them on an asse, and return-  
ed towarde the land of Egypt, & Moses  
toke the rod of God in his hand.

21 And the Lord said vnto Moses, When  
thou art entred and come into Egypt a-  
gain, se that thou do all the wonders be-  
fore Pharaoh, which I haue put in thine  
hand: but I wil harden his heart, and he  
shal not let the people go.

22 Then thou shalt say to Pharaoh, Thus  
saith the Lord, Israel is my sonne, euen my  
first borne.

23 Wherefore I say to thee, Let my sonne  
go, that he may serue me: if thou refuse to  
let him go, beholde, I wil slay thy sonne,  
euen thy first borne.

24 And as he was by the way in the ynne,  
the Lord met him, and wolde haue kil-  
led him.

25 Then Zipporah toke a sharpe knife, and  
cut away the fore skynne of her sonne,  
and cast it at his fete, and said, Thou art in-  
dede a bloodie housband vnto me.

26 So he departed fro him. Then she said,  
O bloodie housband (because of the cir-  
cumcission)

27 ¶ Then the Lord said vnto Aaron, Go  
mete Moses in the wilderness. And he wet  
and met him in the Mount of God, and  
kissed him.

28 Then Moses tolde Aaron all the wordes  
of the Lord, who had sent him, and all  
the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, & gathered  
all the Elders of the children of Israel.

30 And Aaron tolde all the wordes, which

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the Lord had spoken vnto Moses, and he did the miracles in the sight of the people,

And the people beleued, and when they heard that the Lord had visited his children of Israel, and had looked vpon their tribulatio, they bowed downe, & worshipped.

CHAP. V.

Moses and Aaron do their message to Pharaoh, who letteth not the people of Israel departe but oppresseth them more and more. So they crye out vpon Moses & Aaron therefore, and Moses complaineth to God.

Then afterward Moses & Aaron went & said to Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they maie celebrate a feast vnto me in the wilderness.

And Pharaoh said, Who is the Lord, y I shulde heare his voyce, & let Israel go? I knowe not the Lord, nether wil I let Israel go.

And they said, We wotshipp the God of the Ebrewes: we pray thee, suffre vs to go three daies iournei in the desert and to sacrifice vnto the Lord our God, lest he bring vpon vs the pestilence or sworde.

The King of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their workes: get you to your burdens.

Pharaoh said furthermore, Beholde, much people is now in the land, & ye make them leaue their burdens.

Therefore Pharaoh gaue commendement the same day vnto the talkemasters of the people, and to their officers, saying,

Ye shal giue the people no more strawe, to make bricke: (as in time past) but let them go and gather them strawe themselves.

Notwithstanding lay vpon them the nombre of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they crye, saying, Let vs go to offere sacrifice vnto our God.

Lay more worke vpon the men, and cause them to do it, and let them not regarde vaine wordes.

Then went the talkemasters of the people & their officers out, and tolde the people, saying, Thus saith Pharaoh, I wil giue you no more strawe.

Go you selues, get you straw where ye can finde it, yet shal nothing of your labour be diminished.

Then were the people scatred abroad throughout all the land of Egypt, for to gather stubble in steede of straw.

And the talkemasters hastened the saying, Finish your dayes worke: euerie dayes taske, as ye did when ye had straw.

And the officers of the children of Israel, which Pharaohs talkemasters had set

ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

The officers of the children of Israel came, & cryed vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and lo, thy seruants are beaten, and thy people is blamed.

But he said, Ye are to muche idle: therefore ye say, Let vs go to offere sacrifice to the Lord.

Go therefore now & worke: for there shal no straw be giuen you, yet shal ye deliuer the whole tale of bricke.

Then the officers of the children of Israel sawe the selues in an euil case, because it was said, Ye shal diminish nothing of your bricke, nor of euerie daies taske.

And they met Moses & Aaron, which stode in their way as they came out from Pharaoh,

To whom they said, The Lord loke vpon you and iudge: for ye haue made our sauour to stinke before Pharaoh, & before his seruants, in that ye haue put a sworde in their hand to slay vs.

Wherefore Moses returned to the Lord, and said, Lord, why hast thou afflicted this people: wherefore hast thou thus sent me?

For since I came to Pharaoh to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

God rememeth his promises of the deliuerance of the Israelites. Moses speaketh to the Israelites, but they beleue him not. Moses and Aaron are sent againe to Pharaoh. The genealogie of Reuben, Simon, and Lewis, of whome came Moses and Aaron.

The Lord said vnto Moses, Now shalt thou see, what I wil do vnto Pharaoh: for by a strong hand shal he let them go, and euen be constrained to driue the out of his land.

Moreover God spake vnto Moses, and said vnto him, I am the Lord,

And I appeared vnto Abraham, to Isaac, and to Iacob by the Name of Almighty God: but by my Name Ichouah was I not knowne vnto them.

Furthermore as I made my covenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

So I haue also heard the groning of the children of Israel, whome the Egyptians kepe in bondage, & haue remembered my covenant.



6 Wherefore say thou vnto the childre of Israël, I am the Lord, and I wil bring you out from the burdens of the Egyptians, and wil deliuer you out of their bondage, and wil redeme you in a stretched out arme, and in great iudgements.

10. plagues.

b He meaneth, as touching the outward vocation, for election to life euertlasting is immutable. <sup>c</sup> Ex. 17. 13. vnto hand.

7 Also I wil take you for my people; and wil be your God: then ye shal knowe y I the Lord your God bring you out from y burdens of the Egyptians.

8 And I wil bring you into the land which I sware that I wolde giue to Abraham, to Izhák and to Iaakób; and I wil giue it vnto you for a possession: I am the Lord.

e So hard a thing it is to shewe true obedience vnder the croce.

9 ¶ So Moses tolde the children of Israël thus: but thei hardened; not vnto Moses, for anguish of spirit & for cruel bondage. 10 Then the Lord spake vnto Moses,

11 saying, Go speake to Pharaoh King of Egypt, that he let the children of Israël go out of his land.

12 But Moses spake before y Lord, saying, Beholde, the children of Israël hearken not vnto me, how then shal Pharaoh heare me, which am of <sup>d</sup> vncircumcised lippes?

d Or, barbarous and rude in speache. <sup>e</sup> By this worde (vncircumcised) is signified the whole corruption of mans nature.

13 Then the Lord spake vnto Moses and vnto Aaron, & charged them to go to the children of Israël and to Pharaoh King of Egypt, to bring the children of Israël out of the land of Egypt.

e This genealogie sheweth of iehoua Moses and Aaron came.

14 ¶ These be the e heades of their fathers houses: the sonnes of Reubén the first borne of Israël are Hanóh and Pallú, Hezrón and Carmi: these are the families of Reubén.

15 Also the sonnes of Simeón: Iemuél & Iamin, & Ohád, and Iachín, & Zóar, and Shaul the sonne of a Canaanitish woma: these are the families of Simeón.

16 ¶ These also are the names of the sonnes of Leui in their generacions: Gershón & Kohát and Merari (and the yeres of the life of Leui were an hundredth thirty and seuen yere).

f For he was 40 yere olde, when he came into Egypt, and there liued 99.

17 The sonnes of Gershón were Libní & Shimí by their families.

18 And the sonnes of Kohát, Amráam and Izhár, & Hebrón and Vzziel, (& Kohát liued an hundredth thirty and thre yere).

19 Also the sonnes of Merari were Mahali and Mushi: these are the families of Leui by their kinred.

g Which kinde of marriage was after in y laws forbidden, Leuit 18. 12.

20 And Amráam toke Iochébed his fathers sister to his wife, and she bare him Aaron and Moses (and Amráam liued and hundredth thirty and seuen yere).

21 ¶ Also the sonnes of Izhár: b Kórah, & Népheg, and Zichri.

22 And the sonnes of Vzziel: Mishael, and Elzaphán, and Sithri.

h Who was a Prince of Iudá, Num. 3. 16.

23 And Aaron toke Elisheba daughter of Amminadáb, sister of Nahashón to his

wife, which bare him Nadab, and Abihú, Eleazár and Ithamar.

24 Also the sonnes of Kórah: Asír, & Elkánáhi, & Abiasáph: these are the families of the Korbites.

25 And Eleazár Aarons sonne toke him one of the daughters of Putiél to his wife, which bare him Phinehás: these are the principal fathers of the Leuites through out their families.

Nom. 17. 13.

26 These are Aaron and Moses to whome the Lord said, Bring the childre of Israël out of the land of Egypt, according to their armies.

k For the armies were great, y the might be compared to armies.

27 These are y Moses & Aaron, w spake to Pharaoh King of Egypt, that they might bring the childre of Israël out of Egypt.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

l To wit, the river Nilus.

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee,

l The diuine body Moses and y people with y the diuine came only Gods first cie.

30 Then Moses said before the Lord, Beholde, I am of <sup>d</sup> vncircumcised lippes, and how shal Pharaoh heare me?

#### CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron do the miracles of the serpent, and the blood: and Pharaohs seuerers do the like.

1 **T**HÉ the Lord said to Moses, Beholde, I haue made thee Pharaohs God, & Aaron thy brother shal be thy Prophet. Thou shalt speake all that I commanded thee: and Aaron thy brother shal speake vnto Pharaoh, that he suffre the children of Israël to go out of his land.

a I haue the power autoritie to speake in a name and execute iudgements on him. <sup>b</sup> Or, he shal speake for thee Pharaoh.

2 But I wil harden Pharaohs heart, and multiplie my miracles and my wondres in the land of Egypt.

3 And Pharaoh shal not hearké vnto you, that I may lay mine hand vpon Egypt, & bring out mine armies, and my people, the childre of Israël out of the land of Egypt, by great iudgements.

4 Then the Egyptians shal know that I am y Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israël from among them.

b To stretch forth against the banishment sharply an opprobrious Church.

5 So Moses and Aaron did as the Lord commanded them, thus so did they.

6 (Now Moses was 40 yere yere olde, & Aaron foure score and thre, when thei spake vnto Pharaoh)

c Moses was in affliction 40 yere before he came to his office of deliuer.

7 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

d Why he set up y heart as all thereunto.

8 If Pharaoh speake vnto you, saying, Shewe a miracle for you, then y shalt say vnto Aaron, Take thy rod & cast it before Pharaoh, and it shal be turned into a serpent.

9 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lord had commanded: and Aaron caste forth the his rod

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ne Lord spake  
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he Lord, Be-  
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Mosés and Aarón  
the blood: and Pha-

Mosés, Beholde,  
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And Aarón vnto  
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rod before Pharaoh and before his ser-  
uants, and it was turned into a serpent.

11 Then Pharaoh called also for the wife  
men and 4 forcerers: and those charmers  
also of Egypt did in like maner with their  
enchantments.

12 For they cast downe euerie man his rod,  
and thei were turned into serpents: but Aa-  
rons rod deuoured their rods.

13 So Pharaohs heart was hardened, & he  
hearkned not to the, as the Lord had said.

14 ¶ The Lord then said vnto Mosés, Pha-  
araohs heart is obstinat, he refuseth to lee  
the people go.

15 Go vnto Pharaoh in the morning, (so  
he wil come vnto the water) & thou shalt  
stand & mete him by the riuers brinke,  
and the rod, which was turned into a ser-  
pent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord  
God of y Ebrews hath sent me vnto thee,  
saying, Let my people go, that they may  
serue me in the wilderness: & beholde, hi-  
therto thou woldest not heare.

17 Thus saith the Lord, In this thou shalt  
knowe that I am the Lord: beholde, I wil  
finité with the rod that is in mine had vp-  
on y water that is in the riuer, & it shalbe  
turned to blood.

18 And the fish that is in the riuer shal dye,  
and the riuer shal stinke, & it shal greue y  
Egyptiás to drinke of y water of y riuer.

19 ¶ The Lord then spake to Mosés, Say vn-  
to Aarón, Take thy rod, & stretch out thi-  
ne hand ouer the waters of Egypt, ouer  
their streames, ouer their riuers, and ouer  
their poudes, and ouer all pooles of their  
waters, and they shalbe blood, and there  
shalbe blood through out all y land of Eg-  
ypt, bothe in vessels of wood, & of stone.

20 So Mosés and Aarón did eué as the Lord  
commanded: \* and he lift vp the rod, and  
smote the water that was in the riuer in y  
sight of Pharaoh, and in the sight of his  
seruants: and all the water that was in the  
riuer, was turned into blood.

21 And the fish that was in the riuer dyed,  
and the riuer stanke: so that the Egyptiás  
colde not drinke of the water of the riuer:  
and there was blood through out all the  
land of Egypt.

22 ¶ And the enchanterers of Egypt didd like  
wise w thei: so ceries: & the heart of Pha-  
araoh was hardened: so y he did not hear-  
ken vnto them, as the Lord had said.

23 Then Pharaoh returned, & wēt againe  
into his house, \* nether did this yet entre  
into his heart.

24 All y Egyptiás the digged round about  
y riuer for waters to drinke: for they col-  
de not drinke of the water of the riuer.

25 And thus continued fully seue daies after  
the Lord had smitten the riuer.

6 Frogs are sent. 13 Mosés praith and they dye. 17  
Lye are set, whereby the forcerers acknowledge Gods  
power. 24 Egypt is plagued with newform flies. 30 Mosés  
praith againe: 32 But Pharaohs heart is hardened.

Afterwaide the Lord said vnto Mo-  
ses, Go vnto Pharaoh, and tel him,  
Thus saith the Lord, Let my people go, y  
they may serue me:

2 And if thou wilt not let them go, behol-  
de, I wil smite all thy countrey with a frog-  
ges:

3 And the riuer shal scrall full of frogges,  
which shal go vp and come into thine  
house: and into thy chambre, where thou  
sleepest, and vpon thy bed, & into the hou-  
se of thy seruants, and vpon thy people,  
and into thine ouens, and into thy knea-  
ding troghes.

4 Yea, the frogges shal climbe vp vpon  
thee, and on thy people, and vpon all thy  
seruants.

5 ¶ Also the Lord said vnto Mosés, Say  
thou vnto Aarón, Stretch thine hand with  
thy rod vpon the streames, vpon the ri-  
uers, and vpon the podes, and cause frog-  
ges to come vp vpon the land of Egypt.

6 Then Aarón stretched his had vpon the  
waters of Egypt, and the frogges came  
vp, and couered the land of Egypt.

7 And y forcerers did likewise with their  
forceries, and broght frogges vp vpō the  
land of Egypt.

8 Then Pharaoh called for Mosés & Aa-  
rón, & said, Pray ye vnto the Lord that  
he may take away the frogges from me,  
and from my people, & I wil let the peo-  
ple go, that they may do sacrifice vnto  
the Lord,

9 And Mosés said vnto Pharaoh, As con-  
cerning me, euén commande when I shal  
praye for thee, and for thy seruants, and  
for thy people, to destroye the frogges  
frō thee and from thine houses, that they  
may remaine in the riuer onely.

10 Thé he said, To morowe. And he answer-  
ed, Be it as y hast said, that thou maist  
knowe, that there is none like vnto the  
Lord our God.

11 So the frogges shal departe frō thee, &  
from thine houses, and from thy seruants,  
and from thy people: onely they shal re-  
maine in the riuer.

12 Then Mosés and Aarón went out from  
Pharaoh: and Mosés cryed vnto the Lord  
concerning the frogges, which he had sent  
vnto Pharaoh.

13 And the Lord did according to the say-  
ing of Mosés: so the frogges dyed in  
the houses, in the townes, & in the fields.

14 And they gathered them together by  
heapes, and the land stanke of them.

15 But whē Pharaoh sawe that he had rest

a There is no-  
thing so wea-  
ke, that God  
is not cause to  
ouercome the  
greatest power  
of man.

Or, vpon thy  
digh or, into  
thine ouens.

The seconde  
plague.  
b But Gōshen,  
where Gods  
people dwelt,  
was excepted.

c Not loue, but  
fearc causeth  
the very infi-  
deles to feke  
vnto God.

d Efr. Haue thin  
heart care me.

e Efr. according  
to thy words.

Or, laid up,

d In things  
of this kinde  
Gods power  
hath the  
part of the  
will, for euē  
Godly.



# Plagues of Egypt.

# Exodus.

# Plagues of

The third plague.

God comforted their wisdom & turned it in a thing made vile  
I say acknowledge this was done by Gods power and not by force.

For a multitude of swarms, heads, as seen pearls, &c.

For I will separate.

For I will separate.

The fourth plague.

For the Egyptians worshipped divers beasts, as the ox, the shepe &c. I suppose like the Israelites offered in sacrifice.

So if wicked prescribe unto Gods messengers how farre they shall go.

given him, he hardened his heart, and hearkened not vnto them, as the Lord had said.

16 ¶ Again the Lord said vnto Moses, Say vnto Aaron, Stretch out thy rod, & smite the dust of the earth, that it may be turned to lye throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lye came vpon man & vpon beast: all the dust of the earth was lye throughout all the land of Egypt.

18 Now the enchanter affaid likewise with their enchantments to bring forth the lye, but they coulde not. so the lye was vpon man and vpon beast.

19 Then said the Lord vnto Moses, This is the finger of God. But Pharaohs heart remained obstinat, and he hearkened not vnto them, as the Lord had said.

20 ¶ Moreover the Lord said to Moses, Rise vp early in the morning, and stand before Pharaoh (so, he wil come forth to the water) & say vnto him, Thus saith the Lord, Let my people go, that they may serue me.

21 Els, if I will not let my people go, beholde, I will send swarmes of flies bothe vpon thee, & vpon thy seruants, and vpon thy people, & into thine houses: and the houses of the Egyptians shalbe full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, wil I cause to be wonderful in that day, so that no swarmes of flies shal be there, that thou maist knowe that I am the Lord in the middes of the earth.

23 And I wil make a deliuerance of my people from thy people: to morowe shal this miracle be.

24 And the Lord did so: for there came great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, & said, Go, do sacrifice vnto your God in this land.

26 But Moses answered, It is not mete to do so: for then we shulde offer vnto the Lord our God that, which is an abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs go three daies iourney in the desert, & sacrifice vnto the Lord our God, as he hath commanded vs.

28 And Pharaoh said, I wil let you go, yemay sacrifice vnto the Lord your God in the wilderness: but go not farre away, pray for me.

29 And Moses said, Beholde, I wil go out from thee, and pray vnto the Lord, that the swarmes of flies may departe from Pharaoh, from his seruants, and from his people tomorrow: but let Pharaoh send henceforth a decree no more, in not suffering people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, & there remained not one.

32 Yet Pharaoh hardened his heart euen then also, & did not let the people go.

## CHAP. IX.

The moraine of beasts. 10 The plague of botches & sores. 23 The horrible haile, shudre, and the lightning. 30 The land of Goshen exempted. 37 Pharaohs selfeth his wickednes. 33 Moses praier for him, 37 The obstat.

1 Then the Lord said vnto Moses, Go to Pharaoh, and tel him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let them go, & wilt yet holde them still,

3 Beholde, the hand of the Lord is vpon thy flocke which is in the field: for vpon thy horses, vpon the asses, vpon the camels, vpon the cattel, & vpon the shepe shalbe a mighty great moraine.

4 And the Lord shal do a wonderfully betwene the beasts of Israel, and the beasts of Egypt: so that there shal nothing dye of alky perueineth to the childre of Israel.

5 And the Lord appointed a time, saying, Tomorrow the Lord shal finish this thing in this land.

6 So the Lord did it on the morowe, & all the cattel of Egypt dyed: but of the cattel of the children of Israel dyed not one.

7 Then Pharaoh sent, and beholde, there was not one of the cattel of the Israelites dead: and the heart of Pharaoh was obstinat, and he did not let the people go.

8 ¶ And the Lord said to Moses & to Aaron, Take your handfull of ashes of the fornace, and Moses shal sprinkle them towards the heauen, in the sight of Pharaoh,

9 And they shal be turned to dust in all the land of Egypt: & it shalbe as a scab breaking out into blisters vpon man and vpon beast throughout all the land of Egypt.

10 Then they toke ashes of the fornace, and stood before Pharaoh: and Moses sprinkled them towards the heauen, and there came a scab breaking out into blisters vpon man, and vpon beast.

11 And the forerers coulde not stand before Moses, because of the scab: for the scab was vpon the enchanter, & vpon all the E-

He had made a heart, as he sayd to do the same.

So that thine owne confidence shal chide thee of ingratitude & malice.

When guetish faith, and cles cauald.

Rom. 9. 17. O, let thee up. Or, to fene hore.

Here we see, though Gods wrath be kindled, yet there is a certain mercie shewed euen to his enemies.

For, for not his brates.

The words of the minister as called the words of God.

The fourth plague.

For, for it was indurated.

The fifth plague.

gypti.

And Pharaohs heart was hardened.

Chapter 9. 21.

¶ Alas, vpon ear.

for the Lord.

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de, I wil go out  
to the Lord, that  
departe frō Pha-  
raoh from his peo-  
ple, and frō hence-  
forth in not suffring  
the Lord.

Pharaoh and  
saying  
of flies depar-  
his seruants, and  
mained not one.  
his heart euen  
the people go.

Plague of botches & so-  
res, and the lightening,  
rep. 27 Pharaoh co-  
nspireth for him, 28 Yea

unto Moses, Go  
im, Thus saith y  
Let my people  
go, & wilt

Lord is vpō thy  
for vpon y<sup>e</sup> hor-  
se camels, vpon  
shall be a migh-  
wonderfully be-  
and the beastes  
nothing dyc  
ildre of Israēl.  
a time, saying,  
finnish this thing

tomorrow, & all  
out of the cattel  
died not one.

beholde, there  
of the Israelites  
raoh was obtti-  
people go.

Moses & to Aa-  
afflictions of the  
rinkle them to-  
sight of Pha-

dust in all the  
as a scab brean-  
man and vpon  
of Egypt.

of the furnace,  
& Moses  
heauen, and  
out into bli-  
cast.

or it had before  
the scab was  
pon all the E-

Chap. 4. 21.

e So that thi-  
ne owne con-  
science shal  
condemne thee  
of ingrati-  
de & malice.

Rom. 9. 17.  
For I will vpon  
thee, as I haue  
said, & I will  
be true to thee.  
d That is, y<sup>e</sup> all  
the world may  
magnifie my  
power in ouer-  
coming thee.

e Here we see,  
though Gods  
wrath be kin-  
deled, yet the-  
re is a certain  
mercie shew-  
ed euen to his  
enemies.

e The sin-  
guer.

The seuench  
Plague.  
Ebr. fire wal-  
red.

Or, force it was  
sublated.

The sin-  
guer.

gyptians.

22 And the Lord hardened the heart of  
Pharaoh, and he hearkened not vnto the,  
as the Lord had said vnto Moses.

23 ¶ Also the Lord said vnto Moses, Rise  
vp early in the morning, and stand be-  
fore Pharaoh, and tel him, Thus saith the  
Lord God of y<sup>e</sup> Ebrewes, Let my people  
go, that they may serue me.

24 For I wil at this time send all my pla-  
gues vpon y<sup>e</sup> thine heart, and vpon thy ser-  
uants, & vpon thy people, that thou mai-  
est know that there is none like me in all  
the earth.

25 For now I wil stretche out mine hand,  
that I may smite thee & thy people with  
the pestilence: & thou shalt perish from  
the earth.

26 And in dede, for this cause haue I ap-  
pointed thee, to shewe my power in thee,  
& to declare my Name throughout all  
the world.

27 Yet thou exaltest thy selfe against my  
people, and lettest them not go.

28 Beholde, tomorrow this time I wil cause  
to raine a mightie great haile, suche as  
was not in Egypt since the fundatio<sup>n</sup> the-  
reof was laid vnto this time.

29 Send therefore now, and gather thy  
cattel, and all that thou hast in the field:  
for vpon all the men, & the beastes, which  
are founde in the field, and not brought  
home, the haile shall fall vpon them and  
they shall dye.

30 Suche then as feared the worde of the  
Lord among the seruantes of Pharaoh,  
made his seruants & his cattel flee into  
the houses:

31 But suche as regarded not the worde  
of the Lord, left his seruants, and his cat-  
tel in the field.

32 ¶ And the Lord said to Moses, Stretche  
forth thine hand toward heauen, that there  
may be haile in all the land of Egypt,  
vpon man and vpon beast, and vpon all y<sup>e</sup>  
herbes of the field in the land of Egypt.

33 Then Moses stretched out his rod toward  
heauen, and the Lord sent thundre &  
haile, and lightning vpon the ground:  
and the Lord caused haile to raine vpon  
the land of Egypt.

34 So there was haile, & fire mingled with  
the haile, so grievous, as there was none  
throughout all the land of Egypt, since  
it was a nation.

35 And the haile smote throughout all the  
lad of Egypt all that was in y<sup>e</sup> field, bothe  
man and beaste: also the haile smote all y<sup>e</sup>  
herbes of the field, and brake to pieces all  
the trees of the field.

36 Onely in the land of Goshen (where  
the children of Israel were) was no haile.

37 Then Pharaoh sent and called for Mo-

ses and Aarōn, and said vnto them, I ha-  
ue now sinned: the Lord is righteous, but  
I and my people are wicked.

28 Pray ye vnto y<sup>e</sup> Lord (for it is ynough)  
that there be no more mightie thunders  
& haile, and I wil let you go, and ye shall  
tary no longer.

29 Then Moses said vnto him, Asone as I  
am out of y<sup>e</sup> citie, I wil spcade mine han-  
des vnto the Lord, and the thunder shall  
cease, nether shall there be any more haile,  
that thou maiest know that the earth is  
the Lords.

30 Now I knowe that thou, and thy seru-  
antes feare the Lord God, before I pray.

31 (And the flaxe, and the barley were smit-  
ten: for the barley was eared, and the flaxe  
was bolled.)

32 But the wheat & the rye were not smit-  
ten, for they were hid in the grounde)

33 Then Moses went out of the citie from  
Pharaoh & spred his hands to the Lord,  
and the thundre and the haile ceased, ne-  
ther rained it vpon the earth.

34 And when Pharaoh saw that the raine  
and the haile and the thundre were cea-  
sed, he sinned againe; and hardened his  
heart bothe he, and his seruants.

35 So the heart of Pharaoh was hardened:  
nether wolde he let the children of Israel  
go, as the Lord had said by Moses.

CHAP. X.

¶ Pharaohs seruants counsel him to let the Israelites de-  
parte 13 Greshoppers destroye the countrey. 16 Pharaoh  
confesseth his sinne. 22 Darcenes is sent. 28 Pharaoh  
forbiddeth Moses to come any more in his presence.

¶ Gain the Lord said vnto Moses, Go  
to Pharaoh: for I haue hardened  
his heart, & the heart of his seruants, that  
I might worke these my miracles in the  
middles of his realme.

2 And that thou maiest declare in the ea-  
res of thy sonne, and of thy sonnes sonne,  
what things I haue done in Egypt, & my  
miracles, which I haue done among  
them: that ye may know that I am the  
Lord.

3 Then Moses and Aarōn came vnto Pha-  
raoh, and said vnto him, Thus saith the  
Lord God of the Ebrewes, How long wilt  
thou refuse to humble thy selfe before  
me? Let my people go, that they may ser-  
ue me.

4 But if thou refuse to let my people go,  
beholde, tomorrow wil I bring greshop-  
pers into thy coastes.

5 And they shall couer the face of the earth,  
that a man can not see the earth: and they  
shall eat the residue which remaineth vnto  
you, and haue escaped from the haile: &  
they shall eat all your trees that bud in  
the field.

g The wicked  
confesse their  
sinnes to their  
condemnation,  
but they can  
not beleeue to  
obtaine remis-  
sion.

h Meaning, y<sup>e</sup>  
while they haue  
their request,  
they are neuer  
the better.

Or, last sowne

¶ By the had  
of Moses.

Chap. 4. 24.

Or, to his pre-  
sence.

The miracles  
shulde be so  
great, y<sup>e</sup> they  
shulde be spoke  
of for euer,  
where also we  
see y<sup>e</sup> ducte of  
parcels toward  
their childre.

b The end of  
afflictions is,  
to humble our  
soules & true  
repentance vnto  
the hand  
of God

Or, sculde.



6 And they shal filthine houses, & all thy seruants houses; and the houses of all the Egyptians, as nether thy fathers, nor thy fathers fathers haue sene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

*Or, suare.*  
e Meaning, the occasion of all these evils: so are the godlie euil charged, as Elias was by Achab.

7 Then Pharaohs seruants said vnto him, How long shal he be an offence vnto vs? let the men go, that they may serue the Lord their God: wilt thou first knowe y Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, & he said to them, Go, serue the Lord your God, but who are they that shal go?

9 And Moses answered, We wil go with 5 yong and with our olde, with our sonnes and with our daughters, with our shepe and with our cattel wil we go: for we must celebrate a feast vnto the Lord.

d That is, I wolde y Lord were no more affectioned toward you, the I am minded to let you go  
e Punishment is prepared for you Some read, Ye extend some mischief.

10 And he said vnto them, Let the Lord so be with you, as I wil let you go and your children beholde, for euil is before your face.

11 *It shal not be so: now go ye that are me,* and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After y Lord said vnto Moses, Stretch out thine hand vpon the land of Egypt for the gresfhoppers, that they may come vpon the land of Egypt; and eat all the herbes of the land, *even* all that the haile hath left.

13 Then Moses stretched forth his rod vpon the land of Egypt: and the Lord brought an East winde vpon the land all that day, and all that night: and in the morning y East winde brought the gresfhoppers.

¶ The eight plague.

14 So the gresfhoppers went vp vpon all the land of Egypt, and remained in all quarters of Egypt: so grievous gresfhoppers, like to thos that were neuer before, nether after them shal be sucher.

*Or, he causeth it to remaine.*

15 For they couered all the face of y earth, so that the land was darcke: and they did eat all the herbes of the land, and all the frutes of the trees, which y haile had left, so y there was no grene thing left vpon the trees, nor among y herbes of the field throughout all the land of Egypt.

f The wicked in their misdeeds seke to Gods ministers for helpe, albeir they hate & detest the.

16 Therefore Pharaoh called for Moses and Aaron in haste, and said, I haue sinned against the Lord your God, and against you.

17 And nowe forgiue me my sinne onely this once, and pray vnto the Lord your God: that he may take away from me this death onely.

18 Moses then went out from Pharaoh, and praied vnto the Lord.

19 And the Lord turned a mightie strong West winde, and toke away the gresfhoppers, and violently cast the into the Red Sea, so that there remained not one gresfhopper in all the coast of Egypt.

g The strength of the cause the or greater red: y Ebu call it y bulrushes

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel go.

h From the hieft to the lowest.

21 ¶ Again the Lord said vnto Moses, Stretch out thine hand toward heauen, y there may be vpon y land of Egypt darcknes, *even* darcknes that may be felt.

h Becard was to be

22 Then Moses stretched forth his hand toward heauen, and there was a blacke darcknes in all the land of Egypt three dayes.

¶ The plague. Wist.

23 No man saw an other, nether rose vp fro the place where he was for three dayes: but all the children of Israel had light where they dwelt.

Wist.

24 Then Pharaoh called for Moses and said, Go, serue the Lord: onely your shepe and your cattel shal abide, and your children shal go with you.

e That is, vnder thy power and gouernment.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that we may do sacrifice vnto the Lord our God.

d God hardeneth the heartes of y reprobate, that his glorie thereby might be the more set forth, rom. 9. 17.

26 Therefore our cattel also shal go w vs: there shal not an hoofe be left, for the reof must we take to serue the Lord our God: nether do we knowe how we shal serue the Lord, vntil we come thither.

(The mist of God is not to one sate wicked change charge. k I had not what but or how m

27 (But y Lord hardened Pharaohs heart, and he wolde not let them go)

28 And Pharaoh said vnto him, Get thee fro me: loke thou se my face no more: for whensoever thou comest in my sight, thou shalt dye.

a Called Nilan, conteing parte of Marthe & parte of April.

29 Then Moses said, Thou hast said well: from henceforth wil I se thy face no more.

l Though re he call Moses al gaist him ne confesse he threaten to put to death.

CHAP. XI.

God promisseth their departure. 1 He willeth them to borrow their neighbours iewels. 2 Moses was esteemed of all saue Pharaoh. 3 He signifieth the death of the first borne.

NOW (the Lord had said vnto Moses, Yet wil I bring one plague more vpon Pharaoh, and vpon Egypt: after that he wil let you go hence: when he letteth you go, he shal at once chase you hence.

a Without condition with halfe violent.

2 Speake thou now to the people, that euerie man require of his neighbour, and euerie woman of her neighbour, iewels of siluer and iewels of golde.

Or, borrow.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also Moses was verie great in the land of Egypt; in the sight of Pharaohs seruants, and in the sight of the people.

Chap. 11

4 Also Moses said, Thus saith y Lord, About midnight wil I go out into y mid-

Exc. 45

d He shal take so many as are sufficient to eat the lambe.

e Euerie one in his house.

¶ Ebr. between the two euenings twilight.

Exc. 45

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mightie strong  
ay the gresfhop-  
into the s red  
d not one gresf-  
Egypt.  
d Pharaohs he-  
children of Is-

id vnto Mosés,  
ward heauen, y  
of Egypt darck-  
ay be felt.  
forthe his hand  
e was a blacke  
d of Egypt thre

ether rose vp fro  
thre dayes: but  
had light where

for Mosés and  
onely your shepe  
and, and your chil-

must giue vs also  
ngs that we may  
our God.

so shal go w vs:  
be left, for the-  
e the Lord our  
e how we shal  
come thither.

Pharaohs heart  
go)  
him, Get thee  
ace no more: for  
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ou hast said wel:  
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3 Mosés was effemed  
with the death of the

id said vnto Mo-  
one plague mo-  
pon Egypt: after  
ence: when he  
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ighbour, and e-  
ighbour \* iewel  
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people fauour in  
as: also \* Mosés  
nd of Egypt: in  
uants, and in the

faith y Lord, \* A-  
out into y mid-  
des

des of Egypt.

5 And all the first borne in the land of E-  
gypt shal dye, frō the first borne of Pha-  
raoh that sitteth on his throne, vnto the  
first borne of the maid seruant, that is at  
the milke, & all the first borne of beastes.

6 Then there shal be a great crye through-  
out all the land of Egypt, suche as was  
neuer none like, nor shalbe.

7 But against none of the children of Is-  
raél shal a dog moue his tongue, nether a-  
gainst man nor beast, that ye may knowe  
that the Lord putteth a difference betwe-  
ne the Egyptians and Israél.

8 And all these thy seruantes shal come  
downe vnto me, and fall before me, say-  
ing, Get thee out, and all the people that  
are at thy fete, & after this wil I depart.  
So he wēt out from Pharaoh very angry.

9 And the Lord said vnto Mosés, Pharaoh  
shal not heare you, <sup>d</sup> that my wonders  
may be multiplied in the land of Egypt.

10 So Mosés and Aaron did all these won-  
ders before Pharaoh: but the Lord hard-  
ened Pharaohs heart, and he suffred  
not the children of Israél to go out of his  
land.

CHAP. XII.

<sup>a</sup> The Lord instituteth the Passeouer. <sup>26</sup> The fathers  
must teach their children the myserie thereof. <sup>29</sup> The  
first borne are slaine. <sup>31</sup> The Israelites are driuen out  
of the land. <sup>35</sup> The Egyptians are spoiled. <sup>37</sup> The  
nombres that departeth out of Egypt. <sup>40</sup> How long  
they were in Egypt.

11 Then the Lord spake to Mosés and to  
Aaron in the land of Egypt, saying,  
2 This \* moneth shal be vnto you the be-  
ginning of moneths: it shalbe to you the  
first moneth of the yere.

3 Speake ye vnto all the Congregation of  
Israél, saying, In the tenth of this moneth  
let euerie man take vnto him a lambe ac-  
cording to the house of the fathers, a lā-  
be for an house.

4 If the housholde be to litle for the lam-  
be, he shal take his neighbour, which is  
next vnto his house, according to the  
nōbre of the persones: euerie one of you,  
according to his <sup>d</sup> eating shal make your  
compt for the lambe.

5 Your lambe shalbe without blemish, a  
male of a yere olde: ye shal take it of the  
lambes, or of the kiddes.

6 And ye shal kepe it vntil the fourteenth  
day of this moneth: then \* all the multi-  
tude of the Congregation of Israél shal  
kil it: at euen.

7 After thei shal take of the blood & strike  
it on the two postes, and on the vpper  
doore post of the houses where thei shal  
eat it.

8 And thei shal eat the flesh y same night,  
roste with fyre, & vnleauened bread: with  
sower herbes thei shal eat it.

9 Eat not thereof rawe, boiled nor soddē in  
water, but roste with fyre, both his head, <sup>f</sup> That is, all  
his fete, and his purtenance. <sup>that may be</sup>  
eaten.

10 And ye shal reserue nothing of it vnto  
the morning: but that, which remaineth  
of it vnto the morowe, shal ye burne with  
fyre.

11 ¶ And thus shal ye eat it, Your loynes  
girded, your shoes on your fete, & your  
suaues in your hands, and ye shal eat it in  
haste: for it is the Lords Passeouer.

12 For I wil passe through the land of E-  
gypt the same night, and wil smite all the  
first borne in the land of Egypt, bothe mā  
and beast, and I wil execute iudgement  
vpō all the gods of Egypt. I am the Lord.

13 And the blood shalbe a token for you  
vpon the houses where ye are: so when I  
se the blood, I wil passe ouer you, and the  
plague shal not be vpon you to destruc-  
tion, when I smite the land of Egypt.

14 And this day shalbe vnto you a remē-  
brance: and ye shal kepe it an holy feast  
vnto the Lord, throughout your genera-  
tions: ye shal kepe it holy by an ordina-  
ce for euer.

15 Seue daies shal ye eat vnleauened bread,  
& in any case ye shal put away leauen the  
first day out of your houses: for whoso-  
euer eateth leauened bread from the first  
day vntil the seuenth day, that persone  
shal be cut of from Israél.

16 And in the first day shalbe an holy assem-  
ble: also in the seuenth day shal be an ho-  
ly assemblie vnto you: no worke shalbe  
done in them, saue about that which eu-  
erie man must eat: that onely may ye do.

17 Ye shal kepe also the feast of vnleauened  
bread: for that same day I wil bring your  
armies out of the land of Egypt: there-  
fore ye shal obserue this day, throughout  
your posteritie, by an ordinance for euer.

18 ¶ In the first moneth and the fourteenth  
day of the moneth at euen, ye shal eat  
vnleauened bread vnto the one and twen-  
tieth day of the moneth at euen.

19 Seuen dayes shal no leauen be founde in  
your houses: for whosoever eateth leaue-  
ned bread, that persone shalbe cut of frō  
the Congregation of Israél: whether he  
be a stranger, or borne in the land.

20 Ye shal eat no leauened bread: but in all  
your habitacions shal ye eat vnleauened  
bread.

21 ¶ The Mosés called all the Elders of Is-  
raél, and said vnto them, Chose out and  
take you for euerie of your householdes  
a lambe, and kil the Passeouer.

22 And take a bunch of hyssope, and  
dip it in the blood that is in the bassen, &  
strike the lintel, and the dore chekes with  
the blood that is in the bassen, & let none  
of you go out at the dore of his house, vn-  
til.

g The  
lenceh  
cause the  
or gra-  
red, y  
call it  
buluities

h Becau  
was ior  
The mi  
plague.  
Wid 44

Wid 44

6 From the  
hick to the  
lowest.

e That is, vnder  
thy power  
and gouern-  
ment.

d God hard-  
neth the heart-  
es of repro-  
bat, that his  
glorie thereby  
might be the  
more it  
forthe, rom 9,  
27.

i The m  
ot God  
not to p  
one iow  
wicked  
ching the  
enrage.  
k That is  
what but  
or how m

a Called Nis-  
sin, containi  
parte of Mar-  
che & parte of  
April.

i Thogh  
re be co  
Mosés m  
ga. it is  
he confu-  
to put his  
death.

b As touchi  
the obserua-  
tion of feastes  
as for other  
policies, thei  
recomend  
Septembre.  
c As fathers  
of y houshol-  
de had great  
or small fa-  
milies.

d He shal take  
so many as are  
sufficient to  
eat the lambe

a Without  
conditio-  
with habi-  
violence

Or, bren

Chap. 12

Ecc. 4. 18

e Euerie one  
in his house.  
fbr. between  
the two eue-  
ning or twi-  
light.

g The lambe  
was not the  
Passeouer, but  
signified it: as  
sacraments are  
not the thing  
it selfe, which  
thei do repre-  
sent, but signi-  
fie it.  
Or, princes, or  
rulers.

h Of the be-  
nefit receiued  
for your deli-  
uerance.

i That is, vntil  
Christs com-  
ming: for thea  
ceremonies  
had an end.

Or, calling the  
gather of the  
people to serue  
God.

k For in olde  
time so thei  
copied, begin-  
ning the day at  
sunne set til  
next day at  
same time.

Ebr. 11, 28.

Or, transtus-  
s, upper dore  
post.  
Or, two side  
posts.



til the morning.

23 For the Lord wil passe by to smite the Egyptians: and when he seeth the blood vpon the lintel & on the two dore chekes, the Lord wil passe ouer the dore, & wil not suffice the <sup>1</sup> destroyer to come into your houses to plague you.

24 Therefore shal ye obserue this thing as an ordinance <sup>bothe</sup> for thee and thy sonnes for euer.

25 And when ye shal come into the <sup>m</sup> land, which the Lord wil giue you, as he hathe promised, then ye shal kepe this <sup>seruice</sup>.

26 \*And whē your children aske you, What seruice is this ye kepe?

27 Then ye shal say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israël in Egypt, when he smote the Egyptians, and preferred our houses. Then the people <sup>n</sup> bowed them selues, and worshipped.

28 So the children of Israël went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at <sup>n</sup> midnight, the Lord <sup>||</sup> smote all the firstborne in the lād of Egypt; frō the firstborne of Pharaoh that sat on his throne, vnto the <sup>firstborne</sup> of the captiue that was in prison, and all the firstborne of beastes.

30 And Pharaoh rose vp in the night, he, and all his seruants & all the Egyptians: and there was a great crye in Egypt: for there was <sup>o</sup> no house where there was not one dead.

31 And he called to Moses and to Aaron by night, & said, Rise vp, get you out frō among my people, bothe ye, and the children of Israël, and go serue the Lord as ye haue said.

32 Take also your shepe and your cattel as ye haue said, and departe, and <sup>p</sup> blesse me also.

33 And the Egyptians did force the people, because they wolde send them out of the land in haste: for they said, We dye all.

34 Therefore the people toke their dowe before it was leauened, <sup>euē</sup> their dowe bounde in clothes vpon their shulders.

35 And the children of Israël did according to the saying of Moses, and they asked of the Egyptians <sup>\* iewels of siluer & iewels of golde, and raiment.</sup>

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they <sup>grā</sup>ted their request: so they spoiled the Egyptians.

37 Then the <sup>\*</sup> children of Israël toke their journey from <sup>¶</sup> Ramesses to Succoth about six hundred thousand men of fote, beside children.

38 And a great multitude of sundry sortes of people went out with them, and

shepe, and beues, & cattel in great abundance.

39 And they baked the dowe which they brought out of Egypt, & made vnleavened cakes: for it was not leauened, because they were thrust out of Egypt, nether colde they tary, nor yet prepare them selues vi-tailes.

40 ¶ So the dwelling of the childre of Israel, while they dwelled in Egypt, was <sup>\*</sup> foure hundred and thirty yerres.

41 And when the <sup>four</sup> hundredeth & thirty yerres were expired, euē the selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It is a night to be kept <sup>holy</sup> to the Lord, because he brought them out of the land of Egypt: this is that night of the Lord, which all the childre of Israël must kepe throughout their generacions.

43 Also the Lord said vnto Moses and Aaron, This is the lawe of the Passeouer: <sup>n</sup> no stranger shal eat thereof.

44 But euerie seruāt that is bought for money, when thou hast circūcised him, then shal he eat thereof.

45 A stranger or an hyred seruāt shal not eat thereof.

46 \*In one house shal it be eatē: thou shalt cary none of the flesh out of the house, <sup>n</sup>ether shal ye breake a bone thereof.

47 All the Cōgregacion of Israël shal obserue it.

48 But if a stranger dwel with thee, & wil obserue the Passeouer of <sup>¶</sup> the Lord, let him circūcise all the males, that belong vnto him, and then let him come and obserue it, and he shalbe as one that is borne in the land: for none vncircūcised persone shal eat thereof.

49 One <sup>n</sup> law shalbe to him that is borne in the land, & to the stranger that dwelleth among you.

50 Then all the children of Israël did as the Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israël out of the land of Egypt by their armies.

## CHAP. XIII.

1 The firstborne are offered to God. 2 The memorial of their deliuerance. 3. 4 An exhortacion to teache their children to remembre this deliuerance. 17 Why they are led by the wilderness. 19 The bones of Ioseph. 21 The pillar of the cloude and of the fire.

1 And the Lord spake vnto Moses, saying,

2 \*Sanctifie vnto me all the firstborne: that is, euerie one that first openeth the wombe among the children of Israël, as wel of man as of beast: for it is mine.

3 ¶ Then Moses said vnto the people, \*Remembre this day in the which ye came

out of

1 The Angel sent of God to kill the first borne.

2 The land of Canaan.

3 Or, ceremony. Iosh. 4. 6.

4 Thei gaue God thanks for so great a benefite.

Chap. 11. 4. The 10th pla-gue.

11 Iosh. 10. 5.

5 Of these houses, wherein any firstborne was either of man or beastes.

6 Pray for me.

Chap. 3. 22. Or 11. 3.

Iosh. 24. 6.

7 Or, sent them.

Nomb. 33. 3.

8 Which was a cite in Goshen, Gen. 47.

9 Which were strangers, and not borne of the Israelites.

10 Ebr. house of seruants.

11 Where they were in most cruel seruice.

12 To signifie that they had not leasure to leaue their bread.

13 Containing parte of March & parte of April, when come began to ripe in that country.

14 Bothe the fourth & the first day were holy, as chap. 12. 16.

15 When thou dost celebrat the feast of vnleavened bread.

16 Except thou be circūcised, & only y<sup>e</sup> seruē your Religion.

17 Thou shalt haue continual remembrance thereof, as y<sup>e</sup> woldest of a thing that is in thyne hand, or before thine eyes.

18 Nomb. 29. 34.

19 Chap. 22. 28. Or 34. 19. 22. Iosh. 24. 30.

20 Thei that are of the holde of God must be all ioynd in the faith and Religion.

21 This is also vnderstand of the horse and other beastes, which were not offered in sacrifice.

22 By offering a cleane beast in sacrifice, Leui. 12. 6.

23 Or, here after wards.

24 Or, signes of remembrance.

25 Or, 16 Luk. 24. 34. Exod. 23. 16.

out of

26 dage brog leaue

27 This c Ab

28 into t

29 tites, b

30 bused that h

31 with t

32 this s

33 Seue bread of the

34 Vnle daies sene v

35 thee i

36 ¶ An y day which out of

37 And thine chine be in

38 Lord

39 Kep season

40 ¶ An into t

41 sware giue it

42 \*Th all tha rie this shall be

43 But c

44 redem me hi

45 necke among

46 ¶ An tomo

47 shalt th hand out of

48 For v

49 gainst all the the first of beas all the all the

50 And hand, that th

51 a migh

52 ¶ N go, G

n great abun-

re which thei  
de vlnleauened  
ad, because thei  
neither colde  
them felues vi-

childre of Isra-  
gypt, \*42. \*fou-  
es.

dreth & thirty  
the felfe fame  
s of the Lord

ly to the Lord,  
ut of the land  
of the Lord,  
aél multi kepe  
ons.

Mofes and Aa-  
he Paffcouer:  
of.

bought for mo-  
rified him, then

eruant fhall not  
atē: thou fhalt  
of the houfe,  
e thereof.

Israél fhall ob-  
th thee, & wil  
Lord, let him  
at belong vnto  
ne and obferue  
at is borne in  
ncified perfone

th thee, & wil  
Lord, let him  
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at is borne in  
ncified perfone

\*Ebr. house of  
fervants

a Where thei  
were in more  
eafie fervice

b To fignifie  
that thei had  
not leature to  
leane their  
bread.

c Concealing  
parte of Mar-  
the & parte of  
April, when  
e new bgs to  
ripe in that  
countrey.

Gen. 12, 11

ad. 7, 6.

gala. 3, 17.

Fro Abrah.

departing:

yr in Chab.

vnto 5 day

ring of 5 y.

den of Iſa.

from Egipt

are 430 yea

d Bothe the  
feuenth & the  
firft day were  
holy, as chap.  
12, 16.

e When thou  
doelt celebrat  
the feaft of vn-  
leauened  
bread.

Except

be circum-

ciſed, & onely

reſſe your  
ligion.

Namber, 15

John. 19, 14

f Thou ſhalt  
have continual  
remembrance  
thereof, as y  
wildeth of a  
thing that is  
in thine hand  
or before thine  
eyes.

Chap. 22, 29.

Ex. 34, 19.

Exch. 44, 20.

g This is alſo  
a vnderſtand  
of the horſe  
and other beaſtes,  
which were  
not offred in  
ſacrifice.

h By offering a  
cleane beaſt in  
ſacrifice, Leui.  
12, 6.

i Or, here after  
wardes.

out of Egypt, out of the house of bondage: for by a mightie hand the Lord brought you out from thence: therefore no leauened bread shall be eaten.

\* This day come ye out in the moneth of Abib.

¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Jebusites (which he sware vnto thy fathers, that he wolde giue thee, a land flowing with milke and hony) the thou shalt kepe this seruice in this moneth.

¶ Seven daies shalt thou eat vnleauened bread, & the seventh day shall be the feast of the Lord.

¶ Vnleauened bread shall be eaten seven daies, & there shall no leauened bread be ſene with thee, nor yet leaue be ſene with thee in all thy quarters.

¶ And thou shalt shewe thy sonne in y day, ſaying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

¶ And it shall be a ſigne vnto thee & vpon thine hand, & for a remembrance betwene thine eyes, that the Lawe of the Lord may be in thy mouth: for by a ſtrong hand the Lord brought thee out of Egypt.

¶ Kepe therefore this ordinance in his ſeaſon appointed from yere to yere.

¶ And when the Lord shall bring thee into the land of the Canaanites, as he ſware vnto thee and to thy fathers, & shall giue it thee,

\* Then y shalt ſet a parte vnto the Lord all that ſt openeth the wombe: alſo euerie thing that ſt doeth open the wombe, & cometh forth of thy beaſt: the males shall be the Lords.

¶ But euerie ſt ſole of an aſſe, y shalt redeme with a lambe: and if thou redeme him not, then thou shalt breake his necke: likewise all the ſt borne of man among thy ſonnes shalt thou bye out.

¶ And when thy ſonne ſhall aſke thee tomorrow, ſaying, What is this? thou shalt then ſay vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the houſe of bondage.

¶ For when Pharaoh was hard hearted againſt our departing, the Lord the ſlew all the firſt borne in the lad of Egypt: fro the firſt borne of man euē to the firſt borne of beaſt: therefore I ſacrifice vnto y Lord all the males that ſt open the wōbe, but all the firſt borne of my ſonnes I redeme.

¶ And it shall be as a token vpon thine hand, & as a ſtoutelets betwene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

¶ Now when Pharaoh had let the people go, God caried the not by the way of the

Philistims country, though it were nearer (for God ſaid, Leſt y people repent when thei ſe warre, & turne againe to Egypt)

¶ But God made the people to go about by y way of the wildernes of the red Sea: and the children of Iſraél went vp & armed out of the land of Egypt.

¶ (And Moſes toke the bones of Ioseph with him: for he had made the childre of Iſraél ſweare, ſaying, \* God wil ſurely viſite you, and ye ſhall take my bones away hence with you)

¶ So thei toke their journey from Succoth, and camped in Etham in the edge of the wildernes.

\* And the Lord went before thei by day in a pillar of a cloude to leade them the way, & by night in a pillar of fyre to giue them light, that thei might go bothe by day and by night.

\* He toke not away the pillar of the cloude by day, nor the pillar of fyre by night from before the people.

# CHAP. XIII.

¶ Pharaohs heart is hardened, and purſueth the Iſraelites. ¶ The Iſraelites ſtriken with ſcare murmure againſt Moſes. ¶ He deuileth the Sea. ¶ The Egyptians followe and are drowned.

¶ Then the Lord ſpake vnto Moſes, ſaying,

¶ Speake to the children of Iſraél, that thei retorne & campe before Pi-hahiroth, betwene Migdol and y Sea, ouer againſt Baal-zephon: about it ſhall ye campe by the Sea.

¶ For Pharaoh wil ſay of the children of Iſraél, Thei are tangled in the land: the wildernes hath ſhut them in.

¶ And I wil harden Pharaohs heart that he ſhall follow after you: ſo I wil get me honour vpon Pharaoh, and vpon all his hoſte: the Egyptians alſo ſhall knowe that I am the Lord: and thei ſhall do ſo.

¶ Then it was tolde the King of Egypt, that the people fled: & the heart of Pharaoh & of his ſeruants was turned againſt the people, and they ſaid, Why haue we this done, & haue let Iſraél go out of our ſeruice?

¶ And he made ready his charets, & toke his people with him,

¶ And toke ſix hundred choſen charets, & all the charets of Egypt, and captaines ouer euerie one of them.

¶ (For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Iſraél: but the children of Iſraél went out with an hye had)

¶ And the Egyptians purſued after thei, & all the horſes & charets of Pharaoh, & his horſemen & his hoſte ouertoke them camping by the Sea, beſide Pi-hahiroth, before Baal-zephon.

\*Or, betwene

i Which the Philistims wolde haue made againſt them by ſtopping them the paſſage.

k That is, not principally, but openly, & as the words

doeth ſignifie, ſet in order by fine and fine.

Gen. 50, 25.

Exh. 24, 32.

Nom. 14, 14.

Deut. 1, 13.

Exh. 78, 14.

1 Cor. 10, 1.

To defend them from the heat of the ſunne.

Nche. 9, 18.

a Fro towarde the countrey of the Philistims.

b So the Sea was before thei, moueines on either ſide, and the enemie at their backeyes: thei obeyed God and were deliuered.

c By puniſhing his obſtinate rebellion.

d Ioseph writeth y beſides theſe charets there were 30000 horſemen, and 200000 footemen.

e With great ioye & boldneſſe.

Exh. 24, 6.

1 Mac. 4, 36.



10 And when Pharaoh drewe nie, the children of Israel lift vp their eies, and beholde, the Egyptians marched after the,

and they were sore afraied: wherefore the children of Israel cryed vnto the Lord.



fore them the Sea, behinde them moste cruel enemies, so that there was no way left to escape to mans iudgement.

11 And thei said vnto Moses, Hast thou brought vs to dye in the wildernes, because there were no graues in Egypt: wherefore hast thou serued vs thus, to cary vs out of Egypt?

12 Did not we tel thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians: for it had bene better for vs to serue the Egyptians, the that we shulde dye in the wildernes.

13 Then Moses said to the people, Feare ye not, stand still, and beholde the saluacion of the Lord which he wil shewe to you this day. For the Egyptians, whome ye haue sene this day, ye shal neuer se them againe.

14 The Lord shal fight for you: therefore holde you your peace.

15 And the Lord said vnto Moses, Wherefore cryest thou vnto me? speake vnto the children of Israel that they go forward:

16 And lift thou vp thy rod, & stretch out thine hand vpon the Sea & deuide it, and let the childre of Israel go on drye groude through the middes of the Sea.

17 And I beholde I wil harden the heart of the Egyptians that thei may followe the, and I wil get me honour vpon Pharaoh, & vpon all his hoste, vpon his charets, & vpon his horsemen.

18 Then the Egyptians shal knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, & vpon his horsemen.

19 And the Angel of God, which went before the hoste of Israel, remoued & went

behinde them: also the pillar of the cloude went from before them, and stode behinde them,

20 And came betwene the campe of the Egyptians and the campe of Israel: it was bothe a cloude and darkenes, yet gaue it light by night, so that all the night log the one came not at the other)

21 And Moses stretched forth his had vpon the Sea, and the Lord caused the Sea to runne backe by a strong East winde all the night, and made the Sea drye land: for the waters were deuided.

22 The children of Israel wet through the middes of the Sea vpon the drye grounde, and the waters were a wall vnto them on the right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the middes of the Sea, euen all Pharaohs horses, his charets, and his horsemen.

24 Now in the morning I wathe, when the Lord looked vnto the hoste of the Egyptians, out of the fry and cloudy pillar, he stroke the hoste of the Egyptians with feare.

25 For he toke of their charet wheles, and thei draue them with muche ado: so that the Egyptians euerie one said, I wil flee fro the face of Israel: for the Lord fighteth for them against the Egyptians.

26 Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets and vpon their horsemen.

27 Then Moses stretched forth his hand

vpon

11 So the Lord by the water drowned his enemies.

12 So the Pharaoh there

13 But the drye land and the their rig

14 Thus out of el lawe

15 And the Lord the peo

16 Lord, a

17 Moses to God fo re. 25 A swe. 26

18 The

19 in this for he l and him

20 The L he is be and I w

21 my fath

22 The L is Iehou

23 Phara

24 into the re drow

25 The d ke to th

26 Thy r erithy r ennemi

27 And in throwe

28 sentest them as

29 And by were g heape, the he

30 The e uertake

31 lust sha my swo

32 Thoi couere mightie

33 Who the f go lines, s

Suche is the impacience of the flesh, that it can not abide Gods appointed time.

Or, deliuerance.

h Onely put your trust in God without grudging or doubting. i Thus in tentations faith fighteth against the flesh, and cryeth with inward groanings to the Lord.

f Thei, who a little while in their aduerance need, being in danger of death, are afraied to die.

m So the Lord by the water drowned his, and by the water drowned his enemies.

12 So the Pharaoh there

13 But the drye land and the their rig

14 Thus out of el lawe

15 And the Lord the peo

16 Lord, a

17 Moses to God fo re. 25 A swe. 26

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26 Thy r erithy r ennemi

27 And in throwe

28 sentest them as

29 And by were g heape, the he

30 The e uertake

31 lust sha my swo

32 Thoi couere mightie

33 Who the f go lines, s

k The d the well to the fies, but the Egyptians was datche so that the ouercome euer. d Euer confide in his promes.

l The d the well to the fies, but the Egyptians was datche so that the ouercome euer. d Euer confide in his promes.

m So the Lord by the water drowned his, and by the water drowned his enemies.

n Thus in tentations faith fighteth against the flesh, and cryeth with inward groanings to the Lord.

o Those, that are enemies to Gods people, are his enemies.

p Which about the last houses the night.

q Or, in the depth of the Sea.

r For so, often times & scripture calleth the mightie men of the worlde.

s Which ought to be praised with all feare & reuerence.

ed: wherefo-  
ryed vnto the

seure chief points  
considered. first that

of God is euer sub-  
oride to the Crosse

icked after one sort  
he second, that the

God following their  
albe euil spoken of,

ered against, euen  
it pretend the same

ligion that they do,  
hat God deliuereth

ch incontinently out  
to exorcise their

acience continueth  
yea, and often ty-

enth them as the Is-  
re now in lesse hope

e then when they  
pt. The fourth point

in the dangers are  
then Gods helpe is

to succour: for the  
ad on either side the,

mountaines, be-  
mans iudgement.

er of the clou-  
, and stode be-

ampe of the E-  
Israel: it was

nes, yet gaue it  
the night lög

her)  
he his had vp-

caused the Sea  
East winde al-

Sea drye land:  
led.

l wēt through  
pon the drye

ere a wall vnto  
nd on their left

fued and went  
of the Sea, euen

harts, and his

atche, whē the  
e of the Egyp-

loudy piller, he  
gyptians with

ret wheles, and  
he a do: so that

Lord fighteth  
tions.

Mofes, Stretch  
that the waters

gyptians, vpon  
eir horsemen.

forthe his hand  
vpon

vpon the Sea, and the Sea returned to his  
force early in the morning, & the Egyp-  
tians fled against it: but the Lord<sup>m</sup> ouer-  
threw the Egyptians in the middes of the  
Sea.

28 So the water returned & couered <sup>γ</sup> cha-  
rets and the horsemen, euen all the hoste of  
Pharaoh that came into the Sea after the:  
there remained not one of them.

29 But the children of Israel walked vpon  
drye land through the middes of the Sea,  
and the waters were a wall vnto them on  
their right hand, & on their left.

30 Thus <sup>γ</sup> Lord sauēd Israel the same day  
out of the hand of the Egyptians & Isra-  
ēl sawe <sup>γ</sup> Egyptians dead vpon <sup>γ</sup> Sea backe.

31 And Israel sawe <sup>γ</sup> mighty<sup>m</sup> power, which  
the Lord shewed vpon the Egyptians: so  
the people feared the Lord and beleued <sup>γ</sup>  
Lord, and his <sup>a</sup> seruant Mofes.

## CHAP. XV.

2.20. Mofes with the men and women sing praises vn-  
to God for their deliuerance. 23 The people murmu-  
re. 25 At the prayer of Mofes the bitter waters are  
sweete. 26 God teacheth the people obedience.

THE <sup>a</sup> sang \*Mofes & the childre of Is-  
rael this song vnto the Lord, and said  
in this manner, I wil sing vnto the Lord:  
for he hath triumphed gloriously: <sup>γ</sup> horse  
and him that rode vpon him hath he ouer-  
thrown in the Sea.

2 The Lord is my strength and <sup>a</sup> praise, and  
he is become my saluaciō. He is my God,  
and I wil <sup>a</sup> prepare him a tabernacle. he is  
my fathers God, and I wil exalt him.

3 The Lord is a <sup>a</sup> man of warre, his <sup>a</sup> Name  
is Iehouah.

4 Pharaohs charets & his hoste hath he cast  
into the Sea: his chofen captaines also we-  
re drowned in the red Sea.

5 The depths haue couered the, they sanc-  
ke to the bothome as a stone.

6 Thy right hād, Lord, is glorious in pow-  
er: thy right hand, Lord, hath bruised the  
enemie.

7 And in thy great glorie thou hast ouer-  
throwēd them that rose against <sup>a</sup> thee: thou  
sentest forth thy wrath, which consumed  
them as the stubble.

8 And by <sup>γ</sup> blast of thy nostrils the waters  
were gathered, the floods stode stil as an  
heape, the depths congeled together in  
the heart of the Sea.

9 The ennemie said, I wil pursue, I wil o-  
uertake them, I wil deuide the spoile, my  
lust shalbe satisfied vpon them, I wil drawe  
my sworde, mine hand shal destroy them.

10 Thou blewest with thy winde, the Sea  
couered them, they sancke as lead in the  
mightie waters.

11 Who is like vnto thee, <sup>o</sup> Lord, among  
the gods: who is like thee so glorio<sup>m</sup> in ho-  
lines, & fearful in praises, shewing wōders!

12 Thou stretchedst out thy right hād, the  
earth swallowed them.

13 Thou wilt by thy mercie carie this peo-  
ple, which thou deliueredst: thou wilt bring  
them in thy strength vnto thine holy habi-  
tation.

14 The people shal heare & be afraied: so-  
rowe shal come vpon the inhabitants of  
Palestina.

15 Then the dukes of Edōm shalbe amased,  
and trembling shal come vpon the great  
men of Moab: all the inhabitants of Ca-  
naan shal waxe faint hearted.

16 <sup>a</sup> Feare & dread shal fall vpon them: be-  
cause of the <sup>a</sup> greatnes of thine arme, they  
shalbe stil as a stone, til thy people passe, <sup>o</sup>  
Lord: til this people passe, which thou hast  
purchased.

17 Thou shalt bring them in, and plant  
them in the mountaine of thine <sup>a</sup> inheri-  
tance, which is the place that thou hast prepa-  
red, <sup>o</sup> Lord, for to dwell in, enē the sanctua-  
rie, <sup>o</sup> Lord, which thine hāds shal establishe.

18 The Lord shal reigne for euer and euer.

19 For Pharaohs horses went with his cha-  
rets and horsemen into the Sea, and the  
Lord broght the waters of the Sea vpon  
them: but the children of Israel went on  
drye land in the middes of the Sea.

20 And Miriām the propheteesse sister of  
Aarōn toke a timbrel in her hand, and all  
the women came out after her w<sup>th</sup> timbrels  
and <sup>a</sup> daunces.

21 And Miriām answered the men, Sing ye  
vnto the Lord: for he hath triumphed glo-  
riously: the horse and his rider hath he o-  
uerthrown in the Sea.

22 Then Mofes broght Israel from the red  
Sea, and they went out into the wildernes  
of Shur: and they went three dayes in the  
wildernes, & founde no waters.

23 And whē they came to Marāh, they col-  
de not drinke of the waters of Marāh,  
for they were bitter: therefore <sup>γ</sup> name of  
the place was called<sup>m</sup> Marāh.

24 The people murmured against Mo-  
ses, saying, What shal we drinke?

25 And he cryed vnto the Lord, & <sup>γ</sup> Lord  
shewed him a <sup>a</sup> tre, which when he had cast  
into <sup>γ</sup> waters, the waters were sweete: there  
he made them an ordinance & a lawe, and  
there he <sup>m</sup> proued them.

26 And said, If thou wilt diligently hearkē,  
<sup>o</sup> Israel, vnto the voyce of the Lord thy  
God, and wilt do that, which is <sup>a</sup> right in  
his sight, and wilt giue eare vnto his com-  
mandments, and kepe all his ordinances,  
then wil I put none of these diseases vpon  
thee, which I broght vpon the Egyptians:  
for I am the Lord that healeth thee.

27 And they came to Elīm, where were  
twelue founteines of water & seuentie pal-  
me trees, & they cāped there by <sup>γ</sup> waters.

h.iii.

h That is, into  
the lād of Ca-  
naan: or into  
mount Zion.

Deut. 32.5.  
Isa. 2.9.  
Or, for thy great  
power.

i Which was  
mount Zion,  
where af-  
terward the  
Temple was  
buyit.

k Signifying  
their great  
ioye, which eu-  
er since the Is-  
raeles obserued  
in certain sole-  
mnities. Iud. 11.  
34. & 21.21: but  
it ought not to  
be a cloke  
to couer our  
wanten dances.  
1 By singing <sup>γ</sup>  
like song of  
thākes giuing.

Or, Bitternes.

Eccle. 38.5.

m That is,  
God, or, Moses  
in Gods name.

n Which is, to  
do that only  
that God com-  
mandeth.

Nom. 33.9.

Or, darer enter.









and they came into the tent.

8 Then Mofés tolde his father in law all that the Lord had done vnto Pharaóh, & to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered the.

9 And Iethró reioyced at all the goodnes, which the Lord had shewed to Israël, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethró said, <sup>d</sup> Blessed be the Lord who hath deliuered you out of the hád of y Egyptians, and out of y hand of Pharaóh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I knowe that the Lord is greater then all the gods: \* for as they haue dealt proudly with them, so are they <sup>e</sup> recom-pens'd.

12 Then Iethró Mofés father in law toke burnt offrings and sacrifices to offre vnto God. And Aaron and all the Elders of Israël came to eat bread with Mofés father in law <sup>f</sup> before God.

13 ¶ Now on the morowe, when Mofés sate to iudge the people, the people stode aboute Mofés from morning vnto euen.

14 And when Mofés father in lawe sawe all that he did to the people, he said, What is this that thou doest to the people? why sitest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Mofés said vnto his father in lawe, Because the people come vnto me to seke <sup>g</sup> God.

16 Whē they haue a matter, they come vnto me, and I iudge betwene one and another, and declare the ordinances of God, and his lawes.

17 But Mofés father in law said vnto him, The thing, which thou doest, is not wel.

18 Thou bothe<sup>h</sup> weariest thy selfe greatly, & this people that is w<sup>i</sup> thee: for the thing is to heauie for thee: thou art not able to do it thy selfe alone.

19 \* Heare now my<sup>i</sup> voyce, ( I wil giue thee counsell, and God shalbe with thee) be thou for the people to <sup>j</sup> Godwarde, & reporte thou the causes vnto God,

20 And admonish them of the ordinances, and of the lawes, & shewe them the way, wherein they must walke, & the worke y they must do.

21 Moreover prouide thou among all the people: men of courage, fearing God, men dealing truely, hating couetousnes: and appoint <sup>k</sup> suche ouer them to be rulers ouer thousandes, rulers ouer hundredes, rulers ouer fifties, and rulers ouer tens.

22 And let them iudge the people at all seasons: but euerie great matter let the bring vnto thee, & let them iudge all smale cau-

ses: so shal it be easier for thee, when they shal beare the burden with thee.

23 If thou do this thing, (and God <sup>l</sup> so commañde thee) bothe thou shalt be able to endure, & all this people shal also go quietly to their place.

24 So Mofés<sup>m</sup> obeyed y voyce of his father in lawe, and did all that he had said:

25 And Mofés chose men of courage out of all Israël, and made them heades ouer the people, rulers ouer thousandes, rulers ouer hundredes, rulers ouer fifties, and rulers ouer tens.

26 And they iudged the people at all seasons, but they brought the hard causes vnto Mofés: for they iudged all smale matters them selues.

27 Afterward Mofés<sup>n</sup> let his father in lawe departe, and he went into his contrey.

# CHAP. XIX.

<sup>1</sup> The Israelites come to Sinái. <sup>2</sup> Israël is chosen from among all other nations. <sup>3</sup> The people promises to obey God. <sup>4</sup> He that toucheth the hill dyeth. <sup>5</sup> God appeareth vnto Mofés vpon the mount in thunder and lightning.

1 <sup>o</sup> N the<sup>o</sup> third moneth, after the childre of Israël were gone out of the land of Egypt, the same<sup>p</sup> day came they into the wilderness of Sinái.

2 For they departed from Rephidím, and came to y desert of Sinái, & cāped in the wilderness: euen there Israël camped before the mount.

3 \* But Mofés wēt vp vnto God, for y Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of <sup>q</sup> Iakób, and tel the children of Israël,

4 \* Ye haue sene what I did vnto the Egyptians, and how I caryed you vpon eagles wings, and haue broght you vnto me.

5 Now therefore<sup>r</sup> if ye wil heare my voyce in dede, & kepe my couenāt, the ye shalbe my chief treasure aboute all people, \* though all the earth be mine.

6 Ye shalbe vnto me also a kingdome of \* Priestes, and an holy nation. These are the wordes which thou shalt speake vnto the children of Israël.

7 ¶ Mofés then came & called for the Elders of the people, and proposed vnto the all these things, which the Lord commañded him.

8 And the people answered altogether, & said, \* All that the Lord hath commañded, we wil do. And Mofés reported the wordes of the people vnto the Lord.

9 And y Lord said vnto Mofés, Lo, I come vnto thee in a thicke cloude, that the people may heare, whiles I talke with thee, & that they may also beleeue thee for euer. (for Mofés had tolde the wordes of the people vnto the Lord)

10 Morcouer the Lord said vnto Mofés,

Go

<sup>d</sup> Whereby it is evident that he worshipped the true God, and therefore Mofés refused not to marry his daughter.

<sup>e</sup> Chap. 1. 10. ad so ver 16. 22. chap. 5. 7.

<sup>f</sup> Chap. 1. 18. e For they, y drowned the children of y Israelites, perished them selues by water. f They are in y place, where the sacrifice was offered: for, parte was burnt and the rest eaten.

<sup>g</sup> That is, to knowe Gods wil, and to haue iustice executed.

<sup>h</sup> Ebr. then will faint and fall.

<sup>i</sup> Deu. 1. 9. 10. 1. 1. 1.

<sup>j</sup> Judge thou in harde causes, which can not be decided but by consil sig with God.

<sup>k</sup> What manner of men ought to be chosen to beare office.

<sup>e</sup> Teache the to be pure in heart, as they shewe the selues outwardly cleane by washing.

<sup>e</sup> Ebr. 12. 20.

<sup>e</sup> Or, trumpet.

<sup>e</sup> Or, towards.

<sup>f</sup> But giue your selues to praye, and abstinēce, that you may at this time attend only vpon the Lord. 1. Cor. 7. 35.

<sup>e</sup> Deu. 4. 11.

<sup>g</sup> God vfed these fearful signes that his Lawe shuld be had in greater reuerence, and his maiestie y more feared. h He gaue authority to Mofés by plaine wordes, that y people might vnderstand him.

<sup>e</sup> Or, ynter.

<sup>e</sup> Or, breake out ypon them.

<sup>i</sup> Neither dignitie nor multitude haue authority to passe y boundes, that Gods wordes prevaile.

Go to the daie and their clout

11 And let for the th downe in mount Sin

12 And thou ple rounde your selues nor toucheth

13 No hand stoned to d dantes: wh not liue: v thei shal co

14 ¶ Then mount vnto people, and

15 And he on the thi uiues.

16 And the there was t ke cloude v the trump the people afraid.

17 Then M the tents to in the nethe

18 \* And mo cause the fire, and the the smoke

19 And when long, and v ses spake, h voyce.

20 (For the Sinái on the the Lord of the mount,

21 Then the downe, ch not their bo left manie

22 And let the Lord b troye them

23 And Mo people can Sinái: for t markes on

24 And the thee down with thee: people bre to the Lor

25 So Mofés and tolde t

for thee, when they  
with thee.

g, (and God so com-  
u shalt be able to en-  
e shal also go quiet-

oyce of his father  
at he had said:

of courage out of  
em heades ouer the  
oufandes, rulers ouer  
fifties, and rulers

the people at all sea-  
the hard causes vnto  
ed all finall matters

et his father in lawe  
into his contrey.

xix.

s Israel is chosen from  
The people promises to obey  
hil dyeth. 16 God appea-  
mount in thunder and light-

eth, after the childre  
e out of the land of  
came they into the

om Rephidim, and  
Sinai, & cased in the  
Israel camped befo-

to God, for y Lord  
mount vnto him,  
ou fay to the house of

did vnto the Egypt-  
d you vpon eglest  
ht you vnto me.

will heare my voyce  
uenat, the y shal be  
ue all people, though

also a kingdome of  
y nation. These are  
ou shalt speake vnto

& called for the El-  
d proposd vnto the  
the Lord comman-

ered altogether, &  
d hathe commaded,  
s reported the wor-  
the Lord.

Moses, Lo, I come  
loude, that the peo-  
I talke with thee, &  
eue thee for euer.

the wordes of the  
d said vnto Moses,

Go

e Teache the  
to be pure in  
heart, as they  
shewe the fel-  
ues out ward-  
ly cleane by  
walking.

Ebr. 12. 30.

Or, trumpet.

Or, swarded.

But giue your  
felues to pray-  
e and abstin-  
ence, that you  
may at this  
time attend on-  
ly vpon the  
Lord. 1 Cor.  
7. 5.

Deu. 4. 11.

God vied  
these fearful  
signes that his  
Lawe shuld be  
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more feared.  
h He gaue au-  
toritie to Mo-  
ses by plaine  
wordes, that y  
people might  
vnderstand hi-

Or, talter.

Or, breake out  
vpon them.

Neither dig-  
nite nor mul-  
titude haue au-  
toritie to pass  
y boundes, that  
Gods word  
preference.

Go to the people, and sanctifie them to  
daie and to morowe, and let them wash  
their clothes.

And let the be ready on the third daie:  
for the third daie the Lord wil come  
downe in the sight of all the people vpon  
mount Sinai:

And thou shalt set markes vnto the peo-  
ple rounde about, saying, Take hede to  
your felues that ye go not vp to the mouit,  
nor touche the bordre of it: whosoever  
toucheth the mount, shal surely dye.

No hand shal touche it, but he shal be  
stoned to death, or stricken through with  
dartes: whether it be beast or man, he shal  
not liue: when the home bloweth long,  
thei shal come vp into the mountaine.

Then Moses went downe from the  
mount vnto the people, & sanctified the  
people, and thei washed their clothes.

And he said vnto the people, Be ready  
on the third daie, and come not at your  
wiues.

And the third daie, whe it was morning;  
there was thunders & lightnings, & a thic-  
ke cloude vpon the mount, & the sound of  
the trumpet exceding loude, so that all  
the people, that was in the campe, was  
afraid.

Then Moses broght the people out of  
the tents to mete with God, & thei stode  
in the nether part of the mount.

\* And mount Sinai was all on smoke, be-  
cause the Lord came downe vpon it in  
fire, and the smoke thereof ascended, as  
the smoke of a fornace, and all the mount  
trembled exceedingly.

And when the sound of the trüpet blew  
long, and waxed louder and louder, Mos-  
es spake, and God answered him by  
voyce.

(For the Lord came downe vpon mouit  
Sinai on the top of the mount) and whe  
the Lord called Moses vp into the top of  
the mount, Moses went vp.

Then the Lord said vnto Moses, Go  
downe, charge y people, that thei breake  
not their boundes, to go vp to the Lord to gaze,  
lest manie of them perish.

And let the Priests also which come to  
the Lord be sanctified, lest the Lord de-  
stroye them.

And Moses said vnto the Lord, The  
people can not come vp into the mount  
Sinai: for thou hast charged vs, sayings, Set  
markes on the mountaine, & sanctifie it.

And the Lord said vnto him, Go, get  
thee downe, and come vp, thou, & Aaron  
with thee: but let not the Priests & the  
people breake their boundes to come vp vn-  
to the Lord, lest he destroye them.

So Moses went downe vnto the people,  
and tolde them.

The commandments of the first table. 12. The comman-  
dements of the seconde. 16. The people afraid are custo-  
red by Moses. 23. Gods of silver and gold are againe  
forbidden. 24. Of what sort the altar ought to be.

Then God spake all these wordes,  
saying,

\* I am the Lord thy God, which haue  
brought thee out of the land of Egypt, out  
of the house of bondage.

Thou shalt haue none other gods be-  
fore me.

\* Thou shalt make thee no graue image,  
nether anie similitude of things that are  
in heauen aboue, nether that are in the  
earth beneath, nor that are in the waters  
vnder the earth.

Thou shalt not bowe downe to them,  
nether serue them: for I am the Lord thy  
God, a ielouse God, visiting the iniqui-  
tie of the fathers vpon the children, vpon  
the third generation and vpon the fourth  
of them that hate me:

And shewing mercie vnto thousandes  
to them that loue me and kepe my com-  
mandements.

\* Thou shalt not take the Name of the  
Lord thy God in vaine: for the Lord wil  
not holde him guiltles that taketh his Na-  
me in vaine.

Remember the Sabbath daie, & to kepe  
it holy.

\* Six daies shalt thou labour, and do all  
thy worke,

But the seuenth daie is the Sabbath of y  
Lord thy God: in it thou shalt not do anie  
worke, thou, nor thy sone, nor thy daugh-  
ter, thy man seruant, nor thy maid, nor  
thy beast, nor thy stranger that is within  
thy gates.

\* For in six daies the Lord made the hea-  
uen and the earth, the sea, and all that in  
them is, & rested the seuenth daie: there-  
fore the Lord blessed the Sabbath daie,  
and hallowed it.

\* Honour thy father and thy mother,  
that thy daies maie be prolonged vpon y  
land, w the Lord thy God giuech thee.

\* Thou shalt not kil.

Thou shalt not commit adulterie.

Thou shalt not steale.

Thou shalt not beare false witnes a-  
gainst thy neighbour.

\* Thou shalt not couet thy neighbours  
house, nether shalt thou couet thy neigh-  
bours wife, nor his man seruant, nor his  
maid, nor his oxe, nor his asse, nether any  
thing that is thy neighbours.

\* And all the people sawe the thunders,  
and the lightnings, and the sound of  
the trumpet, and the mountaine smoking,  
and when the people sawe it thei fled and  
stode asarte of,

Whe Moses  
and Aaron  
were gone vp  
or had pased  
the boundes  
of the people  
God spake  
thus out of y  
mount Hor, to  
all the peo-  
ple heard  
Deus. 8.

psal. 51. 11.  
Or, seruants  
to 16. who  
sees all things  
ar. 1. 1. 1.

Leu. 25. 1.  
psal. 97. 7.  
to be thus out-  
ra de gestic  
all kind  
seruice & wor-  
ship is forbi-  
den. And will be  
reouged of y  
contemners of  
mine l. our.

So. 1. 1. 1.  
thei were to  
shew mercie  
then to pa-  
niti.

Leu. 19. 12.  
Deus. 12.

mat. 23. 1.

1. By y which  
I sweare salu-  
ely or iustly  
or contem-  
g. Which is, by  
meditating the  
spiritual rest,  
by hearing  
Gods word,  
and resting in  
his wordle tra-  
nities.

Chap. 23. 12.

1. 1. 1. 1. 1.

Gen. 2. 1.

Deu. 5. 1.

mat. 23. 4.

ephe. 6. 2.

1. By y which  
I sweare salu-  
ely or iustly  
or contem-  
g. Which is, by  
meditating the  
spiritual rest,  
by hearing  
Gods word,  
and resting in  
his wordle tra-  
nities.

Mat. 5. 16.

1. But loue and  
preference thy  
brothers life.

1. But be pure  
in heart, word  
and deed.

1. But studie to  
saue his goods  
in But further  
his good na-  
me, and speake  
truth.

Rom. 7. 7.

1. I thou maie  
not so much  
as with his  
hinderance in  
anie thing.

Or heard.

1. 1. 1. 1. 1.



Deut. 1. 34.  
18. 16. 17.  
23. 18.

Whether  
you will obey  
his precepts  
as you promi-  
sed, chap. 19. 8.

Chap. 27. 8.  
23. 17.  
Leui. 1. 1.

Deut. 27. 1.  
29. 18. 19.

1 Ebr. i. that is,  
the stone.

Which  
might be by  
his stonping,  
or flying abro-  
ad of his clo-  
thes.

Leui. 25. 39.  
Deut. 15. 12.  
Jerem. 34. 13. 14.  
a Paying no  
money for his  
libertie.  
b Not having  
any other chil-  
dren.

c Till her time  
of seruitude  
was expired,  
which might  
be the seventh  
year or the  
sixtieth.

d Ebr. gods.  
e Where the  
Iudges sac-  
e That is, a  
year of iubi-  
le, which was  
euerie fiftieth  
year.

f Constrained  
either by pe-  
cunie, or els,  
f master should  
marry her.  
g By giuing  
another mo-  
ney to buye her  
of him.  
h Or, defended  
her.

19 And said vnto Moses, \* I alke thou with vs, and we will heare: but let not God talke with vs, lest we dye.

20 Then Moses said vnto the people, Feare not: for God is come to ° proue you, and that his feare may be before you, that ye sinne not.

21 So the people stode a far of, but Moses drew nere vnto the darcknes where God was.

22 ¶ And the Lord said vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue sene that I haue talked with you from heauen.

23 Ye shal not make therefore with me gods of silver, nor gods of golde: you shal make you none.

24 \* An altar of earth y<sup>e</sup> shalt make vnto me, & thereon shalt offre thy burnt offerings, & thy \* peace offerings, thy shepe, & thine oxen: in all places, where I shal put the remembrance of my Name, I wil come vnto thee, and blesse thee.

25 \* But if thou wilt make me an altar of stone, thou shalt not buyld it of hewen stones: for if thou lift vp thy tole vpon them, thou hast polluted<sup>26</sup> them.

26 Nether shalt thou go vp by steppes vnto mine altar, that thy filthines be not discouered thereon.

## CHAP. XXI.

Temporal and ciuile ordinances, appointed by God, touching seruitude, murders, and wronges: the obseruatiō whereof deeth not iustifie a man, but are giuen to bridle our corrupt nature, which els wolde breake out into all mischief and crueltie.

1 **N**OW these are the lawes, which thou shalt set before them:

2 \* If thou bye an Ebrewe seruant, he shal serue six yeres, and in the seuenth he shal go out fre, a for nothing.

3 If he came<sup>b</sup> him selfe alone, he shal go out him selfe alone: if he were married, the his wife shal go out with him.

4 If his master hadde giuen him a wife, & she hadde borne him sonnes or daughters, the wife and her children shalbe her<sup>c</sup> masters, but he shal go out him self alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I wil not go out fre,

6 Then his master shal bring him vnto the Iudges, and set him to the<sup>d</sup> dore, or to the poste, and his master shal bore his eare through with a nawle, & he shal serue him for<sup>e</sup> euer.

7 ¶ Likewise if a man<sup>f</sup> sel his daughter to be a seruant, she shal not go out as the me<sup>g</sup> seruants do.

8 If the please not her master, who hadde betrothed her to him selfe, then shal<sup>h</sup> she cause to bye her: he shal haue no power to sel her to a strange people, seing he<sup>i</sup> despised her.

sed her.

9 But if he hadde betrothed her vnto his sonne, he shal deale with her<sup>k</sup> according to the custome of the daughters.

10 If he take<sup>l</sup> him an other wife, he shal not diminish her sode, her rayment, and recompence of her virginite.

11 And if he do not these<sup>k</sup> thre vnto her, the shal he go out fre, paying no money.

12 ¶ \* He that smiteth a man, and he dye, shal dye the death.

13 And if a man hadde not laied waite, but<sup>1</sup> God hadde offered him into his had, \* then I wil appoite thee a place whither he shal flee.

14 But if a man come presumptuously vpon his neighbour to slaie him with guile, thou shalt take him from mine<sup>m</sup> altar, that he may dye.

15 ¶ Also he that smiteth his father or his mother, shal dye the death.

16 ¶ And he that stealeth a man, & selleth him, if it be founde with him, shal dye the death.

17 ¶ \* And he that curseth his father or his mother, shal dye the death.

18 ¶ When men also strue together, & one smite another with a<sup>n</sup> stone, or with the fist, & he dye not, but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shal he that smote him go<sup>o</sup> quite, saue onely he shal beare his charges<sup>o</sup> for his resting, and shal pay for his healing.

20 ¶ \* And if a man smite his seruant, or his mayd with a rod, & he dye vnder his hand, he shal be surely punished.

21 But if he continue a day, or two daies, he shal not<sup>p</sup> be punished: for he is his money.

22 ¶ Also if men strue and hurt a woman with childe, so that her childe departe fro her, & a death followe not, he shal be surely punished according as the womans husband shal appoint him, or he shal pay as the Iudges determine.

23 But if death followe, the thou shalt paye life for life,

24 \* \* Eie for eie, to the for to the, hand for hand, fote for fote,

25 Burning for burning, wonde for wode, stripe for stripe.

26 ¶ And if a man smite his seruant in the eie, or his maid in the eie, and hadde perished it, he shal let him go fre for his eie.

27 Also if he smite<sup>r</sup> out his seruants to the, or his maydes to the, he shal let him go out fre for his to the.

28 ¶ If an ox gore a man or a woman, that he dye, the<sup>s</sup> ox shalbe<sup>s</sup> stoned to death, and his flesh shal not be eaten, but the owner of the ox shal go quite.

29 If the ox were wonte to push in times

in Thine  
that giue  
downte.

For him.

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Leui. 24. 17.  
l Thogh  
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Deut. 32. 24.  
m The law  
of the  
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x Read Gen.  
22. 15.

y This law  
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n Either  
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a Either great  
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finale beast of  
the flocke.

a. Sam. 11. 6.  
b Breaking an  
houle to entre  
in, or undermin-  
ing.

p By the  
le Magis-  
ter, but  
God hat  
murder.

q Of the  
ther, or  
euer.

r Or, a horse

Leui. 24.  
Deut. 19. 12.  
matt. 23. 34.

r The entee  
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s If so God  
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Gen. 31. 1.  
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\* Or, scified to  
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x Read Gen.  
22. 15.

y This law  
forbiddeh not  
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hurt, but to be-  
ware lest any  
be hurt.

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a. Sam. 11. 6.  
b Breaking an  
houle to entre  
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le Magis-  
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God hat  
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r Or, a horse

Leui. 24.  
Deut. 19. 12.  
matt. 23. 34.

r The entee  
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s If so God  
geth cru-  
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Gen. 31. 1.  
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much  
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a man or a  
and his own  
what fouer

30 If the he  
ney, then he  
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31 Whether  
red a daugh-  
same maner

32 If the ox  
shal giue vn-  
kles of silue

33 ¶ And whe-  
when he shal  
& an ox or

34 The own  
good, and g  
reof, but the

35 ¶ And if a  
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dead oxe als

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10 Insing of  
21 Support of  
surie. 28 Reu

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2 ¶ If a thefe  
be smitten t  
shed for him

3 ¶ But if it be  
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he be folde

4 If the thefe  
(whether it be  
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5 ¶ If a man  
and put in  
mas field, he  
of his owne  
ne vineyard

6 ¶ If fyre b  
thornes, and  
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he that kind  
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of his house  
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\* Ebr. gdr.  
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is father or his  
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as the womans  
n, or he shal pay

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is seruant in the  
, and hath pe-  
to him for his eie.

is seruants tothe,  
shal let him go

or a woman, that  
stoned to death,  
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i For his

k Neether  
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Leui. 24  
l Thebe  
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Deut. 19  
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w Ebr. gdr.  
d That is, whe-  
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x Ebr. gdr.  
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d That is, whe-  
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d That is, whe-  
ther he hath  
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ther he hath  
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d That is, whe-  
ther he hath  
shulde.

am Ebr. gdr.  
d That is, whe-  
ther he hath  
shulde.

past, & it hath bene \* tolde his master, &  
he hath not kept him, and after he killeth  
a man or a woman, the ox shal be stoned  
and his owner shal dye also.

30 If there be set to him a summe of mo-  
ney, then he shal pay the rason of his life,  
whatsoeuer shalbe laied vpon him.

31 Whether he hath gored a sonne, or go-  
red a daughter, he shal be iudged after the  
same maner.

32 If the ox gore a seruant or a mayd, he  
shal giue vnto their master thirty x she-  
kles of siluer, and the ox shalbe stoned.

33 ¶ And when a man shal open a well, or  
when he shal dig a pit and couer it not,  
& an ox or an asse fall therein,

34 The owner of the pit shal y make it  
good, and giue money to the owners the-  
reof, but the dead beast shalbe his.

35 ¶ And if a mans ox hurt his neighbours  
oxe that he dye, then thei shal sel the liue  
oxe, & deuide the money thereof, & the  
dead ox also thei shal deuide.

36 Or if it be knowen that the ox hath  
vsed to push in times past, and his ma-  
ster hath not kept him, he shal pay oxe  
for oxe, but the dead shalbe his owne.

# CHAP. XXII.

1 Of theft. 7 Damage. 7 Lending. 14 Borrowing.  
16 Infring of maidens. 18 Witchcraft. 20 Idolatria.  
21 Support of strangers, widows, and fatherles. 25 V-  
surie. 28 Reuerence to Magistrates.

1 If a man steale an ox or a shepe,  
and kil it or sel it, he shal restore foue  
oxen for the ox, & foue shepe for the  
shepe.

2 ¶ If a thefe be founde breaking vp, &  
be smitten that he dye, no blood shalbe  
shed for him.

3 But if it be in the day light, blood shalbe  
shed for him: for he shulde make ful resti-  
tutio: if he had not wherewith, then shulde  
he be solde for his theft.

4 If the theft be founde with him, aliue,  
(whether it be ox, asse, or shepe) he shal  
restore the double.

5 ¶ If a man do hurt field, or vineyarde,  
and put in his beast to fede in another  
mans field, he shal recompence of the best  
of his owne field, & of the best of his owne  
vineyarde.

6 ¶ If fyre breake out, and catche in the  
thornes, and the stacks of corne, or the  
standing corne, or the field be consumed,  
he that kindeled the fire shal make ful re-  
stitution.

7 ¶ If a man deliuer his neighbour mo-  
ney or stuffe to kepe, and it be stollen out  
of his house, if the thefe be found, he  
shal paye the double.

8 If the thefe be not founde, then the ma-  
ster of the house shal be brought vnto the  
Iudges to sweare, whether he hath or put

his had vnto his neighbours good, or no.

9 In all maner of trespassse, whether it be  
for oxen, for asse, for shepe, for rayment,  
or for any maner of lost thing, which an  
other chalengeeth to be his, the cause of  
bothe parties shal come before the Iudges,  
& whome the Iudges condemne, he shal  
pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour  
to kepe asse, or ox, or shepe, or any beast,  
and it dye, or be hurt, or taken away by  
enemies, & no man se it,

11 ¶ An othe of the Lord shalbe betwene  
them twaine, that he hath not put his  
hand vnto his neighbours good, and the  
owner of it shal take the othe, & he shal not  
make it good:

12 ¶ But if it be stollen from him, he shal  
make restitutio vnto the owner thereof.

13 If it be torne in pieces, he shal bring  
recorde, & shal not make that good, which  
is deuoured.

14 ¶ And if a mā borowe ought of his neigh-  
bour, and it be hurt, or els dye, the owner  
thereof not being by, he shal surely make  
it good.

15 If the owner thereof be by, he shal not  
make it good: for if it be an hired thing, it  
came for his hire.

16 ¶ And if a mā entise a mayd that is not  
betrothed, & lye with her, he shal endowe  
her, and take her to his wife.

17 If her father refuse to giue her to him,  
he shal pay money, according to the dow-  
rie of virgines.

18 ¶ Thou shalt not suffre a witch to liue.

19 ¶ Whosoever lieth with a beast, shal dye  
the death.

20 ¶ He that offeth vnto any gods, saue  
vnto the Lord onely, shalbe slaine.

21 ¶ Moreover thou shalt not do iniurie  
to a stranger, nether oppresse him: for ye  
were strangers in the land of Egypt.

22 ¶ Ye shal not trouble any widowe, nor  
fatherles childe.

23 If thou vexe or trouble suche, and so he  
call and crye vnto me, I wil surely heare  
his crye.

24 Then shal my wrath be kindeled, and I  
wil kil you with the sworde, & your wi-  
ues shal be widowes, and your children  
fatherles.

25 ¶ If thou lend money to my people,  
that is, to the poore with thee, thou shalt  
not be as an vsurer vnto him: ye shal not  
oppresse him with vsurie.

26 If thou take thy neighbours rayment to  
pledge, thou shalt restore it vnto him be-  
fore the sunne go downe:

27 For that is his couering onely, & this is  
his garment for his skin: wherein shal he  
sleepe: therefore when he cryeth vnto me,  
I wil heare him: for I am merciful.



28 ¶ Thou shalt not raile vpō the Iudges, nether speake euil of the ruler of thy people.

29 ¶ Thine abundance & thy licour shalt thou not kepe backe. \* The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou do with thine oxen and with thy shepe: seuen dayes it shalbe with his damme, & the eight day thou shalt giue it me.

31 ¶ Ye shalbe an holy people vnto me, \* nether shal ye eat any flesh that is torne of beasts in the field: ye shal cast it to the dog.

## CHAP. XXIII.

2 Not to followe the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feastes. 20, 23 The Angel is promised to leade the people. 25 What God promisseth if they obey him. 29 God will cast out the Canaanites by litle and litle, and why.

¶ Thou shalt not receiue a false tale, nether shalt thou put thine hād with the wicked, to be a false witnes.

¶ Thou shalt not followe a multitude to do euil, nether agree in a controuersie to decline after many & ouerthrow the truth.

¶ Thou shalt not esteeme a poore man in his cause.

¶ If thou mete thine enemies ox, or his asse going astraye, thou shalt bring him to him againe.

¶ If thou se thine enemies asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

¶ Thou shalt not ouerthrowe the right of thy poore in his sure.

¶ Thou shalt kepe thee farre from a false matter, and shalt not slay the innocent and the righteous: for I wil not iustifie a wicked man.

¶ Thou shalt take no gift: for the gift blindeth the wise, & peruerteth his wordes of the righteous.

¶ Thou shalt not oppresse a stranger: for ye knowe the heart of a stranger, scing ye were strangers in the land of Egypt.

¶ Moreouer, six yerres thou shalt sowe thy land, and gather the frutes thereof,

¶ But the seuenth yere thou shalt let it rest and lye still, that the poore of thy people may eat, and what they leaue, the beastes of the field shal eat. In like maner thou shalt do with thy vineyarde, & with thine oliue trees.

¶ Six daies thou shalt do thy worke, and in the seuenth day thou shalt rest, that thine ox, and thine asse may rest, & the sonne of thy maid, and the stranger may be refreshed.

¶ And ye shal take hede to all things that I haue said vnto you: and ye shal make no mencion of the name of other gods,

nether shal it be heard out of thy mouth.

¶ Three times thou shalt kepe a feast vnto me in the yere.

¶ Thou shalt kepe the feast of vnleavened bread: thou shalt eat vnleavened bread seuen daies, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: & none shal appeare before me emptye.

¶ The feast also of the haruest of the first frutes of thy labours, which thou hast sowne in the field: and the feast of gathering frutes in the end of the yere, when thou hast gathered in thy labours out of the field.

¶ These three times in the yere shal all thy men children appeare before the Lord Iehouah.

¶ Thou shalt not offere the blood of my sacrifice with leavened bread: nether shal the fat of my sacrifice remaine vntill the morning.

¶ The first of the first frutes of thy land thou shalt bring into my house of the Lord thy God: yet shalt thou not seeth a kid in his mothers milke.

¶ Beholde, I send an Angel before thee, to kepe thee in the way, and to bring thee to the place which I haue prepared.

¶ Beware of him, and heare his voyce, & spooke him not: for he wil not spare your misdedes, because my Name is in him.

¶ But if thou hearken vnto his voyce, and do all that I speake, then I wil be an enemy vnto thine enemies, and wil afflict them that afflict thee.

¶ For mine Angel shal go before thee, and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and the Canaanites, the Hiuities, and the Iebussites, and I wil destroye them.

¶ Thou shalt not bowe downe to their gods, nether serue them, nor do after the workes of thee: but utterly ouerthrowe them, and breake in pieces their images.

¶ For ye shal serue the Lord your God, & he shal blesse thy bread and thy water, & I wil take all sickness away fro the middes of thee.

¶ There shal none cast their frute nor be barren in thy land: the nombre of thy dayes wil I fulfil.

¶ I wil send my feare before thee, & wil destroye all the people among whom thou shalt go: and I wil make all thine enemies turne their backs vnto thee.

¶ And I wil send hornets before thee, which shal drie out the Hiuities, the Canaanites, and the Hittites from thy face.

¶ I wil not cast them out from thy face in one yere, lest the land growe to a wilderness: and the beastes of the field multiplie against thee.

¶ Called the Angel of Syria. Of Arabia called deserta. To wit, Ephraim.

¶ Which Wulfen tooketh. Law was 50. daies they departed from Egypt. I. This is the feast of the firstfrutes, which thou shalt bring into my house.

¶ Chap. 34. 15. deuter. 7. 2. ¶ Ebr. offere, or are.

¶ I Meant no fruit to be brought before me, but to be brought to the place which I have prepared.

¶ When he called him vnto the house to give him laws, beginning at the 20. chap. hitherto.

¶ I Meant no fruit to be brought before me, but to be brought to the place which I have prepared.

¶ I Meant no fruit to be brought before me, but to be brought to the place which I have prepared.

¶ I Meant no fruit to be brought before me, but to be brought to the place which I have prepared.

¶ I Meant no fruit to be brought before me, but to be brought to the place which I have prepared.

¶ I Meant no fruit to be brought before me, but to be brought to the place which I have prepared.

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¶ I Meant no fruit to be brought before me, but to be brought to the place which I have prepared.

¶ I Meant no fruit to be brought before me, but to be brought to the place which I have prepared.

¶ I Meant no fruit to be brought before me, but to be brought to the place which I have prepared.

By litle and by litle from thy face.

And I will Sea vnto thee from the desert, to deliver thee from thy hands.

\* Thou shalt nor with thee.

Nether shalt they make thee their destruction.

The people promise to obey the lawes.

¶ Now he vnto Nadab, & Abihu, & the sons of Aaron, saying, Stand before the Lord.

¶ And Moses said vnto the Lord, I beseech thee, let not the Lord be angry with me, because thou hast heard the voice of the Lord thy God, saying, I will be an enemy vnto thine enemies, and wil afflict them that afflict thee.

¶ For ye shal serue the Lord your God, & he shal blesse thy bread and thy water, & I wil take all sickness away fro the middes of thee.

¶ There shal none cast their frute nor be barren in thy land: the nombre of thy dayes wil I fulfil.

¶ I wil send my feare before thee, & wil destroye all the people among whom thou shalt go: and I wil make all thine enemies turne their backs vnto thee.

¶ And I wil send hornets before thee, which shal drie out the Hiuities, the Canaanites, and the Hittites from thy face.

¶ I wil not cast them out from thy face in one yere, lest the land growe to a wilderness: and the beastes of the field multiplie against thee.

¶ By litle and by litle from thy face.

And I will Sea vnto thee from the desert, to deliver thee from thy hands.

\* Thou shalt nor with thee.

Nether shalt they make thee their destruction.

The people promise to obey the lawes.

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¶ For ye shal serue the Lord your God, & he shal blesse thy bread and thy water, & I wil take all sickness away fro the middes of thee.

¶ There shal none cast their frute nor be barren in thy land: the nombre of thy dayes wil I fulfil.

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¶ And I wil send hornets before thee, which shal drie out the Hiuities, the Canaanites, and the Hittites from thy face.

ut of thy mouth.  
kepe a fealt vn-

ast s of vnleau-  
ear vnleaucned  
manded thee, in  
of Abib: for in  
gypt: & none shal  
re:

the haruest of the  
s, which thou hast  
the i fealt of ga-  
of the yere, when  
thy labours out of

ere shal all thy  
before the Lord

the blood of my  
ed bread: nether  
ce remaine vntil

rites of thy land  
house of the Lord  
nor seeth a kid in

angel before thee,  
and to bring thee  
e prepared.

care his voyce, &  
will not spare your  
Name is in him.

to his voyce, and  
n I will be an enc-  
s; and wil afflict

go before thee,  
Amorites, the Ca-  
nites, and the Ca-  
and the Iebusites,

downe to their  
nor do after the  
terly ouerthrowe  
es their images.

ord your God, &  
and thy water, &  
way fro the mid-

ast their frute nor  
ne nombre of thy

before thee, & wil  
mōg whome thou  
all thine enemies  
hce:

ets before thee,  
Hiuites, the Ca-  
es from thy face.

from thy face in  
rowe to a wider  
the field multiplie

30 By

g That i-  
uer, in re-  
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h Which  
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ing that  
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yres. &  
re is co-  
tabernac-  
le will be  
k No les-  
then in  
house.

Chap. 34. 15.  
den. 7. 2.

g Ebr. affare, or  
faste.

g When he cal-  
led him vp  
to the moun-  
taine to  
gūe him  
y  
lawes, be-  
gūning at the 20.  
chap. hieher-  
10.

I Meant  
no fruite  
de be tād-  
fore aut  
& herby  
bridled  
cruel &  
appetit.

g I will  
thin min-  
torite, as  
that goes  
you in my  
Name.

Chap. 31.  
den. 7. 2.

g For as yet  
the priests  
was not giuen  
to Levi.

g Of the boke  
of the Law.

g Pet. 1. 2.  
ebr. 9. 20.

g Which  
blood signi-  
fies that the  
cōuenant bro-  
ken can not be  
satisfied with  
our blood the  
ding

g As perfectly  
as their in-  
firmities could  
be, oit, his  
maestie.

g Ebr. brice  
worke

g He made the  
not afraid,  
nor punished  
them

g That is, re-  
oyced

30 By litle and litle I wil driue them out  
from thy face vntil thou encrease, and in-  
herite the land.

31 And I wil make thy coastes fro the red  
Sea vnto the sea of the Philistims, and  
from the desert vnto the Riuer: for I wil  
deliuer the inhabitants of the land into  
your hand, and thou shalt driue them out  
from thy face.

32 \*Thou shalt make no couenant with the,  
nor with their gods:

33 Nether shalt they dwell in thy land, lest  
they make thee sinne against me: for if y  
serue their gods, surely it shal be thy de-  
struction.

# CHAP. XXXIII.

3 The people promise to obey God. 4 Moses writeth the ci-  
uile lawes. 9. 13. Moses returneth into the mountaine.

14 Aaron and Hur haue the charge of the people.  
18. Moses was. 40 daies & 40 nights in the mountaine.

**N**OW he had said vnto Moses, Co-  
me vp to the Lord, thou, and Aaron,  
Nadab, & Abihu, and seuentie of the El-  
ders of Israel, & ye shal worship a far of.

2 And Moses hi selfe alone shal come nere  
to the Lord, but they shal not come nere,  
nether shal the people go vp with him.

3 ¶ Afterward Moses came and tolde the  
people all the wordes of the Lord and all  
the lawes: and all the people answered  
with one voyce, and said, \*All the things  
which the Lord hath said, wil we do.

4 And Moses wrote all the wordes of the  
Lord, and rose vp early, and set vp an al-  
tar vnder the mountaine, and twelue pil-  
lers according to the twelue tribes of Is-  
rael.

5 And he sent yong men of the children  
of Israel, which offered burnt offrings of  
beues, & sacrificed peace offrings vnto the  
Lord.

6 The Moses toke halfe of the blood, and  
put it in basens, and halfe of the blood he  
sprinkled on the altar.

7 After he toke the boke of the couenant,  
and read it in the audience of the people:  
who said, All that the Lord hath said, we  
wil do, and be obedient.

8 Then Moses toke the blood, and sprin-  
kled it on the people, & said, Beholde, the  
blood of the couenant, which the Lord  
hath made with you concerning all the-  
se things.

9 ¶ Then went vp Moses and Aaron, Na-  
dab, and Abihu, and seuentie of the Elders  
of Israel.

10 And they sawe the God of Israel, and  
vnder his feet was as it were a worke  
of a Saphir stone, & as the verie heauen whē  
it is cleare.

11 And vpon the nobles of the children of  
Israel he laid not his hand: also they sawe  
God, and s did eat & drinke.

12 ¶ And the Lord said vnto Moses, Come  
vp to me into the mountaine, & be there,  
and I wil giue thee tables of stone, and y  
Lawe & the commandement, which I ha-  
ue written, for to teache them.

13 Then Moses rose vp & his minister Io-  
shua, & Moses went vp into the mountai-  
ne of God,

14 And said vnto the Elders, Tarie vs here,  
vntil we come againe vnto you: & behol-  
de, Aaron, and Hur are w you: whoeuer  
hathe anie matters, let him come to them.

15 Then Moses went vp to the mount, and  
the cloude couered the mountaine,

16 And the glorie of the Lord abode vpon  
mount Sinai, & the cloude couered it six  
daies: and the seuenth day he called vnto  
Moses out of the middes of the cloude.

17 And the sight of the glorie of the Lord  
was like consuming fire on the top of the  
mountaine, in the eyes of the children of  
Israel.

18 And Moses entred into the middes of  
the cloude, & went vp to the mountaine:  
& Moses was in the mount fourty dayes  
and fourty nightes.

# CHAP. XXXV.

3 The voluntarie gifts for the making of the Taberna-  
cle. 10 The forme of the Arke. 17 The Mercisat.  
23 The Table. 31 The Candelstick. 40 All must be done  
according to the pattern.

**T**HEN the Lord spake vnto Moses,  
saying,

2 Speake vnto the children of Israel, that  
they receiue an offering for me: of euerie  
ma, whose heart giueth it frely, ye shal take  
the offering for me.

3 And this is y offering which ye shal take  
of them, golde, and siluer, and brasse,

4 And blewes filke, and purple, and skarlet,  
and fine linen, and goates heere.

5 And ramme skins colored red, and the  
skins of badgers, and the wood of Shittim,

6 Oyle for the light, spices for anointing  
oyle, & for the perfume of swete sauour,

7 Onix stones, and stones to be set in the  
ephod, and in the brest plate.

8 Also they shal make me a Sanctuarie, y  
I may dwell among them.

9 According to all that I shewe thee, euen  
so shal ye make the forme of the Taberna-  
cle, and the facion of all the instrumentes  
thereof.

10 ¶ They shal make also an Arke of Shit-  
tim wood, two cubites and an halfe long,  
& a cubite and an halfe broad, & a cubite  
and an halfe hie.

11 And thou shalt ouerlaie it with pure gol-  
de: within & without shalt thou ouerlaie  
it, and shalt make vpon it a crowne of gol-  
de rounde about.

12 And thou shalt cast fourer rings of golde  
for it, and put them in the foure corners

h The seedes  
time.

i Signifying  
hardenes of  
our hearts, ex-  
cept God do  
write his la-  
wes therein by  
his Spirit. 10.  
re 3. 13. eck.  
11. 19. 2. cor. 1.  
3. ebr. 8. 10 &  
10. 16.

k To wit, the  
people.

l Or, him

l The Lord  
appeareth like  
denouring fire  
to carnal  
men: but to  
them that he  
draweth with  
his Spirit, he  
is like pleas-  
ant Saphir.  
Chap. 34. 2.  
den. 9. 8.

a After the  
moral and ju-  
dicial lawe he  
giueth them  
ceremonial  
lawe, that no-  
thing shuld be  
left to mans in-  
uention.

Chap. 31. 5.

b For y buy-  
ding and vfe  
of the Taber-  
nacle.

Chap. 31. 5.

c Which is  
thoghe to be  
a kinde of ce-  
dar, which wil  
not rot.

d Ordained  
for y Priests.

Chap. 28. 4.

Chap. 28. 15.

e A place bo-  
the to offere sa-  
crifice and to  
heare y Lawe.

Chap. 37. 1.

10, a circle &  
a bordre.

Or, fete.

l. iiii.



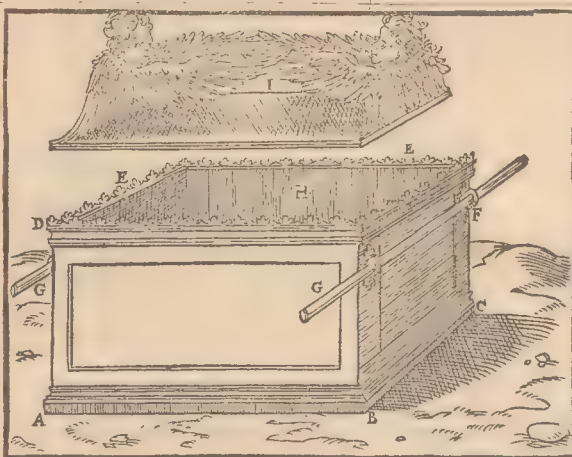
thereof: that is, two rings shall be on y one side of it, and two rings on the other side thereof.

23 And thou shalt make barres of Shittim

wood, and couer them with golde.

24 Then thou shalt put the barres in the rings by the sides of the Arke, to beare y Arke with them.

THE ARKE OF THE TESTIMONIE.



- A B The length, two cubites and an halfe.
- B C The breadth a cubite and an halfe.
- A D The height a cubite and an halfe.
- E The golde crowne above the Arke.
- F The foure rings of golde in the foure corners.
- G The barres couered w golde to putt through the rings to cary the Arke.
- H The inner parte of the Arke where the Testimonie was put.
- I The Mercie seate, w was the couering of the Arke: where were the two Cherubims, & whence y oracle came.

15 The barres shal be in the rings of the Arke: they shal not be taken away from it.

16 So thou shalt put in the Arke the Testimonie which I shal giue thee.

17 Also thou shalt make a Mercie seat of pure golde, two cubites and an halfe lōg, and a cubite and an halfe broad.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at y two endes of the Mercie seat.

19 And the one Cherub shalt thou make at the one end, & the other Cherub at y other end: of the matter of the Mercie seat shalt ye make the Cherubims, on the two endes

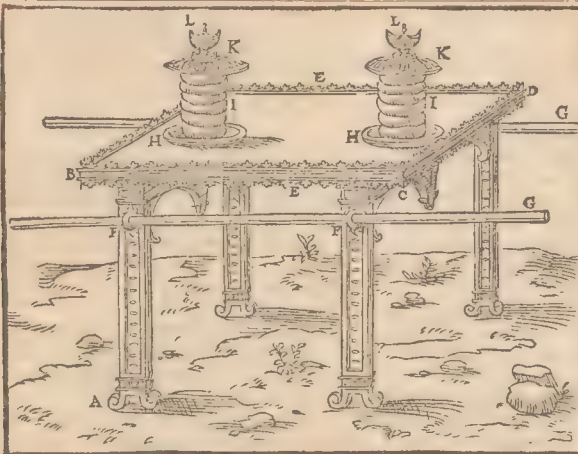
thereof.

20 And the Cherubims shal stretch their wings on hie, couering the Mercie seat with their wings, & their faces one to another: to the Mercie seat ward shal the faces of y Cherubims be.

21 And thou shalt put the Mercie seat about vpon the Arke, and in the Arke thou shalt put y Testimonie, which I wil giue thee,

22 And there I wil declare my selfe vnto thee, and from about the Mercie seat betweene the two Cherubims, which are vpon the Arke of the Testimonie, I wil tel thee all things which I wil giue thee in comāndement vnto the children of Israēl.

THE TABLE OF THE SHEWE BREAD.



- A B The height a cubite and an halfe.
- B C The length two cubites.
- C D The breadth a cubite.
- E A crowne of golde above & beneath separated the one from the other by a border of an hand breadth thicke, w declareth that the table was an hand breadth thicke.
- F The foure rings.
- G The barres to cary the table, which were put through y rings.
- H Dishes wherein y shewe bread was put.
- I The twelve cakes or loaves called the shewe bread.
- K The goblets or coverings.
- L The incense cups.

f The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.  
g Or, couering, or propitiatorie.  
h There God appeared mercifully vnto them: and this was a figure of Christ.

Chap. 37. 10.

23 ¶ Thou shalt make a tim wood, of bite broad, and 24 And thou shalt make the under about 25 Thou shalt make of 4 foure finger shalt make a the border th 26 After, thou shalt make of golde, & the corners that

THE



Chap. 37. 17. It shal not be molten, but beaten out of the lumps of golde with y hammer.

31 ¶ Also thou shalt make of pure golde a hamer shal the shaft, & his base and his flour 32 Six branches of it: itt stickes out of branches of either side of 33 Thre bolles knop and on thre bolles li che, one knout the fix b Candellstick 34 And in the 4 our bolles & his flour

with golde.  
the barres in the  
Arke, to beare y

Chap. 37. 18.

- 23 \* Thou shalt also make a table of Shittim wood, of two cubites long, & one cubite broad, and a cubite and an half hie:  
24 And thou shalt couer it w pure golde, and make thereto a crowne of golde rounde about.  
25 Thou shalt also make vnto it a border of 9 foure fingers rounde about: and thou shalt make a golden crowne rounde about the border thereof.  
26 After, thou shalt make for it foure rings of golde, & shalt put the rings in y foure corners that are in the foure setes thereof:

20r, as basid  
bread.

A B The length, two cubites and an half.  
C The breadth a cubite and an half.  
D The height a cubite and an half.  
E The golde crowne about the Arke.  
F The foure rings of golde in the foure corners.  
G The barres covered w golde to put through the rings to cary the Arke.  
H The inner parte of the Arke where the Te simonie was put.  
I The Mercie seat, w was the couering of the Arke: where were the two Cherubims, & whence y oracle came.

shal stretch their  
the Mercie seat with  
s one to an other:  
shal the faces of y

the Mercie seat about  
the Arke thou shalt  
h I wil giue thee,  
are my selfe vnto  
the Mercie seat \* be-  
ns, which are vpō  
onie, I wil tel thee  
ue thee in cōman-  
en of Israel.

Or, as it  
with the  
Rom.

A B The height a cubite and an half.  
B C The length two cubites.  
C D The breadth a cubite.  
E A crowne of golde about & beneath separated the one frō the other by a border of an hand breadth thicke, & declarath that the table was an hand breadth thicke.  
F The foure rings.  
G The barres to cary the table, which were put through y rings.  
H Dishes wherein y shewe bread was put.  
I The twelue cakes or loaves called the shewe bread.  
K The goblets or coverings.  
E The incense cupes.

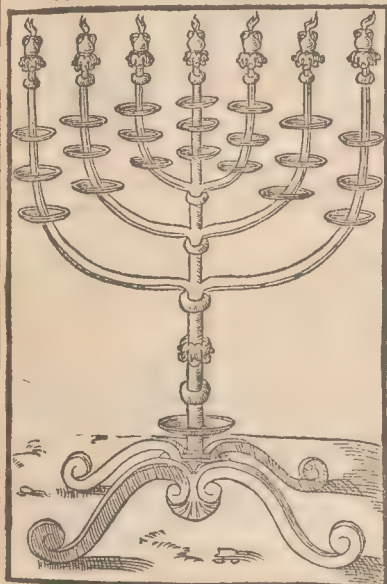
Chap. 37. 17.  
It shal not be molten, but beaten out of the lump of golde with y hammer.

- 31 \* Also thou shalt make a Candelticke of pure golde: of 1 worke beaten out w the hāmer shal the Cādelticke be made, his shaft, & his brāches, his bolles, his knops: and his floures shal be of the same.  
32 Six branches also shal come out of the sides of it: three branches of the Candelticke out of the one side of it, and three branches of the Candelticke out of the other side of it.  
33 Thre bolles like vnto almondes, one knop and one floure in one branche: and thre bolles like almondes in the other brāche, one knop and one floure: so through out the six branches that come out of the Candelticke.  
34 And in the shaft of y Candelticke shalbe ioure bolles like vnto almōdes, his knops & his floures.

- 27ouer against the border shal the rings be for places for barres, to beare the Table.  
28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with golde, that y Table may be borne with them.  
29 Thou shalt make also h dishes for it, and incens cups for it and coverings for it, and goblets, wherewith it shalbe couered, enū of fine golde shalt thou make them.  
30 And thou shalt set vpō the Table shewbread before me continually.

h To see the bread vpon.

## THE CANDELSTICKE.



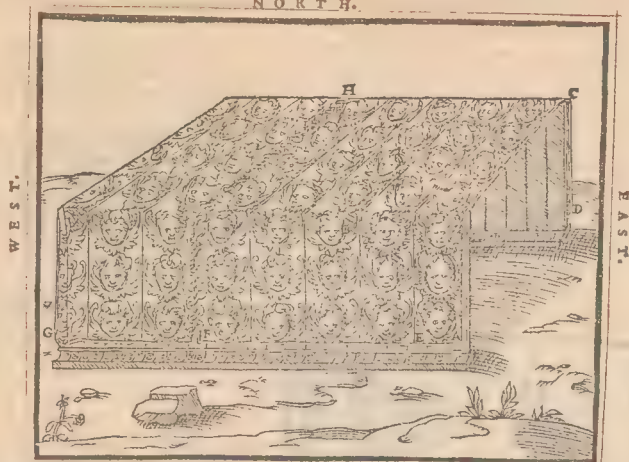
Because the facion of the candelticke is so plaine & euident, it nedeth not to describe the particular partes thereof according to the ordre of letters. Onely where as it is said in the 34 verse, that there shalbe foure bowles or cuppes in the cādelticke, it must be vnderstād of the shaft or shāke: for there are but thre for euerie one of the other branches. Also the knoppes of the cādelticke are those which are vnder the brāches as they issue out of the shaft on either side.

- 35 And there shalbe a knop vnder two branches made thereof: & a knop vnder two brāches made thereof: and a knop vnder two brāches made thereof according to the six branches comming out of the Candelticke.  
36 Their knops and their branches shalbe thereof, all this shalbe one beatē worke of pure golde.  
37 And y shalt make the seuen lāpes thereof, & y lāpes thereof shalt y put thereon, to giue light toward that that is before it.  
38 Also the snuffers & snoffedishes thereof shal be of pure golde.  
39 Of a talēt of fine golde shalt thou make it with all these instruments.  
40 \* Loke therefore that thou make them after their facion, that was shewed thee in the mountaine.

k This was y talent weight of the temple & waid 120 pounce.  
Ebr 2, 9.  
alt. 7, 4.



THE FIRST COVERING OF THE TABERNACLE.  
NORTH.



- S O V T H E.**  
**A B C D** The ten curtaines, which were eight and twenty cubites long of Cherubin worke.  
**E** The breadth of a curtaine was foure cubites, and so the ten were fourtie cubites broad.  
**F G** Two curtaines & an halfe so that  $\frac{1}{2}$  whole laid together declareth that the tabernacle was thirtie cubites long and twelue broad.  
**F H** Taches or hokes to tie the curtaines together.

CHAP. XXVI.

1. The forme of the Tabernacle and the appertinances,  
 33 The place of the Arke of the Mercieseat of the Table, and of the Candellsticke.

Afterward thou shalt make the Tabernacle with ten curtaines of fine twined linen, and blewe silke, and purple, & skarlet: & in the thou shalt make Cherubims of a broidred worke.

- 2 The length of one curtaine shall be eight and twenty cubites, & the breadth of one curtaine, foure cubites: euerie one of  $\frac{1}{2}$  curtaines shall haue one measure.  
 3 Five curtaines shall be coupled one to another: and the other five curtains shall be

coupled one to another.

- 4 And thou shalt make strings of blewe silke vpon the edge of the one curtaine, which is in the seluedge of the coupling: & likewise shalt thou make in  $\frac{1}{2}$  edge of  $\frac{1}{2}$  other curtaine in  $\frac{1}{2}$  seluedge, in  $\frac{1}{2}$  secōde coupling.  
 5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the secōde coupling:  $\frac{1}{2}$  strings shall be one right against an other.  
 6 Thou shalt make also fiftie taches of golde, and couple  $\frac{1}{2}$  curtaines one to another w<sup>th</sup> the taches, & it shall be one tabernacle.

That is, of moke coming or fine worke.

THE CVRTAINES OF GOATES HEERE.  
NORTH.



These eleues the Tabernacle. Southe side the might be covered.

- 7 Also  $\frac{1}{2}$  heere, to be nacle: the of eleuen  
 8 The length cubites, & cubites: the measure.  
 9 And thou them selue selues: but curtain v uering.  
 10 And thou edge of one the coupling of the other pling.

Left rafter and whether should be marked.

That is, fine on  $\frac{1}{2}$  one side, & fine on the other, and the sixt should hang over the dore of  $\frac{1}{2}$  Tabernacle.

So that curtains be together.

In the edge of the curtains.

Or, in the edge of the curtains.

Or, in the edge of the curtains.

WEST.

- A M Twentie b the North side.  
 B E The length a cubite and an

- 16 Ten cubite, and a breadth of  
 17 Two ten ordre as th an other: th boardes of  
 18 And thou Tabernacle Southe side  
 19 And thou siluer vnder kets vnder

Or, basse piece, wherein were the moste of the tent.

These eleven curtaynes of goates heere were put about the other ten, and the eleventh hangd before the entrie of the Tabernacle, Ioke E. These also were 30. cubites long and the other but eight and twenty, and therefore on the Southe side they were a cubite longer then the other, Ioke A. and also another on the North side, that the boardes might be covered.

7 ¶ Also y<sup>e</sup> shalt make curtaynes of goates heere, to be a<sup>d</sup> couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaynes.

8 The length of a curtaine shalbe thirtie cubites, & the breadth of a curtaine foure cubites: the eleuen curtaynes shalbe of one measure.

9 And thou shalt couple five curtaynes by them selues, and the six curtaynes by them selues: but thou shalt double the six<sup>e</sup> curtaine vpon the fore fronte of the couering.

10 And thou shalt make fifty strings in the edge of one curtaine in the sluedge of the coupling, and fifty strings in the edge of the other curtaine in the seconde coupling.

11 Likewise thou shalt make fifty<sup>e</sup> taches of brass, and fasten them on the strings, & shalt couple the couering together, that it may be one.

12 And the<sup>e</sup> rénant that resteth in the curtaynes of the couering, euen the halfe curtaine that resteth, shalbe left at the backe side of the Tabernacle,

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaynes of the couering, may remaine on other side of the Tabernacle to couer it.

14 Moreover for that couering thou shalt make a<sup>e</sup> couering of rams skins died red, & a couering<sup>b</sup> of badgers skins aboue.

15 ¶ Also thou shalt make boardes for the Tabernacle of Shittim wood to stand vp.

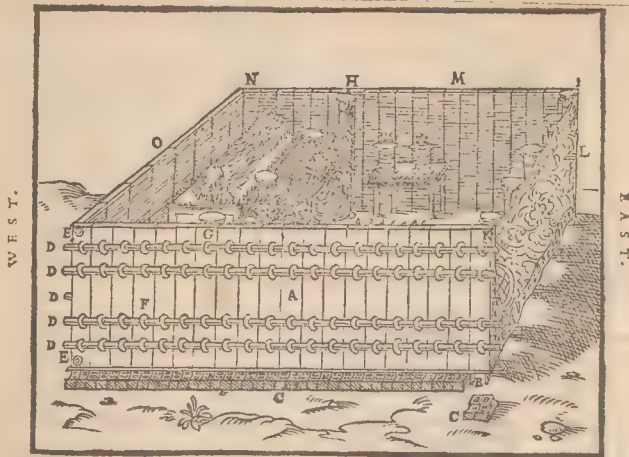
<sup>10r, b. 1.</sup>

<sup>f</sup> For these curtaynes were two cubites longer the the curtaynes of the Tabernacle: that they were sider by a cubite on both sides.

<sup>g</sup> To be put vpon the couering, y<sup>e</sup> was made of goat's tees heere. <sup>h</sup> This was the thirde couering for the Tabernacle.

## THE TABERNACLE.

NORTH.



SOUTH.

A M Twentie boardes on the Southe side and twentie on the North side.

B K The length of enerie one ten cubites, & the breadth a cubite and an halfe.

16 Ten cubites shalbe the length of a boarde, and a cubite and an halfe cubite the breadth of one boarde.

17 Two tenons shalbe in one boarde set in ordre as the fere of a ladder, one againt an other: thus shalt thou make for all the boardes of the Tabernacle.

18 And thou shalt make boardes for the Tabernacle, euen twentie boardes on the Southe side, euen ful Southe.

19 And thou shalt make fourtie<sup>e</sup> socketts of siluer vnder the twentie boardes, two socketts vnder one boarde for his two tenos,

E K & N I Declare that all the boardes ioyned together made thirtie cubites, which was the length of the Tabernacle. Iosephus writeth that euerie boarde was an handfull thicke.

& two socketts vnder an other boarde for his two tenons.

20 In like maner on the other side of the Tabernacle towards the North side shalbe twentie boardes,

21 And their fourtie socketts of siluer, two socketts vnder one boarde, and two socketts vnder a nother boarde.

22 And on the side of the Tabernacle, toward the West shalt thou make six boardes.

23 Also two boardes shalt thou make in the corners of the Tabernacle in y<sup>e</sup> two sides.

24 Also thei shalbe ioyned beneth, & like  
b. 1.

<sup>i</sup> The Ebrewe worde signifieth twines: declaring that thei shulde be so perfite and well ioyned as were possible.

NACLE.



EAST.

<sup>d</sup> Left rail and whether shulde marke

<sup>e</sup> That is, five on y<sup>e</sup> one side & five on the other, and the six shulde hang ouer the dore of y<sup>e</sup> Tabernacle.

et so that y<sup>e</sup> whole laid together was thirtie cubites long  
the curtaynes together.

ner.  
strings of blew sil-  
one curtaine, which  
the coupling: & like-  
edge of y<sup>e</sup> other cur-  
ny lecode coupling.  
ou make in one cur-  
shalt thou make in  
e, which is in the se-  
ngs shalbe one right

fiftie<sup>e</sup> taches of gol-  
nes one to another  
be one<sup>e</sup> tabernacle.

E R E.



EAST.

<sup>10r, b. 1.</sup> pie-  
ce, whether we  
re the material  
of the tent.



wise thei shalbe joynd aboue to a ring: thus shal it be for them two: thei shalbe for the two corners.

25 So thei shalbe eight boardes hauing sockets of siluer, *one* fixtene sockets, *that is*, two sockets vnder one boarde, & two sockets vnder an other boarde.

26 ¶ Then thou shalt make siue barres of Shittim wood for the boardes of one side of the Tabernacle,

27 And siue barres for the boardes of the other side of the Tabernacle: also siue barres for the boardes of the side of the Tabernacle towards the Westside.

28 And the middle barre shal go through the middes of the boardes, from end to end.

29 And thou shalt couer the boardes with golde, and make their rings of golde, for places for the barres, and thou shalt couer the barres with golde.

30 So thou shalt reere vp the Tabernacle according to the facion thereof, which was shewed thee in the mount.

31 ¶ Moreover thou shalt make a vaile of blew, filke, and purple, and skarlet, and fine twined linen: thou shalt make it of broyded worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose *h*okes shalbe of golde) standing vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile on the hokes, that thou maicst bring in thither, *that is* (within *y* vaile) the Arke of

the Testimonie: and the vaile shal make you a separation betwene the Holy place and the *mo*lte Holy place.

34 Also thou shalt put the Mercieseat vpon the Arke of the Testimonie in the mo<sup>st</sup>te Holy place.

35 And thou shalt set the Table without the vaile, & the Candelsticke ouer against the Table on *y* Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an *h* hanging for the dore of the Tabernacle of blew, filke, and purple, and skarlet, and fine twined linen wrought with needle.

37 And thou shalt make for the hanging siue pillars of Shittim, and couer thei with golde: their heades shalbe of golde, & thou shalt cast siue sockets of brasle for them.

## CHAP XXVII.

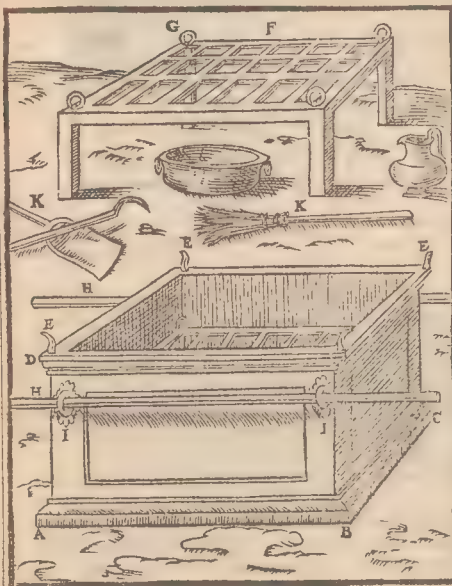
The altar of the burnt offering. 2 The courts of the Tabernacle. 10 The lampes continually burning.

1 **M**oreouer thou shalt make *y* altar of Shittim wood, siue cubites long and siue cubites broad (the altar shalbe foure square) and the height thereof three cubites.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shalbe of it selfe, and thou shalt couer it with brasle.

3 Also thou shalt make his ashpans for his ashes, and his besoms, and his basens, and his fleshookes, & his censers: thou shalt make all the instrumets thereof of brasle.

## THE ALTAR OF BURNT OFFERING.



A B The length containing siue cubites.

A D The height three cubites.

B C The breadth as much.

E The foure hornes or foure corners.

F The grate, which was put within the altar, and whereupon the sacrifice was burnt.

G Foure rings to lift vp the grate by, when thei auoided the ashes.

H The barres to cary the altar.

I The rings through the which the barres were put.

K Ashpans, besoms, fleshookes, basens & such instruments appertaining to the altar.

Chap 25. 9.  
& 40.  
abr. 8. 5.  
act. 7. 44.

Some read,  
heades of the  
pillars.

¶ Ely under the  
hokes: meaning  
that it shalbe  
hang downe  
ward from the  
hokes.

4 And thou shalt make a networke of gold, and thou shalt make the four corners thereof.

5 And thou shalt make the networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

6 Also thou shalt make the networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

7 And the networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

8 Thou shalt make the networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

9 Also thou shalt make the networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

10 And thou shalt make the networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

11 Likewise thou shalt make the networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

12 And thou shalt make the networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

13 And thou shalt make the networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

14 And thou shalt make the networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

15 Likewise thou shalt make the networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

16 And thou shalt make the networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

17 All the networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

18 ¶ The networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

19 All the networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

20 And thou shalt make the networke of the altar, and thou shalt make the networke of the altar, and thou shalt make the networke of the altar.

21 In the Tabernacle.

¶ Ebr. net.

¶ This was the first entrance into the Tabernacle, where the people abode.

¶ Meaning the Holy place.

¶ This is the vaile between the Holy place and the people.

¶ This was the first entrance into the Tabernacle, where the people abode.

¶ For the offering.

¶ They were certain hopes or circles for the altar, as y pillars.

¶ Of the wood & ter, not wood.

¶ Or, fine.

¶ Meaning curtains or dyes.

¶ Of the dore of the court.

¶ Meaning curtains or dyes.

¶ Of the dore of the court.

¶ Meaning curtains or dyes.

¶ Of the dore of the court.

¶ Meaning curtains or dyes.

¶ Of the dore of the court.

¶ Meaning curtains or dyes.

¶ Of the dore of the court.

¶ Meaning curtains or dyes.

¶ Of the dore of the court.

¶ Meaning curtains or dyes.

¶ Of the dore of the court.

¶ Meaning curtains or dyes.

¶ Of the dore of the court.

¶ Meaning curtains or dyes.

¶ Of the dore of the court.

¶ Meaning curtains or dyes.

¶ Of the dore of the court.

vaile shal make  
the Holy place  
Mercie seat vpon  
ie in the moſte

Table without  
cke ouer againſt  
e of the Taber-  
ne Table on the

a hanging for  
cle of blewẽ fil-  
and fine twined

For the hanging  
d couer the with  
of golde, & thou  
oralle for them.

1. The courts of the  
nally burning.

It make a altar  
ſiue cubites long  
the altar ſhalbe  
ght thereof three

ornes in the fou-  
ornes ſhalbe of it  
uer it with braſſe.  
his aſſpannes for  
e, and his baſens,  
enſers: thou ſhalt  
hereof of braſſe.

containing ſiue cubites.

ſiue cubites.

muchie.

or foure corners.

was put within the al-  
the ſherkie was burne.

ſt vp the gate by, when  
ſhes.

by the altar.

gh the which the barres

ſhes, baſens & ſuche  
eining to the altar.

When the  
the ha-  
only ex-  
once a

Ma-  
ſe Holy

This  
or vaile  
between  
holy pla-  
there  
people

This was  
ſerit cor-  
the Tab-  
p. l. 1. 1. 1.  
people

For  
offring.

They were  
certain hopes  
or circles for  
to be made  
pillar.

Meaning  
tames or  
cubites.

Of the door  
of the court.

Or ſtaves  
wherewith  
curtaines were  
faſtened to the  
grounde.

Suche as  
mech from  
olue, when it  
is firſt preſſed  
or beaten.  
ſide vp.

4 And thou ſhalt make vnto it a grate like  
networke of braſſe: alſo vpon that grate  
ſhalt thou make foure braſen rings vpon  
the foure corners thereof.

5 And thou ſhalt put it vnder the cõpaſſe  
of the altar beneth, that the grate may be  
in the middes of the altar.

6 Alſo thou ſhalt make barres for the al-  
tar, barres, I ſay, of Shittim wood, & ſhalt  
couer them with braſſe.

7 And the barres thereof ſhalbe put in the  
rings, the which barres ſhalbe vpõ the two  
ſides of the altar to beare it.

8 Thou ſhalt make a altar holowe betwene  
the boards: as God ſhewed thee in the  
mount, ſo ſhalt they make it.

9 Alſo thou ſhalt make the courte of the  
Tabernacle in the Southſide, euen ful  
South: the courte ſhal haue curtaines of  
fine twined linen, of an hundred cubites  
long, for one ſide,

10 And it ſhal haue twentie pillars, with  
their twentie ſockets of braſſe: the heades  
of the pillars, & their filers ſhalbe ſiluer.

11 Likewise on the Northſide in length  
there ſhalbe hangings of an hundred cubites  
long, & the twetic pillars thereof with their  
twentie ſockets of braſſe: the heades of the  
pillars and the filers ſhall be ſiluer.

12 And the breadth of the courte on the  
Weſtſide ſhal haue curtaines of fiftie cub-  
ites, with their ten pillars & their ten ſoc-  
kets.

13 And the breadth of the courte, Eaſtward  
ful Eaſt ſhal haue fiftie cubites.

14 Alſo hangings of fiftene cubites ſhalbe  
on the one ſide with their three pillars and  
their three ſockets.

15 Likewise on the other ſide ſhalbe hang-  
ings of fiftene cubites, with their three pil-  
lers, and their three ſockets.

16 And in the gate of the courte ſhalbe a  
vaile of twentie cubites, of blewẽ ſilke, &  
purple, and ſkarlet, and fine twined linen  
wrought with needle, with the foure pillars  
thereof and their foure ſockets.

17 All the pillars of the courte ſhal haue ſi-  
lets of ſiluer rounde about, with their head-  
es of ſiluer, and their ſockets of braſſe.

18 The length of the court ſhalbe an hun-  
dred cubites, and the breadth fiftie at e-  
ther end, and the height ſiue cubites, and  
the hangings of fine twined linen, & their  
ſockets of braſſe.

19 All the veſſels of the Tabernacle for  
all maner ſeruiſe thereof, & all the pins  
thereof, & all the pins of the courte ſhalbe  
braſſe.

20 And thou ſhalt commande the childre  
of Iſrael, that they bring vnto thee pure  
oyle olive beaten for the light, that the  
lamps may alway burne.

21 In the Tabernacle of the Congregaciõ

without the vaile, which is before the Te-  
ſtimonie, ſhal Aaron and his ſonnes dreſ-  
ſe them from euenig to morning before  
the Lord, for a ſtatute for euer vnto their  
generations to be obſerued by the children  
of Iſrael.

## CHAP. XXVIII.

The Lord calleth Aaron & his ſonnes to the Pri-  
ſteſhood. 1. Their garmets 12. 29 Aaron entreth in to the Sa-  
ſtuarie in the name of the children of Iſrael. 30 Urin  
and Thummim. 38 Aaron beareth the inquite of the  
Iſraelites offerings.

And cauſe thou thy brother Aaron  
to come vnto thee and his ſonnes with  
him, from among the children of Iſrael,  
that he may ſerue me in the Priests office:  
I meane Aaron, Nadab, and Abihú, Elea-  
zar, and Ithamar Aarons ſonnes.

Alſo thou ſhalt make holy garments for Aa-  
ron thy brother, a glorious & beautiful.  
Therefore thou ſhalt ſpeake vnto all con-  
ning me, whome I haue filled with the ſpi-  
rite of wiſdome, that they make Aarons  
garments to beſeuer him, that he may  
ſerue me in the Priests office.

THE GARMENTS OF THE HIGH  
PRIEST.

A The Ephod, or vponſt coate, which was like cloth of  
golde and was girded vnto him, wherein was the breſt  
plate with the twelve ſtones, which was tied about with  
two cheines to two onyx ſtones and beneath with two laces.

B The robe was next vnder the Ephod, wherunto were  
joined the pomegranates and belles of golde.

C The tunicle or broyded coate, which was vnder the robe  
and longer then it, and was alſo with onyx ſtones.

4 Now theſe ſhalbe the garmets, which thou ſhalt  
make, a breſt plate, & an Ephod, & a robe, &

a Whereby  
his office  
may be kno-  
wen to be glo-  
rious & excel-  
lent.

b Ebr. wife is  
beaut.

c Which is, to  
ſeparate him  
from the reſt.

d A ſhort and  
ſtreight coate,  
without ſlee-  
ues put vp-  
moſt vpon his  
garments to  
kepe the cloe  
vnto him.



a broydred coat, a mitre, & a girdle. so the  
se holy garmets shal they make for Aaron  
thy brother, & for his sonnes, that he may  
serue me in the Priesths office.

5 Therefore they shal take golde, & blew  
silke, and purple, & skarlet, & fine linen,

6 ¶ And they shal make the Ephod of golde,  
blewe silke, and purple, skarlet, & fine twi  
ned linen of broydred worke.

7 The two shulders thereof shalbe ioyned  
together by their two edges: so shal it be  
closed.

8 And y<sup>d</sup> embroydred garde of the same  
Ephod, which shalbe vpō him, shalbe of y<sup>e</sup>  
felfe same worke and fuffe, *euen* of golde,  
blewe silke, and purple, & skarlet, and fi  
ne twined linen.

9 And thou shalt take two onix stones, and  
grauē vpon them the names of the chil  
dren of Israël:

10 Six names of the vpon the one stone, &  
the six names that remaine, vpō the secō  
de stone, according to<sup>e</sup> their generaciōs.

11 Thou shalt cause to graue y<sup>e</sup> two stones  
accordig to the names of y<sup>e</sup> childrē of Is  
raēl by a grauer of signets, y<sup>e</sup> worketh and  
graueth in stone, and shalt make them to  
be set and embossed in golde.

12 And thou shalt put the two stones vpon  
the shulders of the Ephod, as stones of re  
mēbrance of y<sup>e</sup> children of Israël: for Aa  
rōn shal beare their names before y<sup>e</sup> Lord  
vpō his two shulders for a remēbrance.

13 So thou shalt make bosses of golde,  
at the ende, of wretched worke shalt y<sup>e</sup> make  
them, & shalt fasten the wretched cheines  
vpon the bosses.

14 ¶ And two cheines of fine golde s  
at the ende, of wretched worke shalt y<sup>e</sup> make  
them, & shalt fasten the wretched cheines  
vpon the bosses.

15 ¶ Also thou shalt make the brest plate of  
iudgemēt with broydred worke: like the  
worke of the Ephod shalt thou make it:

16 of golde, blew silke, and purple, & skar  
let, & fine twined linen shalt y<sup>e</sup> make it.

17 Four square it shalbe and double, an  
hand bred long and an hand bred broad.

18 Then thou shalt set it ful of places for  
stones, *euen* four rowes of stones: y<sup>e</sup> ordr  
shalbe this, a<sup>e</sup> ruby, a topaze, and a carbū  
cle in the first rowe.

19 And in the seconde rowe thou shalt set an<sup>e</sup>  
emeraude, a saphir, and a<sup>e</sup> diamond.

20 And in y<sup>e</sup> third rowe a turkeis, an achare,  
and an hematite.

21 And in the fourte rowe a<sup>e</sup> chrysolite, an  
onix, and a iasper: and they shalbe set in  
golde in their embossments.

22 And the stones shalbe according to the  
names of the childrē of Israël, twelue, ac  
cording to their names, grauen as signets,  
euerie one after his name, & they shalbe  
for the twelue tribes.

23 ¶ Then thou shalt make vpon the brest  
plate two cheines at the endes of wretched

worke of pure golde.

24 Thou shalt make also vpō the brest plate  
two rings of golde, and put the two rings  
on<sup>e</sup> the two endes of the brest plate.

25 And thou shalt put the two wretched chei  
nes of golde in the two rings in the endes  
of the brest plate.

26 And the other two endes of the two wre  
then cheines, thou shalt fasten in the two  
embossments, and shalt put them vpō the  
shulders of the Ephod on y<sup>e</sup> foreside of it.

27 ¶ Also thou shalt make two rings of  
golde, which thou shalt put in the two o  
ther endes of the brest plate, vpon the bor  
der thereof, toward y<sup>e</sup> inside of y<sup>e</sup> Ephod.

28 And two other rings of golde thou shalt  
make, & put them on the two sides of the  
Ephod, beneth in the fore parte of it ouer  
against the coupling of it vpon the broy  
dred garde of the Ephod.

29 Thus they shal binde the brest plate by  
his rings vnto the rings of the Ephod, w  
a lace of blew silke, that it may be fast  
vpon the broydred garde of the Ephod, & y<sup>e</sup>  
the brest plate be not losed frō y<sup>e</sup> Ephod.

30 So Aaron shal<sup>e</sup> beare the names of the  
childrē of Israël in the brest plate of iud  
gement vpon his heart, when he goeth in  
to the holy place, for a remēbrance con  
tinually before the Lord.

31 ¶ Also thou shalt put in the brest plate of  
iudgement the<sup>e</sup> Vrim & the Thūmim,  
w<sup>e</sup> shalbe vpō Aarons heart, whē he goeth  
in before the Lord: and Aaron shal beare  
the iudgemēt of the children of Israël vp  
on his heart before the Lord continually.

32 ¶ And thou shalt make the robe of the E  
phod altogether of blew silke.

33 And the hole for his heade shalbe in the  
middles of it, hauig an edge of wouē wor  
ke rounde about y<sup>e</sup> collar of it: so it shalbe  
as y<sup>e</sup> collar of an habergeō that it rē not.

34 ¶ And beneth vpon the skirtes thereof  
y<sup>e</sup> shalt make pomgranates of blew silke, &  
purple, & skarlet, round about the skir  
tes thereof and belles of golde betwene them  
round about:

35 That is, a golden bel and a pomgranate,  
a golden bel and a pomgranate rounde a  
bout vpon the skirtes of the robe.

36 So it shalbe vpon Aaron, when he mini  
stere, and his found shalbe heard, when  
he goeth into the holy place before the  
Lord, and when he commeth out, and he  
shal not dye.

37 ¶ Also thou shalt make a plate of pure  
golde, & graue therō, as signets are graue,  
HOLINES TO THE LORD,

38 And y<sup>e</sup> shalt put it on a blew silke lace,  
and it shalbe vpon the mitre: *euen* vpon y<sup>e</sup>  
fore fronte of the mitre shal it be.

39 So it shalbe vpon Aarons forehead, that  
Aaron may<sup>e</sup> beare the iniquitie of y<sup>e</sup> of  
frings

k Which  
vpon  
der.

l Which  
bench.

¶ That is, con  
secrat the, by  
giving them  
things to of  
fice, and therby  
admit them to  
their office.

¶ Or, of Winter.

¶ In not hid  
ing their na  
kednes.

¶ The maner of  
annual sacrifice.  
¶ The children of  
Israel.

Leu. 9.2.

¶ To offere the  
in a crutch.

h Which was  
next vnder the  
Ephod.

Chap. 28. 36.

Chap. 30. 2.

Chap. 28. 41.

¶ Or, confesse as  
they.

d Which we  
about his vp  
most coat.

e As they we  
re in age, so  
shulde they be  
grauen in ord  
dre.

f That Aaron  
might remem  
bre the Israel  
ites to God  
warde.

¶ Of the bos  
ses.

h It was so cal  
led, because y<sup>e</sup>  
the Priest col  
de norgue (en  
rence in iudg  
ment without  
that on his  
brest.

i The descri  
tion of the  
brest plate.

¶ Or, fardine.

¶ Or, merande.

¶ Or, carbuncle.

¶ Or, saphir.

¶ Or, chrysolite.

¶ Or, saphir.

¶ Or, saphir.

¶ Or, saphir.

¶ Or, saphir.

¶ Or, saphir.

¶ Or, saphir.

¶ Or, saphir.

¶ Or, saphir.

¶ Or, saphir.

of the brest plate  
out the two rings  
brest plate.  
two wrethē chei-  
ngs in the endes

Which  
wrethē  
der.

of the two wre-  
fasten in the two  
put them vpon the  
n y forefide of it.  
ke two rings of  
ut in the two o-  
te, vpon the bor-  
fide of y Ephod.  
golde thou shalt  
e two sides of the  
te parte of it ouer  
it vpon the broy-

Which  
benech.

That is, con-  
secrat the, by  
giuing them  
thing to of-  
fre, and thereby  
admit them to  
their office.

the brest plate by  
of the Ephod, w  
it may be fast vp-  
of the Ephod, & y  
fed frō y Ephod.  
the names of the  
rest plate of iud-  
when he goeth in-  
membrance con-  
d.

Dr. of Wines.

In not hi-  
ding their ne-  
kednes.

in the brest plate of  
& the Thūmim,  
art, whē he goeth  
Aarōn shal beare  
ldren of Israël vp-  
Lord continually.  
the robe of the E-  
we filke.  
heade shalbe in the  
dge of wouē wor-  
er of it: so it shalbe  
geō that it rēt not.  
e skirtes thereof y  
s of blewē filke, &  
ad about the skirtes  
olde betwene them

Leu. 9. 5.

a To offe the  
in Levitic.

b Which was  
next vnder the  
Ephod.

Chap. 28. 36.

Chap. 30. 23.

Chap. 28. 41.

Or, consecras  
them.

and a pomgranate,  
granate rounde a-  
f the robe.  
rōn, when he mini-  
shalbe heard, when  
ly place before the  
mth out, and he

to hol-  
piten  
fite in  
the v  
ly, and  
ually  
ayere  
to his  
p. fac  
cula  
to per  
fome  
wale  
rem  
the  
bre  
fied

ake a plate of pure  
signes are graue,  
THE LORD,  
a blewē filke lace,  
mixe: euen vpon y  
re shal it be.

arons forehead, that  
e iniquitie of y of-  
frings

frings, which the childrē of Israël shal of-  
fre in all their holy offrings: & it shalbe al-  
waies vpon his forehead, to make them ac-  
ceptable before the Lord.

39 Likewise thou shalt embroydre the fine  
linen coat, and thou shalt make a mitre  
of fine linen, but thou shalt make a gir-  
del of needle worke.

40 Also thou shalt make for Aarons son-  
nes coates, & thou shalt make the girdels,  
& bonets shalt thou make them for glorie  
and comelines.

41 And thou shalt put them vpon Aarōn  
thy brother, & on his sonnes with him, &  
shalt anoynt them, and fill their hands,  
and sanctifie them, y they may ministre  
vnto me in the Priests office.

42 Thou shalt also make them linen bre-  
ches to couer their priuities: frō the loy-  
nes vnto the thighs shal they reache.

43 And they shalbe for Aarōn and his son-  
nes when they come into the Tabernacle  
of the Cōgregation, or when they come  
vnto the altar to minister in y holy place,  
that they cōmit not iniquitie, & so dye.  
Thū shalbe a lawe for euer vnto him and to  
his sēde after him.

#### CHAP. XXIX.

1 The manner of consecrating the Priests. 38 The con-  
tinual sacrifice. 45 The Lord promisseth to dwell among  
the children of Israël.

1 His thing also shalt thou do vnto the  
when thou cōsecratest them to be my  
Priestes. \* Take a yong calf, and two rams  
without blemish,

2 And vneleauened bread & cakes vneleu-  
ened tempered with oyle, & wafers vneleu-  
ened anointed with oyle: (of fine wheat  
flower shalt thou make them)

3 Thē y shalt put thē in one basket, & a pre-  
sent them in the basket with the calf and  
the two rams,

4 And shalt bring Aarōn and his sonnes  
vnto the dore of the Tabernacle of y Cō-  
gregation, and wash them with water.

5 Also thou shalt take the garments, & put  
vpon Aarōn the tunicle, and the robe of  
the Ephod, and the Ephod, and the brest  
plate, and shalt close them to him with the  
broydred garde of the Ephod.

6 Then thou shalt put the mitre vpon his  
head, and shalt put the holy crowne vpon  
the mitre.

7 And thou shalt take the anointing oyle,  
and shalt powre vpon his head, and  
anoint him.

8 And thou shalt bring his sonnes, and put  
coates vpon them,

9 And shalt girdle them with girdels, bothe  
Aarōn & his sonnes: and shalt put the bo-  
nests on them, and the Priestes office shal-  
be theirs for a perpetual lawe: thou shalt  
also fill the hands of Aarōn, and the hāds  
of his sonnes.

10 After, thou shalt present the calf before  
the Tabernacle of the Cōgregation, \* and  
Aarōn and his sonnes shal put their hāds  
vpon the head of the calf.

11 So thou shalt kil the calf before y Lord,  
at the dore of the Tabernacle of the Con-  
gregation.

12 Then thou shalt take of y blood of the  
calf, and put it vpon the hornes of the al-  
tar with thy finger, and shalt powre all the  
rest of the blood at the fore of the altar.

13 \* Also thou shalt take all the fat that co-  
uereth the inwardes, and the kall, that is  
on the liuer, and the two kidneis, and the  
fat that is vpon thē, and shalt burne them  
vpon the altar.

14 But the flesh of the calf, and his skin, and  
his doug shalt thou burne with fire with  
out the holte: it is a sinne offering.

15 ¶ Thou shalt also take one ram, and Aa-  
rōn and his sonnes shal put their hands  
vpon the head of the ram.

16 Then thou shalt kil the ram, and take his  
blood, and sprinkle it round about vpon  
the altar,

17 And thou shalt cut the ram in pieces, and  
wash y inwardes of him and his legges, &  
shalt put them vpon the pecies thereof, and  
vpon his head.

18 So thou shalt burne the whole ram vpon  
the altar: for it is a burnt offering vnto the  
Lord for a swete sauour: it is an offering  
made by fire vnto the Lord.

19 ¶ And thou shalt take the other ram, and  
Aarōn and his sonnes shal put their hands  
vpon the head of the ram.

20 Then shalt thou kil the ram, and take of  
his blood & put it vpon the lap of Aarōs  
eare, and vpon the lap of the right eare of  
his sonnes, and vpon the thumbe of their  
right hand, & vpon the great toe of their  
right fore, and shalt sprinkle the blood  
vpon the altar round about.

21 And thou shalt take of the blood that is  
vpon the altar, and of the anointing oyle,  
and shalt sprinkle it vpon Aarōn, and vpon  
his garments, and vpon his sonnes, and vpon  
the garments of his sonnes with him:  
so he shalbe halowed, and his clothes, and  
his sonnes, and the garments of his son-  
nes with him.

22 Also thou shalt take of the rams y fat &  
the rompe, euen the fat that couereth the  
inwardes, and the kall of the liuer, and the  
two kidneis, and the fat that is vpon them,  
and the right shulder, (for it is the s ram  
of consecration)

23 And one loaf of bread, and one cake of  
bread tempered with oyle, & one wafer, out  
of y basket of the vneleauened bread that  
is before the Lord.

24 And thou shalt put all this in the hāds of  
Aarōn, and in the hāds of his sonnes, and

Leuit. 1. 3.

c Signifying  
that the scrib-  
ce was also of-  
ficed for them,  
and that they  
did approuit.

Leuit. 3. 3.

\* Ele. fere,  
2. cor. 5. 12.

d Or a sauour  
of rest, which  
causeth the  
wrath of God  
to cease.

e Meaning the  
loft & nether  
partee of the  
carc.

f Wherewith  
the altar must  
be sprinkled

g Which is of  
fied for the cō-  
secration of y  
hie Priests.



thalt shake them to and fro before  $\gamma$  Lord.  
 25 Again, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offering for a swete sauour before the Lord; for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ram of the consecration, which is for Aaron, and shalt shake it to  $\gamma$  and fro before the Lord, and it shalbe thy parte.

27 And thou shalt sanctifie the brest of the shaken offering, & the shulder of the heauue offering, which was shaken to and fro, & which was heaued vp of the ram of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shal haue it by a statute for euer, of the children of Israel: for it is an heauue offering, and it shalbe an heauue offering of the children of Israel, of their peace offerings, euen their heauue offering to the Lord.

29 And the holy garmets, which apperteyne to Aaron, shalbe his sonnes after him, to be anointed therein, and to be consecrated therein.

30 That sonne that shalbe Priest in his steede, shal put them on seuen dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 So thou shalt take the ram of  $\gamma$  consecration, and sethe his flesh in the holy place.  
 32 And Aaron and his sonnes shal eat the flesh of the ram, and the bread that is in  $\gamma$  basket, at the dore of the Tabernacle of  $\gamma$  Congregation.

33 So they shal eat these things,  $\gamma$  whereby their atonement was made, to consecrate the, & to sanctifie the: but a stranger shal not eat thereof, because they are holy things.

34 Now if ought of  $\gamma$  flesh of the consecration, or of  $\gamma$  bread remaine vnto the morning, then thou shalt burne the rest with fire: it shal not be eat, because it is an holy thing.

35 Therefore shalt thou do thus vnto Aaron and vnto his sonnes, according to all things, which I haue commanded thee: seuen daies shalt thou consecrate them,

36 And shalt offer euerie day a calf or a sinne offering, for reconciliation: and thou shalt cleanse  $\gamma$  altar, when thou hast offered vpon it for reconciliation; & shalt anoint it, to sanctifie it.

37 Seuen daies shalt thou cleanse the altar, and sanctifie it, so the altar shalbe moste holy: and what soeuer toucheth the altar, shalbe holy.

38 Now this is  $\gamma$  which thou shalt present vpon the altar: euen two labes of one yere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with  $\gamma$  one labbe, a tenth parte of fine flour mingled w the fourte parte of an  $\gamma$  Hin of beaten oile, and the fourte parte of an  $\gamma$  Hin of wine, for a drinke offering.

41 And the other lambe  $\gamma$  shalt present at euen: thou shalt do thereto according to the offering of the morning, & according to the drinke offering thereof, to be a burnt offering for a swete sauour vnto the Lord.

42 This shal be a continual burnt offering in your generatiōs at the dore of the Tabernacle of the Congregation before  $\gamma$  Lord, where I wil make appointment with you, to speake there vnto thee.

43 There I wil appoint with the children of Israel, and the place shalbe sanctified by my glorie.

44 And I wil sanctifie the Tabernacle of  $\gamma$  Congregation & the altar: I wil sanctifie also Aaron & his sonnes to be my Priests,

45 And I wil dwell among the children of Israel, and wil be their God.

46 Then shal they knowe that I am  $\gamma$  Lord their God, that brought them out of  $\gamma$  land of Egypt, and which I might dwell among them: I am the Lord their God.

## C H A P. XXX.

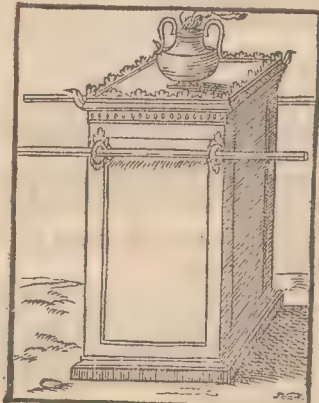
The Altar of incense. 13 The summe that the Israelites shoulde pay to the Tabernacle. 16 The brazen Laver. 23 The anointing Oyle. 34 The making of the perfume.

1 Furthermore thou shalt make an altar for swete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite &  $\gamma$  breadth thereof a cubite (it shalbe fourte square) and the height thereof two cubites: the hornes thereof shalbe  $\gamma$  of the same,

3 And  $\gamma$  shalt ouerlaie it with fine golde, bothe  $\gamma$  top thereof &  $\gamma$  sides thereof round about, and his hornes: also thou shalt make vnto it a crowne of gold round about.

## THE ALTAR OF SWEET PERFUME.



4 Besides

h This sacrifice the Priest did moue toward the East, West, North and South, i so called, because it was not only shake to and fro, but also lifted vp.

k Which were offerings of thankes giuing to God for his benefites.

Leu. 2. 31, & 20, 9. mat. 22, 4.

l That is, by the sacrifices.

m For to appease Gods wrath  $\gamma$  sinne may be pardoned.

Num. 28, 3.

That is, in  $\gamma$  Sanctuary, and act in the highest of all.

Meaning himselfe, hee hee himselfe, & refresheth the oyle.

Otherwise made the chrys, which is described. But it must be used to burne perfume.

g It is, Laver, then 6.

h From the fern, sume in burne.

o Of the wood Laver.

p Or, 60 bords.

q This was the first.

r The first.

s The first.

t The first.

u The first.

v The first.

w The first.

x The first.

y The first.

z The first.

Besides this crowne two euen on euen that they may to beare it with

The  $\gamma$  bar tim wood, After thou that is nere the fore the Mer stimonie, where

And Aaron cense euerie the lampes th Likewise at vp the laples th this perfume s Lord, through

Ye shal offer nor burnt sac wre anie drin And Aaron  $\gamma$  hornes of i of the sinne o tion: once in ciliation vpon

THE



17 Also  $\gamma$  Lord 18 Thou shalt & his fore of b ir betweene  $\gamma$  cio & the altar

19 For Aaron's their hands an 20 When they the Congrega the altar to mi of the burnt o wash the selue

21 So they shal  $\gamma$  they dye not







all that are wise  
come to make all  
of Congregation  
testimonie, and the  
thereupon, with all  
ceruacle:

the instruments the  
and flitcke with all  
burnt offering with  
the Laner with his

f the ministration,  
for Aaron y Priest,  
sonnes, to minister

yle, and swete per-  
e: according to all  
thee, shal they do.  
spake vnto Moses,

the children of Is-  
tading kepe ye my  
betweene me and  
s, that ye may know  
sanctitie you.

ye s Sabbath: for  
that desiereth it, shal  
who fouer work th  
one shalbe euen cut  
ople.

orke, but in the se-  
uth of the holy rest  
doeth any worke  
dye the death.

re of Israel shal ke-  
ey may obserue the  
generations for an

me and the chil-  
: for in six dayes y  
and the earth, and  
e ceased, and rested.  
rd had made an end  
ofes vpon mount Si-  
Tables of the Te-  
stone, written with

X I I.  
ir deliuerance to the calf.  
prayer. 19 Moses bre-  
eth the idolaters. 32 Mo-

ple sawe, that Moses  
came downe from y  
gathered the selues  
on, & said vnto him,  
go before vs: for of  
that brought vs out of  
re knowe not what is

to them, b Plucke of

the golden earrings, which are in the eares  
of your wiues, of your sonnes, and of your  
daughters, and bring them vnto me.

Then all the people pluckte from the  
selues the golden earrings, which were in  
their eares, and they brought them vnto Aa-  
ron.

\* Who receiued them at their hands, and  
facioned it with the grauing tole, & ma-  
de of it a molten calf: then they said,  
\* These be thy gods, o Israel, w brought  
thee out of the land of Egypt.

When Aaron sawe that, he made an altar  
before it: and Aaron proclaimed, saying,  
To morowe shalbe the holy day of the  
Lord.

So they rose vp the next day in the mor-  
ning, and offered burnt offerings, & brought  
peace offerings: also the people sate them  
downe to eat and drinke, and rose vp to  
playe.

Then the Lord said vnto Moses, \* Go,  
get thee downe: for thy people which thou  
hast brought out of the lad of Egypt, haue  
corrupted their waies.

They are sone turned out of the way,  
which I commanded them. for they haue  
made them a molten calf, & haue worship-  
ped it, & haue offered thereto, sayig, \* The-  
se be thy gods, o Israel, which haue broght  
thee out of the land of Egypt.

Again the Lord said vnto Moses, \* I  
haue sene this people, and beholde, it is a  
stiffe necked people.

\* Nowe therefore let me alone, that my  
wrath may waxe hote against them, for I  
wil consume them: but I wil make of thee  
a mightie people.

\* But Moses praied vnto y Lord his God,  
and said, O Lord, why doest thy wrath  
waxe hote against thy people, which thou  
hast brought out of the lad of Egypt, with  
great power and with a mightie hand?

\* Wherefore shal the Egyptians speake,  
and say, He hath brought them out mali-  
ciously for to slay them in the mountaines,  
and to consume them from the earth? tur-  
ne from thy fierce wrath, and change thy  
minde from this euil toward thy people.

Remembre s Abraham, Izhak, & Israel  
thy seruants, to whome thou swarest by  
thine owne selfe, and saidest vnto them, \* I  
wil multiplie your seds, as the starres of  
the heauen, and all this land, that I haue  
spoken of, wil I giue vnto your seds, and  
they shal inherit it for euer.

Then the Lord changed his minde from  
the euil, which he threatned to do vnto  
his people.

So Moses returned and went downe  
from the mountaine with the two Tables  
of the Testimonie in his hand: the Tables  
were writte on bothe their sides, euen on y

one side & on the other were they written.

And these Tables were the worke of  
God, and this writing was the writing  
of God grauen in the Tables.

And whe Ioshua heard the noife of the  
people, as they showed, he said vnto Mo-  
ses, There is a noife of warre in the hoste.

Who answered, It is not the noife of the  
that haue the victorie, nor the noife of the  
that are ouercome: but I do heare the noife  
of singing.

Nowe, as he came nere vnto the  
hoste, he sawe the calf and the dancing: so  
Moses wrath waxed hote, and he cast the  
Tables out of his hands, and brake them  
in pices beneth the mountaine.

\* After, he toke the calf, which they had  
made, & burned it in the fire, and ground  
it vnto powder, and strowed it vpon the  
water, & made the childre of Israel drin-  
ke of it.

Also Moses said vnto Aaron, What did  
this people vnto thee, y thou hast broght  
so great a sinne vpon them?

The Aaron answered, Let not the wrath  
of my lord waxe ferece: thou knowest this  
people, that they are enen set on mischief.

And they said vnto me, Make vs gods to  
go before vs: for we knowe not what is  
become of this Moses (the man y broght  
vs out of the land of Egypt.)

The I said to them, Ye that haue golde,  
plucke it of: and they broght it me, and I  
did cast it into the fire, and thereof came  
this calf.

Moses therefore sawe that the people  
were naked, for Aaron had made them  
naked vnto their shame among their ene-  
mies.

And Moses stode in the gate of the cap,  
and said, Who pertaineth to the Lord: let  
him come to me. And all the sonnes of Leui  
gathered them selues vnto him.

Then he said vnto them, Thus saith the  
Lord God of Israel, Put euerie man his  
sworde by his side: go to and fro, fro gate  
to gate, through the hoste, and slay eue-  
rie man his brother, and euerie man his  
companion, & euerie man his neighbour.

So the children of Leui did as Moses  
had commanded: and there fel of the peo-  
ple the same day about thre thousand me.

(For Moses had said, Consecrat your  
hands vnto the Lord this day, euen euerie  
man vpon his sonne, and vpon his bro-  
ther, that there may be giuen you a blef-  
sing this day)

And whe the morning came, Moses said  
vnto the people, Ye haue comitted a grie-  
uous crime: but now I wil go vp to the  
Lord, if I may pacifie him for your sinne.

Moses therefore went againe vnto the  
Lord, and said, Oh, this people haue sin-

All these re-  
petitions shewe  
how excellent  
a thing the de-  
frauded them  
selues of by  
their idolatrie

Deut. 9. 22.

Partly, m-  
spite them  
of their idola-  
trie, & partly  
y eni shalbe  
haue none re-  
casion to reme-  
ber it after-  
wards.

k Bothe decti-  
tute of Gods  
fauour, & an  
calion to their  
enemies to  
speake euil of  
their God.

I This fact did  
so please God,  
that he turned  
the curse of  
Israhel again  
Leui to a blef-  
sing, Deut 33. 9

m In reueng-  
Gods glorie  
we must haue  
no respect to  
person, but  
put of all  
carnal affe-  
ction.





Moses.  
ple sawe the clou-  
tabernacle dore,  
worshipped cue-

into Moses, face to  
h vnto his friend.  
into the hoste, but  
sonne of Nuā a  
ot out, of the Ta-

into the Lord, Se,  
his people fourth,  
me whome thou  
hast said moreo-  
name, & thou hast  
right.

thee, if I haue fo-  
ht, shewe me now  
owe thee, and that  
right, consider al-  
y people.

of presence shal go  
thee rest.

m, if thy presence  
to hence.  
it be knowe, that  
founde fauour in  
when thou goest  
ple shal haue pre-  
e people that are

to Moses, I wil do  
said: for thou hast  
ht, and I knowe

the thee, shewe me

will make all my  
nd I wil proclai-  
Lord before thee:  
ercio to whome I  
haue compassion

Thou canst not se  
no man se me, and

Beholde, there is a  
u shalt staē vpon

affeth by, I wil put  
cke, and wil couer  
hies I pacify by.

mine hand, & thou  
tes: but my face

Y III.  
The description of God.  
is forbidden: 18 The  
ies in the mount. 30 He  
with a vail.

into Moses, Hewe  
of stone, like vnto y

first

first, and I wil write vpon the Tables the  
wordes that were in y first Tables, which  
thou brakest in pieces.

2 And be ready in the morning, that thou  
maiest come vp early vnto the mouit of Si-  
nai, and waite there for me in the top of  
the mount.

3 But let no man come vp with thee, nether  
let anie man be sene throughout all the  
mount, nether let the shepe nor cattel fede  
before this mount.

4 ¶ The Moses hewed two Tables of sto-  
ne like vnto the first, and rose vp early in y  
morning, and went vp vnto the mount of  
Sinai, as the Lord had cōmāded him, &  
toke in his hand two Tables of stone.

5 And the Lord descended in the cloude,  
and rode with him there, and proclaimed  
the Name of the Lord.

6 So the Lord passed before his face, and  
cried, The Lord, y Lord, strong, merci-  
ful, and gracious, slow to angrē, & abun-  
dant in goodnes and trueth,

7 Reseruing mercie for thousands, for-  
giuing iniquitie, & transgression and sin-  
ne, and not making the wicked innocent,  
visiting the iniquitie of the fathers vpon  
the children, and vpon childrens childre,  
vnto the third and fourth generation.

8 Then Moses made haste and bowed him  
self to the earth, and worshipped,

9 And said, O Lord, I praye thee, if I haue  
founde grace in thy sight, that the Lord  
wolde now go w vs (for it is a stifnecked  
people) and pardone our iniquitie & our  
sinne, and take vs for thine enheritance.

10 And he answered, Beholde, \* I wil make  
a couenant before all thy people, and wil  
do meruels, suche as haue not bene done  
in all the world, nether in all nations: and  
all the people amōg whome thou art, shal  
se the worke of y Lord: for it is a terrible  
thing that I wil do with thee.

11 Kepe diligently that which I coman-  
de thee this day: beholde, I wil cast out  
before thee the Amorites, and the Cana-  
nites, and the Hittites, & the Perizzites,  
and the Hiuities, and the Iebusites.

12 \* Take hede to thy self, that thou make  
no compact with the inhabitants of the  
land whither y goest, lest they be the cause  
of ruine among you:

13 But ye shal overthrowe their altars, and  
breake their images in pieces, and cut do-  
wne their groues,

14 (For thou shalt bowe downe to none o-  
ther god, because the Lord, whose Name  
is Ielous, is a ielous God)

15 Lest thou make a \* compact with the in-  
habitants of the land, and when they go  
a whoring after their gods, and do sacri-  
fice vnto their gods, some man call thee, and  
thou \* eat of his sacrifice:

16 And lest thou take of their \* daughters  
vnto thy sonnes, and their daughters go a  
whoring after their gods, and make thy  
sonnes go a whoring after their gods.

17 Thou shalt make thee no gods of me-  
tal.

18 ¶ The feast of vneleuened bread shalt y  
kepe: seue dayes shalt thou eat vneleuened  
bread, as I commanded thee, in the time  
of the \* moneth of Abib: for in the mo-  
neth of Abib thou camest out of Egypt.

19 \* Euerie male, that first openeth y wombe  
shalbe mine: also all the first borne of thy  
flocke shalt reconed mine, bothe of beues  
and shepe.

20 But the first of the asse thou shalt bye  
out with a lambe: and if thou rede me  
not, then thou shalt breake his necke: all  
the first borne of thy sonnes shalt thou re-  
de me, and none shal appeare before me  
empty.

21 ¶ Six dayes thou shalt worke, and in the  
seueth day thou shalt rest: bothe in earing  
time, and in the haruest thou shalt rest.

22 ¶ Thou shalt also obserue the feast of  
weekes in the time of y first frutes of wheat  
haruest, and the feast of gathering frutes in  
the end of the yere.

23 ¶ Thrise in a yere shal all your me chil-  
dre appeare before y Lord Ichouah God  
of Israel.

24 For I wil cast out the nations before  
thee, and enlarge thy coastes, so that no  
man shal desire thy land, whē thou shalt  
come vp to appeare before the Lord thy  
God thrise in the yere.

25 Thou shalt not offer the blood of my sa-  
crifice with leauen, nether shal ought of  
the sacrifice of the feast of Pascheuer be  
left vnto the morning.

26 The first ripe frutes of thy land thou  
shalt bring vnto the house of the Lord,  
thy God: yet shalt thou not sette a kid  
in his mothers milke.

27 And the Lord said vnto Moses, Write  
thou these wordes: for after the tēoure  
of \* these wordes I haue made a couenant  
with thee and with Israel.

28 So he was there with the Lord \* fourtie  
daies and fourtie nights, and did nether  
eat bread nor drinke water: and he wrote  
in the Tables \* the wordes of y couenant,  
euen the ten commandements.

29 ¶ So when Moses came downe frō mouit  
Sinai, the two Tables of the Testimonie  
were in Moses hand, as he descended from  
the mount: (now Moses wist not that  
y skin of his face shone bright, after that  
God had talked with him)

30 And Aarōn and all the childre of Israel  
looked vpon Moses, and beholde, the skin  
of his face shone bright, and they were  
afraide to come nere him.

1. King 11. 2.

As golde,  
silver, brasse, or  
any thing that  
is molten.

Chap. 13. 4.

Chap. 13. 3.  
Chap. 22. 29.

Ex. 44. 30.

With out of  
bring some  
thing.

Chap. 23. 16.

Which was  
in September,  
when y sunne  
declined,  
which in the  
counce of poli-  
tical things  
they callen y  
ende of y yere.

God promi-  
seth to detend  
them & theirs,  
which obey  
his commande-  
ment.

Read chap.  
25. 19. deu. 14. 21.

Chap. 24. 18.  
deu. 9. 9.

This mira-  
cle was to cō-  
firme the au-  
thorite of the la-  
we, and ought  
no more to be  
followed then  
other mira-  
cles.

Deu. 4. 13.

30. 1. 1. 1.

I Read 1 Cor.



11 But Moses called them, and Aaron and all the chief of the Congregation returned vnto him; and Moses talked with them.

12 And afterward all the childre of Israel came nere, and he charged them with all that the Lord had said vnto him in mount Sinai.

13 So Moses made an end of communing with them, and had put a couering vpon his face.

14 But when Moses came before the Lord to speake with him, he toke of the couering vntil he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

15 And the children of Israel sawe the face of Moses, how the skin of Moses face shone bright: therefore Moses put the couering vpon his face, vntil he went to speake with God.

## CHAP. XXXV.

The Sabbath. 1 The fre gifts are required. 21 The readines of the people to offer. 30 Bezaleel & Aholiab are praised of Moses.

1 Then Moses assembled all the Congregation of the children of Israel, and said vnto the, These are the wordes which the Lord hath commanded, that ye shulde do them.

2 Six dayes thou shalt worke, but the seuenth day shal be vnto you the holy Sabbath of rest vnto the Lord: whosoever doeth anie worke therein, shal dye.

3 Ye shal kindle no fire throughout all your habitacions vpon the Sabbath day.

4 Again, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the Lord: whosoever is of a willing heart, let him bring this offering to the Lord, namely golde, and siluer, and brasse:

6 Also blew silk, and purple, and skarlet, and fine linen, and goates heere,

7 And rams skins died red, and badgers skins with Shittim wood:

8 Also oyle for light, & spices for the anointing oyle, and for the swete incense,

9 And onix stones, and stones to be set in the Ephod, and in the brest plate.

10 And all the wise hearted among you, shal come & make all that the Lord hath commanded:

11 That is, the Tabernacle, the pavillion thereof, & his couering, & his taches, & his boardes, his barres, his pillars & his sockets,

12 The Arke, and the barres thereof: the Merciscat, & the vaile that couereth it,

13 The Table, and the barres of it, and all the instruments thereof, & the shewe bread:

14 Also the Candelsticke of light and his in-

struments and his lampes with the oyle for the light.

15 Likewise the Altar of perfume and his barres, and the anointing oyle, and the swete incense, and the vaile of the dore at the entering in of the Tabernacle,

16 The Altar of burnt offering with his brasse grate, his barres and all his instruments, the Laver and his fote,

17 The hangings of the courte, his pillars & his sockets, and the vaile of the gate of the courte,

18 The pins of the Tabernacle, and the pins of the courte with their cordes,

19 The ministering garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minstre in the Priestes office.

20 Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euerie one, whose hearts encouraged him, & euerie one, whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Bothe men & women, as many as were fre hearted, came and brought taches and earrings, and rings, and bracelets, all were jewels of golde: and euerie one that offered an offering of golde vnto the Lord:

23 Euerie man also, which had blew silk, and purple, & skarlet, and fine linen, and goates heere, and rams skins died red, and badgers skins, brought them.

24 All that offered an oblatiō of siluer & of brasse, brought their offering vnto the Lord: & euerie one, which had Shittim wood for anie manner worke of the ministraciō, brought it.

25 And all the womē that were wife hearted, did spin with their handes, and brought the spun worke, even the blew silk, and the purple, the skarlet, and the fine linen.

26 Likewise all the women, whose heartes were moued with knowledge, spun goates heere.

27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the brest plate:

28 Also spice, and oyle for light, and for the anointing oyle, and for the swete perfume.

29 Euerie man and woman of the childre of Israel, whose heartes moued the willingly to bring for all the worke which the Lord had commanded the to make, by the hand of Moses, brought a fre offering to the Lord.

30 Then Moses said vnto the childre of Israel, Beholde, the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudah,

Chap.

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Chap.

And hath

spirit of wisdom

of knowledge

To finde out

And in grace

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of fine work

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the tabernacle.

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s and all his instru-  
ments for the  
his fore, and the  
corte, his pillars &  
the oyle of the gate of the

tabernacle, and the pins  
of the cordes,  
the garments to minis-  
tre the holy garments  
and the garments  
they may minis-  
tre in

gregation of the chil-  
dren from the presen-

of hearts" encoura-  
ge, whose spirit made  
him brought an offering  
of the Taberna-  
cle, and for all his  
garments.

men, as many as were  
brought taches and  
bracelets, all were  
uerie one that offered  
unto the Lord:

ich had blew silk,  
, and fine linen, and  
skins died red, and  
them.

blatiō of siluer & of  
gint vnto the Lord: &  
iteim wood for anie  
nistraciō, brought it.

hat were wise hear-  
ir hādes, and brought  
the blew silk, and  
t, and the fine linen.  
men, whose heartes  
nowledge, spun goa-

ght onix stones, and  
e Ephōd, and in the

le for light, and for  
nd for the swete per-

man of the childre of  
moued the willingly  
worke which the Lord  
to make: by the had  
re offering to the Lord.  
d vnto the childre of  
Lord hath called by  
onne of Vri, the sonne  
of Iudāh,

31 And

Chap. 26.

Chap. 26.

Pertaining  
to graving, or  
drawing, or  
finishing like  
Chap. 26.

Ebr. 26.

Or, 26.

Meaning  
Miracles.

Or, 26.

A rare ex-  
ample & notable  
to see the peo-  
ple so ready to  
serve God with  
their goods.

Which  
were  
spun

Chap. 26.

Which were  
like pictures  
with wings  
in the forme  
of children.

Or, with the  
spirit of God.

And hath filled him with an excellent  
spirit of wisdom, of vnderstanding, and  
of knowledge, and in all maner worke,

To finde out curious workes, to worke in  
golde, and in siluer, and in brasse,

And in graving stones to set the, and in  
karuing of wood, euen to make anie maner  
of fine worke.

And he hath put in his heart that he  
may teache other: bothe he, and Aholiab  
sonne of Ahisamach of the tribe of Dan:

Them hath he filled with wisdom of  
heart to worke all maner of conning &  
broydred, & needle worke: in blew silk,  
and in purple, in skarlet, and in fine linen  
& weauing, euen to do all maner of wor-  
ke and subtile inuentions.

# CHAP. XXXVI.

The great readines of the people, inasmuche that he  
commanded the to cease. 2 The curtaines made. 19 The  
couering. 20 The boardes. 31 The barres. 32 And  
the vaile.

Then wrought Bezaleel, and Aholiab,  
and all conning men, to whome the  
Lord gaue wisdom, and vnderstanding,  
to knowe how to worke all maner worke  
for the seruice of the Sanctuarie, accord-  
ing to all that the Lord had commanded.

For Moses had called Bezaleel, & Aho-  
liab, and all the wise hearted men, in whose  
hearts the Lord had giue wisdom, euen  
as manie as their heartes encouraged to  
come vnto that worke to worke it.

And they receiued of Moses all the offering  
which the children of Israel had brought  
for the worke of the seruice of the Sanctua-  
rie, to make it: also they brought stil vnto  
him fre gifts euerie morning.

So all the wise men, that wrought all the  
holy worke, came euerie man fro his wor-  
ke which they wrought,

And spake to Moses, saying, The people  
bring to muche, and more then ynough  
for the vse of the worke, which the Lord  
hath commanded to be made.

Then Moses gaue a commandement, and  
they caused it to be proclaimed through-  
out the hoste, saying, Let nether man nor  
woman prepare anie more worke for the  
oblation of the Sanctuarie. So the people  
were stayed from offering.

For the stuffe they had, was sufficient for  
all the worke to make it, and to muche.

All the conning men therefore among  
the workemen, made for the Taberna-  
cle ten curtaines of fine twined linen, and  
of blew silk, and purple, and skarlet:

Cherubims of broyded worke made  
they vpon them.

The length of one curtaine was twenty  
and eight cubites; and the breadth of one  
curtaine foure cubites: and the curtaines  
were all of one cise.

And he coupled five curtaines together,  
and other five coupled he together.

And he made strings of blew silk by the  
edge of one curtaine, in the seluedge of the  
coupling: likewise he made on the side of  
the other curtaine in the seluedge in the  
seconde coupling.

Fiftie strings made he in the one curtain-  
ne, and fiftie strings made he in the edge  
of the other curtaine, which was in the se-  
conde coupling: the strings were set one  
against an other.

After, he made fiftie taches of golde, &  
coupled the curtaines one to an other with  
the taches: so was it one Tabernacle.

Also he made curtaines of goates heere  
for the couering vpon the Tabernacle: he  
made them to the number of eleuen cur-  
taines.

The length of one curtaine had thirty  
cubites, and the breadth of one curtaine  
foure cubites: the eleuen curtaines were  
of one cise.

And he coupled five curtaines by them  
selues, and six curtaines by them selues:

Also he made fiftie strings vpon the edge  
of one curtaine in the seluedge in the cou-  
pling, and fiftie strings made he vpon the  
edge of the other curtaine in the seconde  
coupling.

He made also fiftie taches of brasse to  
couple the couering that it might be one.

And he made a couering vpon the pa-  
uillion of rams skins died red, & a coue-  
ring of badgers skins aboue.

Likewise he made the boardes for the  
Tabernacle of Shittim wood to stand vpon.

The length of a boarde was ten cubites,  
& the breadth of one boarde was a cubi-  
te, and an halfe.

One boarde had two tenons, set in ordre  
as the fete of a ladder, one against an o-  
ther: thus made he for all the boardes of the  
Tabernacle.

So he made twentie boardes for the South-  
side of the Tabernacle, euen ful South.

And fourtie sockets of siluer made he vn-  
der the twentie boardes, two sockets vnder  
one boarde for his two tenons, & two soc-  
kets vnder another boarde for his two ten-  
ons.

Also for the other side of the Taberna-  
cle towards the North, he made twentie  
boardes,

And their fourtie sockets of siluer, two  
sockets vnder one boarde, & two sockets  
vnder another boarde.

Likewise towards the West side of the  
Tabernacle he made six boardes.

And two boardes made he in the corners  
of the Tabernacle, for ether side,

And they were ioyned beneth, and li-  
kewise were made sure aboue with a ring.

Chap. 26, 10.

Or, 26.

Or, 26.

These two  
were about  
couering of  
goates heere.

And to be-  
re up the cur-  
taines of the  
Tabernacle.

Or towards  
the sea, & was  
the sea called  
mediterraneū  
westward fro  
Ierusalem.

Chap. 26, 24.



thus he did to bothe in bothe corners.

30 So there were eight boardes and their sixtene sockets of siluer, vnder euerie board two sockets.

Chap. 25, 27.  
& 30, 4.

31 ¶ After he made <sup>a</sup>barres of Shittim wood, fise for the boardes in the one side of the Tabernacle,

32 And fise barres for the boardes in the other side of the Tabernacle, and fise barres for the boardes of the Tabernacle on the side toward the West.

33 And he made the middest barre to shote through the boardes, from the one end to the other.

34 He ouerlaid also the boardes with golde, and made their rings of golde for places for the barres, and couered the barres with golde.

h Which was  
betwene y Sa-  
guarie and y  
Holiest of all.

35 ¶ Moreouer he made a <sup>b</sup>vaile of blew silk, and purple, and of skarlet, and of fine twined linen: with Cherubims of broy dred worke made he it:

or, head.

36 And made thereunto foure pillers of Shittim, and ouerlaid them with golde: whose hokes were also of golde, and he cast for them foure sockets of siluer.

i Which was  
betwene the  
court and the  
Sanctuarie.

37 And he made an hanging for the Tabernacle dore, of blew silk, and purple, and skarlet, and fine twined linen, and neede worke,

or, greene bene-  
dixt.

38 And the fise pillers of it with their hokes, and ouerlaid their chapters & their filets with golde, but their fise sockets were of brasse.

#### CHAP. XXXVII.

1 The Arke. 6 The Mercifear. 10 The Table. 17 The Candellsticke. 25 The Altar of incense.

Chap. 25, 20

1 ¶ After this, Bezaleel made the <sup>a</sup>Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:

a Like battel-  
ment.

2 And ouerlaid it with fine golde within and without, and made a <sup>a</sup>crowne of golde to it round about,

3 And cast for it foure rings of golde for y foure corners of it: that is, two rings for y one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, & couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

Chap. 25, 27.

6 ¶ And he made the <sup>a</sup>Mercifear of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of golde, vpon the two ends of the Mercifear: euen of worke beaten with the hammer made he them.

b Of the self  
same matter y  
the Mercifear

8 One Cherub on y one end, and an other Cherub on the other end: <sup>b</sup>of the Mercifear made he the Cherubims, at the two

ends thereof.

9 And y Cherubims spred out their wings on hie, and couered the Mercifear w their wings, and their faces were one towardes an other: toward the Mercifear were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlaid it with fine golde, and made thereto a crowne of golde round about.

12 Also he made thereto a border of an <sup>a</sup>had breadth round about, and made vpon y border a crowne of golde round about.

13 And he cast for it foure rings of golde, and put the rings in the foure corners that were in the foure fete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with golde to beare the Table.

16 ¶ Also he made the instruments for the Table of pure golde: dishes for it, & incense cups for it, and goblets for it, & coverings for it, wherewith it shulde be couered.

17 ¶ Likewise he made the Candellsticke of pure golde: of worke beaten out with the hammer made he the Candellsticke: and his shaft, & his branche, his bolles, his knops, and his floures were of one piece.

18 And six branches came out of the sides thereof: thre branches of the Candellsticke out of the one side of it, and thre branches of the Candellsticke out of the other side of it.

19 In one branche thre bolles made like almondes, a knop and a floure: and in an other branche thre bolles made like almondes, a knop & a floure: and so throughout the six branches that proceeded out of the Candellsticke.

20 And vpon the Candellsticke were foure bolles after the facion of almondes, the knops thereof and the floures thereof:

21 That is, vnder euerie two branches a knop made thereof, and a knop vnder the secode branche thereof, and a knop vnder the third branche thereof, according to the six branches comming out of it.

22 Their knops and their branches were of the same: it was all one <sup>a</sup>beaten worke of pure golde.

23 And he made for it seuen lampes with y snuffers, & snuffdishes the reof of pure gold.

24 Of a talent of pure golde made he it with all the instruments thereof.

25 Furthermore he made the <sup>a</sup>perfume altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubites hie, and the

horne

horne thereof.

26 And he couered the top thereof with the top thereof, and the sides thereof with the sides thereof: it a crowne of golde.

27 And he made vnder the corners of the table, in for to beare the table, four cubites.

28 Also he made od, and ouerlaid it with fine golde, and the sweete carries arte.

Chap. 30, 35.

29 And he made the sweete carries arte.

30 And he made the sweete carries arte.

31 And he made the sweete carries arte.

32 And he made the sweete carries arte.

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56 And he made the sweete carries arte.

57 And he made the sweete carries arte.

58 And he made the sweete carries arte.

59 And he made the sweete carries arte.

60 And he made the sweete carries arte.

red out their wings  
e Mercieat w their  
were one towards  
Mercieat were the  
ns.

Table of Shittim  
the légth thereof,  
idth thereof, and a  
e height of it.  
with fine golde, and  
e of golde round a-

a border of an hād  
e, and made vpon  
golde round about.  
ure rings of golde,  
e foure corners that  
thereof.

were the rings, as  
to beare the Table.  
res of Shittim wo-  
with golde to beare

instruments for the  
dishes for it, & incē-  
s for it, & couering  
ulde be couered.

e the Candelsticke  
ke beaten out with  
e the Candelsticke:  
anche, his bolles, his  
were of one piece.  
me out of the sides  
of the Cadelsticke  
it, and thre branches  
out of the other si-

bolles made like al-  
floure: and in an o-  
bolles made like al-  
oure: and so through-  
hat proceeded out of

andelsticke were foure  
on of almondes, the  
e floures thereof:  
rie two branches a  
d a knop vnder the  
of, and a knop vnder  
thereof, according to  
ning out of it.

their branches were of  
me \* beaten worke of

seuen lampes with y  
hereof of pure gold.  
e golde made he it  
nts thereof.

made the \* perfume  
the length of it was  
th of it a cubite (it  
cubites hie, and the  
horne

horne thereof was of the same.

26 And he couered it with pure golde, bo-  
the the top and the sides thereof round a-  
bout, and the hornes of it, and made vnto  
it a crowne of golde round about.

27 And he made two rings of golde for it,  
vnder the crowne thereof in the two cor-  
ners of the two sides thereof, to put barres  
in for to beare it therewith.

28 Also he made the barres of Shittim wo-  
od, and ouerlaid them with golde.

29 And he made the holy \* anointing oyle,  
& the swete pure incense after the apote-  
caries arte.

# CHAP. XXXVIII.

1 The Altar of burnt offerings. 2 The brasen Laver.  
3 The Courte. 24 The summe of that the people offered.

Also he made the altar of the burnt  
offring \* of Shittim wood: five cu-  
bites was the length thereof, and five cu-  
bites the breadth thereof: it was square and  
thre cubites hie.

2 And he made vnto it hornes in the foure  
corners thereof: the hornes thereof were  
of the same, & he ouerlaid it with brasle.

3 Also he made all the instruments of the  
Altar: y<sup>e</sup> ashpans, & the besomes, and the  
basins, y<sup>e</sup> fleshokes, & the censers: all the  
instruments thereof made he of brasle.

4 Moreouer he made a brasle grate wrought  
like a net to the Altar, vnder the compas  
of it beneath in the middes of it,

5 And cast foure rings of brasle for y<sup>e</sup> foure  
ends of the grate to put barres in.

6 And he made the barres of Shittim wo-  
od, and couered them with brasle.

7 The which barres he put into the rings  
on the sides of the altar to beare it with-  
all, and made it holowe within y<sup>e</sup> boardes.

8 Also he made the Laver of brasle, and  
the fote of it of brasle of the glasses of y<sup>e</sup>  
women that did assemble and came toge-  
ther at the dore of the Tabernacle of the  
Congregation.

9 Finally he made y<sup>e</sup> courte on the South-  
side ful South: the hangings of the courte  
were of fine twined linen, hauing an  
hundreth cubites.

10 Their pillars were twentie, & their bra-  
sen sockets twentie: the hokes of the pil-  
lers, and their filets were of siluer.

11 And on the Northside the hangings  
were an hundreth cubites: their pillars  
twentie, & their sockets of brasle twentie,  
y<sup>e</sup> hokes of y<sup>e</sup> pillars & their filets of siluer.

12 On the Westside also were hangings of  
fiftie cubites, their ten pillars with their  
ten sockets: y<sup>e</sup> hokes of the pillars and their  
filets of siluer.

13 And toward the Eastside, ful East, were  
hangings of fiftie cubites.

14 The hangings of the one side were fiftie  
cubites, their thre pillars, and their

thre sockets:

15 \* And of the other side of the courte ga-  
te on bothe sides were hangings of fiftie  
cubites, with their thre pillars and their  
thre sockets.

16 All the hangings of the courte round a-  
bout were of fine twined linen:

17 But the sockets of the pillars were of  
brasle: the hokes of the pillars and their  
filets of siluer, and the couering of their  
chapters of siluer: and all the pillars of  
the courte were hooped about with siluer.

18 He made also the hanging of the gate of  
the courte of needle worke, blew filke, and  
purple, and skarlet, and fine twined linen  
euē twentie cubites long, and five cubi-  
tes in height & breadth, like the hāgings  
of the courte.

19 And their pillars were foure with their  
foure sockets of brasle: their hokes of sil-  
uer, and the couering of their chapters,  
and their filets of siluer.

20 But all the pins of the Tabernacle and  
of the courte round about were of brasle.

21 ¶ These are the partes of the Taberna-  
cle, I meane, of the Tabernacle of the Te-  
stimonie, which was appointed by the com-  
mandement of Moles for the office of y<sup>e</sup>  
Leuites by the hand of Ithamar sonne  
to Aaron the Priest.

22 So Bezaleel the sonne of Uri the sonne  
of Hur of the tribe of Iudāh, made all y<sup>e</sup>  
the Lord commanded Moles.

23 And with him Aholiab sonne of Ahifa-  
mach of the tribe of Dan, a cūning wor-  
keman and an embroyderer and a worker  
of needle worke in blew filke, and in pur-  
ple, and in skarlet, and in fine linen.

24 All the golde that was occupied in all y<sup>e</sup>  
worke wrought for the holy place (which  
was the golde of the offering) was nine  
& twentie talents, and seuen hundreth  
thirtie shekels, according to the shekel of  
the Sanctuarie.

25 But the siluer of them that were nom-  
bred in the Cōgregation, was an hūdreth  
talēts, and a thousand seuen hundreth se-  
uentie and five shekels, after the shekel of  
the Sanctuarie.

26 A portion for a man, that is, halfe a she-  
kel after the shekel of the Sanctuarie, for  
all them that were nombred from twen-  
tie yere olde and about, among six hun-  
dred thousand, and thre thousand, & five  
hundreth and fiftie men.

27 Moreouer there were an hundreth ta-  
lents of siluer, to cast the sockets of the  
Sanctuarie, and the sockets of the vail: an  
hundreth sockets of an hundreth talents, a  
talent for a socket.

28 But he made the hokes for the pillars of  
a thousand seuen hundreth and seuentie  
& five shekels, and ouerlaid their chapters,

liiii.

Chap. 27. 14.

\* Elsewhere a  
synon.

Chap. 27. 19.

c That the Te-  
ures might ha-  
ue the charge  
thereof, and mi-  
nister in the  
same, as did E-  
liazar, and I-  
thamar, Nob.

34. d As a graner  
or carpenter,  
chap. 35. 4.

Or, halfe a she-  
kel.



and made filets about them.

Read the weight of a talent, Chap. 35. 19.

29 Also the brasle of the offering was seuentie \* talents, and two thousand, and foure hundredth shekels.

30 Whereof he made 5 sockets to the dore of the Tabernacle of the Congregation and the brasen Altar, & the brasen grate which was for it, with all the instruments of the Altar,

Chap. 27. 19.

31 And the sockets of the courte round about, and the sockets for the courte gate, & all the \* pins of the Tabernacle, and all the pins of the courte round about.

# CHAP. XXXIX.

The apparel of Aarón and his sonnes. 32 All that the Lord commanded, was made, and finished. 43 Moses bleisseth the people.

As coverings for the Ark &c. Cadellstiche, the Altars & such like. Chap. 31. 10. & 35. 19.

Moreouer they made a garments of ministration to minstre in the Sanctuary of blew silk, and purple, & skarlet: thei \* made also the holy garments for Aarón, as the Lord had commanded Moses.

3 So he made the Ephód of golde, blew silk, and purple, and skarlet, and fine twined linen.

And they did beate the golde into thin plates, and cut it into wiers, to worke it in the blew silk & in the purple, and in the skarlet, & in the fine linen, with broyded worke.

4 For the which thei made sholders to couple together: for it was closed by the two edges thereof.

5 And the broyded garde of his Ephód that was vpon him, was of the same stuffe, and of like worke: *even* of golde, of blew silk, and purple, and skarlet, and fine twined linen, as the Lord had commanded Moses.

Chap. 28. 9.

That is, of very fine and curious workmanship.

6 ¶ And they wrought two onix stones closed in ouches of golde, and graued, as b signets are grauen, with the names of the children of Israël,

Chap. 28. 12.

7 And put the on the sholders of 5 Ephód, as stones for a \* remembrance of the children of Israël, as the Lord had commanded Moses.

8 ¶ Also he made the brest plate of broyded worke like the worke of the Ephód: of golde, blew silk, and purple, & skarlet, and fine twined linen.

9 They made the brest plate double, and it was square, an hand breadth long, and an hand breadth broad: it was also double.

10 And they filled it with foure rowes of stones. The ordre was thus, a ruby, a topaze, and a carbuncle in the first rowe.

Or a figure, which stone authors write that it cometh of the vrine of the beaſt called linc.

11 And in the seconde rowe, an emeraude, a saphir, and a diamond:

12 Also in the third rowe, a turkeis, an achate, and an hematite:

13 Likewise in the fourte rowe, a chrysolite,

an onix, and a iasper: closed and set in ouches of golde.

14 So the stones were according to the names of the children of Israël, *even* twelue after their names, grauen like signets. *euerie* one after his name according to the twelue tribes.

15 After, they made vpon the brest plate cheines at the endes, of wrethen worke of pure golde.

16 They made also two bosses of golde, & two golde rings, and put the two rings in the two corners of the brest plate.

17 And they put the two wrethen cheines of golde in the two rings, in the corners of the brest plate.

18 Also the two other endes of the two wrethen cheines they fastened in the two bosses, and put them on the sholders of the Ephód vpon the fore fronte of it.

19 Likewise they made two rings of golde, and put them in the two other corners of the brest plate vpon the edge of it, which was on the inside of the Ephód.

20 They made also two other golden rings, and put them on the two sides of the Ephód, beneth on the fore side of it and ouer against his coupling about the broyded garde of the Ephód.

21 Then they fastened the brest plate by his rings vnto the rings of the Ephód, with a lace of blew silk, that it might be fast vpon the broyded garde of the Ephód, and that the brest plate shulde not be loosed from the Ephód, as the Lord had commanded Moses.

22 ¶ Moreouer he made the robe of the Ephód of wouen worke, altogether of blew silk.

23 And the hole of the robe was in the middes of it, as 5 collar of an habergeon, with an edge about the collar, that it shulde not rent.

24 And they made vpon the skirtes of the robe pomegranates, of blew silk, & purple, and skarlet, and fine linen twined.

25 They made also \* belles of pure golde, & put the belles betwene the pomegranates vpon the skirtes of the robe round about betwene the pomegranates.

26 A bel & a pomegranate, a bel & a pomegranate round about the skirtes of the robe to minister in, as the Lord had commanded Moses.

27 ¶ After, they made coates of fine liné, of woué worke for Aarón & for his sonnes.

28 And the mitre of fine linen, and goodlie bonnets of fine linen, and linen \* breches of fine twined linen,

29 ¶ And the girdel of fine twined linen, & of blew silk, & purple, & skarlet, *even* of needle worke, as the Lord had commanded Moses.

30 Final

Chap. 28. 36.

Chap. 27. 21.

So called, because it haged before 5 mercat & cometh it to fight Chap. 35. 12.

Or, which Aarón dressed and reuelled with oyle & kers: morrige Chap. 30. 7.

Signifying 5 in Gods matters man may neither add nor diminish. Praised God for 5 peoples diligence and praised for the

After 5 Moses had bene 40. daies and 40. nights in 5 mount, that is, from the beginning of August to the 10. of Sept. he came downe, & caused this worke to be done, which being finished, was set vp in Abith, which moneth is called Marche and balie April.

30 Finally holy crowne on it a sup of a signet. 1. O. R. D.

31 And thei ke to faith the Lord h

32 ¶ Thus w nacle, *even* gregation raél did ad had comma

33 ¶ Afterwa cle vnto M instrument barres, and

34 And the red, & the and the s c

35 The Arke batres therof

36 The Tab therof, and

37 The pure reof, *even* the instrum light:

38 Also the g oyle, and th of the Tab

39 The brafe se, his barre Lauer and h

40 The curta lers, and his courte gate, and all the i

the Tabern of the Cong

41 Finally, the ue in the Sa for Aarón t

ments to mi

42 According had i comma of Israël ma

43 And Moses beholde, the commanded

\* blessed the

The Tabernacle 34 The glorie of uering the Taber

T Hen th ing,

2 In the 2 first very first of th vp the Taber of the Cong

And thou t The Testimo the vaile.

closed and set in ou

according to the na-  
of Israël, *even* twelve  
grauen like signets  
ame according to the

pon the brest plate  
s, of wrethen worke

o bosses of golde, &  
d put the two rings in  
the brest plate.

two wrethen chaines  
rings, in the corners

ndes of the two wre-  
then in the two bos-  
the shulders of the  
fronte of it.

two rings of golde,  
two other corners of  
the edge of it, which  
the Ephod:

two other golden rings,  
the two sides of the E-  
phod: and the two  
sides of it, and o-  
ver the brest plate.

the brest plate by his  
of the Ephod, with  
that it might be fast  
garde of the Ephod,  
the shulde not be lo-  
as the Lord had co-

ade the robe of the  
worke, altogether of

the robe was in the  
coller of an hergeon,  
the coller, that it shul-

pon the skirtes of the  
of blew silke, & pur-  
fine linen twined.

belles of pure golde,  
were the pomegrana-  
of the robe rounde  
amagranates.

nate, a bel & a pome-  
the skirtes of the ro-  
the Lord had coman-

coates offine line, of  
on & for his sonnes.  
ne linen, and goodlie  
n, and linen breches

of fine twined linen,  
purple, & skarlet, *even*  
the Lord had coman-

30 ¶ Finally thei made the plate for the  
holy crowne of fine golde, and wrote vp-  
on it a superscription like to the grauing  
of a signet, *HOLINES TO THE*  
*LORD.*

31 And thei tied vnto it a lace of blew sil-  
ke to fasten it on hye vpon the mitre, as  
the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Taber-  
nacle, *even* of the Tabernacle of the Co-  
gregation finished: & the children of Is-  
rael did according to all that the Lord  
had commanded Moses: so did thei.

33 ¶ Afterwarde thei brought the Taberna-  
cle vnto Moses, the Tabernacle & all his  
instruments, his taches, his boordes, his  
barres, and his pillers, and his sockets,

34 And the covering of rames skins died  
red, & the coverings of badgers skinnes,  
and the s covering vaile.

35 The Arke of the Testimonie, and the  
barres thereof, and the Merciseat,

36 The Table; with all the instruments  
thereof, and the shewe bread;

37 The pure Candellsticke, the lampes the-  
reof, *even* the lampes set in ordre, and all  
the instruments thereof, and the oyle for  
light:

38 Also the golden Altar & the anointing  
oyle, and the swete incens, and the hāging  
of the Tabernacle dore,

39 The brazen Altar with his grate of bras-  
se, his barres and all his instruments, the  
Lauer and his fote.

40 The curtaines of the court with his pil-  
lers, and his sockets, & the hanging to the  
courte gate, & his cordes, and his pinnes,  
and all the instruments of the seruice of  
the Tabernacle, called the Tabernacle  
of the Congregation.

41 Finally, the ministring garments to ser-  
ue in the Sanctuarie, & the holy garmets  
for Aaron the Priest, and his sonnes gar-  
ments to minister in the Priests office.

42 According to euerie point that the Lord  
had commanded Moses, so the children  
of Israël made all the worke.

43 And Moses behelde all the worke, and  
beholde, thei had done it as the Lord had  
commanded: so had thei done: and Moses  
blessed them.

## CHAP. XL.

The Tabernacle with the apperinnances is reared up.  
34 The glorie of the Lord appeareth in the cloudes co-  
uering the Tabernacle.

¶ Then the Lord spake vnto Moses, say-  
ing,

In the first day of the first moneth in the  
very first of the same moneth shalt thou set  
vp the Tabernacle, called the Tabernacle  
of the Congregation:

And thou shalt put therein the Arke of  
the Testimonie, and couer the Arke with  
the vaile.

4 Also thou shalt bring in the Table, and  
set it in ordre as it doeth require: thou  
shalt also bring in the Candellsticke, and  
light his lampes,

5 And thou shalt set the incense Altar of  
golde before the Arke of the Testimonie,  
and put the hanging at the dore of the  
Tabernacle.

6 Moreover thou shalt set the burnt offering  
Altar before the dore of the Tabernacle,  
called the Tabernacle of the Congrega-  
tion.

7 And thou shalt set the Lauer betwene  
the Tabernacle of the Congregation &  
the Altar, and put water therein.

8 Then thou shalt appoint the courte round  
about, and hang vp the hanging at the  
courte gate.

9 After, thou shalt take the anointing oyle,  
and anoint the Tabernacle, and all that  
is therein, and halowe it with all the in-  
struments thereof, that it may be holie.

10 And thou shalt anoint the Altar of the  
burnt offering, and all his instruments, and  
shalt sanctifie the Altar, that it may be an  
altar moste holie.

11 Also thou shalt anoint the Lauer and  
his fote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his  
sonnes vnto the dore of the Tabernacle  
of the Congregation, & wash them with  
water.

13 And thou shalt put vpon Aaron the ho-  
ly garments, and shalt anoint him, & fan-  
ctifie him that he may minister vnto me  
in the Priests office.

14 Thou shalt also bring his sonnes, and  
clothe them with garments,

15 And shalt anoint them as thou diddest  
anoint their father, that thei may mini-  
ster vnto me in the Priests office: for their  
anointing shal be a signe, that y priesthode  
shal be euerlasting vnto the throughout  
their generations.

16 So Moses did according to all that the  
Lord had commanded him: so did he.

17 ¶ Thus was the Tabernacle reared vp  
the first day of the first moneth in the se-  
conde yere.

18 Then Moses reared vp the Tabernacle  
and fastened his sockets, and set vp the bo-  
ardes thereof, and put in the barres of it,  
and reared vp his pillers.

19 And he spred the covering ouer the  
Tabernacle, and put the covering of that  
covering on he about it, as the Lord had  
commanded Moses.

20 ¶ And he toke and put the Testimonie  
in the Arke, and put the barres in the ring  
of the Arke, and set the Merciseat on his  
vp on the Arke.

21 He brought also the Arke into the Taber-  
nacle, and hanged vp the covering vaile,  
m.i.

Read chap.  
36, 37.

b That is, the  
altar of perfu-  
me, or to bur-  
ne incense on.  
c This hāging  
or vaile was  
betwene the  
Sanctuarie and  
the courte.

Chap. 26, 36.

Chap. 27, 21.

g So called, be-  
cause it hāged  
before y mer-  
ciseat & cou-  
ered it fro sight.  
chap. 35, 32.

k Or, which  
Aaron dressed  
and refreshed  
with oyle, e-  
uerie morning.  
chap. 30, 7.

l Signifying y  
the Gods mat-  
ters man may  
notie addi-  
nor diminish.  
k Praised God  
for y peoples  
diligence and  
graced for the

a After y Mo-  
ses had bene  
40. daies and  
40. nights in y  
mount, that is  
fro the begin-  
ning of August  
to the 10. of  
Sept. he came  
downe, & cau-  
sed thei wor-  
ke to be done,  
which being  
finished, was  
set vp in Abib,  
which moneth  
ethiopiens call  
Marche and  
also April.

f That is, the  
tables of the  
Lauer, chap.  
35, 16. & 34, 29.

Chap. 3, 32.



and coliered the Arke of the Testimonie, as the Lord had commanded Moses;

¶ Furthermore he put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile;

¶ And set the bread in ordre before the Lord, as the Lord had commanded Moses;

¶ Also he put the Candelsticke in the Tabernacle of the Congregation ouer against the Table towards the Southside of the Tabernacle.

¶ And he lighted the lampes before the Lord, as the Lord had commanded Moses;

¶ Moreover he set the golden Altar in the Tabernacle of the Congregation before the vaile;

¶ And burnt sweet incense thereon, as the Lord had commanded Moses.

¶ Also he haged vp the vaile at the dore of the Tabernacle.

¶ After he set the burnt offering Altar without the dore of the Tabernacle, called the Tabernacle of the Congregation, & offered the burnt offering and the sacrifice thereon, as the Lord had comanded Moses.

¶ Likewise he set the Lauer betwene

the Tabernacle of the Congregation & the Altar, and powred water therein to wash with.

¶ So Moses, and Aaron, and his sonnes, washed their hands & their feet thereat.

¶ When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord had commanded Moses.

¶ Finally he reared vp the courte round about the Tabernacle and the Altar, and hanged vp the vaile at the courte gate: so Moses finished the worke.

¶ Then the cloude couered the Tabernacle of the Congregation, and the glorie of the Lord filled the Tabernacle.

¶ So Moses colde not entre into the Tabernacle of the Congregation, because the cloude abode thereon, and the glorie of the Lord filled the Tabernacle.

¶ Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneys.

¶ But if the cloude ascended not, then they iourneyed not til the day that it ascended.

¶ For the cloude of the Lord was vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel, throughout all their iourneys.

## THE THIRD BOKE OF Moses, called \* Leuiticus.

### THE ARGUMENT.

AS God daily by moste singular benefites declared him selfe to be mindeful of his Church: so he willed not that they shoulde haue any occasion to trust either in them selfe, or to depend vpon others for lacke of temporall things, or ought that belonged to his diuine seruice and religion. Therefore he ordeined diuerse kindes of oblations and sacrifices, to assure them of forgiveness of their offences. (if they offered them in true faith and obedience) Also he appointed their Priests and Leuites, their apparel, offering, conuersion and portion: he shewed what feastes they shoulde obserue, and in what times. Moreover he declared by these sacrifices & ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Limbe there can be no forgiveness of sinnes. And because they shoulde giue no place to their owne inuentions (which thing God moste detesteth as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they shoulde do, as what beasts they shoulde offer and eat: what diseases were contagious and to be auoyded: what ordres they shoulde take for all maner of filthines and pollution: whose companie they shoulde flee: what marriages were lawfull: and what pollicie lawes were profitable. Which thing declared, he promised fauour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

### CHAP. I.

Of burnt offerings for particular persons. 3. 10. & 14 The manner to offer burnt offerings of sel of bullocks, as of shepe and birds.



Now the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying, Speake vnto the children

of Israel, & thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of cattell, as of beues and of the shepe.

¶ If his sacrifice be a burnt offering of the herde, he shall offer a male without blemish, presenting him of his owne voluntary will at the dore of the Tabernacle of the Congregation before the Lord.

Because in this booke is chiefly treated of the Leuites, and of things pertaining to their office.

Hereby Moses declared that he taught nothing to the people but what he received of God.

Elr. to him. And The Priest of Leuites.

Of the burnt offering, 1. 10. 14.

Now, the offer of the burnt offering.

Or a favour of rest, which promise, he made of the Lord.

Real verities. Before the Altar of the Lord.

Elr. into his presence.

The Hebrew word, signifies to pinch of with the payle.

Or, strained, pressed.

On the side of the courte gate is y paved, which sheweth with althes, 1. 10. 14.

Because the burnt offering shoulde not be without the meat offering.

And he shall offer the burnt offering to the Lord.

And he shall offer the burnt offering to the Lord.

Then shall he cut it in pieces.

So the sonne put fire vpon in ordre vpon.

Then the partes of the burnt offering vpon the altar.

But the Priest shall burne offering a sweete fauor.

And if he offer of the flocke, he shall offer the altar.

Aarons sonne shall burne it.

And he shall lay them in the fire.

But he shall offer the whole & is a burnt offering for a sweete fauor.

And if he offer to the Lord his sacrifice, a young pigeon.

And the Priest shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

And he shall offer it.

burnt offering of the  
a male without blemish  
of his owne volun-  
tary of the Tabernacle  
before the Lord.

17 And he shal cleaue it with his wings,  
but not deuide it a fundre: and the Priest  
shal burne it vpon the altar vpon the wo-  
od that is in y<sup>e</sup> fire: for it is a burnt offering,  
an oblation made by fire for a swete sauour  
vnto the Lord.

And the Priest shal burne the memorial  
of it, *euen* of that that is beaten and of the  
coyle of it with all the incense thereof: for  
it is an offering vnto the Lord made by  
fire.

cap. 23. 24:

a Because the  
burnt offering  
could not be  
without the  
meat offering.

**A**Nd whe anie wil offer a meat offrīg  
vnto the Lord, his offrīg shal be of  
fine floure, and he shal poure oyle vpō it,  
and put incense thereon,

H A P. II.

m.ii.



CHAP. III. The manner of peace offerings, and beasts for the same. 17 The Israelites may neither eat fat nor blood.

A sacrifice of thanksgiving, offered to God, peace, and profit to the offerer, or governor, or particularly

One part was burnt, another was to the Priests, and the third to him that offered

Exod. 29. 29. Or, the which kidneys are above the flanks.

In the peace offering it was indifferent to offer either male or female, but in burnt offering only the male: so here can be offered no birds, but in the burnt offering they might all there was consumed with fire, and in the peace offering, but a part.

The burnt offering was wholly consumed, and of the offering made by fire only the inward parts, &c. were burnt: & flunder & breast, with the two thighs and &c. were given to the Priests, & the rest his that offered.

Verf. 4.

Meaning at the Northside of the altar, chap. iiii.

Also if his oblation be a peace offering, if he will offer of the flock (whether it be male or female) he shall offer such as is without blemish, before the Lord. And he shall put his hand upon the head of his offering, and kill it at the dore of the Tabernacle of the Congregation: & Aarons sonnes the Priests shall sprinkle the blood upon the altar round about.

So he shall offer part of the peace offerings as a sacrifice made by fire unto the Lord, & the fat that couereth the inward parts, and all the fat that is upon the inward parts.

He shall also take away the two kidneys, and the fat that is on them, and upon the flanks, and the kall on the liuer with the kidneys.

And Aarons sonnes shall burne it on the altar with the burnt offering, which is vpon the wood, that is on the fire: this is a sacrifice made by fire for a sweete sauour unto the Lord.

Also if his oblation be a peace offering unto the Lord out of the flock, whether it be male or female, he shall offer it without blemish.

If he offer a lambe for his oblation, then he shall bring it before the Lord,

And lay his hand vpon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

After, of the peace offerings he shall offer an offering made by fire vnto the Lord: he shall take away the fat thereof, & the rumpe altogether, hard by the backe bone, & the fat that couereth the inward parts, and all the fat that is vpon the inward parts.

Also he shall take away the two kidneys, with the fat that is vpon them, and vpon the flanks, & the kall vpon the liuer with the kidneys.

The Priest shall burne it vpon the altar, as the meat of an offering made by fire vnto the Lord.

Also if his offering be a goat, then shall he offer it before the Lord.

And shall put his hand vpon the head of it, and kill it before the Tabernacle of the Congregation, & the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about.

Then he shall offer thereof his offering, as an offering made by fire vnto the Lord, the fat that couereth the inward parts, and all the fat that is vpon the inward parts.

Also he shall take away the two kidneys, & the fat that is vpon them, and vpon the flanks & the kall vpon the liuer with the kidneys.

So the Priest shall burne them vpon the altar, as the meat of an offering made by fire for a sweete sauour: \* all the fat is the Lords.

This shall be a perpetual ordinance for your generations, through out all your dwellings, so that ye shall eat neither fat nor blood.

CHAP. IIIII.

The offering for finnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the private man.

MOeuer the Lord spake vnto Moses, saying,

Speake vnto the children of Israel, saying, If anie shall sinne through ignorance, in anie of the commandments of the Lord (which ought not to be done) but shall do contrarie to anie of them,

If the Priest that is anointed do sinne (according to the sinne of the people) the shall he offer, for his sinne which he hath sinned, a yong bullocke without blemish vnto the Lord for a sinne offering,

And he shall bring the bullocke vnto the dore of the Tabernacle of the Congregation before the Lord, & shall put his hand vpon the bullocks head, and kill the bullocke before the Lord.

And the Priest that is anointed shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

Then the Priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the Sanctuary.

The Priest also shall put some of the blood before the Lord, vpon the hornes of the altar of sweete incense, which is in the Tabernacle of the Congregation, then shall he powre all the rest of the blood of the bullocke at the fore of the altar of burnt offering, which is at the dore of the Tabernacle of the Congregation.

And he shall take away all the fat of the bullocke for the sinne offering: to wit, the fat that couereth the inward parts, and all the fat that is about the inward parts.

He shall take away also the two kidneys, and the fat that is vpon them, and vpon the flanks, & the kall vpon the liuer with the kidneys,

As it was taken away from the bullocke of the peace offerings, and the Priest shall burne the vpon the altar of burnt offering.

But the skin of the bullocke, and all his flesh, with his head, and his legs, & his inward parts, and his dung shall he beare out.

So he shall cary the whole bullocke out of the holste vnto a cleane place, where the ashes are powred, & shall burne him on y wood in the fire: where the ashes are cast out, shall he be burnt.

And if the whole Congregation of Israel

Chap. 3.

By this fat, was to be carried by the offering of the Priest.

Gen. 22.

Chap. 22.

For all the

couple cold

not lay on

their hands:

therefore it

was sufficient

to the An-

gels, people did it

norant, in y name of

cially all the Cogre-

gation.

we have, Or, the Priest,

with the

sin, men

crimes in

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Mean-

his Pri-

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Chap. 3.

Or, make a per

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Chap. 3.

Which

between

Holste

& y altar

Chap. 3.

Which

to the

meat of

Taber-

naclum

in the

taber-

naclum

taken in

can it

Chap. 3.

Or, the male

that of the fat

is

That is, the

Priest shall kill

it for it was

not lawful for

him to cut off

the fat of the

beast.

Chap. 3.

Exod.

wherein he

represented to

his Church.

Or, private per

sonne.

Chap. 3.

That

is, the

fat of the

beast.

Chap. 3.

By this

fat, was to

be carried

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offering of

the Priest.

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Chap. 3.

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Chap. 3.

Exod.

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Or, private per

sonne.

Chap. 3.

That

is, the

fat of the

beast.

Chap. 3.

By this

fat, was to

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offering of

the Priest.

Gen. 22.

Chap. 22.

For all the

couple cold

not lay on

their hands:

therefore it

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to the An-

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Chap. 3.

Or, make a per

sonne with it,

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Chap. 3.

Which

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Chap. 3.

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Chap. 3.

Or, the male

that of the fat

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That is, the

Priest shall kill

it for it was

not lawful for

him to cut off

the fat of the

beast.

Chap. 3.

Exod.

wherein he

represented to

his Church.

Or, private per

sonne.

Chap. 3.

That

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ing made by fire  
at is the Lords.  
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t all your dwell-  
nether fat nor

For the Priest,  
And the private

spake vnto Mo-

en of Israël, say-  
rough ignorance,  
ements of y Lord  
(one) but shal do

ointed do sinne  
of the people) the  
e which he hathe  
e without blemish  
offring,  
bullocke vnto the  
of the Cōgrega-  
& shal put his hād  
, and kil the bul-

ointed shal take  
and bring it into y  
ngregation.

ip his finger in the  
he blood seuen ti-  
before the vaile of

ut some of the blood  
he hornes of y altar  
s in y Tabernacle  
then shal he powre  
of the bullocke at  
urnt offering, which  
Tabernacle of the

y all the fat of the  
offring: to wit, y fat  
ardes, and all the fat  
rdes.

so the two kidneis,  
pon them, and vpon  
vpon the liuer with

ay from the bullocke  
and the Priest shal  
ear of burnt offing

bullocke, and all his  
and his legs, & his in-  
g shal he beare out.

whole bullocke our  
cleane place, where y  
shal burne him on y  
ere the ashes are cast

ole Congregation of  
Israël

Israël shal sinne through ignorance, and  
the thing be \* hid from the eies of the  
multitude, and haue done againe anie of y  
cōmandements of the Lord which shulde  
not be done, and haue offended:

24 When the sinne which they haue cōmit-  
ted shalbe knowne, then the Congregaciō  
shal offe a yong bullocke for the sinne,  
and bring him before the Tabernacle of  
the Congregation,

25 And the Elders of the Congregation  
shal put their hands vpon the head of the  
bullocke before the Lord, and he shal kil  
the bullocke before the Lord,

26 Then the Priest that is anointed, shal  
bring of the bullocks blood into the Ta-  
bernacle of the Congregation,

27 And the Priest shall dip his finger in the  
blood, and sprinkle it seuen times before  
the Lord, *even* before the vaile.

28 Also he shal put some of the blood vpon  
the hornes of the altar, which is before the  
Lord, y is in the Tabernacle of the Con-  
gregation: then shal he powre all the rest  
of y blood at y fote of the altar of burnt  
offring, which is at the dore of the Taber-  
nacle of the Congregation,

29 And he shal take all his fat from him, &  
burne it vpon the altar.

30 And the Priest shal do with this bullocke,  
as he did with the bullocke for his sinne:  
so shal he do w this: so the Priest shal make  
an atonement for them, and it shalbe  
forgiuen them.

31 For he shal carie the bullocke without y  
holste, and burne him as he burned the first  
bullocke: for it is an offring for the sinne  
of the Congregation.

32 ¶ When a ruler shal sinne, & do through  
ignorance against anie of the comma-  
ndements of the Lord his God, which shulde  
not be done and shal offende,

33 If one shewe vnto him his sinne which  
he hathe cōmitted, then shal he bring for  
his offring an he goat without blemish,

34 And shal lay his hand vpon the head of  
the he goat, & kil it in<sup>h</sup> the place where  
he shulde kil the burnt offering before the  
Lord: for it is a sinne offering.

35 Then the Priest shal take of the blood  
of the sinne offering with his finger, & put  
it vpon the hornes of the burnt offering al-  
tar, and shal powre the rest of his blood at  
the fote of the burnt offering altar,

36 And shal burne all his fat vpon the altar,  
as the fat of the peace offering: so y Priest  
shal make an atonement for him, concer-  
ning his sinne, and it shal be forgiue him.

37 ¶ Likewise if anie of the people of the  
land shal sinne through ignorance in do-  
ing against anie of the commandements  
of the Lord, which shulde not be done, &  
shal offend,

28 If one shewe him his sinne which he ha-  
the cōmitted, then he shal bring for his of-  
fring a shee goat without blemish for his  
sinne which he hathe committed,

29 And he shal lay his hand vpon the head  
of the sinne offering, and slay the sinne of-  
fring in the place of burnt offering.

30 Then the Priest shal take of the blood  
thereof with his finger, and put it vpon the  
hornes of the burnt offering altar, & powre  
all the rest of the blood thereof at the fote  
of the altar,

31 And shal take away all his fat, as the fat  
of the peace offerings is taken away, and  
the Priest shal burne it vpon the altar for a  
swete sauour vnto the Lord, & the Priest  
shal make an atonement for him, and it  
shalbe forgiuen him.

32 And if he bring a lambe for his sinne of-  
fring, he shal brig a female without blemish,

33 And shal lay his hand vpon the head of  
the sinne offering, and he shal slay it for a  
sinne offering in the place where he shulde  
kil the burnt offering.

34 Then the Priest shal take of the blood  
of the sinne offering with his finger, and put  
it vpon the hornes of the burnt offering al-  
tar, & shal powre all the rest of the blood  
thereof at the fote of the altar.

35 And he shal take away all y fat thereof,  
as the fat of the lambe of y peace offerings  
is taken away: then the Priest shal burne it  
vpon the altar with the oblatiōs of the  
Lord made by fire, & the Priest shal make  
an atonement for him cōcerning his sin-  
ne that he hathe committed, and it shalbe  
forgiuen him.

#### CHAP. V.

1 Of him that testifieth not the truth, if he heare ano-  
ther sweare falsely. 4 Of him that wometh falsely.  
15 Of him that by ignorance withdraweth anie thing  
dedicate to the Lord.

1 Also if anie haue sinned, that is, if he  
haue heard y voyce of an othe, & he  
can be a witness, whether he hathe sene or  
known of it, if he do not vtter it, he shal  
beare his iniquitie:

2 Ether if one touche anie vnclane thing,  
whether it be a cario of an vnclane beast,  
or a carion of vnclane cattel, or a carion  
of vnclane creeping things, & is not ware  
of it, yet he is vnclane, & hathe offended:

3 Ether if he touche anie vnclennes of mā  
(whatsoeuer vnclennes it be, that he is de-  
filed with) and is not ware of it, and after  
commeth to the knowledge of it, he ha-  
the sinned:

4 Ether if anie sweare, and pronounce w  
his lippes to do euil, or to do good (what-  
soeuer it be that a man shal pronouce w an  
othe & it be hid f. o him, & after knoweth  
y he hathe offended in one of these points,

5 When he hathe sinned in anie of these  
things, then he shal cōfesse that he hathe

Or, the female  
of the goat.

Read ver. 14

Exod. 29. 17.

1 Meaning y  
punishment of  
his sinne shul-  
de be laid vpon  
that beast, or  
that he had  
recused all  
things of God,  
and offered this  
willingly.

10 Or, besides y  
burnt offerings,  
which were  
daily offered to  
the Lord.

11 Els, a foule,  
or, if one iudge  
bath taken an  
othe of anie  
other  
12 Whereby it  
is comend to  
beare witness  
to the truth  
and disciois  
iniquitie of  
vigorously.

13 Or vowe ra-  
dily without  
iust examina-  
tio of the cir-  
cūstances, & not  
knowing, he  
shalbe y issue  
of the same.  
14 Which he  
renewed  
before in this  
chapter.



sinned therein.

6 Therefore shal he bring his trespass offering vnto the Lord for his sinne which he hath committed, <sup>either</sup> a female from y flocke, <sup>be it</sup> a lambe or a shee goat for a sinne offering, and the Priest shal make an atonement for him, concerning his sinne.

7 But if he be not able to bring a shepe, he shal bring for his trespass which he hath committed, two turtle doves, or two yong pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

8 So he shal bring them vnto the Priest, who shal offer the sinne offering first, and \*wring y necke of it a sundre, but not plucke it cleane of.

9 After he shal sprinkle of the blood of the sinne offering vpon the side of the altar, & the rest of the blood shal be shed at the fote of the altar: for it is a sinne offering.

10 Also he shal offer the secōde for a burnt offering, as the manner is: so shal the Priest make an atonement for him (for his sinne which he hath committed) and it shal be forgiven him.

11 ¶ But if he be not able to bring two turtle doves, or two yong pigeons, then he y hath sinned, shal bring for his offering, the tēth parte of an Ephah of fine flour for a sinne offering, he shal put none oyle thereto, nether put anie incense theron: for it is a sinne offering.

12 Then shal he bring it to the Priest and y Priest shal take his hādeful of it for the remembrance thereof, and burne it vpon the altar \* with the offerings of the Lord made by fire: for it is a sinne offering.

13 So the Priest shal make an atonement for him, as touching his sinne that he hath committed in one of these points, and it shal be forgiven him: and the remnant shal be the Priests, as the meat offering.

14 ¶ And the Lord spake vnto Moses, saying,

15 If anie persone transgresse and sinne through ignorāce by taking awaie things consecrated vnto the Lord, he shal then brig for his trespass offering vnto y Lord a ram without blemish out of the flocke, worthe two shekels of siluer by thy estimation after the shekel of the Sactuarie, for a trespass offering.

16 So he shal restore y wherein he hath offended, in taking awaie of the holy thing, and shal put the fift parte more thereto, & giue it vnto the Priest: so the Priest shal make an atonement for him with the ram of the trespass offering, and it shal be forgiven him.

17 ¶ Also if anie sinne & \* do against anie of the commandements of the Lord, which ought not to be done, & knowe not & sinne and beare his iniquitie,

18 Then shal he bring a ram without blemish out of the flocke, in thy estimation worthe two shekels for a trespass offering vnto y Priest: and the Priest shal make an atonement for him concerning his ignorance wherein he erred, and was not ware: so it shal be forgiven him.

19 This is the trespass offering for the trespass committed against the Lord.

# CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The lawe of the burnt offerings. 13 The fire must abide euer more vpon the altar. 14 The lawe of the meat offering. 20 The offerings of Aaron, and his sonnes.

1 And y Lord spake vnto Moses, saying, 2 If anie sinne and commit a trespass against the Lord, & denie vnto his neighbour that, which was taken him to kepe, or y which was put to him of trult, or death by obberie, or by violence oppress his neighbour,

3 Or hath found that which was lost, and denieth it, and sweareth falsely, \* for anie of these things that a man doeth, wherein he sinneth:

4 Whē, I say, he thus sinneth & trespasseth, he shal then restore the robbery that he robbed, or the thing taken by violence w he toke by force, or the thing which was deliuered him to kepe, or the lost thing which he founde,

5 Or for whatsoeuer he hath sworne falsely, he shal bothe restore it in the whole \* summe, & shal adde the fift parte more thereto, and giue it vnto him to whome it pertaineth, the same day that he offreth for his trespass.

6 Also he shal bring for his trespass vnto the Lord, a ram without blemish out of the \* flocke in thy estimation worthe two shekels for a trespass offering vnto the Priest.

7 And the Priest shal make an atonement for him before the Lord, & it shal be forgiven him, whatsoeuer thing he hath done, and trespassed therein.

8 ¶ Then y Lord spake vnto Moses, saying, 9 Cōmāde Aaron and his sonnes, saying, This is the lawe of the burnt offering, (it is the burnt offering because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shal put on his linnē garment, and shal put on his linnen breches vpon his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shal put them beside the \* altar.

11 After he shal put of his garments, & put on other raiment, & cary the ashes forth without the hofte vnto a cleane place.

12 But y fire vpon y altar shal burne therē and neuer be put out: wherefore the Priest shal burne wood on it euerie mornig, & lay

\*Ebr. if his hand has not touched, meaning for his power.

Chap. 1. 15.

10. pointed.

\*Or, according to the lawe. d. Or declare him to be putged of that sinne.

Deut. 7.

e Which is about a pottel. f As in the meat offering, Chap. 2. 1.

Chap. 2. 2.

Chap. 4. 25.

g As touching the first-fruits, or tithes, due to the Priests and Leuites.

h By the estimation of the Priest, chap. 27. 12.

Chap. 2. 2.

i That is, afterward remembreth that he hath sinned when his conscience doeth accuse him.

Enc.

Chap. 2. 5. nomb. 1. 4.

Chap. 2. 9.

a To. g Or kned. b & our. c Ieane and after. d kon.

e b By. f le ora. g mean. h Xp. i Who. j can. k no. l record. m and. n giue. o by per. p fuchil.

Exod. 16. 36. n So oft as the bie Priest shal be elected and anointed.

10. fried.

h His sonne. i shal shal fuc. j dede him.

h The. i b. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

h The. i b. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

h Which was in the lauer. i Exod. 10. 16.

y burnt offering burne there.

13 The fire shal and neuer goe.

14 ¶ Also this which Aaron sence of the

15 He shal e fine flour oyle, and al

16 But the re sonnes eat in y holy place

17 It shal not giuen it for made by fire and as the

18 All the ma rōn shal eat uer in your offerings of soeuer touc

19 ¶ Again saying,

20 This is y nes, which t the day wh of an Ephā fring b per

21 In the fuy le: thou shal the baken p a swete sau

22 And the f stede, amon Lords ordi altogether.

23 For euerie be burnt al

24 ¶ Further ses, saying,

25 Speake vnt and say, Thi In the place led, shal the Lord, for it

26 The Priest shal eat it: ten, in the co Congregation

27 Whatsoe shalbe holy blood therē y whereon it

28 Also the e shalbe broke sen pot, it sh with water

Chap. 3. 1.  
God. 1. 1. 1.

V I.  
 9 The  
 13 The fire must abide  
 14 The lawe of the meat  
 Aaron, and his sonnes.

Chap. 2.9.

a To E Or kneed v  
& ome leauē and afte  
the v b ken.

Exod. 28:17.

Exod. 16, 36.  
In So oft as the  
the Priest that  
be elected and  
anointed.

Dr. Fried.

vic. Priest.

1 Which was  
in the laver  
Exod.30.16.

38. Allo the earthe pot that it is soddē in,  
shalbe broken, but if it be soddē in a bra-  
sen pot, it shal bothe be scoured & washed  
with <sup>1</sup> water.

30 \*But no sin offrīg, whose blood is brought  
in to the Tabernacle of ŷ Cōgregacion to  
make recōciliacion in the holy place, shal  
be eaten, *but* shal be burnt in the <sup>m</sup> fire.

## С Н А Р. V Г Л.

18 For if anie of y<sup>e</sup> flesh of his peace offerings

m Out of the  
campe.

a Which is for  
the smaller sin-  
nes, & such as  
are committed  
by ignorance.  
b At the cour-  
te gate.

c The Priests

d The same ce-  
remonies: not-  
withstanding  
that this worde  
treipasse signi-  
fieth lesse then  
sinne.  
e Meaning the  
rest which is  
left and, not  
burnt.

f Because it  
had no oyle  
nor licour.

gPeate offrings  
containe a co-  
fession and  
thanks giuing  
for a benefite  
receiued, and  
also a vowe, &  
fre offering to  
receiue a be-  
nefit.

h If he make  
a vowe to of-  
fre: for els the  
flesh of the pe-  
ace offerings  
must be eaten  
the same day.



be eaten in <sup>3</sup> third day, he shal not be accepted that offreth it, nether shal it be reckoned vnto him, *but* shalbe an abomination: therefore the persone that eateth of it shal <sup>1</sup> beare his iniquitie.

<sup>19</sup> The flesh also that toucheth anie vnclane <sup>k</sup> thing, shal not be eatē, *but* burnt with fire: *but* <sup>1</sup> of this flesh shall that be cleane shal eat thereof.

<sup>20</sup> But if anie eat of the flesh of the peace offerings that pertaineth to <sup>3</sup> Lord, hauing his <sup>\*</sup> vnclennes vpon him, euen the same persone shal be cut of from his people.

<sup>21</sup> Moreover when anie toucheth anie vnclane thing, as the vnclennes of man, or of an vnclane beast, or of anie filthie abomination, and eat of the flesh of the peace offerings, which pertaineth vnto the Lord, euē that persone shal be cut of from his people.

<sup>22</sup> ¶ Again the Lord spake vnto Moyses, saying, Speake vnto the children of Israel, and say, \*Ye shal eat no fat of beues, nor of shepe, nor of goates:

<sup>24</sup> Yet the fat of the dead beast, and the fat of that, which is torne with *beastes*, shalbe occupied to anie vse, but ye shal not eat of it.

<sup>25</sup> For whosoeuer eateth the fat of <sup>3</sup> beast, of the which he shal offer an offering made by fire to the Lord, euen the persone that eateth, shal be cut of from his people.

<sup>26</sup> Nether <sup>\*</sup> shal ye eat anie blood, ether of foule, or of beast in all your dwellings.

<sup>27</sup> Euerie persone that eateth anie blood, euē the same persone shalbe cut of from his people.

<sup>28</sup> ¶ And <sup>3</sup> Lord talked w<sup>th</sup> Moyses, saying, <sup>29</sup> Speake vnto the children of Israel, and say, He that offreth his peace offerings vnto the Lord, shal bring his gift vnto the Lord of his peace offerings:

<sup>30</sup> His <sup>m</sup> hands shal bring the offerings of the Lord made by fire: euen the fat with the breast shal he bring, that the breast may be <sup>\*</sup> shaken to and fro before the Lord.

<sup>31</sup> Then the Priest shal burne the fat vpon the altar, and the breast shal be Aarons & his sonnes.

<sup>32</sup> And the right shulder shal ye give vnto the Priest for an heauē offering, of your peace offerings.

<sup>33</sup> The same that offreth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shal haue the right shulder for his parte.

<sup>34</sup> For the breast shaken to and fro, and the shulder lifted vp, haue I takē of the children of Israel, euen of their peace offerings, and haue giuē them vnto Aaron <sup>3</sup> Priest and vnto his sonnes by a statute for euer from among the children of Israel.

<sup>35</sup> ¶ This is the <sup>\*</sup> anointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

<sup>36</sup> The which *portions* the Lord commanded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generations.

<sup>37</sup> This is also the lawe of <sup>3</sup> burnt offering, of the meat offering, and of <sup>3</sup> sinne offering, & of the trespass offering, and of the <sup>o</sup> consecrations, and of the peace offerings,

<sup>38</sup> Which the Lord commanded Moyses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

## CHAP. VIII.

<sup>12</sup> The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

<sup>1</sup> A fterwaide the Lord spake vnto Moyses, saying,

<sup>2</sup> \*Take Aaron and his sonnes with him, & the garments and the <sup>\*</sup> anointing oyle, and a bullocke for the sin offering, and two rams, and a basket of vnleavened bread, And assemble all the companie at the dore of the Tabernacle of the Congregation.

<sup>4</sup> So Moyses did as the Lord had commanded him, and the companie was assembled at the dore of the Tabernacle of the Congregation.

<sup>5</sup> Then Moyses said vnto the companie, \*This is the thing which the Lord hath commanded to do.

<sup>6</sup> And Moyses brought Aaron and his sonnes, and washed them with water,

<sup>7</sup> And put vpon him <sup>3</sup> coat, & girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broyded garde of the Ephod, & bonde it vnto him therewith.

<sup>8</sup> After he put the brest plate thereon, and put in the brest plate <sup>\*</sup> the Vrim and the Thummim.

<sup>9</sup> Also he put the mitre vpon his head, and put vpon the mitre on the fore fronte the golden plate, and the <sup>\*</sup> holy crowne, as the Lord had commanded Moyses.

<sup>10</sup> (Now Moyses had taken the anointing oyle, & anointed the <sup>b</sup> Tabernacle, and all that was therein, and sanctified them,

<sup>11</sup> And sprinkled thereof vpon the altar, seuen times, & anointed the altar and all his instruments, and the laver, and his fote, to sanctifie them)

<sup>12</sup> \*And he powred of the anointing oyle vpon Aarons head, and anointed him, to sanctifie him.

<sup>13</sup> After, Moyses brought Aarons sonnes, and put coates vpon them, and girded them with girdels, and put bonets vpon their heades, as the Lord had commanded Moyses.

<sup>14</sup> \*Then

<sup>i</sup> The bone, wherefore he offered shal remaine.  
<sup>k</sup> After it be sacrificed.  
<sup>l</sup> Of the peace offering, that is cleane.

Chap. 11. 3.

Chap. 3. 17.

Gen. 9. 4.  
Chap. 17. 14.

<sup>m</sup> And shulde not send it by another.

Exod. 29. 24.

Exod. 29. 1. <sup>14</sup> \*Then sin offering hands vpon the sinne

<sup>15</sup> And Moyses which he tarrounded the blood at

<sup>16</sup> Then he the inward the two kidneys burne

<sup>17</sup> But the flesh, and without

<sup>18</sup> ¶ Also he offering, at hands vpon blood vpon

<sup>19</sup> So Moyses the head vpon

<sup>20</sup> And Moyses in water: whit vpon

<sup>21</sup> fring for a by fire vnto manded Moyses

<sup>22</sup> ¶ After of consecr nes laied t ram,

<sup>23</sup> Which blood of iron right his right hand his right

<sup>24</sup> Then Moyses put of the eares, & vpon hād, & vpon fete, and blood vpon

<sup>25</sup> And he to all the fat of the kall of with their

<sup>26</sup> Also he leauened b one vnclane bread, and fat, and vpon

<sup>27</sup> So he put his sonnes before the

<sup>28</sup> After, Moyses and burnt offering: for swete saour to the Lord

<sup>29</sup> ¶ Then

<sup>30</sup> ¶ Then

<sup>31</sup> ¶ Then

<sup>32</sup> ¶ Then

<sup>33</sup> ¶ Then

<sup>34</sup> ¶ Then

<sup>35</sup> ¶ Then

<sup>36</sup> ¶ Then

<sup>37</sup> ¶ Then

<sup>38</sup> ¶ Then

ointing of Aarón, and  
his sonnes, concerning  
the Lord made by fire, in  
the fire, and to scruce  
vnto the Lord.

the Lord commadéd  
day that he anointed  
the children of Israël,  
in their generations.  
of the burnt offering,  
and of the sin offering,  
and of the peace offerings,  
commanded Moyses in  
when he comadéd the  
offer their gifts vnto  
the Lord of Sinai.

VIII.  
and his sonnes, with the sa-  
Lord spake vnto Mo-

his sonnes with him, &  
the anointing oyle, &  
the sin offering, and two  
of unleavened bread,  
the companie at the do-  
re of the Congregation,  
the Lord had comman-  
panie was assembled  
the Tabernacle of the Co-

vnto the companie,  
which the Lord harbe.

Aarón and his son-  
n with water,  
coat, & girded him  
clothed him with the  
robe on him, which he  
ordred garde of the  
vnto him therewith.  
plate thereon, and  
the Vrim and the

re vpon his head, and  
on the fore fronte the  
holy crowne, as the  
ed Moyses.

taken the anointing  
of the Tabernacle, and all  
sanctified them,  
ereof vpon the altar  
nted the altar and all  
the lauer, and his so-

the anointing oyle  
and anointed him, to

t Aarons sonnes, and  
on, and girded them  
bonets vpon their  
and comadéd Moyses.

Ther

Exod. 29. 1.

Of the burnt  
offering.

To offer for  
the finnes of  
the people.

In other  
burnt offerings,  
which are not  
of consecra-  
tion, or offering,  
for him selfe,  
but for the  
people.

Exod. 29. 31.

Moyses did  
this because  
the Priests were  
not yet esta-  
blished in their  
office.

Exod. 29. 24.

the anointing oyle  
and anointed him, to

24 Then he broght the bullocke for the  
sin offering, & Aarón & his sonnes put their  
hands vpon the head of the bullocke for  
the sinne offering.

25 And Moyses slewe him, & toke the blood,  
which he put vpon the hornes of the Altar  
round about with his finger, and purified  
the Altar, and powred the rest of the  
blood at the fote of the Altar: so he sanc-  
tified it, to make reconciliation vpon it.

26 Then he toke all the fat that was vpon  
the inwardes, and the kall of the liuer and  
the two kidneis, with their fat, which Mo-  
yses burned vpon the Altar.

27 But the bullocke and his hide, and his  
flesh, and his dounge, he burnt with fire  
without the hofte as the Lord had com-  
manded Moyses.

28 Also he broght the ram for the burnt  
offering, and Aarón & his sonnes put their  
hands vpon the head of the ram.

29 So Moyses killed it, and sprinkled the  
blood vpon the Altar round about,

30 And Moyses cut the ram in pieces, & burnt  
the head with the pieces, and the fat,

31 And washed the inwardes and the legs  
in water: so Moyses burnt the ram euerie  
whit vpon the Altar, for it was a burnt of-  
fering for a swete sauour, which was made  
by fire vnto the Lord, as the Lord had com-  
manded Moyses.

32 After, he broght the other ram, the ram  
of consecrations, and Aarón & his son-  
nes laied their hands vpon the head of the  
ram,

33 Which Moyses slewe, and toke of the  
blood of it, and put it vpon the lap of Aa-  
rons right eare, and vpon the thombe of  
his right hand, and vpon the great toe of  
his right fete.

34 Then Moyses broght Aarons sonnes, &  
put of the blood on the lap of their right  
eares, & vpon the thumbes of their right  
hads, & vpon the great toes of their right  
fete, and Moyses sprinkled the rest of the  
blood vpon the Altar round about.

35 And he toke the fat and the rumpe, and  
all the fat that was vpon the inwardes, &  
the kall of the liuer, and the two kidneis  
with their fat, and the right shulder.

36 Also he toke of the baskett of the vn-  
leavened bread that was before the Lord,  
one unleavened cake and a cake of oyled  
bread, and one wafer, and put them on the  
fat, and vpon the right shulder.

37 So he put all in Aarons hands, and in  
his sonnes hands, and shoke it to and fro  
before the Lord.

38 After, Moyses toke the out of their hads,  
and burnt the vpon the Altar for a burnt  
offering: for these were consecrations for a  
swete sauour which were made by fire vn-  
to the Lord.

29 Likewise Moyses toke the breast of the  
ram of consecrations and shoke it to and  
fro before the Lord: for it was Moyses por-  
tion, as the Lord had commanded Moyses.

30 Also Moyses toke of the anointing oyle,  
and of the blood which was vpon the Al-  
tar, and sprinkled it vpon Aarón, vpon his  
garments, and vpon his sonnes, and on his  
sonnes garmets with him: so he sanctified  
Aarón, his garments, and his sonnes, and  
his sonnes garments with him.

31 Afterward Moyses said vnto Aarón &  
his sonnes, Sethe the flesh at the dore of  
the Tabernacle of the Congregation,  
and the eate it with the bread that is in  
the baskett of consecrations, as I coman-  
ded, saying, Aarón and his sonnes shal  
eat it,

32 But that which remaineth of the flesh &  
of the bread, shal ye burne with fire.

33 And ye shal not departe from the dore  
of the Tabernacle of the Congregation  
seuen daies, vntil the daies of your con-  
secrations be at an end: for seuen daies,  
said the Lord, shal he consecrate you,

34 As he hath done this day: so the Lord  
hath commanded to do, to make an atone-  
ment for you.

35 Therefore shal ye abide at the dore of  
the Tabernacle of the Congregation day  
and night, seuen daies, and shal kepe the  
watch of the Lord, that ye dye not: for so  
I am commanded.

36 So Aarón and his sonnes did all things  
which the Lord had commanded by the  
hand of Moyses.

#### CHAP. IX.

The first offerings of Aarón. 22 Aarón blesteth the  
people. 23 The glorie of the Lord is shewed. 24 The  
fire commeth from the Lord.

And in the eight day Moyses called  
Aarón and his sonnes, and the El-  
ders of Israël:

2 Then he said vnto Aarón, Take thee a  
yong calf for a sinne offering, & a ram  
for a burnt offering, both without blemish,  
and bring them before the Lord.

3 And vnto the childre of Israël thou shalt  
speake, saying, Take ye an hegoate for a  
sinne offering, and a calf, & a lambe bothe  
of a yere olde, without blemish for a burnt  
offering:

4 Also a bullocke, and a ram for peace of-  
ferings, to offer before the Lord, & a meat  
offering mingled with oyle: for to day the  
Lord wil appeare vnto you.

5 Then they broght that which Moyses  
commadéd before the Tabernacle of the  
Congregation, & all the assemblie drewe  
nere and stode before the Lord.

6 For Moyses had said, This is the thing,  
which the Lord commanded that ye shul-  
de do, and the glorie of the Lord shal ap-  
pear.

n.i.

Exod. 29. 24.

At the dore  
of the court.  
Exod. 29. 32.  
chap. 28. 9.

Exod. 29. 35.  
Ebr. fil your  
heads.  
Or, as I haue  
said.

By comission  
giue to Moyses.

After their  
consecration: for  
the seven daies  
before, the  
Priests were  
consecrated.  
Exod. 29. 1.  
Aarón & his  
sonnes: the prin-  
ciple of the  
four principal  
sacrifices: the  
burnt offering, the  
sin offering, the  
peace offerings, &  
the meat offering.

Before the  
altar, where  
his glorie ap-  
peared.





appeared to all the

our frō the Lord  
Altar the burnt  
when all the people  
x. on their faces.

Israel murneth for this.  
The Priests are forbid-

ihū, the sonnes of  
of them his cēlor,  
put incens there,  
ge fire before the  
commanded them,  
ut from the Lord,  
ei dyed before the

Aarōn, This is it  
ing, I will be fan-  
ne me, & be-  
be glorified: but

haél and Elzaphān  
the vncle of Aarōn,  
me nere, cary your  
the Sanctuarie out

ryed them in their  
as Mosēs had co-

o Aarōn and vnto  
his sonnes, & v-  
neither rent your  
and left wrath co-  
but let your bre-  
Israel bowaile the  
d had the kindled.  
om the dore of the  
gregation, left ye  
yle of the Lord is  
according to Mo-

to Aarōn, saying,  
wine nor strong  
nes with thee, whe  
rname of the Cō-  
this is an ordinance  
r generations,  
fference betwē  
and betwē the

the children of  
which the Lord ha-  
e hand of Mosēs,  
to Aarōn & vnto  
r his sonnes that  
at offring that re-  
of the Lord, made  
leauen beside the

the holy place, be-  
thy sonnes duetie

of the offerings of the Lord made by fire:  
for so I am commanded.

14 Also\* the shaken breast and the heave  
shulder shal ye eat in a cleane place: thou,  
and thy sonnes, and thy daughters with  
thee: for they are given as thy duetie and  
thy sonnes duetie, of the peace offerings of  
the children of Israël.

15 The heave shulder, and the shake breast  
shal they bring with the offerings made  
by fire of the fat, to shake it to and fro be-  
fore the Lord, and it shalbe thine and thy  
sonnes with thee by a lawe for euer, as  
the Lord hath commanded.

16 ¶ And Mosēs fought y goat that was of-  
fred for sinne, and lo, it was burnt: there-  
fore he was angry with Eleazār and Itha-  
mār the sonnes of Aarōn, which were left  
alide, saying,

17 Wherefore haue ye not eaten the sin  
offring in the holy place, seing it is moste  
holy: and God hath given it you, to beare  
the iniquitie of the Cōgregaciō, to make  
an atonement for them before the Lord.

18 Beholde, the blood of it was not broght  
with in the holy place: ye shulde haue e-  
aten it in the holy place, \* as I commaded.

19 And Aarōn said vnto Mosēs, Beholde,  
this day s haue they offred their sin of-  
fring and their burnt offring before the  
Lord, and such things as thou knowest are  
come vnto me: if I had eaten the sin of-  
fring to day, shulde it haue bene accepted  
in the sight of the Lord?

20 So when Mosēs heard it, he was contēt.

#### CHAP. XI.

Of beastes, fishes and birdes, which be cleane, and  
which be vncleane.

After the Lord spake vnto Mosēs &  
Ato Aarōn, saying vnto them,

21 Speake vnto the children of Israël, and  
say,\* These are the beastes which ye shal  
eat, among all the beastes that are on the  
earth.

22 Whatsoeuer parteth the hoofe, and is  
clouen footed, and chaweth the cud among  
the beastes, that shal ye eat:

23 But of them that chewe the cud, or de-  
uide the hoofe onely, of them ye shal not  
eat: as the camel, because he cheweth the  
cud, and deuideth not the hoofe, he shal-  
be vncleane vnto you.

24 Likewise the conie, because he cheweth  
the cud & deuideth not y hoofe, he shal-  
be vncleane to you.

25 Also the hare, because he cheweth the  
cud, & deuideth not the hoofe, he shalbe  
vncleane to you.

26 \* And the swine, because he parteth the  
hoofe and is clouen footed, but cheweth  
not the cud, he shalbe vncleane to you.

27 Of their flesh shal ye not eat, and their  
carkeis shal ye not touche: for they shalbe

vncleane to you.

28 ¶ These shal ye eat, of all that are in the  
waters: whatsoeuer hath finnes & scales  
in the waters, in the seas, or in the riuers,  
them shal ye eat.

29 But all that haue not fins nor scales in  
the seas, or in y riuers, of all that moueth  
in the waters & of all liuing things that  
are in the waters, they shalbe an abomi-  
nacion vnto you.

30 Thei, I say, shalbe an abomination to  
you: ye shal not eat of their flesh, but shal  
abhorre their carkeis.

31 Whatsoeuer hath not fins nor scales  
in the waters, that shalbe abomination  
vnto you.

32 ¶ These shal ye haue also in abominaciō  
among the foules, they shal not be eaten: for  
they are an abominacion, the eagle, and the  
goshaue, and the osprey:

33 Also the vultur, and the kite after his  
kinde,

34 And all rauens after their kinde:

35 The ostriche also, and the night crowe,  
and the fcamawe, and the hauke after his  
kinde:

36 The litle owle also, and the cormorant,  
and the great owle.

37 Also the redshake and the pelicane, and  
the swanne:

38 The storke also, the heron after his kin-  
de, and the lapwing, and the backe:

39 Also euerie foule that creepeth and goeth  
vpon all foure, such shalbe an abomina-  
cion vnto you.

40 Yet these shal ye eat: of euerie foule that  
crepeth, and goeth vpon all foure which  
haue their fete and leggs all of one to le-  
ape withall vpon the earth,

41 Of them ye shal eat these, the grasshoper  
after his kinde, and the solecan after his  
kinde, the hargol after his kinde, and the  
hagab after his kinde.

42 But all other foules y crepe & haue foure  
fete, they shalbe abominacion vnto you.

43 For by suche ye shalbe polluted: who-  
soeuer toucheth their carkeis, shalbe vn-  
cleane vnto the euenig.

44 Whosoever also s beareth of their car-  
keis, shal wash his clothes, and be vncle-  
ane vntil euen.

45 Euerie beaft that hath claws deuided,  
and is not clouen footed, nor cheweth the  
cud, such shalbe vncleane vnto you: eue-  
rie one y toucheth the, shalbe vncleane.

46 And whatsoeuer goeth vpon his pawes  
among all maner beastes that goeth on all  
foure, such shalbe vncleane vnto you: who-  
so doeth touche their carkeis shalbe  
vncleane vntil the euen.

47 And he that beareth their carkeis, shal  
wash his clothes, and be vncleane vntil the  
euen: for such shalbe vncleane vnto you.



29 Also theſe ſhalbe vncleane to you among the things that creepe and moue vpon the earth, the weaſel, and the mouſe, and the <sup>h</sup> frog, after his kinde:

30 Also the rat, and the lizard, and the chameleon, and the ſtello, and the molle.

31 Theſe ſhalbe vncleane to you among all y<sup>e</sup> creepe: whoſoeuer doeth touche the when thei be dead, ſhalbe vncleane vntill the euen.

32 Also whatſoeuer anie of the dead carkeiſes of them doeth fall vpon, ſhalbe vncleane, whether it be veſſel of wood, or raiment, or ſkin, or ſack: whatſoeuer veſſel it be that is occupied, it ſhalbe put in the water as vncleane vntill the euen, and ſo be purified.

33 But euerie earthe veſſel, whereinto anie of them falleth, whatſoeuer is with in it ſhalbe vncleane, and y<sup>e</sup> ſhal breake it.

34 Allmeat alſo that ſhalbe eaten, if anie ſuche water come vpon it, ſhalbe vncleane: and all drinke that ſhalbe dronke in all ſuche veſſels ſhalbe vncleane.

35 And euerie thing that their carkeiſes fall vpon, ſhalbe vncleane: the fornais or the pot ſhalbe broken: for thei are vncleane, and ſhalbe vncleane vnto you.

36 Yet the fountaines & wellles where there is plenty of water ſhal be cleane: but that which toucheth their carkeiſes ſhal be vncleane.

37 And if there fall of their dead carkeiſes vpon anie ſede, which uſeth to be ſowen, it ſhal be cleane.

38 But if anie water be powred vpon the ſedes, and there fall of thei dead carkeiſes thereon, it ſhalbe vncleane vnto you.

39 If alſo anie beaſt, whereof ye may eat, dye, he that toucheth the carkeiſes thereof ſhalbe vncleane vntill the euen.

40 And he that eateth of the carkeiſes of it, ſhal waſh his clothes and be vncleane vntill the euen: he alſo that beareth the carkeiſes of it, ſhal waſh his clothes, and be vncleane vntill the euen.

41 Euerie creeping thing therefore that creepeth vpon the earth ſhalbe an abomination, and not be eaten.

42 Whatſoeuer goeth vpon the breaſt, and whatſoeuer goeth vpon all foure, or that hath manie ſete among all creeping things that creepe vpon the earth, ye ſhal not eat of them, for thei ſhalbe abomination.

43 Ye ſhal not pollute your ſelues with anie thing y<sup>e</sup> creepeth, nether make your ſelues vncleane w<sup>th</sup> them, nether deſile your ſelues thereby: ye ſhal not, I ſay, be deſiled by the.

44 For I am the Lord your God: be ſanctified therefore, and be holy, for I am holy, and deſile not your ſelues with anie creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and

that you ſhulde be holy, for I am holy.

46 This is the lawe of beaſtes, & of foules, and of euerie liuing thing that moueth in the waters, and of euerie thing that creepeth vpon the earth:

47 That there may be a difference betwene the vncleane and cleane, and betwene the beaſt that may be eaten, & the beaſt that ought not to be eaten.

## CHAP. XII.

1 A lawe how women ſhoulde be purged after their deliuerance.

1 And the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay, When a woman hath brought forth the ſede, and borne a manchild, ſhe ſhal be vncleane ſeuē daies, like as ſhe is vncleane when ſhe is put a parte for her diſeaſe.

3 (\* And in the eight day the foreſkin of the childes fleſh ſhalbe circumciſed)

4 And ſhe ſhal continue in the blood of her purifying thre and thirty daies: ſhe ſhal touche no halowed thing, nor come in to the Sanctuary, vntill the time of her purifying be out.

5 But if ſhe beare a maide child, then ſhe ſhalbe vncleane two weekes, as when ſhe hath her diſeaſe: and ſhe ſhal continue in the blood of her purifying thre ſcore and ſix daies.

6 Now when the daies of her purifying are out, (whether it be for a ſonne or for a daughter) ſhe ſhal bring to the Priſt a lambe of one yere olde for a burnt offering, and a yong pigeon or a turtle dove for a ſin offering, vnto y<sup>e</sup> dore of the Tabernacle of the Congregation,

7 Who ſhal offer it before the Lord, and make an atonement for her: ſo ſhe ſhalbe purged of the illue of her blood: this is y<sup>e</sup> lawe for her y<sup>e</sup> hath borne a male or female.

8 But if ſhe be not able to bring a labe, ſhe ſhal bring two turtles, or two yong pigeons: the one for a burnt offering, and the other for a ſin offering: and the Priſt ſhal make an atonement for her: ſo ſhe ſhalbe cleane.

## CHAP. XIII.

2 What conſiderations the Triſt ought to obſerve in iudging the leproſie, 29 The blacke ſpot or ſcab, and the leproie of the garment.

1 Moreover the Lord ſpake vnto Moſes, and to Aaron, ſaying,

2 The man that ſhal haue in the ſkin of his fleſh a ſwelling or a ſkab, or a white ſpot, ſo that in the ſkin of his fleſh it be like y<sup>e</sup> plague of leproſie, then he ſhalbe brought vnto Aaron the Priſt, or vnto one of his ſonnes the Priſts,

3 And the Priſt ſhal loke on the ſore in the ſkin of his fleſh: if heere in the ſore be turned into white, and the ſore ſe-

6 That is, hee ſeene in, & hee lower then the reb of the ſkin. He ſhal purge him.

me to be looſe it is a plague. Priſt ſhal looſe him vncleane.

4 But if the fleſh, and the ſkin, nor the to white, the that haſte the

5 After, the ſeuenth day: to abide till, the ſkin, the uen daies m

6 Then the ne the ſeuer darcke, and then the Priſt, for it is his clothes,

7 But if the after that he purged, he againe.

8 Then the ſkab grow ſhal pronou leproſie.

9 When the man, he ſhal

10 And the ling he white heere white ſwelling,

11 It is an of fleſh: and the vncleane, and is vncleane.

12 Alſo if the ſkin, and the the plague, whereſoeuer

13 Then the leproſie cou ce y<sup>e</sup> plague turned into

14 But if the he is ſene, he

15 For the Priſt declare him fleſh is vncleane.

16 Or if the ned into white Priſt,

17 And the the ſore be Priſt ſhal it is cleane.

18 The fleſh vile and iſ

19 And in the white ſwell

h The grene frog that ſiteth on the ſouthes.

i As a bottel or bag.

Chap. 6. 28.

k So much of the water as toucheth it.

l He ſpeaketh of ſuch, that is ſay, d to ſeepe before it be ſowen.

m He ſheweth, why God did chuſe them to be his people. 2 Pet. 1. 25.

for I am holy.  
seafes, & of foules,  
thing that mouth  
erie thing that cre-

difference betwene  
e, and betwene the  
n, & the beast that

XII.  
e be purged after their  
ake vnto Moſes, ſay-

dren of Iſraél, and  
hathe brought forthe  
childe, the ſhal be  
like as the is vnclan-  
te for her \*diſafe.  
day the foreſkin of  
circumciſed)  
ue in the blood of  
nd thirty daies: ſhe  
wed thing, nor come  
vntil the time of her

aide childe, then ſhe  
e weekes, as when the  
d ſhe ſhal continue  
purifying thre ſcore

ies of her purifying  
e for a ſonne or for  
bring to the Prieſt a  
olde for a burnt of-  
yeon or a turtle dove,  
o y dore of the T a-  
gation,

efore the Lord, and  
for her: ſo ſhe ſhal be  
her blood: this is y la-  
orne a male or female,  
le to bring a labe, ſhe  
ttles, or two yong pi-  
a burnt offering, and  
ffring: and the Prieſt  
ment for her: ſo ſhe

XIII.  
e Prieſt ought to obſerue in  
e the blacke ſpot or ſkab,  
arment.  
Lord ſpake vnto Mo-  
ón, ſaying,

haue in the ſkin of his  
ſkab, or a white ſpot,  
f his fleſh: it be like y  
then he ſhal be brought  
ieſt, or vnto one of his

al loke on the fore in  
if the heere in the ſo-  
white, and the fore ſe-

That is,  
dooke in, &  
be lower then  
the reſt of the  
ſkin.  
the ſkin, ſhal pre-  
ſent him.

the ſkin, ſhal pre-  
ſent him.

As heeving ſ  
the ſkin, ſhal pre-  
ſent him.

the ſkin, ſhal pre-  
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the ſkin, ſhal pre-  
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the ſkin, ſhal pre-  
ſent him.

the ſkin, ſhal pre-  
ſent him.

the ſkin, ſhal pre-  
ſent him.

me to be lower the ſkin of his fleſh,  
it is a plague of leproſie: therefore the  
Prieſt ſhal loke on him, and pronounce  
him vnclane:

4 But if the white ſpot be in y ſkin of his  
fleſh, and ſeme not to be lower then the  
ſkin, nor the heere thereof be turned vn-  
to white, then the Prieſt ſhal ſhut vp him  
that hathe the plague, ſeuē daies.

5 After, the Prieſt ſhal loke vpon him the  
ſeuēth day: & if the plague ſeme to him  
to abide ſtil, and the plague growe not in  
the ſkin, the Prieſt ſhal ſhut him vp yet ſe-  
uē daies more.

6 Then the Prieſt ſhal loke on him againe  
the ſeuēth day, and if the plague be  
darcke, and the ſore growe not in the ſkin,  
then the Prieſt ſhal pronounce him clea-  
ne, for it is a ſkab: therefore he ſhal waſh  
his clothes, and be cleane.

7 But if the ſkab growe more in the ſkin,  
after that he is ſene of the Prieſt, for to be  
purged, he ſhal be ſene of the Prieſt yet  
again.

8 Then the Prieſt ſhal conſider, and if the  
ſkab growe in the ſkin, then the Prieſt  
ſhal pronounce him vnclane: for it is  
leproſie.

9 ¶ When the plague of leproſie is in a  
man, he ſhal be brought vnto the Prieſt,

10 And the Prieſt ſhal ſee him: & if the ſwel-  
ling be white in the ſkin, & haue made y  
heere white, & there be rawe fleſh in the  
ſwelling,

11 It is an olde leproſie in the ſkin of his  
fleſh: and the Prieſt ſhal pronounce him  
vnclane, and ſhal not ſhut him vp, for he  
is vnclane.

12 Also if the leproſie breake out in the  
ſkin, and the leproſie couer all the ſkin of  
the plague, from his head euen to his fete,  
whereſoeuer the Prieſt loketh,

13 Then the Prieſt ſhal conſider: and if the  
leproſie couer all his fleſh, he ſhal pronou-  
ce y plague to be cleane, becauſe it is all  
turned into whitenes: ſo he ſhal be cleane.

14 But if there be rawe fleſh on him when  
he is ſene, he ſhal be vnclane.

15 For the Prieſt ſhal ſee the rawe fleſh, and  
declare him to be vnclane: for the rawe  
fleſh is vnclane, therefore it is the le-  
proſie.

16 Or if the rawe fleſh change and be tur-  
ned into white, then he ſhal come to the  
Prieſt,

17 And the Prieſt ſhal beholde him: and if  
the ſore be changed into white, then the  
Prieſt ſhal pronouce the plague cleane, for  
it is cleane.

18 ¶ The fleſh alſo in whoſe ſkin there is a  
bile and is healed,

19 And in the place of the bile there be a  
white ſwelling, or a white ſpot ſomewhat

reddiſh, it ſhal be ſene of the Prieſt.

20 And whe the Prieſt ſeeth it, if it appeare  
lower then the ſkin, and the heere thereof  
be changed into white, the Prieſt the ſhal  
pronounce him vnclane: for it is a pla-  
gue of leproſie, broken out in the bile.

21 But if the Prieſt loke on it and there be  
no white heeres therein, & if it be not lo-  
wer then the ſkin, but be darcker, then the  
Prieſt ſhal ſhut him vp ſeuē daies.

22 And if it ſpread abroad in the fleſh, the  
Prieſt ſhal pronounce him vnclane, for it  
is a ſore.

23 But if the ſpot continue in his place, &  
growe not, it is a burning bile: therefore  
the Prieſt ſhal declare him to be cleane.

24 ¶ If there be anie fleſh, in whoſe ſkin  
there is an hote burning, and the quicke  
fleſh of the burning haue a white ſpot,  
ſomewhat reddiſh or pale,

25 Then the Prieſt ſhal loke vpon it: and if  
the heere in that ſpot be chaged into whi-  
te, and it appeare lower then the ſkin, it is  
a leproſie broke out in the burning: there-  
fore the Prieſt ſhal pronounce him vnclan-  
ne: for it is the plague of leproſie.

26 But if the Prieſt loke on it, and there be  
no white heere in the ſpot, and be no lo-  
wer the other ſkin, but be darcker, then  
the Prieſt ſhal ſhut him vp ſeuē daies.

27 After, the Prieſt ſhal loke on him the ſe-  
uēth day: if it be growen abroad in the  
ſkinne, then the Prieſt ſhal pronouce him  
vnclane: for it is the plague of leproſie.

28 And if the ſpot abide in his place, not  
growing in the ſkin, but is darcke, it is a ri-  
ſing of the burning: the Prieſt ſhal there-  
fore declare him cleane, for it is the dry-  
ing vp of the burning.

29 ¶ If alſo a man or woman hathe a ſore  
on the head or in the beard,

30 Then the Prieſt ſhal ſee the ſore: and if it  
appeare lower then the ſkin, and there be  
in it a ſmale yelow heere, then the Prieſt  
ſhal pronounce him vnclane: for it is a  
blacke ſpot, and leproſie of the head or  
of the beard.

31 And if the Prieſt loke on the ſore of the  
blacke ſpot, and if it ſeme not lower then  
y ſkin nor haue anie blacke heere in it, the  
Prieſt ſhal ſhut vp him, that hathe the  
ſore of the blacke ſpot, ſeuē daies.

32 After, in the ſeuēth day the Prieſt ſhal  
loke on the ſore: and if y blacke ſpot gro-  
we not, & there be in it no yelow heere,  
and the blacke ſpot ſeme not lower then  
the ſkin,

33 Then he ſhal be ſhaue, but the place of y  
blacke ſpot ſhal he not ſhaue: but y Prieſt  
ſhal ſhut vp him, that hathe the blacke ſpot,  
ſeuē daies more.

34 And the ſeuēth day the Prieſt ſhal loke  
on the blacke ſpot: and if the blacke ſpot

g Note were  
exempted, but  
if the Prieſt  
pronouced him  
vnclane, he  
was put out  
from among y  
people: as ap-  
peareth by Ma-  
rie the pro-  
pheteſſe, Nūb,  
12, 14, and by  
King Ozias, 2.  
Chro. 26, 20.

h If he haue  
a white ſpot  
in that place,  
where the bur-  
ning was, and  
was after hea-  
led.

Or ſwellings

l Which was  
not wont to be  
there, or els  
ſmaller then in  
any other  
part of the  
body.



growe not in the skia, nor seme lower the  
the other skin, then y Priest shal clese him,  
& he shal wash his clothes, and be cleane.

35 But if the blacke spot growe abroade in  
the flesh after his clensing,

36 Then the Priest shal loke on it: and if  
the blacke spot growe in the skin, y Priest  
shal not \* seke for the yelow heere: for he  
is vn-cleane.

37 But if the blacke spot seme to him to a-  
bide, and that blacke heere growe therein,  
the blacke spot is healed, he is cleane, and  
the Priest shal declare him to be cleane.

38 ¶ Furthermore if there be manie white  
spots in y skin of y flesh of man or woma,

39 Then the Priest shal consider: and if the  
spots in the skin of their flesh be some-  
what darcke and white withall, it is but a  
white spot broken-out in the skin: there-  
fore he is cleane.

40 And the man whose heere is fallen of  
his head and is balde, is cleane.

41 And if his head close the heere on the  
fore parte, & be balde before, he is cleane.

42 But if there be in the balde head, or in  
the balde fore head a white reddish fore,  
it is a leprosie springig in his balde head,  
or in his balde forehead.

43 Therefore the Priest shal loke vpon it,  
and if the rising of the fore be white red-  
dish in his balde head, or in his balde fore  
head, appearing like leprosie in the skin  
of the flesh,

44 He is a leper and vn-cleane: therefore the  
Priest shal pronounce him altogether vn-  
cleane: for the fore is in his head.

45 The leper also in whome the plague is,  
shal haue his clothes rent, and his head  
bare, and shal put a couering vpo his lip-  
pes, and shal crye, I am vn-cleane, I am vn-  
cleane.

46 As long as the di sease shal be vpon him,  
he shal be polluted, for he is vn-cleane: he  
shal dwel alone, \* without the campe shal  
his habitation be.

47 ¶ Also the garment that the plague of le-  
prosie is in, whether it be a wollen gar-  
ment or a linen garment,

48 Whether it be in the warpe or in the  
woofe of linen or of wollen, ether in a  
skin or in anie thing made of skin,

49 And if the fore be grene or somewhat  
reddish in the garment or in the skin, or  
in the warpe, or in the woofe, or in anie  
thing that is made of skin, it is a plague of  
leprosie & shal be shewed vnto the Priest.

50 Then the Priest shal se the plague, and  
shut vp it that haue the plague, seuē daies,

51 And shal loke on the plague the seuenth  
day: if the plague growe in the garment  
or in the warpe, or in the woofe, or in the  
skin or in anie thing that is made of skin,  
that plague is a freating leprosie and vn-

cleane.

52 And he shal burne the garment, or the  
warpe, or the woofe, whether it be wollen  
or linen, or anie thing that is made of  
skin, wherein the plague is: for it is a frea-  
ting leprosie, therefore it shalbe burnt in  
the fire.

53 If the Priest yet se that the plague egro-  
we not in the garment, or in the woofe,  
or in whatsoeuer thing of skin it be,

54 Then the Priest shal commade them to  
wash the thing wherein the plague is, &  
he shal shut it vp seuen dayes more.

55 Againe the Priest shal loke on the pla-  
gue, after it is washed: and if the plague  
haue not changed his colour, thogh the  
plague spred no further, it is vn-cleane:  
thou shalt burne it in y fire, for it is a frea-  
ting leprosie, whether the spot be in the bare  
place of the whole, or in parte thereof.

56 And if the Priest se that the plague be  
darcker, after that it is washed, he shal cut  
it out of the garment, or out of the skin,  
or out of the warpe, or out of the woofe.

57 And if it appeare stil in the garment or  
in the warpe, or in the woofe, or in anie  
thing made of skin, it is a spreading lepro-  
sie: thou shalt burne the thing wherein the  
plague is, in the fire.

58 If thou hast washed the garment or the  
warpe, or y woofe, or whatsoeuer thing of  
skin it be, if the plague be departed there-  
from, then shal it be washed the seconde  
time, and be cleane.

59 This is the lawe of the plague of lepro-  
sie in a garment of wollen or linen, or in  
the warpe, or in the woofe, or in anie thing  
of skin, to make it cleane or vn-cleane.

CHAP. XIII.

3 The clensing of the leper, 34 And of the house that he  
is in.

¶ And the Lord spake vnto Moyses,

\* This is the lawe of the leper in the day  
of his clensing: that is, he shalbe brought  
vnto the Priest,

3 And the Priest shal go out of the campe,  
and the Priest shal consider him: and if the  
plague of leprosie be healed in the leper,

4 Then shal the Priest commande to take  
for him that is clenled, two sparowes aliue  
and cleane, and cedar wood and a  
skarlet lace, and hyssope.

5 And the Priest shal commande to kill  
one of the birdes ouer pure water in an  
earthen vessel:

6 After, he shal take the liue sparowe with  
the cedar wood, and the skarlet lace, and the  
hyssope, and shal dip them and the li-  
uing sparowe in the blood of the sparowe  
slaine, ouer the pure water,

7 And he shal sprinkle vpon him, that must  
be clenled of his leprosie, seuen times, and  
clenle

clenle him, and  
rowe into the  
Then he that  
his clothes, and  
wash him selfe  
neafter that sh  
but shal tari  
So in the fe  
his heere, both  
his eie browes  
shaue, & shal w  
his flesh in wat

10 Then in the  
he lambes wit  
lambe of an y  
and thre tenth  
meat offering,  
pinte of oyle.  
11 And the Pri  
shal bring the  
cleane, and tho  
at the dore of  
gregacion.

12 Then the Pr  
offer him for  
pinte of oyle,  
before the Lo

13 And he shal  
where the sinn  
fringe are slain  
as the sin offr  
trespasse offr  
14 So the Pri  
the trespass of  
Jap of the rig  
be clenled, an  
right hand, an  
right fote.

15 The Priest sh  
oyle, and pow  
left hand,

16 And the Pri  
in the oyle tha  
kle of the oyle  
before the Lo

17 And of the r  
hand, shal the  
the right eare  
fed, & vpon th  
and vpon the  
where the bl  
was put.

18 But the rem  
the Priestles ha  
head of him th  
Priest shal mak  
fore the Lord.

19 And the Pri  
and make an at  
be clenled of i  
he kil the burn  
20 So the Priest  
& the meat off

k He shal not  
care whether  
the yelow  
heere be the  
re, or no.

l By sick-  
nes, or anie o-  
ther incou-  
nience.

m In signe of  
sorowe and  
lamentation.  
n Ether in to-  
ken of moun-  
ting, or for se-  
are of infe-  
cting others.

Nomb. 5, 2  
2 kin. 15, 2

a Whether it  
be garment,  
vesel, or in-  
strument.

Which hath  
a imperfec-  
tion in anie  
part thereof.

b This mean-  
eth, Ebreu is  
On allec, log, d  
it no onenest, fir  
bare, as a mania-  
fore  
huaz

Mod. 29, 34.

chap. 7, 11.

f The  
he  
fore  
lepro  
depar  
chara  
fion  
dion  
be tab

Elor. the finger  
his right  
hand.

Mal  
mar  
luk  
a Urt  
mon  
shalle  
in his p  
tion.

er, shal  
der. and of the craf  
b Of the offering,  
which  
perm  
be en  
c In  
water  
found

the garment, or the  
whether it be wollen  
ing that is made of  
ure is: for it is a frea-  
it shalbe burnt in

that the plague pro-  
at, or in the woofe,  
g of skin it be,  
I commade them to  
in the plague is, &  
n dayes more.

shal loke on the pla-  
e: and if the plague  
e colour, thogh the  
her, it is vncleane:  
that the plague be  
spo: be in the bare  
in parte thereof.

that the plague be  
washed, he shal cut  
or out of the skin,  
out of the woofe.  
il in the garment or  
woofe, or in anie  
is a spreading lepric:  
thing wherein the

the garment or the  
whatsoeuer thing of  
be departed thre-  
washed: the seconde

the plague of lepro-  
llen or linen, or in  
ofe, or in anie thing  
ne or vncleane.

III.  
And of the house that be

ake vnto Moses,

the leper in the day  
s, he shalbe broght

o out of the campe,  
sider him: and if the  
ealed in the leper,  
commande to take

two sparowes ali-  
ceder wood and a  
e.

commande to kill  
e pure water in an

the liue sparowe with  
the skarlet Luce, and  
lip them, and the li-  
ood of the sparowe  
water,

upon him, that must  
ie, seven times, and  
clens

clense him, and shal a let go the liue spa-  
rowe into the broad field.

Then he that shalbe clenfed, shal wash  
his clothes, and shaue of all his heere, and  
wash him selfe in water, so he shalbe clea-  
ne: after that shal he come into the hoste,  
but shal tarie without his tent seuen dayes.

So in the seuenth day he shal shaue of all  
his heere, bothe his head, and his beard, &  
his eie browes: euen all his heere shal he  
shaue, & shal wash his clothes & shal wash  
his flesh in water: so he shalbe cleane.

Then in the eight day he shal take two  
he lambes without e blemish, and an ewe  
lambe of a yere olde without blemish,  
and thre tenth deales of fine floure for a  
meat offering, mingled with oyle, and a  
pinte of oyle.

And the Priest that maketh him cleane  
shal bring the man which is to be made  
cleane, and those things, before the Lord,  
at the dore of the Tabernacle of the Co-  
gregacion.

Then the Priest shal take one lambe, &  
offer him for a trespass offering, and the  
pinte of oyle, and shake them to and fro  
before the Lord.

And he shal kil the lambe in the place  
where the sinne offering and the burnt of-  
firing are slaine, euen in the holy place: for  
as the sin offering is the Priests, so is the  
trespasse offering: for it is moste holy.

So the Priest shal take of the blood of  
the trespass offering, and put it vpon the  
lap of the right eare of him that shal-  
be clenfed, and vpon the thumbe of his  
right hand, and vpon the great toe of his  
right fote.

The Priest shal also take of the pinte of  
oyle, and powre it into the palme of his  
left hand,

And the Priest shal dip his right finger  
in the oyle that is in his left had, & sprin-  
kle of the oyle with his finger seven times  
before the Lord.

And of the rest of the oyle that is in his  
hand, shal the Priest put vpon the lap of  
the right eare of him that is to be clen-  
fed, & vpon the thumbe of his right hand,  
and vpon the great toe of his right fote,  
where the blood of the trespass offering  
was put.

But the remnant of the oyle that is in  
the Priestes hand, he shal powre vpon the  
head of him that is to be clenfed: so the  
Priest shal make an atonemet for him be-  
fore the Lord.

And the Priest shal offer the sin offering  
and make an atonement for him that is to  
be clenfed of his vncleannes: the after shal  
he kil the burnt offering.

So the Priest shal offer the burnt offering  
& the meat offering vpon the altar: and the

Priest shal make an atonement for him: so  
he shalbe cleane.

But if he be poore, & not able, then he  
shal bring one labe for a trespass offering to  
be shake, for his reedociation, & a tenth  
deale of fine floure mingled with oyle, for  
a meat offering, with a pinte of oyle.

Also two turtle doves, or two yong pi-  
geons, as he is able, wherof the one shal-  
be a sin offering, and the other a burnt of-  
firing,

And he shal bring them the eight day  
for his clenfing vnto the Priest at the do-  
re of the Tabernacle of the Congrega-  
cion before the Lord.

Then the Priest shal take the lambe of  
the trespass offering, and the pinte of oyle,  
and the Priest shal shake them to and  
fro before the Lord.

And he shal kil the lambe of the trespass  
offering, & the Priest shal take of y blood  
of the trespass offering, and put it vpon the  
lap of his right eare that is to be clenfed,  
and vpon the thumbe of his right hand, &  
vpon the great toe of his right fote.

Also the Priest shal powre of the oyle  
into the palme of his owne left hand.

So the Priest shal with his right finger  
sprinkle of the oyle that is in his left  
hand, seven times before the Lord.

Then the Priest shal put of the oyle  
that is in his hand, vpon the lap of the  
right eare of him that is to be clenfed, and  
vpon the thumbe of his right hand, and  
vpon the great toe of his right fote: vpon  
the place of the blood of the trespass of-  
firing.

But y rest of the oyle that is in y Priests  
had, he shal put vpon the head of him that  
is to be clenfed, to make an atonement for  
him before the Lord.

Also he shal present one of the turtle  
doves, or of the yong pigeons, as he is  
able:

Suche, I say, as he is able, the one for a sin  
offering, and the other for a burnt offering  
with the meat offering: so the Priest shal  
make an atonement for him that is to be  
clenfed before the Lord.

This is the lawe of him which hathe y  
plague of leprosie, who is not able in his  
clenfing to offere the whole.

The Lord also spake vnto Moses and  
to Aarón, saying,

When ye be come vnto the land of Can-  
aan which I gve you in possession, if I  
send the plague of leprosie in an house  
of the land of your possession,

Then he that oweth the house, shal come  
and tel the Priest, saying, Me thinke  
there is like a plague of leprosie in the  
house.

Then the Priest shal commande the to

*Or his hand  
can not take it.*

*g Which is an  
anner, read  
Exod. 16. 16.*

*Or shal of-  
fere them as y  
offering that is  
shaken to and  
fro.*

*Or in the  
palme of the  
Priest left  
hand.*

*Or, where the  
blood of the tres-  
pas offering was  
put, at ver. 17.*

*Whether of  
them he can  
get.*

*Or, beside the  
meat offi.*

*k This ordre  
is appointed  
for the poore  
man.*

*l This decla-  
rati that no  
plague nor pu-  
nishment com-  
meth to man  
without gods  
prouidence &  
his sending.*



empty the house before the Priest go in to it to se the plague, that all that is in the house be not made vnclane, and then shal the Priest go in to se the house,

And he shal marke the plague: and if the plague be in the wall of the house, and that there be depe spots, grenish or reddish, which seme to be lower the wall,

Then the Priest shal go out of the house to the dore of the house, and shal cause to shut vp the house seuen daies.

So y<sup>e</sup> Priest shal come againe the seneth day: and if he se that the plague be increased in the wall of the house,

Then the Priest shal commande them to take away y<sup>e</sup> stones wherein the plague is, and they shal cast them into a foule place without the citie.

Also he shal cause to scrape the house within round about, and powre the dust, that they haue pared of, without the citie in an vnclane place.

And they shal take other stones, and put the in y<sup>e</sup> places of those stones, & shal take other mortar, to plaister the house with.

But if the plague come againe and breake out in the house, after that he hath taken away the stones, and after y<sup>e</sup> he hath scraped and plaistred the house,

Then the Priest shal come and see: and if the plague growe in the house, it is a freating leprosie in the house: it is therefore vnclane.

And he shal breake downe the house, with the stones of it, and the timber thereof, and all the mortor of the house, and he shal carie them out of the citie vnto an vnclane place.

Morouer he that goeth into the house all y<sup>e</sup> while that it is shut vp, he shal be vnclane vntil the euen.

He also that slepeth in the house shal wash his clothes: he likewise that eateth in the house, shal wash his clothes.

But if the Priest shal come and se, that the plague hath spread no further in the house, after the house be plaistred, the Priest shal pronounce that house cleane, for the plague is healed.

Then shal he take to purifie the house, two sparowes, and cedar wood, & skarlet lace, and hyssope.

And he shal kill one sparowe ouer pure water in an earthen vessel,

And shal take the cedar wood, and the hyssope, and the skarlet lace with the liue sparowe, and dip them in the blood of the liue sparowe, and in the pure water, and sprinkle the house seuen times:

So shal he clesne the house w<sup>th</sup> the blood of the sparowe and with the pure water, and with the liue sparowe, & with the cedar wood, and with the hyssope, and with

the skarlet lace, Afterwarde he shal let go y<sup>e</sup> liue sparowe out of the towne into y<sup>e</sup> broad fieldes: so shal he make atonement for the house, and it shal be cleane.

This is the lawe for euerie plague of leprosie and blacke spot,

And of the leprosie of the garment, and of the house,

And of the swelling, and of the skab, & of the white spot.

This is the lawe of y<sup>e</sup> leprosie to teache when a thing is vnclane, and when it is cleane.

CHAP. XV.

The manner of purging the vnclane issues both of men and women. The children of Israel must be separate from all vnclannes.

Morouer the Lord spake vnto Moyses, and to Aaron, saying, Speake vnto the children of Israel, and say vnto them, Whosoever hath an issue from his flesh, is vnclane, because of his issue.

And this shal be his vnclennes in his issue: when his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his vnclennes.

Euerie bed whereon he lieth that hath y<sup>e</sup> issue, shal be vnclane, & euerie thing whereon he sitteth, shal be vnclane.

Whosoever also toucheth his bed, shal wash his clothes, and wash him selfe in water, and shal be vnclane vntil the euen.

And he y<sup>e</sup> sitteth on anie thing, whereon he sate that hath the issue, shal wash his clothes, & wash him selfe in water, & shal be vnclane vntil the euen.

Also he that toucheth the flesh of him that hath the issue, shal wash his clothes, & wash him selfe in water, and shal be vnclane vntil the euen.

If he also, y<sup>e</sup> hath the issue, spit vp o him that is cleane, he shal wash his clothes, & wash him selfe in water, & shal be vnclane vntil the euen.

And what saddle soeuer he rideth vpon, that hath the issue, shal be vnclane,

And whosoever toucheth anie thing that was vnder him, shal be vnclane vnto the euen: and he that beareth those things, shal wash his clothes, and wash him selfe in water, and shal be vnclane vntil the euen.

Likewise whome soeuer he toucheth y<sup>e</sup> hath the issue (and hath not washed his hands in water) shal wash his clothes & wash him selfe in water, & shal be vnclane vntil the euen.

And the vessel of earth that he toucheth, which hath the issue, shal be broken: and euerie vessel of wood shal be rinsed in water.

Or, blacker, or hollow strider.

Or, Note a.

In Where cautions were least, and other filth that the people might not be there with infected.

a That is, he shal commande it to be pulled downe, as ver. 40. 10, 11, 12.

e It seemeth y<sup>e</sup> this was a lace or string to binde y<sup>e</sup> hyssope to y<sup>e</sup> wood, & so was made a sprinkler: the Apostle calleth it skarlet wolles, Ebr. 9, 19.

c That is, be restored to his old state, and be healed thereof.

f Measuring all his bodie.

10, secret part.

g That is, where he hath her floures, whereby they separate to her husband, from the tabernacle and from touching of anie body thing.

h If anie of her vnclennes did only touch him in the bed, for els the man that accompanied with her a woman should dye. Chap 19, 12. Ebr. 19, 12.

i Shal be vnclane as the bed whereon she lay when she had her natural disease.

et go y liue sparowe  
to y<sup>e</sup> broade fieldes:  
ment for the house;

uerie plague of le-  
t,  
of the garment; and

; and of the skab, &

y leprosie to teache  
cleane, and when it is

XV.  
e vnclene issues bothe of  
ren of Israell must be sepa-

Lord spake vnto Mo-  
on, saying,  
ildren of Israell, and  
foeuer hath an issue  
cleane, because of his

vnclenes in his issue;  
eth his issue, or if his  
n his issue, this is his

he lieth that hath y<sup>e</sup>  
, & euerie thing whe-  
re vnclene.

toucheth his bed; shal  
wash him selfe in wa-  
euen vntil the euen.

anie thing, whereon  
e issue, shal wash his  
selfe in water, & shal  
euen.

eth the flesh of him  
shal wash his clothes,  
water, and shalbe vn-

the issue, spit vp o him  
al wash his clothes, &  
ater, & shalbe vncl-

oeuer he rideth vpon,  
shalbe vnclene,

toucheth anie thing that  
be vnclene vnto the  
beareth those things,  
es, and wash him selfe  
be vnclene vntil the

oeuer he toucheth y<sup>e</sup>  
hath not washed his  
al wash his clothes &  
ater, & shalbe vncl-

earth that he toucheth,  
e, shalbe broken: and  
od shalbe rinsed in wa-

e That is, be  
restored to his  
olde state, and  
be healed the-  
reof.

Chap.

f Meaneing all  
his bodie.

or, from par-

g That is, whe  
the hath her  
floures, whe-  
reby she is se-  
parat fro her  
household, from  
the tabernacle  
and from tou-  
ching of anie  
holie thing.

h If anie of  
her vnclennes  
did onely tou-  
che him in the  
bed: for els the  
man that com-  
payed with  
suche a woma  
shulde dye.  
Chap 20, 18.  
Ebr. separat.

i Shalbe vn-  
cleane as the  
bed whereon  
she lay when  
she had her na-  
tural disease.

23 But if he that hath an issue, be cles-  
sed of his issue, then shal he count him  
seuen daies for his cleansing, and wash his  
clothes, and wash his flesh in pure water:  
so shal he be cleane.

24 Then the eight day he shal take vnto  
him two turtle doves or two yong pigeons,  
and come before the Lord at the dore of  
the Tabernacle of the Congregation, &  
shal giue them vnto the Priest.

25 And the Priest shal make of the one of  
them a sinne offering, and of the other a  
burnt offering: so the Priest shal make an  
atonement for him before the Lord, for  
his issue.

26 Also if anie mans issue of fede departe  
from him, he shal wash all his flesh in  
water, and be vnclene vntil the euen.

27 And euerie garment, and euerie skin  
whereup<sup>on</sup> shalbe issue of fede, shalbe euen  
washed with water, & be vnclene vnto  
the euen.

28 If he that hath an issue of fede, do lie  
with a woman, thei shal bothe wash them  
selues with water, and be vnclene vntil  
the euen.

29 ¶ Also when a woman shal haue an issue,  
and her issue in her flesh shalbe blood,  
she shalbe put aparte seuen daies: & who-  
soever toucheth her, shalbe vnclene vnto  
the euen.

30 And whatsoeuer she lieth vpon in s her  
separacion, shalbe vnclene, and euerie  
thing y<sup>e</sup> she sitteth vpon, shalbe vnclene.

31 Whosoever also toucheth her bed, shal  
wash his clothes, and wash him selfe with  
water, & shalbe vnclene vnto the euen.

32 And whosoever toucheth anie thing that  
she sare vp<sup>on</sup>, shal wash his clothes, & wash  
him selfe in water, and shalbe vnclene  
vnto the euen:

33 So that whether he touche her bed, or a-  
nie thing whereon she hath sit, he shalbe  
vnclene vnto the euen.

34 And if a man lie with her, and the floures  
of her separacion<sup>e</sup> touche him, he shalbe  
vnclene seuen daies, & all the whole bed  
whereon he lieth, shalbe vnclene.

35 Also when a womans issue of blood run-  
neth long time besides the time of her  
floures, or when she hath an issue, longer  
then her floures, all the daies of the issue  
of her vnclennes she shalbe vnclene, as  
in the time of her floures.

36 Euerie bed whereon she lieth (as long  
as her issue lasteth) shalbe to her as her  
bed of her separacion: and whatsoeuer  
she sitteth vpon, shalbe vnclene, as her  
vnclennes when she is put aparte.

37 And whosoever toucheth these things,  
shalbe vnclene, & shal wash his clothes,  
and wash him selfe in water, & shalbe vn-  
cleane vnto the euen.

28 But if she be clesed of her issue, then  
she shal counte her seuen daies, & after,  
she shalbe cleane.

29 And in the eight day she shal take vnto  
her two turtles or two yong pigeons, and  
bring them vnto the Priest at the dore of  
the Tabernacle of the Congregation.

30 And the Priest shal make of the one a  
sinne offering, and of the other a burnt of-  
fring, & the Priest shal make an atonemēt  
for her before the Lord, for the issue of  
her vnclennes.

31 Thus shal ye<sup>1</sup> separate the children of  
Israell from their vnclennes, that thei dye  
not in their vnclennes, if thei defile my  
Tabernacle that is among them.

32 This is the lawe of him that hath an is-  
sue, & of him from whome goeth an issue  
of fede whereby he is defiled:

33 Also of her that is sicke of her floures,  
& of him that hath a running issue, whe-  
ther it be man or woman, and of him that  
lieth with her which is vnclene.

CHAP. XVI.

2 The Priest might not at all times come into the moste  
holie place. 8 The scape goat. 14 The purging of the  
Sanctuarie. 17 The cleansing of the Tabernacle. 21 The  
Priest confesseth the finnes of the people. 29 The feast  
of cleansing finnes.

FVrthermore the Lord spake vnto  
Moses, \* after the deatch of the two  
sonnes of Aarón, when thei came to offer  
before the Lord, and dyed:

2 And the Lord said vnto Moses, Speake  
vnto Aarón thy brother, \* that he come  
not at a all times in to the Holy place  
within the vaile, before the Merciseat,  
which is vpon the Arke, that he dye not:  
for I wil appeare in the cloude vpon the  
Merciseat.

3 After this sort shal Aarón come into the  
Holy place: euen with a yong bullocke  
for a sinne offering, and a ram for a burnt  
offring.

4 He shal put on the holy linen coat, and  
shal haue linen breches vpon his flesh,  
and shalbe girded with a linen girdle, and  
shal couer his head with a linen mitre:  
these are the holy garments: therefore  
shal he wash his flesh in water, when he  
doeth put them on.

5 And he shal take of the Congregation  
mf the children of Israell, two he goates  
for a sinne offering, and a ram for a burnt  
offring.

6 Then Aarón shal offer the bullocke for  
his sinne offering, \* & make an atonement  
for him selfe, and for his house.

7 And he shal take the two he goates, and  
present them before the Lord at the dore  
of the Tabernacle of the Congrega-  
cion.

8 Then Aarón shal cast lots ouer the two

After the ri-  
me that she as  
recovered

Seing y<sup>e</sup> God  
equieth of  
his puritie &  
cleancie: we ca  
not be his, ex-  
cept our filthi  
and finnes be  
purged with  
the blood of  
Iesus Christ.

Chap. 16. 1.

Exod. 30, 10.  
Ebr. 9, 7.

a The hie  
Priest entred  
into the Ho-  
liest of all but  
once a yere,  
euen in y<sup>e</sup> mo-  
neth of Septe-  
ber.

Or, priuities.

Ebr. 9, 7.



Is Abrewe  
this is called A-  
zazel, which  
some say is a  
goat: whether  
this goat was  
set: but rather  
it is called the  
scape goat be-  
cause he was  
not offered, but  
sent into the  
desert, as ver.  
14.

The Holiest  
of all  
for the smoke.

Or. Ar.

Exr. 1. 13. &  
10. 4.  
Chap. 4. 6.  
14. That is, in  
the side which  
was toward y<sup>e</sup>  
people: or the  
head of the  
Sacrifice flow-  
ed Westward.

placed among  
them which are  
vncleane.  
Luk. 1. 10. 17.

Whereupon  
the sweet incen-  
se & perfume  
was offered.

he goates: one lot for the Lord, and the o-  
ther for the Scape goat.

And Aaron shal offer the goat, vpon  
which the Lords lot shal fall, and make  
him a sinne offering.

But the goat, on which the lot shal fall  
to be the Scape goat, shalbe presented a-  
liue before the Lord, to make reconcilia-  
cion by him, & to let him go (as a Scape  
goat) into the wilderness.

Thus Aaron shal offer the bullocke for  
his sinne offering, & make a reconcilia-  
cion for him selfe, and for his house, and shal  
kill the bullocke for his sinne offering.

And he shal take a censer full of burning  
coles from of the Altar before the Lord,  
& his handfull of sweet incens beat small,  
and bring it within the vaile,

And shal put the incens vpon the fire be-  
fore the Lord, that the cloude of the in-  
cens may couer the Mercieseat that is vpon  
the Testimonie: so he shal not dye.

And he shal take of the blood of the  
bullocke, & sprinkle it with his finger  
vpon the Mercieseat Eastward: and be-  
fore the Mercieseat shal he sprinkle of the  
blood with his finger seven times.

Then shal he kill the goat that is the  
peoples sinne offering, & bring his blood  
within the vaile, and do with that blood,  
as he did with the blood of the bullocke,  
& sprinkle it vpon the Mercieseat, and be-  
fore the Mercieseat.

So he shal purge the Holy place from  
the vncleannes of the children of Israel, &  
from their trespasses of all their finnes: so  
shal he do also for the Tabernacle of the  
Congregation placed with them, in the  
middles of their vncleannes.

And there shal be no man in the Ta-  
bernacle of the Congregation, when he  
goeth in to make an atonement in the Holy  
place, vntill he come out, & haue made an  
atonement for him selfe, & for his house  
holde, and for all the Congregation of  
Israel.

After, he shal go out vnto the Altar  
that is before the Lord, & make a recon-  
ciliation vpon it, & shal take of the blood  
of the bullocke, and of the blood of the  
goat, and put it vpon the hornes of the  
Altar round about:

So shal he sprinkle of the blood vpon it  
with his finger seven times, and cleanse it,  
and halowe it from the vncleannes of the  
children of Israel.

When he hath made an end of purging  
the Holy place, & the Tabernacle of the  
Congregation, and the altar, then he shal  
bring the liue goat:

And Aaron shal put bothe his hands vpon  
the head of the liue goat, and confesse  
ouer him all the iniquities of the childre

of Israel, & all their trespasses, in all their  
finnes, putting the vpon the head of the  
goat, and shal send him away (by the hand  
of a man appointed) into the wilderness.

So the goat shal beare vpon him all their  
iniquities into the land that is not inha-  
bited, and he shal let the goat go into the  
wildernes.

After, Aaron shal come into the Taber-  
nacle of the Congregation, and put of  
the linen clothes, which he put on when he  
went into the Holy place, & leaue the there.

He shal wash also his flesh with water in  
the Holy place, and put on his owne rai-  
ment, and come out, and make his burnt  
offring, and the burnt offering of the peo-  
ple, and make an atonement for him selfe,  
and for the people.

Also the fat of the sinne offering shal he  
burne vpon the Altar.

And he that caryed forthe the goat, cal-  
led the Scape goat, shal wash his clothes,  
and wash his flesh in water, and after that  
shal come into the holte.

Also the bullocke for the sinne offering,  
and the goat for the sinne offering (whose  
blood was broght to make a reconcilia-  
cion in the Holy place) shal one cary out with-  
out the holte to be burnt in the fire, with  
their skins, and with their flesh, and with  
their dung.

And he that burneth them shal wash his  
clothes, and wash his flesh in water, and  
afterwarde come into the holte.

So this shalbe an ordinance for euer  
vnto you: the tenth day of the seventh  
moneth ye shal humble your soules, and  
do no worke at all, whether it be one of y<sup>e</sup>  
same country or a stranger that sojourne-  
th among you.

For the day shal the Priest make an atone-  
ment for you to cleanse you: ye shal be cleane  
from all your finnes before the Lord.

This shalbe a Sabbath of rest vnto you,  
and ye shal humble your soules, by an or-  
dinance for euer.

And the Priest whom he shal appoint,  
and whom he shal consecrate (to minister  
in his fathers steed) shal make the atone-  
ment, and shal put on the linen clothes &  
holy vestments,

And shal purge the holy Sanctuary and  
the Tabernacle of the Congregation, &  
shal cleanse the Altar, & make an atonement  
for the Priests and for all the people of  
the Congregation.

And this shalbe an everlasting ordinance  
vnto you, to make an atonement for the  
childre of Israel for all their finnes: once  
a yere: and as the Lord commanded Moyses,  
he did.

CHAP. XVII.

All sacrifices must be broght to the dore of the Ta-  
bernacle.

Here  
goat is  
figure  
Christ,  
because  
finnes  
people  
of Israel  
of sinne

Let they  
shalde pr  
dithat idola-  
me, & they  
had learned  
among the E-  
In the pri-  
To make a  
Lauy, sacrifi-  
fing therof  
I do as much  
abhorre it as  
though he had  
killed a man,  
as 1ia. 66. 3.

Wherefor  
they were  
moued with  
folish deuoti-  
on to offer it.

Chap.  
Exod. 29. 18.  
chap. 4. 31.

Meaning  
whatsoever is  
not the rise  
God, 1 Cor 10.  
20 pñal 955  
For adolatre  
is spiritual  
worshipme  
Tis  
focust  
part  
cher  
of Odo  
k Mann  
abstine  
falling  
Chap.

1 Or  
ye th  
I wil decla-  
me my wrath  
ly.  
by taking you  
in we peace on min,  
Priest  
nour  
comen  
to him  
his te  
rowne

Which the  
lawe permit-  
eth to be cal-  
len, because it  
is cleane.

bernacle. 7 To  
not eat. 10.

1 A  
Ndt

2 Aing,

3 Speake vnto

to all the ch

them, Th

hath con

4 Whofocu

that kille

5 y hoste, or

6 And bring

7 Tabernacle

an offering

8 bernacle of

9 put vnto

wherefore

10 mong his

11 Therefore

12 bring their

13 fer abroad

14 vnto the L

15 cle of the C

16 offer the fo

17 6 Then the

18 vpon the al

19 of the

20 tion, and b

21 vnto the L

22 And thei

23 vnto deuil

24 a whoring

25 euer vnto t

26 8 Also thou

27 euer he be o

28 strangers w

29 that offeth

30 9 And bring

31 Tabernacle

32 fer it vnto

33 cut of from

34 10 Likewise

35 se of Israel,

36 ne among t

37 wil euen set

38 that eateth

39 among his

40 11 For the life

41 I haue giuen

42 altar, to mak

43 les: for this b

44 for the soul

45 Therefore

46 rael, None

47 the stranger

48 shal eat bloo

49 12 Mo couer

50 dren of Iga

51 foiousne am

52 taketh anie

53 eat, he sh

54 and couer it

55 13 For the life

espalles, in all their  
pō the head of the  
away (by the hand  
into the wilderness.  
e upon him all their  
nd that is not inha-  
the goat go into the

me into the Taber-  
achion, and put of  
h he put on whe he  
e, & leaue the there.  
s flesh with water in  
out on his owne rai-  
and make his burne  
offering of the peo-  
ment for him self,  
sinne offering shal he

Forthe the goat, cal-  
al wash his clothes,  
water, and after that  
te.

r the sinne offering,  
sinne offering (whose  
ake a reconciliaciō  
one \* carry out with-  
ent in the fire, with  
their flesh, and with

them shal wash his  
flesh in water, and  
the hoste.

Ordinance for euer  
y of the i seuen  
ble your soules, and  
ether it be one of  
anger that so iour-

iest make an atone-  
e: ye shal be cleane  
efore the Lord.

th of rest vnto you,  
ur soules, by an or-

ome he shal anoint  
ecrate (to minister  
al make the atone-  
the linen clothes &

oly Sanctuarie and  
Congregation, &  
make an atonement  
all the people of

erlasting ordinace  
attonement for the  
their sinns: \* once  
omanded Moſes,

V II.

to the dore of the Ta-  
bernacle

bernacle: To deuils may they not offer. 10 They may  
not eat i iud.

1 And the Lord spake vnto Moſes, say-  
ing,

2 Speake vnto Aarōn, and to his sonnes, &  
to all the children of Israël, and say vnto  
them, This is the thing which the Lord  
hathe commanded, saying,

3 Whoſoeuer he be of the house of Israël  
that killeth a bullocke, or labe, or goat in  
y hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the dore of the  
Tabernacle of the Congregation to offer  
an offering vnto the Lord before the Ta-  
bernacle of the Lord, \* blood shalbe im-  
puted vnto that man: he hathe shed blood,  
wherefore that man shalbe cut of from a-  
mong his people.

5 Therefore the children of Israël shal  
bring their offerings, which they wolde offer  
abroad in the field, and present them  
vnto the Lord at y dore of the Taberna-  
cle of the Congregation by the Priest, &  
offer the for peace offerings vnto y Lord.

6 Then the Priest shal sprinkle the blood  
vpon the altar of the Lord before the do-  
re of the Tabernacle of the Congrega-  
tion, and burne the fat for a \* swete sauour  
vnto the Lord.

7 And thei shal no more offer their offrings  
vnto \* deuils, after whome they haue gone  
a whoring: this shalbe an ordinance for  
euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whoſo-  
euer he be of the house of Israël, or of the  
strangers which so iourne among them,  
that offereth a burnt offering, or sacrifice,

9 And bringeth it not vnto the dore of the  
Tabernacle of the Congregation to offer  
it vnto the Lord, euē that man shal be  
cut of from his people.

10 ¶ Likewise whoſoeuer he be of the hou-  
se of Israël, or of the strangers that so iour-  
ne among them, that eateth anie blood, I  
wil euē set my face against that persone  
that eateth blood, & wil cut him of from  
among his people:

11 For the life of the flesh is in the blood, &  
I haue giuen it vnto you to offer vpon the  
altar, to make an atonement for your sou-  
les: for this blood shal make an atonement  
for the soule.

12 Therefore I said vnto the childre of Is-  
raēl, None of you shal eat blood: nether  
the stranger that so iourneth among you,  
shal eat blood.

13 Moreover whoſoeuer he be of the chil-  
dren of Israël, or of the strangers that  
so iourne among them, which by hunting  
taketh anie beast or foule that maie be  
eate, he shal powe out y blood thereof,  
and couer it with dust:

14 For the life of all flesh is his blood, it is

ioyned with his life: therefore I said vnto  
the children of Israël, \* Ye shal eat the  
blood of no flesh: for the life of all flesh  
is the blood thereof: whoſoeuer eateth  
it, shal be cut of.

15 And euerie persone that eateth it which  
dyeth alone, or that which is torne with bea-  
stes, whether it be one of the same countrey  
or a stranger, he shal bothe wash his clo-  
thes, & walhe him selfe in water, & be vn-  
cleane vnto y euen: after he shalbe cleane.

16 But if he walsh them not, nor walsh his  
flesh, then he shal beare his iniquitie.

# CHAP. XVIII.

3 The Israelites ought not to follow the manners of the E-  
gyptians and Canaanites. 6 The marriages that are  
unlawful.

1 And the Lord spake vnto Moſes, say-  
ing,

2 Speake vnto the children of Israël, and  
say vnto them, I am the Lord your God.

3 After the \* doings of the land of Egypt,  
wherein ye dwelt, shal ye not do: & after  
the maner of the land of Canaan, whither  
I wil bring you, shal ye not do, nether wal-  
ke in their ordinances,

4 But do after my iudgements, & kepe mi-  
ne ordinances, to walke therein: I am the  
Lord your God.

5 Ye shal kepe therefore my statutes, and  
my iudgements, \* which if a man do, he  
shal then liue in them: I am the Lord.

6 ¶ None shal come nere to anie of y kin-  
red of his flesh to vncouer her shame: I  
am the Lord.

7 Thou shalt not vncouer the shame of  
thy father, nor the shame of thy mother:  
for she is thy mother, thou shalt not disco-  
uer her shame.

8 \* The shame of thy fathers \* wife shalt  
y not discover: for it is thy fathers shame.

9 Thou shalt not discover the shame of  
thy \* sister the daughter of thy father, or  
the daughter of thy mother, whether she  
be borne at home, or borne without: thou  
shalt not discover their shame.

10 The shame of thy sonnes daughter, or  
of thy daughters daughter, thou shalt not  
I say, vncouer their shame: for it is thy  
\* shame.

11 The shame of thy fathers wiues daugh-  
ter, begotten of thy father (for she is thy  
sister) y shalt not, I say, discover her shame.

12 \* Thou shalt not vncouer the \* shame of  
thy fathers sister: for she is thy fathers kin-  
sewoman.

13 Thou shalt not discover the shame of  
thy mothers sister: for she is thy mothers  
kinsewoman.

14 \* Thou shalt not vncouer the shame of  
thy \* fathers brother: that is, thou shalt  
not go into his wife, for she is thine \* ante.

15 \* Thou shalt not discover the shame  
o.ii.

Gen. 9. 4.  
\* Or, living crea-  
tures.

\* Or, euē if it be  
alone.

\* Or, him selfe.  
\* Or, the priest shal  
wash his clothes.

A ye shal pro-  
serue your sel-  
ues from these  
abominations  
following, &  
the Egyptians  
and Canaan-  
ites viz.

Exod. 20. 12.  
Rom. 10. 5.

gala. 3. 12.  
b And there-  
fore ye ought  
to serue me a-  
lone, as my  
people.

c That is, to  
lie with her,  
though it be vn-  
der title of  
marriage.

Chap. 20. 11.  
d Which is  
thy Repro-  
cher

e Either by fa-  
ther or moth-  
er, borne in  
marriage or  
otherwise.

Chap. 20. 19  
\* Or, secret.

f They are her  
children in whos  
f. shame thou  
shalt vncou-  
red.

Chap. 20. 20.  
g Which thou  
vncou-dest  
discover.

\* Or, thy fa-  
ther's brother's  
wife.  
Chap. 20. 21.



of thy daughter in law: for she is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 \*Thou shalt not discouer thy shame of thy brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of thy wife & of her daughter, nether shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinsfolkes, & it were wickednes.

18 Also thou shalt not take a wife with her sister, during her life, to vex her, in vncouering her shame vpon her.

19 \*Thou shalt not also go vnto a woman to vncouer her shame, as long as she is put aparte for her diseafe.

20 Moreouer, thou shalt not giue thy selfe to thy neighbours wife by carnal copulation, to be defiled with her.

21 \*Also thou shalt not giue thy children to offer them vnto Moloch, nether shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: for it is abomination.

23 \*Thou shalt not also lie with anie beast to be defiled therewith, nether shalt anie woman stand before a beast, to lie downe thereto: for it is abomination.

24 Ye shall not defile your selues in anie of these things: for in all these the nations are defiled, which I wil cast out before you:

25 And the land is defiled: therefore I wil visit the wickednes thereof vpon it, and the land shall vomit out her inhabitants.

26 Ye shall kepe therefore mine ordinances, and my iudgements, and commit none of these abominations, as wel he that is of the same country, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if ye defile it, as it spued out the people which were before you?)

29 For whosoever shall commit anie of these abominations, the persones that do so, shall be cut off from among their people.

30 Therefore shall ye kepe mine ordinances that ye do not anie of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: for I am the Lord your God.

CHAP. XIX.

1 A repetition of sundrie lawes and ordinances.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, and say vnto them, \*Ye shall be holy, for I the Lord your God am holy.

3 \*Ye shall feare euery man his mother &

his father, and shall kepe my Sabbaths: for I am the Lord your God.

4 \*Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 And when ye shall offer a peace offering vnto the Lord, ye shall offer it freely.

6 \*It shall be eaten the day ye offer it, or on the morowe: & that which remaineth vntil the third day, shall be burnt in the fire. For if it be eaten the third day, it shall be vncleane, it shall not be accepted.

7 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the halowed thing of the Lord, and that person shall be cut off from his people.

8 \*When ye reape your harvest of your land, ye shall not reape euery corner of your field, nether shall thou gather the gleanings of thy harvest.

9 Thou shalt not gather the grapes of thy vineyard cleane, nether gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

10 \*Ye shall not steal, nether shall ye deal falsely, nether lie one to another.

11 \*Also ye shall not sweare by my Name falsely, nether shall thou defile the Name of thy God: I am the Lord.

12 \*Thou shalt not do thy neighbour wrong, nether robbe him. \*The workemans hire shall not abide with thee vntil the morning.

13 \*Thou shalt not curse the deafe, nether put a stumbling block before the blinde, but shalt feare thy God: I am the Lord.

14 \*Ye shall not do vniustly in iudgement.

15 \*Thou shalt not fauour the persone of the poore, nor honour the persone of the mighty, but shalt iudge thy neighbour iustly.

16 \*Thou shalt not walke about with tales among thy people. Thou shalt not stand against the blood of thy neighbour: I am the Lord.

17 \*Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffice him not to sinne.

18 \*Thou shalt not auenge, nor be minded of wrong against the childre of thy people, but shalt loue thy neighbour as thy selfe: I am the Lord.

19 \*Ye shall kepe mine ordinances. Thou shalt not let thy cattel gender with others of diuers kinds. Thou shalt not sowe thy field with mingled seede, nether shalt a garment of diuers things, as of linen and wollen come vpon thee.

20 \*Whosoever also lieth and medleth with a woman that is a bonde maid, affianced to a housband, and not redeemed,

1 Chap. 19. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 20. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 21. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 22. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 23. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 24. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 25. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 26. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 27. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 29. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 30. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 31. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 32. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 33. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 34. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 35. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 36. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 37. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 38. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 39. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 41. 1. 2. 3. 4. 5. 6. 7.

be my Sabbaths; for  
od.  
to idoles, nor ma-  
am the Lord your

for a peace offering  
offer it b freely.

ye offer it, or on  
which remaineth vn-  
be burnt in the fire.  
third day, it shalbe  
accepted.

eth it, shal beare  
ne hath defiled the  
Lord, and that per-  
m his people.

aruest of your land,  
rie corner of your  
u gather the glai-

er the grapes of thy  
er gather eury gra-  
ut thou shalt leaue  
d for the stranger: I  
d.

ether d deale falsely,  
her.

we are by my Name  
ou defile the Name  
Lord.

do thy neighbour  
rm. \* The workemās  
with thee vntil the

the deafe, \* ne-  
g blocke before the  
thy God: I am the

ully in iudgement.  
uour the persone of

ur the persone of the  
udge thy neighbour

walk about with ta-  
ple. Thou shalt not  
od of thy neighbour:

re thy brother in thi-  
t plainly rebuke thy  
fire him not to sinne.

enge, nor be minde-  
ne childre of thy peo-  
by neighbour as thy

ordinances. Thou  
attel gendre with o-

Thou shalt not sow  
ed sede, nether shal  
hings, as of linen and  
hee.

so lieth and medleth  
is a bonde maid, af-  
nd, and not redeemed.

nor fredome giuen her, she shalbe scour-  
ged, but they shal not dye, because she is  
not free.

21 And he shal bring for his trespas offering  
vnto the Lord, at the dore of the Taber-  
nacle of the Congregation, a ram for a  
trespas offering.

22 Then the Priest shal make an atonemēt  
for him with the ram of the trespas of-  
firing before the Lord, cōcerning his sin-  
ne which he hath done, and pardon shal-  
be giuen him for his sinne which he hath  
committed.

23 ¶ Also when ye shal come into the land,  
and haue planted euerie tre for meat, ye  
shal counte the frute thereof as vncir-  
cūcised: thre yere shal it be vncircumci-  
sed vnto you, it shal not be eaten:

24 But in the fourth yere all the frute  
thereof shal be holy to the praise of the  
Lord.

25 And in the fift yere shal ye eat of the  
frute of it that it may yelde to you the en-  
crease thereof: I am the Lord your God.

26 ¶ Ye shal not eat the flesh with the blood,  
ye shal not vse witch craft, nor obserue  
times.

27 ¶ Ye shal not cut round the corners of  
your heades, nether shalt thou marre the  
tuftes of thy beard.

28 ¶ Ye shal not cut your flesh for the dead,  
nor make anie printe of a marke vpon  
you: I am the Lord.

29 ¶ Thou shalt not make thy daughter  
common, to cause her to be a whore, lest  
the land also fall to whoredome and the  
land be ful of wickednes.

30 ¶ Ye shal kepe my Sabbaths and reue-  
rence my Sanctuarie: I am the Lord.

31 ¶ Ye shal not regarde them that worke  
w spirits, nether sothesaiers: ye shal not  
seke to them to be defiled by them: I am the  
Lord your God.

32 ¶ Thou shalt arise vp before the hore-  
hed, and honour the persone of the olde  
man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourn with thee  
in your land, ye shal not vex him.

34 ¶ But the stranger that dwelleth with you,  
shalbe as one of your felues, & thou shalt  
loue him as thy selfe: for ye were strangers  
in the land of Egypt: I am the Lord your  
God.

35 ¶ Ye shal not do vniustly in iudgement,  
in o line, in weight, or in measure.

36 ¶ You shal haue iuste balances, true we-  
ights, a true Ephā, and a true Hin. I  
am ¶ Lord your God, which haue broght  
you out of the land of Egypt.

37 Therefore shal ye obserue all mine or-  
dinances, and all my iudgements, and do  
them: I am the Lord.

CHAP. XXII

2 They that giue of their sede to Mōlech, must dye.  
6 They that haue recours to sorcerers. 10 The man  
that committeth adulterie. 11 Incest, or fornication  
with the kindred or affinitie. 24 Israel a peculiar peo-  
ple to the Lord.

¶ And the Lord spake vnto Mōsēs,  
saying;

2 Thou shalt say also to the children of Is-  
raēl, ¶ Whosoever he be of the children of  
Israēl, or of the strāgers that dwell in Isra-  
ēl, that giueth his children vnto a Mō-  
lech, he shal dye the death, the people of  
the land shal stone him to death.

3 And I wil set my face against that man  
and cut him off from among his people, be-  
cause he hath giuen his childre vnto Mō-  
lech, for to defile my Sanctuarie; and to  
pollute mine holy Name.

4 And if the people of the land hide their  
eyes, and winke at that man when he gi-  
ueth his children vnto Mōlech, and kil  
him not,

5 Then wil I set my face against that man,  
and against his familie, & wil cut him off,  
and all that go a whoring after him to  
commit whoredome with Mōlech, from  
among their people.

6 ¶ If anie turne after fuche as worke with  
spirits, & after sothesaiers, to go a who-  
ring after them, then wil I set my face a-  
gainst that persone, and wil cut him off  
from among his people.

7 ¶ Sanctifie your felues therefore, and be  
holy, for I am the Lord your God.

8 Kepe ye therefore mine ordinances, and  
do them. I am the Lord which doeth san-  
ctifie you.

9 ¶ If there be anie that curseth his father or  
his mother, he shal dye the death: seing he  
hathe cursed his father & his mother, his  
blood shal be vpon him.

10 ¶ And the man that committeth adul-  
terie with another mans wife, because he  
hathe committed adulterie with his nei-  
ghbours wife, the adulterer and the adul-  
teres shal dye the death.

11 And the man that lieth with his fathers  
wife, lecause he hath vncouered his fa-  
thers shame, thei shal bothe dye: their blo-  
od shal be vpon them.

12 Also the man that lieth with his daugh-  
ter in lawe, they bothe shal dye the death,  
they haue wrought abominacion, their  
blood shal be vpon them.

13 ¶ The mā also that lieth with the male, as  
one lieth with a woman, they haue bothe  
committed abominacion: they shal dye  
the death, their blood shal be vpon them.

14 Likewise he that taketh a wife and her  
mother, i committeth wickednes: thei  
shal burne him and them with fire, that  
there be no wickednes among you.

Ch ap. 18, 21.

a By Mōlech  
the meaneth a  
nie kinde of  
idole, Chap. 18  
21.

b Read Chap.  
18, 21.

c Though the  
people be ne-  
gigent to do  
their dutie &  
defend Gods  
right, yet he  
wil not suffre  
wickednes to  
go vnpunished.

d To esteeme  
the persons or ob-  
servers is spiri-  
tual whoredome,  
or idolatrie.

e 1 pet. 1, 16.

Exod. 21, 17.  
pro. 20, 9.  
mat. 15, 4.

f He is wor-  
thy to dye.

Deu. 22, 22.  
iob. 8, 10.

Chap. 18, 8.

g Or, as if so be.

Chap. 18, 22.

f It is an ex-  
crable and de-  
testable thing.



# Vnlaful coniunctions.

# Leuiticus.

# ordinances.

Chap. 17. 9.

15 \*Also the man that lieth with a beast, shall dye the death, and ye shall slay the beast.

16 And if a woman come to anie beast, and lie therewith, then thou shalt kil the woman and the beast: they shall dye the death, their blood shall be vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame & she seeth his shame, it is villennie: therefore they shall be cut of in the sight of their people, because he hath vncouered his sisters shame, he shall beare his iniquitie.

18 For in the eyes of the children of their people.

Chap. 18. 19.

18 \*The man also that lieth with a woman hauing her diseafe, & vncouereth her shame, & openeth her founaine, and she openeth the fountaine of her blood, they shall be cut of from among their people.

19 Moreouer thou shalt not vncouer thy shame of thy mothers sister, nor of thy fathers sister, because he hath vncouered his kin: they shall beare their iniquitie.

18 For in the eyes of the children of their people.

20 Likewise the man that lieth with his fathers brothers wife, & vncouereth his vncles shame: they shall beare their iniquitie, & shall dye & childles.

21 They shall be cut of from their people, & their children shall be taken as bastards: and not counted among the Israelites. Read Chap. 18. 16.

Chap. 18. 26.

21 So the man that taketh his brothers wife, committeth filthines, because he hath vncouered his brothers shame: they shall be childles.

22 Ye shall kepe therefore all mine ordinances & all my iudgements, and do them, that the land, whither I bring you to dwell therein, spue you not out.

Chap. 18. 25.

23 Wherefore ye shall not walke in the manners of this nation which I cast out before you: for they have committed all these things, therefore I abhorred them.

Deut. 9. 5.

24 But I haue said vnto you, ye shall inherit their land, and I will giue it vnto you to possesse it, euen a land that floweth with milke & honie: I am the Lord your God, & haue separated you from other people.

25 Full of abundance of all things.

Chap. 19. 3.

25 \*Therefore shall ye put difference betweene cleane beasts and vncleane, and betweene vncleane foules and cleane: nether shall ye defile your selues with beasts & foules, nor with anie creeping thing, that y groweth of the brith forth, which I haue separated from you as vncleane.

26 By eating them contrary to my commandment.

Ver. 7.

26 Therefore shall ye be holie vnto me: for I the Lord am holie, and I haue separated you from other people, ye shall be mine.

Deut. 18. 7.

Sam. 28. 7.

27 \*And if a man or woman haue a spirit of diuinacion, or sothe saying in them, they shall dye the death: they shall stone them to death, their blood shall be vpon them.

## CHAP. XXI.

For whom the Priests may lament. 6 How pure the Priests ought to be, both in their selues and in their families.

1 And the Lord said vnto Moses, Speake vnto the Priests the sonnes of

Aaron, and say vnto them, Let none be defiled by the dead among his people, Bur by his kinsfema that is nere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

Or by his sister a maid, that is nere vnto him, which hath not had a husband: for her he may lament.

He shall not lament for the prince among his people, to pollute himselfe.

They shall not make bald partes vpon their head, nor shau the lockes of their beard, nor make anie cuttings in their flesh.

They shall be holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they do offer: there fore they shall be holy.

They shall not take to wife an whore, or one polluted, nether shall they marie a woman diuorced from her husband: for such one is holy vnto his God.

Thou shalt sanctifie him therefore, for he offereth the bread of thy God: he shall be holy vnto thee: for I the Lord, which sanctifie you, am holy.

If a Priests daughter fall to playe the whore, she polluteh her father: therefore shall she be burnt with fire.

Also y his Priests among his brethren, (vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments) shall not vncouer his head, nor rent his clothes,

Nether shall he go to anie dead body, nor make him selfe vncleane by his father or by his mother,

Nether shall he go out of the Sanctuary, nor pollute the holy place of his God: for the crowne of the anointing oyle of his God is vpon him: I am the Lord.

Also he shall take a maid vnto his wife:

But a widowe, or a diuorced woman, or a polluted, or an harlot, these shall he not marry, but shall take a maid of his owne people to wife:

Nether shall he defile himselfe among his people: for I am the Lord & sanctifie him.

And y Lord spake vnto Moses, saying,

Speake vnto Aaron, and say, Whosoeuer of thy seide in their generacions hath anie blemishes, shall not preace, to offer the bread of his God:

For whosoeuer hath anie blemish, shall not come nere: as a man blinde or lame, or that hath a flat nose, or that hath anie misshapen membre,

Or a man that hath a broken fote, or a broken hand,

Or is croke backed, or beare eyed, or hath a blemish in his eye, or be skinnie, or

skabbed, or None of these shall haue a blemish: sacrifices of a blemish: bread of the

The bread of the ste holy, and But he shall come nere the mish, lest he am the Lord

Thus spake his sonnes, a

Who ought to be were offered.

And the ing,

Speake vnto them that they be things of the they pollute things, which the Lord.

Say vnto the your seide a you, that be the childre hauing his persone shall the Lord.

Whosoeuer a leper, or he eat of the he and whoso ne by reason issue of fede

Or the man thing, where or a man, by nes, whatse

The person shall therefore and shall not cept he haue

But when th cleane, and things: for i

Of a bea beasts, where not eat: I am

Let them nance, lest th dye for it, if

There shall holy thing, nether shall a ly thing:

But if the P shall eat of i house: they

Meaning y d With Priests ab thea from ince, so long fance, they are polluted.

g Heh no fish, my touching monie, dead th moue, being at bu fices, hal of dead.

h To the dea

i For according all his va

was red na

th: P there: de ne the he th

pollute holy y bread.

k Nec of no ned 22, 31.

but vnt 44, 31.

l Sym anie or deli wonas

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is conuict, and

to them, I set none be  
among his people,  
that is nere vnto him:  
or by his father, or  
daughter, or by his

maid, that is nere vnto  
him: had a houseband: for

for the prince a  
pollute him selfe.

\* balde partes vp  
haue of the lockes of  
anie cuttings in their

unto their God, and  
of their God: for  
ord made by fire, and  
d thei do offer there

to wife an whore, or  
shal thei marie a wo-  
man houseband: for fu-  
is God.

him therefore, for  
of say God: he shal  
or I the Lord, which

er fall to playe the  
her father: therefore  
fire.

among his brethren,  
anointing oyle was  
on: craved his hand

shal not & vnco-  
his clothes,  
o anie dead body,  
uncleane by his fa-

ut of the Sanctua-  
y place of his God:  
e anointing oyle of  
am the Lord.

aid vnto his wife:  
uorced woman, or a  
e, these shal he not  
maid, of his owne

his seide among his  
ord & sanctifie him-  
nto Moses, saying,  
and say, Whosoe-  
generacions hathe  
preace, to offer the

anie blemish, shal  
blinde or lame, or  
or that hathe anie

a broken fote, or a

leare eied, or ha-  
e, or be skiruiue, or  
skabbed

skabbed, or haue his stones broken:

None of the seide of Aarón the Priest  
hathe a blemish, shal come nere to offer  
sacrifices of the Lord made by fire, haueing  
a blemish: he shal not preace to offer the  
bread of his God.

The bread of his God, even of the most  
holy, and of the holy shal he eat:

But he shal not go in vnto the vaile, nor  
come nere the altar, because he hathe a blemish,  
lest he pollute my Sanctuaries: for I  
am the Lord that sanctifie them.

Thus spake Moses vnto Aarón, and to  
his sonnes, and to all the childre of Israël.

CHAP. XXII.

Who ought to abstaine from eating the things that  
were offered. 19 What oblations shoulde be offered.

And the Lord spake vnto Moses, say-

Speake vnto Aarón, and to his sonnes,  
that they be separated from the holy  
things of the children of Israël, and that  
they pollute not mine holy Name in those  
things, which they halowe vnto me: I am  
the Lord.

Say vnto them, Whosoeuer he be of all  
your seide among your generacions after  
you, that toucheth the holy things which  
the childre of Israël halowe vnto the Lord,  
haueing his vncleannes vpon him, euē that  
person shal be cut of from my sight: I  
the Lord.

\* Whosoeuer also of the seide of Aarón is  
a leper, or hathe a running issue, he shal not  
eat of the holy things vntill he be cleane:  
and whoso toucheth anie that is vnclean  
by reason of the dead, or a man whose  
issue of seide runneth from him,

Or the man that toucheth anie creeping  
thing, whereby he may be made vncleane,  
or a man, by whome he may take vnclean-  
nes, whosoeuer vncleannes he hathe,

The persone that hathe touched such  
shal therefore be vncleane vntill the euen,  
and shal not eat of the holy things, except  
he haue washed his flesh with water.

But when the sunne is downe, he shal be  
cleane, and shal afterward eat of the holy  
things: for it is his fode.

\* Of a beast that dyeth, or is rent with  
beasts, whereby he may be defiled, he shal  
not eat: I am the Lord.

Let them kepe therefore mine ordi-  
nance, lest they beare their sinne for it, and  
dye for it, if they defile it: I the Lord san-  
ctifie them.

There shal no stranger also eat of the  
holy thing, nether the guest of the Priest,  
nether shal an hired seruant eat of the ho-  
ly thing:

But if the Priest bie anie with money, he  
shal eat of it, also he that is borne in his  
house: they shal eat of his meat.

If the Priests daughter also be married  
vnto a stranger, she may not eat of the  
holy offerings.

Notwithstanding if the Priests daughter  
be a widow or diuorced, and haue no chil-  
de, but is returned vnto her fathers house,  
she shal eat of her fathers bread, as she did  
in her youth: but there shal no stranger  
eat thereof.

\* If a man eat of the holy thing vnwit-  
tingly, he shal put the fifte parte there-  
vnto, and giue it vnto the Priest with the  
halowed thing.

So they shal not defile the holy things of  
the children of Israël, which they offer vn-  
to the Lord.

Nether cause the people to beare the ini-  
quities of their trespass, while they eat their  
holy thing: for I the Lord do halow them.

And the Lord spake vnto Moses, saying,

Speake vnto Aarón, and to his sonnes,  
and to all the children of Israël, and say  
vnto them, Whosoeuer he be of the house  
of Israël, or of the strangers in Israël, that  
wil offer his sacrifice for all their vowes,  
and for all their fre offerings, w they vse to  
offer vnto the Lord for a burnt offering,

Ye shal offer of your fre minde a male  
without blemish of the beues, of the she-  
pe, or of the goates.

Ye shal not offer anie thing y hath a blemish:  
for y shal not be acceptable for you.

\* And whosoeuer bringeth a peace offering  
vnto the Lord to accomplish his vow, or  
for a fre offering, of the beues, or of y she-  
pe, his fre offering shal be perfecte, no blemish  
shal be in it.

Blinde, or broken, or maimed, or haueing  
a wenne, or skiruiue, or skabbed: these shal  
ye not offer vnto the Lord nor make an  
offring by fire of these vpon the altar of  
the Lord.

Yet a bullocke, or a shepe that hathe anie  
membre superfluous, or lackig, such a maieft  
thou present for a fre offering, but for a  
vowe it shal not be accepted.

Ye shal not offer vnto the Lord that which  
is bruised or crushed, or broken, or cut  
away, nether shal ye make an offering thereof  
in your land,

Nether of the hand of a stranger shal ye  
offer the bread of your God of anie of these,  
because their corrupcion is in them,  
there is a blemish in the: therefore shal they  
not be accepted for you.

And the Lord spake vnto Moses, saying,  
When a bullocke, or a shepe, or a goat shal  
be brought forth, it shal be euē seuē daies  
vnder his damme: and from the eight day  
forth, it shal be accepted for a sacrifice  
made by fire vnto the Lord.

As for the cowe or the ewe, ye shal not  
kill her, and her yong bothe in one day.

o. liii.

Who is not  
of the Priests  
kinred.

Chap. 10. 1. 63

He shal gi-  
ue that and  
fift parte ower.

For if they  
did not offer  
for their er-  
rour, the peo-  
ple by their  
exámple might  
commit the  
like offences

Deut. 15. 20  
et c. 15. 1. 40

Or, wane

Chap. 11. 18.

Ye shal not  
receiue anie  
vnto a stranger,  
to make it the  
Lords offering:  
which he cal-  
leth the bread  
of the Lord.

Deut. 12. 16.



29 So when ye wil offer a thanke offering vnto the Lord, ye shal offer willingly.

30 The same day it shal be eaten, ye shal leaue\* none of it vntil the morowe: I am the Lord.

31 Therefore shal ye kepe my commandments and do them: for I am the Lord.

32 Nether shal ye \*pollute mine holy Name, but I wil be halowed among the children of Israel. I the Lord sanctifie you,

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

## CHAP. XXIII.

*The feasts of the Lord. 3 The Sabbath. 5 The Pascheouer. 6 The feast of vnleauened bread. 10 The feast of first frutes. 16 Whitsontide. 24 The feast of blowing trumpets. 34 The feast of tabernacles.*

And the Lord spake vnto Moses, saying,  
2 Speake vnto the children of Israel, and say vnto them, The feasts of the Lord which ye shal call the holy <sup>a</sup> assemblies, euen these are my feasts.

3 \*Six daies\* shal worke be done, but in the seuenth day shalbe the Sabbath of rest, an holy <sup>a</sup> conuocation: ye shal do no worke therein; it is the Sabbath of the Lord, in all your dwellings.

4 ¶ These are y<sup>e</sup> feasts of the Lord, and holy conuocations, which ye shal proclame in their <sup>a</sup> seasons.

5 In the first moneth, and in the fourteenth day of the moneth at euening shalbe the Pascheouer of the Lord.

6 And on the fiftenth day of this moneth shalbe the feast\* of vnleauened bread vnto the Lord: seuen daies ye shal eat vnleauened bread.

7 In the first day ye shal haue an holy conuocation: ye shal do no <sup>b</sup> seruile worke therein.

8 Also ye shal offer sacrifice made by fire vnto the Lord seuen daies, and in the <sup>c</sup> seuenth day shalbe an holy conuocation: ye shal do no seruile worke therein.

9 ¶ And y<sup>e</sup> Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto the, When ye be come into the land, which I giue vnto you, and reape the haruest thereof, the ye shal bring\* a sheafe of the first frutes of your haruest vnto the Priest,

11 And he shal shake the sheafe before the Lord, that it may be acceptable for you: the morowe after the <sup>d</sup> Sabbath, the Priest shal shake it.

12 And that day when ye shake the sheafe, shal ye prepare a lambe without blemish of a yere olde, for a burnt offering vnto the Lord:

13 And the meat offering thereof shalbe two <sup>e</sup> tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the

Lord of swete saour: and the drinke offering thereof the fourth part <sup>f</sup> of an Hin of wine.

14 And ye shal eat nether bread nor parched come, nor\* grene eares vntil the selfe same day that ye haue broght an offering vnto your God: this shal be a lawe for euer in your generacions and in all your dwellings.

15 ¶ Ye shal count also to you from the morowe after the <sup>g</sup> Sabbath, euen from the day that ye shal bring the sheafe of the shake offering, seuen <sup>h</sup> Sabbaths, thei shalbe complete.

16 Vnto the morowe after the seuenth Sabbath shal ye nombre fifty daies: then ye shal bring a newe meat offering vnto the Lord.

17 Ye shal bring out of your habitacions bread for the shake offering: thei shalbe two <sup>i</sup> loaves of two tenth deales of fine flour, which shalbe baked with <sup>j</sup> leaunen for first frutes vnto the Lord.

18 Also ye shal offer with the bread seuen lambes without blemish of one yere olde, and a yong bullocke and two rams: thei shal be for a burnt offering vnto the Lord, with their meat offerings and their drinke offerings, for a sacrifice made by fire of a swete saour vnto the Lord.

19 Then ye shal prepare an he goat for a sin offering, and two lambes of one yere olde for peace offerings.

20 And the Priest shal shake them to and fro with the bread of the first frutes before the Lord, and with the two lambes: thei shalbe holy to the Lord, for the <sup>k</sup> Priest.

21 So ye shal proclame the same day, that it may be an holy conuocation vnto you: ye shal do no seruile worke therein: it shal be an ordinance for euer in all your dwellings, throughout your generacions.

22 ¶ And when you reape the haruest of your land, thou shalt not rid cleane y<sup>e</sup> corners of thy felde when thou reapest, nether shalt thou make anie aftergathering of thy haruest, but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And y<sup>e</sup> Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the <sup>l</sup> seuenth moneth, and in the first day of the moneth shal ye <sup>m</sup> haue a Sabbath, for the remembrance of <sup>n</sup> blowing the trumpets, an holy conuocation.

25 Ye shal do no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 The tenth also of this seuenth moneth shalbe a day of recõdilation: it shal be an holy conuocation vnto you, and ye shal

humble

<sup>k</sup> For whoso-  
euer doeth o-  
therwise than  
God command-  
eth, polluteh  
his name.

<sup>l</sup> The first day

<sup>m</sup> On the mor-  
rowe  
<sup>n</sup> On the fiftenth

<sup>a</sup> For the Sab-  
bath was kept  
euerie weke,  
& these other  
were but kept  
once euerie  
yere.

<sup>b</sup> On the first  
day of the  
moneth

<sup>c</sup> Or bodellie  
labour, saue  
about that  
one must eat.

<sup>d</sup> The first day  
of the feast  
of the seuenth  
weke kept holy:

<sup>e</sup> In the rest thei  
might worke,  
except anie  
feast were kept  
medeled, as y<sup>e</sup>  
feast of vnleau-  
ened bread

<sup>f</sup> y<sup>e</sup> fiftenth day  
& the tenth of  
the seuenth day.

<sup>g</sup> Or, an offer-  
ing made Deut. 24.  
19 ruth 2:15.

<sup>h</sup> That is, the  
seconde Sab-  
bath of y<sup>e</sup> Pas-  
cheouer.

<sup>i</sup> Which is y<sup>e</sup>  
first part of an  
Ephah or two  
einers, read  
Leuit. 13:10

<sup>j</sup> The  
feast  
of the  
Sabbath

<sup>k</sup> The  
feast  
of the  
Sabbath

<sup>l</sup> The  
feast  
of the  
Sabbath

<sup>m</sup> The  
feast  
of the  
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<sup>n</sup> The  
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<sup>v</sup> The  
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<sup>w</sup> The  
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<sup>x</sup> The  
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<sup>y</sup> The  
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of the  
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<sup>z</sup> The  
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of the  
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<sup>ar</sup> The  
feast  
of the  
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<sup>as</sup> The  
feast  
of the  
Sabbath

<sup>a</sup> By fasting.

<sup>b</sup> By fasting.

<sup>c</sup> By fasting.

<sup>d</sup> By fasting.

<sup>e</sup> By fasting.

<sup>f</sup> By fasting.

<sup>g</sup> By fasting.

<sup>h</sup> By fasting.

<sup>i</sup> By fasting.

<sup>j</sup> By fasting.

<sup>k</sup> By fasting.

<sup>l</sup> By fasting.

<sup>m</sup> By fasting.

<sup>n</sup> By fasting.

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<sup>v</sup> By fasting.

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<sup>ag</sup> By fasting.

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<sup>ai</sup> By fasting.

<sup>aj</sup> By fasting.

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<sup>al</sup> By fasting.

<sup>am</sup> By fasting.

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<sup>ay</sup> By fasting.

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<sup>ba</sup> By fasting.

<sup>bb</sup> By fasting.

<sup>bc</sup> By fasting.

<sup>bd</sup> By fasting.

<sup>be</sup> By fasting.

<sup>bf</sup> By fasting.

<sup>bg</sup> By fasting.

<sup>bh</sup> By fasting.

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aue brought an of-  
his shal be a lawe for  
ons and in all your

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ath, *euē* from the  
the sheafe of the  
abbaths, thei shalbe

ter the seuenth Sab-  
fifty daies: then ye  
at offering vnto the

f your habitacions  
offring: thei shalbe  
thei deales of fine  
aken with leauen  
LORD.

ith the bread seuen  
nith of one yere ol-  
cke and two rams:  
nt offering vnto the  
t offerings and their  
sacrifice made by fi-  
nto the LORD.

re an he goat for a  
mbes of one yere ol-

shake them to and  
the first frutes befo-  
ch the two lambes:  
the LORD, for the

the same day, that it  
uocation vnto you:  
worke therein: it shal  
uer in all your dwel-  
ur generations.

reape the harvest of  
not rid cleane y cor-  
en thou reapest, ne-  
anie aftergathering  
alt leaue them vnto  
stranger: I am the

vnto Moses, saying,  
children of Israel, and  
moneth, and in the first  
hal ye haue a Sab-  
rance of m blowing  
uocation.

le worke therein, but  
y fire vnto the LORD  
spake vnto Moses,

this seuenth moneth  
iliation: it shal be an  
ato you, and ye shal  
humble

a By fasting.

humble your soules, & offer sacrifice ma-  
de by fire vnto the LORD.

28 And ye shal do no worke that same day:  
for it is a day of reconciliation, to make an  
atonement for you before the LORD your  
God.

29 For euerie persone that humbleth not  
him selfe that same day, shal euen be cut  
of from his people.

30 And euerie persone that shal do anie  
worke that same day, the same persone  
also wil I destroye from among his people.

31 Ye shal do no maner worke therefore: this  
shalbe a lawe for euer in your generacions,  
throughout all your dwellings.

32 This shalbe vnto you a Sabbath of rest,  
and ye shal hūble your soules: in the ninth  
day of the moneth at euen, from euen  
to euen shal ye celebrate your Sabbath.

33 And y LORD spake vnto Moses, saying,  
34 Speake vnto the children of Israel, and  
say, In the fiftieth day of this seuenth mo-  
neth shalbe for seuen daies the feast of Ta-  
bernacles vnto the LORD.

35 In the first day shalbe an holy conuoca-  
cion: ye shal do no seruile worke therein.

36 Seuen daies ye shal offer sacrifice made  
by fire vnto the LORD, and in the eight day  
shalbe an holy conuocation vnto you, and  
ye shal offer sacrifices made by fire vnto  
the LORD: it is the Solemne assemblie,  
ye shal do no seruile worke therein.

37 These are y feastes of the LORD (which  
ye shal call holy conuocations) to offer sa-  
crifice made by fire vnto y LORD, a burnt  
offring, and meat offering, a sacrifice, and  
drinke offerings, euer one vpon his day,

38 Beside the Sabbaths of the LORD, & be-  
side your gifts, and beside all your vows,  
and beside all your fe offerings, which ye  
shal giue vnto the LORD.

39 But in the fiftieth day of the seuenth  
moneth, whē ye haue gathered in the fru-  
te of the land, ye shal kepe an holy feast  
vnto the LORD seuen daies: in the first day  
shalbe a Sabbath: likewise in the eight  
day shalbe a Sabbath.

40 And ye shal take you in the first day the  
frute of goodlie trees, branches of palme  
trees, and the boughes of thicke trees, &  
willowes of the broke, and shal reioyce  
before the LORD your God seuen daies.

41 So ye shal kepe this feast vnto the LORD  
seuen daies in the yere, by a perpetual or-  
dinance through your generacions: in the  
seuenth moneth shal you kepe it.

42 Ye shal dwell in boothes seuen daies: all  
that are Israelites borne, shal dwell in bo-  
oths.

43 That your posteritie may knowe that I  
haue made the children of Israel to dwell  
in boothes, when I brought them out of  
the land of Egypt: I am y LORD your God.

44 So Moses declared vnto the children of  
Israel the feastes of the LORD.

CHAP. XXIII.

2 The oyle for the lampes: 5 The sheuebread. 14 The  
blasphemer shalbe stoned. 17 He that killeth shalbe  
killed.

1 And the LORD spake vnto Moses,  
saying,

2 Commande the children of Israel that  
thei bring vnto thee pure oyle oliue bea-  
ten, for the light, to cause the lampes to  
burne continually.

3 Without the vaile of the Testimonie,  
in the Tabernacle of the Congregation,  
shal Aaron dresse them, bothe euen and  
morning before the LORD alwaies: this shal-  
be a lawe for euer through your genera-  
cions.

4 He shal dresse the lampes vpon the pu-  
re Candlesticke before the LORD perpe-  
tually.

5 Also thou shalt take fine flour, & bake  
twelue cakes thereof: two tenth deales  
shal be in one cake.

6 And thou shalt set them in two rowes, six  
in a rowe vpon the pure table before the  
LORD.

7 Thou shalt also put pure incense vpon the  
rowes, that in stede of the bread it may  
be for a remembrance, and an offering ma-  
de by fire to the LORD.

8 Euerie Sabbath he shal put the in rowes  
before the LORD euermore; reuealing them  
of the childre of Israel for an euermoring  
covenant.

9 And the bread shalbe Aarons & his son-  
nes, and thei shal eat it in the holy place:  
for it is moste holy vnto him of the of-  
frings of the LORD made by fire by a per-  
petual ordinance.

10 And there went out among the chil-  
dren of Israel the sonne of an Israelitish  
woman, whose father was an Egyptian: &  
this sonne of the Israelitish woman, and  
a man of Israel stroue together in the  
hoste.

11 So the Israelitish womans sonne blas-  
phemed the Name of the LORD, and cursed,  
and thei brought him vnto Moses (his mo-  
thers name also was Shelomith, y daugh-  
ter of Dibzi, of the tribe of Dan)

12 And thei put him in ward, til he tolde  
them the minde of the LORD.

13 Then the LORD spake vnto Moses, say-  
ing,

14 Bring the blasphemer without the ho-  
ste, and let all that heard him, put their  
hands vpon his head, and let all the Con-  
gregation stone him.

15 And thou shalt speake vnto the children  
of Israel, saying, Whosoever curseth his  
God, shal be his sinne.

16 And he that blasphemeth the Name of  
p.i.

Read Exod.  
27, 20.

Which val-  
le separated y  
holiest of all,  
where was y  
Arke of the  
Testimonie, fro  
the Sanctuary.

Exod. 31, 1.

Exod. 25, 30.  
That is, two  
somers: read  
Exod. 25, 16.

For it was  
burnt euerie  
Sabbath when  
the bread was  
taken away.

Exod. 29, 33.  
chap. 8, 31.  
mat. 12, 1.

Out of his  
tent.

By swearing,  
or cursing  
God.

Nomb. 15, 34.

Deu. 13, 9.  
& 17, 7.

Shalbe pu-  
nished.



the Lord, shal be put to death: all the Congregation shal stone him to death: as wel the stranger, as he that is borne in the land: when he blasphemeth the Name of the Lord, let him be slaine.

*Exod. 21. 12. deat. 19. 4. 17* ¶ He also that killeth anie man, he shal be put to death.

*18* And he that killeth a beast, he shal restore it, beaft for beaft.

*19* Also if a man cause anie blemish in his neighbour: as he hath done, so shal it be done to him:

*20* Breache for breache, eie for eie, to the for tothe: suche a blemish as he hath made in anie, suche shal be repaied to him.

*21* And he that killeth a beast shal restore it: but he that killeth a man shal be slaine.

*22* Ye shal haue one lawe: it shal be as wel for the stranger as for one borne in the country: for I am the Lord your God.

*23* ¶ Then Moses tolde the children of Israël, and thei broght the blasphemer out of the hoste, and stoned him with stones: so the children of Israël did as the Lord had commanded Moses.

*Exod. 12. 49. 1* CHAP. XXV.  
The Sabbath of the seventh yere. 2 The Iubile in the fiftieth yere. 3 Not to oppress their brethren: 4 The sale, and redeeming of lands, houses and persons.

*1* And the Lord spake vnto Moses in mount Sinai, saying,

*2* Speake vnto the children of Israël, and say vnto them, When ye shal come into the land which I giue you, the land shal kepe Sabbath vnto the Lord.

*3* Six yeres thou shalt sowe thy field, and six yeres thou shalt cut thy vineyard, and gather the frute thereof.

*4* But the seventh yere shal be a Sabbath of rest vnto the land: it shal be the Lords Sabbath: thou shalt neither sowe thy field, nor cut thy vineyard.

*5* That which groweth of it owne accord of thy haruest, thou shalt not reape, neither gather the grapes that thou haste left vnlaboured: for it shal be a yere of rest vnto the land.

*6* And the rest of the land shal be meat for you, euen for thee, & for thy seruant, & for thy maid, & for thy hyred seruant, and for the stranger that sojourneth with thee:

*7* And for thy cattel, and for the beastes that are in thy land shal all the increase thereof be meat.

*8* ¶ Also thou shalt number seven Sabbaths of yeres vnto thee, euen seven times seven yeres: and the space of the seven Sabbaths of yeres wil be vnto thee nine and fourty yere.

*9* Then thou shalt cause to blowe the trumpet of the Iubile in the tenth day of the seuenth moneth: euen in the day of the reconciliation shal ye make the trum-

pet blowe, through out all your land.

*10* And ye shal halowe that yere, euen the fiftieth yere, and proclaime libertie in the land to all the inhabitants thereof: it shal be the Iubile vnto you, and ye shal returne euerie man vnto his possession, and euerie man shal returne vnto his familie.

*11* This fiftieth yere shal be a yere of Iubile vnto you: ye shal not sowe, neither reape that which groweth of it selfe, neither gather the grapes thereof, that are left vnlaboured.

*12* For it is the Iubile, it shal be holy vnto you: ye shal eat of the increase thereof out of the field.

*13* In the yere of this Iubile, ye shal returne euerie man vnto his possession.

*14* And when thou sellest ought to thy neighbour, or byest at thy neighbours hand, ye shal not oppress one another:

*15* But according to the number of yeres after the Iubile thou shalt bye of thy neighbour: also according to the number of the yeres of the reuenues, he shal sell vnto thee.

*16* According to the multitude of yeres, thou shalt encrease the price thereof, and according to the fewnes of yeres, thou shalt abate the price of it: for the number of frutes doeth he sell vnto thee.

*17* Oppresse not ye therefore anie man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

*18* ¶ Wherefore ye shal obey mine ordinances, and kepe my lawes, and do them, and ye shal dwell in the land in safteie.

*19* And the land shal giue her frute, and ye shal eat your fill, and dwell therein in safteie.

*20* And if ye shal say, What shal we eat the seventh yere, for we shal not sowe, nor gather in our increase?

*21* I wil send my blessing vpon you in the sixth yere, and it shal bring forth the frute for three yeres.

*22* And ye shal sowe the eighth yere, and eat of the olde frute vntil the ninth yere: vntil the frute thereof come, ye shal eat the olde.

*23* ¶ Also the land shal not be solde to be cut of from the familie: for the land is mine, and ye be but strangers and sojourners with me.

*24* Therefore in all the land of your possession ye shal grante a redemption for the land.

*25* ¶ If thy brother be impouertised, & sell his possession, the his redemer shal come, euen his nere kinsman, and bye out that which his brother solde.

*26* And if he haue no redemer, but hath gotten and founde to bye it out,

Abating the money of the yere past, and saying for the which of the yere he bought to come.

g. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

For his hō that bought

That is, for our read ver.

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*Exod. 23. 10. 1* ¶ The Iewes bega the count of this yere in September: for then all the frutes were gathered.

*b* By reason of the come fel out of the eares the yere past.

*c* Or, which thou hast gathered from thy fellic, and consecrated to God for the poore.

*d* That which I had bringeth forth in her rest.

*80r, weeks.*

*e* In the beginning of the 50. yere was the Iubile, so called, because the ioyful tidings of libertie was publicly proclaimed by the founde of a cornet.

all your land.

that yere, *even* the  
aine libertie in the  
bitants thereof: it  
to you, and ye shal  
to his possession,  
returne vnto his fa-

be a yere of Iubi-  
sowe, nether reape  
it selfe, nether ga-  
that are left vnla-

it shal be holy vnto  
he increafe thereof

able, ye shal retur-  
possession.

ought to thy neigh-  
neighbours hand, ye  
ne another:

number of yeres  
shal bye of thy  
ding to the number  
euenues, he shal sel

multitude of yeres;  
e price thereof, and  
nes of yeres, thou  
it of: for the number  
el vnto thee.

efore anie man his  
halt feare thy God:  
r God.

obey mine ordinā-  
s, and do them, and  
d' in fastie.

giue her frute, and  
and dwel therein in

What shal we eat the  
hal not sowe, nor ga-

ing vpon you in the  
ring forthe frute for

e eight yere, and eat  
the ninth yere: vntil  
me, ye shal eat the

l not be solde to be  
e: for the land is mi-  
gers and sojourners

e land of your pos-  
te a redemption for

impouerished, & sel  
redemer shal come,  
d, and bye out that  
de.

redemer, but" hath  
bye it out,

Abating the  
oney of the  
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in comes to come.

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That is, for  
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Or, e  
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In ebr. it is, if  
vs hād shake:  
meaning if he  
retch forthe  
us hand for  
elpe as one  
i miserie.

Exod. 22, 25.  
machi. 2, 19.  
pouer. 28, 8.  
Exod. 22, 25.  
2, 12.

I to be  
be. Exod. 22, 25.  
cure. 24, 15, 12.  
return. 3, 4, 14.

to Ye  
it on c  
that of  
redem

Or, e  
fith

Then shal he counte the yeres of his  
sale, and restore the ouerplus to the man,  
to whome he solde it: so shal he returne  
to his possession.

But if he can not get sufficient to restore  
to him, then that which is solde, shal re-  
maine in the hād of him that hath boght  
it, vntil the yere of the Iubile: and in the  
Iubile it shal come out, and he shal re-  
turne vnto his possession.

Likewise if a man sel a dwelling house  
in a walled citie, he may bye it out againe  
within a whole yere after it is solde: with-  
in a yere may he bye it out.

But if it be not boght out within the spa-  
ce of a ful yere, then the house that is in  
the walled citie, shal be stablished, as cut  
of from the familie, to him that boght it,  
throughout his generacions: it shal not go  
out in the Iubile.

But the houses of villages, which haue  
no walles rounde about them, shal be eite-  
med as the field of the countrie: they may  
be boght out againe, and shal go out in  
the Iubile.

Notwithstanding, the cities of the Le-  
uites, and the houses of the cities of their  
possession, may the Leuites redeme at all  
seasons.

And if a mā purchase of the Leuites, the  
house that was solde, and the citie of their  
possession shal go out in the Iubile: for y  
houses of the cities of y Leuites are their  
possession among the children of Israël.

But the field of the suburbs of their ci-  
ties, shal not be solde: for it is their perpe-  
tual possession.

Moreover if thy brother be impoue-  
rished, and fallen in decay with thee,  
thou shalt releue him, and as a strāger and  
sojourner, so shal he liue with thee.

Thou shalt take no vsurie of him, nor  
vantage, but thou shalt feare thy God,  
that thy brother may liue with thee.

Thou shalt not giue him thy money to  
vsurie, nor lend him thy vitailles for in-  
crease.

I am the Lord your God, which haue  
brought you out of the lād of Egypt, to giue  
you the land of Canaan, and to be your  
God.

If thy brother also that dwelleth by  
thee, be impouerished, and be solde vnto  
thee, thou shalt not compel him to serue  
as a bonde seruant,

But as an hyred seruant, and as a so-  
journer he shal be with thee: he shal serue  
thee vnto the yere of the Iubile.

The shal he departe from thee, to he he,  
and his children with him, and shal retur-  
ne vnto his familie, and vnto the posses-  
sion of his fathers shal he returne:

For they are my seruants, whome I

brought out of the land of Egypt: they shal  
not be solde as bonde men are solde.

Thou shalt not rule ouer him cruelly,  
but shalt feare thy God.

Thy bonde seruant also, and thy bonde  
maid, which thou shalt haue, shal be of the  
heathen that are rounde about you: of the  
shal ye bye seruants and maids.

And moreouer of the children of the  
strangers, that are sojourners among you;  
of them shal ye bye, and of their families  
that are with you, which they begate in  
your land: these shal be your possession.

So ye shal take them as inheritance for  
your children after you, to possesse them  
by inheritance, ye shal vse their labours  
for euer: but ouer your brethren the chil-  
dren of Israël ye shal not rule one ouer a-  
nother with crueltie.

If a sojourner or a stranger dwelling  
by thee get riches, and thy brother by him  
be impouerished, and sel him selfe vnto  
the stranger or sojourner dwelling by thee,  
or to the stocke of the strangers familie,

After that he is solde, he may be boght  
out: one of his brethren may bye him out,

Or his vncler, or his vncler sone may bye  
him out, or anie of the kindred of his flesh  
among his familie, may redeme him: e-  
ther if he can get so muche, he may bye  
him selfe out.

Then he shal reken with his byer from  
the yere that he was solde to him, vnto the  
yere of Iubile: and the money of his sale  
shal be according to the number of yeres:  
according to the time of an hyred  
seruant shal he be with him.

If there be manie yeres behinde, accord-  
ing to them he shal giue againe for his  
deliuerance, of the money that he was  
boght for.

If there remaine but fewe yeres vnto the  
yere of Iubile, the he shal couete with him,  
and according to his yeres giue againe  
for his redemption.

He shal be with him yere by yere as an  
hyred seruāt: he shal not rule cruelly ouer  
him in thy sight.

And if he be not redemed thus, he shal  
go out in the yere of Iubile, he, and his  
children with him.

For vnto me the children of Israël are  
seruants: they are my seruants, whome  
I haue brought out of the land of Egypt: I  
am the Lord your God.

CHAP. XXVI.

Idolatrie forbidden. 3 A blessing to them that kepe  
the cōmandemētts. 24 The curse to those that breake  
them. 42 God promisseth to remembre his cōuenant.

Ye shal make you none idoles nor  
grauen image, nether reare you vp  
anie pillar, nether shal ye set anie image  
of stone in your lād to bowe downe to it: for

Vnto perpe-  
tual seruim-  
de. Eph. 6, 8.  
col. 4, 1.

For thel  
shal not be  
boght out at  
the Iubile.

Ebr. If his hād  
take holde.

If he be a-  
ble.

Which re-  
maine yere to y  
Iubile.

Thou shalt  
not suffice him  
to intreat him  
rigorously, if  
thou knowe it.

Exod. 20, 4.  
deu. 5, 8.  
psal. 97, 7.

Or, thou shalt  
not image it.



Chap. 25, 30.

Deu. 28, 1.

a By prome-  
sing abundan-  
ce of earthly  
things he stir-  
reth the min-  
des to confi-  
der the riche  
treasures of  
spiritual bless-  
ings.  
Job 11, 19.

b Ebr. I wil cause  
the euil beasts  
to scape.  
c Ye shall ha-  
ue no warre.

Isa 23, 10.

d Ebr I wil in-  
ure vnto you.  
e Periourne  
that which I  
haue promi-  
sed.

e Ezech. 37, 26.  
2. cor. 6, 16.  
d I wil be  
daily present  
with you.

e I haue set  
you at full li-  
bertie, where  
as before ye  
were as beasts  
in bonds.  
Deu. 28, 15.  
lament. 2, 17.  
mal. 2, 2.

f Which I ma-  
de with you  
in chosing you  
to be my peo-  
ple.  
Or, an heauy  
plague.

g Read Chap.  
17, 10.

h That is, mo-  
re extremely.

i Ye shall ha-  
ue drought &  
barrenness Ag-  
ge 1, 10.  
Job 41, 29.

I am the Lord your God.

Ye shall kepe my Sabbaths, and \*reueren-  
ce my Sanctuarie: I am the Lord.

\*If ye walke in mine ordinances, and  
kepe my commandements, and do them,  
I wil then send you a raine in due season,  
and the land shall yelde her increase; and  
the trees of the field shall giue their fruite.  
And your threshing shall reache vnto the  
vintage, and the vintage shall reache vnto  
sowing time, and you shall eat your bread  
in plenteousnes, and \*dwell in your land  
safely.

And I wil send peace in the land, and ye  
shall sleepe and none shall make you afraid:  
also I wil rid euil beasts out of the land,  
and the sword shall not go through your  
land.

Also ye shall chase your enemies, and they  
shall fall before you vpon the sword.

\*And five of you shall chase an hundredth,  
and an hundredth of you shall put ten thou-  
sand to flight, and your enemies shall fall  
before you vpon the sword.

For I wil haue respect vnto you, & make  
you increase, & multiplie you, and I wil  
establishe my couenant with you.

Ye shall eat also olde store, and cary out  
olde because of the newe.

\*And I wil set my Tabernacle among  
you, and my soule shall not lothe you.

Also I wil walke among you, and I wil  
be your God, and ye shall be my people.

I am the Lord your God which haue  
brought you out of the land of Egypt, that  
ye shulde not be their bondmen, and I haue  
broken the bondes of your yoke, and  
made you go vpright.

\*But if ye wil not obey me, nor do all  
these commandements,

And if ye shall despise mine ordinances,  
either if your soule abhorre my Lawes, so  
that ye wil not do all my commandements,  
but breake my couenant,

Then wil I also do this vnto you, I  
wil appoint ouer you fearfulness, a con-  
sumption, and the burning ague to con-  
sume the eies, and make the heart heauy,  
and you shall sowe your seede in vaine:  
for your enemies shall eat it:

And I wil set my face against you, and  
ye shall fall before your enemies, and they  
that hate you, shall reigne ouer you, \*and  
ye shall flee when none pursueth you.

And if ye wil not for these things obey  
me, then wil I punish you seven times  
more, according to your sinnes,

And I wil breake the pride of your po-  
wer, and I wil make your heauen as yro,  
& your earth as brasie:

And your strength shall be spent in vaine:  
nether shall your land giue her increase,  
nether shall the trees of the land giue

their fruite.

And if ye walke \*stubbernelly against  
me, and wil not obey me, I wil then bring  
seuen times mo plagues vpon you, accord-  
ing to your sinnes.

I wil also send wilde beastes vpon you,  
which shall spoile you, and destroy your  
catrel, and make you fewe in number: so  
your hie wayes shall be desolate.

Yet if by these ye wil not be reformed  
by me, but walke stubbernelly against me,

Then wil I also walke \*stubbernelly a-  
gainst you, and I wil smite you yet seuen  
times for your sinnes:

And I wil send a sword vpon you, that  
shall auenge quarrel of my couenant: and  
when ye are gathered in your cities, I wil  
send y pestilence among you, and ye shall  
be deliuered into the hand of the enemye.

When I shall breake the staffe of your  
bread, then ten womē shall bake your bread  
in one oven, and they shall deliuer your  
bread againe by weight, and ye shall eat,  
but not be satisfied.

Yet if ye wil not for this obey me, but  
walke against me stubbernelly,

Then wil I walke stubbernelly in mine an-  
ger against you, & I wil also chastise you  
seuen times more according to your sinnes.

And ye shall eat the flesh of your sonnes,  
and the flesh of your daughters shall ye  
deuoure.

I wil also destroye your hie places, and  
\*cut away your images, and caite your car-  
keises vpon the bodies of your idoles, &  
my soule shall abhorre you.

And I wil make your cities desolate, and  
bring your Sanctuarie vnto night, and  
ye wil not smel the sauour of your swete  
odoures.

I wil also bring the land vnto a wilder-  
nes, & your enemies, which dwell therein,  
shall be astonished thereat:

Also I wil scatter you among the heathē,  
and I wil drawe out a sword after you,  
and your land shall be waste, and your ci-  
ties shall be desolate.

Then shall the land enioye her \*Sabbaths,  
as long as it lieth voyde, and ye shall be in  
your enemies land: then shall the land rest,  
and enioye her Sabbaths.

All the daies that it lieth voyde, it shall  
rest, because it did not rest in your Sab-  
baths, when ye dwelt vpon it.

And vpon them that are left of you, I wil  
send euen a faintenes into their hearts in  
the land of their enemies, & the founde of  
a leafe shaken shall chase them, and they  
shall flee as fleeing from a sword, & they  
shall fall, no man pursuing them.

They shall fall also one vpon another,  
as before a sword, though none pursue  
them, and ye shall not be able to stand be-

fore your enemye.

And ye shall be the land of your  
enemies.

And they that are away from their  
lands, & for them shall they pine.

Then their cities shall be waste, and  
they shall be a desolation.

And I wil punish them for their  
trespas, which they have committed  
against me, and all that shall be  
stubbernelly against me.

Therefore shall they be punished  
for their fathers.

inst the, and their enemye  
hearts shall be willingly be-  
quitted.

Then I wil bring them out  
with Iakob, Izhak, and  
ham wil I restore the land.

The land shall be a desolation,  
while the liues they shall win  
their iniquities, lawes, & be-  
cause of ne ordinance.

Yet notwithstanding shall be in the  
land, and ye shall not cast  
horre them, breake my  
the Lord that

But I wil bring out of old  
land of Egypt, that I might  
bring them out of the  
ments, & the betweene him  
in mount y

Of diuers words  
a thing is  
solde, nor redem-  
Moro-  
les, sa-  
2 Speake vnto  
to the, if ar-  
persone vnto  
3 Then thy  
frō twenty  
shall be, of  
of siluer, at  
4 But if it be  
shall be thir-  
5 And from  
olde thy  
twenty shek-  
6 But from

Dem. 4, 31.  
rom. 11, 29.

Made to  
their forefa-  
thers.

Fifty daies  
after they ca-  
me out of E-  
gypt.

Read the va-  
lue of the she-  
kel, Exod. 30,  
11.

He speaketh  
of thos crowes  
whereby fash-  
ers dedica-  
ted their chil-  
dren to God,  
which were  
not of such  
force, but they  
might be rede-  
med from the

As of his  
sonne or his  
daughter.  
Which are  
the Priests.

Read the va-  
lue of the she-  
kel, Exod. 30,  
11.

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of thos crowes  
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11.

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of thos crowes  
whereby fash-  
ers dedica-  
ted their chil-  
dren to God,  
which were  
not of such  
force, but they  
might be rede-  
med from the

stubbornly againſt  
 me, I wil then bring  
 vpon you, accor-  
 ding to the curſe  
 beaſtes vpon you,  
 and deſtroy your  
 two: in number: ſo  
 the deſolate.  
 I ſhall not be reformed  
 againſt me,  
 \* I ſtubbornly a-  
 gainſt you yet ſeu-  
 en  
 vpon you, that  
 of my couenāt: and  
 in your cities, I wil  
 giue you, and ye ſhal  
 hand of the enemy.  
 the ſtaffe of your  
 ſhal bake your bread  
 ſhal deliuer your  
 ht, and ye ſhal eat,  
 this obey me, but  
 stubbornly,  
 stubbornly in mine an-  
 will alſo chaſtice you  
 ding to your finnes.  
 deſh of your ſonnes,  
 daughters ſhal ye  
 our hie places, and  
 es, and caſt your car-  
 es of your idoles, &  
 you.  
 cities deſolate, and  
 vnto noight, and  
 mour of your ſwete  
 land vnto a wilder-  
 which dwel therein,  
 creat.  
 ou among the heathē,  
 a ſworde after you,  
 waſte, and your ci-  
 enioye her \*Sabbaths,  
 yde, and ye ſhal be in  
 hen ſhal the land reſt,  
 bath.  
 it lieth voyde, it ſhal  
 not reſt in your \*Sab-  
 vpon it.  
 at are left of you, I wil  
 ſes into thei hearts in  
 omies, & the ſounde of  
 chaſe them, and they  
 from a ſworde, & they  
 ſuing them.  
 ſo one vpon another,  
 , though none purſue  
 ot be able to ſtand be-  
 fore

38 And ye ſhal periſh among  
 39 And they that are left of you,  
 40 Then thei ſhal confeſſe their iniquitie,  
 41 Therefore I wil walke ſtubbornly  
 42 Then I wil remembre my couenāt  
 43 The land alſo in the meane ſeaſon  
 44 Yet notwithstanding this, when they  
 45 But I wil remembre for them  
 46 Theſe are the ordinances, & the iudgements,  
 CHAP. XXVII.  
 Of diuers vowes, and the redemption of the ſame.  
 A thing ſeparate from the uſe of man can not be  
 ſolde, nor redeemed, but remaineth to the Lord.  
 MOrouer the Lord ſpake vnto Moſes,  
 2 Speake vnto thy childre of Iſrael, & ſay vnto  
 3 Then thy eſtimation ſhalbe thus: a male  
 4 ſhalbe by thy eſtimation euē fifty ſhekels  
 5 of ſiluer, after the ſhekels of the Sanctuary.  
 6 But if it be a female, then thy valuation  
 7 ſhalbe thirty ſhekels.  
 8 And from five yere olde to twenty yere  
 9 olde thy valuation ſhalbe for the male  
 10 twenty ſhekels, & for the female ten ſhekels.  
 11 But from a moneth olde vnto five yere

38 And ye ſhal periſh among  
 39 And they that are left of you,  
 40 Then thei ſhal confeſſe their iniquitie,  
 41 Therefore I wil walke ſtubbornly  
 42 Then I wil remembre my couenāt  
 43 The land alſo in the meane ſeaſon  
 44 Yet notwithstanding this, when they  
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 5 of ſiluer, after the ſhekels of the Sanctuary.  
 6 But if it be a female, then thy valuation  
 7 ſhalbe thirty ſhekels.  
 8 And from five yere olde to twenty yere  
 9 olde thy valuation ſhalbe for the male  
 10 twenty ſhekels, & for the female ten ſhekels.  
 11 But from a moneth olde vnto five yere

olde, thy price of the male ſhalbe ſixe ſhe-  
 kels of ſiluer, and thy price of the female,  
 three ſhekels of ſiluer.  
 And from ſixty yere olde and aboue, if  
 he be a male, then thy price ſhal be ſiftene  
 ſhekels, and for the female ten ſhekels.  
 But if he be poorer: then thou haſt eſte-  
 med him, the ſhal he preſent him ſelfe be-  
 fore the Priēſt, & the Priēſt ſhal value him,  
 according to the abilitie of him & vow-  
 ed, ſo ſhal the Priēſt value him.  
 And if it be a beaſt, whereof men bring  
 an offering vnto the Lord, all that one gi-  
 ueth of ſuche vnto the Lord, ſhal be holy.  
 He ſhal not alter it nor chage it, a good  
 for a bad, nor a bad for a good: and if he  
 change beaſt for beaſt, then baſe this and  
 y, which was chaged for it, ſhalbe ſ holy.  
 And if it be anie vnclene beaſt, of w<sup>m</sup> me  
 do not offer a ſacrifice vnto y<sup>e</sup> Lord, he ſhal  
 then preſent the beaſt before the Priēſt.  
 And the Priēſt ſhal value it, whether it be  
 good or bad: and as thou valueſt it, which  
 art the Priēſt, ſo ſhal it be.  
 But if he wil bie it againe, then he ſhal  
 giue the fiſt parte of it more, aboue thy  
 valuation.  
 ¶ Alſo whē a man ſhal dedicate his houſe  
 to be holy vnto y<sup>e</sup> Lord, the Priēſt ſhal  
 value it, whether it be good or bad, & as  
 y<sup>e</sup> Priēſt ſhal priſe it, ſo ſhal the value be.  
 But if he that ſanctified it, wil redeeme  
 his houſe, then he ſhal giue thereto the  
 fiſt parte of money more then thy eſtima-  
 tion, and it ſhalbe his.  
 If alſo a man dedicate to the Lord anie  
 groude of his inheritance, then ſhalt thou  
 eſtimate it according to the ſede thereof:  
 an Homer of barlie ſede ſhalbe at fiſtie  
 ſhekels of ſiluer.  
 If he dedicate his field immediately fro  
 y<sup>e</sup> yere of Iubile, it ſhal be worthe as thou  
 doeſt eſtimate it.  
 But if he dedicate his field after y<sup>e</sup> Iubi-  
 le, the Priēſt ſhal reke him the money  
 according to the yerres that remaine vnto  
 the yere of Iubile, and it ſhalbe abated by  
 thy eſtimation.  
 And if he that dedicateth it, wil redeeme  
 the field, then he ſhal put the fiſt parte of  
 the price, that thou eſtimateſt it at, the-  
 reunto, and it ſhal remaine his.  
 And if he wil not redeeme the field, but  
 the Priēſt ſel the field to another man, it  
 ſhalbe redeemed nomore.  
 But the field ſhalbe holie to the Lord,  
 when it goeth out in the Iubile, as a field  
 ſeparate from commune vſes: the poſſeſ-  
 ſion thereof ſhalbe the Priēſtes.  
 If a man alſo dedicate vnto the Lord a  
 field which he hath bought, which is not  
 of the grounde of his inheritance,  
 The Priēſt ſhal ſet the price to him,

If he be not  
 able to pay ſe-  
 ter thy valua-  
 tion.  
 Which is cle-  
 are, Chap. 11, 3.  
 That is, com-  
 ſurme to the  
 Lord.  
 Ebr. ſo ſhal be  
 Hand.  
 Valuing the  
 price thereof,  
 according to  
 the ſede that  
 is ſowne, or  
 by the ſede y<sup>e</sup>  
 it doeth yelde.  
 Homer is a  
 meaſure con-  
 taining to E-  
 phraim: read of  
 Ephā Exod.  
 16, 16.  
 For their o-  
 wne neceſſi-  
 tic or gollie  
 vſes.  
 That is, w<sup>h</sup>  
 is dedicate to  
 the Lord w<sup>h</sup>  
 a curſe to him  
 that doeth cur-  
 ſe it to his pri-  
 uate vſe. No.  
 21, 2. deuter. 13, 35.  
 10 ſol. 6, 7.



# The number of the tribes. Numbers.

Verf. 13.  
m The Priests  
valuation.

as thou esteemest it, vnto the yere of Iubile, and he shal giue m thy price the same day, as a thing holy vnto the Lord.

24 But in the yere of Iubile, the field shal returne vnto him, of whome it was bought: to him, I say, whose inheritace y land was.

Exod. 30. 13.  
m 3. 47.  
Exod. 13. 2. &  
22. 29. nom.  
3. 13.

25 And all thy valuation shalbe according to the shekel of \* the Sanctuarie: a shekel conteineth twenty gerahs.

n It was the  
Lords already

26 ¶ Notwithstanding the first borne of y beastes, because it is the Lords first borne, none shal dedicate suche, be it bullocke, or shepe: for it is the n Lords.

27 But if it be an vnclane beast, then he shal redeme it by thy valuation, and giue the fift parte more thereto: & if it be not redemed, then it shal be solde, according to thy estimation.

Isa. 4. 19.

28 ¶ Notwithstanding, nothing separate fro the comune vse that a man doeth separate vnto the Lord of all that he hathe (when

ther it be man or beast, or land of his inheritance) may be folde nor redemed: for euerie thing seperate from the comune vse is moste holy vnto the Lord.

29 Nothing separate from the comune vse, which shalbe separete fro man, shal be redemed, but o dye the death.

30 Also all the tithe of the land bothe of the sede of the ground, and of the frute of the trees is the Lords: it is holy to the Lord.

31 But if a man wil redeme anie of his tithe, he shal adde the n fift parte thereto.

32 And euerie tithe of bullocke, and of shepe, and of all that goeth vnder the n rod, the tenth shalbe holy vnto the Lord.

33 He shal not loke if it be good or bad, neither shal he change it: els if he change it, bothe it, and that it was changed withall, shalbe holy, and it shal not be redemed.

34 These are the comandements which the Lord commaded by Moses vnto the children of Israel in mount Sinai.

# The number of

And as shal  
ou when y  
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r Or captai  
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ners.

s In shewing  
euerie mā his  
tribe, & his an  
cesters.

t These are  
names of the  
twelue tribes,  
as first of Re  
uben.

u Or, as were a  
ble to beare  
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v Simeon.

w Gad.

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or land of his inheritance redeemed: for from the comune vsf Lord.

om the comune vsf, frō man, shal be reath.

the land bothe of the of the frute of the oly to the Lord.

ne anie of his tithe, parte thereto.

ullocke, and of the ch vnder the rod, vnto the Lord.

be good or bad, ne els if he change it, is changed withall,

not be redeemed.

dements which the ofes vnto the chil-

Sinai.

KE OF

nder the crosse, bothe also fele his comforte,

their departure out of pace of fourtie yerres,

h, and to teache the to diserne the wic-

him with pure heart making religion

and despised them Gods terrible iudge-

s to beware how they s. Notwithstanding

they fall not to su-

efore he continneith religion as outward,

manifeste victorie t away the occasiō,

at also which he had

f all the Congre-

f Israēl, after their es of their fathers

ir names: to wit, all

le and aboue, all

re in Israēl, thou

r them, through-

men of euerie tri-

s of the house of

mes of the men,

that shal stād with you, of the tribe of Reu-

bén, Eliázur, the sonne of Shedeúr:

Of Simeón, Shelumiél the sonne of Zu-

rishaddái:

Of Iudáh, Nahshón the sonne of Am-

minadáb:

Of Issachár, Nethaneél, the sonne of

Zuár:

Of Zebulún, Eliáb, the sonne of Helón:

Of the children of Ioséph: of Ephrá-

im, Elishamá the sonne of Ammihúd: of

Manasséh, Gamliél, the sonne of Pedah-

zúr:

Of Beniamín, Abidán the sonne of Gi-

doni:

Of Dan, Ahíezer, the sonne of Ammi-

shaddái:

Of Ashér, Pagiél, the sonne of Ocrán:

Of Gad, Eliasáph the sonne of Deuél:

Of Naphtali, Ahirá the sonne of Enán.

These were famous in the Congrega-

tion, & princes of the tribes of their fa-

thers, & heades ouer thousands in Israél.

¶ The Moyses and Aaron toke these men

which are expressed by their names.

And they called all the Congregation

together, in the first day of the secōde mo-

nth, who declared their kinreds by their

families, & by the houses of their fathers,

according to the number of their names,

from twentie yere olde and aboue, man by

man.

As the Lord had commanded Moyses, so

he nombred them in the wildernes of Si-

nai.

So were the sonnes of Reubén Israels

eldest sonne by their generacions, by

their families, & by the houses of their fa-

thers, according to the number of their

names, man by man, euerie male from twē

tie yere olde and aboue, as many as went

forthe to warre:

The number of them, I say, of the tribe

of Reubén, was six & fourtie thousand, &

five hundred.

Of the sonnes of Simeón by their ge-

neracions, by their families, & by the hou-

ses of their fathers, the summe thereof

by the number of their names, man by mā,

euerie male from twentie yere olde and

aboue, all that went forthe to warre:

The summe of them, I say, of the tribe

of Simeón was nine and fiftie thousand, &

three hundred.

¶ Of the sonnes of Gad by their ge-

neracions, by their families, & by the houses

of their fathers, according to the number

of their names, from twentie yere olde and

aboue, all that went forthe to warre:

The number of them, I say, of the tribe

of Gad was five and fourtie thousand, and

six hundred and fiftie.

¶ Of the sonnes of Iudáh by their ge-

neraciōs, by their families, & by the hou-

ses of their fathers, according to the num-

ber of their names, from twentie yere olde

and aboue, all that went forthe to warre:

The number of them also of the tribe of

Iudáh was thre score & fourtene thou-

sand, and six hundred.

¶ Of the sonnes of Issachár by their

generacions, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde & aboue, all that went forthe to warre:

The number of them also of the tribe of

Issachár was four and fiftie thousand and

four hundred.

¶ Of the sonnes of Zebulún, by their

generacions, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde and aboue, all that went forthe to

warre:

The number of them also of the tribe of

Zebulún was seven and fiftie thousand &

four hundred.

¶ Of the sonnes of Ephráim by their ge-

neracions, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde & aboue, all that went forthe to wa-

re:

The number of them also of the tribe of

Ephráim was fourtie thousand and five

hundred.

¶ Of the sonnes of Manasséh by their

generacions, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde and aboue, all that went forthe to

warre:

The number of them also of the tribe of

Manasséh was two & thirtie thousand

and two hundred.

¶ Of the sonnes of Beniamín by their

generacions, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde & aboue, all that went forthe to wa-

re:

The number of them also of the tribe of

Beniamín was five and thirtie thou-

sand and four hundred.

¶ Of the sonnes of Dan by their ge-

neracions, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde & aboue, all that went forthe to warre:

The number of them also of the tribe of

Dan was thre score and two thousand

and seven hundred.

¶ Of the sonnes of Ashér by their ge-

neraciōs, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde and aboue, all that went forthe to warre:

The number of them also of the tribe of

Ashér was thre score and two thousand

and seven hundred.

¶ Of the sonnes of Naphtali by their ge-

neraciōs, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde and aboue, all that went forthe to

warre:

The number of them also of the tribe of

Naphtali was two & thirtie thousand

and two hundred.

¶ Of the sonnes of Issachár by their ge-

neraciōs, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde and aboue, all that went forthe to

warre:

The number of them also of the tribe of

Issachár was four and fiftie thousand and

four hundred.

¶ Of the sonnes of Zebulún by their ge-

neraciōs, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde and aboue, all that went forthe to

warre:

The number of them also of the tribe of

Zebulún was seven and fiftie thousand &

four hundred.

¶ Of the sonnes of Ephráim by their ge-

neraciōs, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde and aboue, all that went forthe to

warre:

The number of them also of the tribe of

Ephráim was fourtie thousand and five

hundred.

¶ Of the sonnes of Manasséh by their

generacions, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde and aboue, all that went forthe to

warre:

The number of them also of the tribe of

Manasséh was two & thirtie thousand

and two hundred.

¶ Of the sonnes of Beniamín by their

generacions, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde & aboue, all that went forthe to wa-

re:

The number of them also of the tribe of

Beniamín was five and thirtie thou-

sand and four hundred.

¶ Of the sonnes of Dan by their ge-

neracions, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde & aboue, all that went forthe to warre:

The number of them also of the tribe of

Dan was thre score and two thousand

and seven hundred.

¶ Of the sonnes of Ashér by their ge-

neraciōs, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde and aboue, all that went forthe to

warre:

The number of them also of the tribe of

Ashér was thre score and two thousand

and seven hundred.

¶ Of the sonnes of Naphtali by their ge-

neraciōs, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde and aboue, all that went forthe to

warre:

The number of them also of the tribe of

Naphtali was two & thirtie thousand

and two hundred.

¶ Of the sonnes of Issachár by their ge-

neraciōs, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde and aboue, all that went forthe to

warre:

The number of them also of the tribe of

Issachár was four and fiftie thousand and

four hundred.

¶ Of the sonnes of Zebulún by their ge-

neraciōs, by their families, & by the

houses of their fathers, according to the

number of their names, from twentie yere

olde and aboue, all that went forthe to

warre:

The number of them also of the tribe of

Zebulún was seven and fiftie thousand &

four hundred.

¶ Of the sonnes of Ephráim by their ge-

neraciōs, by their families, & by the





nöber six hūdreth  
hundreth and fiftie.  
er the tribes of their  
ored amongs them.  
oken vnto Moſes,

ot number the tribe  
the ſumme of them  
of Iſraél:

oint the Leuites o  
of the Teſtimonie,  
uments thereof, and  
elong to it: they ſhal  
, and all the inſtru-  
ſhal miniſter in it,  
d about the Taber-

ND OF THE



SEVENTEEN

THE

THE

THE

THE

h' Whoſoever  
is not of the  
tribe of Leui.

j By not ha-  
ving due re-  
gard to ſ Ta-  
bernacle of  
the Lord.

a In the wel-  
the tribes were  
four principal  
standards,  
so that euery  
three tribes  
had their stan-  
dard.

Or, priet.

b Iudá, Iſſa-  
chár & Zebu-  
lún the ſonnes  
of Leá were  
of the firſt ſtan-  
dard.

c Of them ſe-  
were obtained  
under that na-  
me.

d Reuben and  
ſimeón ſonnes  
of Leá, & Gad  
the ſonnes  
of Zilphá her  
maid, were of  
the ſecond  
ſtandard.

51 And when the Tabernacle goeth forth, the Leuites ſhal take it downe: and when the Tabernacle is to be pitched, the Leuites ſhal ſet it vp: for the ſtranger that cometh nere, ſhal be ſlaine.

52 Alſo the children of Iſraél ſhal pitch their tents, euery man in his campe, and euery man vnder his ſtánderd throughout their armies.

53 But the Leuites ſhal pitch round about the Tabernacle of the Teſtimonie, left vengeance come vpon the Congregation of the children of Iſraél, & the Leuites ſhal take the charge of the Tabernacle of the Teſtimonie.

54 So the children of Iſraél did according to all that the Lord had commanded Moſes: ſo did thei.

# CHAP. II.

5 The ordre of the tents, and the names of the captains of the Iſraelites.

And the Lord ſpake vnto Moſes, & to Aarón, ſaying,

6 Euery man of the childre of Iſraél ſhal campe by his ſtandard, and vnder the enſigne of their fathers houſe: farre of about the Tabernacle of the Congregation ſhal thei pitch.

7 On the Eaſtſide towards the riſing of the ſunne, ſhal thei of the ſtandard of the hoſte of Iudá pitch according to their armies: & Naſhón the ſonne of Amminadáb ſhal be captaine of the ſonnes of Iudá.

8 And his hoſte and the number of them were ſeuentie and foure thouſand and fix hundreth.

9 Next vnto him ſhal thei of the tribe of Iſſachár pitch, and Nethanel the ſonne of Zuár ſhal be the captaine of the ſonnes of Iſſachár:

10 And his hoſte, and the number thereof were foure and fiftie thouſand, and foure hundreth.

11 Then the tribe of Zebulún, and Eliáb the ſonne of Helón, captaine ouer the ſonnes of Zebulún:

12 And his hoſte, and the number thereof ſeuen and fiftie thouſand and foure hundreth:

13 The whole number of the hoſte of Iudá are an hundreth foure ſcore and fix thouſand, & foure hundreth according to their armies: thei ſhal fiſt ſet forth.

14 On the Southſide ſhal be the ſtánderd of the hoſte of Reuben according to their armies, & the captaine ouer the ſonnes of Reuben ſhal be Elizúr the ſonne of She-deúr.

15 And his hoſte, and the number thereof ſix and fourtie thouſand & ſiue hundreth.

16 And by him ſhal the tribe of Simeón pitch, and the captaine ouer the ſonnes of

Simeón ſhal be Shelumiél the ſonne of Zurishaddái:

17 And his hoſte, and the number of them, nine and fiftie thouſand & thie hundreth.

18 And the tribe of Gad, and the captaine ouer the ſonnes of Gad ſhal be Eliaſaph the ſonne of Deuél:

19 And his hoſte and the number of them were ſiue and fourtie thouſand, ſix hūdreth and fiftie.

20 All the number of the campe of Reuben were an hundreth and one and fiftie thouſand, & foure hundreth and fiftie according to their armies, and thei ſhal ſet forth in the ſeconde place.

21 ¶ Then the Tabernacle of the Congregation ſhal go with the hoſte of Leuites, in the middes of the campe as thei haue pitched, ſo ſhal thei go forward, euery man in his ordre according to their ſtánderds.

22 ¶ The ſtánderd of the cape of Ephráim ſhal be toward the Weſt accordig to their armies: and the captaine ouer the ſonnes of Ephráim ſhal be Eliſhamá the ſonne of Ammihúd:

23 And his hoſte and the number of them were fourtie thouſand and ſiue hundreth.

24 And by him ſhal be the tribe of Manaſſeh, and the captaine ouer the ſonnes of Manaſſeh ſhal be Gamliél the ſonne of Pedahzúr:

25 And his hoſte and the number of them were two & thirtie thouſand & two hundreth.

26 And the tribe of Beniamín, & the captaine ouer the ſonnes of Beniamín ſhal be Abidán the ſonne of Gideoni:

27 And his hoſte, and the number of them were ſiue and thirtie thouſand and foure hundreth.

28 All the number of the campe of Ephráim were an hundreth and eight thouſand and one hundreth according to their armies, and thei ſhal go in the third place.

29 ¶ The ſtánderd of the hoſte of Dan ſhal be toward the North according to their armies: and the captaine ouer the children of Dan ſhal be Ahiezzer the ſonne of Ammiſhaddái:

30 And his hoſte and the number of them were two & thre ſcore thouſand and ſeuen hundreth.

31 And by him ſhal ſe tribe of Aſher pitch, and the captaine ouer the ſonnes of Aſher ſhal be Pagiel the ſonne of Ocran.

32 And his hoſte and the number of them were one and fourtie thouſand and ſiue hundreth:

33 ¶ The tribe of Naphtalí, & the captaine ouer the children of Naphtalí ſhal be Ahirá the ſonne of Enán:

34 And his hoſte & the number of them

Or, Reuili.

e Becauſe it might be in equal diſtance from echeone, and all indifferently haue recourſe thareunto.

f Becauſe Ephráim & Manaſſeh ſupplied ſ place of Ioseph their father, thei are taken to be Reubens children: ſo thei & Beniamin make the third ſtandard.

g Dan & Naphtalí the ſonnes of Bilhá Raels maid, with Aſher the ſonne of Zilphá her maid, were of the fourth ſtandard.





ken y Leuites frō  
Israel for all the  
the matrice amōg  
the Leuites shal-

orne are mine : for  
te all the firstbor-  
\* I sanctified vn-  
in Israēl, bothe  
i shalbe: I am the

spake vnto Mosēs  
i, saying,  
of Leui after the  
in their families:  
neth olde & aboue

d them according  
rd, as he was com-

sonnes of Leui by  
, and Kohāth, and

mes of the sonnes  
amilies : Libni and

ohāth by their fa-  
ehā, Hebrōn, and

Merari by their fa-  
shi. These are the  
rding to the houses

the familie of the  
of the Shimeites:  
of the Gershonites.

(y<sup>h</sup> after the nōber  
a moneth olde and  
euen thousand and

e Gershonites shal  
rnacle Westwarde,  
ncient of the hou-  
shalbe Eliafaph the

the sonnes of Ger-  
rnacle, & the pavi-  
eof, & the vail of  
rnacle of the Con-

the courte, & the  
e courte, which is  
and nere the Altar  
cordes of it for all

the familie of the  
ilie of the Iezhari-  
the Hebronites, and  
ezzielites : these are  
hathites.

the males from a  
was eight thousand  
and

and fix hundreth, hauing the<sup>k</sup> charge of y<sup>e</sup>  
Sanctuarie.

29 The families of the sonnes of Kohāth  
shal pitch on the Southside of the Taber-  
nacle.

30 The captaine and ancient of the house,  
and families of the Kohathites shalbe Eli-  
zaphān the sonne of Vzziel:

31 And their charge shalbe the<sup>l</sup> Arke, and  
the table, and the candellsticke, and the al-  
tare, and the instruments of the Sanctuarie  
that they minister with, and the vail, and  
all that serueth thereto.

32 And Eleazār the sonne of Aarōn the  
Priest shalbe<sup>h</sup> chief captaine of the Leui-  
tes, hauing the ouersight of them that ha-  
ue the charge of the Sanctuarie.

33 ¶ Of Merari came the familie of the  
Mahlites, and the familie of the Mush-  
ites: these are the families of Merari.

34 And the summe of them, according to  
the nōber of all the males, from a moneth  
olde and aboue<sup>was</sup> fix thousand and two  
hundreth.

35 The captaine and the anciēt of the hou-  
se of the families of Merari shalbe Zuriel  
the sonne of Abihail: thei shal pitch on  
the Northside of the Tabernacle.

36 And in the charge & custodie of the son-  
nes of Merari shalbe<sup>m</sup> the boardes of the  
Tabernacle, and the barres thereof, & his  
pillers, & his sockets, & all the instrumēt  
thereof, and all that serueth thereto,

37 With the pillers of the court round a-  
bout, with their sockets, and their pins &  
their cordes.

38 ¶ Also on the forefront of the Taber-  
nacle toward the East, before the Taber-  
nacle, i<sup>f</sup> y<sup>e</sup> of the Cōgregacion Eastwar-  
de shal Mosēs and Aarōn and his sonnes  
pitch, hauing the charge of the Sanctua-  
rie, and the charge of the children of Is-  
raēl: but the stranger that commeth nere,  
shalbe slaine.

39 The whole summe of the Leuites, w<sup>h</sup> Mo-  
sēs & Aarōn nombred at the commande-  
ment of the Lord throughout their fami-  
lies, <sup>enue</sup> all the males from a moneth olde  
& aboue, <sup>was</sup> two and twentie<sup>o</sup> thousand.

40 ¶ And the Lord said vnto Mosēs, Nom-  
ber all the first borne that are males amōg  
the children of Israēl, from a moneth olde  
and aboue, and take the number of their  
names.

41 And thou shalt take the Leuites to me<sup>p</sup>  
for all the first borne of the childrē of Is-  
raēl (I am the Lord) and the cattel of the  
Leuites for all the first borne of the cat-  
tel of the children of Israēl.

42 And Mosēs nombred, as the Lord com-  
māded him, all the first borne of the chil-  
dren of Israēl.

43 And all y<sup>e</sup> first borne males rehearsed by

name (from a moneth olde and aboue, ac-  
cording to their nōber were two & twētie  
thousand, two hundreth seuentie & thre.

44 ¶ And the Lord spake vnto Mosēs, sayig,  
45 Take the Leuites for all the first borne  
of the children of Israēl, and the cattel  
of the Leuites for their cattel, & the Le-  
uites shalbe mine, (I am the Lord)

46 And for the redeeming of the two hun-  
dred seuentie and thre, which are mo<sup>thē</sup>  
the Leuites of the first borne of the chil-  
dren of Israēl)

47 Thou shalt also take fise shekels for e-  
uerie persone : after the weight of the Sā-  
ctuarie shalt thou take it: <sup>the shekel con-</sup>  
<sup>teineth</sup> twentie gerahs.

48 And y<sup>e</sup> shalt giue the money, wherewith  
the oddenumber of them is redeemed, vn-  
to Aarōn and to his sonnes.

49 Thus Mosēs toke the redemption of  
them that were redeemed, being mo<sup>thē</sup> then  
the Leuites:

50 Of the<sup>q</sup> firstborne of the children of  
Israēl toke he the money: <sup>enue</sup> a thousand  
thre hundreth thre score and fise shekels af-  
ter the shekel of the Sanctuarie.

51 And Mosēs gaue the money of the<sup>thē</sup> that  
were redeemed, vnto Aarōn & to his sōnes  
according to the worde of the Lord, as the  
Lord had commanded Mosēs.

## CHAP. IIII.

5 The offices of the Leuites, when the<sup>hōste</sup> removed.  
45 The nōber of the thre families of Kohāth, Gershōn,  
and Merari.

¶ And the Lord spake vnto Mosēs, and  
to Aarōn, saying,

1 Take the summe of the sonnes of Ko-  
hāth frō among the sonnes of Leui, after  
their families, & houses of their fathers,

2 Frō<sup>a</sup> thirtie yere olde & aboue euen vntil  
fiftie yere olde, all that entre into the as-  
semblie to do the worke in the Taberna-  
cle of the Congregation.

3 This shalbe the office of the sonnes of  
Kohāth in the Tabernacle of the Cōgre-  
gacion <sup>about</sup> the Holiest of all.

4 ¶ When the hōste remoueth, then Aarōn  
& his sōnes shal come & take downe<sup>b</sup> the  
couering vail, & shal couer the Arke of  
the Testimonie therewith.

5 And they shal put thereon a couering  
of badgers skins, and shal spread vpon it a  
cloth altogether of blew silke, and put to  
the barres thereof:

6 And vpon the<sup>a</sup> table of shewe bread they  
shal spread a cloth of blew silke, and put  
thereon the dishes, & y<sup>e</sup> incens cups, & go-  
blets, & couerings to couer it<sup>a</sup> with, & the  
bread shalbe thereon continually:

7 And they shal spread vpon them a cou-  
ering of skarlet, and couer the same with a  
couering of badgers skins, and put to, the  
barres thereof.

Exod. 30, 13.

Leu. 27, 25.

chap. 13, 16.

Exod. 45, 12.

Of the two  
hundreth seue-  
tie & thre, w<sup>h</sup>  
were more the  
Leuites.The Leuites  
were nombred  
after thro  
sorts: first at  
a moneth olde  
w<sup>h</sup> thei were  
consecrate to  
the Lord, next  
at 25 yere olde  
w<sup>h</sup> thei were  
appointed to ser-  
ue in y<sup>e</sup> Taber-  
nacle, & at 30  
yere olde to  
beare the bur-  
den of the Ta-  
bernacle.Which deu-  
d the San-  
ctuarie from y<sup>e</sup>  
Holiest of all.That is, pte  
t: vpon their  
sholders to ca-  
rie it: for the  
barres of the  
Arke colde ne-  
uer be remou-  
ed, Exod. 25,  
15.Exod. 25, 30.  
d Meaning to  
couer y<sup>e</sup> bread.



- Exod. 25, 14.*  
*Exod. 25, 31.*
- 9 Then they shall take a cloth of blew silk, and couer the \* candlestick of light with his lampes and his snuffers,\* and his snoff dishes, and all the oyle vessels thereof, which they occupie about it.
- 10 So they shall put it, and all the instruments thereof in a couering of badgers skins, and put it vpon the \* barres.
- The Ebrewes worde signifieth an instrument made of two staves or barres*  
*Which was to be couered with a cloth.*  
*Exod. 25, 31.*
- 11 Also vpon the golden altar they shall spread a cloth of blew silk, and couer it with a couering of badgers skins, & put to the barres thereof.
- 12 And they shall take all the instruments of the ministerie wherewith they minister in the Sanctuarie, and put them in a cloth of blew silk, and couer them with a couering of badgers skins, & put them on the barres.
- 13 Also they shall take away the ashes from the altar, & spread a purple cloth vpon it.
- 14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhooks & the besomes, and the basens, *euē* all the instruments of the altar: & they shall spread vpon it a couering of badgers skins, & put to the barres of it.
- 15 And whē Aarōn & his sonnes haue made an end of couering the <sup>b</sup> Sanctuarie, and all the instruments of the Sanctuarie, at the removing of the hoste, afterwarde the sonnes of Kohath shall come to beare it, but they shall not touche *anie* holy thing lest they dye. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.
- h* This is, in folding vpon the things of the Sanctuarie, as the Arke, &c.
- i* Before it be couered.
- 16 ¶ And to the office of Eleazar the sonne of Aarōn the Priest *pertaineth* the oyle for the light, and the \* sweet incense and the \* daile meat offering, and the \* anointing oyle, with the ouersight of all the Tabernacle, and of all that therein is, *to be* in the Sanctuarie & in all the instruments thereof.
- Exod. 30, 24.*  
*h* Which was offered at morning and evening.
- Exod. 30, 25.*
- 17 ¶ And the Lord spake vnto Moyses and to Aarōn, saying,
- 18 Ye shall not cut out of the tribe of <sup>f</sup> families of <sup>f</sup> Kohathites from among <sup>f</sup> Leuites:
- 19 But thus do vnto them, that they may liue & not dye, when they come nere to the moste holy things: let Aarōn & his sonnes come and appoint <sup>m</sup> them, euerie one to his office, and to his charge.
- 20 But let them not go in, to see when the Sanctuarie is folded vpon, lest they dye.
- 21 ¶ And <sup>f</sup> Lord spake vnto Moyses, saying,
- 22 Take also the summe of the sonnes of Gershon, euerie one by <sup>f</sup> houses of their fathers throughout their families:
- 23 From thirtie yere olde and aboue, vntill fiftie yere olde shall thou nōbre them, all that <sup>n</sup> entre into <sup>f</sup> assemble for to do seruice in <sup>f</sup> Tabernacle of <sup>f</sup> Congregation.
- n* Which were receiued into the company of them that ministered in the Tabernacle of the Congregation.
- 24 This shall be the seruice of the families of the Gershonites, to serue and to beare.

- 25 They shall beare <sup>f</sup> curtaines of the Tabernacle, & the Tabernacle of the Congregation, his couering, and the couering of badgers skins, that is on hie vpon it, and <sup>f</sup> vaile of the <sup>o</sup> dore of the Tabernacle of the Congregation:
- o* Which was the vaile of the dore of the Tabernacle.
- 26 The curtaines also of the court, and the vaile of the entering in of the gate of the court, <sup>o</sup> which is nere the Tabernacle & nere the altar round about, with their cordes, and all the instruments for their seruice, and all that is made for them: so shall they serue.
- o* Which was the vaile of the dore of the Tabernacle.
- 27 At the commandment of Aarōn and his sonnes shall all the seruice of the sonnes of <sup>f</sup> Gershonites be done, in all their charges and in all their seruice, & ye shall appoint them to kepe all their charges.
- 28 This is the seruice of the families of <sup>f</sup> sonnes of the Gershonites in the Tabernacle of the Congregation, & their watch shall be vnder the <sup>h</sup> hand of Ithamar the sonne of Aarōn the Priest.
- 29 ¶ Thou shalt number the sonnes of Merari by their families, & by the houses of their fathers:
- 30 From thirtie yere olde & aboue, euen vnto fiftie yere olde shalt thou nōbre them, all that entre into the assemble, to do the seruice of the Tabernacle of the Congregation.
- 31 And this is their office & charge according to all their seruice in the Tabernacle of the Congregation: the \* boardes of the Tabernacle with the barres thereof, and his pillars, and his sockets.
- 32 And the pillars round about the court, with their sockets and their pins, and their cordes, <sup>o</sup> with all their instruments, euen for all their seruice, & by <sup>h</sup> name ye shall reke the instruments of their office & charge.
- o* Which was the vaile of the dore of the Tabernacle.
- 33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the <sup>h</sup> had of Ithamar the sonne of Aarōn the Priest.
- 34 ¶ Then Moyses and Aarōn and the princes of the Congregation nombred the sonnes of <sup>f</sup> Kohathites, by their families and by the houses of their fathers,
- 35 Fro thirtie yere olde & aboue, euen vnto fiftie yere olde, all that entre into the assemble for the seruice of the Tabernacle of the Congregation.
- 36 So the <sup>n</sup> numbers of them throughout their families were two thousand, seven hundred and fiftie.
- 37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moyses and Aarōn did number according to the commandment of the Lord by the <sup>h</sup> hand of Moyses.

- 38 Also the shon throuses of the
- 39 From thirtie yere olde vnto fiftie yere olde shall thou nōbre them, all that entre into the assemble, to do the seruice of the Tabernacle of the Congregation.
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- 98 So all the <sup>n</sup> numbers of them throughout their families were two thousand, seven hundred and fiftie.
- 99 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moyses and Aarōn did number according to the commandment of the Lord by the <sup>h</sup> hand of Moyses.
- 100 So all the <sup>n</sup> numbers of them throughout their families were two thousand, seven hundred and fiftie.

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the Tabernacle of

the court, and the  
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nents for their ser-  
de for them: so shal

ent of Aaron and  
service of the son-  
e done, in all their  
ir service, & ye shal  
all their charges.

f the families of y  
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nacle, & their watch  
nd of Ithamar the  
riest.

for the sonnes of Me-  
by the houses of

le & aboue, euen vn-  
lt thou nōber them,  
assemble, to do the  
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ce & charge accor-  
e in the Taberna-  
nacle: the \* boardes of  
the barres thereof,  
sockets.

nd about the court,  
their pins, and their  
truments, euen for  
name ye shal reke  
their office & charge,  
of the families of the  
ording to all their  
acle of the Congre-  
of Ithamar the son-  
riest.

Aaron and the prin-  
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es, by their families  
their fathers,

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ar entre into the as-  
e of the Tabernacle

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q. v.  
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u. 1.

Who soeuer  
of the Leuites  
that had any  
maner of en-  
rage in the Ta-  
bernacle.

For, according  
to the maner  
of worde.

So that Mo-  
ses neither ad-  
ded nor dimi-  
nished from  
that which y  
Lord comma-  
nded him.

Leuit. 13. 3.  
Leuit. 15. 2.  
Leuit. 17. 1.

For, in a place  
near of the high-  
e. There were  
three maner of  
of y Lord,  
of y Leuites,  
of the Israe-  
lites.

Leuit. 6. 3.

b. Comt anie  
fawer willigly.

88 Also

88 Also the numbers of the sonnes of Ger-  
shon throughout their families and hou-  
ses of their fathers,

89 From thirtie yere olde and vpward, euen  
vnto fiftie yere olde: all that entre into  
the assemble for the seruice of the Ta-  
bernacle of the Congregation.

90 So the numbers of them by their fa-  
milies, & by the houses of their fathers  
were two thousand six hundred & thirtie.

91 These are the nōbers of y families of y  
sonnes of Gershon: of all that did seruice  
in the Tabernacle of the Congregation,  
whome Moses & Aaron did nōber accord-  
ing to the commandement of the Lord.

92 ¶ The nōbers also of the families of the  
sonnes of Merari by their families, & by  
the houses of their fathers,

93 Frō thirtie yere olde & vpward, euen vnto  
fiftie yere olde: all that entre into y assem-  
ble for the seruice of the Tabernacle of  
the Congregation.

94 So the numbers of them by their fami-  
lies were three thousand, & two hundred.

95 These are y summes of y families of the  
sonnes of Merari, whome Moses & Aaron  
nōbred according to the commandemēt  
of the Lord, by the hand of Moses.

96 So all the numbers of the Leuites, which  
Moses & Aaron, & the princes of Israel  
nombred, by their families & by the hou-  
ses of their fathers,

97 Frō thirtie yere olde & vpward, euen to  
fiftie yere olde, euerie one that came to do  
his dutie, office, seruice and charge in  
the Tabernacle of the Congregation.

98 So the numbers of them were eight  
thousand five hundred and foure score.

99 According to the cōmandement of y  
Lord by y had of Moses did Aaron nōber  
thē, euerie one according to his seruice, &  
according to his charge. Thus were thei of  
that tribe nōbred, as the Lord comma-  
nded Moses. **C H A P. V.**

2 The Leprous & the polluted shalbe cast forth: & The  
purging of sinne. 15 The trial of the suspect wife.

1 And y Lord spake vnto Moses, sayig,  
¶ Commande the children of Israel y  
they put out of the hoste euerie leper, and  
euerie one y hathe an issue, & who soeuer  
is defiled by \* the dead.

3 Bothe male and female shal ye put out:  
out of y hoste shal ye put thē, that they de-  
file not their tētes amōg whome I dwell.

4 And the children of Israel did so, and put  
thē out of y hoste, euen as y Lord had co-  
mmanded Moses, so did y childrē of Israel.

5 ¶ And y Lord spake vnto Moses, saying,  
6 Speake vnto the childrē of Israel, \* Whē  
a man or woman shal commit anie sinne  
b that men commit, and trasgresse against  
the Lord, when that persone shal trespas,

7 Then they shal cōfesse their sinne which

thei haue done, and shal restore the dom-  
mage thereof \* with his principal, and put  
the fift parte of it more thereto, and shal  
giue it vnto him, against whome he hathe  
trespassed.

8 But if the man haue no kinsman, to  
whome he shulde restore the dommage,  
the dommage shalbe restored to the Lord  
for the Priests vse, besides the ram of the  
atonement, whereby he shal make atone-  
ment for him.

9 And euerie offering of all the holy things  
of the childrē of Israel, which they bring  
vnto the Priest, shalbe \* his.

10 And euerie mans halowed things shal be  
his: that is, what soeuer anie man giueth the  
Priest, it shalbe his.

11 ¶ And y Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and  
say vnto them, If anie mā's wife turne to  
cuil, and commit a trespas against him,

13 So that another man lie with her secretly,  
and it be hid frō the eies of her housbād,  
and kept close, and yet she be defiled, and  
there be no witnes against her, nether she  
taken with the maner,

14 If he be moued with a ielous minde, so  
that he is ielous ouer his wife, which is  
defiled, or if he haue a ielous minde, so  
that he is ielous ouer his wife, which is  
not defiled,

15 Then shal the man bring his wife to the  
Priest, and bring her offering with her, the  
tenth parte of an Ephā of barley meale,  
but he shal not powre oyle vpon it, nor  
put incens thereon: for it is an offering of  
ielousie, an offering for a remembrance, cal-  
ling the sinne to minde:

16 And the Priest shal bring her, & set her  
before the Lord.

17 Then the Priest shal take the holy wa-  
ter in an earthe vessel, and of the dust that  
is in the floore of the Tabernacle, euen  
the Priest shal take it and put it into the  
water.

18 After, the Priest shal set the woman, be-  
fore the Lord, and vncover the womans  
head, and put the offering of the memorial  
in her hands: it is the ielousie offering, and  
the Priest shal haue bitter and cursed wa-  
ter in his hand,

19 And the Priest shal charge her by an  
othe, and say vnto the woman, If no man  
haue lien with thee, nether thou hast tur-  
ned to vncleannes from thine housband, be-  
ste from this bitter and cursed water.

20 But if thou hast turned from thine hous-  
band, and so art defiled, and some man ha-  
the lien with thee beside thine housband,

21 (Then the Priest shal charge the womā  
with an othe of cursing, and the Priest  
shal say vnto the woman) The Lord make  
thee to be accursed, and detestable for

Leuit. 6. 6.

e. If he be de-  
ad, to whome  
the wrong is  
done, and also  
liue no kins-  
man.

d. O. things  
offred to the  
Lord, as first-  
fruits, &c.  
Leuit. 10. 13.

e. By breaking  
the band of  
marriage, and  
playing the  
harlot.

"E. If the spi-  
rit of ielousie co-  
me vpon him.

f. Onely in the  
sinne offering,  
& this offering of  
ielousie were  
nether oyle nor  
incense offered.

g. Or making  
the sinne know-  
en, and not  
purging it.  
h. Which also  
is called the  
water of puri-  
fication or  
sprinkling.  
read Chap 19.  
9.

i. It was so  
called by the  
effe, because  
it declared  
the woman  
to be accursed  
and turned to  
her destruction.

k. Bothe be-  
cause he had  
committed so  
hainous a fault,  
and for that  
he had made  
her sinner by  
defiling the fa-  
mily.





32 A goldē incēs cup of tē shekel, ful of incēs,

|| The offering  
of Eluzár.

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The hol  
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Scurie mu  
e carryed v  
their shulders  
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Chap 4.15  
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Aaron, Lou  
911



The offering of Shelumiél.

The offering of Eliafaph.

The offering of Elifhamá.

The offering of Gamliél.

- 33 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 34 An he goat for a sin offering,
- 35 And for a peace offering, two bullockes, five rams, five he goates, and five lambes of an yere olde: this was the offering of Elizúr: the sonne of Saedetr.
- 36 ¶ The fifth day ¶ Shelumiél the sonne of Zurishaddái, prince of the children of Siméon offered.
- 37 His offering was a siluer charger of an hūdreth and thirti shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine flour, mingled with oyle for a meat offering,
- 38 A golden incens cup of ten shekels ful of incens,
- 39 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 40 An he goat for a sin offering,
- 41 And for a peace offering, two bullockes, five rams, five he goates, five lambes of a yere olde: this was the offering of Shelumiél the sonne of Zurishaddái.
- 42 ¶ The sixth day ¶ Eliafaph the sonne of Deuél prince of the children of Gad offered.
- 43 His offering was a siluer charger of an hundreth and thirti shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine flour, mingled with oyle for a meat offering,
- 44 A golden incens cup of ten shekels ful of incens,
- 45 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offering,
- 46 An he goat for a sin offering,
- 47 And for a peace offering, two bullockes, five rams, five he goates, five lambes of a yere olde: this was the offering of Eliafaph the sonne of Deuél.
- 48 ¶ The seventh day ¶ Elifhamá the sonne of Ammiúd prince of the children of Ephraím offered.
- 49 His offering was a siluer charger of an hūdreth, & thirti shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine flour, mingled with oyle, for a meat offering,
- 50 A golden incens cup of ten shekels ful of incens,
- 51 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 52 An he goat for a sin offering,
- 53 And for a peace offering, two bullockes, five rams, five he goates, five lambes of a yere olde: this was the offering of Elifhamá the sonne of Ammiúd.
- 54 ¶ The eyght day offered ¶ Gamliél the sonne of Pedazúr, prince of the children of Manasséh.
- 55 His offering was a siluer charger of an hundreth & thirti shekels weight, a siluer

- boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine flour, mingled with oyle for a meat offering,
- 56 A golden incens cup of ten shekels, ful of incens,
- 57 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 58 An he goat for a sin offering,
- 59 And for a peace offering, two bullockes, five rams, five he goates, five lambes of a yere olde: this was the offering of Gamliél the sonne of Pedazúr.
- 60 ¶ The ninth day ¶ Abidán the sonne of Gideón prince of the children of Benjamin offered.
- 61 His offering was a siluer charger of an hundreth and thirti shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine flour, mingled with oyle for a meat offering,
- 62 A golden incens cup of ten shekels, ful of incens,
- 63 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 64 An he goat for a sin offering,
- 65 And for a peace offering two bullockes, five rams, five he goates, five lambes of a yere olde: this was the offering of Abidán the sonne of Gideón.
- 66 ¶ The tenth day ¶ Ahiezér the sonne of Ammishaddái, prince of the children of Dan offered.
- 67 His offering was a siluer charger of an hundreth and thirti shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine flour, mingled with oyle for a meat offering,
- 68 A golden incens cup of ten shekels ful of incens,
- 69 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 70 An he goat for a sin offering,
- 71 And for a peace offering, two bullockes, five rams, five he goates, five lambes of a yere olde: this was the offering of Ahiezér the sonne of Ammishaddái.
- 72 ¶ The eleventh day ¶ Pagiel the sonne of Ocrán, prince of the childré of Asher offered.
- 73 His offering was a siluer charger of an hundreth and thirti shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine flour, mingled with oyle for a meat offering,
- 74 A golden incens cup of ten shekels, ful of incens,
- 75 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 76 An he goat for a sin offering,
- 77 And for a peace offering, two bullockes, five rams, five he goates, five lambes of a yere olde: this was the offering of Pagiel the sonne of Ocrán.

The offering of the princes, when Aaron did dedicate the Altar.

There was offering of the princes, when Aaron did dedicate the Altar.

By Aaron. There is the Sāctuarie.

According as he had promised, Exod. 25.12.

A Torch put over against the Candlestick, Exod. 25.17.

- 78 ¶ The tw Enán, prince of the children of Dan offered.
- 79 His offering was a siluer charger of an hundreth and thirti shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine flour, mingled with oyle for a meat offering,
- 80 A golden incens cup of ten shekels, ful of incens,
- 81 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 82 An he goat for a sin offering,
- 83 And for a peace offering, two bullockes, five rams, five he goates, five lambes of a yere olde: this was the offering of Enán the sonne of Enán.
- 84 This was by the pointing of the siluer boule.
- 85 Euerie thirti she seuentie: thousand the shekel.
- 86 Twelve cēs, conte the shekel of the in twentie she.
- 87 All the were two the lamb their me for a sin.
- 88 And all frings were rams six of a yere cio of the ted.
- 89 And wh nacle of God, he h vnto him vpon the twene th to him.
- 90 The orde of of the Leuie are receiue.
- 91 A N fa
- 92 Speake v When the lampes s front of
- 93 And A thereof delficke Mosés.

els, after the shekel  
ful of fine flour,  
r a meat offering,  
of ten shekels, ful of

a ram, a lambe of a  
offring,  
offring,  
ring, two bullockes,  
es, five lambes of a  
offring of Gamliel

Abidán the sonne of  
e children of Benia-

siluer charger of an  
shekels weight, a siluer  
els, after the shekel  
he ful of fine flour,  
r a meat offering,  
o of ten shekels, ful

a ram, a lambe of a  
offring,  
offring,  
ffring two bullocks,  
ates, five lambes of a  
e offring of Abidán

Ahiézer the sonne of  
e of the children of

siluer charger of an  
shekels weight, a siluer  
els, after the shekel  
he ful of fine flour,  
r a meat offering,  
o of ten shekels, ful of

a ram, a lambe of a  
offring,  
on offring,  
ffring, two bullocks,  
es, five lambes of a  
e offring of Ahiézer  
addái.

y [Pagiel] the sonne  
he childre of Ashéi

siluer charger of an  
shekels weight, a sil-  
shekels, after the she-  
o the ful of fine flour,  
for a meat offering,  
p of ten shekels, ful of

a ram, a lambe of a  
offring,  
on offring,  
ffring, two bullocks,  
ates, five lambes of a  
e offring of Pagiel

78 ¶ The

78 ¶ The twelue day ¶ Ahirá the sonne of  
Enán, prince of the children of Naphta-  
li offered.

79 His offring was a siluer charger of an  
hundreth & thirtie shekels weight, a siluer  
boule of seuentie shekels, after the shekel  
of the Sanctuarie, bothe ful of fine flour,  
mingled with oyle, for a meat offering,

80 A golden incens cup of ten shekels, ful of  
incens,

81 A yong bullocke, a ram, a lambe of a  
yere olde, for a burnt offering.

82 An he goat for a sinne offering,

83 And for peace offerings two bullockes,  
five rams, five he goats, five lambes of a  
yere olde: this was the offring of Ahirá,  
the sonne of Enán.

84 This was the dedication of the Altar  
by the princes of Israël, when it was an-  
ointed: twelue chargers of siluer, twelue  
siluer boules, twelue incens cups of golde,  
85 Euerie charger, containing an hundreth &  
thirtie shekels of siluer, and euerie boule  
seuentie: all the siluer vessel contained two  
thousand and foure hundreth shekels, after  
the shekel of the Sanctuarie.

86 Twelue incens cups of golde ful of in-  
cens, containing ten shekels euerie cup, after  
the shekel of the Sanctuarie: all the golde  
of the incens cups was an hundreth and  
twentie shekels.

87 All the bullockes for the burnt offering  
were twelue bullockes, the rams twelue,  
the lambes of a yere olde twelue, with  
their meat offerings, and twelue he goats  
for a sinne offering.

88 And all the bullockes for the peace of-  
frings were foure & twentie bullockes, the  
rams sixtie, the he goats sixtie, the lambes  
of a yere olde sixtie: this was the dedica-  
ció of the Altar, after that it was anoin-  
ted.

89 And when Mosés wēt into the Taber-  
nacle of the Cōgregation, to speake with  
God, he heard the voyce of one speaking  
vnto him from the Merciseat, that was  
vpon the Arke of the Testimonie: be-  
twene the two Cherubims, and he spake  
to him.

CHAP. VIII.

2 The ordre of the lampes. 6 The purifying and offring  
of the Leuites. 24 The age of the Leuites, when they  
are receiued to seruice, and when they are dismissed.

1 And the Lord spake vnto Mosés,  
saying,

¶ Speake vnto Aarón, and say vnto him,  
When thou lightest the lampes, the seuen  
lampes shal giue light toward the fore-  
front of the Candellsticke.

3 And Aarón did so, lighting the lampes  
thereof toward the forefront of the Cā-  
dellsticke, as the Lord had commanded  
Mosés.

4 And this was the work of the Candell-  
sticke, euen of golde beaten out with the  
hammer, bothe the shaft, and the floures  
thereof was beate out with the hammer:  
according to the paterne, which the Lord  
had shewed Mosés, so made he the Can-  
dellsticke.

5 ¶ And the Lord spake vnto Mosés, say-  
ing,

6 Take the Leuites from among the chil-  
dren of Israël, and purifie them.

7 And thus shalt thou do vnto them, when  
thou purifiest them, Sprinkle water of  
purificacion vpon them, & let them shauē  
all their flesh, and wash their clothes: so  
thei shalbe cleane.

8 Then thei shal take a yong bullocke with  
his meat offering of fine flour, mingled  
with oyle, and another yong bullocke  
shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites befo-  
re the Tabernacle of the Congregation,  
and assemble all the Congregation of  
the children of Israël.

10 Thou shalt bring the Leuites also before  
the Lord, & the children of Israël shal  
put their hands vpon the Leuites.

11 And Aarón shal offer the Leuites before  
the Lord, as a shake offering of the childre  
of Israël, that they may execute the serui-  
ce of the Lord.

12 And the Leuites shal put their hands vp-  
on the heades of the bullockes, and make  
thou the one a sinne offering, & the other a  
burnt offering vnto the Lord: that thou  
maiest make an atonement for the Leuites.

13 And thou shalt set the Leuites before  
Aarón and before his sonnes, and offer  
them as a shake offering to the Lord.

14 Thus thou shalt separate the Leuites  
from among the children of Israël, & the  
Leuites shalbe mine.

15 And afterward shal the Leuites go in, to  
serue in the Tabernacle of the Congre-  
gacion, and thou shalt purifie them and  
offer them, as a shake offering.

16 For they are frely giuen vnto me from  
among the children of Israël, for I sucke  
as open anie wombe: for all the firstborne  
of the child: en of Israël haue I taken the  
vnto me.

17 ¶ For all the firstborne of the children  
of Israël are mine, bothe of man and of  
beast: since the day that I smote euerie  
firstborne in the land of Egypt, I sancti-  
fied them for my self.

18 And I haue taken the Leuites for all the  
firstborne of the children of Israël,

19 And haue giuen the Leuites as a gift vn-  
to Aarón, and to his sonnes from among  
the children of Israël, to do the seruice of  
the children of Israël in the Taber-  
nacle of the Congregation, and to make

Exod. 27.18.

And molten  
together of sin-  
ners pieces.

In Ebrewes  
it is called the  
water of sinne,  
because it  
is made to pur-  
ge sinne, as  
Chap. 19.9.

That thou  
maiest do this  
in presence of  
them all.

Meaning, cer-  
tificate of them  
in the name of  
the whole.

Chap. 3.45.

Chap. 3.9.

That is, he  
that are first  
borne.

Exod. 13.2.  
Leuk. 2.20.

Which ser-  
uice the Isra-  
elites shal do  
also.



h Because the  
Leuites go in  
to the Sanctua-  
rie in their  
name.

i In their pre-  
sence, to serue  
them.

k Sacbe office  
as was paine-  
ful, as to beare  
burthens and  
suche like.  
l In sing-  
ing psalmes, & in  
singing, & in  
counseling and  
keeping things  
in order.

Exod. 12. 3.  
Leui. 23. 5.  
Nomb. 28. 26.  
Deut. 16. 2.  
Exod. 12. 6.  
Deut. 16. 6.  
a Euen in all  
pointes as the  
Lord hath in-  
suaute it.

m By touching  
a corps, or be-  
ing at the bu-  
ryall.

an atonement for the sinners of Israël,  
that there be no plague among the chil-  
dren of Israël, when the children of Is-  
raël come nere vnto <sup>h</sup> the Sanctuarie.

20 ¶ The Mosés and Aaron & all the Con-  
gregation of the children of Israël did  
with the Leuites, according vnto all that  
the Lord had commanded Mosés concern-  
ing the Leuites: so did the children of  
Israël vnto them.

21 So the Leuites were purified, and wash-  
ed their clothes, & Aaron offered the as a  
shave offering before the Lord, & Aaron  
made an atonement for the, to purifie the.

22 And after that, went the Leuites in to do  
their seruice in the Tabernacle of the Co-  
gregation, before Aaron & before his  
sonnes: as the Lord had commanded Mos-  
és concerning the Leuites, so thei did  
vnto them.

23 ¶ And the Lord spake vnto Mosés, saying,

24 This also belongeth to the Leuites: from  
hue and twentie yere olde and vpwarde,  
thei shal go in, to execute their office in  
the seruice of the Tabernacle of the Co-  
gregation.

25 And after the age of fiftie yere, thei shal  
cease from executing the <sup>k</sup> office, and  
shal serue no more:

26 But thei shal minister <sup>l</sup> with their bre-  
thren in the Tabernacle of the Congre-  
gation, to kepe things committed to their  
charge, but thei shal do no seruice: thus  
shalt thou do vnto the Leuites touching  
their charges.

## CHAP. IX.

a The Passeouer is commanded againe. 13 The punish-  
ment of him that keepeth not the Passeouer. 15 The  
cloude conducteth the Israelites through the wilderness.

¶ And the Lord spake vnto Mosés in  
the wilderness of Sinái, in the first  
moneth of the secóde yere, after thei we-  
re come out of the land of Egypt, saying,

1 The childre of Israël shal also celebrate  
the <sup>a</sup> Passeouer at the time appointed there-  
unto.

2 In the fourth day of this moneth at <sup>a</sup> e-  
uen, ye shal kepe it in his due season: accord-  
ing to <sup>a</sup> all the ordinances of it, and  
according to all the ceremonies thereof  
shal ye kepe it.

3 Then Mosés spake vnto the children of  
Israël, to celebrate the Passeouer.

4 And thei kept the Passeouer in the four-  
teenth day of the first moneth at euen in  
the wilderness of Sinái: according to all that  
the Lord had commanded Mosés, so did  
the children of Israël.

¶ And certeine men were defiled <sup>b</sup> by a  
dead man, that thei might not kepe the  
Passeouer the same day: and thei came be-  
fore Mosés and before Aaron the same  
day.

7 And those men said vnto him, We are  
defiled by a dead man: wherefore are we  
kept backe that we may not offer an of-  
fring vnto the Lord in the time thereun-  
to appointed among the children of Is-  
raël?

8 Then Mosés said vnto them, Stand still,  
and I wil heare what the Lord wil coman-  
de concerning you.

9 ¶ And the Lord spake vnto Mosés, say-  
ing,

10 Speake vnto the children of Israël, and  
say, If anie among you, or of your poite-  
ritie shalbe vnclene by the reason of a  
corps, or be in a long iourney, <sup>a</sup> he shal  
kepe the Passeouer vnto the Lord.

11 In the fourteth day of the secóde mo-  
neth at euen thei shal kepe it: with vnleu-  
ened bread and sowe herbes shal thei  
eat it.

12 They shal leaue none of it vnto the  
morning, <sup>a</sup> nor breake anie bone of it: ac-  
cording to all the ordinance of the Pas-  
seouer shal thei kepe it.

13 But the man that is cleane and is not in  
a <sup>a</sup> iourney, and is negligent to kepe the  
Passeouer, the same persone shalbe cut of  
from his people: because he broght not  
the offering of the Lord in his due season,  
that man shal beare his sinne.

14 And if a stranger dwell among you, and  
wil kepe the Passeouer vnto the Lord, as  
the ordinance of the Passeouer, & as the  
maner thereof is, so shal he do: <sup>a</sup> ye shal ha-  
ue one lawe bothe for the stranger, & for  
him that was borne in the same land.

15 ¶ And whē the Tabernacle was reared  
vp, a cloude couered the Tabernacle, na-  
mely the Tabernacle of the Testimonie:  
& at euen therē was vpon the Taberna-  
cle, as the appearance of fire vntil morn-  
ing.

16 So it was alwaie: the cloude couered it  
by day, & the appearance of fire by night.

17 And when the cloude was taken vp from  
the Tabernacle, then afterward the chil-  
dren of Israël iourneied: & in the place  
where the cloude abode, there the chil-  
dren of Israël pitched their tentes.

18 At the commandement of the <sup>h</sup> Lord,  
the children of Israël iourneied, and at  
the commandement of the Lord thei pic-  
ched: as long as the cloude abode vpon the  
Tabernacle, <sup>a</sup> they laye still.

19 And when the cloude taryed still vpon  
the Tabernacle a long time, the children  
of Israël kept the watch of the Lord, &  
iourneied not.

20 So when the cloude abode <sup>a</sup> a fewe daies  
vpon the Tabernacle, thei abode in their  
tentē according to the commandement of  
the Lord: for thei iourneied at the com-  
mandement of the Lord.

21 And

corred  
the  
day  
moral

Exod. 40. 36.

d And  
conce  
Tabern  
larg. It go  
when  
the  
e So the  
volunt  
the  
not  
haue  
longer  
vnto  
Exod. 1  
John 1

f Or of sorte  
beate out  
the hammer.

g When  
fewer  
burne.

h Or, full  
of holie

Exod. 1

Exod. 1

Exod. 1

g Like  
Jerem  
33. 14.

h So that one  
by the Priests  
must blowe  
trumpets, so  
long as the  
Parchede  
lasted.

i When ye  
reioyce that  
God hath re-  
moued anie  
plague.

Or, when ye  
offer burnt of-  
fings.

i That  
which  
woulde  
depart  
from  
the  
cloud  
Exod. 1

21 And

21 And

21 And

21 And

21 And

21 And

21 And

21 And

21 And

21 And thog  
Tabernac  
yet if the  
ning, the  
or by nigh  
they iourne

22 Or if the  
moneth, &  
abiding the  
bode still, a  
was taken

23 At the co  
pitched, an  
Lord thei  
of the Lo  
Lord by th

24 The use of  
departe from  
re named.

25 Some in lawe

26 And

27 Make the

28 whole pie  
thou maiest  
the Cong  
of the can

29 And whē  
Congregat  
re thei do

30 gregation

31 But if i  
princes, or

32 rael shal c

33 But if ye

34 of the tha  
go forward

35 If ye blo  
the the ho  
side shal n

36 larne wh  
shal blow

37 And the

38 blowe the  
as a lawe

39 And whē  
against the

40 blowe an  
be remēt

41 and shal b

42 Also in  
your fea

43 your mon  
pets' oue

44 your pea  
rememb

45 am the L

46 ¶ And in  
moneth,

47 moneth  
Taberna

48

49

50

51

vnto him, We are  
wherefore are we  
not offer an of-  
the time thereun-  
the children of Is-

to them, Stand still,  
the Lord wil cōman-

vnto Moſes, ſaye

children of Iſraél, and  
y, or of your poſte-  
by the reaſon of a  
journey, ⁊ he ſhal  
of the Lord.

of the ſeconde mo-  
kepe it: with vnle-  
re herbes ſhal thei

me of it vnto the  
anie bone of it: ac-  
ſinance of the Paſ-

cleane and is not in-  
ligent to kepe the  
ſone ſhalbe cut of  
uſe he broght not  
in his due ſeaſon,  
finne.

rel among you, and  
vnto the Lord, as  
aſſeouer, & as the  
he do: ye ſhal ha-  
he ſtranger, & for  
the ſame land.

ernacle, was reared  
the Tabernacle, na-  
of the Teſtimonie:  
pon the Taberna-  
of fire vntil mor-

cloud couered it  
ce of fire by night,  
was taken vp from  
afterward the chil-  
ed: & in the place  
de, there the chil-  
their tentes.

ment of the Lord  
iourneied, and at  
the Lord thei pi-  
de abode vpon the  
ye ſtil.

carried ſtil vpon  
time, the children  
ch of the Lord, &

ode" a fewe daies  
thei abode in their  
commandement of  
neyed at the com-  
d.

And thogh the cloude abode vpon the  
Tabernacle from euen vnto the morning,  
yet if the cloude was taken vp in the mor-  
ning, the they iourneyed: whether by day  
or by night the cloude was taken vp, then  
they iourneyed.

Or if the cloude taried two dayes or a  
moneth, or a yere vpon the Tabernacle,  
abiding thereon, the children of Iſraél ⁊ a-  
bode ſtil, and iourneied not: but when it  
was taken vp, they iourneyed.

At the commandemēt of the Lord they  
pitched, and at the commandement of the  
Lord they iourneyed, keeping the watch  
of the Lord at the commandement of the  
Lord by the hand of Moſes.

CHAP. X.

The uſe of the ſiluer trumpettes. 11 The Iſraelites  
departe from Sinái. 14 The captains of the hoſte a-  
re nombred. 30 Hobáb reſuſeth to go with Moſes his  
ſonne in lawe.

And the Lord ſpake vnto Moſes,  
ſaying,

Make thee two trumpets of ſiluer: of an  
whole piece ſhalt thou make them, that  
thou maielt vſe the for the aſſembling of  
the Congregation, and for the departure  
of the campe.

And whē they ſhal blowe with the, all the  
Congregation ſhal aſſemble to thee be-  
fore the dore of the Tabernacle of the Co-  
gregation.

But if they blowe with one, then the  
princes, or heads ouer the thouſands of Iſ-  
raél ſhal come vnto thee.

But if ye blowe an alarme, then the cape  
of the that pitchē on the Eaſt parte, ſhal  
go forwarde.

If ye blowe an alarme the ſeconde time,  
the hoſte of them ſhall lie on the South-  
ſide ſhal marche: for they ſhal blowe an a-  
larme when they remoue.

But in aſſembling the Congregation, ye  
ſhal blowe with out an alarme.

And the ſonnes of Aarón the Prieſt ſhal  
blow the trumpets, and ye ſhal haue the  
as a lawe for euer in your generations.

And when ye go to warre in your land  
againſt y enemy that vexeth you, ye ſhal  
blow an alarme w the trūperts, and ye ſhal  
be remēbed before the Lord your God,  
and ſhal be ſaued from your enemies.

Also in the day of your gladnes, and in  
your feaſt daies, and in the beginning of  
your monethes, ye ſhal alſo blowe the tri-  
perts ouer your burnt ſacrifices, and ouer  
your peace offrings, that they may be a  
remembrance for you before your God: I  
am the Lord your God.

And in the ſeconde yere, in the ſecōde  
moneth, and in the twentieth day of the  
moneth the cloude was taken vp from the  
Tabernacle of the Teſtimonie.

And the children of Iſraél departed on  
their iourneis out of y deſert of Sinái, and  
y cloude reſted in the wildernes of Parán.

So they firſt toke their iourney at the cō-  
mādemēt of the Lord, by y hād of Moſes.

In the firſt place wēt the ſtāderd of  
the hoſte of the children of Iudáh, accord-  
ing to their armies: and Nahiſhón the  
ſonne of Amminadáb was ouer his bāde.

And ouer the bande of the tribe of the  
children of Iſſachár was Nethaneél the  
ſonne of Zuár.

And ouer the bande of the tribe of the  
children of Zebulún was Eliáb the ſonne  
of Helón.

When y Tabernacle was taken downe,  
then the ſonnes of Gerſhón, and the ſon-  
nes of Merarí wēt forwarde bearing the  
Tabernacle.

After, departed the ſtāderd of the hoſte  
of Reuben accordig to their armies, & o-  
uer his bāde was Elizúr y ſōne of Shedeúr.

And ouer the bande of the tribe of the  
childrē of Simeón was Shelumiél the ſon-  
ne of Surifhaddái.

And ouer the bande of the tribe of the  
children of Gád was Eliáſaph the ſonne  
of Deuél.

The Kohathites alſo wēt forwarde and  
bare the Sanctuarie, & the former did  
ſet vp the Tabernacle againſt they came.

Then the ſtāderd of the hoſte of the  
children of Ephráim went forwarde ac-  
cording to their armies, and ouer his bā-  
de was Eliſhamá the ſonne of Ammiúd.

And ouer the bande of the tribe of the  
ſonnes of Manaſſeh was Gamliél the ſon-  
ne of Pedazúr.

And ouer the bande of the tribe of the  
ſonnes of Beniamín was Abidán the ſon-  
ne of Gideoní.

Laſt y ſtāderd of the hoſte of y childrē  
of Dan marched, gatherig all the hoſtes  
according to their armies: & ouer his bāde  
was Ahiezer the ſonne of Ammiſhaddái.

And ouer the bande of the tribe of the  
children of Aſſher was Pagiel the ſonne  
of Ocrán.

And ouer the bande of the tribe of the  
children of Naphtalí was Ahirá the ſon-  
ne of Enán.

Theſe were the remouings of the chil-  
dren of Iſraél according to their ar-  
mies, when they marched.

After, Moſes ſaid vnto Hobáb the  
ſonne of Reuél y Midianite, the father in  
lawe of Moſes, We go into the place of w  
y Lord ſaid, I wil giue it you: Come thou  
with vs, and we wil do thee good: for the  
Lord hath promiſed good vnto Iſraél.

And he answered him, I wil not go: but  
I wil departe to mine owne countrey, and  
to my kinred.

Or, in keeping  
his adre in  
their iourneys.  
1 Fro Sinái to  
Parán, Chap.  
33.

Chap. 2.2.

Chap. 1.9.

g With all the  
appertinances  
thereof.

h Upon their  
ſhoulders.  
Chap. 4.4.  
i The Merari-  
tes and Ger-  
ſhoniſes.

k Leaving be-  
hind them  
the ſonne of  
mer that ſain-  
ted in y way.

l This was y  
orde of their  
hoſte whē they  
remoued.

m Some thinke  
that Reuél, i.e.  
thru, Hobáb,  
and Keni were  
all one: Kymhē  
ſaith y Reuél  
was Ichthos fa-  
ther: oti bāb  
was Moſes  
father, in lawe.



31 The he said, I praye thee, leaue vs not: for thou knowest our cāping places in the wil demes: therefore y<sup>e</sup> maist be<sup>r</sup> our guide.

32 And if thou go with vs, what goodnes y<sup>e</sup> Lord shal shewe vnto vs, the same wil we shewe vnto thee.

33 ¶ So they departed from the <sup>a</sup> mount of the Lord, thre daies iourney: and the Arke of the covenant of the Lord wēt before them in the thre daies iourney, to se- arche out a resting place for them.

34 And the cloude of the Lord was vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Mo- ses said, \*o Rise vp, Lord, and let thine enemies be scatered, and let them that hate thee, flee before thee.

36 And when it rested, he said, Returne, o Lord, to the \* manie thousand of Israēl.

## CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They lothe Man- na. 11 The weak faith of Moses. 16 The Lord deuiceth the burthen of Moses to seuentie of the An- cientes. 31 The Lord sendeth quailes. 33 Their lust is punished.

W Hē the people became \* murmur- ers, \* it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and \* consumed the vtmost parte of the hoste.

2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And he called y<sup>e</sup> name of that place \* Tab- erāh, because the fire of the Lord burnt among them.

4 ¶ And a number of <sup>a</sup> people that was a- mong them, fel a lusting, and <sup>b</sup> turned away, and the children of Israēl also wept and said, Who shal giue vs flesh to eat?

5 We remember the fish which we did eat in Egypt for \* naught, the cucumbers, and the pepons, and the lekes, and the onions, and the garleke.

6 But now our soule is <sup>d</sup> dried away, we can se nothing but this M A N.

7 (The M A N also was as \* coriāder sede, & his coulour like the coulour of \* bdeliū.

8 The people went about and gathered it, and ground it in milles, or bet it in mor- ters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vn- to the taste of fresh oyle.

9 And when the dew fel downe vpon the hoste in the night, the M A N fel with it)

10 ¶ Then Moses heard the people wepe throughout their families, euerie man in the dore of his tente, and the wrath of the Lord was grievously kindled: also Moses was grieved.

11 And Moses said vnto y<sup>e</sup> Lord, Wherefo-

re hast thou vexed thy seruant? and why haue I not founde \* fauour in thy sight, seing thou hast put the charge of all this people vpon me?

12 Haue I <sup>a</sup> conceiued all this people? or haue I begotten them? that thou shuldest say vnto me, Cary them in thy bosome, as a nurse beareth y<sup>e</sup> sucking childe) vnto the <sup>b</sup> land, for the which thou swarest vnto their fathes?

13 Where shulde I haue flesh to giue vnto all this people? for they wepe vnto me, saying, Giue vs flesh that we may eat.

14 I am not able to beare all this people a- lone, for it is to heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue founde fauour in thy sight, kil me, that I beholde not my mis-erie.

16 ¶ Then y<sup>e</sup> Lord said vnto Moses, Gather vnto me seuentie men of the Elders of Is- raēl, whome thou knowest, that they are the Elders of the people, & gouerners ouer them, and bring them vnto the Taber- nacle of the Congregation, and let them stand there with thee,

17 And I wil come downe, & talke with thee there, \* and take of the Spirit, which is vpon thee, and put vpon them, and they shal beare the burthe of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people, Be sanctified against tomorrow, and ye shal eat flesh: for you haue wept in the eares of the Lord, saying, Who shal giue vs flesh to eat? for we were better in Egypt: therefore the Lord wil giue you flesh, and ye shal eat.

19 Ye shal not eat one day nor two daies, nor five daies, nether ten daies, nor twenty daies,

20 But a whole moneth, vntil it come out at your nostrils, and be lothesome vnto you, because ye haue <sup>a</sup> contemned the Lord, which is <sup>a</sup> among you, and haue wept before him, saying, Why came we hither out of Egypt?

21 And Moses said, Six hundreth thousand fotemen are there of the people, \* among whome I am: & thou saiest, I wil giue the flesh, that they may eat a moneth long.

22 Shal the shepe and the beues be flaine for them, to finde them? ether shal all the fish of the sea be gathered together for them to suffice them?

23 And the Lord sayd vnto Moses, Is \* the Lords hand shortened? thou shalt se now whether my worde shal come to passe vn- to thee, or no.

24 ¶ So Moses went out, and tolde the peo- ple the wordes of the Lord, and gathered seuentie men of the Elders of the people, and set the round about the Tabernacle.

25 Then

\* Ebr. eyes vnto  
y<sup>e</sup>.

<sup>a</sup> Mount Si-  
nā, or Horib.

\* Psa 1.68.2.  
o Declare thy  
might and  
power.

\* Ebr. to the ten  
thousand them-  
sandes.

\* Ebr. as indesti-  
complainers.  
\* Ebr. it was e-  
vil in the eares  
of the Lord.

\* Psa 78.21.

\* Ebr. burning.

<sup>a</sup> Which we-  
re of those first  
gers that came  
out of Egypt  
with them.  
Exod. 12.38.

<sup>b</sup> From God.  
c For a small  
price, or good  
cheape.

<sup>d</sup> For the grea-  
dy lust of  
flesh.  
Exod. 16.31.  
Wisd. 16.20.  
Psa 78.24.  
Ioh 6.31.

<sup>e</sup> Which is, a  
white perle, or  
precious stone.

\* Or, as  
ord. & Or  
haue I  
pleas.

<sup>a</sup> I haue  
ne more  
chang-  
out of  
may the Spirit  
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h. Or, I  
prom-  
iseth  
sation.

i. This  
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niten-  
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Or, a yong  
ma whom he  
had cho-  
sen from his you-  
th.  
Suche blind-  
zeale was  
the Apo-  
stles, Mar. 9.31.  
Mat. 5.4.

k. I will Exod. 16.13.  
burden, Cal. 78.26.  
among them.  
I haue  
thee.

l. Prophe-  
cius  
be no-  
ue.

m. Of Homer  
Iliad. Iliad 27.  
also it signi-  
feth an heape,  
Exod. 8.14.  
Ioh 8.15.

\* Psa 78.31.

n. Or, of  
of horn-  
refused  
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the most  
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nether  
o. Or, I  
I haue  
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o. Or, of  
Zipporah  
as a Midiani-  
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is, it is  
time in the  
scripture co-  
tended vn-  
this name.  
Sede. 1.5.4.

p. And so bare  
their gra-  
dise, although  
knewe the.

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and spake  
rit, that was  
seuentie An-  
rested vpon  
and did not

56 But the  
the hoste  
and the na-  
Spirit rest  
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in the host

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58 And Iost  
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60 And Mo  
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64 So the nar  
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65 Fro Kibr  
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at Hazerot

Aaron and  
riam is strik  
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A Pererw  
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(But Moses  
bore all the

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recharge of all this

all this people? or  
that thou shuldest  
in thy bosome? as  
in child? vnto the  
thou swarest vnto

flesh to giue vnto  
they wepe vnto me,  
that we may eat.  
are all this people a-  
gainst me.

deale thus with me, I  
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vnto Mosés, Gather  
of the Elders of Is-  
rael, that they are  
& gouerners ouer  
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of the people with  
beare it alone.

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saying, Who shal  
we were better in  
Lord wil giue you

day nor two daies,  
en daies, nor twen-

vntil it come out  
be lothesome vnto  
me contemned the  
ng you, and haue  
g, Why came we

hundredth thousand  
people, o. among  
thou shalt giue the  
a moneth long.  
the beues beslaue  
ether thal all the  
ered together for

vnto Mosés, Is\* the  
thou shalt se now  
come to passe vn-

and tolde the peo-  
ord, and gathered  
ders of the people,  
the Tabernacle.

25 Then

25 Thē the Lord came downe in a cloude,  
and spake vnto him, and \*toke of the Spi-  
rit, that was vpon him, and put it vpon the  
seuenty Anciē men: and when the Spirit  
rested vpon them, then they prophecied,  
and did not cease.

26 But there remained two of the men in  
the hoste: the name of the one was Eldád,  
and the name of the other Medád, and the  
Spirit rested vpon them, (for they were  
of them that were writē, and went not out  
vnto the Tabernacle) & they prophecied  
in the hoste.

27 Then there ran a yong man, and tolde  
Mosés, and said, Eldád and Medád do pro-  
pheticie in the hoste.

28 And Ioshúa the sonne of Nun the ser-  
uant of Mosés one of his yong men,  
answered and said, My lord Mosés, for-  
bid them.

29 But Mosés said vnto him, Enuyest thou  
for my sake? yea, wolde God that all the  
Lords people were Prophetes, & that the  
Lord wolde put his Spirit vpon them.

30 And Mosés returned into the hoste, he  
and the Elders of Israël.

31 Then there went forth a winde from  
the Lord, and \*brought quailes from the  
Sea, and let them fall vpon the campe, a  
daies journey on this side, & a daies jour-  
ney on the other side, round about the ho-  
ste, and they were about two cubites aboue  
the earth.

32 Then the people arose, all that day, and  
all the night, and all the next day and ga-  
thered the quailes: he that gathered the  
least, gathered ten Homers full, and they  
spread them abroad for their vse round  
about the hoste.

33 While the flesh was yet betwene their  
teeth, before it was chewed, euē the wrath  
of the Lord was kindled against the peo-  
ple, and the Lord \*smote the people with  
an exceeding great plague.

34 So the name of the place was called, Kib-  
rôth-hattaauáh: for there they buried  
the people that sel a lusting.

35 Frô Kibrôth-hattaauáh the people to-  
ke their journey to Hazerôth, and abode  
at Hazerôth.

CHAP. XII.

Aarón and Miriám grudge against Mosés. 10 Mi-  
riám is stricken with leprosie, and healed at the prayer  
of Mosés.

Afterward Miriám and Aarón \*spake  
against Mosés, because of the womā  
of Ethiopia whome he had married (for he  
had married a woman of Ethiopia)

2 And they said, What hath the Lord spo-  
ken but only by Mosés: hath he not spo-  
ken also by vs: and the Lord heard this.

3 (But Mosés was a very \*b meke man, a-  
boue all the men that were vpon the earth)

4 And by and by the Lord said vnto Mosés,  
& vnto Aarón, & vnto Miriám, Come out  
ye thre vnto the Tabernacle of the Con-  
gregation: and they thre came forth.

5 Then the Lord came downe in the pillar  
of the cloude, and stode in the dore of the  
Tabernacle, & called Aarón and Miriám,  
and they bothe came forth.

6 And he said, Heare now my wordes, If  
there be a Prophet of the Lord among  
you, I wil be knowne to him by a vision;  
& wil speake vnto him by dreame.

7 My seruāt Mosés is not so, who is faith-  
ful in all mine house.

8 Vnto him wil I speake \*mouth to mouth,  
and by vision, & not in darke wordes, but  
he shal se y<sup>e</sup> similitude of y<sup>e</sup> Lord. where-  
fore then were ye not afraid to speake a-  
gainst my seruāt, euē against Mosés?

9 Thus the Lord was very angry with the,  
and departed.

10 Also the cloude departed from the Ta-  
bernacle: & beholde, Miriám was leprous  
like snowe: and Aarón looked vpō Miriám,  
and beholde, she was leprous.

11 Then Aarón said vnto Mosés, Alas, my  
Lord, I beseeche thee, lay not the sinne vpō  
vs, which we haue foolishly committed &  
wherein we haue sinned.

12 Let her not, I pray thee, be as one dead,  
of whome the flesh is halfe consumed, whē  
he commeth out of his mothers wombe.

13 Thē Mosés cryed vnto the Lord, saying,  
O God, I beseeche thee, heale her now.

14 ¶ And the Lord said vnto Mosés, If her  
father had spit in her face, shulde she not  
haue bene ashamed seuen dayes? let her be  
\*shut out of the hoste seuen dayes, & af-  
ter she shal be received.

15 So Miriám was shut out of the hoste se-  
uen dayes, and the people remoued not, til  
Miriám was brought in againe.

CHAP. XIII.

4 Certaine men are sent to searche the land of Canaan.  
24 They bring of the fruite of the land. 31 Castē com-  
forseth the people against the discouraging of the  
other spies.

Then afterward the people remoued  
from Hazerôth, & pitched in the wil-  
dernes of Parān.

2 ¶ And the Lord spake vnto Mosés, say-  
ing,

3 Sed thou men out to search the land of  
Canaan which I giue vnto the children  
of Israël: of euerie tribe of their fathers  
shal ye send a man, such as are all rulers a-  
mong them.

4 The Mosés sent them out of the wilder-  
nes of Parān at the commandement of y<sup>e</sup>  
Lord: all those men were \*heades of the  
children of Israël.

5 Also their names are these: of the tribe  
of Reubēn, Shâmúa the sonne of Zaccúr;

1.iii.

Or, sepa-  
rated, as  
17.

From that  
the Spirit  
out to  
prophecie  
his own  
salle  
prom-  
ise, not  
fashion

Or, a song  
dye, and  
my choice  
daily from  
his yow-  
the.

Suche blind-  
ness zeale was  
in the Apo-  
stles, Mar. 9. 38.  
also 44.

1. i. will Exod. 16. 13.  
but in Exod. 16. 26.

1. i. will Exod. 16. 13.  
but in Exod. 16. 26.

1. i. will Exod. 16. 13.  
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1. i. will Exod. 16. 13.  
but in Exod. 16. 26.

1. i. will Exod. 16. 13.  
but in Exod. 16. 26.

1. i. will Exod. 16. 13.  
but in Exod. 16. 26.

These were  
the two ordi-  
nary means.

In all Israël  
which was his  
Church.

Exod. 33. 11.

So farre as  
anie man was  
able to com-  
prehend, w<sup>h</sup>  
he calleth his  
backe partes,  
Exod. 33. 23.

From the dore  
of the Taber-  
nacle.

As a child  
that commeth  
out of his mo-  
thers belly  
dead, hauing  
as it were but  
the skin.

In his dis-  
pleasure.

Leu. 13. 46.

That is, in  
Rithmā, &  
was in Parān,  
Chap. 33. 18.

After y<sup>e</sup> peo-  
ple had requi-  
red of Mo-  
ses, as it is  
Deu. 32. 1. then  
y<sup>e</sup> Lord spak  
to Mosés so  
1. 40.

40. palst.



6 Of the tribe of Simeón, Shaphát the sonne of Horí:

7 Of the tribe of Iudáh, Caléb the sonne of Iephunnéh:

8 Of the tribe of Issachár, Igál the sonne of Ioséph:

9 Of the tribe, of Ephráim, Oshéa the sonne of Nun:

10 Of the tribe of Benjamin, Paltí the sonne of Raphú:

11 Of the tribe of Zebulún, Gaddiél the sonne of Sodí:

12 Of the tribe of Ioséph, to wit, of the tribe of Manasséh, Gaddí the sonne of Susí:

13 Of the tribe of Dan, Ammiél the sonne of Gemalli:

14 Of the tribe of Ashér, Sethúr the sonne of Michaél:

15 Of the tribe of Naphtalí, Nahbí the sonne of Vophsí:

16 Of the tribe of Gad, Geuél the sonne of Machí.

17 These are the names of the <sup>c</sup> mé, which Mosés sent to spie out the land: and Mosés called the name of Oshéa the sonne of Nun Iehoshúa.

18 So Mosés sent them to spie out the land of Canaan, and said vnto thé, Go vp this way toward the South, and go vp into the mountaines,

19 And consider the land what it is, and the people that dwell therein, whether they be strong or weake, ether few or many,

20 Also what the land is that they dwell in, whether it be good or bad: and what cities they be that they dwell in, whether they dwell in tentes, or in walled townes:

21 And what the land is: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the frute of the land (for then was the time of the first ripe grapes)

22 So they went vp, & searched out the land, from the wilderness of <sup>c</sup> Zin vnto Rehób; to go to Hamáth,

23 And thei ascended toward the South, and came vnto Hebrón, where were Ahimán, Shehái and Talmái, the sonnes of <sup>c</sup> Anák. And <sup>s</sup> Hebrón was buylt feuen yere before Zoán in Egypt.

24 \*Thé they came to the riuér Eshcól, and cut downe thence a branche with one clustre of grapes, and they bare it vpon a barre betwene two, and brought of the pomegranates and of the figges.

25 That place was called the <sup>c</sup> riuér Eshcól because of the clustre of grapes, which the children of Israél cut downe thence.

26 Then after forty daies they turned againe from searching of the land.

27 And they went and came to Mosés and to Aarón & vnto all the Cōgregation of the children of Israél, in the wilderness of

<sup>h</sup> Parán, to Kadés, and brought to them, and to all the Congregation tidings, and shewed them the frute of the land.

28 And they tolde <sup>i</sup> him, and said, We came vnto the land whether thou hast sente vs, & surely it floweth with <sup>\*</sup> milke & honie: and here is of the frute of it.

29 Neuertheles the people be strong that dwell in the land, and the cities are walled and excedding great: and moreover, we sawe the <sup>k</sup> sonnes of Anák there.

30 The Amalekites dwell in <sup>y</sup> Southcountry, and the Hittites, and the Iebusites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea and by the coste of Iordén.

31 Then Caléb stilled the people <sup>e</sup> before Mosés, & said, Let vs go vp at once, and possesse it: for vndoubtedly we shal ouercome it.

32 But the men, that went vp with him, said, We be not able to go vp against the people: for they are stronger then we.

33 So they brought vp an euil reporte of the lād which they had searched for the children of Israél, saying, The land which we haue gone through to seache it out, is a land that <sup>l</sup> eateth vp the inhabitants thereof: for all the people that we sawe in it, are men of great stature.

34 For there we sawe gyátes, the sonnes of Anák, which come of the gyantes, so that we seemed in our sight like gresheppers: and so we were in their sight.

# CHAP. XIII.

3 The people murmure against Mosés. 10 They wolde haue stoned Caléb and Ioshúa. 13 Mosés pacifieth God by his praiser. 45 The people that wolde entre into the land, contrarie to Gods wil, are slaine.

1 Then all the Congregation lifted vp their voice, and cryed: and <sup>\*</sup> the people wept that night,

2 And all the children of Israél murmured against Mosés and Aarón: and the whole assemblie said vnto them, Wolde God we had dyed in the land of Egypt, or in this wilderness: wolde God we were dead.

3 Wherefore now hath <sup>y</sup> Lord brought vs into this lād to fall vpon the sword: our wiues, and our children shal be <sup>b</sup> a praye: were it not better for vs to returne into Egypt?

4 And they said one to another, Let vs make a captaine and returne into Egypt.

5 Then Mosés and Aarón <sup>c</sup> fel on their faces before all the assemblie of the Congregation of the children of Israél.

6 \*And Ioshúa the sonne of Nun, and Caléb the sonne of Iephunnéh two of them, that searched the land, <sup>d</sup> rent their clothes,

7 And spake

children of

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8 If the Lor

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10 And all th

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13 But Mosés

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16 Because th

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17 And now, I

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18 The Lord

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Which in  
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ing to the  
welue tribes.

for high coun-  
try.

d Plentiful or  
barren.

Which was  
in the wilder-  
nes of Parán.

f Which were  
a kinde of  
gyantes.  
g Declaring  
Antiquitie the  
root: also A-  
braham, Sará,  
Ishák & Iaa-  
kób were bu-  
yred there.

Deut. 34.

Or, the valley  
of Eshcol, that  
is, of grapes.

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Exod.

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mod. 32.22.

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lib. eye 10.7.

mod. 13.22.

so that none

will escape.

mod. 9.28.

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mod. 34.8.

ill. 10.8.

fel. 14.22.

mod. 20.5.

mod. 21.7.

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mod. 21.7.

and brought to them,  
gation tidings, and  
of the land.

and said, We came  
thou hast sente vs,  
th<sup>e</sup> milke & honie:  
of it.

ple be strong thar  
the cities are walled  
and moreouer, we  
nak there.

vel in y<sup>e</sup> Southcou  
and the Iebusites,  
el in the mountaines,  
wel by the Sea and

the people<sup>r</sup> before  
go vp at once, and  
cedly we shal ouer-

went vp with him,  
le to go vp against  
re stronger then we,  
in euil reporte of the

arched for the chil-  
The land which we  
searce it out, is a  
the inhabitants the-  
e that we sawe in it,

are.  
y<sup>e</sup> aites, the sonnes of  
e gyantes, so that we  
e greshoppers: and  
ht.

X III.

st Mosés. so They wolde  
ha. 13 Mosés pacifieth God  
that wolde entre into the  
are flaine.

gregation lifted vp  
cryed: and a the peo-

n of Israél murmu-  
and Aarón: and the  
d vnto them, Wolde  
n the land of Egypt,  
wolde God we were

he y<sup>e</sup> Lord brought vs  
upon the sworde: our  
ren shal be a praye:  
or vs to returne into

e to another, Let vs  
and returne into E-

arón: fel on their fa-  
assemblie of the Con-  
ldren of Israél.

one of Nun, and Ca-  
hunnéh two of them  
and, d runt their clo-

7 And spake vnto all the assemblie of the  
children of Israél, saying, The land which  
we walked through to searce it, is a ve-  
ry good land.

8 If the Lord loue vs, he wil bring vs into  
this land, and giue it vs, which is a land  
that floweth with milke and honie.

9 But rebel not ye against the Lord, ne-  
ther feare ye the people of the land: for  
they are but<sup>e</sup> bread for vs: their shielde is  
departed from them, and the Lord is with  
vs, feare them not.

10 And all the multitude said, t Stone the  
with stones: but the glorie of the Lord  
appeared in the Tabernacle of the Con-  
gregation, before all the children of Is-  
raél.

11 And the Lord said vnto Mosés, How  
long wil this people prouoke me, and how  
long wil it be, yer they beleue me, for all  
the signes which I haue shewed among  
them?

12 I wil smite them with the pestilence and  
destroy them, and wil make thee a grea-  
ternacion and mightier then they.

13 But Mosés said vnto the Lord, \* When  
the Egyptians shal heare it, (for thou  
broughtest this people by thy power from  
among them)

14 Then they shal say to the inhabitants of  
this land, (for they haue heard that thou,  
Lord, art amog this people, & that thou,  
Lord, art se<sup>e</sup> face to face, and that thy  
cloud standeth ouer them, and that thou  
\* goest before them by day time in a pil-  
ler of a cloude, and in a pillar of fire by  
night)

15 That thou wilt kil this people as one  
man: so the heathen which haue heard  
the fame of thee, shal thus say,

16 Because the Lord was not \* able to bring  
this people into the land, which he swa-  
re vnto them, therefore hathe he slaine  
them in the wilderness.

17 And now, I beseeche thee, let the power  
of my Lord be great, according as thou  
hast spoken, saying,

18 The Lord is \* slowe to angré, and of  
great mercie, and \* forgiuing iniquitie,  
and sinne, but not making the wicked inno-  
cent, & \* visiting the wickednes of the fa-  
thers vpon the children, in the third and  
fourth generation:

19 Be merisful, I beseeche thee, vnto the  
iniquitie of this people, according to  
thy great mercie, and as thou hast forgi-  
uen this people from Egypt, euen vntil  
nowe.

20 And the Lord said, I haue forgiuen<sup>h</sup> it,  
according to thy request.

21 Notwithstanding, as I liue, all the earth  
shalbe filled with the glorie of the

Lord.

22 For all those men which haue sene my  
glorie, and my miracles which I did in E-  
gypt, and in the wilderness, & haue tépre-  
d me this<sup>i</sup> ten times, and haue not obeyed  
my voyce,

23 Certeinly thei shal not se the land, whe-  
reof I sware vnto their fathers: neither  
shal anie that prouoke me, se it.

24 But my seruant \* Caléb, because he  
had another<sup>k</sup> spirit, & hathe folowed me  
stil, euen him wil I bring into the land,  
whether he went, and his seds shal inhe-  
rit it.

25 Now the Amalekites and the Canaani-  
tes<sup>l</sup> remaine in the valley: wherefore tur-  
ne backe tomorowe, and get you into  
the<sup>m</sup> wilderness, by the way of the red  
Sea.

26 After, the Lord spake vnto Mosés and  
to Aarón, saying,

27 How long shal I suffre this wicked mul-  
titude to murmure against me? I haue he-  
ard the murmurings of the childre of Is-  
raél, which they murmure against me.

28 Tel them, As \* I liue (saith the Lord)  
I wil surely do vnto you, euen as ye haue  
spoken in mine cares.

29 Your carkeises shal fall in this wilder-  
nes, & all you that were<sup>e</sup> counted through  
all your numbers, from twentie yere olde  
and aboue, which haue murmured against  
me,

30 Ye shal not douteles come into the lād,  
for the which I \* lifted vp mine hand, to  
make you dwell therein, saue Caléb the  
sonne of Iephunnéh, and Ioshúa the son-  
ne of Nun.

31 But your children, (which ye said shulde  
be a praye) them wil I bring in, and they  
shal know the land which ye haue refu-  
sed:

32 But euen your carkeises shal fall in this  
wildernes.

33 And your children shal<sup>a</sup> wander in the  
wildernes, fourtie yeres, & shal beare your  
whoredomes, vntil your carkeises be wa-  
ited in the wilderness.

34 After the number of the dayes, in the  
which ye searched out the land, euen four-  
tie dayes, \* euerie day for a yere, shal ye  
beare your iniquitie, for \* fourtie ye-  
res, and yer shal sele my breache of pro-  
mise.

35 I the Lord haue said, Certeinly I wil do  
so to all this wicked companie, that are  
gathered together against me: for in this  
wildernes they shalbe consumed, and the-  
re they shal dye.

36 And the men which Mosés had sent  
to searce the land/whith, when they ca-  
me againe, made all the people to mur-

i That is, son-  
dric times and  
often.

l Eph. 1. 4. 6.

k A mcke and  
obedient spirit,  
and not rebel-  
lous.

l And lie in  
wayt. for you.

m For I wil  
not defend  
you.

Psal. 106. 26.

Chap. 26. 45.  
& 32. 10.

Deut. 1. 35.

Gen. 1. 28.

n The worde  
signifieth, robe  
shepherdes, or  
to wander like  
shepher-  
des to and fro.  
o Your inidi-  
lute and dis-  
obedience / a-  
gainst God.  
Ezek. 4. 6.  
Psal. 95. 10.  
p Whether my  
promis be  
true or no.



mure againſt him, and broght vp a ſlander vpon the land)

1. Cor. 10. 10.  
chr. 3. 10.  
iude. 5.

37 Euē thoſe men that did bring vp that vile ſlander vpon the lād, \* ſhal dye by a plague before the Lord.

38 But Iofhua the ſonne of Nun, and Caleb the ſonne of Iephunnēh, of thoſe mē that went to ſearche the land, ſhal liue.

39 ¶ Then Moſes tolde theſe ſayings vnto all the children of Iſraēl, and the people forowed greatly.

Deut. 1. 41.

40 \* And thei roſe vp earely in the morning, and gat them vp into the top of the mountaine, ſaying, Lo, we be ready, to go vp to the place which the Lord hath promiſed: for we haue ſinned.

¶ They eſcaped by rebelling againſt God, but conſider not: they offered in going vp without Gods commaundement.

41 But Moſes ſaid, Wherefore tranſgreſſe ye thus the commaundment of the Lord? it wil not ſo come wel to paſſe.

42 Go not vp (for the Lord is not among you) leſt ye be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye ſhal fall by ſword: for in as muche as ye are turned awaie from the Lord, the Lord alſo wil not be with you.

¶ They coulde not be ſatisfied by quiet meanes.

44 Yet they preſumed obſtinatly to go vp to the top of the mountaine: but the Arke of the covenant of the Lord, and Moſes departed not out of the campe.

Deut. 1. 44.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and ſmote them, \* and consumed them vnto Hormah.

# CHAP. XV.

¶ The offerings which the Iſraelites ſhoulde offer whē they came into the land of Canaan. 32 The puniſhment of him that brake the Sabbath.

Leu. 23. 10.  
a Into the lād of Canaan.

¶ And the Lord ſpake vnto Moſes, ſaying,

¶ Speake vnto the children of Iſraēl, and ſay vnto them, \* When ye be come into ſ land of your habitacions, which I giue vnto you,

Leu. 22. 27.  
¶ Or, ſeparate.

3 And wil make an offering by fire vnto the Lord, a burnt offring or a ſacrifice \* to fulfil a vow, or a fre offering, or in your feaſtes, to make a \* ſwete ſauour vnto ſ Lord of the heard, or of the flocke,

Leu. 2. 1.

4 Then \* let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine flour, mingled with ſ fourth parte of an b Hin of oyle.

b Read Exod. 29. 40.

5 Alſo thou ſhalt prepare the fourthe parte of an Hin of wine to be powred on a lamb, appointed for the burnt offering or anie offering.

6 And for a ram, thou ſhalt for a meat offering, prepare two tēth deales of fine flour, mingled with the third parte of an Hin of oyle.

7 And for a c drinke offering, thou ſhalt offer the third parte of an Hin of wine, for a ſwete ſauour vnto the Lord.

8 And whē thou prepareſt a bullocke for a burnt offering, or for a ſacrifice to fulfil a vow, or a peace offering to the Lord,

9 The let him offer with ſ bullocke a meat offering of c thre tēth deales of fine flour, mingled with halfe an Hin of oyle.

10 And thou ſhalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a ſwete ſauour vnto the Lord.

11 Thus ſhal it be done for a bullocke, or for a ram, or for a lambe, or for a kid.

12 According to the number d that ye prepare to offer, ſo ſhal ye do to euerie one according to their number.

13 All that are borne of the couſtrei, ſhal do theſe things thus, to offer an offering made by fire of ſwete ſauour vnto the Lord.

14 And if a ſtranger ſoiourne with you, or whoſoeuer be among you in your generations, and wil make an offering by fire of a ſwete ſauour vnto the Lord, as ye do, ſo he ſhal do.

15 \* One ordinance ſhal be bothe for you of the Congregation, and alſo for the ſtranger that dwellth with you, euen an ordinance for euer in your generaciōs: as you are, ſo ſhal the ſtranger be before the Lord.

16 One lawe and one maner ſhal ſerue bothe for you & for the ſtranger that ſoiourneth with you.

17 ¶ And the Lord ſpake vnto Moſes, ſaying,

18 Speake vnto the children of Iſraēl, and ſay vnto them, When ye be come into ſ land, to the which I bring you,

19 And when ye ſhal eat of the bread of the lād, ye ſhal offer an heauē offering vnto the Lord.

20 Ye ſhal offer vp a cake of the firſt of your c dowe for an heauē offering: \* as the heauē offering of the barne, ſo ye ſhal liſt it vp.

21 ¶ Of the firſt of your dowe ye ſhal giue vnto ſ Lord an heauē offering in your generations.

22 ¶ And if ye f haue erred, & not obſerued all theſe cōmandementes, which the Lord hath ſpoken vnto Moſes,

23 Euen all that the Lord hath commaunded you by the hand of Moſes, from the firſt day that the Lord commanded Moſes, & henceforward among your generations.

24 And if ſo be that ought be committed ignoratly of the c Congregation, then all the Congregation ſhal giue a bullocke for a burnt offering, for a ſwete ſauour vnto the Lord, with the meat offering & drinke offering thereto, according to the \* maner, and an be goat for a ſin offering.

25 And

Leu. 4. 27.

¶ He ſhall ſuſtaine the puniſhment of his ſinne.

¶ He ſhall ſuſtaine the puniſhment of his ſinne.

Leu. 24. 12.

Deut. 22. 12.  
Leu. 23. 5.

¶ By teaching Gods cōmandementes and following your owne ſatiſfaction.

25 And the for all the of Iſraēl, it is ignorant offering for the Lord the Lord.

26 Then it gacion of ſtranger to all the pe

27 ¶ But if ignorance of a yere

28 And the for the ig by ignor conciliac him.

29 He that Iſraēl, and mōg then ſo doeth

30 ¶ But the ſumptuous land, or a the Lord cut of fr

31 Becauſe the Lord demerit his h ini

32 ¶ And w in the wi gathered

33 And the kes, brog and vnto

34 And the not dect him.

35 Then the man ſhal titude ſto hoſte.

36 And al without ſtones, and mandated

37 ¶ And ſ byd them vp ſ bo out their fringes o filke.

39 And he ye loke v comma

40 That y nor after ye go a

offring, thou shalt of  
an Hin of wine, for  
the Lord.

artest a bullocke for a  
a sacrifice to fulfil a  
ing to the Lord,  
ich y bullocke a mear  
deales of fine flour,

an Hin of oyle.  
ing for a drinke offering  
for an offering made  
our vnto the Lord.  
e for a bullocke, or for  
e, or for a kid.

number 4 that ye pre-  
e do to euerie one ac-  
mber.

of the couñtrei, shal do  
offer an offering made  
ur vnto the Lord.

soiourne with you, or  
ing in your genera-  
an offering by fire of a  
the Lord, as ye do, so

all be bothe for you of  
and also for the stran-  
th you, even an ordina-  
generaciós: as you are,  
be before the Lord.  
e manner shal serue bo-  
ne sträger that soiour-

ake vnto Moyses, sayi-  
children of Israél, and  
en ye be come into y  
I bring you,  
ear of the bread of the  
heave offering vnto the

o a cake of the first of  
heave offering: \* as the  
e barne, so ye shal lift  
our dowe ye shal giue  
aue offering in your ge-

erred, & not obserued  
mentes, which the Lord  
Moyses,  
Lord hath commāded  
of Moyses, from the first  
d commanded Moyses  
among your generaci-

at ought be committed  
Cōgregation, then all  
hal giue a bullocke for  
or a swete sauour vnto  
meat offering & drinke  
according to the \* maner  
a sin offering.

25 And

25 And the Priest shal make an atonement  
for all the Congregation of the children  
of Israél, and it shalbe forgiven them: for  
it is ignorance: and thei shal bring their  
offring for an offering made by fire vnto  
the Lord, and their sinne offering before  
the Lord for their ignorance.

26 Then it shalbe forgiven all the Cōgre-  
gation of the children of Israél, and the  
stranger that dwelleth among them: for  
all the people were in ignorance.

27 ¶ But if anie one persone sinne through  
ignorance, then he shal bring a she goat  
of a yere olde for a sinne offering.

28 And the Priest shal make an atonement  
for the ignorant persone, when he sinneth  
by ignorance before the Lord, to make re-  
conciliation for him: & it shalbe forgiven  
him.

29 He that is borne among the children of  
Israél, and the stranger that dwelleth a-  
mong them, shal haue bothe one lawe, who  
so doeth sinne by ignorance.

30 ¶ But the persone that doeth ought pre-  
sumptuously, whether he be borne in the  
land, or a stranger, the same blasphemeth  
the Lord: therefore that persone shal be  
cut of from among his people.

31 Because he hath despised the wordes of  
the Lord, and hath broken his comman-  
demēt: that persone shalbe vterly cut of:  
his iniquitie shalbe vpon him.

32 ¶ And while the children of Israél were  
in the wilderness, thei founde a man that  
gathered stickes vpon the Sabbath day.

33 And thei that founde him gathering stick-  
es, brought him vnto Moyses & to Aarón,  
and vnto all the Congregation,

34 And thei put him in ward: for it was  
not declared what shulde be done vnto  
him.

35 Then the Lord said vnto Moyses, This  
man shal dye the death: & let all the mul-  
titude stone him with stones without the  
hosie.

36 And all the Congregation brought him  
without the hosie, and stoned him with  
stones, and he dyed, as the Lord had com-  
manded Moyses.

37 ¶ And y Lord spake vnto Moyses, saying

38 Speake vnto the children of Israél, and  
byd them that thei make them fringes  
vpō y borders of their garniēt through-  
out their generaciōs, and put vpon the  
fringes of the borders a rybāde of blew  
silke.

39 And he shal haue the fringes, that when  
ye loke vpon the, ye may remēber all the  
commandemēt of the Lord, & do the:  
& that ye sike not after your owne heart,  
nor after your owne eies, after the which  
ye go a whoring:

40 That ye may remember and do all my

commandemēt, and be holy vnto your  
God.

41 I am the Lord your God, which brought  
you out of the land of Egypt, to be your  
God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Kórah, Dathán and Abirám. 31 Kó-  
rah and his companie perisheth. 41 The people the  
next day murmure. 49. 14700. are slaine for mur-  
muring.

NOW Kórah the sonne of Izhár, the  
sonne of Koháth, the sonne of Le-  
ui went a parte with Dathán, and Abi-  
rám the sonnes of Eliáb, & On the sonne  
of Péleth, the sonnes of Reuben:

2 And thei rose vp against Moyses, with  
certeine of the children of Israél, two  
hundreth and fiftie captaines of the as-  
semble, famous in the Congregation &  
men of renoume.

3 Who gathered them selues together a-  
gainst Moyses, and against Aarón, and said  
vnto them, Te take to muche vpon you,  
seing all the Congregation is holy, eue-  
rie one of them, and the Lord is among  
them: wherefore then lift ye your selues  
about the Congregation of the Lord?

4 But when Moyses heard it, he fel vpon  
his face.

5 And spake to Kórah & vnto all his com-  
panie, saying, Tomorrowe the Lord wil  
shewe who is his, and who is holy, & who  
ought to approche nere vnto him: & who-  
me he hath chosen, he wil cause to co-  
me nere to him.

6 This do therefore, Take you censers, bothe  
Kórah, and all his companie,

7 And put fire therein, and put incens in  
them before the Lord tomorrow: and the  
man whome the Lord doeth chofe, the sa-  
me shalbe holy: ye take to muche vpon  
you, ye sonnes of Leui.

8 Again Moyses said vnto Kórah, Heare, I  
pray you, ye sonnes of Leui.

9 Semeth it a small thing vnto you that the  
God of Israél hath separated you from  
the multitude of Israél, to take you nere  
to him self, to do the service of the Ta-  
bernacle of the Lord, and to stand before  
the Congregation and to minister vnto  
them?

10 He hath also taken thee to him, and  
all thy brethren the sonnes of Leui with  
thee, and seke ye the office of the Priest  
also:

11 For which cause, thou, and all thy com-  
panie are gathered together against the  
Lord: and what is Aarón, that ye murmu-  
re against him?

12 ¶ And Moyses sent to call Dathán, and  
Abirám the sonnes of Eliáb: who answer-  
ed, We wil not come vp.

13 Is it a small thing that thou hast brought  
fi.

Chap. 17. 1.

eccl. 45. 22.

uide 41.

Or, take other

with him.

Or, before the

see.

Chap. 16. 2.

a Or, let it suf-

fice you: mean-

ing to haue

abused them

thus long.

b All are a li-

ke holy: there-

fore none ought

to be prefer-

red above o-

ther: thus the

wicked reason

against Gods

ordinance.

c To be the

Priest & to of-

fer.

d He leaith y

same to their

charge iustly.

where with

thei wrongfu-

ly charged hi.

e To serue in

the Congrega-

cion, as in the

verie before.

Leui. 4. 27.

d 1.

eccl.

45. 22.

uide 41.

Or, take other

with him.

Or, before the

see.

Chap. 16. 2.

a Or, let it suf-

fice you: mean-

ing to haue

abused them

thus long.

b All are a li-

ke holy: there-

fore none ought

to be prefer-

red above o-

ther: thus the

wicked reason

against Gods

ordinance.

c To be the

Priest & to of-

fer.

d He leaith y

same to their

charge iustly.

where with

thei wrongfu-

ly charged hi.

e To serue in

the Congrega-

cion, as in the

verie before.

f He shal be

the pri-

est of the

Leui.

Leui. 24. 12.

Deut 23. 12.

mat. 23. 1.

i By leaui-

gus coman-

dement and

followi-

g your

owne statuce.



f Thus thei  
spake contem-  
ptuously, prefer-  
ring 1. 2. p. to  
Canaan.

g Wilt thou  
make the, that  
searched y<sup>e</sup> lãd,  
believe that  
thei sawe not  
y<sup>e</sup>, which thei  
sawe?  
Gen. 4. 4.

h At the dore  
of the Taber-  
nacle.

i All that we-  
re of there iac-  
tious.

k Of, of euerie  
generation.

l With them  
that haue com-  
mitted to ma-  
nie fornicie.

m I haue not  
forged the of  
mine owne  
braiue.

n Or, shewe a  
strange sight.

vs out of a land that floweth with milke  
and hony, to kil vs in the wilderness, ex-  
cept thou make thy self Lord and ruler  
ouer vs also:

24 Also thou hast not brought vs vnto a lãd  
that floweth with milke and bonie, nether  
giuen vs inheritance of fieldes and vine-  
yardes: wilt thou put out y<sup>e</sup> eyes of these  
men: we wil not conceyve.

25 The Moyses waxed verie angrie, & said  
vnto the Lord, & Look not vnto their of-  
fring, I haue not taken so muche as an as-  
se fro the, nether haue I hurte anie of the.

26 And Moyses said vnto Kórah, Be thou &  
all thy company, before the Lord: bothe  
thou, thei, and Aaron to morowe:

27 And take euerie man his censur, and put  
incens in them, and bring ye euerie man  
his censur before the Lord, two hundreth  
and fiftie censurs: thou also and Aaron, e-  
uerie one his censur.

28 So thei toke euerie man his censur, and  
put fire in them, and laied incens thereon,  
and stode in the dore of the Tabernacle  
of the Cögregation with Moyses & Aaron.

29 And Kórah gathered all the multitude  
against them vnto the dore of the Taber-  
nacle of the Cögregation, then the glorie  
of the Lord appeared vnto all the Cö-  
gregation.

30 And the Lord spake vnto Moyses and to  
Aaron, saying,

31 Separate you selues fro among this Cö-  
gregation, y<sup>e</sup> I may consume the at once.

32 And thei fel vpon their faces and said,  
O God y<sup>e</sup> God of the spirits, of all flesh,  
hathe not one man onely sinned, and wilt  
thou be wrath with all the Cögregation?

33 And the Lord spake vnto Moyses, saying,

34 Speake vnto the Cögregation & say,  
Get you away fro about the Tabernacle  
of Kórah, Dathán and Abirám.

35 Then Moyses rose vp, & went vnto Da-  
thán and Abirám, and the Elders of Israël  
followed him.

36 And he spake vnto the Cögregation,  
saying, Departe, I pray you, fro the tentes  
of these wicked men, and touche nothing  
of theirs, lest ye perish in all their sinnes.

37 So thei gate them away fro the Taber-  
nacle of Kórah, Dathán and Abirám on  
euerie side: and Dathán, & Abirám came  
out and stode in the dore of their tentes  
with their wiues, and their sonnes, & their  
litle children.

38 And Moyses said, Hereby ye shal knowe  
that y<sup>e</sup> Lord hath sent me to do all these  
workes: for I haue not done them of mine  
owne minde.

39 If these mē dye the cōmune death of all  
men, or if thei be visited after y<sup>e</sup> visitaciō  
of all men, the Lord hath not sent me.

40 But if the Lord make a newe thing, &

the earth open her mouth, & swalowe the  
vp all that thei haue, & thei go downe  
quicke into a pit, the ye shal vnderstand  
that the men haue prouoked the Lord.

41 And as sone as he had made an end of  
speaking all these wordes, euen the grou-  
de claued a sunder that was vnder them,

42 And the earth opened her mouth, and  
swalowed them vp, with their families, &  
all the men that were with Kórah, and all  
their goods.

43 So thei & all that thei had, went downe  
aliue into the pit, & the earth couered the:  
so thei perished from among the Cögre-  
gation.

44 And all Israël that were about the, fled  
at the crye of the: for thei said, Let vs flee,  
lest the earth swalowe vs vp.

45 But there came out a fire from the Lord,  
and consumed the two hundreth and fiftie  
men that offered the incens.

46 And y<sup>e</sup> Lord spake vnto Moyses, saying,  
47 Speake vnto Eleazar, the sonne of Aa-  
rón the Priest, that he take vp the censurs  
out of the burning, and skater the fire be-  
yonde the altar: for thei are halowed,

48 The censurs, & say, of these sinners, that de-  
stroyed them selues: and let them make of  
them broad plates for a covering of the  
Altar: for thei offered the before the Lord,  
therefore thei shalbe holy, and thei shalbe  
a signe vnto the children of Israël.

49 Then Eleazar the Priest toke the brasen  
censers, which thei, that were burnt, had of-  
fered, and made broad plates of them for  
a covering of the Altar.

50 It is a remembrance vnto the children  
of Israël, that no stranger which is not of  
the sede of Aaron, come nere to offer incens  
before the Lord, that he be not like  
Kórah and his companie, as the Lord  
said to him by the hand of Moyses.

51 But on the morowe all the multitude  
of the children of Israël murmured a-  
gainst Moyses and against Aaron, saying,  
Ye haue killed the people of the Lord.

52 And when the Cögregation was gathe-  
red against Moyses & against Aaron, then  
thei turned their faces toward the Ta-  
bernacle of the Cögregation: & beholde,  
the cloude couered it, & the glorie of the  
Lord appeared.

53 Then Moyses and Aaron were come be-  
fore the Tabernacle of the Cögregation.

54 And the Lord spake vnto Moyses, saying,  
55 Get you vp from among this Cögre-  
gation: for I wil consume them quickly:  
then thei fel vpon their faces.

56 And Moyses said vnto Aaron, Take the  
censur and put fire therein of the Altar,  
& put therein incens, & go quickly vnto  
the Cögregation, & make an atonement  
for them: for there is wrath gone out fro

the Lord:

47 Then Aaron  
him, and ra-  
gregation,  
begone an-  
cens, & ma-

48 And when  
the that w-

49 So they  
thousand a-

50 And Aaron  
fore the d-

Congrega-

The twelve ro-

Israell, 9. Aar-

For a testi-

ing,

Speake vn-

of euerie co-

of their fac-

ding to the

twelve ro-

mans name

3 And wrote

Leui: for e-

the house

4 And thou

cle of the

of the Tel-

my selfe to

5 And the m-

blossom: a

the grudg-

which grud-

6 Then Mo-

Israell, & al-

one rod for

houses of

& the rod

7 And Mo-

in the Tab-

8 And when

into the T-

beholde, th-

se of Leui

buddes, &

terripe alm-

9 Then Mo-

before the

Israell: and

euerie man

10 After y<sup>e</sup>

Aarons ro-

nie to be ke-

children, &

murmurs to

11 So Mo-

ded him: so

12 And the

Moyses, say-

perish, we a-

outh, & swalowe the  
e, & thei go downe  
he ye shal vnderstand  
rouoked the Lord.  
had made an end of  
ordes, euen the grou-  
e was vnder them,  
ned her mouthes, and  
with their families, &  
with Kórah, and all

ei had, went downe  
ie earth couered the  
n among the Cógre-

were about the, fled  
thei said, Let vs flee,  
vs vp.

a fire from the Lord,  
hundredth and fiftie  
cens.

vnto Moses, saying,  
ir, the sonne of Aa-  
ake vp the censers  
skater the fire be-  
ei are halowed,

these sinners, that de-  
nd let them make of  
or a covering of the  
the before the Lord,  
holy, and thei shalbe  
dren of Israél.

rick toke the brazen  
were burnt, had of  
plates of them for  
ar.

vnto the children  
ger which is not of  
ome nere to offer in-  
that he be not like  
panie, as the Lord  
d of Moses.

we all the multitude  
raél murmured a-  
inst Aarón, saying,  
e of the Lord.

gregation was gathe-  
against Aarón, then  
es toward the Ta-  
gregation: & beholde,  
& the glorie of the

arón were come be-  
of the Cógregaciõ.  
e vnto Moses, say-  
g, among this Congre-  
me them quickly:

ir faces.  
o Aarón, Take the  
rein of the Altar,  
& go quickly vnto  
make an atonement  
wrath gone out frõ

the Lord: the plague is begonne.

47 Then Aarón toke as Moses commad-  
him, and ran into the middes of the Con-  
gregation, and beholde, the plague was  
begone among the people, & he put in in-  
cens, & made an atonemēt for the people.

48 And when he stood betwene the dead, &  
the that were aliuē, y<sup>e</sup> plague was stayed.  
49 So they dyed of this plague fourtene  
thousand and seven hundredth, betide the  
that dyed in the conspiracie of Kórah.

50 And Aarón went againe vnto Moses be-  
fore the dore of the Tabernacle of the  
Congregation, & the plague was stayed.

## CHAP. XVII.

2 The twelve rods of the twelve princes of the tribes of  
Israél: Aarons rod buddeth, and beareth blossoms,  
10 For a testimonie against the rebellious people.

1 And the Lord spake vnto Moses, say-  
ing,

2 Speake vnto the childre of Israél, & take  
of euerie one of them a rod, after y<sup>e</sup> house  
of their fathers, of all their princes accord-  
ing to the familie of their fathers, euen  
twelve rods: and thou shalt write euerie  
mans name vpon his rod.

3 And write Aarons name vpon the rod of  
Leui: for euerie rod shalbe for the head of  
the house of their fathers.

4 And thou shalt put the in the Taberna-  
cle of the Congregation, before the Arke  
of the Testimonie, where I wil declare  
my selfe to you.

5 And the mans rod, whome I chose, shal  
blossom: and I wil make cease from me  
the grudgings of the children of Israél,  
which grudge against you.

6 ¶ Then Moses spake vnto the children of  
Israél, & all their princes gaue him a rod,  
one rod for euerie prince, according to y<sup>e</sup>  
houses of their fathers, euen twelve rods,  
& the rod of Aarón was among their rods.

7 And Moses laid the rods before the Lord  
in the Tabernacle of the Testimonie.

8 And when Moses on the morowe went  
into the Tabernacle of the Testimonie,  
beholde, the rod of Aarón for the house  
of Leui was budded, and brought forth  
buddes, & brought forth blossoms & be-  
came ripe almondes.

9 Then Moses brought out all the rods frõ  
before the Lord vnto all the children of  
Israél: and they looked vpon them, & toke  
euerie man his rod.

10 ¶ After, y<sup>e</sup> Lord said vnto Moses, Bring  
Aarons rod againe before the Testimo-  
nie to be kept for a toke to the rebellious  
children, & thou shalt cause their mur-  
muring to cease frõ me, y<sup>e</sup> they dye not:

11 So Moses did as the Lord had commad-  
ed him: so did he.

12 ¶ And the children of Israél spake vnto  
Moses, saying, Beholde, we are dead, we  
perish, we are all lost:

13 Whosoever cometh nere, or approacheth  
to the Tabernacle of the Lord, shal dye:  
shal we be consumed and dye?

## CHAP. XVIII.

1. 7 The office of Aarón & his sonnes, 1 With the Leui-  
tes: 8 The Priests parte of the offerings: 20 God is their  
portion. 26 The Leuites haue the tithes, and offer  
the tenthes thereof to the Lord.

1 And y<sup>e</sup> Lord said vnto Aarón, Thou,  
& thy sonnes & thy fathers house  
with thee, shal beare the iniquitie of the  
Sanctuarie: bothe thou & thy sonnes with  
thee shal beare y<sup>e</sup> iniquitie of your Priests  
office.

2 And bring also with thee thy brethren of  
the tribe of Leui of the familie of thy fa-  
ther, which shalbe ioyned with thee, and  
minister vnto thee: but thou, and thy son-  
nes with thee shal minister before the Ta-  
bernacle of the Testimonie.

3 And they shal kepe thy charge, euen the  
charge of all y<sup>e</sup> Tabernacle: but they shal  
not come nere the instruments of the Sa-  
ctuarie, nor to the altar, lest they dye, so-  
the they & you:

4 And they shal be ioyned with thee, & ke-  
pe the charge of the Tabernacle of the  
Congregation for all y<sup>e</sup> seruice of the Ta-  
bernacle: & no stranger shal come nere  
vnto you.

5 Therefore shal ye kepe the charge of the  
Sanctuarie, and the charge of the altar: so  
there shal fall no more wrath vpon the  
children of Israél.

6 For lo, I haue taken your brethren y<sup>e</sup> Leui-  
tes frõ among y<sup>e</sup> children of Israél, which  
as a gift of yours, are giue vnto the Lord,  
to do the seruice of the Tabernacle of the  
Congregation.

7 But thou, & thy sonnes with thee shal ke-  
pe your Priests office for all things of the  
altar, and within the vaile: therefore shal  
ye serue: for I haue made your Priests of-  
fice an office of seruice: therefore the stra-  
nger that cometh nere, shalbe slaine.

8 ¶ Again y<sup>e</sup> Lord spake vnto Aarón, Be-  
holde, I haue giuen thee the keping of mi-  
ne offerings, of all the halowed things of  
the childre of Israél: vnto thee I haue gi-  
uen them for the anointings sake, and to  
thy sonnes, for a perpetual ordinance.

9 This shalbe thine of y<sup>e</sup> moste holie thi-  
ngs, reserved from the fire: all their offering of  
all their meat offering, and of all their sin  
offering, and of all their trespass offering, w<sup>h</sup>  
they bring vnto me, that shalbe most ho-  
ly vnto thee and to thy sonnes.

10 In the most holy place shalt thou eat ir:  
euerie male shal eat of it: it is holy vnto  
thee.

11 This also shalbe thine: the beaute offering  
of their gift, with all the shalke offerings  
of the children of Israél: I haue giuen  
them vnto thee & to thy sonnes & to thy  
siii.

a While he  
was in y<sup>e</sup> do-  
re of the Ta-  
bernacle.

Exod. 15, 12.

To be the  
chief Priest.

Theng To

lepis tribe

Was deuided

into two in y<sup>e</sup>

distributiõ of

the land, yer

heie it is but

one, and Leui

maketh a tri-

be

To declare

the name of God

in y<sup>e</sup> house

of Leui to

bring him in

to y<sup>e</sup> Tabernacle.

Exod. 9, 4.

Grading y<sup>e</sup>

Aaron shal

be he Priest.

The Childre

of Aarons be-  
lieve we must

not say, we dye

by th<sup>e</sup> reason of y<sup>e</sup>

Leuites vpon y<sup>e</sup>

prophesies of y<sup>e</sup>

good men.

a If you ref-  
pas in anie  
thing concer-  
ning the cere-  
monies of the  
Sanctuarie, or  
your office, you  
shalbe puni-  
shed.

b That is, the  
things, which  
are committed  
to thee: or, &  
thou dost  
enioye them.

c Which was  
not of y<sup>e</sup> tribe  
of Leui.

Chap. 3, 45.

10, 4 210.

d As the first  
fruits, firstbor-  
ne, & y<sup>e</sup> firstborn

e That & was  
not burned,  
shulde be the  
Priests.

f That is, in y<sup>e</sup>  
Sanctuarie, be-  
cause y<sup>e</sup> court  
& the Holies  
of all.



8. Read Levit.  
10. 14.

h That is, the  
chiefest, or the  
best.

Leuit. 27. 28.

Exod. 13. 2. &  
22. 29.

Leuit. 27. 26.  
chap. 3. 13.

Exod. 30. 13.

Leuit. 27. 25.

chap. 3. 17.

Exod. 45. 12.

i Because they  
are appointed  
for sacrifice.

Exod. 29. 26.

Leuit. 7. 30.

h That is, pure,  
able, & incor-  
ruptible.

1 Of Canaan.

Deu. 10. 9.

& 18. 2.

Deu. 13. 14.

Exod. 44. 26.

m To serue  
therein for  
Leuites are  
put in their  
place.

n If they fail-  
lein their off-  
ce, they shall  
be punished.

daughters w<sup>th</sup> thee, to be a duetie for euer:

12 All the <sup>h</sup> fat of the oyle, and all the fat  
of the wine, and of the wheat, which they  
shal offer vnto the Lord for their first frut-  
tes, I haue giuen them vnto thee.

13 And the first ripe of all that is in their  
lad, which they shal bring vnto the Lord,  
shalbe thine: all the cleane in thine house  
shal eat of it.

14 \*Euerie thing separate from the comu-  
ne vs in Israel, shal be thine.

15 All that first openeth the \*matrice of a-  
nie flesh, which they shal offer vnto the  
Lord, of man or beast, shalbe thine: but  
the first borne of man shalt thou rede-  
me, and the first borne of the vnclane  
beast shalt thou redeme.

16 And those that are to be redeemed, shalt  
redeem from the age of a moneth, accord-  
ing to thy estimation, for the money of  
five shekels, after the shekel of the San-  
ctuarie, \* which is twentie gerahs.

17 But the first borne of a kowe, or the first  
borne of a shepe, or the first borne of a  
goat shalt thou not redeme: for they are  
holy: thou shalt sprinkle their blood at  
the altar, and thou shalt burne their fat: it  
is a sacrifice made by fire for a sweete sa-  
uour vnto the Lord.

18 And the flesh of them shalbe thine, \* as  
the shake breast, and as the right shulder  
shalbe thine.

19 All the heave offerings of the holy things  
which the children of Israel shal offer vn-  
to the Lord, haue I giuen thee, & thy son-  
nes, and thy daughters w<sup>th</sup> thee, to be a  
duetie for euer: it is a perpetual couenant  
of salt before the Lord, to thee and to  
thy seed w<sup>th</sup> thee.

20 ¶ And the Lord said vnto Aarón, Thou  
shalt haue none inheritance in their land,  
nether shalt thou haue anie parte among  
them: \* I am thy parte & thine inheritance  
among the children of Israel.

21 For beholde, I haue giue the childre of  
Leui all the tenth in Israel for an inheri-  
tance, for their seruice which they serue in  
the Tabernacle of the Congregation.

22 Nether shal the children of Israel anie  
more come nere y<sup>e</sup> Tabernacle of the Co-  
gregation, lest they susteine sinne, & dye.

23 But the Levites shal do the seruice in y<sup>e</sup>  
Tabernacle of y<sup>e</sup> Congregation, & they shal  
beare their sinne: it is a lawe for euer in  
your generations, y<sup>e</sup> among the childre of  
Israel they possesse none enheritance.

24 For the tithes of the children of Israel,  
which they shal offer as an offering vnto y<sup>e</sup>  
Lord, I haue giuen the Levites for an in-  
heritance: therefore I haue said vnto the,  
Among th<sup>e</sup> childre of Israel ye shal pos-  
seffe none inheritance.

¶ And y<sup>e</sup> Lord spake vnto Moses, saying,  
25 Speake also vnto the Levites & say vnto  
them, When ye shal take of the childre of  
Israel the tithes, w<sup>h</sup> I haue giuen you of the  
for your inheritance, then shal ye take an  
heave offering of that same for the Lord, &  
the tenth parte of the tithe.

27 And your heave offering shalbe reckened vn-  
to you, as the \* corne of the baine, or as  
the abundance of the wine presse.

28 So ye shal also offer an heave offering vn-  
to the Lord of all your tithes, which ye  
shal receive of the children of Israel, and  
ye shal giue thereof the Lords heave of-  
firing to Aarón the Priest.

29 Ye shal offer of all your gifts all the  
Lords heave offerings: of all y<sup>e</sup> fat of the  
same shal ye offer the holy things thereof.

30 Therefore thou shalt say vnto the, Whe-  
ye haue offered the fat thereof, then it shal-  
be counted vnto the Levites, as the encre-  
ase of the corne floore, or as y<sup>e</sup> encrease of  
the wine presse.

31 And ye shal eat it in all places, ye, and  
your households: for it is your wages for  
your seruice in the Tabernacle of the Co-  
gregation.

32 And ye shal beare no sinne by the rea-  
son of it, when ye haue offered the fat of it:  
nether shal ye pollute the holy things of the  
children of Israel, lest ye dye.

## CHAP. XIX.

¶ The sacrifice of the red kowe. 9 The sprinkling water.  
11 He that toucheth the dead. 14 The man that dyeis  
in a tent.

¶ And the Lord spake to Moses, and to  
Aarón, saying,

¶ This is the ordinace of the lawe, which  
the Lord hathe commaded, saying, Speake  
vnto the children of Israel that they bring  
thee a red kowe without blemish, wherein  
is no spot, vpon the which neuer came  
yoke.

¶ And ye shal giue her vnto Eleazár the  
Priest, that he may bring her \* without the  
hosse, and cause her to be slaine before  
his face.

¶ Then shal Eleazár the Priest take of her  
blood w<sup>th</sup> his \* finger, & sprinkle it befo-  
re the Tabernacle of the Congregation  
seuen times,

¶ And cause y<sup>e</sup> kowe to be burnt in his sight:  
w<sup>th</sup> her skin, & her flesh, and her blood,  
and her dung shal he burne her.

¶ Then shal the Priest take cedar wood, &  
hyssope and skarlet lace, and cast them in  
the middes of the fire where the kowe  
burneth.

¶ Then shal the \* Priest wash his clothes,  
and he shal wash his flesh in water, and  
then come into the hosse, and the Priest  
shalbe vnclane vnto the euen.

¶ Also he that burneth her, shal wash his

clothes in water,

ter, and be vnclane.

¶ And a man, that  
asses of the kow  
hosse in a cleane  
for the Congreg-  
Israel for a sin  
offring.

¶ The efore he  
of the kowe, shal  
maine vnclane  
vnto the childre  
stanger that dw-  
tute for euer.

¶ He that touche  
man, shalbe vnclane

¶ He shal purifie  
third day, and the  
cleane: but if he  
third day, then the  
be cleane.

¶ Whosoever tou-  
man that is dea-  
selfe, defileth y<sup>e</sup> T<sup>e</sup>  
that persone shal  
cause the sprink-  
kled vpon him: he  
vnclennes shal re-  
a tent, all that co-  
that is in the tem-  
dayes,

¶ And all the vessell  
haue no couering,  
be vnclane.

¶ Also whosoever  
slaine with a swo-  
persone, or a bone-  
ue, shalbe vnclane

¶ Therefore for a  
shal take of the b-  
fring, and pure w<sup>th</sup>  
in a vessel.

¶ And a cleane p  
and dip it in the w  
on the tent, and v  
on the persones  
vpon him that tou-  
ne, or the dead, or

¶ And the cleane p  
on the vnclane p  
uenth day, and he  
seuenth day, & w  
him selfe in water

¶ But the man th  
sieth not him selfe  
of from among th  
se he hathe defile  
Lord: and the spr  
bene sprinkled v  
be vnclane.

¶ And it shalbe a  
that he that sprin-

¶ Or the wa-  
ar of separa-  
tion, because  
that they that  
were of pa-  
rate for their  
sciences, we  
sprinkled  
therewith &  
made cleane.  
Chap. 8. 7. It is  
also called  
holy water, be-  
cause it was  
ordained to  
an holy vse.  
Chap. 17. 7.  
With this  
sprinkling wa-  
ter.

¶ So that he  
shalle not be  
thought to be  
of the holy  
people, but as  
a polluted &  
to communicate  
perious.

¶ Of the red  
kowe burnt  
or sinne.  
Water of  
ountene or  
auer.  
One of the  
richs which  
is to be  
cleanse.

¶ Because he  
died bene among  
them that we-  
re vnclane.  
They had tou-  
ched the wa-  
ter as ver. 21.

¶ One of the  
richs which  
is to be  
cleanse.

¶ One of the  
richs which  
is to be  
cleanse.

¶ One of the  
richs which  
is to be  
cleanse.

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¶ One of the  
richs which  
is to be  
cleanse.

¶ One of the  
richs which  
is to be  
cleanse.

vnto Moſes, ſaying,  
Leuites & ſay vnto  
ke of the childre of  
auen giuen you of the  
then ſhal ye take an  
ame for the Lord, e-  
the tithe.

g ſhalbe reſcued vn  
of the barne, or as  
wine preſſe.  
an heauie offering vn  
ur tithes, which ye  
children of Iſrael, and  
the Lords heauie of-  
feſt.

your gifts all the  
of all y<sup>e</sup> fat of the  
oly things thereof.  
ſay vnto the, While  
thereof, then it ſhal-  
leuites, as the encen-  
ſe, or as y<sup>e</sup> increaſe of

all places, ye, and  
r is your wages for  
abernacle of the Co

no ſinne by the rea-  
e offered the fat of it:  
the holy things of  
left ye dye.

XIX.  
e. 9 The ſprinkling water.  
d. 14 The man that dyeth

ke to Moſes, and to

e of the lawe, which  
aded, ſaying, Speake  
Iſrael that they bring  
ut blemiſh, wherein  
which neuer came

er vnto Eleazar the  
ing her without the  
o be ſlaine before

the Priſt take of her  
r, & ſprinkle it befo-  
the Congregation

be burnt in his ſight:  
deſh, and her blood,  
be burnt her.

take cedar wood, &  
e, and caſt them in  
ere where the kowe

ſt waſh his clothes,  
ſh his fleſh in water, and  
hoſte, and the Priſt  
the euen.

th her, ſhal waſh his  
clo-

clothes in water, and waſh his fleſh in wa-  
ter, and be vnclane vntil euen.

9 And a man, that is cleane, ſhal take vp the  
aſhes of the kowe, & put them without the  
hoſte in a cleane place: and it ſhalbe kept  
for the Congregation of the children of  
Iſrael for a ſprinkling water: it is a ſinne  
offring.

10 The afore he that gathereth the aſhes  
of the kowe, ſhal waſh his clothes, and re-  
maine vnclane vntil euen: and it ſhalbe  
vnto the children of Iſrael, and vnto the  
ſtinger that dwelleth among them, a ſta-  
tute for euer.

11 He that toucheth the dead bodie of anie  
man, ſhalbe vnclane euen ſeven daies.

12 He ſhal purifie him ſelfe therewith the  
third day, and the ſeuenth day he ſhalbe  
cleane: but if he purifie not him ſelfe the  
third day, then the ſeuenth day he ſhal not  
be cleane.

13 Whoſoeuer toucheth the corps of anie  
man that is dead, and purgeth not him  
ſelfe, deſileth y<sup>e</sup> Tabernacle of the Lord, &  
that perſone ſhalbe ſcut of from Iſrael, be-  
cauſe the ſprinkling water was not ſprin-  
kled vpon him: he ſhalbe vnclane, and his  
vnclennes ſhal remaine ſtil vpon him.

14 This is the lawe, When a man dyeth in  
a tent, all that come into the tent, and all  
that is in the tent, ſhalbe vnclane ſeven  
daies,

15 And all the veſſels that be open, which  
haue no couering ſhallened vpō them, ſhal  
be vnclane.

16 Alſo whoſoeuer toucheth one that is  
ſlaine with a ſworde in y<sup>e</sup> field, or a dead  
perſon, or a bone of a dead man, or a graue,  
ſhalbe vnclane ſeuē daies.

17 Therefore for a vnclane perſone thei  
ſhal take of the burnt aſhes of the ſin of-  
firing, and pure water ſhal be put thereto  
in a veſſel.

18 And a cleane perſone ſhal take hyſſope  
and dip it in the water, and ſprinkle it vp-  
on the tent, and vpon all the veſſels, and  
on the perſones that were therein, and  
vpon him that touched the bone, or y<sup>e</sup> ſlaine,  
or the dead, or the graue.

19 And the cleane perſone ſhal ſprinkle vp-  
on the vnclane the third day, and the ſe-  
uenth day, and he ſhal purifie him ſelfe the  
ſeuenth day, & waſh his clothes, & waſh  
him ſelfe in water, & ſhalbe cleane at euē.

20 But the man that is vnclane and puri-  
fieth not him ſelfe, that perſone ſhalbe cut  
of from among the Congregation, becauſe  
he hath deſiled the Sanctuarie of the  
Lord: and the ſprinkling water hath not  
bene ſprinkled vpon him: therefore ſhal he  
be vnclane.

21 And it ſhalbe a perpetual lawe vnto the,  
that he that ſprinkleth the ſprinkling wa-

ter, ſhal waſh his clothes: alſo he that tou-  
cheth the ſprinkling water, ſhal be vnclane  
vntil euen.

22 And whatſoeuer the vnclane perſone  
toucheth, ſhal be vnclane: and the perſone  
that toucheth him, ſhalbe vnclane  
vntil the euen.

## CHAP. XX.

1 Miriam dyeth. 2 The people murmure. 3 They haue  
water out of the rocke. 14 Edom denieth the Iſra-  
elites paſſage. 25. 28 The death of Aaron, in whoſe  
rowne Eleazar ſuccedeth.

1 Then the children of Iſrael came with  
the whole Congregation to the de-  
ſert of Zin in the firſt moneth, and the  
people abode at Kadeth: where Miriam  
died, and was buried there.

2 But there was no water for the Congre-  
gation, and they aſſembled them ſelues  
againſt Moſes and againſt Aaron.

3 And the people chode with Moſes, and  
ſpoke, ſaying, Wolde God we had periſhed,  
when our brethren dyed before y<sup>e</sup> Lord.

4 \*Why haue ye thus brought the Congre-  
gation of the Lord vnto this wildeernes,  
y<sup>e</sup> be hwe, and our cattel ſhulde dye there?

5 Wherefore now haue ye made vs to come  
vp frō Egypt, to bring vs into this mi-  
ſerable place, which is no place of ſede, nor  
figs, nor vines, nor pomgranates: nether is  
there anie water to drinke.

6 Then Moſes and Aaron went from the  
aſſembly vnto the dore of the Taberna-  
cle of the Congregation, and fel vpon  
their faces: and the glorie of the Lord ap-  
peared vnto them.

7 ¶ And y<sup>e</sup> Lord ſpoke vnto Moſes, ſaying,

8 Take the rod, and gather thou and thy  
brother Aaron the Congregation toge-  
ther, and ſpeake ye vnto the rocke before  
their eies, & it ſhal giue forth his water,  
and thou ſhalt bring them water out of  
the rocke: ſo thou ſhalt giue the Congre-  
gation, and their beaſtes drinke.

9 Then Moſes toke the rod frō before the  
Lord, as he had commanded him.

10 And Moſes and Aaron gathered y<sup>e</sup> Co-  
gregation together before the rocke, and  
Moſes ſayd vnto them, Heare now, ye re-  
bels: ſhal we bring you water out of  
this rocke?

11 Then Moſes liſt vp his hand, and with  
his rod he ſmote the rocke twiſe, and the  
water came out abundantly: ſo the Con-  
gregation, and their beaſts dranke.

12 ¶ Agayne the Lord ſpoke vnto Moſes &  
to Aaron, Becauſe ye beleued me not, to  
ſanctifie me in the preſence of the chil-  
dren of Iſrael, therefore ye ſhal not bring  
this Congregation into the land which  
I haue giuen them.

13 This is the water of Meribah, becauſe  
the children of Iſrael ſtroue with y<sup>e</sup> Lord.

m That is vn-  
cleane.

a This was  
fourtie yeres  
after their de-  
parture from  
Egypt  
b Moſes and  
Aarons ſitter.  
c Another  
rebellion was  
in Raphidim,  
Exod. 17, and  
this was in  
Kadeth.  
Chap. 11, 33.  
Exod. 17, e.

d Wherewith  
thou diſt  
miracles in  
Egypt, and di-  
ſt decide y<sup>e</sup>  
ſtra.

e The poſſi-  
ment, which  
followed be-  
reof, declared  
that Moſes &  
Aaron bele-  
ued not the  
Lords promiſe,  
as appeareth  
verſe 12.

f That y<sup>e</sup> chil-  
dren of Iſrael  
ſhulde beleue  
and acknow-  
ledge my po-  
wer, & ſo haue  
nour me  
g O ſtrife, &  
contention.



<sup>14</sup> By shewing  
himself almightie  
& maiestie  
in his glo-  
rie.  
<sup>15</sup> Because Ias-  
kubor Israél  
was Esaus bro-  
ther, who was  
called Edom.

and he <sup>14</sup> was sanctified in them.

<sup>15</sup> Then Moses sent messengers from Ka-  
desh vnto y<sup>e</sup> King of Edom, saying, Thus  
saith thy brother Israél, Thou knowest  
all the trouble that we haue had,

<sup>16</sup> How our fathers went downe into E-  
gypt, and we dwelt in Egypt a long time,  
where the Egyptians handled vs euil &  
our fathers.

<sup>17</sup> But when we cryed vnto the Lord, he hea-  
red our voyce, and sent an Angel, & hath  
brought vs out of Egypt, & beholde, we are  
in y<sup>e</sup> citie Kadesh, in thine vtmost border.

<sup>18</sup> I pray thee that we may passe through  
thy countrey: we wil not go through the  
fieldes nor the vineyardes, nether wil we  
drinke of the water of the wellles: we wil  
go by the kings way, and nether turne  
vnto the right hand nor to the left, vntil  
we be past thy borders.

<sup>19</sup> And Edom answered him, Thou shalt  
not passe by me, lest I come out against  
thee with the sworde.

<sup>20</sup> Then the children of Israél said vnto  
him, We wil go vp by the hie way: & if I  
and my cattel drinke of thy water, I wil  
then paye for it: I wil onely (without anie  
harmed) go through on my fete.

<sup>21</sup> He answered againe, Thou shalt not  
go through. The Edom came out against  
him with much people, and with a might-  
ty power.

<sup>22</sup> Thus Edom denied to giue Israél passa-  
ge through his countrey: wherefore Israél  
turned away from him.

<sup>23</sup> And when the children of Israél with  
all the Congregation departed from Ka-  
desh, they came vnto the mount Hor.

<sup>24</sup> And the Lord spake vnto Moses and to  
Aaron in the mount Hor nere the coste  
of the land of Edom, saying,

<sup>25</sup> Aaron shalbe gathered vnto his peo-  
ple: for he shal not entre into the land, w<sup>ch</sup>  
I haue giuen vnto the children of Israél,  
because ye<sup>e</sup> disobeyed my commandement  
at the water of Meribáh.

<sup>26</sup> Take Aaron and Eleazar his sonne, &  
bring them vp into the mount Hor,

<sup>27</sup> And cause Aaron to put of his garmentes  
& put them vpon Eleazar his sonne: for  
Aaron shal be gathered to his fathers, and  
shal dye there.

<sup>28</sup> And Moses did as the Lord had comman-  
ded: & they went vp into the mount Hor,  
in the sight of all the Congregation.

<sup>29</sup> And Moses put of Aarons clothes, and  
put them vpon Eleazar his sonne: so Aar-  
on dyed there in the top of the mount: and  
Moses and Eleazar came downe from of  
the mount.

<sup>30</sup> When all the Congregation sawe that  
Aaron was dead, all the house of Israél  
wept for Aaron thirtie dayes.

## CHAP. XXI.

Israél vanquisheth King Arad. 6 The fiery serpen-  
tes are sent for the rebellion of the people. 24. 33 Sih-  
on and Og are overcome in battell.

<sup>1</sup> When King Arad the Canaanite,  
which dwelt toward the South,  
heard tell that Israél came by the waie of  
the spies, then fought he against Israél, and  
toke of them prisoners.

<sup>2</sup> So Israél vowed a vowe vnto the Lord,  
and said, If thou wilt deliuer and giue this  
people into mine hand, then I wil vterly  
destroie their cities.

<sup>3</sup> And the Lord heard the voyce of Israél,  
and deliuered them the Canaanites: & they  
vterly destroyed them and their cities, &  
called the name of the place Hormah.

<sup>4</sup> After, they departed from the mount  
Hor by the way of the red Sea, to com-  
passe the land of Edom: and the people  
were sore grieved because of the way.

<sup>5</sup> And the people spake against God and  
against Moses, saying, Wherefore haue ye  
brought vs out of Egypt, to dye in the wil-  
dernes: for here is nether bread nor water,  
and our soules loatheth this light bread.

<sup>6</sup> Wherefore the Lord sent a fiery serpen-  
tes among the people which stog the peo-  
ple: so that manie of the people of Israél  
died.

<sup>7</sup> Therefore the people came to Moses and  
said, We haue sinned: for we haue spo-  
ken against the Lord, and against thee:  
praye to the Lord, that he take away the  
serpents from vs: and Moses prayed for  
the people.

<sup>8</sup> And the Lord said vnto Moses, Make thee  
a fiery serpent, and set it vp for a signe,  
that as manie as are bitten, may loke vpon  
it, and liue.

<sup>9</sup> So Moses made a serpent of brasse, and  
set it vp for a signe: and when a serpent  
had bitten a man, then he looked to the ser-  
pent of brasse, and liued.

<sup>10</sup> And the children of Israél departed  
thence, and pitched in Obóth.

<sup>11</sup> And they departed from Obóth, and  
pitched in Iie-abarim, in the wilderness,  
which is before Moab on the Eastside.

<sup>12</sup> They remoued thence, and pitched  
vpon the riuer of Zared.

<sup>13</sup> Thence they departed, and pitched on  
the other side of Arnón, which is in the  
wildernes, and commeth out of the costes  
of the Amorites: (for Arnón is the border  
of Moab, betwene the Moabites and the  
Amorites)

<sup>14</sup> Wherefore it shalbe spoken in the booke  
of the battells of the Lord, what thing  
he did in the red Sea, and in the riuers of  
Arnón,

<sup>15</sup> And at the streame of y<sup>e</sup> riuers that goeth  
downe to y<sup>e</sup> dwelling of Ar, and lieth vpon

the border of Mo

<sup>16</sup> And from thence  
the same is the waie  
vnto Moses, Affe

<sup>17</sup> wil giue them waie

<sup>18</sup> Then Israél I  
well, sing ye vnto

<sup>19</sup> The princes dig-  
nes of the people  
wegiuer, with the

<sup>20</sup> wildernes they ca-  
nes of the people  
from Nahaliel to

<sup>21</sup> And sió Bam-  
in the plaine of M  
gáh that loketh to

<sup>22</sup> Then Israél s-  
hón, King of the

<sup>23</sup> Let me go thro-  
turne aside into th  
neyardes, nether d

<sup>24</sup> wellles: we wil go  
we be past thy cou-  
se through his cou-

<sup>25</sup> bled all his people  
Israél into the wil-  
Iahó, and fought

<sup>26</sup> But Israél smote  
the sworde, and co-  
Arnón vnto Iab-  
dré of Ammón: fo-

<sup>27</sup> dren of Ammón  
And Israél toke  
in all the cities of

<sup>28</sup> bón and in all the  
bón and in all the  
the King of the

<sup>29</sup> fought before time  
Moabites, and had  
of his hand, even v-

<sup>30</sup> Wherefore they  
bes, say, Come to b  
Sihón be buyt an

<sup>31</sup> For a fire is gon-  
a flame from the c  
the consumed Ar  
the lords of Bamó

<sup>32</sup> Wo be to thee, Mo-  
móh, thou art vnd  
sonnes to be pursu-

<sup>33</sup> be in captiuitie to  
Amorites.

<sup>34</sup> Their empire  
vnto Dibón, and w  
vnto Nophah, wi-

<sup>35</sup> debá.

<sup>36</sup> Thus Israél dw-  
Amorites.

<sup>37</sup> And Moses sent  
and they toke the t  
to, and rored out t

<sup>38</sup> there.

xxi.

Arad. 6 The fiery serpent  
of the people. 24. 33 Si-  
attel.

Arad the Canaanites,  
toward the South,  
ame by the waie of  
e against Israél, and

owe vnto the Lord,  
deliuer and giue this  
l, then I wil vterly

the voyce of Israél,  
Canaanites: & they  
m and their cities, &  
place \* Hormáh.

d from the mount  
e red Sea, to com-  
m: and the people  
cause of the way.

ce against God and  
Wherefore haue ye  
pt, to dye in the wil-  
ner bread nor water,

h this light bread.  
d sent<sup>d</sup> a fiery serpen-  
which stóg the peo-  
the people of Israél

e came to Mosés and  
d: for we haue spo-  
t, and against thee:  
ar he take away the  
of Mosés prayed for

to Mosés, Make thee  
t it vp \* for a signe,  
itten, may loke vpon

erpent of brasse, and  
and when a serpent  
he looked to the ser-  
ued.

of Israél departed  
Obóth.

d from Obóth, and  
im, in the wilderness,  
on the Eastside.

thence, and pitched  
red.

rted, and pitched on  
hón, which is in the  
meth out of the cofes

Arón is the border  
the Moabites and the

be spoken in the bók  
e Lord, \* what thing  
, and in the riuers of

of riuers that goeth  
of Ar, and lieth vpo

the

the border of Moáb.

¶ And from thence they turned to Beér:  
the same is the well where the Lord said  
vnto Mosés, Assemble the people, and I  
wil giue them water.

¶ Then Israél sang this song, \* Rise vp  
well, \* sing ye vnto it.

¶ The princes digged this well, \* captains-  
nes of the people digged it, euen the la-  
wegiuer, with their flaues. And from the  
wildernes they came to Mattanáh,

¶ And from Mattanáh to Nahaliél, and  
from Nahaliél to Bamóth,

¶ And fró Bamóth in the valley, that is  
in the plaine of Moáb, to the top of Pis-  
gáh that loketh toward Ieshimon.

¶ Then Israél sent messengers vnto Si-  
hón, King of the Amorites, saying,

¶ Let me go through thy land: we wil not  
turne aside into the fields, nor into the vi-  
neyardes, nether drinke of the waters of thy  
welles: we wil go by the kings way, vntil  
we be past thy countrei.

¶ But Sihón gaue Israél no licence to pas-  
se through his countrey, but Sihón assem-  
bled all his people, and went out against  
Israél into the wildernes: and he came to  
Iahóž, and fought against Israél.

¶ But Israél smote him with the edge of  
the sword, and conquered his land, from  
Arón vnto Iabók, euen vnto the chil-  
dren of Ammón: for the border of the chil-  
dren of Ammón was strong.

¶ And Israél toke all these cities, & dwelt  
in all the cities of the Amorites in Hesh-  
bón and in all the \* villages thereof.

¶ For \* Heshbón was the citie of Sihón  
the King of the Amorites, which had  
fought before time against the King of the  
Moabites, and had taken all his land out  
of his hand, euen vnto Arnón.

¶ Wherefore they that spake in prouer-  
bes, say, Come to Heshbón, let the citie of  
Sihón be buyt and repaired:

¶ For a fire is gone out of Heshbón, and  
a flame from the citie of Sihón, and ha-  
the consumed Ar of the Moabites, and  
the lords of Bamóth in Arnón.

¶ We be to thee, Moáb: o people of \* Che-  
mósh, thou art vndone: he hath suffred his  
sonnes to be pursued, and his daughters to  
be in captiuitie to Sihón the King of the  
Amorites.

¶ Their \* empire is lost from Heshbón  
vnto Dibón, and we haue destroyed them  
vnto Nophah, which reacheth vnto Me-  
debá.

¶ Thus Israél dwelt in the land of the  
Amorites.

¶ And Mosés sent to search out Iazér,  
and they toke the townes belóging there-  
to, and roted out the Amorites that were  
there.

¶ And they turned and went vp toward  
Bashán: & Og the King of Bashán came  
out against them, he, and all his people, to  
fight at Edrei.

¶ Then the Lord said vnto Mosés, Feare  
him not: for I haue deliuered him into  
thine hand & all his people, and his land:  
\* and thou shalt do to him as thou didest  
vnto Sihón the King of the Amorites,

which dwelt at Heshbón.

¶ They smote him therefore, and his son-  
nes, and all his people, vntil there was no-  
ne left him: so they conquered his land.

CHAP. XXII.

¶ King Balák sendeth for Balaám to curse the Israeli-  
tes. 12 The Lord forbiddeth him to go. 22 The  
Angel of the Lord meeteth him, & his asse speaketh.  
28 Balaám protesteth that he wil speake nothing,  
but that which the Lord putteth in his mouth.

¶ After, the children of Israél departed  
on the \* other side of Iordén from Ieri-  
chó.

¶ Now Balák the sonne of Zippór sawe  
all that Israél had done to the Amorites.

¶ And the Moabites were fore afraide of  
the people, because they were manie, and  
Moáb \* feared against the children of  
Israél.

¶ Therefore Moáb said vnto the \* Elders  
of Midían, Now shal this multitude lick-  
e vp all that are round about vs, as an oxe  
licketh vp the grasse of the field: and Ba-  
lák the sonne of Zippór was King of the  
Moabites at that time.

¶ He sent messengers therefore vnto Ba-  
laám the sonne of Beór to Pethór (which  
is by the \* riuier of the land of the childre  
of his folke) to call him, saying, Behol-  
de, there is a people come out of Egypt,  
which couer the face of the earth, and lie  
ouer against me.

¶ Come now therefore, I pray thee, and  
curse me this people (for they are strong-  
er then I) so it may be that I shal be able  
to smite the and to driue them out of the  
lād: for I knowe that he, whome thou blest,  
is blessed, and he whome thou cursest,  
shal be cursed.

¶ And the Elders of Moáb, and the Elders  
of Midían departed, hauing \* the rewarde  
of the soothsaying in their hand, and they  
came vnto Balaám, & tolde him the wor-  
des of Balák.

¶ Who answered them, Tary here this  
night, and I wil giue you an answer, as the  
Lord shal say vnto me. So \* the princes  
of Moáb abode with Balaám.

¶ Then God came vnto Balaám, and said,  
¶ What men are these with thee?

¶ And Balaám said vnto God, Balák the  
sonne of Zippór, King of Moáb hath  
sent vnto me, saying,

Deu. 31. 46  
29. 3.

Psal. 137. 1.

a Being at Ie-  
richó, it was  
beyond Ior-  
den: but whe-  
re the Israe-  
lites were, it  
was on this  
side.

Or, wnto yechó.

b Which we  
e the heades  
& gouernours.

Yosh. 24. 26

c To wile  
Euphrates, \*  
vpon y which  
flood this ci-  
tie Pethor.

d Thinking to  
bribe him to  
curse the  
Israelites.

e Whome be-  
fore he called  
Elders: mea-  
ning, the go-  
uernours, & af-  
ter calleth the  
seruants: the  
is, subiects to  
their king.



- <sup>2</sup> He warned him by a dream, he shall not continue to the king, wicked request.
- <sup>3</sup> He has been with him, he is willing, consoling him, so blinded his heart.
- <sup>4</sup> The wicked seek by all means to frustrate their counsel, though they know that God is against them.
- <sup>5</sup> Chap. 24. 13.
- <sup>6</sup> Because he tempted God to require his covenant to his commandment, his petition was granted, but turned to his own condemnation.
- <sup>7</sup> Moved rather with consciousness, than to obey God.
- <sup>8</sup> Pet. 2. 16. Jude 11.
- <sup>9</sup> The second time.
- <sup>10</sup> Pet.
- <sup>11</sup> Beholde, there is a people come out of Egypt and couereth the face of the earth: come now, curse them for my sake: for it may be that I shall be able to overcome them in battel, and to drue them out.
- <sup>12</sup> And God said vnto Balaám, Go not thou with them, neither curse the people, for they are blessed.
- <sup>13</sup> And Balaám rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue me leave to go with you.
- <sup>14</sup> So the princes of Moab rose vp, and went vnto Balák, and said, Balaám hath refused to come with vs.
- <sup>15</sup> Balák yet sent againe mo princes, and more honorable then they.
- <sup>16</sup> Who came to Balaám, and said to him, Thus saith Balák the sonne of Zippór, Be not thou stayed, I pray thee, from coming vnto me.
- <sup>17</sup> For I wil promote thee vnto great honour, and wil do whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.
- <sup>18</sup> And Balaám answered, and sayd vnto the seruantes of Balák, \* If Balák wolde giue me his house full of siluer and golde, I can not go beyonde the worde of the Lord my God, to do lesse or more.
- <sup>19</sup> But nowe, I pray you, tary here this night, that I may wit, what the Lord wil say vnto me: more.
- <sup>20</sup> And God came vnto Balaám by night, and said vnto him, If the me come to call thee, rise vp, and go with them: but onely what thing I say vnto thee, that shalt thou do.
- <sup>21</sup> So Balaám rose vp early, and saddled his asse, and went with the princes of Moab.
- <sup>22</sup> And the wrath of God was kindled, because he went: & the Angel of the Lord stode in the way to be against him, as he rode vpon his asse, and his two seruantes were with him.
- <sup>23</sup> And when the asse sawe the Angel of the Lord stid in the way, and his sworde drawn in his hand, the asse turned out of his waie and went into the field, but Balaám smote the asse, to turne her into the way.
- <sup>24</sup> Again the Angel of the Lord stode in a path of the vineyardes, hauing a wall on the one side, and a wall on the other.
- <sup>25</sup> And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, and dashed Balaams fote against the wall: wherefore he smote her againe.
- <sup>26</sup> Then the Angel of the Lord went further, and stode in a narowe place, where was no way to turne, either to the right hand, or to the left.
- <sup>27</sup> And when the asse sawe the Angel of the Lord, she lay downe vnder Balaám:

therefore Balaám was very wrath, and smote the asse with a staffe.

Then the Lord opened the mouth of the asse, and she said vnto Balaám, What haue I done vnto thee, that thou hast smitten me now three times?

And Balaám said vnto the asse, Because thou hast mocked me: I wolde there were a sworde in mine hand, for now wolde I kill thee.

And the asse said vnto Balaám, Am not I thine asse, which thou hast ridden vpon since thy first time vnto this day? haue I vied at anie time to do thus vnto thee? Who said, Nay.

And the Lord opened the eyes of Balaám, and he sawe the Angel of the Lord standing in the way with his sworde drawn in his hand: then he bowed him selfe, and fell flat on his face.

And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse three times? beholde, I came out to withstand thee, because thy way is not straight before me.

But the asse sawe me, and turned from me now three times: for els, if she had not turned fro me, surely I had euē now slaine thee, and sauēd her aliue.

Then Balaám said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stodest in the way against me: now therefore if it displease thee, I will turne home againe.

But the Angel said vnto Balaám, Go with the men: but what I say vnto thee, that shalt thou speake. So Balaám went with the princes of Balák.

And when Balák heard that Balaám came, he went out to meet him vnto a citie of Moab, which is in the border of Arnón, euē in the vtmost cosse.

Then Balák said vnto Balaám, Did I not send for thee to call thee? wherefore camest thou not vnto me? am I not able to dede to promote thee vnto honour.

And Balaám made answer vnto Balák, Lo, I am come vnto thee, & can I now say anie thing at all? the worde that God putteth in my mouth, that shall I speake.

So Balaám went with Balák, and they came vnto the citie of Huróth.

Then Balák offered bullockes, and sheeps, and sent thereof to Balaám, and to his princes that were with him.

And on the morow Balák toke Balaám, and brought him vp into the hie places of Baal, that thence he might see the vtmost parte of the people.

## CHAP. XXIII.

Balaám causeth seven Altars to be built. God teacheth him what to answer. In steed of cursing he blessing Israel. God is not like man.

And Balaám came here me here seuen bullockes, and a ram.

And Balák did so.

Then Balaám offered the burnt offering, the Lord wil con- focuer he shewer went for the altar.

And God brought him vnto him, I haue offered vpon an altar.

And the Lord said, mouth, and said, say on this wise.

So when he returned by his burnt offerings of Moab.

Then he vnto Balák the King of Aram out of East, saying, Come sake: come, and

How shall I curse? or how shall I curse? he hath not detested.

For from the top of and from the hills the people shall be re- shall not be re-ckoned.

Who can tell the number of the Let me dye thee, and let my last end

Then Balák said, hast thou done vnto me mine enemies, I blessed them also.

And he answered, take hede to speake, hath put in my mouth.

And Balák said, thee, with me vnto thou maiest see the vtmost parte of them all: therefore place for my sake.

And he brought to the top of Pisgah, & offered a burnt altar.

After, he said vnto thy burnt offering, yonder.

And the Lord answered in his mouth vnto Balák, and

And when he came stode by his burnt of Moab with his

s very wrath, and  
taste.

opened the mouth of  
vnto Balaám, What  
times, that thou hast  
into the asse, Becau-  
me I wolde there we-  
hand, for now wolde

opened the eyes of Ba-  
Angel of the Lord  
with his sworde drawe  
bowed him selfe, and

the Lord said vnto  
thou hast ridden vpon  
vnto this day? haue  
do thus vnto thee?

opened the eyes of Ba-  
Angel of the Lord  
with his sworde drawe  
bowed him selfe, and

the Lord said vnto  
thou hast ridden vpon  
vnto this day? haue  
do thus vnto thee?

the Lord said vnto  
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the Lord said vnto  
thou hast ridden vpon  
vnto this day? haue  
do thus vnto thee?

1 And Balaám said vnto Balák, Buyl-  
me here seuen bullockes, and prepare  
me here seuen bullockes, and seuen rams.

2 And Balák did as Balaám said, and a Ba-  
lák and Balaám offred on euerie altar a bul-  
locke, and a ram.

3 Then Balaám said vnto Balák, Stand by  
the burnt offering, & I wil go, if so be that  
the Lord wil come and mete me: & what-  
soeuer he sheweth me, I wil tel thee: so he  
went for the alone.

4 And God met Balaám, and Balaám said  
vnto him, I haue prepared seuen altars, &  
haue offred vpon euerie altar a bullocke  
and a ram.

5 And the Lord put an answer in Balaás  
mouth, and said, Go againe to Balák, and  
say on this wise.

6 So when he returned vnto him, lo, he sto-  
de by his burnt offering, he, & all the princes  
of Moáb.

7 Then he vttered his parable, and said,  
Balák the King of Moáb hath brought me  
from Arám out of the mountaines of the  
East, saying, Come, curse Iakób for my  
sake: come, and detest Iakób.

8 How shal I curse, where God hath not  
curst? or how shal I detest, where God  
hath not detested?

9 For so the top of the rocks I did se him,  
and from the hills I did beholde him: lo,  
the people shal dwel by them felues, and  
shal not be rekened among the nations.

10 Who can tel the dust of Iakób, and  
the number of the fourth parte of Iakób?  
Let me dye the death of the righteous,  
and let my last end be like his.

11 Then Balák said vnto Balaám, What  
hast thou done vnto me? I toke thee to cur-  
se mine enemies, and beholde, thou hast  
blessed them altogether.

12 And he answered, and said, Must I not  
take hede to speake that, which the Lord  
hath put in my mouth?

13 And Balák said vnto him, Come, I pray  
thee, with me vnto another place, whence  
thou maist se them, and thou shalt se but  
the vtmost parte of them, and shalt not  
se them all: therefore curse the out of that  
place for my sake.

14 And he brought him into Sede-sophím  
to the top of Pisgah and buylt seuen al-  
tars, & offred a bullocke, & a ram on euerie  
altar.

15 After, he said vnto Balák, Stand here by  
thy burnt offering, and I wil mete the Lord  
yonder.

16 And the Lord met Balaám, and put an  
answer in his mouth, and said, Go againe  
vnto Balák, and saie thus.

17 And when he came to him, beholde, he  
stode by his burnt offering, and the princes  
of Moáb with him: so Balák said vnto

him, What hath the Lord said?

18 And he vttered his parable, & said, Ri-  
se vp, Balák, and hearken vnto me,  
thou sonne of Zippór.

19 God is not as man, that he shulde lie,  
neither as the sonne of man that he shul-  
de repent: hath he said, and shal he not  
do it? and hath he spoken, and shal he not  
accomplish it?

20 Beholde, I haue receiued commandement  
to blesse: for he hath blessed, & I can not  
alter it.

21 He seeth none iniquitie in Iakób, nor  
seeth he transgression in Iakób: the Lord  
his God is with him, & the ioyful shou-  
te of a King is among them.

22 God brought them out of Egypt: their  
strength is as an vnicorne.

23 For there is no forerier in Iakób, nor  
soothsayng in Iakób: according to this  
time it shalbe said of Iakób and of Iakób,  
What hath the Lord wrought?

24 Beholde, the people shal rise vp as a lió,  
and lift vp him selfe as a yong lion: he shal  
not lie downe, til he eat of the prairie, and  
til he drinke the blood of the slaine.

25 ¶ Then Balák said vnto Balaám, Nether  
curse, nor blesse them at all.

26 But Balaám answered, and said vnto Ba-  
lák, Tolde not I thee, saying, All that the  
Lord speaketh, that must I do?

27 ¶ Againe Balák said vnto Balaám, Come,  
I pray thee, I wil bring thee vnto another  
place, if so be it wil please God, that thou  
maist thence curse them for my sake.

28 So Balák brought Balaám vnto the top  
of Peór, that looketh toward Ieshmón.

29 Then Balaám said vnto Balák, Make  
me here seuen altars, and prepare me here  
seuen bullockes, and seuen rams.

30 And Balák did as Balaám had said, and  
offred a bullocke and a ram on euerie al-  
tar.

#### CHAP. XXIII

5 Balaám prophesieth of the great prosperitie that shal  
come vnto Israel. 17 Also of the coming of Christ.  
20 The destruction of the Amalekites, and of the Ke-  
nites.

1 When Balaám sawe that it pleased  
the Lord, to blesse Iakób, then he  
went not, as certaine times before, to set  
diuinacions, but set his face toward the  
wildernes.

2 And Balaám lift vp his eyes, and looked  
vpō Iakób, which dwelt accord to their  
tribes, and the Spirit of God came vpon  
him.

3 And he vttered his parable, and said,  
Balaám the sonne of Beór hath said, and  
the man, whose eyes were shut vp, hath  
said,

4 He hath said, which heard the wordes  
of God, and sawe the vision of the Al-

Gods enem-  
ies are copel-  
led to confesse  
that his gouer-  
nement is ius-  
te, constant, &  
without chage  
or repentance.

Thei vniuers-  
as victorious  
Kings ouer  
their enemies.

Considerieg  
what God shal  
worke this ti-  
me for the de-  
liverance of his  
people, all the  
world shal  
wonder.

Thus I wis-  
hed imagine of  
God, that, that  
which he had  
not grante in  
one place, he  
wil do it in  
another.

Chap. 23.

a Where the  
Iraclites ca-  
ped.

Chap. 23.

b His eyes were  
shut vp before  
in respect of  
clear visions  
which he sawe at  
terribleme read-  
ing againe.

XXIII.  
Altars to be buylt, & God re-  
ter. 8 In steed of cursing he  
is not like man.

1 And



<sup>e</sup> Though he laye as in a sleepe, yet the eies of his mi-  
de were open.

10 <sup>g</sup> tenter.

<sup>d</sup> His prosper-  
rite and posses-  
sion shal be ve-  
ry great.  
<sup>e</sup> Which name  
was commē to  
Amalek.

Gen. 49. 9.

<sup>f</sup> In token of  
anger.

<sup>g</sup> Thus <sup>h</sup> wick-  
ed burden  
God, whē the  
wicked  
enterpises.

<sup>i</sup> Eze. 38. 6.  
<sup>h</sup> He gaue al-  
so wicked coun-  
sell to cause  
Israelites to  
sinne, that the  
reby God  
might forsake  
them, Chap. 31.  
16.

<sup>i</sup> Meaning,  
Christ.  
<sup>k</sup> That is, the  
princes.  
<sup>l</sup> He shal sub-  
due all that  
resist: for of  
Sheth came  
Noah, and of  
Noah all the  
worlde.

<sup>m</sup> Of the E-  
gyptians.

mightie, and <sup>e</sup> falling in a trance had his eies opened.

5 ¶ How goodlie are thy tēts, <sup>o</sup> Iaakób, & thine habitacions, <sup>o</sup> Israël!

6 As the valles, are thei stretched forth, as gardē by the riuers side, as the <sup>o</sup> aloe trees, which the Lord hathe planted, as the cedars, beside the waters.

7 The <sup>d</sup> water droppeth out of his bucket, and his sede <sup>h</sup> shalbe in many waters, & his King shalbe hier then <sup>o</sup> Agág, & his king-  
dome shalbe exalted.

8 God broght him out of Egypt: his strength <sup>h</sup> shalbe as an vnicorne: he shal eat the nations his enemies, and bruiſe their bones, and shoote them through with his arrowes.

9 \* He coucheth and lieth downe as a yong lyon, & as a lyon: who shal stirre him vp? blessed is he that blesseth thee, and cursed is he that curseth thee.

10 Then Balák was verie angry w<sup>th</sup> Balaám, and <sup>l</sup> smote his hands together: so Balak said vnto Balaám, I sent for thee to curse mine enemies, and beholde, thou hast bles-  
sed them now three times.

11 Therefore now see vnto thy place: I thought surely to promote thee, vnto hon-  
our, but lo, the <sup>s</sup> Lord hathe kept thee backe from honour.

12 Then Balaám answered Balák, Tolde I not also thy messengers, which thou sentest vnto me, saying,

13 If Balák wolde giue me his house ful of siluer and golde, I can not passe the com-  
mandement of the Lord, to do either good or bad of mine owne minde: what the Lord shal cōmāde, that same wil I speake.

14 And now beholde, I go vnto my peo-  
ple: come, I wil <sup>h</sup> aduertise thee what this people shal do to thy folke in the la-  
ter daies.

15 And he vttered his parable, and said, Balaám the sonne of Beór hathe said, and the man whose eies were shut vp, hathe said.

16 He hathe said that heard the wordes of God, & hathe the knowledge of the moste high, & sawe the vision of the Almightie, and falling in a trance had his eies opened:

17 I shal see him, but not now: I shal beholde him, but not nere: there shal come a <sup>i</sup> starre of Iaakób, and a scepter shal rise of Israël, and shal smite the <sup>k</sup> coastes of Moáb, and destroye all the sonnes of <sup>l</sup> Shéth.

18 And Edóm shalbe possessed, and Seir shalbe a possession to their enemies: but Israël shal do valiantly.

19 He also that shal haue dominion <sup>o</sup> shalbe of Iaakób, and shal destroye the remnant of the <sup>m</sup> citie.

20 ¶ And when he looked on Amalek, he vttered his parable, and said, Amalek <sup>o</sup> was the <sup>n</sup> first of the nacions: but his la-  
ter end shal come to destruction.

21 And he looked on the <sup>o</sup> Kenites, and vttered his parable, and said, Strong is thy dwelling place, and <sup>o</sup> put thy nest in the rocke.

22 Neuertheles, <sup>o</sup> the Kenite shalbe spoiled vntil Ashúr cary thee away captiue.  
23 Again he vttered his parable, and said, Alas, <sup>o</sup> who shal liue when God doeth this?

24 The shippes also shal come frō the coastes of <sup>o</sup> Chittim and subdue Ashúr, and shal subdue Ebér, and <sup>o</sup> he also shal come to destruction.

25 Then Balaám rose vp, and went and returned to his place: and Balák also went his way.

#### CHAP. XXV.

<sup>1</sup> The people committeth fornication with the daughters of Moab. <sup>2</sup> Phineas killeth Zimri & Cozbi. <sup>3</sup> God commandeth to kill the Midianites.

**N**OW whiles Israël abode in Shittim, the people began to comit whore-  
dome with the <sup>o</sup> daughters of Moab:

2 Which called <sup>o</sup> people vnto the sacrifice of their gods, & the people ate, & bowed downe to their gods.

3 And Israël <sup>o</sup> coupled him self vnto Bál Peór: wherefore the wrath of the Lord was kindled against Israël:

4 And the Lord said vnto Moſes, \* Take all the heades of the people, & hang them vp <sup>o</sup> before the Lord <sup>o</sup> againſt the sunne, that the indignacion of the Lords wrath may be turned from Israël.

5 Then Moſes said vnto the Iudges of Israël, Euerie one slay his <sup>d</sup> men that were ioyned vnto Bál Peór.

6 ¶ And beholde, one of the children of Israël came and broght vnto his brethren a Midianitish woman in the sight of Moſes, and in the sight of all the Congregation of the children of Israël, <sup>e</sup> who wept before the dore of the Tabernacle of the Congregation.

7 \* And when Phineas the sonne of Eleazar the sonne of Aarón the Priest sawe it, he rose vp from the middes of the Congregation, and toke a <sup>o</sup> speare in his hand,

8 And followed the man of Israël into the tent, & thrust them bothe through: <sup>o</sup> wit, the man of Israël, and the womā, through her belly: so the plague ceased from the children of Israël.

9 \* And there dyed in that plague, foure & <sup>o</sup> twenty thousand.

10 Then <sup>o</sup> Lord spake vnto Moſes, saying,

11 \* Phineas <sup>o</sup> sonne of Eleazar, the sonne of Aarón the Priest, hathe turned mine

He was <sup>o</sup> 800.  
Thou to a 21.  
and my glo-  
ry.

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anger away from while he <sup>o</sup> was zealous: therefore I children of Israël.

12 Wherefore say vnto him my coun-  
sell.

13 And he shal hate him, <sup>o</sup> even the co-  
se for euer, becauſe God, and hathe m-  
the child: en of Iſ-

14 And the name of ne, which was kill-  
woman, was Zimri-  
ce" of the familie

15 And the name of that was slaine, <sup>o</sup> of Zur, who was his fathers house is

16 ¶ Again the Lord saying,

17 \* Vexe the Midia-

18 For they trouble wherewith thei ha-  
cerning Peór, & as Cozbi the daughter dián, which was plague because of

19 The Lord cōmandeth to in the plaine of Moab, 37 The Leuites and their that were nombred in Síp-  
lib, and Iſſo. a.

20 And so after c-

21 spake vnto Mo-  
sonne of Aarón the

22 Take the number-  
cion of the childre-  
ty yere olde and ab-

23 fathers houses, all in Israël.

24 So Moſes & Eleaz-

25 to them in the plain

26 towards Ierichó, &

27 From twenty yere

28 number the people, as

29 ded Moſes, and the

30 they came out of th-

31 ¶ Reuben <sup>o</sup> first b-

32 dre of Reuben were

33 me the familie of

34 Pallú the familie of

35 Of Hebrón, the fa-

36 tes: of Carmi, the fi-

37 These are <sup>o</sup> famili-

38 and they were in n-

39 thousand, seven hun-

40 And the sonnes of

41 And the sonnes of

42 thán, and Abirám

43 rām were famous i-

44 and Itroue against

45 rón in the assem-  
bly.

ed on Amalek, he  
and said, Amalek  
actions: but his la-  
struction.

e Kenites, and vt-  
nd said, Strong is  
nd o put thy nest in

Kenite shal be spoi-  
thee away captiue,  
his parable, and  
al liue when God

al come fro the coa-  
subdue Ashtur, and  
he also shal come

vp, and went and  
and Balak also went

xxv.

action with the daughters  
th Zimri & Cozbi: 17 God comma-

él abode in Shittim,  
an to comit where-  
hers of Moab:  
le vnto the sacrifice  
people ate, & bowed

himself vnto Bal-  
wrath of the Lord

Israel:  
vnto Moses, \* Take  
people, & hang them  
e against the sunne,  
of the Lords wrath  
Israel.

to the Iudges of Is-  
his men that were  
or.  
of the children of Is-  
vnto his brethren a-  
n the sight of Moses,  
the Congregation  
rael, who wept be-  
Tabernacle of the

is the sonne of Elea-  
on the Priest sawe it,  
midles of the Con-  
peare in his hand,  
an of Israel into the  
the through: to wit,  
the womā, through  
gue ceased from the

that plague, foure &

vnto Moses, saying  
of Eleazar, the sonne  
hathe turned mine

anger away from the children of Israel,  
while he was zealous for my sake among  
them: therefore I have not consumed the  
children of Israel in my ielousie.

12 Wherefore saye to him, Beholde, \* I giue  
vnto him my couenant of peace,

13 And he shal haue it, and his sede after  
him, *even* the couenant of the Priests offi-  
ce for euer, because he was zealous for his  
God, and hathe made an atonement for  
the children of Israel.

14 And the name of the Israelite thus slay-  
ne, which was killed with the Midianitish  
woman, was Zimri the sonne of Salu, prin-  
ce of the familie of the Simeonites.

15 And the name of the Midianitish womā,  
that was slaine, was Cozbi the daughter  
of Zur, who was head ouer the people of  
his fathers house in Midiān.

16 ¶ Again the Lord spake vnto Moses,  
saying,

17 \* Vexe the Midianites, and smite them:  
18 For they trouble you with their wiles,  
wherewith they haue beguiled you as con-  
cerning Peor, & as concerning their siltter  
Cozbi the daughter of a prince of Mi-  
diān, which was slaine in the day of the  
plague because of Peor.

# CHAP. XXVI.

The Lord comandeth to number the children of Israel  
in the plaine of Moab from twenty yere olde & aboue.  
17 The Levites and their families. 64 None of them,  
that were nombred in Sinai, go in to Canaan save Ca-  
lel, and Ioseph.

And so after the plague, the Lord  
spake vnto Moses, & to Eleazar the  
sonne of Aaron the Priest, saying,

Take the number of all the Congrega-  
tion of the children of Israel \* from twen-  
ty yere olde and aboue through out their  
fathers houses, all that go forth to warre  
in Israel.

So Moses & Eleazar the Priest spake vn-  
to them in the plaine of Moab, by Iordēn  
towards Ierichō, saying,

From twenty yere olde and aboue y: shal  
number the people, as the \* Lord had coman-  
ded Moses, and the children of Israel, whē  
they came out of the land of Egypt.

\* Reuben y first borne of Israel: y chil-  
dre of Reuben were: Hanoch, of whome came  
the familie of the Hanochites, and of  
Pallu the familie of the Palluites:

Of Hefron, the familie of the Hefroni-  
tes: of Carmi, the familie of y Carmites.

These are y families of the Reubenites:  
and they were in number thre & fourtie  
thousand, seuen hundred and thirty.

And the sonnes of Pallu, Eljab:

2 And the sonnes of Eliab, Nemuel, & Da-  
than, and Abiram: this Dathan and Abi-  
ram were famous in the Congregation,  
and stroue against Moses and against Aa-  
ron in the assemblie of Kórah, whē they

stroue against the Lord.

10 And the earth opened her mouth, and  
swallowed them vp with Kórah, when the  
Congregation dyed, what time the fire  
consumed two hundred and fifty men,  
who were for a signe:

11 Notwithstanding, all the sonnes of Kó-  
rah dyed not.

¶ And the childre of Simeon after their  
families were: Nemuel, of whome came y fa-  
mily of the Nemuelites: of Iamin, the fa-  
mily of the Iaminites: of Iachin, the fa-  
mily of the Iachinites:

Of Zerah, the familie of the Zarhites:  
of Shaul, the familie of the Shaulites.

These are the families of the Simeoni-  
tes: two and twenty thousand and two  
hundred.

¶ The sonnes of Gad after their fami-  
lies were: Zephon, of whome came y familie  
of the Zephonites: of Haggi, the familie  
of the Haggites: of Shuni, the familie of  
the Shunites:

Of Ozni, the familie of the Oznites:  
of Eri, the familie of the Erites:

Of Aród, the familie of the Arodites: of  
Arel, the familie of the Arelites.

These are the families of the sonnes of  
Gad, according to their numbers, forty  
thousand and five hundred.

¶ The sonnes of Iudah, Er & Onan: but Er  
and Onan dyed in the land of Canaan.

So were the sonnes of Iudah after their  
families: of Shelah came the familie of the  
Shelanites: of Pharez, y familie of y Phar-  
zites, of Zerah, the familie of y Zarhites.

And the sonnes of Pharez were: of Hef-  
ron, the familie of y Hefronites: of Ha-  
mú, the familie of the Hamulites.

These are the families of Iudah, after  
their numbers, seuenty ad six thousand and  
five hundred.

¶ The sonnes of Issachar, after their fa-  
milies were: Tolad, of whome came the fa-  
mily of the Tolaites: of Puá, the familie of  
the Punites:

Of Iashub, y familie of y Iashubites: of  
Shimron the familie of the Shimronites.

These are the families of Issachar, after  
their numbers, thre score and foure thou-  
sand and thre hundred.

¶ The sonnes of Zebulun, after their fa-  
milies were: of Sered, the familie of y Sar-  
dites: of Elón, the familie of the Elonites:  
of Iahleel, the familie of the Iahleelites.

These are the families of the Zebulunites,  
after their nōbers, thre score thousand  
and five hundred.

¶ The sonnes of Ioseph, after their fa-  
milies were: Manasseh and Ephraim.

The sonnes of Manasseh were: of Machir,  
y familie of y Machirites: & Machir  
begate Gilead: of Gilead came y familie

tiil

That is, for  
an example y  
other shulde  
not murmur  
and rebelle a-  
gainst Gods  
ministers.  
Simeon.

Gad.

Iudah.

Before Isa-  
rah went into  
Egypt, Gen.  
36, 7.

Gen 46, 12.

Issachar.

Zebulun.

Manasseh.

Gen 37, 11.



of the Giliadites.

30 These are the sonnes of Giliád: of Iezer, the familie of the Iezerites: of Hélek, the familie of the Helckites:

31 Of Asriel, the familie of the Asrielites: of Shécché, the familie of the Shichmites.

32 Of Shemidá, the familie of the Shemidaites: of Hépher, the familie of the Hépherites.

Chap. 27. 1. 33 ¶ And \*Zelophehád y sonne of Hépher had no sonnes, but daughters: and the names of the daughters of Zelophehád were Mahlá, and Noáh, Hógláh, Milcáh and Tirzáh.

34 These are the families of Manasséh, and the number of them, two and fifty thousand and seven hundredeth.

Ephraím. 35 ¶ These are the sonnes of Ephraím after their families: of Shutheláh came y familie of the Shuthalhites: of Bechér, the familie of the Bachrites: of Táhan, the familie of the Tabanites.

36 And these are the sonnes of Shutheláh: of Erán the familie of the Eranites.

37 These are y families of the sonnes of Ephraím after their nóbers, two and thirtie thousand and five hundredeth, these are the sonnes of Ioséph after their families.

Beniamin. 38 ¶ These are the sonnes of Beniamín after their families: of Belá came the familie of the Baleites: of Ashbé, the familie of the Ashbelites: of Ahirá, the familie of the Ahiramites:

39 Of Shuphám, the familie of the Shuphamites: of Huphám, the familie of the Huphamites.

40 And the sonnes of Belá were Ard and Naamán: of Ard came the familie of the Ardites, of Naamán, the familie of the Naamites.

41 These are the sonnes of Beniamín after their families, and their numbers, five and fourty thousand and six hundredeth.

Dan. 42 ¶ These are y sonnes of Dan after their families: of Shuhám came the familie of the Shuhamites: these are the families of Dan after their housholdes.

43 All the families of the Shuhamites were after their numbers, thre score and foure thousand, and foure hundredeth.

Asher. 44 ¶ The sonnes of Ashér after their families were: of Iimná, the familie of the Iimnites: of Iúí, the familie of the Iúites: of Beriáh, the familie of the Beriites.

45 The sonnes of Beriáh were, of Hebé, the familie of the Heberites: of Malchiél, the familie of the Malchielites.

46 And the name of the daughter of Ashér was Sárá.

47 These are the families of the sonnes of Ashér after their numbers, thre and fifty thousand and foure hundredeth.

Naphtali. 48 ¶ The sonnes of Naphtali, after their fa-

milies were of Iahzeél, the families of the Iahzeelites: of Guni, the familie of the Gunites.

49 Of Iézer, the familie of the Izrites: of Shillém, the familie of the Shillemites.

50 These are the families of Naphtali according to their boutholdes, & their nóber, five & fourty thousand & foure hundredeth.

51 These are the \*numbers of the children of Israél: six hundredeth, and one thousand, seven hundredeth and thirty.

52 ¶ And y Lord spake vnto Moisés, saying,

53 Vnto these the lād shal be deuided for an inheritance, according to y nóber of \*names.

54 \*To manie thou shalt giue the more inheritance, and to fewe thou shalt giue lesse inheritance: to euerie one according to his number shalbe giuen his inheritance.

55 Norwithstāding, the land shal be \* deuided by lot: according to the names of the tribes of their fathers thei shal inherit:

56 According so the lot shal the possession thereof be deuided betwene manie & fewe.

57 ¶ These also are the nóbers of the Leuites, after their families: of Gerhón came the familie of the Gerhsonites: of Koháh the familie of the Kohathites: of Merari the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of y Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Koháh begate Amrá.

59 And Amrá's wife was called \* Iochebed: the daughter of Leui, y w was borne vnto Leui in Egypt: and she bare vnto Amrá

Aarón, & Moisés, and Miriám their sister.

60 And vnto Aarón were borne Nadab, & Abihú, Eleazár, and Ithamar.

61 \*And Nadab & Abihú dyed because they offered strange fire before the Lord.

62 And their numbers were thre & twenty thousand, all males from a moneth olde and aboue: for they were not nombred among the childre of Israél, because there was none inheritance giuen them among the children of Israél.

63 ¶ These are the numbers of Moisés and Eleazár the Priest which nombred the children of Israél in the plaine of Moab, nere Iordén, toward Ierichó.

64 And among these there was not a man of them, y whome Moisés and Aarón the Priest nóbered, whé they tolde the childre of Israél in the wildernes of Siná.

65 For the Lord said of them, \* They shall dye in the wildernes: so there was not left a man of them, saue Caléb the sonne of Iephunnéh, & Ioshúa the sonne of Nun.

CHAP. XXVII.

1 The laws of the heritage of the daughters of Zelophehád. 2 The land of promise shewed vnto Moisés. 3 Moisés praieth for a gouernor to the people.

10 Ioshua is appointed

Then came Zelophehád, the sonne of Gileád, the sonne of Manasséh, the sonne of his daughters were

And stode before Eleazár the Priest, and all the assemblie, the bernacle of the Lord.

Our father \* dyed, he was not among them that were assembled: cōpanie of Kōrísh, and had no sonne

Wherefore thou shalt be taken avenged, because he possessed the inheritance of his father.

Then Moisés bēfore the Lord.

And the Lord said, The daughters right: thou shalt inherit among the children of Israél, thou shalt turne the inheritance vnto them.

Also thou shalt say vnto the daughter of Israél, saying, Sonne, then ye shall inherit among the children of Israél.

And if he have no sonne, then ye shall inherit among the children of Israél.

And if he have no sonne, then ye shall inherit among the children of Israél.

And if he have no sonne, then ye shall inherit among the children of Israél.

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And if he have no sonne, then ye shall inherit among the children of Israél.

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is, the familie of the

ilie of the Izrites : of  
of the Schillemites.  
ilies of Naphthali ac-  
holdes, & their nôber,  
nd & foure hûdredth.  
mbers of the children  
eth, and one thousand,  
thirty.

ke vnto Môses, saying,  
shal be deuided for an  
to y<sup>e</sup> nôber of names.  
algiue the more inhe-  
uon shalt giue lesse in-  
e one according to his  
en his inheritance.

the land shal be \* deu-  
ing to the names of the  
ers thei shal inherit:

el shal the possession  
betwene manie & fewe.

the nôbers of the Le-  
amilies: of Gershôn ca-  
the Gerthonites: of Ko-  
of the Kohathites : of  
e of the Merarites.

amilies of Leuî, the fa-  
ces: the familie of y<sup>e</sup> He-  
ilie of the Mahlites: the  
hites: the familie of the  
hath begate Amrâm.

ie was called \* Iochêbed  
leuî, w<sup>h</sup> was borne vnto  
d she bare vnto Amrâm  
and Miriâm their sister.

ne were borne Nadâb, &  
d Ichamâr.

nd Abihû dyed because  
e fire before the Lord.

ers were thre & twenty  
les from a moneth olde  
ey were not nombred a-  
of Israël, because there  
ance giuen them among  
raël.

numbers of Môses and  
ft which nombred the  
l in the plaine of Moab,  
d Ierichô.

ese there was not a man  
ne Môses and Aaron the  
e they tolde the childre  
ldernes of Sinâi.

id of them, \* They shal  
nes: so there was not left  
aue Calêb the sonne of  
shûa the sonne of Nun.

XXVII.

age of the daughters of Zelophe-  
ad: thei shewen vnto Môses  
for a gouernour to the people.

11

11 Ioshua is appointed in his steade.

Then came the daughters of \* Zelo-  
phehâd, the sonne of Hépher, the son-  
ne of Gilead, the sonne of Machîr, the so-  
ne of Manassêh, of the familie of Manas-  
sêh, the sonne of Iosêph, (and the names of  
his daughters were these, Mahlâh, Noâh,  
and Hoglâh, and Milcâh, and Tirzâh)

And stode before Môses, and before Eleazâr the Priest, and before the princes,  
and all the assembly, at the dore of y<sup>e</sup> Ta-  
bernacle of the Congregation, saying,

Our father \* dyed in the wildernes, and  
he was not among the assemblie of them  
that were assembled against y<sup>e</sup> Lord in the  
côpanie of Kôrah, but dyed in his \* sinne,  
and had no sonnes.

Wherefore shulde the name of our fa-  
ther be taken away from among his fami-  
lie, because he hath no sonne? giue vs a  
possession among the brethren of our  
father.

Then Môses broght their b<sup>e</sup> cause before  
the Lord.

And the Lord spake vnto Môses, saying,  
The daughters of Zelophehâd speake  
right: thou shalt giue them a possession to  
inherit among their fathers brethren, and  
shalt turne the inheritance of their fa-  
ther vnto them.

Also thou shalt speake vnto the children  
of Israël, saying, If a man dye & haue no  
sonne, then ye shal turne his inheritance  
vnto his daughter.

And if he haue no daughter, ye shal gi-  
ue his inheritance vnto his brethren.

And if he haue no brethren, ye shal gi-  
ue his inheritance vnto his fathers bre-  
thren.

And if his father haue no brethren, ye  
shal giue his inheritâce vnto his next kin-  
seman of his familie, and he shal possesse  
it: and this shal be vnto the children of Is-  
raël a lawe of \* iudgement, as the Lord  
hath commanded Môses.

¶ Againe y<sup>e</sup> Lord said vnto Môses, \* Go  
vp into this mou<sup>t</sup> of Abârîm, and beholde  
the land which I haue giuen vnto the  
children of Israël.

And when thou hast sene it, thou shalt  
be gathered vnto thy p<sup>e</sup>ople also, \* as Aa-  
rôn thy brother was gathered.

For ye were \* disobedient vnto my  
worde in the desert of Zin, in the strife  
of the assemblie, to sanctifie me in the waters  
before their eyes. \* That is the water of  
Meribâh in Kadêsh in the wildernes of  
Zin.

¶ Then Môses spake vnto the Lord,  
saying,

Let the Lord God of \* the spirits of all  
flesh appoint a man ouer the Congre-  
gacion,

17 Who may go out and in before them,  
& lead them out and in, that the Congre-  
gacion of the Lord be not as shepe, which  
haue not a shepheard.

And y<sup>e</sup> Lord said vnto Môses, Take thee  
Ioshua the sonne of Nun, in whome is the  
Spirit, and put thine hands vpon him,

And set him before Eleazâr the Priest,  
and before all the Congregation, and gi-  
ue him a charge in their fight.

And giue him of thy glorie, that all y<sup>e</sup>  
Congregation of the children of Israël  
may obeie.

And he shal stand before Eleazâr the  
Priest, who shal aske counsell for him \* by  
the iudgement of Vrim before the Lord:  
at his worde they shal go out, and at his  
worde they shal come in, both he, and all  
the children of Israël with him & all the  
Congregation.

So Môses did as the Lord had commā-  
ded him, & he toke Ioshua, & set him be-  
fore Eleazâr the Priest, and before all the  
Congregation.

Then he put his hands vpon him, & ga-  
ue him a charge, as the Lord had spoken  
by the hand of Môses.

## CHAP. XXVIII.

4 The dailey sacrifice. 9 The sacrifice of the Sabbath.  
11 Of the Moneth, 16 Of the Passouer, 26 Of the  
first frutes.

And the Lord spake vnto Môses, say-  
ing,

Commande the children of Israël, and  
say vnto them, Ye shal obserue to offer vn-  
to me in their due season mine offering &  
my bread, for my sacrifices made by fire  
for a swete sauour vnto me.

Also thou shalt say vnto them, \* This is y<sup>e</sup>  
offring made by fire which ye shal offer vn-  
to the Lord, two lambes of a yere olde  
without spot, dayly, for a continual burnt  
offring.

One lambe shalt thou prepare in y<sup>e</sup> morn-  
ning, and the other lambe shalt thou pre-  
pare at euen.

\* And the tēth parte of an \* Ephâh of fine  
floure for a \* meatoffring mingled with y<sup>e</sup>  
fourth parte of an \* Hin of beaten oyle.

This shal be a dailey burnt offering, as was  
made in y<sup>e</sup> mou<sup>t</sup> Sinâi for a swete sauour:  
it is a sacrifice made by fire vnto the Lord.

And the drinkeoffring thereof the fourth  
parte of an Hin for one lambe: in the holy  
place cause to powre the drinke offering  
vnto the Lord.

And the other lambe thou shalt prepare  
at eue: as the meat offering of the morning  
and as y<sup>e</sup> drinke offering thereof shalt thou  
prepare this b<sup>e</sup> for an offering made by fire of  
swete sauour vnto the Lord.

¶ But on the Sabbath day ye shal offer two  
lambes of a yere olde, without spot, and

11

17

e That is, go  
uerne them &  
do his duties,  
as 2 chr. 1. 10.

f And so ap-  
point him go-  
uerneur.

g Commend him  
to y<sup>e</sup> people as  
mete for y<sup>e</sup> offi-  
ce, & appoint-  
ed by God.

Exod. 28. 30.

h According  
to his office:  
signifying that  
y<sup>e</sup> ciuile magi-  
strat coulde ex-  
ecute nothing  
but that w<sup>h</sup> he  
knewe to be y<sup>e</sup>  
wil of God.

i How he shal  
de gouerne hî  
selfe in his of-  
fice.

a By bread, he  
meaneth all  
manner of sacri-  
fice.

Exod. 29. 38.

Exod. 16. 36.

Leuî. 2. 1.

Exod. 29. 48.

b The meat  
offring & drin-  
ke offering of y<sup>e</sup>  
euening sacri-  
fice.



# Offerings.

# Numbers.

# Offerings.

<sup>c</sup> Of the mea-  
sure Ephah.

<sup>d</sup> Which was  
offred euerie  
day at mor-  
ning and at e-  
uening.

<sup>e</sup> That is, the  
wine that shal  
be powred vpon  
the sacrifici-  
es.

<sup>f</sup> Lev. 23. 18.  
Ex. 23. 15.  
Lev. 23. 16.

<sup>g</sup> Lev. 23. 7.  
Ex. 23. 15.  
Lev. 23. 16.

<sup>h</sup> Lev. 23. 18.

<sup>i</sup> Lev. 23. 18.

<sup>j</sup> In counting  
seven wekes  
from the Pas-  
seouer to Wit-  
tenside, as Lev.  
23. 15.

two tenth deales of fine flour for a meat offering mingled with oyle, & the drinke offering thereof.

<sup>10</sup> This is the burnt offering of euerie Sabbath, beside the continual burnt offering, and drinke offering thereof.

<sup>11</sup> ¶ And in the beginning of your monethes, ye shall offer a burnt offering vnto the Lord, two yong bullockes, and a ram, and seuen lambs of a yere olde, without spot, and three tenth deales of fine flour for a meat offering mingled with oyle for one bullocke, and two tenth deales of fine flour for a meat offering, mingled with oyle for one ram,

<sup>12</sup> And a tenth deale of fine flour mingled with oyle, for a meat offering vnto one lambe, for a burnt offering of swete saour: it is an offering made by fire vnto the Lord.

<sup>13</sup> And their drinke offerings shall be halfe an Hin of wine vnto one bullocke, & the third parte of an Hin vnto a ram, and the fourth parte of an Hin vnto a lambe: this is y<sup>e</sup> burnt offering of euerie moneth, throughout the moneths of the yere.

<sup>14</sup> And one he goat for a sin offering vnto the Lord shall be prepared, besides the continual burnt offering, & his drinke offering.

<sup>15</sup> ¶ Also the fourteenth day of the first moneth is the Pascheouer of the Lord.

<sup>16</sup> And in the fifteenth day of the same moneth is the feast: seuen daies shall vnleavened bread be eaten.

<sup>17</sup> In the first day shall be an holy conuocation, ye shall do no seruile worke therein.

<sup>18</sup> But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ram, and seuen lambs of a yere olde: se that they be without blemish.

<sup>19</sup> And their meat offering shall be of fine flour mingled with oyle: three tenth deales shall ye prepare for a bullocke, and two tenth deales for a ram:

<sup>20</sup> One tenth deale shalt thou prepare for euerie lambe, <sup>men</sup> for the seuen lambs.

<sup>21</sup> And an he goat for a sin offering, to make an atonement for you.

<sup>22</sup> Ye shall prepare these, beside the burnt offering in the morning, which is a continual burnt sacrifice.

<sup>23</sup> After this manner ye shall prepare throughout all the seuen daies, for the maintaining of the offering made by fire for a swete saour vnto the Lord: it shall be done beside the continual burnt offering and drinke offering thereof.

<sup>24</sup> And in the seuenth day ye shall haue an holy conuocation, wherein ye shall do no seruile worke.

<sup>25</sup> ¶ Also in y<sup>e</sup> day of your first frutes, when ye bring a newe meat offering vnto y<sup>e</sup> Lord, according to s. your wekes ye shall haue

an holy conuocation, and ye shall do no seruile worke in it:

<sup>26</sup> But ye shall offer a burnt offering for a swete saour vnto the Lord, two yong bullockes, a ram, and seuen lambs of a yere olde,

<sup>27</sup> And their meat offering of fine flour mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ram,

<sup>28</sup> And one tenth deale vnto euerie lambe, throughout the seuen lambs,

<sup>29</sup> And an he goat to make an atonement for you:

<sup>30</sup> (Ye shall do this besides the continual burnt offering, and his meat offering: se that they be without blemish, with their drinke offerings,

## CHAP. XXIX.

<sup>1</sup> Of the three principal feasts of the seuenth moneth: to wit, the feast of trumpets, 2 The feast of reconciliation, 12 And the feast of Tabernacles.

<sup>1</sup> Moreover in the first day of the seuenth moneth ye shall haue an holy conuocation: ye shall do no seruile worke therein: it shall be a day of blowing the trumpets vnto you.

<sup>2</sup> And ye shall make a burnt offering for a swete saour vnto the Lord: one yong bullocke, one ram, & seuen lambs of a yere olde, without blemish.

<sup>3</sup> And their meat offering shall be of fine flour mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ram,

<sup>4</sup> And one tenth deale vnto one lambe, for the seuen lambs,

<sup>5</sup> And an he goat for a sin offering to make an atonement for you,

<sup>6</sup> Beside the burnt offering of the moneth, & his meat offering, and y<sup>e</sup> continual burnt offering, and his meat offering & the drinke offerings of the same, according to their manner, for a swete saour: it is a sacrifice made by fire vnto the Lord.

<sup>7</sup> ¶ And ye shall haue in the tenth day of y<sup>e</sup> seuenth moneth, an holy conuocation: and ye shall humble your soules, and shall not do any worke therein:

<sup>8</sup> But ye shall offer a burnt offering vnto the Lord for a swete saour: one yong bullocke, a ram, and seuen lambs of a yere olde: se that they be without blemish.

<sup>9</sup> And their meat offering shall be of fine flour mingled with oyle, three tenth deales to a bullocke, & two tenth deales to a ram,

<sup>10</sup> One tenth deale vnto euerie lambe, throughout the seuen lambs,

<sup>11</sup> An he goat for a sin offering, (beside y<sup>e</sup> sin offering to make the atonement and the continual burnt offering and the meat offering thereof) & their drinke offerings.

<sup>12</sup> ¶ And in the fifteenth day of the seuenth moneth ye shall haue an holy conuocation:

ye shall

<sup>13</sup> The second  
y of y<sup>e</sup> month  
Tabernacles.

<sup>14</sup> A W<sup>h</sup>  
men  
Seuen  
p<sup>ar</sup>  
bet.  
Lev.

<sup>15</sup> The third  
day.

<sup>16</sup> According  
to the  
offering  
thereunto.

<sup>17</sup> The fourth  
day.  
Lev.  
23. 18.  
Ex. 23. 15.  
Lev. 23. 16.

<sup>18</sup> Lev.  
23. 18.  
Ex. 23. 15.  
Lev. 23. 16.

<sup>19</sup> The fifth day.

<sup>20</sup> The first day.

<sup>21</sup> Lev.  
23. 18.  
Ex. 23. 15.  
Lev. 23. 16.

ye shall do no seruile worke in it:  
And ye shall offer a sacrifice made by fire for a swete saour vnto the Lord, two yong bullockes, a ram, and seuen lambs of a yere olde, without blemish, with their drinke offerings, & the drinke offerings of the same, according to their manner, for a swete saour: it is a sacrifice made by fire vnto the Lord.  
¶ And in the first day of the seuenth moneth ye shall haue an holy conuocation: ye shall do no seruile worke therein: it shall be a day of blowing the trumpets vnto you.  
And ye shall make a burnt offering for a swete saour vnto the Lord: one yong bullocke, one ram, & seuen lambs of a yere olde, without blemish.  
And their meat offering shall be of fine flour mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ram, and one tenth deale vnto one lambe, for the seuen lambs.  
And an he goat for a sin offering to make an atonement for you.  
Beside the burnt offering of the moneth, & his meat offering, and y<sup>e</sup> continual burnt offering, and his meat offering & the drinke offerings of the same, according to their manner, for a swete saour: it is a sacrifice made by fire vnto the Lord.  
¶ And ye shall haue in the tenth day of y<sup>e</sup> seuenth moneth, an holy conuocation: and ye shall humble your soules, and shall not do any worke therein:  
But ye shall offer a burnt offering vnto the Lord for a swete saour: one yong bullocke, a ram, and seuen lambs of a yere olde: se that they be without blemish.  
And their meat offering shall be of fine flour mingled with oyle, three tenth deales to a bullocke, & two tenth deales to a ram, and one tenth deale vnto euerie lambe, throughout the seuen lambs.  
An he goat for a sin offering, (beside y<sup>e</sup> sin offering to make the atonement and the continual burnt offering and the meat offering thereof) & their drinke offerings.  
¶ And in the fifteenth day of the seuenth moneth ye shall haue an holy conuocation:

and ye shal do no seruile

a burnt offering for a  
the Lord, two yōg bul-  
lens lambs of a yere

offring of fine flour  
three tenth deales vnto  
a deales to a ram,  
le vnto euerie lambe  
n lambs,  
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h their drinke offrings.

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Lord: one yōg bul-  
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e vnto one lambe,  
fin offering to make

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d y cōtinual burnt  
offring & the drinke  
according to their  
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Lord.

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holy cōuocation:  
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ur: one yong bul-  
n lambs of a yere  
t blemish.

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onement and the  
g and the meat of-  
drinke offrings.

day of the seueñ  
holy cōuocation:  
ye shal

ye shal do no seruile worke therein, but ye  
shal kepe a feast vnto y Lord seuen dayes.

31 And ye shal offer a burnt offering for a sa-  
crifice made by fire of swete saour vnto  
the Lord, thirtene yong bullockes, two  
rams, & fourtene lambs of a yere olde:  
they shalbe without blemish.

32 And their meat offering shalbe of fine  
floure mingled with oyle, thre tenth dea-  
les vnto euerie bullocke of y thirtene bul-  
lockes, two tenth deales to ether of y two  
rams,

33 And one tenth deale vnto eche of the  
fourtene lambs,

34 And one he goat for a sin offering, beside  
the continual burnt offering, his meat of-  
fring and his drinke offering.

35 ¶ And the seconde day ye shal offer twel-  
ue yong bullockes, two rams, & fourtene  
lambs of a yere olde without blemish,

36 With their meat offering & their drinke  
offrings for the bullockes, for the rams, &  
for the lambs according to their nom-  
ber, after the maner,

37 And an he goat for a sin offering (beside  
the continual burnt offering and his meat  
offring) and their drinke offrings.

38 Also the third day ye shal offer eleuen  
bullockes, two rams, and fourtene lambs  
of a yere olde without blemish,

39 With their meat offering & their drinke  
offrings, for the bullockes, for the rams, &  
for the lambs, after their number accord-  
ing to the maner,

40 And an he goat for a sin offering, beside  
the continual burnt offering, and his meat  
offring and his drinke offering.

41 ¶ And the fourth day ye shal offer tē bul-  
lockes, two rams, & fourtene lambs of a  
yere olde without blemish.

42 Their meat offering & their drinke offrings,  
for the bullockes, for the rams, and for the  
lambs according to their number after  
the maner,

43 And an he goat for a sin offering, beside  
the continual burnt offering, his meat of-  
fring and his drinke offering.

44 ¶ In the fifth day also ye shal offer nine  
bullockes, two rams, and fourtene lambs  
of a yere olde without blemish,

45 And their meat offering and their drinke  
offrings for the bullockes, for the rams, &  
for the lambs according to their nom-  
ber, after the maner,

46 And an he goat for a sin offering, beside  
the continual burnt offering and his meat  
offring and his drinke offering.

47 ¶ And in the sixth day ye shal offer eight  
bullockes, two rams, & fourtene lambs  
of a yere olde without blemish,

48 And their meat offering, & their drinke  
offrings for the bullockes, for the rams, &  
for the lambs according to their nōber,

after the maner,

31 And an he goat for a sin offering, beside  
the cōtinual burnt offering, his meat offering  
and his drinke offrings.

32 ¶ In the seuerñ day also ye shal offer se-  
uen bullockes, two rams, & fourtene lam-  
bes of a yere olde without blemish,

33 And their meat offering and their drinke  
offrings for the bullockes, for the rams, &  
for the lambs according to their nom-  
ber, after their maner,

34 And an he goat for a sin offering, beside  
the continual burnt offering, his meat of-  
fring and his drinke offering.

35 ¶ In the eight day, ye shal haue a solem-  
ne assemblie: ye shal do no seruile worke  
therein,

36 But ye shal offer a burnt offering, a sacri-  
fice made by fire for a swete saour vnto  
the Lord, one bullocke, one ram, & seuen  
lambs of a yere olde without blemish,

37 Their meat offering and their drinke of-  
frings for the bullocke, for the ram, & for  
the lambs according to their number,  
after the maner,

38 And an he goat for a sin offering, beside  
the continual burnt offering, and his meat  
offring, and his drinke offering.

39 These things ye shal do vnto y Lord in  
your feastes, beside your vowes, & your  
fre offrings, for your burnt offrings, & for  
your meat offrings, & for your drinke of-  
frings and for your peace offrings.

CHAP. XXX.

Concerning vowes. 4 The Vowes of the maid, 7 Of the  
wife, 10 Of the widow, or deuorced.

1 ¶ Then Moses spake vnto the childrē of  
Israel according to all that the Lord  
had commanded him,

2 Moses also spake vnto the heades of the  
tribes concerning the children of Israel,  
saying, This is the thing which the Lord  
hathe commanded,

3 Whosoever voweth a vow vnto y Lord,  
or sweareth an othe to bide him" selfe by  
a bonde, he shal not breake his" promises,  
but shal do accordyng to all thar proceedeth  
out of his mouth.

4 If a woman also vowe a vow vnto the  
Lord, & bide her selfe by a bōde, being in  
her fathers house, in y time of her youth,

5 And her father heare her vowe & bōde,  
wherewith she hathe bounde her selfe, and  
her father holde his peace concerning  
her, then all her vowes shal stand & eue-  
rie bonde, wherewith she hathe bounde  
her selfe, shal stand.

6 But if her father disallowe her the same  
daye that he heareth all her vowes & bon-  
des, wherewith she hathe bounde her selfe,  
they shal not be of value, and the Lord wil  
forgiue her, because her father disallowed  
her.

CCCC.

The seuenth  
day.

The eight  
day  
Leui. 23, 36.

Beside y sa-  
crifice, y you  
shal vowe or  
offer of your  
owne mmdes.

Ebr. My fr.

Because thei  
might declare  
them to the  
tri. chites.

Ebr. his sale.  
Ebr. vindicate his  
name.

For in so do-  
ing, he doeth  
approve her.

By not ap-  
proving or co-  
senting to her  
vow.



- d** Either by othe, or iolene promise.
- And if she haue an housbād whē she voweth or pronounceth ogh<sup>t</sup> with her lippes, wherewith she bindeth her selfe,
- If her housband heard it and holdeth his peace concerning her, the same day he heareth it, then her vowe shal stand, and her bondes wherewith she bindeth her selfe shal stand in effect.
- But if her housband disallowe her the same day that he heareth it, then shal he make her vowe which she hath made, & that that she hath pronounced with her lippes, wherewith she bonde her selfe, of none effect: and the Lord wil forgieue her.
- But euerie vowe of a widow, and of her that is deuorced (wherewith she hath bonde her selfe) shal stand in effect with her.
- And if she vowed in her housbandes house, or bonde her selfe strictly with an othe,
- And her housband hath heard it, & helde his peace concerning her, not disallowing her, then all her vowes shal stand, & euerie bonde, wherewith she bound her selfe, shal stand in effect.
- But if her housband disanulled them, the same day that he heard them, nothing that proceeded out of her lippes concerning her vowes or concerning her bondes, shal stand in effect: for her housband hath disanulled them: and the Lord wil forgieue her.
- So euerie vowe, and euerie othe or bonde, made to humble the soule, her housband may stablish it, or her housband may breake it.
- But if her housband holde his peace concerning her first day to day, thē he stablisheth all her vowes and all her bondes which she hath made: he hath confirmed them because he held his peace concerning her the same day that he heard them.
- But if he breake them after that he hath heard them, then shal he beare her iniquitie.
- These are the ordināces which the Lord commanded Mosēs, betwene a man & his wife, & betwene the father and his daughter, being yong in her fathers house.

## CHAP. XXXI.

Five Kings of Midian & Balaām are slaine. 18 One of the maidens is rescued alive. 27 The prize is equally divided. 49 A present given of Israel.

- A**ND the Lord spake vnto Mosēs, saying,
- \*Reuenge the children of Israel of the Midianites, & afterward shalt thou be gathered vnto thy people.
- And Mosēs spake to the people, saying, Harken some of you vnto warre, and let them go against Midian, to execute the vengeance of the Lord against Midian.
- A thousand of euerie tribe through out all

the tribes of Israel, shal ye send to the warre.

So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euerie tribe a thousand.

And Mosēs sent them to the warre, euen a thousand of euerie tribe, and sent them with Phinehās the sonne of Eleazār the Priest to the warre & the holy instruments: that is, the trumpets to blowe were in his hand.

And they warred against Midian, as the Lord had commanded Mosēs, & slue all the males.

They slue also 5 Kings of Midian among them that were slaine: Eni and Rékem, & Zur, & Hur & Réba five kings of Midian, and thei slue Balaām the sonne of Beor with the sword:

But the children of Israel toke the women of Midian prisoners, and their children, & spoyled all their cattel, & all their flockes, and all their goods.

And they burnt all their cities, wherein they dwelt, and all their villages with fire.

And they toke all the spoyle & all they praye bothe of men & beastes.

And they broght the captiues and that which they had taken, and the spoyle vnto Mosēs and to Eleazār the Priest, and vnto the Congregation of the children of Israel, into the cape in the plaine of Moab, which was by Iordén toward Ierichó.

Then Mosēs and Eleazār the Priest, & all the princes of the Congregation went out of the campe to mete them.

And Mosēs was angry with the captaines of the hoste, with the captaines ouer thousands, & captaines ouer hundreds, which came from the warre and batell.

And Mosēs said vnto them, What haue ye sauēd all the women?

Beholde, these caused the children of Israel through the counsel of Balaām to commit a trespass against the Lord, as concerning Peór, and there came a plague among the Congregation of the Lord.

Now therefore, slay all the males among the children, & kil all the women that haue knowen man by carnal copulation.

But all the women children that haue not knowen carnal copulation, kepe alive for your selues.

And ye shal remaine without the hoste seue dayes, all that haue killed any person, & all that haue touched anie dead, & purifie bothe your selues & your prisoners the third day and the seuenth.

Also ye shal purifie euerie garment and all that is made of skins & all worke of goates heere, & all things made of wood.

And

For she is in subjection of her housband, & can performe nothing without his consent. For the same not vnder authority of y man. Her housband being alive.

For the bond of her soule.

To mortifie her selfe by abstinence, or other bodily exercises.

And warne her not the same day that he heareth it, as vers. 9.

Not the same day he heard them, but some day after, & sinne shalbe imputed to him & not to her.

Chap. 27. 13. As he had commanded, Chap. 25. 17. declaring also that y inuirtue done against his people is done against him.

The spoile of Mid

And Eleazār men of warre, This is the ordi the Lord com

As for golde, a ne, and lead:

Euen all that make it go throu cleane: yet, if the water of purific not the fire, ye i water.

Ye shal wash unth day, and y ward ye shal con

And the Lor ing,

Take the sum taken, bothe of pe and Eleazār the of the Congreg

And deuide th diers that went Congregation.

Of the prai is, could e ally among ll.

And y shalt tak of the men o robattel: one p bothe of the pers of the asses, and

Ye shal take it vnto Eleazār y P of the Lord.

But of the half racl thou shalt t fiftie, bothe of the of the asses, and the cattel: and the Leuites, whic Tabernacle of th

And Mosēs and as the Lord had c

And y booty, to which the men of six hundred shee

And seuentie an

And three score

And two and thi in all of women th

And the halfe, that went out to w ber of shee, was thirtie thousand, a

And the beues sand, whereof the tie and two.

And the asses w fue hundred, wh was thre score and

And of pers whereof y Lords

Meaning of the maidens, or of the women which are not counted with

l, shal ye send to the

n out of the thousands  
ousand prepared vnto  
e a thousand.

em to the warre, *even*  
e tribe, and *from* them  
sonne of Eleazár the  
& the holy instruments;  
s to blowe were in his

against Midian, as  
manded Moses, & flue

ings of Midian amog  
e: Euf and Rékem, &  
a fue kigs of Midian,  
am the sonne of Beór

Israel toke the womē  
s, and their children, &  
attel, & all their floo-  
ods.

l their cities, wherein  
l their villages with

the spoyle & all the  
& beastes.

he d captiues and that  
en, and the spoyle vnto  
ár the Priest, and vnto  
of the children of Is-  
the plaine of Moab,

Eleazár the Priest, &  
e Congregation went  
o mete them.

ungry with the captai-  
th the captaines ouer  
aines ouer hundreds,  
e warre and batel.

nto them, What? haue  
men?

caused the children of  
ounsel of Balaám to  
gainst the Lord, as co-  
here came a plague a-  
acion of the Lord.

\*flay all the males a-  
, & kil all the women  
an by carnal copula-

en children that haue  
copulation, kepe aliue

ine without the hoste  
haue killed any hos-  
ue touched anie dead,  
ur selues & your pris-  
on and the seventh.

ie euerie garment and  
f skins & all worke of  
things made of wood.

21 ¶ And

21 ¶ And Eleazár the Priest said vnto the  
men of warre, which went to the batel,  
This is the ordinance of the lawe which  
the Lord commanded Moses,

22 As for golde, and siluer, brasle, yron, tyn-  
ne, and lead:

23 *Even* all that may abyde the fire, ye shal  
make it go through the fire, and it shalbe  
cleane: yet, it shalbe <sup>h</sup> purified with \* the  
water of purification: and all that suffreth  
not the fire, ye shal cause to passe by the  
i water.

24 Ye shal wash also your clothes the se-  
uenth day, and ye shalbe cleane: and after-  
ward ye shal come into the Hoste.

25 ¶ And the Lord spake vnto Moses, say-  
ing,

26 Take the summe of the prairie that was  
taken, *bothe* of perones and of cattel, thou  
and Eleazár the Priest, & the chief fathers  
of the Congregation.

27 And deuide the prairie || betwene the sol-  
diers that went to the warre, and all the  
Congregation.

28 And y shalt take a tribute vnto the Lord  
of the <sup>k</sup> men of warre, which went out  
to batel: one persone of fue hundredth,  
*bothe* of the perones, and of the beues, &  
of the asses, and of the shepe.

29 Ye shal take it of their halfe and giue it  
vnto Eleazár y Priest, as an heaue offering  
of the Lord.

30 But of the halfe of the children of Is-  
rael thou shalt take <sup>1</sup> one, taken out of  
fiftie, *bothe* of the perones, of the beues,  
of the asses, and of the shepe, *even* of all  
the cattel: and thou shalt giue them vnto  
the Leuites, which haue the charge of the  
Tabernacle of the Lord.

31 And Moses and Eleazár the Priest did  
as the Lord had commanded Moses.

32 And y booty, *to wit*, the rest of the prairie  
which the men of warre had spoiled, was  
six hundredth seuentie and fue thousand  
shepe.

33 And seuentie and two thousand beues,

34 And thre score and one thousand asses,

35 And two and thirtie thousand perones,  
in all of women that had <sup>h</sup> lync by no man.

36 And the halfe, *to wit*, the parte of them  
that went out to warre touching the num-  
ber of shepe, was thre hundredth seuen and  
thirtie thousand, and fue hundredth.

37 And the <sup>m</sup> Lords tribute of the shepe  
was six hundredth and seuentie and fue.

38 And the beues were six and thirtie thou-  
sand, whereof the Lords tribute was seue-  
tie and two.

39 And the asses were thirtie thousand and  
fue hundredth, whereof the Lords tribute  
was thre score and one.

40 And of perones sixtene thousand,  
whereof y Lords tribute was two & thir-

tie perones.

41 And Moses gaue y tribute of the Lords  
offring vnto Eleazár the Priest, as y Lord  
had commanded Moses.

42 And of the <sup>e</sup> halfe of the children of Is-  
rael, which Moses deuided from the men  
of warre,

43 (For the halfe that pertained vnto the  
Congregation) was thre hundredth thirtie  
and seuen thousand shepe and fue hun-  
dredth,

44 And six and thirtie thousand beues,

45 And thirtie thousand asses, and fue hun-  
dredth,

46 And sixtene thousand perones.

47 Moses, I say, toke of the halfe that per-  
tained vnto the <sup>p</sup> children of Israel, one  
taken out of fiftie, *bothe* of the perones &  
of the cattel, and gaue them vnto the Le-  
uites, which haue the charge of the Ta-  
bernacle of the Lord, as the Lord had  
commanded Moses.

48 ¶ Then the captaines which were ouer  
thousands of the hoste, the captaines ouer  
the thousands, and the captaines ouer the  
hundreds came vnto Moses:

49 And said to Moses, Thy seruants haue  
taken the summe of the men of warre  
which are vnder <sup>n</sup> our autoritie, and the-  
re lacketh not one man of vs.

50 ¶ We haue therefore broght a present  
vnto the Lord, what euerie man founde of  
jewels of golde, bracelets, and cheines,  
rings, eare rings, and ornaments of the  
legs, to make an atonement for our soules  
before the Lord.

51 And Moses and Eleazár the Priest toke  
the golde of them, and all wrought jewels.

52 And all the golde of y offering that thei  
offred vp to the Lord, (of the captaines  
ouer thousands and hundreds) was sixtene  
thousand seuen hundredth & fiftie shekels,

53 (For the men of warre had spoiled, eue-  
rie man for him <sup>r</sup> self)

54 And Moses and Eleazár the Priest to-  
ke the golde of the captaines ouer the  
thousands, and ouer the hundreds, and  
broght it into the Tabernacle of the Co-  
gregation, for a <sup>r</sup> memorial of the chil-  
dren of Israel before the Lord.

## CHAP. XXXII.

<sup>a</sup> The request of the Reubenites and Gadites. 16 And  
their premet vnto Moses. 20 Moses granteth their re-  
quest. 33 The Gadites, Reubenites, and halfe the tri-  
be of Manasse, conquer and bygde cities on this side  
Iorden.

NOW the children of <sup>a</sup> Reubén, and  
the children of Gad had an excea-  
ding great multitude of cattel: and they  
sawe the land of Lazér, and the land of  
<sup>b</sup> Gileád, that it was an apt place for cat-  
tel.

2 Then the children of Gád, and the chil-

Of that part  
which was gi-  
ue vnto them,  
in deuiding y  
spoile.

Which had  
not bene as  
warre.

Else, vnder sun  
hands.

The captai-  
nes by this fre  
offering acknow-  
ledge y great  
benefit of God  
in preserving  
this people.

r And gaue do-  
porcion to thre  
captaines.

f That y Lord  
might remem-  
ber y children  
of Israel.

a Reubén ea-  
me o. Lazér, &  
Gad on Zil-  
pah her hand-  
maide

b Which mos-  
taine was so  
named of the  
heape of sto-  
nes y taskab  
made as a si-  
gne of the co-  
enant betwe-  
en him & La-  
zár, Gen 31.7



dren of Reubén came, & spake vnto Mo-  
ses and to Eleazár the Priest, and vnto the  
princes of the Congregation, saying,

3 The land of Ataróth, and Dibón, and Ia-  
zér, and Nimrah, and Hesbón, and Ele-  
aléh, and Shebám, and Nebó, and Beón,

4 Which countrey the Lord smote before  
the Congregation of Israël, is a land mete  
for cattel, and thy seruants haue cattel:

5 Wherefore, said thei, If we haue founde  
grace in thy sight, let this land be giuen  
vnto thy seruants for a possession, & bring  
vs not ouer Iordén.

6 And Moses said vnto the childre of Gad,  
and to the children of Reubén, Shal your  
brethren go to warre and ye tary here?

"Ebr. break.

7 Wherefore now " discourage ye y heart  
of the children of Israël, to go ouer into  
the land, which the Lord hathe giuen thei?

8 Thus did your fathers when I sent them  
from Kadésh-barnea to se the land.

Chap. 13, 24.  
"Or, valley.

9 For \* when they went vp euen vnto the  
ryuer of Eshcol, and sawe the land: they  
discouraged the heart of the children of  
Israél, that thei wolde not go into the lād,  
which the Lord had giuen them.

10 And the Lords wrath was kindled the sa-  
me day, and he did sweare, saying,

"Ebr. If any of  
the men.  
Chap. 14, 28.

11 " None of the men that came out of E-  
gypt\* from twentie yere olde and aboue,  
shal se the land for the which I sware vn-  
to Abraham, to Izhák, and to Laakób, be-  
cause thei haue not \* wholie folowed me:

"Or, persecuted  
& continued

12 Except Caléb the sonne of Iephunnéh  
the Kenesite, & Ioshúa the sonne of Nun:  
for thei haue cōstantly folowed the Lord.

13 And the Lord was vcrie angry with Is-  
raél, and made them wander in the wilder-  
nes fortie yeres, vntil all the generacion  
that had done \* euil in the sight of the  
Lord were consumed.

c Because thei  
murmured, ne-  
ther wolde be-  
lieue their re-  
port, & tolde y  
truth as con-  
cerning y lād.

14 And beholde, ye are risen vp in your fa-  
thers steade as an increase of sinneful mé,  
stil to augment the feare wrath of the  
Lord, toward Israël.

15 For if ye turne away frō following him,  
he wil yet againe leaue the people in y wil-  
dernes, and d ye shal destroye all this  
folke.

d By your oc-  
casion.

16 And thei went nere to him and said, We  
wil buylde shepe foldes here for d shepe,  
and for our cattel, and cities for our chil-  
dren.

17 But we our selues wil be ready armed to  
go before the children of Israël, vntil we  
haue broght them vnto their e place: but  
our children shal dwel in the defenced ci-  
ties, because of the inhabitants of the  
land.

e In the land  
of Canaan.

18 We wil not returne vnto our houses, vn-  
til the children of Israël haue inherited,  
euerie man his inheritance.

19 Nether wil we inherit with thé beyóde

Iordén and on that side, because our inhe-  
ritance is fallen to vs on this side Iordén  
Eastward.

20 ¶ And Moses said vnto them, If ye wil  
do this thing, and go armed f before the  
Lord to warre:

21 And wil go euerie one of you in harnes  
ouer Iordén before the Lord, vntil he ha-  
the cast out his e enemies from his sight:

22 And vntil the land be subdued before  
the Lord, then ye shal returne and be in-  
nocent toward the Lord, and toward Isra-  
él: and this land shalbe your possession  
h before the Lord.

23 But if ye wil not do so, beholde, ye haue  
sinned against the Lord, and be sure, that  
your sinne i wil finde you out.

24 Builde you then cities for your children  
and foldes for your shepe, and do that ye  
haue spoken.

25 Then the children of Gad & the chil-  
dren of Reubén spake vnto Moses, sayig,  
Thy seruants wil do as my lord com-  
mandeth:

26 Our children, our wiues, our shepe, and  
all our cattel shal remaine there in the ci-  
ties of Gileád,

27 But \* thy seruants wil go euerie one  
armed to warre before the Lord for to fight,  
as my lord sayeth.

28 So concerning them, Moses k com-  
manded Eleazár the Priest, & Ioshúa the son-  
ne of Nun, and the chief fathers of the  
tribes of the children of Israël:

29 And Moses said vnto them, If the chil-  
dren of Gad, and the children of Reubén,  
wil go with you ouer Iordén, all armed to  
fight before the Lord, then when the land  
is subdued before you, ye shal giue them  
the land of Gileád for a possession:

30 But if thei wil not go ouer with you ar-  
med, then thei shal haue their possessions  
among you in the land of Canaan.

31 And the children of Gad, and the chil-  
dren of Reubén answered, saying, As the  
l Lord hathe said vnto thy seruants, so  
wil we do.

32 We wil go armed before the Lord into  
the land of Canaan: that the possession of  
our inheritance may be to vs on this side  
Iordén.

33 \* So Moses gaue vnto thé, euen to the chil-  
dre of Gad, & to the children of Reubén,  
& to half the tribe of Manasséh the sonne  
of Ioséph, y kingdome of Sihón King of  
the m Amorites, and the kingdome of  
Og, King of Basán, the land with the ci-  
ties thereof and coastes, euen the cities  
of the countrey round about.

34 ¶ Then the children of Gad buylt Di-  
bón, and Ataróth, and Aroér,

35 And Atróth, Shophán, and Iazér, and  
Iogbehán.

side, because our inhe-  
ritance is on this side Iordén

unto them, If ye will  
go armed before the

one of you in harnes  
the Lord, vntil he ha-  
remies from his sight:  
and be subdued before  
his returne and be in-  
Iord, and toward Isra-  
shall be your possession

so, beholde, ye haue  
the Lord, and be sure, that  
he will ouercome you  
out.  
cities for your children  
shepe, and do that ye

men of Gad & the chil-  
dren vnto Moses, sayig,  
as my lord comman-

our wiues, our shepe, and  
remain there in the ci-

will go euerie one ar-  
med before the Lord for to fight

them, Moses \* comman-  
dest, & Ioshua the son-  
of Nūn the chief fathers of the  
tribes of Israel:

unto them, If the chil-  
dren of Reubén,  
Iordén, all armed to  
the Iord, then when the land  
of Canaan, ye shall giue them  
for a possession:

that go ouer with you ar-  
med to haue their possessions  
in the land of Canaan.

of Gad, and the chil-  
dren answered, saying, As the  
Lord hath said vnto thy seruants, so

we will go before the Lord into  
the land: that the possession of  
the land be to vs on this side

unto the children of Reubén,  
of Manasséh the sonne  
of Sihón King of  
the land, and the kingdome of  
the land with the ci-  
ties, euen the cities  
about.  
children of Gad buylt Di-  
basan, and Aroér,  
Pháan, and Iazér, and



This mappe properly apperteineth to the 33



This mappe declareth the way, which the Israelites went for the space of fourtie yeres from Egypt through Canaan, as it is mentioned in Exod. Nomb. & Deuter. It conteineth also the 42 places where they obseruacion of the degrees, concerning the length and the breadth, and the places of their abode for

properly apperteineth to the 33 Chap. of Nombres.



ent for the space of fourtie yeres from Egypt through the wildernes of Arabia, vntil they entred into the land of Deuter. It conteineth also the 42 places where they pitched their tentes, which are named Number. 33 with the length and the breadth, and the places of their abode set out by numbers.



36 And Bêth-nimra  
fenced cities: also

37 And the childre  
bôn, and Elealéh,

38 And Nebô, and  
their names, and  
names vnto the ci

in Jo. 23.

39 And the childre  
of Manassêh went  
put out the Amor

40 Then Môsês ga  
the sonne of Mana  
rein.

Mat. 3, 14.

41 \* And Iaîr the so  
tuke the smal town  
them \* Hanôth Ia

that is, § will  
be of Iaîr.

42 Also Nobâh wen  
the villages thereo  
after his owne nam

CHAP.

1 Two & fourtie iourne  
are commanded to kîl th

rom when-  
they dep. r  
l, and whe-  
r they ca-

1 These are the a  
of Israël, which  
of Egypt accordi  
der the hand of Mô

2 And Môsês wrot  
their iourneyes acc  
dement of the Lor  
nies of their goin

ed. 12, 37.

3 Now they \* depa  
moneth, *even* § fift  
neth, on the morow  
the children of  
an hie hand in the  
tians.

4 (For the Egyptian  
borne, which the L  
them: vpon their b  
execution.)

ther mea-  
g their too  
or their  
as auri-

5 And the children o  
Ramefês, and pitche

ed. 23, 20.

6 And they departe  
ched in Ethâm, whic  
wildernes.

§ 5 comma-  
ment of the  
d 1-30, 14, 2

7 And they remoue  
ned againe vnto c  
before Baal-zephôn  
Migdól.

d. 11, 22.

8 And they departe  
rôth, and \* went th  
the Sea into the wil  
dayes iourney in th

and pitched in Marâ

d. 11, 27.

9 And they remoued  
me vnto \* Elîm, and  
fountains of water  
trees, and they pitch

10 And they remoued  
ped by the red Sea.

ed. 16, 11.

11 And they remoued  
laye in the \* wildern  
12 And they toke their

36 And Beth-nimrah, and Beth-haran, defended cities: also shepe foldes.  
 37 And the childre of Reuben built Heshbon, and Elealeh, & Kiriathaim,  
 38 And Nebô, and Baal meon, and turned their names, and Shihmah: & gaue other names vnto the cities which they built.  
 39 And the children of Machir the sonne of Manassah went to Gilead, & toke it & put out the Amorites that dwelt therein.  
 40 Then Moses gaue Gilead vnto Machir the sonne of Manassah, and he dwelt therein.  
 41 \*And Iair the sonne of Manassah wet & toke the final townes thereof, and called them Hauoth Iair.  
 42 Also Nobah went & toke Kenath, with the villages thereof and called it Nobah, after his owne name.

CHAP. XXXIII.

Two & fourtie iourneis of Israel are nūbred. 52 They are commanded to kil the Canaanites.  
 These are the iourneis of the childre of Israel, which went out of the land of Egypt according to their bandes vnder the hand of Moses and Aaron.  
 And Moses wrote their going out by their iourneyes according to the commandement of the Lord: so these are the iourneis of their going out.  
 Now they departed fro Rameses the first moneth, euen the fiftieth day of the first moneth, on the morowe after the Passouer: & the children of Israel went out with an hie hand in the sight of all the Egyptians.  
 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their gods also the Lord did execution.)  
 And the children of Israel remoued from Rameses, and pitched in Succoth.  
 And they departed from Succoth, & pitched in Etham, which is in the edge of the wilderness.  
 And they remoued from Etham, & turned againe vnto Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.  
 And they departed from before Hahiroth, and went through the middes of the Sea into the wilderness, and went thre dayes iourney in the wilderness of Etham, and pitched in Marah.  
 And they remoued from Marah, and came vnto Elim, and in Elim were twelue fountains of water, and seuentie palme trees, and they pitched there.  
 And they remoued from Elim, and camped by the red Sea.  
 And they remoued from the red Sea, & laye in the wilderness of Sin.  
 And they toke their iourney out of the

wildernes of Sin, and set vp their tentes in Dophkah.  
 And they departed from Dophkah and lay in Alufh.  
 And they remoued from Alufh, and lay in \*Rephidim, where was no water for the people to drinke.  
 And they departed from Rephidim, and pitched in the wilderness of Sinai.  
 And they remoued from the desert of Sinai, and pitched in Kibroth Hattaauah.  
 And they departed fro Kibroth Hattaauah, and lay at Hazereth.  
 And they departed from Hazereth, and pitched in Rimthah.  
 And they departed from Rimthah, and pitched at Rimmôn Parez.  
 \*And they departed from Rimmôn Parez, and pitched in Libnah.  
 And they remoued from Libnah, & pitched in Rissah.  
 And they iourneied from Rissah, & pitched in Kehelathah.  
 And they went from Kehelathah, & pitched in mount Shapher.  
 And they remoued fro mount Shapher, and lay in Haradah.  
 And they remoued from Haradah, and pitched in Makheloth.  
 And they remoued from Makheloth, & lay in Tahath.  
 And they departed from Tahath, & pitched in Tarah.  
 And they remoued from Tarah, & pitched in Mithkah.  
 And they wet from Mithkah, & pitched in Hashmonah.  
 And they departed from Hashmonah, & lay in Moseroth.  
 And they departed from Moseroth, and pitched in Bene-iaakan.  
 And they remoued from Bene-iaakan, & lay in Hor-hagidgad.  
 And they went from Hor-hagidgad, & pitched in Iotbathah.  
 And they remoued from Iotbathah, & lay in Ebronah.  
 And they departed from Ebronah, and lay in Ezion-gaber.  
 And they remoued from Ezion-gaber, & pitched in the wilderness of Zin, which is Kadesh.  
 And they remoued from Kadesh, & pitched in mount Hor, in the edge of the land of Edom.  
 \*And Aaron the Priest went vp into mount Hor at the commandement of the Lord, and died there, in the fortieth yeare after the children of Israel were come out of the land of Egypt, in the first day of the fifth moneth.  
 And Aaron was an hundredth, & thre and twentie yere olde, when he died in mount Hor.

Exod. 17, 1.

Exod. 17, 1.

Chap. 11, 30. & 13, 1.

Chap. 20, 22.

deut. 32, 50.

Which the Hebrewes call Ab, and answere to part of the first part of August.



Chap. 21. 1.

40 And \*King Arad y Canaanite, w dwelt in the South of the land of Canaan, heard of the coming of y childre of Israel.

Chap. 21. 10.

41 And they departed from mounte\* Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, & pitched in Punon.

43 And they departed from Punon, and pitched in Obith.

44 And they departed from Obith, & pitched in lie-abarim, in y borders of Moab.

Numb. 21. 4.

45 And they departed from y Lim, and pitched in Dibon-gad,

46 And they remoued from Dibon-gad, & lay in Almón-diblataim.

47 And they remoued from Almon-diblataim, and pitched in the mounteines of Abarim before Nebó.

Or. field.

48 And they departed from the mounteines of Abarim, and pitched in the playne of Moab, by Iorden toward Ierichó.

Chap. 25. 1.

49 And they pitched by Iorden, from Bertheimoth vnto \*Abel-shittim in the plaine of Moab.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iorden toward Ierichó, saying,

Dent. 7. 1.

Josh. 11. 11.

51 Speake vnto the children of Israel, and say vnto them, \*When ye are come ouer Iorden to entre in to the land of Canaan,

52 Ye shal then driue out all y inhabitants of the land before you, & destroy all their pictures, and breake a sunder all their images of metal, & pluckedowne all their hie places.

e Which were set vp in their hie places to worship.

53 And ye shal possesse the land and dwell therein: for I haue given you the land to possesse it.

Chap. 25. 23.

54 And ye shal inherit the land by lot according to your families: \*to the more ye shal giue more inheritance, & to the fewer the lesse inheritance, where the lot shal fall to anie mā, that shalbe his: according to the tribes of your fathers shal ye inherit.

Josh. 23. 14.

Judg. 2. 3.

Or. place.

55 But if ye wil not driue out the inhabitants of the land before you, then those w ye let remaine of them, shal be \*pricks in your eies, and thornes in your sides, and shal vex you in the land wherein ye dwell.

56 Moreover, it shal come to passe, that I shal do vnto you, as I thought to do vnto them.

## CHAP. XXXIII.

1 The castles and borders of the land of Canaan. 17 Certain men are assigned to deuide the land.

¶ And the Lord spake vnto Moses, saying,

2 Commande the children of Israel, and say vnto them, When ye come into the land of Canaan, this is the land that shal fall vnto your inheritance: that is, the land

a Meaning the description of the land.

of Canaan with the coastes thereof.

3 \*And your Southquarter shalbe from the wilderness of Zin to the borders of Edom: so that your Southquarter shalbe from the salt Sea coast Eastward:

4 And the border shal compass you from the Southe to Maaleh-akrabim, and reache to Zin, & go out from the Southe to Kadesh-barnea: thence it shal stretch to Hazar-addar, and go along to Azmon.

5 And the border shal compass from Azmon vnto the b river of Egypt, and shal go out to the sea.

6 And your Westquarter shal be the great sea: euen that border shalbe your West-coast.

7 And this shal be your Northquarter: ye shal make out your border fro the great sea vnto mount Hor.

8 From mount Hor ye shal point out til it come vnto Hamath, and the end of the coast shalbe at Zedad.

9 And y coast shal reache out to Ziphron, & go out at Hazar-enan. this shalbe your Northquarter.

10 And ye shal marke out your Eastquarter from Hazar-enan to Shepham.

11 And the coast shal go downe from Shepham to Riblah, and from the Eastside of Ain: and the same border shal descend & go out at the side of the Sea of Chinnereth Eastward.

12 Also that border shal go downe to Iorden, and leaue at the salt Sea. this shalbe your land with the coastes thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shal inherit by lot, which y Lord commanded to giue vnto nine tribes and halfe the tribe.

14 \*For the tribe of the children of Reuben, according to the householdes of their fathers, and the tribe of the children of Gad, according to their fathers householdes, and halfe the tribe of Manassah, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iorden toward Ierichó ful East.

16 ¶ Again the Lord spake to Moses, saying,

17 These are the names of the men which shal deuide the lad vnto you: Eleazar the Priest, and Ioshua the sonne of Nun.

18 And ye shal take also a prince of euery tribe to deuide the land.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunnah.

20 And of the tribe of the sonnes of Siméon, Shemuél the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the

sonne

sonne of Chilion.

22 Also of the tribe of the prince Bukkiah.

23 Of the sonnes of Manassah, Gadiel the sonne of Manassah.

24 And of the tribe of Asher, the prince Gadai.

25 Of the tribe of Zabulon, the prince Eder.

26 So of the tribe of Issachar, the prince Paltiel.

27 Of the tribe of Simeon, the prince Shimon.

28 And of the tribe of Gad, the prince Gadai.

29 These are they whom I haue commanded to deuide the children of Israel.

30 And the Lord said vnto Moses, saying,

31 ¶ And the Lord said vnto Moses, saying,

32 ¶ And the Lord said vnto Moses, saying,

33 ¶ And the Lord said vnto Moses, saying,

34 ¶ And the Lord said vnto Moses, saying,

35 ¶ And the Lord said vnto Moses, saying,

36 ¶ And the Lord said vnto Moses, saying,

37 ¶ And the Lord said vnto Moses, saying,

38 ¶ And the Lord said vnto Moses, saying,

39 ¶ And the Lord said vnto Moses, saying,

40 ¶ And the Lord said vnto Moses, saying,

41 ¶ And the Lord said vnto Moses, saying,

42 ¶ And the Lord said vnto Moses, saying,

43 ¶ And the Lord said vnto Moses, saying,

44 ¶ And the Lord said vnto Moses, saying,

45 ¶ And the Lord said vnto Moses, saying,

46 ¶ And the Lord said vnto Moses, saying,

47 ¶ And the Lord said vnto Moses, saying,

48 ¶ And the Lord said vnto Moses, saying,

49 ¶ And the Lord said vnto Moses, saying,

50 ¶ And the Lord said vnto Moses, saying,

51 ¶ And the Lord said vnto Moses, saying,

52 ¶ And the Lord said vnto Moses, saying,

53 ¶ And the Lord said vnto Moses, saying,

54 ¶ And the Lord said vnto Moses, saying,

55 ¶ And the Lord said vnto Moses, saying,

56 ¶ And the Lord said vnto Moses, saying,

57 ¶ And the Lord said vnto Moses, saying,

58 ¶ And the Lord said vnto Moses, saying,

59 ¶ And the Lord said vnto Moses, saying,

60 ¶ And the Lord said vnto Moses, saying,

coastes thereof.  
quarter shalbe from  
in to the borders of  
Southquarter shalbe  
Eastward:  
al compasse you from  
eh-akrabbim, and reat-  
from the Southe to  
hence it shal stretch to  
go along to Azmón.  
al compasse from Az-  
er of Egypt, and shal  
arter shal be the great  
der shalbe your West-  
your Northquarter: ye  
border frō the great  
Hor.  
ye shal point out til it  
th, and the end of the  
dād.  
reache out to Ziphron,  
renán. this shalbe your

ke out your Eastquarter  
to Shephām.  
al go downe from She-  
dō from the Eastside of  
border shal descend &  
of the Sea of \* Chinne-

shal go downe to Ior-  
the salt Sea. this shalbe  
the coastes thereof round

commanded the chil-  
dren saying, This is the land  
er by lot, which \* Lord  
ue vnto nine tribes and

of the children of Reu-  
the householdes of their  
tribe of the children of  
to their fathers house-  
tribe of Manassh, haue  
heritance.

an halfe tribe haue re-  
itance on this side of Ior-  
dō ful East.

ord spake to Moses, say-

ames of the men which  
vnto you: Eleazár the  
a sonne of Nun.

also a \* prince of euerie  
e land.

of the men are these: Of

h, Calch the sonne of Le-

be of the sonnes of Si-

ne sonne of Ammihúd.

Beniamín, Eliad the

sonne

sonne of Chislon.

23 Also of the tribe of the sonnes of Dan,  
the prince Bukki, the sonne of Iogli.

24 Of the sonnes of Ioseph: of the tribe of  
the sonnes of Manassh, the prince Han-  
niel the sonne of Ephod.

25 And of the tribe of \* sonnes of Ephra-  
im, the prince Kemuel, \* sonne of Shiph-  
tan.

26 Of the tribe also of \* sonnes of Zebu-  
lun, the prince Elizaphan, \* sonne of Par-  
nach.

27 So of the tribe of \* sonnes of Issachar,  
the prince Paltiel the sonne of Azzan.

28 Of the tribe also of \* sonnes of Asher,  
the prince Ahihud the sonne of Shelom-  
i.

29 And of the tribe of the sonnes of Naph-  
tali, the prince Pedahel, the sonne of Am-  
mihud.

30 These are they, whome the Lord com-  
manded to s deuide the inheritance vnto  
the children of Israél, in the land of Can-  
aan.

CHAP. XXXV.

2 Vnto the Leuites are given cities and suburbs. 11 The  
cities of refuge. 16 The laws of murder. 30 For one  
mans witness shal no man be condemned.

**A**ND the Lord spake vnto Moses in \*  
plaine of Moab by Iordén, toward  
Ierichó, saying,

2 \*Commande the children of Israél, that  
they giue vnto the \* Leuites of the inhe-  
ritance of their possession, \* cities to dwell  
in: ye shal giue also vnto the Leuites the  
suburbs of the cities round about them.

So they shal haue the cities to dwell in, &  
their suburbs shalbe for their catel, and  
for their substance, & for all their beastes.

And the suburbs of the cities, which ye  
shal giue vnto the Leuites, from the wall  
of the citie outward, shalbe a thousand  
cubites round about.

5 And ye shal measure without the citie of  
the Eastside, \* two thousand cubites: and  
of the Southside, two thousand cubites: &  
of the Westside, two thousand cubites: &  
of the Northside, two thousand cubites: &  
the citie shalbe in the middes. this shalbe  
the measure of the suburbs of their cities.

6 And of the cities which ye shal giue vnto  
the Leuites, \* there shalbe six cities for re-  
fuge, which ye shal appoint, that he which  
killeth, may flee thither: & to them ye shal  
adde two and forty cities mo.

7 All the cities which ye shal giue to \* Le-  
uites, shalbe eight and fourtie cities: them  
shal ye giue with their suburbs.

8 And concerning the cities which ye shal  
giue, of the possession of the children  
of Israél: of many ye shal take mo, and  
of fewe ye shal take lesse: euerie one shal  
giue of his cities vnto the Leuites, accor-

ding to his inheritance, which he inheri-  
teth.

9 \* And the Lord spake vnto Moses, saying,  
10 Speake vnto the children of Israél, and  
say vnto them, \* When ye be come ouer  
Iordén into the land of Canaan,

11 Ye shal appoint you cities, to be cities  
of refuge for you, that the slayer, which  
slayeth anie persone vnwares, may flee  
thither.

12 And these cities shalbe for you a refuge  
from the \* auenger, that he which killeth,  
dye not, vntil he stand before the Cōgre-  
gacion in iudgement.

13 And of the cities which ye shal giue, six  
cities shal ye haue for refuge.

14 Ye shal appoint thre \* on this side Ior-  
dén, and ye shal appoint thre cities in the  
land of Canaan which shalbe cities of re-  
fuge.

15 These six cities shalbe a refuge for the  
children of Israél, and for the stranger,  
and for him that dwelleth among \* you,  
that euerie one which killeth anie perso-  
ne vnwares, may flee thither.

16 \* And if one \* smite an other with an in-  
strument of yron that he dye, he is a mur-  
therer, & the murderer shal dye \* death.

17 Also if he smite him by casting a \* s-  
tone, wherewith he may be slaine, and he  
dye, he is a murderer, and the murderer  
shal dye the death.

18 Or if he smite him with an hād weapon  
of wood, wherewith he may be slaine, if he  
dye, he is a murderer, and the murderer  
shal dye the death.

19 The reuenger of the blood him selfe  
shal slay the murderer: when he meteth  
him, he shal slay him.

20 But if he thrust him \* of hate, or hurle at  
him by laying of wait, that he dye,

21 Or smite him through enemitie with his  
hand, that he dye, he that smote him shal  
dye the death: for he is a murderer: the re-  
uenger of the blood shal slay the murder-  
er when he meteth him.

22 But if he pushed him \* vnadvisedly, and  
\* not of hatred, or cast vpon him anie  
thing, without laying of wait,

23 Or anie stone (whereby he might be slai-  
ne) and sawe him not, or caused it to fall  
vpon him, and he dye, & was not his ene-  
mie, nether soght him anie harme,

24 Then the Congregation shal iudge be-  
twene the slayer & the \* auenger of blood  
according to these lawes.

25 And the Congregation shal deliuer the  
slayer out of the hand of the auenger of  
blood, and the Congregation shal restore  
him vnto the citie of his refuge, whither  
he was fled: and he shal abide there vnto  
the death of the \* hie Priest, which is  
anoined with the holy oyle.

v.iii.

Exod. 21. 12.  
deu. 19. 12.  
leui. 24. 17.

d Meaning, frō  
the next of \*  
kinred, who  
ought to pur-  
sue the cause.

e Among the  
Beniamites,  
Gadites, and  
halfe the tribe  
of Manassh.

\* Ebr. among  
them.

Exod. 21. 14.  
f Wantonly,  
and willingly.

g That is, \*  
a big and dan-  
gerous stone:  
in Ebr. with a  
stone of his  
hand.

Deu. 19. 11.

10. f. seduly.  
Exod. 21. 13.

\* Ebr. in haste

h That is, hi-  
next kinred.

i Vnder this  
figure is de-  
clared, \* our  
sinnes coulde  
not be remit-  
ted, but by the  
death of the  
hie Priest Ie-  
sus Christ.



26 But if the Slayer come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him  
without the borders of the citie of his re  
fuge, and the reuenger of blood slay the  
murtherer, he shal be giltyes,

23 Because he shulde haue remained in the  
citie of his refuge, vntil the death of the  
hye Priest: and after the death of the hie  
Priest: the slayer shal returne. vnto y<sup>e</sup> land  
of his possession.

29 So these things shalbe a<sup>l</sup> lawe of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosoeuer killeth anie persone, the iud  
ge shal slay the murtherer, through \*wit  
nesses: but \*one witnes shal not testifie a  
gainst a persone to cause him to die.

31 Moreouer ye shal take no recompense  
for the life of y<sup>e</sup> murtherer, which is <sup>m</sup> wo  
thie to die: but he shal be put to death.

3a Also ye shal take no recompense for him  
that is fled to the citie of his refuge, that  
he shuld come againe, and dwell in the  
land before the death of the hie Priest.

33 So ye shal not pollute the land wherein  
ye shal dwell: for blood defileth the land:  
and the land can not be cleansed of the  
blood that is shed therein, but by y<sup>e</sup> blood  
of him that shed it.

34 Defile not therefore the land which ye  
shall inhabit, for I dwell in the middes the  
roof: for I the Lord dwell among the chil-  
dren of Israel.

CHAPTER XXXVI.

4 An ordre for the mariage of the daughters of Zelophehad. 7 The inheritance coulde not be given from one tribe to another.

**T**HEN the chief fathers of the familie of the sonnes of Gileád, the sonne of Machir the sonne of Manasséh, of the families of the sonnes of Ioséph, came, and spake before Moses, and before the princes, the chief fathers of the children of Israël,

And said, \*The Lord commanded <sup>b</sup> my lord to giue the land to inherite by lot to the children of Iſraél: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters,

3 If they be married to anie of the sonnes  
of the *other* tribes of the childre of Israël

then ſhal their inheritance be taken away  
from the inheritance of our fathers, & ſhal  
be put vnto the inheritance of the tribe  
whereof they ſhal be: ſo ſhal it be taken a-  
way from the lot of our inheritance.

4 Also when the Iubile of the children  
of Iſraél commeth, then ſhal their inheri-  
tance be put vnto the inheritance of the  
tribe whereof they ſhal be. ſo ſhal their in-  
heritance be takē away from the inheri-  
tance of the tribe of our fathers.

5 Then Moſes commanded the children of Iſrael, according to the worde of the Lord, ſaying, The tribe of the ſonnes of Joſeph haue ſayd a wel.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shal be wiues, to whome they thinke best, onely to the familie of the tribe of their father shal they mary:

7 So shal not the inheritance of the children of Israél remoue from tribe to tribe, for euerie one of the children of Israél shal ioyne him selfe to the inheritance of the tribe of his fathers.

8 And euerie daughter that possesseth anie inheritance of the tribes of the children of Israel, shalbe wife vnto one of the familie of the tribe of her father: that the children of Israel may enioye euerie man the inheritance of their fathers.

9. Neither shal the inheritance go about  
from tribe to tribe : but euerie one of the  
tribes of the children of Israël shal sticke  
to his owne inheritance.

10 As the Lord commanded Moſes, ſo did  
the daughters of Zelophehad.

11 For\* Mahláh, Tirzáh, and Hogláh, and Milcáh, and Noáh the daughters of Zelophehád were married vnto their fathers brothers sonnes.

12 They were wyues to certeine of the families of the sonnes of Manasséh the sonne of Ioséph : so their inheritance remained in the tribe of the familie of their father.

13 These are the 8 commandements and  
lawes which the Lord commanded by the  
hand of Moses, vnto the children of Is-  
rael in the plaine of Moab, by Iorden  
toward Iericho.

k By the sen-  
sence of the  
'udge.

I A lawe to  
iudge mur-  
thers done,  
ether of pur-  
pose or vnad-  
uisedly.

Deut. 17, 6.  
 & 19, 15.  
 Mat. 18, 16.  
 2. Cor. 13, 1.

m Which pur  
posly hath cō-  
mitted mur-  
der.

So God is  
mindful of the  
blood wrong  
fully shed y<sup>e</sup>  
he maketh his  
domme creatu  
res to deman  
de vengeance  
thereof.

a Te ſometh y  
tribes con-  
tended who  
might marry  
theſe daugh-  
ters to have  
their inheri-  
tance: and there-  
fore the ſen-  
ſes of Iofeph  
propoſed the  
matter to Mo-

Chap. 27. 1.  
Joſt. 17. 3.  
b Meaning.  
Moles.

THE

**T**He wonderfull  
their ingrati-  
d. serued to haue ben  
of his holy wordes, &  
and wolde sil haue  
Canaan, destroyed th  
by the example of  
moste sharply punish  
unto or diminishing th  
by his worde he wold  
worde he wolde discer  
owne people from all  
and abolish whatsoeuer  
the eyes of man. And  
of this worde and pro  
thereof; whome there  
diuacio of the same;  
pice, and whatsoeuer  
all things apperteyning  
is betwene men; so  
Diuine seruice; or els  
charge and dutie; a  
their neighbours, and  
all, moste horrible pla  
felicitie to siche as ob

A brefe rehearsal of  
to Kadesh-bernea. 32  
their incredulitie. 44  
the Amorites because  
dement of the Lord.

**T**he first of these is the *Book of the*

and Di-zaháb.

2 There are eleue d  
reſ vnto Kadéſſ  
mount Seír.

3 And it came to p  
eleuenth moneth  
Mofes fpake vnt

4 After that he had

5 On this side Ior

6 The Lord our C  
réb, saying, Ye ha  
in thi

7 Turne you and

ance be taken away  
of our fathers, & shal  
eritance of the tribe  
so shal it be taken a-  
our inheritance.

ile of the children  
en shal their inheri-  
eritance of the  
albe. so shal their in-  
ay from the inheri-  
f our fathers.

anded the children  
to the worde of the  
rbe of the sonnes of  
vel.

that the Lord hathe  
ing the daughters of  
They shal be wiues,  
ke best, onely to the  
of their father shal

eritance of the chil-  
from tribe to tribe,  
e children of Israël  
to the inheritance of  
rs.

r that possesseth anie  
tribes of the chil-  
be wife vnto one of  
tribe of her father:  
f Israël may enioye  
eritance of their fa-

heritance go about  
but euerie one of the  
n of Israël shal sticke  
nce.

manded Moyses, so did  
ophelahd.

ah, and Hoglah, and  
he daughters of Ze-  
ed vnto their fathers

to certeine of the fa-  
of Manasseh the son-  
her inheritance re-  
f the familie of their

commandements and  
e commanded by the  
the children of IC  
f Moab, by Iorden

THE

In the con-  
try of Moab  
So that the  
wildernes was  
betweene y Sea  
and this play-  
ne of Moab.

In Horé,  
or Sinai, for  
yeres before  
this y lawe  
was giuen but  
because all y  
were then or  
age and iudge.

Moyses,  
speareth the  
time to the  
out which  
the we-

not borne,  
or had not in-  
giment.

By these ex-  
mple: not Gods  
imour their  
sindes are pre-  
pared to recei-  
ue the Law.

Nom. 21, 24  
the seconde  
time.

In y secide  
yere and secide  
month,

Nom. 10, 11.

# THE FIFTH BOKE OF Moses, called\* Deuteronomie.

## THE ARGUMENT.

**T**He wonderful loue of God to ward his Church is lively set forth in this boke. For albeit through their ingratitude and sundry rebellions against God, for the space of forty yeres, Deu. 9, 7, they had deserued to haue bene cut of from the nōber of his people, and for euer to haue bene deprived of the vse of his holy worde, & sacraments; yet he did euer preserve his Church euen for his owne mercies sake, and wolde stil haue his Name called vpon among them. Wherefore he bringeth them into the Land of Canaan, destroyeth their enemies, gineth them their countrey, townes, and goodes, and exhortieth them by the example of their fathers (whof infidelitie, idolatrie, adulteries, murmurings and rebellion, he had moste sharply punished) to feare and obey the Lord, to embrace and kepe his lawe without adding thereto or diminishing therefrom. For by his worde he wolde be knowē to be their God, and they his people: by his worde he wolde gouerne his Church, and by the same they shoulde learne to obey him: by his worde he wolde discerne the false Prophet from the true, light from darknes, error from knollage, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoener is not agreeable to his holy wil, seme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours, for the setting forth of this worde and preseruacion of his Church: giuing vnto them an especial charge for the executing thereof: whome therefore he willett to exercise them selues diligently in the continual studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couctousnes and vice, and whatsoener offendeth the maiestie of God. And as he had to fore instructed their fathers in all things apperteyning, bothe to his spiritual sermice, and also for the maintenance of that societie which is betwene men: so he prescribeth here anewe, all suche lawes and ordinances, which either concerne his Diuine sermice, or els are necessarie for a comon weale: appointing vnto euerie estate and degre their charge and duetie: as wel, how to rule and lue in the feare of God, as to norriſh friendship toward their neighbours, and to preserve that ordre which God hathe established among men: threatening with all moste horrible plagues to them that transgresse his commandements, and promising all blessings & felicitie to suche as observe and obey them.

## CHAP. I.

A breue rehearsal of things done before frō Horé vnto Kadés-barnéa. 32 Moyses reproveth the people for their incredulitie. 44 The Israēlites are ouer come by the Amorites because they fought against the commandement of the Lord.

**T**HESE be y wordes which Moyses spake vnto all Israël, on this side Iorden in the wildernes, in the plaine, ouer against y red Sea, betwene Parán & Tóphel, and Labán, and Hazeróth, and Di-zaháb.

There are eleuē daies journey from Horé vnto Kadés-barnéa, by the way of mount Seir.

And it came to passe in the first day of the eleuenth moneth, in the fortieth yere, that Moyses spake vnto the children of Israël according vnto al that the Lord had giue him in commandement vnto them,

After that he had slaine <sup>at</sup> Sihón the King of y Amorites which dwelt in Heshibón, and Og King of Bashán, which dwelt at Ashtaróth in Edréi.

On this side Iorden in the land of Moab began Moyses to declare this Law, saying, The Lord our God spake vnto vs in Horé, saying, Ye haue dwelt long ynough in this mount,

Turne you and departe, and go vnto the

mountaine of the Amorites, and vnto all places nere therunto: in the plaine, in the mountaine, or in the valley: bothe South ward, and to the sea side, to the land of y Canaanites, and vnto Lebanon: euen vnto the great riuer, the riuer Peráth.

Beholde, I haue set the land before you: go in and \* possesse that land which the Lord sware vnto your fathers, Abraham, Izhák, and Iaakób, to giue vnto thé and to their sēde after them.

¶ And I spake vnto you the same time, saying, I am not able to beare you my selfe alone:

The Lord your God hathe multiplied you: & beholde, ye are this day as the starres of heauen in number:

(The Lord God of your fathers make you a thousand times so manie mo as ye are, and blesse you, as he hathe promised you)

How cá I alone beare your cumbrance and your charge, and your stiffe?

Bring you men of wisdome and of vnderstanding, and \* knowen among your tribes, and I wil make them rulers ouer you:

Then ye answered me & said, The thing is good that thou hast cōmanded vnto do.

So I toke the chief of your tribes 1 wise and knowen mé, and made thé rulers ouer

\* That is, a se-  
conde lawe: so  
called, becau-  
se the Lawe y  
God gaue in  
mount Sinai, is  
here repeated,  
as though it we  
re a newe Law  
and this boke  
is a commen-  
tarye or expo-  
sition of the cō-  
mandamēts.

\* Or, Ephraim  
Gen. 35, 18.  
& 47, 7.

g By the con-  
sel of Iethro  
my father in  
lawe. Exod.  
18, 19.  
h Not so mu-  
che by fcoure  
of nature, as  
miraculously.

i Signifying  
how great a  
burden it is, to  
gouerne the  
people.  
k Whose go-  
dlines and vp-  
rightness is  
known.

l Declaring  
what sort of  
men ought to  
haue a publi-  
ke charge.  
read Exod. 18.  
21.



you, captaines ouer thousands, and captaines ouer hundreds, & captaines ouer fifty, and captaines ouer ten, and officers among your tribes.

16 And I charged your iudges that same time, saying, Hear the *controversies* betweene your brethren, in iudge righteously betweene euery man and his brother, and the stranger that is with him.

17 Ye shal haue no respect of persone in iudgement, \* but shal heare the small as wel as the great: ye shal not feare the face of man: for the iudgemēt is <sup>m</sup> Gods: and the cause that is to hard for you, bring vnto me, and I wil heare it.

18 Also I commanded you the same time all the things which ye shulde do.

19 ¶ Then we departed from Horēb, and went through all that great and terrible wildernes, (as ye haue sene) by the way of y<sup>e</sup> mounteine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh barnēa.

20 And <sup>a</sup> I said vnto you, ye are come vnto the mounteine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Beholde, the Lord thy God hath layed y<sup>e</sup> lād before thee: go vp & possesse it, as y<sup>e</sup> Lord y<sup>e</sup> God of thy fathers hath said vnto thee: feare not, neither be discouraged.

22 ¶ Then ye came vnto me euery one, & said, We wil sēd mē before vs, to searche vs out the land and to bring vs worde againe, what way we must go vp by, and vnto what cities we shal come.

23 So the saying pleased me wel, and I toke twelue men of you, of euery tribe one.

24 \* Who departed, and went vp into the mouēteine, & came vnto the <sup>r</sup>iuier Eshcōl, and searched out the land.

25 And toke of the frute of the lād in their hands, and broght it vnto vs, and broght vs worde againe, and <sup>r</sup> said, It is a good land, which the Lord our God doeth giue vs.

26 Notwithstanding, ye wolde not go vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tentes, and said, Because the Lord <sup>r</sup> hated vs, therefore hath he broght vs out of the land of Egypt, to deliuer vs out of the hand of the Amorites, and to destroy vs.

28 Whether shal we go vp? our <sup>r</sup> brethrē haue discouraged our hearts, saying, The people is greater, and taller then we: the cities are great and walled vp to heauen: and moreover we haue sene the sonnes of the <sup>r</sup> Anakims there.

29 But I said vnto you, Dread not, nor be afraid of them.

30 The Lord your God, <sup>r</sup> who goeth before you, he shal fight for you, according

to all that he did vnto you in Egypt before your eyes,

31 And in the wildernes, where thou hast sene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntil ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 \* Who went in the way before you, to searche you out a place to pitch your tentes in, in fire by night, y<sup>e</sup> ye might se what way to go, and in a cloude by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

35 \* Surely there shal not one of these me of this froward generation, s<sup>e</sup> y<sup>e</sup> good land, which I sware to giue vnto your fathers, 36 Saue Caleb the sonne of Iephūnch: he shal se it, \* and to him wil I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 \* Also the Lord was angry with me for your sakes, saying, \* Thou also shalt not go in thither,

38 But Ioshua the sonne of Nun which I sware before thee, he shal go in thither: I encourage him: for he shal cause Israel to inherit it.

39 Moreover, your <sup>r</sup> children, which ye said shulde be a pray, and your sonnes, which in that day had no knowledge betweene good and euil, they shal go in thither, and vnto them wil I giue it, and they shal possesse it.

40 But as for you, turne backe, & take your journey into the wildernes by the way of the red Sea.

41 Thē ye answered and said vnto me, We haue sinned against the Lord, \* we wil go vp, and fight, according to all that y<sup>e</sup> Lord our God hath commanded vs: and ye armed you euery man to the warre, & were ready to go vp into the mounteine.

42 But the Lord said vnto me, Say vnto the, Go not vp, neither fight, (for I am <sup>r</sup> not among you) lest ye fall before your enemies.

43 And whē I tolde you, ye wolde not heare, but rebelled against the commandement of the Lord, and were presumptuous, and went vp into the mounteine.

44 Then the Amorites which dwelt in that mounteine came out against you, & chased you (as bees vsē to do) and destroyed you in Scir, <sup>euen</sup> vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord wolde not heare your voyce, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

*Job. 32.*

*Leu. 19. 15. chap. 16. 19. 1. sam. 17. 7. 2. sam. 24. 23. eccl. 4. 2. 5. 1. sam. 2. 2. m. and you are his lieutenants.*

*n So that the same was in them felies y they dyo not sone possesse the inheritance promised.*

*o Read Nūb. 35. 1.*

*Nūb. 13. 24. 40. valley of the cluster of grapes.*

*p To win, Caleb & Ioshua: Moyses preferred the better part to y greater, that is, two be ac.*

*q Suchē was the Iewes vnthankfulness, that they could Gods tye still loue hatred.*

*r The other ten, not Caleb & Ioshua.*

*s Declaring y go renouice our one force, & constantly followe our reuocation, and depnd on the Lord, is y true boldness, and agreeable to God.*

*Israel is forbidden to fight. 19 And A. Heshbon is discomfited.*

*Then a we they into the y red Sea, as the we compassed*

*And the Lord s*

*Ye haue compassed enough: turne y*

*And warne th*

*shal go through th*

*thre the childre*

*Seir, and they sh*

*ye good hede the*

*Ye shal not prou*

*giue you of their*

*breadth, \* becaus*

*vnto Esau for a p*

*Ye shal bye mea*

*eat, and ye shal a*

*for money to dri*

*For y Lord thy*

*in all y workes o*

*thy walking throu*

*& the Lord thy G*

*this fortie yere,*

*thing.*

*And when we w*

*thre the childre*

*in Seir, through*

*from Elath, & fro*

*ned and went by*

*of Moab.*

*Then the Lord s*

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*battel: for I wil n*

*for a possession, I*

*vnto the children*

*The <sup>r</sup> Emims*

*past, a people gre*

*the Anakims.*

*They also were*

*Anakims: whom*

*mims.*

*The Horims al*

*time, whome the*

*out and destroyed*

*dwelt in their sted*

*the land of his pos*

*hath giuen them*

*Now rise vp, said*

*riuier \* Zerēd: and*

*Zerēd.*

*The <sup>r</sup> space also*

*Kadesh-barnēa v*

*the riuier Zerēd,*

*res, vntil all the g*

*warre were wast*

*holte, as the Lord*

*For in dede the*

*against them, to d*

*CHAP.*

## CHAP. II.

*1* Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites, 33 Sihon King of Heshbón is discomfited.

**T**hen <sup>a</sup> we turned, and toke our iourney into the wilderness, by the waie of y<sup>e</sup> red Sea, as the Lord spake vnto me: and we compassed mount Seir a <sup>b</sup> long time.

**2** And the Lord spake vnto me, saying, <sup>c</sup> Ye haue compassed this mountaine long ynough: turne you Northwarde.

**4** And warne thou the people, saying, Ye shal go through the <sup>d</sup> coast of your brethren the children of Esāu, which dwell in Seir, and they shal be afraid of you: take ye good hede therefore.

**5** Ye shal not prouoke them: for I wil not giue you of their land so muche as a fote breadth, \* because I haue giue mount Seir vnto Esāu for a possession.

**6** Ye shal bye meat of them for money to eat, and ye shal also procure water of the for money to drinke.

**7** For y<sup>e</sup> Lord thy God hathe <sup>e</sup> blessed thee in all y<sup>e</sup> workes of thine hād: he knoweth thy walking through this great wilderness, & the Lord thy God hathe bene with thee this fortie yere, and thou hast lacked nothing.

**8** And when we were departed frō our brethren the children of Esāu which dwell in Seir, through the way of the <sup>f</sup> plaine, from Elāth, & from Ezion-gāber, we turned and went by the way of the wilderness of Moāb.

**9** Then the Lord said vnto me, Thou shalt not <sup>g</sup> vex Moab, neither prouoke them to battel: for I wil not giue thee of their lād for a possession, because I haue giuen Ar to the children <sup>h</sup> of Lot for a possession.

**10** The <sup>i</sup> Emims dwell therein in times past, a people great, & many, and tall, as the Anakims.

**11** They also were taken for gyantes as the Anakims: whome the Moabites call Emims.

**12** The Horims also dwell in Seir before time, whome the children of Esāu chased out and destroyed them before them, and dwell in their stede: as Israel shal do vnto the land of his possession, which the Lord hathe giuen them.

**13** Now rise vp, said I, and get you ouer the riuier \* Zerēd: and we went ouer the riuier Zerēd.

**14** The <sup>k</sup> space also wherein we came from Kadesh-barnea vntil we were come ouer the riuier Zerēd, was eight and thirtie yeres, vntil all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

**15** For in dede the <sup>l</sup> hand of the Lord was against them, to destroy them frō amōg

the hoste, til thei were consumed.

**16** ¶ So when all the men of warre were consumed and dead frō among the people:

**17** Then the Lord spake vnto me, saying, <sup>m</sup> Thou shalt go through Ar the coast of Moāb this day:

**19** And thou shalt come nere ouer against the children of Ammōn: <sup>n</sup> but shalt not lay siege vnto them, nor moue warre against them: for I wil not giue thee of the land of the children of Ammōn <sup>o</sup> any possession: for I haue giuen it vnto the children of Lot for a possession.

**20** That also was taken for a land <sup>p</sup> of gyants: for gyants dwell therein a fore time, whome the Ammonites called Zamzumims:

**21** A people <sup>q</sup> that was great, & many, & tall, as the Anakims: but the Lord destroyed them before them, & thei succeded them in their inheritance, and dwell in their stede:

**22** As he did to the children of Esāu which dwell in Seir, when he destroyed the Horims before them, & thei possessed them, and dwell in their stede vnto this day.

**23** And the Auims which dwell in Hazerim <sup>r</sup> euen vnto \* Azzāh, the Caphtorims which came out of Caphtor destroyed them, and dwell in their stede.

**24** ¶ Rise vp therefore, said the Lord: take your iourney, and passe ouer the riuier Arnon: beholde, I haue giuen into thy hand Sihōn: the <sup>s</sup> Amorite, King of Heshbōn, and his land: begin to possesse it and prouoke him to battel.

**25** This day wil I <sup>t</sup> begin to send thy feare & thy dread, vpon all people vnder the heauens, which shal heare thy fame & shal tremble and quake before thee.

**26** Then I sent messengers out of the wilderness of Kedemōth vnto Sihōn King of Heshbōn, with wordes of peace, saying,

**27** ¶ Let me passe through thy land: I wil go by the hie way: I wil nether turne vnto the right hand nor to the left.

**28** Thou shalt sel me meat for money, for to eat, and shalt giue me water for money for to drinke: onely I wil go through on my fote,

**29** (As the <sup>u</sup> children of Esāu which dwell in Seir, and the Moabites which dwell in Ar, did vnto me) vntil I be come ouer Iordēn, into the land which y<sup>e</sup> Lord our God giueth vs.

**30** But Sihōn the King of Heshbōn wolde not let vs passe by him: for the Lord thy God had <sup>v</sup> hardened his spirit, and made his heart obstinat, because he wolde deliuer him into thine hands, as appeareth this day.

And the Lord said vnto me, Beholde, I

<sup>1</sup> Who called the Ismaelites Re-phaim: that is, preceptors, or physicians to heale & reforme vices: but were in dede Zamzumims, that is, wicked & abominable.

<sup>20</sup> Or, Gazar.

<sup>k</sup> According to his promise made to Abraham, Gen 15, 21.

<sup>l</sup> This declarereth that the hearts of men are in Gods hands either to be made fault, or bold.

<sup>27</sup> Num. 21, 14.

<sup>m</sup> Because neither treaty nor examples of others could moue him, he could not be plain of his iudicē & irascibility.

<sup>n</sup> God, in his electio & reprobation doeth not onely appoint y<sup>e</sup> ends, but the means tending to the same.



haue begonne to giue Sihón and his land before thee: begin to possesse and inherit his land.

*Nomb. 21. 23. 12* \* Then came out Sihón to mete vs, him self with all his people to fight at Iaház.

*23* But the Lord our God deliuered him into our power, and we smote him, and his sonnes, and all his people.

*24* And we toke all his cities the same time, & destroyed euerie citie, mé, & women, & children: we let nothing remaine.

*25* Onely the cattel we toke to our selues, & the spoile of the cities which we toke, *26* From Aróer, which is by the banke of the riuer of Arnón, & from y<sup>e</sup> citie that is vpō the riuer, *27* vnto Gileád: there was not one citie that escaped vs: for the Lord our God deliuered vp all<sup>e</sup> before vs.

*27* Onely vnto the land of the children of Ammón thou camest not, nor vnto anie place of the<sup>r</sup> riuer Iabbók, nor vnto the cities in the mountaines, nor vnto whatsoever the Lord our God forbade vs.

## CHAP. III.

*3* Og King of Bashán is slaine. *11* The signes of his bed. *16* The Reubenites and Gadites are commanded to go ouer Iordén armed before their brethren. *21* Ioshua is made captaine. *27* Moses is permitted to see the land, but not to enter, albeit he desired it.

*1* Then we turned, and went vp by the way of Bashán: \* and Og King of Bashán \* came out against vs, he, and all his people to fight at Edréi.

*2* And the Lord said vnto me, Feare him not, for I wil deliuer him, and all his people, and his land into thine hand, & thou shalt do vnto him, as thou didest vnto \* Sihón King of y<sup>e</sup> Amorites, which dwelt at Heshbón.

*3* So the Lord our God deliuered also vnto our hand, \* Og the King of Bashán, & all his people: and we smote him, vntil none was left him aliue.

*4* And we toke all his cities the same time, neither was there a citie which we toke not from them, *5* when thre score cities, and all the countrey of Argób, the kingdome of Og in Bashán.

*6* All these cities were fenced with hie walles, gates and barres, beside <sup>b</sup> vnwalled townes a great many.

*6* And we ouerthrewe them, as we did vnto Sihón King of Heshbón, destroying euerie citie, with men, women, & children.

*7* But all the cattel and the spoile of the cities we toke for our selues.

*8* Thus we toke at that time out of the hád of two Kings of the Amorites, the land that was on this side Iordén from the riuer of Arnón vnto mount Hermón:

*9* (Which Hermón the Sidoniás call Shíron, but the Amorites call it Shenir)

*10* All the cities of the plaine and all Gi-

leád, and all Bashán vnto Salcháh, and Edréi, cities of the kingdome of Og in Bashán.

*11* For onelie Og King of Bashán remained of the remnant of the gyants, <sup>a</sup> who sebed <sup>b</sup> a bed of yron: is it not at Rab-báth among the children of Ammón: the length thereof is nine cubites, and foure cubites the bredth of it, after the cubite of a man.

*12* And this land which we possessed at that time, from Aróer, which is by the riuer of Arnón, and halfe mount Gileád, \* and the cities thereof, gaue I vnto the Reubenites and Gadites.

*13* And the rest of Gileád, and all Bashán, the kingdome of Og, gaue I vnto the half tribe of Manasséh: *14* <sup>c</sup> *14* and all the coutrey of Argób with all Bashán, which is called, The land of gyantes.

*14* Iair the sonne of Manasséh toke all the countrey of Argób, vnto the coastes of Geshuri, and called them after his owne name, Bashán, Hauoth Iair vnto \* this day.

*15* And I gaue parte of Gileád vnto Machir,

*16* And vnto the Reubenites and Gadites I gaue the rest of Gileád, and vnto the riuer of Arnón, halfe the riuer and the borders, euen vnto the riuer<sup>e</sup> Iabbók, which is the border of the children of Ammón:

*17* The plaine also and Iordén, & the borders from Chinnéréth euen vnto the Sea of the plaine, *18* <sup>f</sup> *18* to wit, the salt Sea vnder the springs of Pisgáh Eastwarde.

*18* ¶ And I commanded <sup>g</sup> you the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shall go ouer armed before your brethren the children of Israél, all men of warre.

*19* Your wiues onelie, & your children, & your cattel (for I knowe y<sup>e</sup> ye haue muche cattel) shall abide in your cities, which I haue giuen you,

*20* Vntil the Lord haue giue rest vnto your brethren as vnto you, and I that they also possesse the land, which y<sup>e</sup> Lord your God hath giuen them beyond Iordén: he shall ye \* returne euerie man vnto his posselsion, which I haue giuen you.

*21* ¶ And I charged Ioshua the same time, saying, Thine eyes haue sene all that the Lord your God hath done vnto these two Kings: so shall the Lord do vnto all the kingdomes whither thou goest.

*22* Ye shall not feare the: for the Lord your God, he shall fight for you.

*23* And I besought the Lord the same time, saying,

*24* O Lord God, thou hast begonne to shewe thy seruant thy greatnes and thy mightie hand: for where is there a God in heauen or in earth, that can do like thy

workes, and like thy

*25* I pray thee let good land that is goodlie<sup>h</sup> mount

*26* But y<sup>e</sup> Lord was sakes, and wolde not said vnto me, Let

more vnto me go

*27* Get thee vp into

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*29* So we abode in

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## CHAP.

An exhortacion to ob

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*Nomb. 21. 33.*  
*chap. 29. 7.*  
*a* Therefore  
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sion of his part  
to fight again  
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*Nomb. 21. 34.*

*Nomb. 21. 33.*

*b* As villages  
& small tow  
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*c* Because this  
was Gods ap  
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not be iudged  
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of Canaan.

For this doe  
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in bare  
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in practise.

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mount Gileád,\* and the  
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: euen all the couñrey of  
Bashán, which is called,  
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tauth lair vnto \* this:

of Gileád vnto Machir,  
Reubenites and Gadites  
Gileád, and vnto the ri-  
se the riuier and the bor-  
e riuier Iabbók, which is  
children of Ammón:  
and Iordén, & the bor-  
fresh euen vnto the Sea  
the, the salt Sea vnder the  
Eastward.

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all men of warre.

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haue giué rest vnto your  
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e man vnto his possesio-  
en you.

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enough to  
the lawe  
of God, and to  
teache it to  
our posterite.

workes, and like thy power:  
I pray thee let me go ouer and se the  
good land that is beyond Iordén, that  
goodlie \* mountaine, and Lebanón.

But y Lord was angry with me for your  
sakes, and wolde not heare me: and y Lord  
said vnto me, Let it suffice thee, speake no  
more vnto me of this matter.

Get thee vp into the top of Pisgáh, and  
lift vp thine eyes Westward, and North-  
ward, and Southward, and Eastward, &  
beholde it with thine eyes, for thou shalt  
not go ouer this Iordén:

But charge Ioshúa, and encourage him,  
and bolden him: for he shal go before this  
people, and he shal deuide for inheritance  
vnto them, the land which thou shalt se.

So we abode in the valley ouer against  
Beth-Peór.

CHAP. II. III.

An exhortacion to obserue the Lawe without adding  
thereto or diminishing. 6 Therein standeth our wis-  
dome. 9 We must teache it to our children. 25 No  
image ought to be made to worship. 26 Threatenings  
against them that forsake the Lawe of God. 37 God  
chose the seds because he loued their fathers. 43 The  
three cities of refuge.

NOW therefore hearken, o Israél, vnto  
the ordinances and to the lawes w I  
teache you to a do, that ye may liue and  
go in, & possesse the land, which the Lord  
God of your fathers giueth you.

Ye shal b put nothing vnto the worde  
which I commande you, neither shal ye ta-  
ke ogh there from, that ye may kepe the  
commandements of the Lord your God  
which I commande you.

Your d eyes haue sene what the Lord did  
because of Baal-Peór, for all the men that  
followed Baal-Peór, the Lord thy God  
hath destroyed euerie one frō amōg you.

But ye that did cleaue vnto y Lord your  
God, are alie euerie one of you this day.

Beholde, I haue taught you ordinances,  
and lawes, as the Lord my God com-  
manded me, that ye shulde do euen so with  
in the land whither ye go to possesse it.

Kepe them therefore, and do them: for  
that is your i wisdom, and your vnder-  
standing in the sight of the people, which  
shal heare all these ordinances, and shal  
say, \* Onely this people is wise, and of vnder-  
standing and a great nacion.

For what nacion is so great, vnto whome  
the gods come so neie vnto them, as the  
Lord our God is s nere vnto vs, in all that  
we call vnto him for?

And what nacion is so great, that hath ordi-  
nances and lawes so righteous, as all this  
Lawe, which I set before you this day?

But take hede to thy selfe, and b kepe thy  
soule diligently, that thou forget not the  
things which thine eyes haue sene, & that  
they departe not out of thine heart, all the

daies of thy life: but teache the thy son-  
nes, and thy sonnes sonnes:

Forget not the day that thou stodest befo-  
re the Lord thy God in Horéb, when y  
Lord said vnto me, Gather me the people  
together, and I wil cause them heare my  
wordes, that they may learne to feare me  
all the dayes that they shal liue vpon the  
earth, and that they may teache their  
children:

Then came you nere & stode vnder the  
mountaine & the mountaine i burnt with  
fire vnto the middes of heauen, and there  
was darcknes, cloudes and mist.

And the Lord spake vnto you out of the  
middes of the fire, and ye heard the voyce  
of the wordes, but sawe no similitude, saue  
a voyce.

Then he declared vnto you his couenant  
which he commanded you to k do, euen  
the ten commandements, and wrote them  
vpon two tables of stone.

And the Lord commanded me that sa-  
me time, that I shulde teache you ordinan-  
ces and lawes, which ye shulde obserue in  
the land, whither ye go, to possesse it.

Take therefore good hede vnto your  
selues: for ye sawe no i image in the day  
that the Lord spake vnto you in Horéb  
out of the middes of the fire:

That ye corrupt not your selues, & ma-  
ke you a grauen image or representation  
of anie figure: whither it be the likenes of  
male or female,

The likenes of anie beast that is on earth  
or the likenes of anie feathered foule: that  
flicth in the aire:

Or the likenes of anie thing that creepeth  
on the earth, or the likenes of anie fish  
that is in the waters beneath the earth,

And lest thou lift vp thine eyes vnto hea-  
uen, and when thou seest the sunne and the  
moone and the starres with all the hoste  
of heauen, shuldest be driuen to worship  
them and serue them, which the Lord thy  
God hath distributed to all people vnder  
the whole heauen.

But the Lord hath take you and brought  
you out of the yron furnace: out of E-  
gypt to be vnto him a people and inheri-  
tance, as appeareth this day.

And the Lord was angry with me for  
your wordes, and sware that I shulde not  
go ouer Iordén, & that I shulde not go in  
vnto that good land, which the Lord thy  
God giueth thee for an inheritance.

For I must dye in this land, and shal not  
go ouer Iordén: but o ye shal go ouer, and  
possesse that good land.

Take hede vnto your selues, lest ye for-  
get the couenant of the Lord your God w  
he made with you, & lest ye make you anie  
grauen image, or likenes of anie thing, as

Exod. 19, 18.  
The law was  
giuen with fea-  
rull miracles,  
to declare bo-  
the that God  
was the auctor  
thereof, & also,  
that no flesh  
was able to ap-  
proche, y rigour  
of the flame.

God ioineth  
this condicōn  
to his con-  
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25. Statutes:  
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his day.

fore this day, and con-  
that y<sup>e</sup> Lord, he is God  
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r shulde flee thither,  
his neighbour at vnwa-  
not in time past, might  
ne of those cities, and

n the wilderness, in the  
of the Reubenites: and  
d among the Gadites:  
in among them of Ma-

lawe which Moses set  
on of Israél.

witneses, and the ordi-  
nes which Moses decla-  
n of Israél after they ca-

den, in the valey over  
r, in the land of Sihon  
orites, which dwelt at  
Moses and the children  
after they were come out

ssed his land, and the lad  
Bashán, two Kings of the  
were on this side Iordan  
rising:

which is by the banke of  
euon vnto mount Siôn,

n,  
aine by Iordan Eastward,  
Sea, of the plaine, vnder  
isgáh.

P. V.

betweene God and the people  
ed. 23 The people are afraid  
the Lord willeth that the people  
They must neither decline to the

called all Israél, and said  
I fear e Israél the ordina-  
which I propose to you  
may learne them, and ta-  
e them.

God made a couenant  
.

Some read.  
The Lord made not  
his couenant,  
that is, in fu-  
the ample fort  
with such  
genes and  
blunders.  
So plainly  
that you need  
de to doubt  
hereof.

Mat. 22. 3.  
Luk. 16. 1.  
Gal. 3. 7.  
Mat. 23. 1.  
Luk. 11. 1.  
Gal. 3. 7.  
Mat. 23. 1.  
Luk. 11. 1.  
Gal. 3. 7.

David. 34. 9.  
1. Sam. 26. 1.  
1. Sam. 26. 1.  
1. Sam. 26. 1.  
1. Sam. 26. 1.  
1. Sam. 26. 1.  
1. Sam. 26. 1.  
1. Sam. 26. 1.

The first de-  
to kepe  
commandments  
to loue  
God.

Meaning, first  
God per-  
mitteeth six  
daies to our  
labours, that  
we ought wil-  
lingly to de-  
cline the seuen-  
th day to serue him  
holly.

Not for a  
newe, but  
the obedi-  
ence and re-  
uerence.

Math. 5. 21.  
Luk. 11. 22.  
Rom. 13. 9.  
1. Tim. 1. 7.  
1. Tim. 1. 7.  
1. Tim. 1. 7.  
1. Tim. 1. 7.  
1. Tim. 1. 7.

The Lord a made not this couenât with  
our fathers, onely, but with vs, euen with vs  
all here alie this day.

The Lord talked with you b face to fa-  
ce in the mount, out of the middes of the  
fire.

(At that time I stode betwene the Lord  
and you, to declare vnto you the worde of  
the Lord: for ye were afraide at the sight  
of the fire, & went not vp into the mount)  
and he said,

I am the Lord thy God, which haue  
brought thee out of the land of Egypt, fro  
the house of bondage.

Thou shalt haue none c other gods be-  
fore my face.

Thou shalt make thee no grauen image,  
or anie likenes of that y<sup>e</sup> is in heauen aboue,  
or which is in the earth beneth, or that is  
in the waters vnder the earth.

Thou shalt nether bowe thy self vnto  
them, nor serue them: for I the Lord thy  
God am a ielous God, visiting the in-  
iquitie of the fathers vpon the children,  
euen vnto the third and fourth generations  
of them that hate me:

And shewing mercie vnto thousands of  
them that e loue me, and kepe my co-  
mandements.

Thou shalt not take the Name of the  
Lord thy God in vaine: for the Lord wil  
not holde him gilty, that raketh his Na-  
me in vaine.

Kepe the Sabbath day, to sanctifie it, as  
the Lord thy God hath commanded thee.

Six daies f thou shalt labour, and shalt  
do all thy worke:

But the seuenth day is the Sabbath of the  
Lord thy God: y<sup>e</sup> shalt not do anie wor-  
ke therein, thou, nor thy sonne, nor thy daugh-  
ter, nor thy man seruante, nor thy mai-  
de, nor thine oxe, nor thine asse, nether a-  
nie of thy cattel, nor the stranger that is  
within thy gates: that thy man seruât and  
thy maide may rest aswel as thou.

For, remember that thou wast a seruant  
in the lād of Egypt, and that the Lord the  
God brought thee out thence by a mighty  
hand and a stretched out arme: therefore  
the Lord thy God commanded thee to ob-  
serue the Sabbath day.

Honour thy father & thy mother, as  
the Lord thy God hath commanded thee  
that thy daies may be prolonged, and that  
it may go wel with thee vpon the land,  
which the Lord thy God giueth thee.

Thou shalt not kil.

Nether shalt thou commit adulterie.

Nether shalt thou steale.

Nether shalt thou beare false witnes a-  
gainst thy neighbour.

Nether shalt b thou couet thy neigh-  
bours wife, nether shalt thou desire thy

neighbours house, his field, nor his man  
seruant, nor his maid, his oxe, nor his asse,  
nor ought that thy neighbour hath.

These wordes the Lord spake vnto all  
your multitude in the mount out of the  
middes of the fire, the cloude & the dar-  
kenes, with a great voyce, and i added no-  
more thereto: and wrote them vpon two  
tables of stone, and deliuered them vnto  
me.

And when ye heard the voyce out of the  
middes of the darkenes, (for y<sup>e</sup> mountaine  
did burne with fire,) then ye came to me,  
all the chief of your tribes, and your El-  
ders:

And ye said, Beholde, the Lord our God  
hath shewed vs his glorie & his greatnes,  
& we haue heard his voyce out of y<sup>e</sup> mid-  
des of the fire: we haue sene this day that  
God doeth talke with man, and he\* li-  
ueth.

Now therefore, why shulde we dye: for  
this great fire wil consume vs: if we heare  
the voyce of the Lord our God anie mo-  
re, we shal dye.

For what\* flesh was there euer, that he-  
ard the voyce of the liuing God speaking  
out of the middes of the fire as we haue, &  
liued?

Go thou nere and heare all that y<sup>e</sup> Lord  
our God saith: and declare thou vnto vs  
all that the Lord our God sayeth vnto  
thee\* and we wil heare it, and do it.

Then the Lord heard the voyce of your  
wordes, when ye spake vnto me: and the  
Lord said vnto me, I haue heard the voy-  
ce of the wordes of this people, which  
they haue spoken vnto thee: they haue wel  
said, all that they haue spoken.

Oh k that there were such an heart in  
them to feare me, and to kepe all my co-  
mandementes alway: that it might go wel  
with them, and with their children for e-  
uer.

Go, say vnto them, Returne you into  
your tentes.

But stand thou here with me, & I wil tel  
thee all the commandements, and the or-  
dinances, and the lawes, which thou shalt  
teache them: that they may do them in the  
land which I giue them to possesse it.

Take hede therefore, that ye do as the  
Lord your God hath commanded you:  
turne not aside to the right hand nor to  
the left,

But walke in all the wayes which the  
Lord your God hath commanded you,  
that ye may liue, and that it may go wel  
with you: & that ye may prolong your  
dayes in the land which ye shal possesse.

CHAP. VI.

An exhortation to feare God, and kepe his commande-  
ments, which is, to loue him with all thine heart. 7 The

x.iii.

Teaching vs  
by his exaple  
to be counte  
his worde, &  
adde nothing  
thereto.

Exod. 19. 9.

Chap. 4. 13.

1. Sam.

Exod. 20. 18.

He requireth  
of vs nothing  
but obedience,  
showing alway  
of our felicitie  
we are vnwill-  
ing thereto.

I Ye shal  
neither adde nor  
diminish.

As by obe-  
dience, God gi-  
ueth vs all fel-  
icities: God dis-  
obeying God  
prede all our  
miseries.



same must be taught to the posterity. 26 Not to tempt God. 27 Righteousnes is contained in the Lawe.

Origenes.

**T**Hese now are the comandements, ordinances, and lawes, which the Lord your God commanded me to teache you, that ye might do them in the land whether ye go to possesse it:

A reuerent  
fearre and love  
of God, is the  
first beginning  
to keepe Gods  
commandements.

That thou mightest feare the Lord thy God, and keepe all his ordinances, and his commandments which I commande thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

Which ha-  
the abundance  
of all things  
appertaining  
to mans life.

Hearc therefore, O Israell, and take heed to do it, that it may go wel with thee, and that ye may increase mightely in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

Mat 22, 37.  
mar 12, 29.  
luk 10, 27.

Hearc, O Israell, The Lord our God is Lord onely,

Chap. 11, 18.

And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

Some read,  
I shall whet  
them, vpon my  
children: so  
wit, that they  
may praise the  
more deeply  
in memorie.

And these wordes which I commande thee this day, shalbe in thine heart.

Or, signes of re-  
membrance.

And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou lyest downe, and when thou risest vp:

That when  
I enter in,  
thou maist re-  
member them.

And thou shalt binde them for a signe vpon thine hand, and they shalbe as frontlets betwene thine eyes.

Let not wel-  
the and ease  
cause thee to  
forget Gods mer-  
cies, whereby  
thou wast de-  
liuered out of  
miserie.

Also thou shalt write them vpon the postes of thine house, and vpon thy gates.

We must fea-  
re God, serue  
him onely, and  
confesse his  
Name, which  
is done by  
swearing law-  
fully.

And when the Lord thy God hath brought thee into the land, which he swaue vnto thy fathers, Abraham, Izhak, and Iakob, to giue to thee, with great and goodly cities which thou buyldedst not,

By doubting  
of his power  
reusing Iustit  
meant, & ab-  
using his gra-  
ces.

And houses ful of all maner of goods which thou filledst not, and wels digged which thou diggedst not, vineyardes and oliue trees which thou plantedst not, and when thou hast eaten and art full,

Ye shal not walke after other gods, af-  
ter anie of the gods of the people which  
are round about you.

Beware lest thou forget the Lord, which brought thee out of the land of Egypt, fro the house of bondage.

Ye shal not  
tempt the Lord  
your God, as ye  
did tempt him in  
Maslah.

Thou shalt feare the Lord thy God, and serue him, & shalt sweare by his Name.

Ye shal not  
tempt the Lord  
your God, as ye  
did tempt him in  
Maslah.

Ye shal not walke after other gods, after anie of the gods of the people which are round about you.

Ye shal not  
tempt the Lord  
your God, as ye  
did tempt him in  
Maslah.

(For the Lord thy God is a ielous God among you) lest the wraethe of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

Ye shal not  
tempt the Lord  
your God, as ye  
did tempt him in  
Maslah.

Ye shal not tempt the Lord your God, as ye did tempt him in Maslah:

Ye shal not  
tempt the Lord  
your God, as ye  
did tempt him in  
Maslah.

But ye shal kepe diligently the comma-

Ye shal not  
tempt the Lord  
your God, as ye  
did tempt him in  
Maslah.

demets of the Lord your God, and his testimones, and his ordinances which he hath commanded thee,

And thou shalt do that which is right and good in the sight of the Lord: that thou maist prosper, and that thou maist go in, and possesse that good land which the Lord swaue vnto thy fathers,

To cast out all thine enemies before thee, as the Lord hath said.

When thy sonne shall aske thee in time to come, saying, What meane these testimones, and ordinances, and lawes, which the Lord our God hath commanded thee,

Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

And the Lord shewed signes and wonders great & euil vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes,

And brought vs out from thence, to bring vs in, and to giue vs the land which he swaue vnto our fathers.

Therefore the Lord hath commanded vs, to do all these ordinances, & to feare the Lord our God, that it may go euer wel with vs, & that he may preferue vs a liue as at this present.

Moreover, this shal be our righteousnes before the Lord our God, if we take heed to kepe all these commandements, as he hath commanded vs.

The Israelites may make no covenant with the Gentiles: They must destroy the idoles. The electio dei, on the fre loue of God. The experience of the power of God ought to confirme vs. To auoid all occasion of idolatrie.

When the Lord thy God shall bring thee into the land whither thou goest to possesse it, & shal roote out maniacions before thee: the Hittites, and the Girgashites, & the Amorites, & the Canaanites, & the Perizzites, & the Hiuites, and the Iebusites, seuen naciós greater and mightier then thou,

And the Lord thy God shal giue them before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no covenant with them, nor haue compassion on them,

Nether shalt thou make mariages with them, nether giue thy daughter vnto his sonne nor take his daughter vnto thy sonne.

For they wil cause thy sonne to turne away from me, & to serue other gods: then wil the wraath of the Lord waxe hote against you and destroy thee suddenly.

But thus ye shal deale with them, Ye

shal ouerthrowe downe their pilles their grones, & beges with fire.

For thou art a chosen thee, to the Lord thy God, above to him selfe, above to the earth.

The Lord did not nor chose you, be-ber then anie people of all people:

But because the Lord se he wolde kepe the sworne vnto you, he brought you out of liuered you out of Egypt, from the hand of Egypt,

That thou maist thy God, he is kepteth couenant, that loue him dements, euen to ons,

And rewarder that he him, to on: he wil not that hateth him,

Kepe thou the ments, and the o which I comma them.

For if ye hear obserue and do the God shal kepe the mercie which thers.

And he wil loue multiple thee: h of thy wombe, ar thy coine and th the increase of th of thy shepe in vnto thy fathers

Thou shalt be there shalbe ne among you, nor Moreouer, the thee all infirmities the euil diseases ell) vpon thee, l all that hate thee

Thou shalt the ple which the thee: thine eie thee shalt thou shalbe thy destru

If thou say in are mo then I, Thou shalt no ber what the Lor

## CHAP. VII.

The Israelites may make no covenant with the Gentiles: They must destroy the idoles. The electio dei, on the fre loue of God. The experience of the power of God ought to confirme vs. To auoid all occasion of idolatrie.

When the Lord thy God shall bring thee into the land whither thou goest to possesse it, & shal roote out maniacions before thee: the Hittites, and the Girgashites, & the Amorites, & the Canaanites, & the Perizzites, & the Hiuites, and the Iebusites, seuen naciós greater and mightier then thou,

And the Lord thy God shal giue them before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no covenant with them, nor haue compassion on them,

Nether shalt thou make mariages with them, nether giue thy daughter vnto his sonne nor take his daughter vnto thy sonne.

For they wil cause thy sonne to turne away from me, & to serue other gods: then wil the wraath of the Lord waxe hote against you and destroy thee suddenly.

But thus ye shal deale with them, Ye

shal ouerthrowe downe their pilles their grones, & beges with fire.

For thou art a chosen thee, to the Lord thy God, above to him selfe, above to the earth.

The Lord did not nor chose you, be-ber then anie people of all people:

But because the Lord se he wolde kepe the sworne vnto you, he brought you out of liuered you out of Egypt, from the hand of Egypt,

That thou maist thy God, he is kepteth couenant, that loue him dements, euen to ons,

And rewarder that he him, to on: he wil not that hateth him,

Kepe thou the ments, and the o which I comma them.

For if ye hear obserue and do the God shal kepe the mercie which thers.

And he wil loue multiple thee: h of thy wombe, ar thy coine and th the increase of th of thy shepe in vnto thy fathers

Thou shalt be there shalbe ne among you, nor Moreouer, the thee all infirmities the euil diseases ell) vpon thee, l all that hate thee

Thou shalt the ple which the thee: thine eie thee shalt thou shalbe thy destru

If thou say in are mo then I, Thou shalt no ber what the Lor

your God, and his re-  
ordinances which he  
thee,

do that which is right  
right of the Lord: that  
r, and that thou maieſt  
that good land which  
to thy fathers,  
thine enemies before  
the ſaid.

ſe ſhal aſke thee in time  
r, and that thou maieſt  
nances, and lawes, which  
God hath commanded

ſay vnto thy ſonne,  
s bondmen in Egypt:  
t vs out of Egypt with

ewed ſignes and won-  
pō Egypt, vpon Phara-  
s ſhoult holde, before our

out from thence, to gi-  
ue vs the land which  
fathers.

ord hath commanded  
ordinances, & to feare  
that it may goe euer wel  
may preferue vs a li-

ſhal be our righteouſ-  
our God, if we take  
ſe commandements, as  
led vs.

P. VII.

no covenant with the Gen-  
the idoles. 8 The electio depen-  
d. 19 The experience of the  
conſirme vs. 25 To auoide all

ord thy God ſhal bring  
the land whither thou  
\* & ſhal roote out ma-  
chee: the Hittites, and  
the Amorites, & the  
Perizzites, & the Hi-  
tites, ſeuē naciōs grea-  
then thou,

y God ſhal giue them  
thou ſhalt ſmite them:  
deſtroy the: thou ſhalt  
with them, nor haue

u make marriages with  
the ſ daughter vnto  
his daughter vnto thy

thy ſonne to turne a-  
ſerue other gods: then  
the Lord waxe hote a-  
troy thee ſodenly.

deale with them, b Ye  
ſhal

ſhal ouerthrowe their altars, and breake  
downe their pillars, and ye ſhal cut downe  
their grōues, & burne their grauen im-  
ages with fire.

\* For thou art an holy people vnto the  
Lord thy God, \* the Lord thy God hath  
choſen thee, to be a precious people vn-  
to him ſelfe, aboue all people that are vp-  
on the earth.

The Lord did not ſet his loue vpon you,  
nor choſe you, becauſe ye were mo in nō-  
ber then anie people: for ye were the few-  
eſt of all people:

But becauſe ſ Lord ſloued you, & becauſe  
he wolde kepe the othe which he had  
ſworne vnto your fathers, the Lord hath  
brought you out by a mighty hand and de-  
liuered you out of the houſe of bonda-  
ge from the hand of Pharaoh King of  
Egypt,

That thou maieſt knowe, d that the Lord  
thy God, he is God, the faithful God w  
kepeth covenant and mercie vnto them  
that loue him and kepe his comman-  
dements, euen to a ſhouſand generaci-  
ons,

And rewardeth e them to their face  
that hte him, to bring them to deſtructi-  
on: he wil not deſerre to rewarde him  
that hateth him, to his face.

Kepe thou therefore the commande-  
ments, and the ordinances, and the lawes,  
which I commande thee this day to do  
them.

¶ For if ye hearken vnto theſe lawes, and  
obſerue and do them, then the Lord thy  
God ſhal kepe with thee the covenant, &  
the mercy which he ſware vnto thy fa-  
thers.

And he wil loue thee, and bleſſe thee, &  
multiply thee: he wil alſo bleſſe the frute  
of thy wombe, and the frute of thy land:  
thy corne and thy wine, and thine oyle &  
the increaſe of thy kine, and the flockes  
of thy ſhepe in the land, which he ſware  
vnto thy fathers to giue thee.

Thou ſhalt be bleſſed aboue all people:  
\* there ſhal be nether male nor female barē  
among you, nor among your cattel.

Moreover, the Lord wil take away from  
thee all infirmities, and wil put none of  
the euil diſeaſes of \* Egypt (which y knoweſt)  
vpon thee, but wil ſend them vpon  
all that hate thee.

Thou ſhalt therefore conſume all peo-  
ple which the Lord thy God ſhal giue  
thee: ſthine eie ſhal not ſpare them, ne-  
ther ſhalt thou ſerue their gods, for that  
ſhal be thy \* deſtruction.

If thou ſay in thine heart, Theſe naciōs  
are mo then I, how can I caſt them out?

Thou ſhalt not feare them, but remem-  
ber, what ſ Lord thy God did vnto Pha-

araoh, and vnto all Egypt:

The great tentacions which thine eyes  
ſawe, and the ſignes and wonders, and the  
mightie hand & ſtretched out arme, whe-  
reby the Lord thy God brought thee out:  
ſo ſhal the Lord thy God do vnto all the  
people, whoſe face thou feareſt.

\* Moreover, the Lord thy God wil ſend  
hornettes among them vntil they that  
are left, and hide them ſelues from thee,  
be deſtroied.

Thou ſhalt not feare them: for the Lord  
thy God is among you, a God mighty &  
dreadful.

And the Lord thy God wil roote out  
theſe naciōs before thee by liſle and liſle:  
thou maiſt not conſume them at once, leſt  
the beaſtes of the field increaſe vpō thee.

But the Lord thy God ſhal giue them  
before thee, and ſhal deſtroy them with a  
mighty deſtruction, vntil they be brought  
to nought.

And he ſhal deliuer their Kigs into thi-  
ne hand, and thou ſhalt deſtroy their na-  
me from vnder heauen: there ſhal no man  
be able to ſtand before thee, vntil thou  
haſt deſtroied them.

The grauen images of their gods ſhal  
ye burne with fire, and \* couet not the  
ſiluer and golde, ſhalis on them, nor ta-  
ke it vnto thee, leſt thou b be ſnared there-  
with: for it is an abomination before the  
Lord thy God.

Bring not therefore abomination in-  
to thine houſe, leſt thou be accuſed like  
it, but vtterly abhorre it, and counte it mo-  
ſte abominable: for it is \* accuſed.

#### CHAP. VIII.

God humbleth the Iſraelites to trie what they haue in  
their hearts: God chaſtiſeth them as his childrē. 14 The  
heart ought not to be proude for Gods benefites 19 The  
forgetfulnes of Gods benefites cauſeth deſtruction.

Ye ſhal kepe all the commandements  
w I comande thee this day, for a to  
do the: that ye may liue, & be multiplied,  
and go in, and poſſeſſe the land which the  
Lord ſware vnto your fathers.

And thou ſhalt remember all the way  
which y Lord thy God led thee this four-  
ty yere in the wildernes, for to humble  
thee and to b proue thee, to knowe what  
was in thine heart, whether thou woldeſt  
kepe his commandements or no.

Therefore he humbled thee, and made  
thee hungry, & fed thee with man, which  
thou kneweſt not, nether did thy fathers  
knowe it, that he might teach thee that  
man liueth not by bread onely, but by e-  
uerie worde that proceedeth out of the  
mouth of the Lord, doeth a man liue.

Thy raymēt waxed not olde vpon thee,  
nether did thy ſhoe a ſwel thoſe fourtie  
yeres.

x.iii.

10r. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Exod. 23. 28.

10r. 24. 12.

h There is

not ſo ſmale

a creature, & I

will not arme

to fight on thy

ſide againſt

them.

So ſe ſe ſe

your comōdi-  
tic y God ac-

complish not

this promiſe ſo

ſone as you

wolde wiſh.

10r. 7. 1.

3 Mac. 13. 4.

k And be in-  
ticed to idola-

trie.

Leui. 27. 22.

nomi. 21. 3.

a Shewing y

it is not y-

nough to hea-

re y worde, &

cept we expreſſe

ſe it by exa-

mple of liſe.

b Which is de-

clared in aſſi-

ſiōs, ether by

pacifc, or by

grudging a-

gainſt Gods

viſitation.

c Man liueth

not by meat,

but by y pow-

er of God, &

giueth y ſtre-

ngth to

nouriſh vs.

As thy y go-

bare ſoſe.



5 Knowe therefore in thine heart, that as a man nourieth his sonne, so the Lord thy God nourieth thee.

6 Therefore shalt thou kepe the commandements of the Lord thy God, that thou maiest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a lād in the which are riuers of water and fountaines, & depths that spring out of valeis and mountaines:

8 A land of wheat and barley, and of vineyardes, and figtrees, & pomgranates: a lād of oyle oliue and honey:

9 A lād wherein thou shalt eat bread without scarcetie, nether shalt thou lacke anie thing therein: a lād whose stones are y<sup>r</sup>ō, & out of whose mountaines thou shalt digge brasie.

10 And when thou hast eaten and filled thy self, thou shalt blesse the Lord thy God for the good land, which he hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keping his commandemēts, and his lawes, and his ordinances, which I commande thee this day:

12 Left when thou hast eaten and filled thy selfe, & hast buyt goodly houses & dwelt therein,

13 And thy beastes, and thy shepe are increased, and thy siluer and golde is multiplied, & all that thou hast is encreased,

14 Then thine heart<sup>h</sup> be lifted vp and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and terrible wilderness (wherein were firy serpēts, and scorpions, and drought, where was no water, who brought forth the water for thee, out of the rocke of flinte:

16 Whosed thee in y<sup>r</sup> wilderness with \*MAN, which thy fathers knewe not,) to humble thee, and to proue thee, that he might do thee good at thy latter end.

17 Beware lest thou say in thine heart, My power, and the strength of mine owne hād hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which giueth thee power to get substance to establish his couenāt which he sware vnto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walke after other gods, & serue them, and worship them, I<sup>k</sup> reftifie vnto you this day that ye shal surely perish.

20 As the naciōs which the Lord destroyeth before you, so ye shal perish, because ye wolde not be obedient vnto the voyce of the Lord your God.

4 God doeth them not good for their owne righteousness, but for his owne sake. 7 Moses putteth them in remembrance of their finnes. 17 The two tables are broken. 25 Moses prayeth for the people.

1 H EARE O Israēl, Thou shalt passe ouer Iordēn<sup>a</sup> this day, to go in to possesse nacions greater & mightier then thy selfe, & cities great & walled vp to heauen,

2 A people great and tall, euen the children of the Anakims, whome thou knowest, and of whome thou hast heard say, Who can stand before the children of Israēl?

3 Vnderstand therefore that this day the Lord thy God is he which goeth ouer before thee as a consuming fire: he shal destroy them, and he shal bring them downe before thy face: so thou shalt cast the out and destroy them sodenly, as y<sup>e</sup> Lord hath said vnto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my righteousness y<sup>e</sup> Lord hath brought me in, to possesse this land: but for y<sup>e</sup> wickednes of these nacions the Lord hath cast them out before thee.

5 For thou entrest not to inherit their land for thy righteousness, or for thy vpright heart, but for the wickednes of those naciōs, the Lord thy God doeth cast the out before thee, and that he might perourne the worde which the Lord thy God sware vnto thy fathers, Abraham, Izhāk, and Iakōb.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousness: for thou art a stiffnecked people.

7 Remember, & forget not, how y<sup>e</sup> prouokedst the Lord thy God to angre in the wilderness: since the day that thou didst depārt out of the land of Egypt, vntil ye came vnto this place ye haue rebelled against the Lord.

8 Also in Horēb ye prouoked the Lord to angre so that y<sup>e</sup> Lord was wroth with you, euen to destroy you.

9 When I was gone vp in to the mount, to receiue the tables of stone, the tables, I say, of y<sup>e</sup> couenāt, which the Lord made with you: and I abode in the mount forty dayes and fortie nightes, & I nether ate bread nor yet dranke water:

10 Then the Lord deliuered me two tables of stone, written with the finger of God, and in them was contrined according to all the wordes which the Lord had said vnto you in the mounte out of the middes of the fire, in the day of the assemblie.

11 And when the fortie dayes and fortie nightes were ended, the Lord gaue me the two tables of stone, the tables, I say, of the

couenant.

12 And the Lord thee downe quē people which thēgypt, haue sone turned out of manded them ten image.

13 Furthermore, saying, I haue sde, it is a stifnecked.

14 Let me alone and put out their and I wil make and greater ther

15 So I returned, Mount (& the the two Tables of two hands)

16 Then I looked, against the Lord de you a moltē kely out of the had commanded

17 Therefore I to them out of my before your eyes.

18 And I fel downe daies, and fortie are bread nor all your finnes, v in doing wickedd in that ye prouok

19 (For I was afraid gnation, where ued against you, the Lord heard n

20 Likewise the Lord Aaron, euen to time I praied also

21 And I toke you which ye had m fire, and stamped smale, euen vnto dust thereof into ded out of the m

22 Also in Taber in Kibrothhattaa to angre.

23 Likewise when Kadesh-barnē, fesse the land whic ye rebelled ag of the Lord your not, nor hearkened

24 Ye haue bene relince the daie that

25 Then I fel downe tie daies and fortie before, because the wolde destroye ye

26 And I praied v O Lord God, del

<sup>e</sup> So y<sup>e</sup> his affi  
fies are figues  
of his fatherly  
loue towards  
vs.

<sup>h</sup> Or, merris.

<sup>f</sup> Where there  
are mines of  
metal.

<sup>g</sup> For to receiue  
Gods benefi  
tes, & not to  
be thankfull, is  
so cōtrarie God  
as them.

<sup>h</sup> By attribut  
ing Gods be  
nefits to thine  
owne wisdom  
& labour, or to  
good fortune.

Numb. 32, 21.

Exod. 16, 15.

<sup>l</sup> If things con  
cerning this la  
se procede o  
nely of Gods  
mercy: much  
more (spiritual  
gifts & life e  
nerlasting.

<sup>k</sup> Or, take to  
witness y<sup>e</sup> hea  
uen & y<sup>e</sup> earth,  
as Chap. 4, 26.

God 32, 2.

So sone as  
an declineth  
from the obe  
dience of God,  
his waies are  
strait.

Signifying y<sup>e</sup>  
grants of  
of spiritual are  
Numb. 10, 12  
13, 28, 29, 30  
14, 31, 32, 33  
15, 34, 35

Thatis, frō  
the Law: whe  
re in the decla  
ration what is y<sup>e</sup>  
cause of our  
condemnation.

Whereby he  
reneweth what  
the Law had  
forfeited: & re  
stablisheth the  
peace of the  
conscience.

Reith, 99  
Numb. 11, 34  
17, 17, 17  
18, 18, 18

Exod. 32, 32  
33, 33, 33  
34, 34, 34  
35, 35, 35

Whereby is  
signified that  
not requirēt  
direct contri  
tion in pra  
y.

IX.

for their crime righteousness,  
Moses putteth them in remem-  
ber the two tables are broken.  
people.

Thou shalt passe o-  
his day, to go in &  
greater & mighti-  
cities great & wal-

call, even the children  
me thou knowest, and  
heard say, Who can  
dren of A'ráke

re that this day the  
which goeth over  
ming fire: he shal de-  
bring them downe  
ou shalt cast the out  
enly, as y Lord hathe

ine heart (after that  
th cast them out be-  
my d righteousness y  
me in, to possesse this  
lines of these nations  
them out before thee.

o inherit their land  
or for thy vpright-  
kednes of those na-  
doeth cast the out  
ye might perourme  
Lord thy God sware  
hám, Izhák, and Ia-

e, that the Lord thy  
t this good land to  
the oufines: for thou  
le.

et not, how y prouo-  
d to angrie in the  
ay that thou didest  
of Egypt, vntilye  
ye haue rebelled a-

rouoked the Lord to  
was wroth with you,

in to the mount, to  
one, the tables, I say,  
the Lord made with  
e mou't forty dayes  
I neither ate bread

nered me two tables  
the's finger of God,  
ed according to all  
Lord had said vnto  
of the middes of  
the assemblie.  
ie dayes and fortie  
e Lord gaue me the  
e tables, I say, of the

covenant.

12 And the Lord said vnto me, \* Arise, get  
thee downe quickly from hence: for thy  
people which thou hast brought out of E-  
gypt, haue <sup>h</sup> corrupt their wyes: they are  
sone turned out of the way, which I com-  
manded them: they haue made the a mol-  
ten image.

13 Furthermore, the Lord spake vnto me,  
saying, I haue sene this people, and behol-  
de, it is a stiffnecked people.

14 Let me alone, that I may destroye the,  
and put out their name from vnder heauē,  
and I wil make of thee a mightie nation,  
and greater then they be.

15 So I returned, and came downe from the  
Mount (& the Mount burnt with fire, and  
the two Tables of the counnit were in my  
two hands)

16 Then I loked & beholde, ye had sinned  
agaist the Lord your God: for ye had ma-  
de you a moltē calf, and had turned quie-  
kely out of the <sup>k</sup> way which the Lord  
had commanded you.

17 Therefore I toke the two Tables, & cast  
them out of my two hands, and brake the  
before your eyes.

18 And I fel downe before the Lord, fortie  
daies, and fortie nights, as beforē: I nei-  
ther ate bread nor dranke water, because  
of all your finnes, which ye had committed,  
in doing wickedly in the sight of y Lord,  
in that ye prouoked him vnto wrath.

19 (For I was afraied of the wrath and in-  
dignation, wherewith the Lord was mou-  
ed agaist you, euen to destroye you) yet  
the Lord heard me at that time also.

20 Likewise the Lord was verie angry with  
Aarón, euen to <sup>l</sup> destroye him: but at that  
time I praied also for Aarón.

21 And I toke your sinne, I meane the calfe  
which ye had made, and burnt him with  
fire, and stamped him and grounde him  
smale, euen vnto verie dust: and I cast the  
dust thereof into the riuer, that descen-  
ded out of the <sup>m</sup> Mount.

22 Also \* in Taberáh, and in \* Massáh \* and  
in Kibrothhattaauáh ye prouoked y Lord  
to angrie.

23 Likewise when the Lord sent you from  
Kadesh barnéa, saying, Go vp, and pos-  
selle the land which I haue giuen you, the  
ye <sup>n</sup> rebelled agaist the commandemēt  
of the Lord your God, and beleued him  
not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lord,  
since the daie that I knewe you.

25 Then I fel downe before the Lord o fortie  
daies and fortie nights, as I fel downe  
before, because the Lord had said, that he  
wolde destroye you.

26 And I praied vnto the Lord, and said,  
O Lord God, destroye not thy people &

thine inheritance, which thou hast rede-  
med through thy greatnes whome y hast  
brought out of Egypt by a mightie hand.

27 Remember thy seruants Abrahám, Iz-  
hák, and Iaakób: loke not to the stuburnes  
of this people, nor to their wickednes, nor  
to their sinne,

28 Left the country, whence thou broughtest  
them, say, \* Because the Lord was not  
able to bring them into the land which he  
promised them, or because he hated them,  
he caried them out, to slaye them in the  
wildernes.

29 Yet they are thy people, and thine inhe-  
ritance, which thou broughtest out by thy  
mightie power, and by thy stretched out  
arme.

## CHAP. X

The seconde tables put in the Arke, & The tribe of Le-  
ui is dedicate to the seruice of the Tabernacle. 12 It hat  
the Lord requireth of him. 16 The circumcision of the  
heart. 17 God regardeth not the persone. 21 The Lord  
is the praise of Israël.

IN the same time the Lord said vnto  
me, \* Hewe thee two Tables of stone  
lyke vnto the first, and come vp vnto me  
into the Mount, and make thee an Arke of  
wood,

And I wil write vpon y Tables the wor-  
des that were vpon the first Tables, which  
thou brakest, and thou shalt put them in  
the Arke.

And I made an Arke of <sup>s</sup> shittím wood,  
and hewed two Tables of stone like vnto  
the first, and went vp into the Mountaine,  
and the two Tables in mine hand.

Then he wrote vpon the Tables accord-  
ing to the first writing (the ten comma-  
ndements, which the Lord spake vnto you  
in the Mount out of the middes of the fi-  
re, in the daye of the <sup>b</sup> assemblie) and the  
Lord gaue them vnto me.

And I departed, and came downe frō the  
Mount, & put the Tables in y Arke which  
I had made: and there they be, as the Lord  
commanded me.

¶ And the children of Israël toke their  
journey from Beeróth of the children of  
Iaakán to <sup>c</sup> Moserá, where Aarón dyed,  
& was buried, and Eleazar his sonne be-  
came Priest in his steade.

¶ From thence they departed vnto Gud-  
godáh, and from Gudgodáh to Iotbáh a  
land of running waters.

¶ The same time the Lord separated the  
tribe of Leui to beare the Arke of the co-  
uenant of the Lord, and to stand before  
the Lord, to <sup>d</sup> minister vnto him, and to  
blesse in his Name vnto this day.

¶ Wherefore Leui hathe no parte nor in-  
heritance with his brethren: for the Lord  
is his <sup>e</sup> inheritance, as the Lord thy God  
hathe promised him.

y. i.

The godlie  
in their pray-  
ers prouide on  
Gods promises  
& cōfesse their  
sinnes.

Nomb. 4. 26.

Exod. 34. 1.

Which wood  
is of long con-  
sumance.b When you  
were able to  
receiue the  
lawe.c This moun-  
taine was also  
called Hor,  
Nomb. 20. 29.d That is, to  
offer sacrifices  
& to declare y  
lawe to the  
people  
e So God tur-  
ned y curse of  
Iaakób, Gen.  
49. 7, vnto bles-  
sing



10 And I taried in the Mount, as at the first time, fortie daies and fortie nights, and the Lord heard me at that time also, and the Lord wolde not destroye thee.

11 But the Lord said vnto me, Arise, go forth in the iourney before the people, that they may go in and possesse the land, which I swaie vnto their fathers to giue vnto them.

f For all our finnes & transgressions God requieth nothing but to turne to him & obey him.

12 ¶ And now, Israël, what doeth the Lord thy God? require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou kepe the commandements of the Lord, and his ordinances, which I commande thee this day, for thy welch?

14 Beholde, heauen, and the heauen of heauens is the Lord thy God, and the earth, with all that therein is.

g Although he was Lord of heauē & earth, yet wolde he chuse one but you.

15 Notwithstanding, the Lord set his delight in thy fathers to loue them, and dyd chose their sede after them, *euē* you aboue all people, as *appeareth* this day.

h Cut off all your euil affections, Iere. 4. 4.

16 Circumcise therefore the foreskin of your heart, and harden your necks no more.

i Chro. 19. 7. iob. 34. 19. rom. 2. 11.

17 For the Lord your God is God of gods, and Lord of lords; a great God, mightie, & terrible, which accepteth no \*perfonen nor taketh rewarde:

18 Who doeth right vnto the fatherles and widowe, and loueth the stranger, giuing him sode and rayment.

Chap. 6. 13. mat. 4. 10.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

i Read Chap. 6. 11.

20 \*Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and *i* shalt sweare by his Name.

Gen. 46. 27. exod. 1. 1. Gen. 15. 5.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eies haue sene.

22 Thy fathers went downe into Egypt \*with seuentie perfonen, & now the Lord thy God hath made thee, as the \*starres of the heauen in multitude.

## CHAP. XI.

1 An exhortacion to loue God, and kepe his Lawe. 10 The praises of Canaan. 18 To meditate continually the words of God. 19 To teache it vnto the children. 26 Blessing and cursing.

¶ Therefore thou shalt loue the Lord thy God, and shalt kepe that, which he commandeth to be kept: that is, his ordinances, and his Lawes, and his commandements alwaie.

a Ye, which haue sene Gods graces, & your eies ought rather to be moued, than your children, who haue onely heard of this.

2 And *a* consider this day (for I speake not to your children, which haue nether knowe nor sene) the chastisemēt of the Lord your God, his greatnes, his mightie hand,

and his stretched out arme,

3 And his signes, and his actes, which he did in the middes of Egypt vnto Pharaoh the King of Egypt and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses and to their charets, when he caused the waters of the red Sea to ouerfloe them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And *b* what he did vnto you in the wilderness, vntil ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their householdes and their tents, and all their substance that *c* they had in the middes of all Israël.

7 For your eies haue sene all the great actes of the Lord which he did.

8 Therefore shall ye kepe *c* all the commandements, which I commande you this day, that ye may be strong, and go in and possesse the land whether ye go to possesse it:

9 Also that ye may prolong *d* your daies in the land, which the Lord swaie vnto your fathers, to giue vnto them and to their fede, *euen* a land that floweth with milke and honie.

10 ¶ For the land whether thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowedst thy fede, and wateredst it with *f* thy *d* fede as *e* a garden of herbes:

11 But the land whether ye go to possesse it, *is* a land of mountaines and valleis, & drinketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eies of the Lord thy God are alwaies vpon it, from the beginning of the yere, *euen* vnto the end of the yere.

13 ¶ If ye shall hearken therefore vnto my commandements, which I commande you this day, that ye loue the Lord your God & serue him with all your heart, and with all your soule,

14 Also will giue raine vnto your land in due time, *e* the first raine and the latter, that thou maicst gather in thy wheat, and thy wine, and thine oyle.

15 Also I wil feed grasse in thy fields for thy cattel, that thou maicst eat, and haue ynough.

16 But beware lest your heart *f* deceaue you, and lest ye turne aside, and serue other gods, and worship them,

17 And so *g* y<sup>e</sup> angre of the Lord be kindled against you, and he shut vp the heauen, that there be no raine, and that your land yelde not her frute, & ye perish quickly from

from the good which I haue shewed you.

18 ¶ Therefore shall ye be diligent in your hearts, that ye may not forget them for a signe, maie be as a fr

19 And ye shall be diligent in speaking of the house, and when thou shalt be

20 And thou shalt be diligent in speaking of the house, and when thou shalt be

21 That your daies of your life shall be as the days of your fathers, as long as the earth.

22 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

23 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

24 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

25 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

26 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

27 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

28 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

29 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

30 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

31 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

32 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

33 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

34 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

35 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

36 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

37 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

38 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

39 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.

40 ¶ For if ye kepe the commandements, which I commande you, to do that is, to loue the Lord thy God, and to walk in all his wayes, then will the Lord your God be gracious before you, and will be merciful to you, as long as the earth.





As God ha-  
the giuen thee  
power & abili-  
tie.

k Euerie one  
might eat at  
home aswell  
as he that  
beate appointed  
for sacrificie  
as f other.

Meaning  
whatsoever  
was offered to  
the Lord, might  
not be eaten,  
but where he  
had appointed.

Eccles. 7.32.

Gen. 28.14.  
chap. 19.9.

Exe. 12. 23  
or 23. 12  
Because the  
life of beasts  
is in their  
blood.

That which  
thou wilt offer  
is sacrifice.

a God by pro-  
mises bindeth  
him selfe to  
do good to  
the that obey  
his worde.

15 Notwithstanding thou maist kil and eat  
flesh in all thy gates, whatsoeuer thine  
heart desireth, according to the blessing  
of the Lord thy God which he hath gi-  
uen thee: both the vncleane and the cleane  
may eat thereof, <sup>k</sup> as of the roe bucke, &  
of the hart.

16 Onely ye shall not eat <sup>f</sup> blood, but pow-  
re it vpon the earth as water.

17 Thou maist not eat within thy gates  
the <sup>l</sup>riche of thy corne, nor of thy wine,  
nor of thine oyle, nor <sup>f</sup> first borne of thy  
kine, nor of thy shepe, neither anie of thy  
vowes which thou vowest, nor thy fre  
offerings, nor the offering of thine hands,

18 But thou shalt eat it before the Lord thy  
God, in the place which <sup>f</sup> Lord thy God  
shall chofe, thou, and thy sonne, and thy  
daughter, and thy seruant, and thy maid,  
and the Leuite, that is within thy gate:  
and thou shalt reioyce before <sup>f</sup> Lord  
thy God, in all that thou puttest thine  
hand to.

19 \* Beware, that thou forsake not the Le-  
uite, as long as thou liuest vpon the earth.

20 When the Lord thy God shall enlarge  
thy border, as he hath promised thee,  
and thou shalt say, I wil eat flesh, (because  
thine heart logeth to eat flesh) thou maist  
eat flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God  
hath chofe to put his Name there, be far  
from thee, then thou shalt kil of thy bullo-  
ckes, and of thy shepe which the Lord ha-  
th giuen thee, as I haue commanded thee,  
& thou shalt eat in thy gates, whatsoeuer  
thine heart desireth.

22 Euen as the roe bucke and the hart is  
eaten, so thou shalt eat them: both the vn-  
cleane & the cleane shall eat of the alike.

23 Onely be <sup>m</sup> sure that thou eat not the bloo-  
d: to the blood <sup>m</sup> is the life, and <sup>f</sup> maist  
not eat the life with the flesh.

24 Therefore thou shalt not eat it, but pow-  
er it vpon the earth as water.

25 Thou shalt not eat it, that it may go  
well with thee, and with thy children after  
thee, when thou shalt do that which is  
right in the sight of the Lord:

26 But thine <sup>a</sup> holy things which thou hast,  
and thy vowes thou shalt take vp, and co-  
me vnto <sup>f</sup> place which <sup>f</sup> Lord shall chofe.

27 And thou shalt make thy burnt offerings  
of the flesh, and of the blood vpon the al-  
tar of the Lord thy God, and the blood  
of thine offerings shall be powred vpon the  
altar of the Lord thy God, & thou shalt  
eat the flesh.

28 Take hede, and heare all these wordes  
which I command thee, <sup>f</sup> it may go <sup>w</sup> well  
with thee, and with thy children after thee  
for euer, when <sup>f</sup> doest that which is good  
& right in the sight of the Lord thy God.

29 When the Lord thy God shall destroy  
the nations before thee, whether thou go-  
est to possesse them, & thou shalt possesse  
them and dwell in their land,

30 Beware, lest thou be taken in a snare af-  
ter thee, after that they be destroyed befo-  
re thee, & lest thou aske after their gods,  
saying, How did these nations serue their  
gods, that I may do so likewise?

31 Thou shalt not do so vnto the Lord thy  
God: for all abomination, which the  
Lord hateth, haue they done vnto their  
gods: for they haue burned both their  
sonnes and their daughters with fire to  
their gods.

32 Therefore whatsoeuer I commande you,  
take hede you do it: thou shalt put no-  
thing thereto, nor take ought therefrom.

CHAP. XIII.

The inciters to idolatrie must be slaine. Some they neuer  
so holy, & so nere of kindred or friendship, 12 Or great in  
multitude or power.

1 If there arise among you a prophet or a  
dreamer of <sup>a</sup> dreames, (& giue thee a  
signe or wondre,

2 And the signe and the wondre, which he  
hath tolde thee, come to pass,) saying, Let  
vs go after other gods, which thou hast  
not known, and let vs serue them,

3 Thou shalt not hearken vnto the wordes  
of <sup>f</sup> prophet, or vnto that dreamer of  
dreames: for <sup>f</sup> Lord your God <sup>p</sup> oacheth you,  
to knowe whether ye loue the Lord your  
god w all your heart, and w all your soule.

4 Ye shall walke after the Lord your God &  
feare him, an I shall kepe his commande-  
ments, and hearken vnto his voyce, and ye  
shall serue him, & cleaue vnto him.

5 But that prophet, or <sup>f</sup> dreamer of  
dreames he shall <sup>b</sup> be slaine, because he hath  
spoken to turne you away from the Lord  
your God (w brought you out of the land  
of Egypt, and deliuered you out of the  
house of bondage) to thrust thee out of the  
way, wherein the Lord thy God comman-  
ded thee to walke: so shalt thou take the  
euil away forthe of the middes of thee.

6 If <sup>a</sup> thy brother, the sonne of thy mo-  
ther, or thine owne sonne, or thy daugh-  
ter, or the wife, <sup>b</sup> that lieth in thy busome, or  
thy friend, which is as thine owne <sup>a</sup> soule,  
entice thee secretly, saying, Let vs go and  
serue other gods, (which thou hast not  
known, thou, <sup>f</sup> thy nor thy fathers)

7 Anie of the gods of the people which are  
rownde about you, nere vnto thee or far  
off from thee, from the one end of <sup>f</sup> earth  
vnto the other:

8 Thou shalt not consent vnto him, nor be-  
are him, neither shall thine eye pitie him,  
nor shewe mercie, nor kepe him secret:

9 But <sup>f</sup> shalt euil kil him: <sup>a</sup> thine had shalt  
be first vpō him to put him to death, & then

the hands of all  
And thou shalt  
he dye (because  
thrust thee away  
which brought  
gypt, from the  
Tha. \*all Iste

no more anie  
mong you.

10 If thou shalt  
nie of thy citie  
hath giuen thee

11 \* Wicked men  
you, & haue dr  
their citie, sayi  
gods, which ye

12 Then <sup>a</sup> thou  
& enquire dilig  
the thing certa  
cion is wrought

13 Thou shalt eu  
citie with the e  
it vterly, & all  
tel thereof with

14 And thou shalt  
it into the mid  
burne with fire  
thereof euerie  
God: and it sh  
shall not be buy

15 And there shal  
ned thing to th  
turne from the  
shewe these me  
on thee and m  
sworne vnto th

16 \* When thou  
Lord thy God,  
dements which  
that thou do th  
of the Lord th

CHAP  
The manner of the  
the dead, may not be  
ne to be eaten, and w  
uile, stranger, father

17 \* Bare the  
God, \* Ye  
nor make you  
cies for the dea  
2 \* For thou art  
thy God, & th  
to be a <sup>a</sup> preciou  
aboue all the p  
earth.

3 Thou shalt  
cion.

4 These are th  
the befe, the fl  
The hart, & th  
and the wilde  
wilde oxe, and  
6 And euerie be

7 Therefore  
gent & not  
to be eaten  
of the Gentils.

8 Therefore  
shall haue  
drunken <sup>f</sup> le  
wes to take  
of the Gentils.

9 Therefore  
shall haue  
drunken <sup>f</sup> le  
wes to take  
of the Gentils.

10 Therefore  
shall haue  
drunken <sup>f</sup> le  
wes to take  
of the Gentils.

11 Therefore  
shall haue  
drunken <sup>f</sup> le  
wes to take  
of the Gentils.

12 Therefore  
shall haue  
drunken <sup>f</sup> le  
wes to take  
of the Gentils.

13 Therefore  
shall haue  
drunken <sup>f</sup> le  
wes to take  
of the Gentils.

thy God shal destroy  
ce, whether thou go-  
& thou shalt possesse  
ir land,  
taken in a snare as  
y be destroyed befo-  
like after their gods,  
nations serue their  
o likewise?

to vnto the Lord thy  
ination, which the  
they done vnto their  
burned bothe their  
ughters with fire to

er I commande you,  
\*thou shalt put no  
ght therefrom.

XIII.  
st be slaine, seme they neuer  
or fridship, 12 Or great in

ng you a prophet or a  
ames, (& giue thee a

he wondre, which he  
ne to passe:) sayig, Let  
ods, which thou hast  
ys serue them,

ken vnto the wordes  
that dreamer of drea-  
God: & proueth you,  
loue the Lord your  
and w all you: soule:  
the Lord your God &  
kepe his commande-  
nt his voyce, and ye  
aue vnto him.

or y dreamer of drea-  
ne, because he hath  
away from the Lord  
nt you out of the land  
uered you out of the  
thrust thee out of the  
ord thy God comman-  
d to shalt thou take the

the middes of thee,  
the sonne of thy mo-  
onne, or thy daugh-  
eth in thy bosome, o  
as thine owne soule,  
saying, Let vs go and  
which thou hast not  
or thy fathers)

the people which are  
nere vnto thee or far  
ne one end of y earth

ent vnto him, nor he  
thine eye picie him,  
or kepe him secret;  
him: & thine had shal  
ut him to death, & the

the hands of all the people.

70 And thou shalt stone him with stones, y  
he dye (because he hath gone about to  
thrust thee away fro the Lord thy God,  
which broght thee out of the land of E-  
gypt, from the house of bondage)

71 That all Israel may heare & feare, & do  
no more anie such wickednes as this a-  
mong you.

72 ¶ If thou shalt heare say (concerning a-  
nie of thy cities which the Lord thy God  
hath giuen thee to dwell in)

73 Wicked men are gone out from among  
you, & haue drawn away y inhabitants of  
their citie, sayig, Let vs go & serue other  
gods, which ye haue not known,

74 Then<sup>h</sup> thou shalt seke, & make searche  
& enquire diligently: and if it be true, &  
the thing certeine, that such abomina-  
tion is wrought among you,

75 Thou shalt euē slaye the inhabitants of y  
citie with the edge of the sworde: destroy  
it vterly, & all that is therein, & the car-  
tel thereof with the edge of the sworde.

76 And thou shalt gather all the spoile of  
it into the middes of the strete thereof, &  
burne with fire the citie & all the spoile  
thereof euerie whit, vnto the Lord thy  
God: and it shal be an heape for euer: it  
shal not be buylt againe.

77 And there shal cleaue nothing of y<sup>\*</sup> dā-  
ned thing to thine hād, y the Lord maie  
turne from the fearenes of his wrath, &  
shewe thee mercie, and haue compassiō  
on thee and multiplie thee, as he hath  
sworne vnto thy fathers:

78 \*When thou shalt obey the voyce of the  
Lord thy God, and kepe all his comman-  
dements which I commaēde thee this day,  
that thou do that which is right in y eyes  
of the Lord thy God.

#### CHAP. XIII.

1 The manner of the Gentiles in marking thō selues for  
the dead, may not be folowed. 4. What meates are clea-  
ne to be eaten, and what not. 29 The tithe for the Le-  
uite, stranger, fatherles, and widowe.

1 Y<sup>e</sup> are the children of the Lord your  
God. \*Ye shal not cut your selues,  
nor make you anie baldnes betwene your  
eies for the dead.

2 \*For thou art an holy people vnto y Lord  
thy God, & the Lord hath chosen thee  
to be a<sup>a</sup> precious people vnto him selfe,  
aboue all the people that are vpon the  
earth.

3 ¶ Thou shalt eat no maner of abomina-  
tion.

4<sup>b</sup> These are the beasts, which ye shal eat,  
the befe, the shepe, and the goat,  
5 The hart, & the roe bucke, and y bugle,  
and the wilde goat, & the vnicorne, & the  
wilde oxe, and the chamois.

6 And euerie beast y parteth the hoofe, and

cleaueth y clift into two clawes, and is of y  
beasts that cheweth y cud, that shal ye eat.

7 But these ye shal not eat, of them that  
chewe the cud, and of them that deuide &  
cleaue y hoofe onely: the camel, nor the ha-  
re, nor the cony: for they chewe the cud,  
but deuide not the hoofe: therefore they  
shal be vncleane vnto you:

8 Also the swine, because he deuidenth the  
hoofe, & cheweth not the cud, shal be vn-  
cleane vnto you: ye shal not eat of their  
flesh, nor touche their dead carkeises.

9 ¶ \* These ye shal eat, of all that are in  
the waters: all that haue finnes and scales  
shal ye eat.

10 And what soeuer hath no finnes nor sca-  
les, ye shal not eat: it shal be vncleane vn-  
to you.

11 ¶ Of all cleane birdes ye shal eat:

12 But these are thei, whereof ye shal not  
eat: y egle, nor y gosshawke, nor y osprey,  
13 Nor the glead nor the kite, nor the vul-  
ture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostriche, nor y nightcrowe, nor  
y<sup>c</sup> semeaw, nor the hawk after her kinde,

16 Nether the lytle owle, nor the great  
owle, nor the red shanke,

17 Nor the pellicane, nor the swāne, nor y  
cormorant:

18 The storcke also, and the heron in his  
kinde, nor the lapwing, nor<sup>d</sup> the backe.

19 And euerie creeping thing y flieth, shal be  
vncleane vnto you: it shal not be eaten.

20 But of all cleane foules ye may eat.

21 Ye shal eat of nothing that c<sup>e</sup> dyeth alo-  
ne, but thou shalt giue it vnto the<sup>f</sup> stran-  
ger that is within thy gates, that he may  
eat it: or thou maist sel it vnto a stranger:  
for thou art an holy people vnto y Lord  
thy God. Thou shalt not<sup>g</sup> seeth a kid in  
his mothers milke.

22 Thou shalt<sup>h</sup> giue the tithe of all the  
increase of thy fede, that commeth for-  
the of the field yere by yere.

23 And thou shalt eat before the Lord thy  
God (in the place which he shal chose to  
cause his Name to dwell there) the tithe  
of thy corne, of thy wine, and of thine oy-  
le, and the first borne of thy kyne and of  
thy shepe, that thou maist learne to fea-  
re the Lord thy God alway.

24 And if the way be to long for thee, so  
that thou art not able to cary it, because  
the place is far from thee, where the Lord  
thy God shal chose to set his Name, whe-  
re the Lord thy God shal blesse thee.

25 Then shalt thou make it in money, and  
take the money in thine hand, and go vn-  
to the place which the Lord thy God shal  
chose.

26 And thou shalt bestowe the money for  
what soeuer thine heart desireth: whe-  
y.iii.

chap. 17. 13.

chap. children  
Heb. d.

Which are  
pointed to  
tautes pu-  
blished.

XIII.

st be slaine, seme they neuer

or fridship, 12 Or great in

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the middes of thee,

the sonne of thy mo-

onne, or thy daugh-

eth in thy bosome, o

as thine owne soule,

saying, Let vs go and

which thou hast not

or thy fathers)

the people which are

nere vnto thee or far

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ent vnto him, nor he

thine eye picie him,

or kepe him secret;

him: & thine had shal

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Leuit. 11. 20.

Or, cackow.

Leuit. 11. 20.

Because their  
blood was not  
shed, but remai-  
ned in them.  
Which is  
not of thy re-  
ligion.

Exod. 23. 19.

and 34. 26.

The riches  
were ordeined  
for the main-  
tenance of the  
Leuites, which  
had none in-  
heritance.

f When he  
shal giue thee  
abitie.

Or, binde 7p.



# Ordinances.

# Deuteronomie.

# Ordinances.

After the  
Priest hath re-  
cited y Lords  
parce.

h Deales the  
yerele tithes  
that were giue  
to y Leuites,  
there were lai  
de yre in store  
for y poore.

a He shal one  
ly releafe his  
debtors, & are  
not able to  
pay for yere.

b For if thy  
debtor be rich,  
he may be co-  
rruption to  
pay.

Chap. 28. 12.

For yere of thy  
strice.

Mat. 5. 42.  
Luke 6. 27.

Mat. 5. 42.  
Luke 6. 27.

Mat. 5. 42.  
Luke 6. 27.

ther it be oxe, or shepe, or wine or strong  
drinke, or what soeuer thine heart desireth:  
s and shalt eat it there before y Lord thy  
God, and reioyce, both thou, & thine hou-  
sholde.

27 And the Leuite that is within thy gates,  
shalt thou not forsake: for he hath the nether  
parte nor inheritance with thee.

28 ¶ At the end of thre yere y shalt bring  
forthe all the tithes of thine increafe of  
y same yere, & lay it vp within thy gates.

29 Then the Leuite shal come, because he  
hath no parte nor inheritance with thee,  
& the stranger, and the fatherles, and the  
widowe, which are within thy gates, and  
shalt eat, and be filled, that the Lord thy  
God may blesse thee in all the worke of  
thine hand which thou doest.

## CHAP. XV.

The yere of releasing of debts. 5 God blesseth them that  
keepe his commandments. 7 To helpe the poore. 12 The  
freedome of seruants. 19 The first borne of the cattel  
must be offered to the Lord.

A T the terme of seven yeres thou  
shalt make a freedome.

2 And this is the maner of y freedome: eue-  
rie a creditour shal quite the lone of his  
had w he hath lent to his neighbour: he  
shal not aske it againe of his neighbour,  
nor of his brother: for the yere of y Lords  
freedome is proclaimed.

3 Of a stranger thou maist require it: but  
y which thou hast with thy brother, thine  
hand shal remit:

4 Saue when there shalbe no poore with  
thee: for the Lord shal blesse thee in the  
lad, which the Lord thy God giueth thee,  
for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of  
y Lord thy God to obserue & do all these  
commandments, which I commande thee  
this day.

6 For y Lord thy God hath blessed thee,  
as he hath promised thee: & thou shalt  
lend vnto manie nations, but thou thy sel-  
fe shalt not borrowe, & thou shalt reigne  
ouer manie nations, and they shal not reigne  
ouer thee.

7 ¶ If one of thy brethre with thee be poore  
within anie of thy gates in thy land, w  
the Lord thy God giueth thee, thou shalt  
not harden thine heart, nor shut thine had  
from thy poore brother:

8 ¶ But thou shalt open thine had vnto him,  
and shalt lend him sufficient for his nede  
which he hath.

9 Beware y there be not a wicked thoght  
in thine heart, to say, The seventh yere, y  
yere of freedome is at hand: therefore y  
grieveth thee to loke on thy poore bro-  
ther, and thou giuest him nought, & he cri-  
vnto the Lord against thee, so that sinne  
be in thee:

10 Thou shalt giue him, & let it not grieue

thine heart to giue vnto him: for because  
of this y Lord thy God shal blesse thee in  
all thy workes, & in all that thou puttest  
thine hand to.

11 ¶ Because there shalbe euer some poore  
in the land, therefore I commande thee,  
saying, Thou shalt open thine hand vnto  
thy brother, to thy nedie, and to thy  
poore in thy land.

12 ¶ If thy brother an Ebrewe sel him selfe  
to thee, or an Ebrewe esse, and serue thee six  
yere, euē in the seventh yere thou shalt let  
him go free from thee.

13 And when thou sendest him out free fro  
thee, y shalt not let him go away empty,  
but shalt giue him a liberal rewarde  
of thy shepe, & of thy corne, & of thy wi-  
ne: thou shalt giue him of that wherewith  
the Lord thy God hath blessed thee.

14 And remember that thou wast a seruant  
in the land of Egypt, and the Lord thy  
God deliuered thee: therefore I commande  
thee this thing to day.

15 And if he say vnto thee, I will not go a-  
way from thee, because he loueth thee &  
thine house, & because he is wel with thee,  
then shalt thou take a naule, and perce  
his eare through against the dore, and he  
shal be thy seruant for euer: and vnto thy  
mayd seruant thou shalt do like wise.

16 Let it not grieue thee, when thou lettest  
him go out free: for he hath serued thee  
six yeres, which is the double wor-  
the of an hired seruant: & the Lord thy  
God shal blesse thee in all y thou doest.

17 ¶ All the first borne males that come of  
thy cattel, & of thy shepe, thou shalt sancti-  
fye vnto the Lord thy God. Thou  
shalt do no worke with thy first borne bul-  
locke, nor sheare thy first borne shepe.

18 Thou shalt eat it before the Lord thy  
God yere by yere, in the place which the  
Lord shal chose, both y, & thine household.

19 ¶ But if there be anie blemish therein, as if  
it be lame, or blinde, or haue anie euil fault,  
y shalt not offer it vnto y Lord thy God,  
but shalt eat it within thy gates: the vn-  
cleane, and the cleane shal eat it alike, as  
the roe bucke, and as the heare.

20 Onely thou shalt not eat the blood there-  
of, but powre it vpon y groude as water.

21 ¶ Thou shalt not eat it before the Lord thy  
God yere by yere, in the place which the  
Lord shal chose, both y, & thine household.

22 ¶ But if there be anie blemish therein, as if  
it be lame, or blinde, or haue anie euil fault,  
y shalt not offer it vnto y Lord thy God,  
but shalt eat it within thy gates: the vn-  
cleane, and the cleane shal eat it alike, as  
the roe bucke, and as the heare.

23 Onely thou shalt not eat the blood there-  
of, but powre it vpon y groude as water.

## CHAP. XVI.

Of after. 10. Wifsonde, 13 And the feast of ta-  
bernacles. 18 What officers ought to be ordeined.  
21 Idolatrie forbidden.

¶ Thou shalt kepe y moneth of a Abib  
& thou shalt celebrate the Passcouer  
vnto the Lord thy God: for in the mo-  
neth of Abib the Lord thy God broght  
thee out of Egypt by night.

¶ Thou shalt therefore offer the Passe-  
couer vnto the Lord thy God, of shepe and  
bullockes in the place where the Lord

ord. 12. 14.

Which fei-  
and that affi-  
200, which y  
each in E-  
gypt.

This was  
richly ac-  
filled, when  
the people was  
in Egypt.

Which was  
sufficient to put  
them in reme-  
mber of that  
deliuerance out  
of Egypt: & to  
renewe them  
in the hope of  
eternall life.

Beginning at  
the next morn-  
ing after the  
Passcouer, Le-  
uit. 23. 35. exo.  
13. 4.

Or, as thou art  
able, willingly.

That is, the  
day of the  
green mouth,  
Leuit. 23. 4.

That is, the  
day of the  
green mouth,  
Leuit. 23. 4.

That is, the  
day of the  
green mouth,  
Leuit. 23. 4.

That is, the  
day of the  
green mouth,  
Leuit. 23. 4.

That is, the  
day of the  
green mouth,  
Leuit. 23. 4.

That is, the  
day of the  
green mouth,  
Leuit. 23. 4.

That is, the  
day of the  
green mouth,  
Leuit. 23. 4.

That is, the  
day of the  
green mouth,  
Leuit. 23. 4.

That is, the  
day of the  
green mouth,  
Leuit. 23. 4.

That is, the  
day of the  
green mouth,  
Leuit. 23. 4.

shal chose to cau-

Thou shalt eat  
it: but seven dayes  
ned bread therev  
tribulation: for

land of Egypt in  
remember the d  
of y land of Egypt

And there shalt  
thee in all thy co-  
nether shalt there  
of the best vntil  
offredit the first d

Thou maist  
within anie of th  
thy God giueth th  
But in the place  
shal chose to plac  
shalt offer the P  
the going downe  
son that thou can

And thou shalt  
ce which the Lo  
and shalt return  
vnto thy tentes.

Six dayes shalt t  
ad, and the seuer  
assemble to the L  
do no worke there

¶ Seven weekes st  
thee, and shalt be  
weekes, when thou  
to the corne:

And thou shalt  
vnto the Lord th  
thine had, which  
Lord thy God, as  
blesed thee.

And thou shalt  
thy God, thou  
daughter, and th  
and the Leuite th  
the stranger, and  
widow, that are  
which y Lord thy  
his Name there,

And thou shalt  
a seruant in Egy  
obserue and do t

¶ Thou shalt  
Tabernacles seue  
gathered in thy

And y shalt re  
and thy sonne, a  
seruant, and thy  
the stranger, and  
dow, that are wi

Seven daies sh  
Lord thy God i  
shal chose: whe  
thee in all thine  
of thine hads, y

¶ Three times

vnto him: for because  
God shal blesse thee in  
all that thou puttest

albe euer some poore  
I commaunde thee,  
open thine hand vnto  
ny nedie, and to thy

Ebrewe sel him selfe  
esse, and serue thee  
th yere thou shalt lee

dest him out fre fro  
him go away emprie,  
him a liberal reward

corne, & of thy wi  
of that wherewith  
the blesfed thee.

er thou wast a serua  
t, and the Lord thy  
therefore I comma  
day.

thee, I wil not go a  
ause he touch thee &  
f: he is wel with thee.

ake a naule, and perce  
ainst the dore, and he  
for euer: and vnto thy

thalt do likewise.  
ce, when thou tellest  
thee: for he hath ser

ch is the double wor  
ant: & the Lord thy  
in all y<sup>e</sup> thou dost

males that come of  
thepe; thou shalt fan  
thy God. <sup>h</sup> Thou

th thy first borne bul  
fist borne shepe.

before the Lord thy  
the place which the  
y, & thine houshold

blemish therein, as if  
or haue anie euil fault,  
nto y<sup>e</sup> Lord thy God,

in thy gates: the vn  
shalt eat it alike, as  
the heart.

ot eat the blood the  
ny groude as water.

XVI.  
e, 13 And the feast of  
ers ought to be ordeined.

moneth of a Abib  
brate the Passcouer  
od: for in the mo  
ord thy God broght

night.  
e offer the Passe  
y God, of shepe and

ce. where the Lord  
th

shal chose to cause his Name to dwell.

Thou shalt eat no leauened bread with  
it: but seuen dayes shalt thou eat vneleu  
ened bread therewith, <sup>en</sup> the bread of  
tribulation: for thou camest out of the  
land of Egypt in haste, that thou maiest  
remember the day when thou camest out  
of y<sup>e</sup> land of Egypt, all y<sup>e</sup> dayes of thy life.

And there shal be no leauen sene with  
thee in all thy coastes seuen dayes long:  
nether shal there remaine the night anie  
of the flesh vntil the morning which thou  
offredit the first day at euen.

Thou maiest not offer the Passcouer  
within anie of thy gates, which the Lord  
thy God giueth thee:

But in the place which y<sup>e</sup> Lord thy God  
shal chose to place his Name, there thou  
shalt offer the Passcouer at euen, about  
the going downe of the sunne, in the sea  
son that thou camest out of Egypt.

And thou shalt roste and eat it in y<sup>e</sup> place  
which the Lord thy God shal chose,  
and shalt returne on the morow, and go  
vnto thy tentes.

Six dayes shalt thou eat vneleuened bread,  
and the seuenth day shalt be a solemne  
assemblie to the Lord thy God: thou shalt  
do no worke therein.

Seuen weekes shalt thou number vnto  
thee, and shalt begin to number the seuen  
weekes, when thou beginst to put the sickle  
to the corne:

And thou shalt kepe the feast of weekes  
vnto the Lord thy God, <sup>en</sup> a fre gift of  
thine had, which thou shalt giue vnto the  
Lord thy God, as the Lord thy God hath  
blesfed thee.

And thou shalt reioyce before the Lord  
thy God, thou and thy sonne, and thy  
daughter, and thy seruant, and thy maid,  
and the Leuite that is within thy gates, &  
the stranger, and the fatherles, and the  
widow, that are among you, in the place  
which y<sup>e</sup> Lord thy God shal chose to place  
his Name there,

And thou shalt remeber that thou wast  
a seruant in Egypt: therefore thou shalt  
obserue and do these ordinances.

Thou shalt obserue the feast of the  
Tabernacles seuen daies, when thou hast  
gathered in thy corne, and thy wine.

And y<sup>e</sup> shalt reioyce in thy feast, thou,  
and thy sonne, and thy daughter, and thy  
seruant, and thy maid, and the Leuite, and  
the stranger, and the fatherles, and the wi  
dow, that are within thy gates.

Seuen daies shalt y<sup>e</sup> kepe a feast vnto the  
Lord thy God in the place which y<sup>e</sup> Lord  
shal chose: whe<sup>r</sup> y<sup>e</sup> Lord thy God shal blesse  
thee in all thine increase, & in all y<sup>e</sup> workes  
of thine hads, y<sup>e</sup> shalt in anie case be glad.

Thre times in the yere shal all y<sup>e</sup> ma

les appeare before the Lord thy God in y<sup>e</sup>  
place which he shal chose: in y<sup>e</sup> feast of the  
vneleuened bread, & in y<sup>e</sup> feast of y<sup>e</sup> weekes,  
& in the feast of the Tabernacles: & they  
shal not appeare before the Lord empty.

Euerie man shal giue according to the  
gift of his hand, and according to the  
blesing of the Lord thy God, which he  
hath giuen thee.

Judges and officers shalt thou make  
thee in all thy cities, w<sup>h</sup> the Lord thy God  
giueth thee, throughout thy tribes: & they  
shal iudge y<sup>e</sup> people w<sup>h</sup> righteo<sup>s</sup> iudgemēt.

Wrest not thou the Lawe, nor respect  
anie persone, nether take reward: for the  
rewarde blindeth the eyes of the wise, &  
peruerteth the wordes of the iust.

That w<sup>h</sup> is iust and right shalt thou fol  
lowe, that thou maiest liue, & possesse the  
lad which the Lord thy God giueth thee.

Thou shalt plant thee no groue of anie  
trees nere vnto the altar of the Lord thy  
God, which thou shalt make thee.

Thou shalt set thee vp no pillar, which  
thine the Lord thy God hateth.

CHAP. XVII.

The punishment of the idolater. 9 Hard controuer  
sies are brought to the Priest and the iudge. 12 The  
contemner must dye 15 The election of the King.  
16 & 17 What things he ought to auoid, 18 And  
what he ought to imbrace.

Thou shalt offer vnto y<sup>e</sup> Lord thy God  
no bullocke nor shepe wherein is ble  
mish or anie euil faured thing: for that  
is an abominacio vnto y<sup>e</sup> Lord thy God.

If there be found among you in anie of  
thy cities, which y<sup>e</sup> Lord thy God giueth  
thee, man or woman that hath wrought  
wickednes in the sight of the Lord thy  
God, in transgressing his couenent,

And hath gone & serued other gods, &  
worshipped the: as the sunne, or the moone,  
or anie of the hoste of heauen, which  
I haue not commanded,

And it be tolde vnto thee, and thou hast  
heard it, then shalt thou inquire diligent  
ly: and if it be true, and the thing certaine,  
y<sup>e</sup> suche abominacion is wrought in Israel,

Then shalt thou bring forth the man, or  
that woman (which haue committed that  
wicked thing) vnto thy gates, whe<sup>r</sup> it be  
man or woman, and shalt stone them with  
stones, til they dye.

At y<sup>e</sup> mouth of two or thre witnesses shal  
he that is worthy of death, dye: but at the  
mouth of one witnes, he shal not dye.

The hands of the witnesses shal be first  
vpō him, to kil him: and afterwarde the  
hands of all the people: so thou shalt  
take the wicked away from among you.

If there rise a matter to hard for thee in  
iudgement betwene blood and blood, be  
twene plea and plea, betwene plague and  
plague, in the matters of controuersie

y. iiii.

ord. 12. 14.

Which scri  
pture is it  
that sayeth  
which y<sup>e</sup>  
which in 6  
178.

This was  
bley, acci  
dent, which  
age eyle was  
uyt.

Which was  
assumed to put  
them in reme  
mber of their  
disobedience  
it is ppey to  
renewe them  
in the hope of  
eius Christ, of  
whome this la  
is was a figure

Beginning at  
the next mor  
ning after the  
Passcouer, Le  
uit 23. 35. 36.

Or, as thou art  
able, willigly.

That is, the  
day of the  
seuen moiths,  
100. 33. 34.

ord. 23. 11.  
e. 34. 20.  
ord. 16. 4.

h According  
to the abilitie  
that God ha  
the giuen him.

He gaue au  
toritie to that  
people for a  
time to cha  
se them felues  
magistrates.

The magi  
strat must con  
sistly follow  
the tenor of  
the Lawe, and  
in nothing de  
cline from ius  
tice.

Or, image.

Thou shalt  
not true God  
for facious  
fakes, as hypo  
crites do.

Shewing that  
the crime can  
not be excused  
by the faultie  
of the persone.

Whereby he  
condemeth all  
religion and  
seruing of God  
which he ha  
the not com  
manded.

Nom. 27. 30.  
chap 19. 15.  
mat. 18. 16.

2 cor. 13. 5.  
a Whereby  
they declared  
that they testi  
fied y<sup>e</sup> truth.  
e To signifye a  
commune con  
sent to main  
taining Gods ho  
nour and true  
religion.



within thy gates, then shalt thou arise, and go vp vnto the place which the Lord thy God shal chose,

9 And thou shalt come vnto the Priests of the Leuites, & vnto the iudge that shal be in those dayes, and aske, and thei shal shewe thee the sentence of iudgement,

10 And thou shalt do according to y thing which they of that place (which the Lord hath chosen) shewe thee, and thou shalt obserue to do according to all that they informe thee.

11 According to the Lawe, which they shal teach thee, and according to the iudgement which thei shal tel thee, shalt thou do: thou shalt not decline from the thing which they shal shewe thee, neither to the right hand, nor to the left.

12 And that man that wil do presumptuously, not hearkenng vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the iudge, that man shal dye, and thou shalt take away euil frō Israël.

13 So all the people shal heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwell therein, if thou say, I wil set a King ouer me, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whome the Lord thy God shal chose: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a stranger ouer thee, w<sup>h</sup> is not thy brother.

16 In anie wise he shal not prepare him manie horses, nor bring the people againe to Egypt for to increase the nōber of horses, seeing the Lord hath said vnto you, Ye shal henceforth go no more againe that way.

17 Neither shal he take him manie wiues, lest his heart turne away, neither shal he gather him muche siluer and gold.

18 And when he shal sit vpon the throne of his kingdome, then shal he write him this Lawe repeted in a booke, by the Priests of the Leuites.

19 And it shalbe with him, and he shal read therein all dayes of his life, that he may learne to feare the Lord his God, & to kepe all the wordes of this Lawe, and these ordinances, for to do them:

20 That his heart be not lifted vp aboue his brethren, and that he turne not from the comandement, to the right hand or to the left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the middes of Israël.

CHAP. XVIII.

¶ The portion of the Leuites. 6 Of the Leuite coming from another place. 9 To auoyde the abomina-

cion of the Gentiles. 15 God wil not leave the widow a true Prophet. 20 The false prophet shal be slaine. 22 How he may be known.

¶ The Priests of the Leuites, and all the Tribe of Leui shal haue no parte nor inheritance with Israël, but shal eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shal they haue no inheritance amōg their brethren: for the Lord is their inheritance, as he hath said vnto them.

3 ¶ And this shalbe y Priests duetie of the people, that they, which offer sacrifice, whether it be bullocke or shepe, shal giue vnto the Priest the shoulder, and the two chekes, and the mawe.

4 The first frutes also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy shepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, & his sonnes for euer.

6 ¶ Also when a Leuite shal come out of anie of thy cities of all Israël, where he remained, and come with all the desire of his heart vnto the place, which the Lord shal chose,

7 He shal then minister in the Name of y Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shal haue like porciōs to eat beside that which cometh of his sale of his patrimonie.

9 When thou shalt come into y land which the Lord thy God giueth thee, thou shalt not learne to do after the abominations of those nacions.

10 Let none be founde among you that maketh his sonne or his daughter to go through the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a forcerer,

11 Or a charmer, or that counselleth with spirits, or a sothesayer, or that asketh counsel at the dead.

12 For all that do suche things are abominaciō vnto the Lord, and because of these abominations the Lord thy God doeth cast them out before thee.

13 Thou shalt be y vpriight therefore with the Lord thy God.

14 For these nacions which thou shalt possesse, hearken vnto those that regarde the times, & vnto forcerers: as for thee, the Lord thy God hath not suffered thee so.

15 ¶ The Lord thy God wil raise vp vnto thee a Prophet like vnto me, frō amōg you, even of thy brethren: vnto him ye shal hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of

f Who shal giue sentence as the Priests shall him by the Lawe of God.

g Thou shalt obey their sentence that the controuersie may haue an end.

h So long as he is the true minister of God, and pronounceth according to his word.

i Who is not of thy nation, lest he change true religion into idolatry, and bring thee to slauerie. k To reuenge their iniuries, and to take the of their best horses, 1 king 10, 26. l From the Lawe of God.

m Meaning, y Deuteronomie. n He shal cause it to be writ by them, or he shal write it by their example.

o Whereby is meant, that Kings ought to reioice their subiects, as nature bindeth one brother to loue another.

Exod. 20, 19.

Exod. 20, 19.

Exod. 20, 19.

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Exod. 20, 19.

Exod. 20, 19.

Exod. 20, 19.

Exod. 20, 19.

Exod. 20, 19.

the assemblie heare the voyce, nor se this dye not.

17 And the Lord wel spoken.

18 ¶ I wil raise up their brethren my wordes in speake vnto the de him.

19 And whosoever wordes, which me, I wil re

20 But the people speake a word not comanded: keth in the name same prophet

21 And it thou shal knowe hath not spok

22 When a prme of the Lord nor come to p the Lord hath hathe spok it not therefore be

23 The sacrificed townes bonds. 16 The pmines.

24 Chap. 18, 29.

25 Exod. 21, 13. 26 27, 10, 1.

27 Make an open scale way.

28 Which killeth again his soul & bare no shew in his heart.

29 ¶ This also is slayer shal flee: killeth his neighbor him not in tim

30 As he that go neighbour to striketh with tre, if the hea

31 hitte his neighbor shal flee vnto

32 Lest the \* aue after the mass

33 fed, and ouerlong, & slay hthy of death, time passed.

34 ¶ Therefore I shalt appoint

35 ¶ That man who be not comended vpon murder.

36 ¶ Exod. 21, 12.

37 ¶ Exod. 21, 12.

38 ¶ Exod. 21, 12.

39 ¶ Exod. 21, 12.

40 ¶ Exod. 21, 12.

od wil not leave the witness  
a false prophet, shal be slain.

the Levites, and all the  
shal haue no parte nor  
rael, \* but shal eat the  
made by fire, and his

y haue no inheritance  
for the Lord is their  
the said vnto them.

Priests due tie of the  
which offer sacrifice,  
ke or shepe, shal giue  
shoulder, and the two

o of thy corne, of thy  
yle, and the first of the  
halt thou giue him.

od hathe chosen him  
to stand and minister  
Lord, him, & his son-

ite shal come out of  
all Israël, where he  
e with \* all the desire  
the place, which the

ter in the Name of  
his brethren the Le-  
ue there before the

porciôs to eat de-  
not of his sale of his

me into y land which  
giueth thee, thou shalt  
er the abominations

de among you that  
his daughter to \* go  
at vseth witchcrafts,

es, or a marker of the  
orcercer,  
that counselleth with  
er, or that \* asketh

ne things are abomi-  
and because of the-  
Lord thy God doeth  
chee.

right therefore with

which thou shalt pos-  
se that regarde the  
ers: \* as for thee, the

not suffered thee so.  
God wil raise vp vnto  
vnto me, frô amôg  
re: vnto him ye shal

at thou desiredst of  
Ho. eb, in the day of

Exod. 20. 19.

Job. 1. 15.

Job. 1. 21.

Job. 1. 22.

Job. 1. 23.

Job. 1. 24.

Job. 1. 25.

Job. 1. 26.

Job. 1. 27.

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Job. 1. 72.

Job. 1. 73.

Job. 1. 74.

Job. 1. 75.

Job. 1. 76.

Job. 1. 77.

Job. 1. 78.

the assemblie, when thou saidest, \* Let me  
heare the voyce of my Lord. God no mo-  
re, nor se this great fi. eanie more, that I  
dye not.

17 And the Lord said vnto me, Thei haue  
wel spoken.

18 \* I wil raise the vp a Prophet from amôg  
their brethren like vnto thee, and wil put  
my wordes in his <sup>h</sup> mouth, and he shal  
speake vnto them all that I shal comman-  
de him.

19 And whosoever wil not hearken vnto my  
wordes, which he shal speake in my Na-  
me, I wil <sup>i</sup> require it of him.

20 But the p ophet that shal presume to  
speake a worde in my Name, which I haue  
not cōmanded him to speake, or that spea-  
keth in the name of other gods, euen the  
same prophet shal dye.

21 And if thou thinke in thine heart, How  
shal we knowe the worde which the Lord  
hathe nor spoken?

22 When a prophet speaketh in the Na-  
me of the Lord, if the thing <sup>k</sup> followe not  
nor come to passe, that is the thing which  
the Lord hathe not spokē, <sup>for</sup> the prophet  
hathe spokē it presumptuously: thou shalt  
not therefore be afrayed of him.

#### CHAP. XIX.

2 The sctified towne. 14 Not to remove thy neighbours  
bonds. 16 The punishment of him that beareth false  
witness.

1 **W**Hē the Lord thy God \* shal roo-  
te out the nations, whose lād the  
Lord thy God giueth thee, and thou shalt  
possesse them, and dwell in their cities, and  
in their houses,

2 \* Thou shalt separate three cities for thee  
in the middes of thy land which the Lord  
thy God giueth thee to possesse it.

3 Thou shalt <sup>a</sup> prepare thee the waie, & de-  
uide the coastes of the land, which the  
Lord thy God giueth thee to inherit, into  
three partes, that euerie <sup>b</sup> manslayer may  
flee thether.

4 \* This also is y cause wherefore the mā-  
slaier shal flee thether, and liue: who so  
killeth his neighbour ignorantly, & hated  
him not in time passed:

5 As he that goeth vnto the wood with his  
neighbour to hewe wood, and his hand  
striket with the axe to cut downe the  
tre, if the head slip from the helue, and  
hitte his neighbour that he dyeth, y same  
c shal flee vnto one of the cities, & liue,

6 Lest the \* auenger of the blood followe  
after the māslaier, while his heart is cha-  
fed, and overtake him, because the way is  
long, & slay him, although he be not <sup>w</sup>or-  
thy of death, because he hated him not in  
time passed.

7 Wherefore I cōmande thee, sayig, Thou  
shalt appoint out three cities for thee.

8 And when the Lord thy God <sup>d</sup> enlar-  
geth thy coastes (as he hathe sworne vnto  
thy fathers) and giueth thee all the land  
which he promised to giue vnto thy fa-  
thers,

9 (If thou kepe all these commandmentes  
to do them, which I commande thee this  
day: <sup>to wis</sup>, that thou loue the Lord thy  
God, and walke in his waies for euer) \* the  
shalt thou adde three cities mo for thee  
besides those three,

10 That innocent blood be not shed with-  
in thy land, which the Lord thy God gi-  
ueth thee to inherit, <sup>e</sup> lest blood be vpon  
thee.

11 \* But if a man hate his neighbour, and  
laie waite for him, and rise against him, &  
smite any man that he dye, and flee vn-  
to any of these cities,

12 Then the <sup>f</sup> Elders of his citie shal send  
and fet him thence, and deliuer him into  
the hands of the auenger of the blood,  
that he may dye.

13 Thine <sup>g</sup> eie shal not spare him, but thou  
shalt put away the crye of innocent blood  
from Israël, that it may go wel with thee.

14 \* Thou shalt not remove thy neigh-  
bours marke, which thei of olde time haue  
set in thine inheritance, that thou shalt in-  
herit in the lād, which the Lord thy God  
giueth thee to possesse it.

15 \* One witness shal not rise against a mā  
for any trespass, or for any sinne, or for  
any faute that he offendeth in, \* but at the  
mouth of two witnesses or at the mouth  
of three witnesses shal the matter be sta-  
blished.

16 \* If a false witness rise vp against a man  
to accuse him of trespass,

17 Then bothe the men which striue toge-  
ther, shal stand before the <sup>h</sup> Lord, <sup>en</sup>en  
before the Priests and the Iudges, which  
shal be in those daies,

18 And the Iudges shal make diligent in-  
quisition: and if the witness be founde fal-  
se, and hathe giuen false witness against his  
brother,

19 \* Then shal ye do vnto him as he had  
thought to do vnto his brother: so thou  
shalt take euil away for the of the middes  
of thee.

20 And the rest shal heare this, and feare,  
and shal hence forth cōmit no more any  
such wickednes among you.

21 Therefore thine eie shal haue no com-  
passion, but \* life for life, eie for eie, to the  
for to the, hand for hand, fote for fote.

#### CHAP. XX.

3 The exhortation of the Priest when the Israelites go  
to battel. 5 The exhortation of the officers shewing  
who shal go to battel. 10 Peace must first be pro-  
claimed. 19 The trees that beare fruite, must not be  
destroyed.

d When thou  
goest cuer ter-  
den to possesse  
the whole lād  
of Canaan.

10th. 20. 7.

e Lest thou be  
punished for  
innocent blood

f The Magi-  
strates.

g Then who-  
souer pardon-  
eth murder,  
offendeth against  
the worde of  
God.

Chap. 17. 6.  
mat. 18. 16.  
Job. 8. 17.  
2. Cor. 13. 8.  
1. Petr. 10. 26.

h Gods presen-  
ce is which his  
true ministers  
are assemblid

Prou. 19. 5.  
1. Sam. 13. 6. 2.

Exod. 21. 23.  
Leu. 2. 4. 20.  
Mat. 5. 38. 32.



<sup>a</sup> Meaning vnto  
the occasion  
for God per-  
mittech not his  
people to fight  
w<sup>th</sup> it (sennet  
good to them.)

Chap. 20, 7.

<sup>b</sup> Is presente to  
defend you w<sup>th</sup>  
his grace and  
power.

<sup>c</sup> For when  
thei fered first  
to dwell in an  
house, thei ga-  
ue thanks to  
God, acknow-  
ledging y<sup>e</sup> they  
had that bene-  
fite by his gra-  
ce.  
<sup>d</sup> The Ebrew  
words signifi-  
eth to make  
cōmune or pro-  
phane, Leui.  
19, 25.

Judg. 7, 2.

Nomb. 21, 22.  
chap. 2, 26.  
<sup>e</sup> If it accept  
peace.

Leui. 8, 2.

**W**hen thou shalt go forth to warre against thine enemies, & shalt be horses and charrets, and people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

And whē ye are come nere vnto the battel, then the Priest shall come forth to speake vnto the people,

And shall say vnto them, Heare, O Israel: ye are come this day vnto battel against your enemies: \* let not your hearts faint, neither feare, nor be amazed, nor adread of them.

For the Lord your God <sup>b</sup> goeth with you, to fight for you against your enemies, and to saue you.

And let the officers speake vnto y<sup>e</sup> people, saying, What man is there that hath bought a new house, and hath not dedicated it? let him go and returne to his house lest he dye in the battel, and another man dedicate it.

And what man is there that hath platted a vineyard, and hath not eaten of the frute? let him go and returne againe vnto his house, lest he dye in the battel, & another eat the frute.

And what man is there that hath betrothed a wife, and hath not taken her? let him go and returne againe vnto his house, lest he dye in the battel, and another man take her.

And let the officers speake further vnto the people, & say, \* Whosoeuer is afraid and faint hearted, let him go and returne vnto his house, lest his brethrens heart faint like his heart.

And after y<sup>e</sup> the officers haue made an end of speaking vnto the people, thei shall make capitaines of the armie to gouerne the people.

When thou comest nere vnto a citie to fight against it, \* thou shalt offer it peace.

And if it answer thee againe peaceably, and open vnto thee, then let all the people that is founde therein, be tributaries vnto thee, and serue thee.

But if it wil make no peace with thee, but make warre against thee, then thou shalt besiege it.

And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

Onely the women, and the children, \* and the cattel, and all that is in the citie, euen all the spoile thereof shalt thou take vnto thy self, and shalt eat the spoile of thine enemies, which the Lord thy God hath giuen thee.

Thus shalt thou do vnto all the cities, which are a great way off from thee, which

are not of the cities of these nations here.

But of y<sup>e</sup> cities of this people, which the Lord thy God shall giue thee to inherit, thou shalt saue no person aliue,

But shalt utterly destroye them: to wit, the Hittites, and the Amorites, the Canaanites, & the Perizzites, the Hiuities, and the Iebusites, as the Lord thy God hath commanded thee,

That they teache you not to do after all their abominations, which they haue done vnto their gods, and so ye shulde sinne against the Lord your God.

When thou hast besieged a citie long time, and made warre against it to take it, destroye not the trees thereof, by smiting an axe into them: for thou maiest eat of them: therefore thou shalt not cut them downe to further thee in the siege (for the tree of the field is mans life)

Onely those trees, which thou knowest are not for meat, those shalt thou destroye & cut downe, and make fortres against the citie that maketh warre with thee, vntil thou subdue it.

#### CHAP. XXI.

<sup>a</sup> Inquisition for murder. <sup>b</sup> Of the woman taken in warre. <sup>c</sup> The birthright can not be changed for affection. <sup>d</sup> The disobedient child. <sup>e</sup> The bodie may not hang all night.

If one be founde a slayne in the land, which the Lord thy God giueth thee to possesse it, lying in the field, and it is not known who hath slayne him,

Then thine Elders and thy Iudges shall come forth, and measure vnto the cities that are round about him that is slayne.

And let the Elders of that citie, which is next vnto the slayne man, take out of the droue an heifer that hath not bene put to labour, nor hath drawn in the yoke.

And let the Elders of that citie bring the heifer vnto a stonie valley, which is neither eared nor sowne, and strike of the heifers necke there in the valley.

Also the Priests the sonnes of Leui (whome the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shall come forth, and by their worde shall all strife and plague be tryed.

And all the Elders of that citie that came nere to the slayne man, shall wash their hands ouer the heifer that is beheaded in the valley:

And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes sene it.

O Lord, be merciful vnto thy people Israel, whome thou hast redeemed, and lay no innocent blood to y<sup>e</sup> charge of thy people Israel, & y<sup>e</sup> blood shall be forgieue them.

So shalt thou take away the crye of innocent blood

blood from the which is right.

When the thine enemies deliuer them, shalt take them.

And shalt thou take a beautiful woman, a woldest take her.

Then thou shalt take a woman, and pare her nether.

And the shalt was taken in, ne house, & another mother a mon.

thou go in vnto shalt be thy v

And if thou then y<sup>e</sup> maiest but thou shalt make marchant haue humbled

If a man and another ne him: childre

of the hated: if of the hated,

Then when t pointeth his which he hath

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But he shall hated for y<sup>e</sup> first

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If anie man ne and disobedi vnto the voyce

ce of his \* m ned him, and he

Then shall take him, and he

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And shall say tie, This our fo

bedient, and he cion: he is a ryce

Then all the ne him with f

shalt take away all Israel may h

If a man also worthy of dea

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f The tenor of  
this Lawe is,  
to walke in  
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g That is, be  
an occasion y  
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maides virginitie vnto the Elders of the citie to the gate.

16 And the maides father shal say vnto the Elders, I gaue my daughter vnto this mā to wife, and he hateth her:

17 And io, he laieth slanderous things vnto her charge, sayig, I found not thy daughter a maid: lo, these are the tokens of my daughters virginitie: and they shal sprede y<sup>e</sup> vesture before the Elders of the citie.

18 The Elders of the citie shal take that man and chastise him,

19 And shal condemne him in an hundred shekels of siluer, and giue them vnto the father of y<sup>e</sup> maid, because he hathe broght vp an euil name vpo a maid of Israēl: & she shalbe his wife, & he may not put her away all his life.

20 But if this thing be true, that the maide be not found a virgin,

21 Then they shal bring forth the maide to the dore of her fathers house, and the men of her citie shal stone her with stones to death: for she hathe wrought follie in Israēl, by playing the whore in her fathers house: so thou shalt put euil away from among you.

Deut. 20, 10.

22 ¶ If a man be found lying with a womā married to a man, then they shal dye euen bothe twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euil from Israēl.

23 ¶ If a maide be betrothed vnto an housband, and a man finde her in the towne and lie with her,

24 Then shal ye bring them bothe out vnto y<sup>e</sup> gates of the same citie, and shal stone them with stones to death: the maide because she cryed not, being in the citie, and y<sup>e</sup> man, because he hathe humbled his neighbours wife: so thou shalt put away euil from among you.

Or, defiled.

25 ¶ But if a man finde a betrothed maide in the field, and force her, and lye with her, then the man that lay with her, shal dye alone:

26 And vnto the maide thou shalt do nothing, because there is in the maide no cause of death: for as when a man riseth against his neighbour and wondeth him to death, so <sup>k</sup> is this matter.

Or, so none worthy death.

27 For he found her in the fields: the betrothed maide cryed, and there was no man to succour her.

k Meaning, y<sup>e</sup> the innocent can not be punished.

Exod. 22, 16.

28 ¶ If a man finde a maide that is not betrothed, and take her, and lye with her, & they be founde,

29 Then the man that lay with her, shal giue vnto the maides father fifty shekels of siluer: and she shal be his wife, because he hathe humbled her: he may not put her away all his life.

l He shal not lye with his stepmother: meaning hereby all other degrees forbidden. Leu. 18

30 ¶ No man shal take his fathers wife,

nor shal vncouer his fathers skirt.

CHAP. XXIII.

What men might not be admitted to office. 9 What they ought to auide when they go to warre. 15 Of the fugitiue seruant. 17 To seee all kinde of whoredome. 19 Of vsurie. 21 Of women. 24 Of the neighbours Vine and corne.

None that is hurt by burking, or that hathe his priuie membre cut of, shall entre into the Congregation of the Lord.

A bastard shal not entre into the Congregation of the Lord: euen to his tenth generacion shal he not entre into the Congregation of the Lord.

The Ammonites and the Moabites shal not entre into the Congregation of the Lord: euen to their tenth generacion shal they not entre into the Congregation of the Lord for euer,

Because they met you not with bread and water in the way, when ye came out of Egypt, and because they hired against thee Balaām the sonne of Beór, of Pethór in Aram-naharáim, to curse thee.

Neuertheles, the Lord thy God wolde not hearken vnto Balaām, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

Thou shalt not seke their peace nor their prosperitie all thy daies for euer.

Thou shalt not abhorre an Edomite: for he is thy brother, nether shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

The children that are begotten of the in their third generacion, shal entre into the Congregation of the Lord.

When thou goest out with the hoste against thine enemies, kepe thee then from all wickednes.

If there be among you anie that is vncleane by that which cometh to him by night, he shal go out of the hoste, and shal not entre into the hoste,

But at euen he shal wash him selfe with water, and when the sunne is downe, he shal entre into the hoste.

Thou shalt haue a place also without the hoste whether thou shalt resort,

And thou shalt haue a paddle among thy weapōs, and when thou woldest sit downe without, thou shalt dig therewith, and returning thou shalt couer thine excrements.

For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shalbe holy, that he se no filthy thing in thee and turne away from thee.

Thou shalt not deliver the seruant vnto his master, which is escaped from his

master

master vnto thee.

He shal dwell in what place he will in the cities where it is not vexed him.

There shall be no rebelling against the rulers of Israēl, neyther shall he be a rekeper of the same.

Thou shalt not be a whore, nor y<sup>e</sup> price of the Lord thy God: euen bothe the Lord thy God.

Thou shalt not be a brother: as vsurie, or the price of anie thing.

Vnto a stranger shalt thou not be a vsurie, but thou shalt be a brother vnto thy brother.

God may bless thee, and thou shalt tell thine hand to thy brother, and thou shalt goest to possesse.

When thou shalt be a Lord thy God, pay it: for the Lord thy God require it of thee.

But when thou shalt be a Lord thy God, it shalbe no sinne.

That which is vowed thou shalt not kepe, but thou shalt vow it to the Lord thy God: for thou shalt be a Lord thy God.

When thou shalt be a Lord thy God, thou shalt be a Lord thy God.

When thou shalt be a Lord thy God, thou shalt be a Lord thy God.

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XIII.

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master vnto thee.

16 He shal dwell with thee, euen among you, in what place he shal chose, in one of thy cities where it liketh him best: thou shalt not vex him.

17 There shalbe no whore of the daughters of Israël, nether shal there be a who-rekeeper of the sonnes of Israël.

18 Thou shalt nether bring the hire of a whore, nor the price of a dog into the house of the Lord thy God for anie vow: for euen bothe these are abomination vnto the Lord thy God.

19 Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meat, vsurie of anie thing that is put to vsurie.

20 Vnto a stranger thou maiest lend vpon vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lord thy God may blesse thee in all that thou settest thine hand to, in the land whether thou goest to possesse it.

21 When thou shalt vowe a vow vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God wil surely require it of thee, and so it shulde be sinne vnto thee.

22 But when thou abstainest from vowing, it shalbe no sinne vnto thee.

23 That which is gone out of thy lippes, thou shalt keepe and performe, as thou hast vowed it willingly vnto the Lord thy God: for thou hast spokē it with thy mouth.

24 When thou comest vnto thy neighbours vineyard, then thou maiest eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel.

25 Whē thou comest into thy neighbours corne, thou maiest plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

CHAP. XIII.

1 Divorcement is permitted. 5 He that is newly married is exempted from warre. 6 Of the pledge. 14 Wages must not be retained. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherles and widowe.

1 When a mā taketh a wife, and marrieth her, if so be she finde no fauour in his eyes, because he hath espied some filthines in her, then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And whē she is departed out of his house, and gone her way, and marry with another man,

3 And if the later husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the later man dye which toke her to wife:

4 Then her first husband, which sent her away, may not take her againe to be his

wife, after that she is defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doeth giue thee to inherit.

5 When a man taketh a newe wife, he shal not go a warfare, nether shalbe charged with anie busines, but shalbe free at home one yere, and reioyce with his wife which he hath taken.

6 No man shal take the nether nor the upper millstone to pledge: for this gage is his liuing.

7 If anie man be found stealing anie of his brethren of the children of Israël, and maketh marchandise of him, or selleth him, that these shal dye. so shalt thou put evil away from among you.

8 Take heede of the plague of leprosie, that thou obserue diligently, & do according to all that the Priests of the Leuites shal teache you: take heede ye do as I commanded them.

9 Remember what the Lord thy God did vnto Miriam by the way after that yewe came out of Egypt.

10 When thou shalt aske againe of thy neighbour anie thing lent, thou shalt not go into his house to fet his pledge.

11 But thou shalt stand without, and the mā that borrowed it of thee, shal bring the pledge out of the dores vnto thee.

12 Furthermore if it be a poore bodie, thou shalt not slepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, for he may slepe in his rayment, & blesse thee: & it shalbe righteousness vnto thee, before the Lord thy God.

14 Thou shalt not oppresse an hired seruant that is needy and poore, nether of thy brethren, nor of the stranger that is in thy land within thy gates.

15 Thou shalt giue him his hire for his day, nether shal the sunne go downe vpon it: for he is poore, & therewith susteineth his life: lest he crye against thee vnto the Lord, and it be sinne vnto thee.

16 The fathers shal not be put to death for the children, nor the children put to death for the fathers, but euery man shal be put to death for his owne sinne.

17 Thou shalt not peruert the right of the stranger, nor of the fatherles, nor take a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, & how the Lord thy God deliuered thee thence: therefore I commande thee to do this thing.

19 When thou cuttest downe thine harvest in thy field, & hast forgotten a sheaf in the field, thou shalt not go againe to fet it, but it shalbe for the stranger, for the fatherles, & for the widow: that the Lord thy God may blesse thee in all the workes

Seeing that by dimittung her, he iudged her to be vncleane and defiled.

That they might learne to knowe one anothers conditions and so afterward liue in godly peace. Nor anie thing, whereby a man getteth his liuing.

Leu. 13. 2.

Nom. 12. 107

As though the wolder appoint what to haue, but shal receiue what he may spare.

Though he wolde be vnthankful, yet god wil not forget it.

Leu. 19. 13. 206. 4. 15.

King. 4. 1. 2. thro. 25. 46. 1ere 31. 25. 2. ech. 18. 28.

Because the world did least esteem these forres of people, therefore God hath most care of uer them.

Leu. 19. 9. 2. 28.



*Or. gatheref  
shine alines.*

*Or. the grapes  
of thy vineyard.*

*h God iudged  
the not minde-  
ful of his be-  
nefite, except  
they were be-  
neficial vnto  
others.*

*a Whether  
there be a plau  
inise or none,  
magistrates  
ought to trie  
out fautes and  
punifhe accord-  
ing to the cri-  
me.  
b When the  
crime defers  
neth not de-  
ath.  
c The iewes  
of fuperftition  
afterward to-  
ke one awaie,  
2 Cor 11, 24.*

*1. Cor. 9, 9.  
1. tim. 1, 15.  
Ruth 4, 3.  
Matt. 22, 24.  
Mar. 12, 19.  
Luk. 20, 27.  
d Because the  
Ebrewe wor-  
de fignifieth  
not a natural  
brother, & the  
worde, that fi-  
gnifieth a bro-  
ther, is take al-  
fo for a kinf-  
man; fcmch  
that it is not  
ment that the  
natural bro-  
ther fhould ma-  
ry his bro-  
thers wife,  
but fome o-  
ther of his kin-  
red, y was in  
that degre y  
might mary.*

*e This lawe  
importeth, y  
godly flame  
faufes be pre-  
ferued; for it is  
an horrible  
thing to fe a  
woman. paff  
flame.*

of thine hands.  
25 When thou beateft thine olive tre, thou shalt not gouer the boughes againe, but it shall be for the stranger, for y fatherles, and for the widow.

26 When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherles and for the widow.  
27 And remember that thou wast a seruāt in the land of Egypt; therefore I comma- de thee to do this thing.

CHAP. XXV.

1 The beating of the offenders. 2 To raise vp feds to the kinsman. 3 In what case a womans hand must be cut off. 4 Of iust weights, and measures. 5 To destroy the Amalekites.

1 When there shall be strife betwene men, & they shall come vnto iudgement; and sentēce shall be giuen vpon them, and the righteous shall be iustified, and the wicked condemned.  
2 Then if so be the wicked be worthy to be beaten, the iudge shall cause him to lye downe, and to be beaten before his face, according to his trespass, vnto a certeine number.  
3 Forty stripes shall be cause, him, to haue and not past, lest if he shulde excede and beat him aboute that with manie stripes, thy brother shulde appeare despised in thy sight.

4 ¶ Thou shalt not mofel the ox that treadeth out the corne.  
5 ¶ If brethren dwel together, and one of the dy e & haue no childe, the wife of the dead shall not mary without: that is, vnto a stranger, but his, a kinsman shall go in vnto her, and take her to wife, and do the kinsmans office to her.

6 And the first borne which she beareth, shall succede in the name of his brother which is dead, that his name be not put out of Israēl.

7 And if the man wil not take his kinsfe woman, then let his kinswoman go vp to the gate vnto the Elders, and say, My kinsmā refuseth to raise vp vnto his brother a name in Israēl: he wil not do the office of a kinsman vnto me.

8 The Elders of his citie shall call him, and comen with him: if he stand and say, I wil not take her,

9 Then shall his kinswomā come vnto him in the presence of the Elders, and lose his shooe from his fote, & spit in his face, and answer, and say, So shall it be done vnto that man, that wil not buyld. vp his brothers house.

10 And his name shall be called in Israēl. The house of him whose shooe is put off.

11 ¶ When men striue together, one with another, if the wife of the one come nere,

for to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand: thine eie shall not spare her.

13 ¶ Thou shalt not haue in thy bagge two manner of weightes, a great & a small,

14 Neither shalt thou haue in thine house diuerse measures, a great and a small:

15 But thou shalt haue a right & iust weight, a perfit & a iust measure shalt thou haue, that thy dayes may be lengthened in lād, which the Lord thy God giueth thee.

16 For all that do fuche things, and all that do vnrighteously, are abomination vnto the Lord thy God.  
17 ¶ Remember what Amalek did vnto thee by y way, whiche were come out of Egypt:

18 How he met thee by the way, and smote the hindmost of you, all that were feeble behind thee, when thou wast fainted and weary, and he feared not God.  
19 Therefore, when the Lord thy God ha- the giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the re- membrance of Amalek from vnder hee: uen: forget not.

CHAP. XXVI.

1 The offering of the first frutes. 2 What they must pro- fesse when they offer them. 3 The tithes of the third yere. 4 Their prohibition in offering it. 5 To what houses God preferreth them which acknowledge him to be their Lord.

1 Also when thou shalt come into the lād which the Lord thy God giueth thee for inheritance, & shalt possesse it & dwell therein,

2 Then shalt thou take of the first of all frute of the earth, and bring it out of the land that the Lord thy God giueth thee, & put it in a basket, & go vnto the place which the Lord thy God shall chofe to place his Name there.

3 And thou shalt come vnto the Priest, y shall be in those daies, and say vnto him, I acknowledge this day vnto the Lord thy God, y I am come vnto the cōtre y w the Lord fware vnto our fathers for to giue vs.

4 Then the Priest shall take the baskēt out of thine hand, & fet it downe before the altar of the Lord thy God.

5 And thou shalt answer & say before the Lord thy God, a Syrian was my father, who being ready to perish for hungre, went downe into Egypt, and sojourned there w a smale companie, and grewe there vnto a naciō great, mighty, & ful of people.

6 And the Egyptians vexed vs, and trou- bled vs, and laded vs with cruel bondage. But when we cryed vnto the Lord God of our fathers, the Lord heard our voyce,

and looked on our labour, and on our And the Lord brought forth a mighty hand, and with great terrible wonders.

9 And he hathe and hathe giuen that floweth with And now, lo, I frutes of the land giuen me, and the Lord thy God, and thy God:

11 And thou shalt things which y L uen vnto thee and the Leuite, among you.

12 ¶ When thou ha- thing all the tithes third yere, which shalt giuen it vnto ger, to the father that they may eat be satisfied,

13 Then thou shalt thy God, I haue b out of mine house to y Leuites & to therles, and to the all thy \*commā- commanded me: ne of thy commā- them.

14 I haue not eaten ning, nor suffe d vncleines, nor gi- dead, but haue her the Lord my God that thou hast con- Look downe fr enen from heauen fact, and the land (as thou fwarest that floweth with

16 ¶ This day the I mande thee to ke- lawes: kepe them with all thine he- s. draw 2, 13

17 ¶ Thou shalt se- be thy God, and and to kepe his o mandments, and ken vnto his voic

18 ¶ And the Lo- day, to be a preci- he hathe promise- delt kepe all his

19 And to make th- (which he hathe me and in glorie

band out of the hands  
th him, and put forth  
him by his pruitices;  
cut of her hand: thine  
ner.

haue in thy bagge two  
es, a great & a small,  
ou haue in thine house  
a great and a small:

a right & iust weight  
measure shalt thou ha-  
may be lengthened in  
d thy God giueth thee  
che things, and all that  
are abomination vnto

Amalek did vnto thee  
ere come out of Egypt  
by the way, and smote  
ou, all that were feeble  
thou wast faint and  
dnot God.

the Lord thy God ha-  
from all thine enemies  
land, which the Lord  
for an inheritance to  
u shalt put out the  
malék from vnder hea-

x xvi.

What they must pre-  
12 The tithe of the third ye-  
ffring it 19 To what house  
acknowledge him to be

u shalt come into the  
Lord thy God giueth  
& shalt possesse it &

ake of the first of all  
and bring it out of the  
hy God giueth thee  
& go vnto the place  
y God shal chose to  
ere.

me vnto the Priest, y  
, and say vnto him, I  
ay vnto the Lord thy  
nto the couñtre y w  
fathers for to giue v  
al take the basket ou  
it downe, before the  
y God.

wer & say before the  
yrian was my father,  
perish for hunger, went  
and sojourned there  
and grewe there vn-  
ty, & ful of people,  
exced vs, and trou-  
with cruel bondage,  
vnto the Lord God  
ord heard our voyce,

and looked on our aduersitie, and on our  
labour, and on our oppression.

And the Lord brought vs out of Egypt in  
a mighty hand, and a stretched out arme,  
with great terribleness, bothe in signes &  
wonders.

And he hathe brought vs into this place,  
and hathe giuen vs this land, *even* a land  
that floweth with milke and hony.

And now, lo, I have brought the first  
frutes of the land which thou, O Lord, hast  
giuen me, and thou shalt set it before the  
Lord thy God, and worship before y Lord  
thy God:

And thou shalt reioyce in all the good  
things which y Lord thy God hathe giue-  
n vnto thee and to thine household, y  
and the Levite, and the stranger that is a-  
mong you.

¶ When thou hast made an end of ti-  
thing all the riches of thine increase, the  
third yere, *which is* the yere of tithing, and  
hast giuen it vnto the Levite, to the stran-  
ger, to the fatherles and to the widowe,  
that they may eat within thy gates, and  
be satisfied,

Then thou shalt say before the Lord  
thy God, I haue brought the halowed thing  
out of mine house, & also haue giue it vn-  
to y Levites & to the strangers, to the fa-  
therles, and to the widowe, according to  
all thy commandements which thou hast  
commanded me: I haue transgressed no-  
ne of thy commandements, nor forgotten  
them.

I haue not eaten thereof in my moun-  
ting, nor suffe ought to perish through  
vncleannes, nor giuen ought thereof for the  
dead, but haue hearkened vnto y voyce of  
the Lord my God: I haue done after all  
that thou hast commanded me.

¶ Look downe from thine holy habitaci-  
on, *even* from heauen, & blesse thy people Is-  
rael, and the land which thou hast giuen vs  
(as thou swarest vnto our fathers) the lād  
that floweth with milke and hony.

¶ This day the Lord thy God doeth cō-  
mande thee to do these ordinances, and  
lawes: kepe them therefore, and do them  
with all thine heart, and with all thy sou-

¶ Thou shalt set vp the Lord this day to  
be thy God, and to walke in his wayes,  
and to kepe his ordinances, and his cō-  
mandements, and his lawes, and to hea-  
ken vnto his voyce.

¶ And the Lord hathe set thee vp this  
day, to be a precious people vnto him (as  
he hathe promised thee) & that thou shul-  
dest kepe all his commandements,

And to make thee high aboue all naciōs  
(which he hathe made) in praise, & in na-  
me and in glorie, & that thou shouldest be

an holie people vnto the Lord thy God,  
as he hathe said.

CHAP. XXVII.

They are cōmanded to write the Law vpon stones for  
a remembrance. Also to build an altar. 13 The cur-  
sings are giuen on mount Ebāl.

¶ Then Moses with the Elders of Israel  
commanded the people, saying, Ke-  
pe all the commandements, which I com-  
mande you this day.

¶ And when ye shal passe ouer Iordē vnto  
the land which the Lord thy God giueth  
thee, thou shalt set thee vp great stones, &  
plaister them with plaister,

¶ And shalt write vpon the all the wor-  
des of this Lawe, when thou shalt come  
ouer, that thou maiest go into the land w  
the Lord thy God giueth thee: a lād that  
floweth with mylke and hony, as the Lord  
God of thy fathers hathe promised thee.

¶ Therefore when ye shal passe ouer Ior-  
dē, ye shal set vp these founes, which I cō-  
mande you this day in mount Ebāl, & thou  
shalt plaister them with plaister.

¶ And there shalt thou buyld vnto y Lord  
thy God an altar, *even* an altar of stones: y  
shalt lift none yron instrument vpon the.

¶ Thou shalt make the altar of y Lord thy  
God of whole stones, and offer burnt of-  
frings thereon vnto the Lord thy God.

¶ And thou shalt offer peace offrings, and  
shalt eat there and reioyce before y Lord  
thy God:

¶ And thou shalt write vpon the stones all  
the wordes of this Lawe, wel, and plain-  
ly.

¶ And Moses & the Priests of the Leui-  
tes spake vnto all Israel, saying, Take he-  
de & heare, O Israel: this day thou art be-  
come the people of the Lord thy God.

¶ Thou shalt hearken therefore vnto the  
voyce of the Lord thy God, and do his cō-  
mandements and his ordinances, which I  
commande thee this day.

¶ And Moses charged the people the sa-  
me day, saying,

¶ These shal stand vpon mount Gerizzim,  
to blesse the people when ye shal passe o-  
uer Iordē: Simeon, & Leui, & Iudā, &  
Issachār, & Iosēph, & Benjamin.

¶ And these shal stand vpon mount Ebāl  
to curse: Reuben, Gad, & Acher, & Ze-  
bulūn, Dan, & Naphtali.

¶ And the Levites shal answer & say vnto  
all the men of Israel with a loude voyce,

¶ Cursed be y mā y shal make anie carved  
or molten image, *which is* an abomination  
vnto y Lord, the worke of y hāds of y craf-  
t. sma, & putteth it in a secret place: And  
all the people shal answer, & say: So be it.

¶ Cursed be he that curseth his father  
& his mother: And all the people shal say:  
So be it.

As Gods mē-  
sister & char-  
ged w the sa-  
me.

God wolde  
his Law shul  
be set vp in  
the borders of  
the lād of Ca-  
naan, that all  
y looked the-  
re might kno-  
we that y land  
was dedicate  
to his seruice.

Exod. 20. 25.  
10th. c. 31.

The altar  
shulde not be  
wrought of  
stone, becau-  
se it shulde co-  
rump but for  
a time: for  
God wolde ha-  
ue but one al-  
tar in Iudā.

That curie  
one may wel  
read it and vnder-  
stand it.

This condi-  
tion God ha-  
the bounde the  
vnto, that if y  
wilt be his peo-  
ple, thou must  
keepe his law-  
es.

Meaning Es-  
sraim & Ma-  
nassah.  
Signifying,  
that if they  
wolde not o-  
bey God for  
loue, they shul-  
de be made to  
obey, for fear.

Vnder this  
he containeth  
all y corrupci-  
on of Gods ser-  
uice, & the tras-  
gression of y  
first table  
1 Or, contem-  
neth: & this ap-  
perceiveth to  
y second table.



- 17** Cursed be he that remoueth his neighbours \*marke: And all the people shal say: So be it.
- 18** Cursed be he that maketh the blinde go out of the way: And all the people shal say: So be it.
- 19** Cursed be he that hindreth the right of the stranger, the fatherles, & the widowe: And all the people shal say: So be it.
- 20** Cursed be he that lieth with his fathers wife: for he hath vncouered his fathers skirt: And all y<sup>e</sup> people shal say: So be it.
- 21** Cursed be he that lieth with anie beast: And all the people shal say: So be it.
- 22** Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shal say: So be it.
- 23** Cursed be he that lieth with his mother in lawe: And all the people shal say: So be it.
- 24** Cursed be he that smiteth his neighbour secretly: And all the people shal say: So be it.
- 25** \*Cursed be he that taketh a rewarde to put to death innocent blood: And all the people shal say: So be it.
- 26** \*Cursed be he that confirmeth not all y<sup>e</sup> wordes of this Lawe, to do them: And all the people shal say: So be it.

CHAP. XXVIII.

- The promises to them that obey the commandments.*
- 1** \*Thou shalt obey diligently the voyce of the Lord thy God, and obserue and do all his commandments, which I commaunded thee this day, then the Lord thy God wil \*set thee on high aboue all the nations of the earth.
- 2** And all these blessings shal come on thee, and ouertake thee, if thou shalt obey the voyce of the Lord thy God.
- 3** Blessed shalt thou be in thine citie, & blessed also in the field.
- 4** Blessed shal be the frute of thy body, & the frute of thy ground, and the frute of thy cattel, the increase of thy kine, & the flockes of thy shepe.
- 5** Blessed shal be thy basket and thy dough.
- 6** Blessed shalt thou be, when thou comest in, and blessed also when thou goest out.
- 7** The Lord shal cause thine enemies that rise agaiſt thee, to fall before thy face: they shal come out agaiſt thee one way, & shal flee before thee \*seuen wayes.
- 8** The Lord shal commaunde the blessing to be with thee in thy store houses, & in all that thou setteſt thine hand to, and wil blesse thee in the land which the Lord thy God giueth thee.
- 9** The Lord shal make thee an holy people vnto him selfe, as he hath done vnto thee, if thou shalt kepe the commandments

- of the Lord thy God, and walke in his wayes.
- 10** The all people of the earth shal feare thee, and they shal be afraid of thee.
- 11** And the Lord shal make thee plenteous in goods, in the frute of thy body, & in the frute of thy cattel, and in the frute of thy ground, in the land which the Lord swaie vnto thy fathers, to giue thee.
- 12** The Lord shal open vnto thee his good treasure, euen the heauē to giue rayne vnto thy land in due season, and to blesse all the worke of thine hands: and thou shalt lend vnto many nations, but shalt not borrowe thy selfe.
- 13** And the Lord shal make thee the head, and not the tayle, and thou shalt be aboue onely, and shalt not be beneath, if thou obey the commandments of the Lord thy God, which I commaunde thee this day, to kepe and to do them.
- 14** But thou shalt not decline from anie of the wordes, which I commaunde you this day, eſther to the right hand or to the left, to go after other gods to serue them.
- 15** \*But if thou wilt not obey the voyce of the Lord thy God, to kepe and to do all his commandments & his ordinances, which I commaunde thee this day, the all these curses shal come vpon thee, and ouertake thee.
- 16** Cursed shalt thou be in the towne, and cursed also in the field.
- 17** Cursed shalt thy basket be, & thy dough.
- 18** Cursed shal be y<sup>e</sup> frute of thy body, and y<sup>e</sup> frute of thy land, the increase of thy kine, & the flockes of thy shepe.
- 19** Cursed shalt thou be when thou comest in, and cursed also when thou goest out.
- 20** The Lord shal send vpon thee cursings, trouble, and shame, in all that which thou setteſt thine hand to do, vntil thou be destroyed, and perishe quickly, because of y<sup>e</sup> wickednes of thy workes whereby thou hast forsaken me.
- 21** The Lord shal make the pestilence cleaue vnto thee, vntil he hath consumed thee from the land, whether thou goest to possesse it.
- 22** \*The Lord shal smite thee with a consumption, and with y<sup>e</sup> seauer, and with a burning ague, and with feruent heat, and with the sword, and with blasting, and with the mildew, and they shal pursue thee vntil thou perishe.
- 23** And thine heauē that is ouer thine head, shal be \*brasse, and the earth that is vnder thee, yron.
- 24** The Lord shal giue thee for the raine of thy land, dust and ashes: euen from heauen shal it come downe vpon thee, vntil thou be destroyed.

- 25** And the Lord shal foretell thee one way agaiſt thee, vnto the wayes be entered through the earth.
- 26** And thy all foules of the earth shal be away.
- 27** The Lord shal bring thee out of Egypt, and the skab, and thou shalt not be healed.
- 28** And the Lord shal bring thee out of Egypt, and the skab, and thou shalt not be healed.
- 29** Thou shalt not prosper in all thy doings, but be oppressed, and leuied more.
- 30** Thou shalt not prosper in all thy doings, but be oppressed, and leuied more.
- 31** Thine oxen shall be violēt, and thy ass shall be violēt, and thy shepe shall be violēt, and no man shall reſcue them.
- 32** Thy sonnes shall be taken, and thy daughters shall be taken, and they shall be sold for slaves.
- 33** The frute of thy land shall be violence, and thou shalt be violence alway.
- 34** So that thou shalt be violence alway.
- 35** The Lord shal bring thee out of Egypt, and the skab, and thou shalt not be healed.
- 36** The Lord shal bring thee out of Egypt, and the skab, and thou shalt not be healed.
- 37** \*Thou shalt be violence alway.
- 38** \*Thou shalt be violence alway.
- 39** \*Thou shalt be violence alway.

as and

Allich. 6. 15. 38  
5. 1. 6.

\_\_\_\_\_

of the flesh of his children, whome he shall  
A.i.

Or, 2414.



<sup>1</sup> As came to  
pauſe in 7 dai-  
es of Iorim,  
King of Iſrael,  
2 King 6.29,  
and when the  
Romans be-  
ſieged Ieruſa-  
lem.

<sup>1</sup> Hungre ſhal  
ſo bite her, 7  
ſhe ſhal be  
ready to eat  
her childe be-  
fore it be de-  
liuered.

<sup>1</sup> For he that  
offendeth in  
one, is guilty of  
all, ſam. 2. 10.

<sup>1</sup> Declaring 7  
God haſte in-  
finite meanes  
to plague the  
wicked, beſi-  
des them that  
are ordinari-  
ly written.  
Chap. 10. 22.

<sup>1</sup> Signifying  
it is a ſingular  
gift of God to  
be in a place  
where as we  
may worſhip  
God purely &  
declare our  
faith & religi-  
on.

<sup>1</sup> Or ſen ſhal  
be in diſt of thy  
life.

<sup>1</sup> Becauſe they  
were vniuerſal  
of that mi-  
racle, whe the  
Sea gaue place  
for the to paſ-  
ſe through.

eat, becauſe he hath nothing left him in  
that ſiege, and ſtraines, wherewith thine  
emie ſhal beſiege thee in all thy cities.

56 The tender and deintie woman a-  
mong you, which neuer wolde venture to  
ſet the ſole of her fote vpon the grounde  
(for her ſoftnes and tédernes) ſhal be grie-  
ued at her houſband, that he ſhall be in her boſo-  
me, and at her ſonne, & at her daughter,  
57 And at her afterbirth (that ſhal come  
out from betwene her fete) and at her  
children, which ſhe ſhal beare: for whe all  
things lacke, ſhe ſhal eat them ſecretly,  
during the ſiege and ſtraines, wherewith  
thine emie ſhal beſiege thee in thy cities.

58 ¶ If thou wilt not kepe and do all the  
wordes of this Lawe (that are written in  
this booke) & feare this glorious & fearful  
Name THE LORD THY GOD,  
59 Then the Lord wil make thy plagues  
wonderful, & the plagues of thy ſede, euen  
great plagues and of long continuance, &  
great diſeaſes, and of long durance.

60 Moreouer, he wil bring vpon thee all the  
diſeaſes of Egypt, whereof thou waſt a-  
fraied, and thei ſhal cleaue vnto thee.

61 And euerie ſickenes, and euerie plague,  
which is not written in the booke of this  
Lawe, wil the Lord heape vpon thee, vntil  
thou be deſtroyed.

62 And ye ſhal be left fewe in number, whe-  
re ye were as the ſtarres of heauē in mul-  
titude, becauſe thou woldeſt not obey the  
voyce of the Lord thy God.

63 And as the Lord hath reioyced ouer  
you, to do you good, & to multiplie you,  
ſo he wil reioyce ouer you, to deſtroye  
you, and bring you to nought, and ye ſhal-  
be rooted out of the land, whether thou  
goeſt to poſſeſſe it.

64 And the Lord ſhal ſcatter thee among  
all people, fro the one end of the worlde  
vnto the other, and there thou ſhalt ſerue  
other gods, which thou haſt not known  
nor thy fathers, euen wood and ſtone.

65 Alſo among theſe nacions thou ſhalt finde  
no reſt, neither ſhal the ſole of thy fote  
haue reſt: for the Lord ſhal giue thee there  
a trembling heart, and looking to returne  
til thine eies fall out, & a forouful minde.

66 And thy life ſhal hang before thee, and  
thou ſhalt feare bothe night and day, and  
ſhalt haue none aſſurance of thy life.

67 In the morning thou ſhalt ſay, Wolde  
God it were evening, and at evening thou  
ſhalt ſay, Wolde God it were morning,  
for the feare of thine heart, which thou  
ſhalt feare, and for the ſight of thine eies,  
which thou ſhalt ſe.

68 And the Lord ſhal bring thee into Egypt  
again with ſhippes by the way, whe-  
reof I ſaid vnto thee, Thou ſhalt ſe it no  
more againe: & there ye ſhal ſell your ſel-

ues vnto your enemies for bondemen and  
bonde women, & there ſhalbe no byer.

CHAP. XXIX.

The people are exhorted to obſerue the cōmandements.  
10 The whole people from the heaſt to the loweſt are cō-  
preſcribed vnder Gods cōuenāt: 19 The puniſhment of him  
that ſtatereth himſelfe in his wickednes. 24 The cauſe  
of Gods wrath againſt his people.

THEſe are the wordes of the coue-  
nant which the Lord cōmanded Mo-  
ſes to make with the children of Iſrael in  
the lād of Moāb beſide the cōuenāt which  
he had made with them in Horēb.

¶ And Moſes called all Iſrael, & ſaid vn-  
to them, Ye haue ſene all that the Lord  
did before your eies in the land of Egypt  
vnto Pharaōh and vnto all his ſeruants, &  
vnto all his land,

The great tentacions which thine  
eies haue ſene, thoſe great miracles and  
wonders:

4 Yet the Lord hath not giuen you an  
heart to perceiue, and eies to ſe, and eares  
to heare, vnto this day.

5 And I haue led you fourtie yere in the  
wildernes: your clothes are not waxed olde  
vpon you, neither is thy ſhooe waxed  
olde vpon thy fote.

6 Ye haue eaten no bread, neither dronke  
wine, nor ſtrong drinke, that ye might  
knowe, how that I am 7 Lord your God.

7 After ye came vnto this place, and Sihōn  
King of Heſhōn, and Og King of Ba-  
ſhan came out againſt vs vnto battel, and  
we ſlewe them,

8 And toke their land, and gaue it for an  
inheritance vnto the Reubenites, and to 7  
Gadites, & to the half tribe of Manaſſeh.

9 ¶ Kepe therefore the wordes of this coue-  
nāt & do them, that ye may proſper in all  
that ye ſhal do.

10 Ye ſtand this day euerie one of you be-  
fore the Lord your God: your heades  
of your tribes, your Elders and your of-  
ficers, euen all the men of Iſrael:

11 Your children, your wiues, & thy ſtran-  
ger that is in thy campe fro the hewer of  
thy wood, vnto the drawer of thy water,

12 That thou ſhuldeſt paſſe into the coue-  
nant of the Lord thy God, and into his  
othe which the Lord thy God maketh  
with thee this day,

13 For to eſtabliſh thee this day a people  
vnto himſelfe, & that he may be vnto thee  
a God, as he harhe ſaid vnto thee; and  
as he harhe ſworne vnto thy fathers, A-  
brahām, Izhāk, and Iaakōb.

14 Neither make I this couenant, and this  
othe with you onely,

15 But aſwel with him that ſtandeth here  
with vs this day before 7 Lord our God,  
as with him that is not here with vs  
this day.

16 For ye knowe, how we haue dwelt in the  
land

land of Egypt,  
the middes of  
ſed by.

17 And ye haue  
their idoles (we  
de) which we

18 That there was  
nor woman, no  
ſhulde turne his  
the Lord our  
of theſe nacions

among you: ani-  
gall and worme

19 So that when  
this curſe, he ſay-  
ing, I ſhal hit  
ke according to  
owne heart, the

thirt.

20 The Lord wil  
but then the wi-  
ſelouſie ſhal ſm-  
euerie curſe that  
ſhal light vpon  
out his name fro

21 And the Lord  
euil out of all  
ding vnto all the  
that is written in

22 So that the  
your children, &  
and the ſtranger  
land, ſhal ſay, we  
gues of this land  
wherewith the Lord

23 (For all that la-  
ne and ſalt: it ſhal  
fourth, nor anie  
like as in the ou-  
& Gomorāh, A-  
the Lord ouert-  
his angre)

24 Then ſhal all  
hath the Lord  
how ſearce is the  
And they ſhal  
forſaken the coue-  
of their fathers,  
them, when he ſhall  
of Egypt,

25 And went and  
ſhipped them: we  
we not, & which  
Therefore the  
hote againſt this  
uerie curſe that  
And the Lord  
their land in ang-  
great indignacō  
to another land,

26 The ſecret  
our God, but 7  
vs, and to our ch-

27 The ſecret  
our God, but 7  
vs, and to our ch-

28 The ſecret  
our God, but 7  
vs, and to our ch-

29 The ſecret  
our God, but 7  
vs, and to our ch-

30 The ſecret  
our God, but 7  
vs, and to our ch-

31 The ſecret  
our God, but 7  
vs, and to our ch-

32 The ſecret  
our God, but 7  
vs, and to our ch-

33 The ſecret  
our God, but 7  
vs, and to our ch-

34 The ſecret  
our God, but 7  
vs, and to our ch-

35 The ſecret  
our God, but 7  
vs, and to our ch-

36 The ſecret  
our God, but 7  
vs, and to our ch-

37 The ſecret  
our God, but 7  
vs, and to our ch-

38 The ſecret  
our God, but 7  
vs, and to our ch-

for bondemen and  
shalbe no byer.

XXIX.

terus the cōmandements,  
which to the lowest are cō-  
19 The punishment of him  
which is disobedient. 24 The cause  
of people.

wordes of the cōue-  
nēt cōmanded Mo-  
children of Israël in  
the cōuenāt which  
in <sup>b</sup> Horéb.

all Israël, & said vn-  
to all that the Lord  
in the land of Egypt  
to all his seruants, &

signes which thine  
great miracles and

not <sup>d</sup> giuen you an  
eies to se, and cares

fourtie yere in the  
deserts are not waxed ol-  
d is thy shoos waxed

bread, nether dron-  
ke, that ye might  
know the Lord your God.

his place, and Sihon  
and Og King of Ba-  
to vn̄to batel, and

and gaue it for an  
Reubenites, and to <sup>g</sup>  
tribe of Manasséh.

wordes of this cōue-  
nēt may prosper in all

erie one of you be-  
God: your heades

Elders and your of-  
of Israël:

wiues, & thy stran-  
ge frō the hewer of  
sawer of thy water,

g passe into the com-  
pany God, and into his

and thy God maketh

in this day a people  
he may be vn̄to thee

said vn̄to thee, and  
vn̄to thy fathers, A-  
kakób.

cōuenant, and this

that standeth here  
is <sup>g</sup> Lord our God,

is not here with vs  
we haue dwelt in the  
land

land of Egypt, and how we passed through  
the middes of the nations, which ye pas-  
sed by.

17 And ye haue sene their abominacions &  
their idoles (wood, and stone, siluer & gol-  
de) which we, e among them,

18 That there shulde not be among you mā  
nor woman, nor familie, nor tribe, which  
shulde turne his heart away this day from  
the Lord our God, to go & serue the gods  
of these naciōs, & that there shulde not be  
among you <sup>i</sup> anie roote that bringeth fourth  
gall and wormewood,

19 So that when he heareth the wordes of  
this curse, he <sup>h</sup> blesse him selfe in his heart,  
saying, I shal haue peace, although I wal-  
ke according to the stubbernes of mine  
owne heart, thus adding <sup>k</sup> dronkenness to  
thirkt.

20 The Lord wil not be merciful vn̄to him,  
but then the wrath of the Lord and his  
iellousie shal smoke against that man, and  
euerie curse that is written in this boke,  
shal light vpon him, and the Lord shal put  
out his name from vnder heauen,

21 And the Lord shal separate him vn̄to  
euil out of all the tribes of Israël, accord-  
ing vn̄to all the curses of the cōuenant,  
that is written in the boke of this Lawe.

22 So that the <sup>l</sup> generacion to come, <sup>m</sup> enen  
your children, that shal rise vp after you,  
and the stranger that shal come from a far  
land, shal say, when they shal se the pla-  
gues of this land, and the diseases thereof,  
wherewith the Lord shal smite it:

23 (For all that lād shal burne with brimston-  
e and salt: it shal not be sowed, nor bring  
fourth, nor anie grasses shal growe therein,  
like as in the ouerthrowing of <sup>n</sup> Sodom,  
& Gomoráh, Admáh, & Zeboim, which  
the Lord ouerthrewe in his wrath and in  
his angre)

24 Then shal all naciōs say, \*Wherefore  
hathe the Lord done thus vn̄to this land?  
how feare is this great wrath

25 And they shal answer, Because they haue  
forsaken the cōuenant of the Lord God  
of their fathers, which he had made with  
them, when he broght them out of the lād  
of Egypt,

26 And went and serued other gods & wor-  
shipped them: <sup>o</sup> enen gods which they kne-  
we not, & which had giuen them nothing,

27 Therefore the wrath of the Lord waxed  
hote against this land, to bring vpon it e-  
uerie curse that is written in this boke.

28 And the Lord hathe rooted them out of  
their land in angre, and in wrath, and in  
great indignacion, and hahe cast them in-  
to another land, as appeareth this day.

29 The <sup>p</sup> secret things belong to the Lord  
our God, but <sup>q</sup> things reueiled belong vn̄to  
vs, and to our children for euer, that we

may do all the wordes of this Lawe.

CHAP. XXX.

1 Mercie shewed when they repent. 6 The Lord doeth  
circumcise the heart. 21 All excuse of ignorance is ta-  
ken away. 29 Life and death is set before the. 30 The  
Lord is their life which obey him.

1 **N**OW whē all these things shal come  
vpon thee, ether the blessing or the  
curse which I haue set before thee, and <sup>r</sup>  
shalt <sup>a</sup> turne into thine heart, among all <sup>s</sup>  
naciōs whether the Lord thy God hathe  
driuen thee,

2 And shalt returne vn̄to <sup>t</sup> Lord thy God,  
and obey his voyce in all that I commāde  
thee this day: thou, & thy children with all  
thine <sup>b</sup> heart and with all thy soule,

3 Then <sup>t</sup> Lord thy God wil cause thy cap-  
tiues to returne, and haue compassion vpon  
thee, & wil returne, to gather thee out  
of all the people, where <sup>t</sup> Lord thy God  
had scattered thee.

4 Though thou werest cast vn̄to the vtmost  
parte of <sup>c</sup> heauen, from thence wil <sup>t</sup> Lord  
thy God gather thee, & from thence wil  
he <sup>d</sup> take thee,

5 And the Lord thy God wil bring thee  
into the land which thy fathers possessed,  
and thou shalt possesse it, and he wil shew  
thee fauour, and wil multiplie thee a-  
boue thy fathers.

6 And the Lord thy God wil <sup>e</sup> circumcise  
thine heart, and the heart of thy sēd, that  
thou maist loue the Lord thy God with  
all thine heart, and with all thy soule, that  
thou maist liue.

7 And the Lord thy God wil lay all these  
curses vpon thine enemies, and on them,  
that hate thee, and that persecute thee.

8 <sup>f</sup> Returne thou therefore, & obey the voy-  
ce of the Lord, & do all his cōman-  
dements, which I commande thee this  
day.

9 And <sup>t</sup> Lord thy God wil make thee p̄ci-  
ous in euerie worke of thine hand, in <sup>g</sup>  
frute of thy body, and in the frute of thy  
catel, and in the frute of the land for thy  
welth: for <sup>t</sup> Lord wil turne againe & <sup>h</sup>  
reioyce ouer thee to do thee good, as he re-  
ioyed ouer thy fathers,

10 Because thou shalt obey the voyce of  
the Lord thy God, in keeping his cōman-  
dements, & his ordināces, which are writ-  
ten in the boke of this Lawe, when thou  
shalt returne vn̄to the Lord thy God with  
all thine heart & with all thy soule.

11 <sup>i</sup> For this cōmandement which I com-  
mande thee this day, is <sup>j</sup> not hid frō thee,  
nether is it farre of.

12 It is not in heauē, that thou shuldest say,  
\*Who shal go vp for vs to heauen, and  
bring it vs, and cause vs to heare it, that  
we may do it?

13 Nether is it beyonde the <sup>k</sup> sea, that thou

A.ii.

a By calling  
to remembrance  
both his mer-  
cies & his pla-  
gues.

b Intene repe-  
tance is none  
hypocritic.

c Euen to the  
worldes end.

d And bring  
thee into thy  
country.

e God wil pur-  
ge all thy wic-  
ked affection:  
if thing is not  
in thing owne  
power to do.

f If we will  
haue God to  
worke in vs  
with his holy  
Spirit, we must  
turne againe  
to him by con-  
fession.

g He meaneth  
not that God  
is subiect to  
these passions,  
to reioyce or  
to be sad: but  
he vseth this  
manner of spee-  
che to decla-  
re the loue <sup>h</sup>  
he beareth vs  
to vs.

h The Law is  
so euident that  
none can pre-  
tend ignorance.

i Rom. 10. 6.  
By heauen &  
if hee mea-  
neth places  
most farre off  
that.



shuldest say, Who shal go ouer the sea for vs, & bring it vs, and cause vs to heare it, that we may do it?

¶ When the Lawe & the Gospell. By faith in Christ.

14 But the <sup>h</sup> worde is verie nere vnto thee: <sup>euen</sup> in thy mouth & in thine heart, for to do it.

¶ So that to lose & obey God, is onely life & felicitie.

15 Beholde, I haue set before thee this day life & good, death and euil.

¶ Ife addeth these promises to signifye that it is for our profit: & we loue him, & not for his.

16 In that I commande thee this day, <sup>m</sup> to loue the Lord thy God, to walke in his wayes, & to kepe his commandements, & his ordinances, & his lawes <sup>y</sup> thou maiest <sup>liue</sup> & be multiplied, and that the Lord thy God may blesse thee in the land, whether thou goest to possesse it.

17 But if thine heart turne away, so that <sup>y</sup> wilt not obey, but shalt be seduced & worship other gods, and serue them,

18 I pronounce vnto you this day that ye shal surely perish, ye shal not prolong your dayes in the lād whether thou passest ouer Iordē to possesse it.

Chap. 4. 26.

19 \* I call heauen & earth to recorde this day against you, that I haue set before you life and death, blessing and cursing, therefore <sup>o</sup> chose life, that <sup>bothe</sup> thou & thy sede may liue;

¶ That is, loue & obey God: which things not in mans power, but Gods spirit onely worketh it in his elect.

20 By louing the Lord thy God, by obeying his voyce, & by cleauing vnto him: for he is thy life, and the length of thy dayes: that thou maist dwell in the land, which the Lord sware vnto thy fathers, Abraham, Izhák and Iakób, to giue them.

CHAP. XXXI.

27 Moses preparing him selfe to dye, appointeth Ioshua to rule the people. ¶ He giueth the Lawe to the Leuites, that they shoulde read it to the people. ¶ God giueth the a song as a witness betwene him & them. ¶ God confirmeth Ioshua. ¶ Moses sheweth them that they will rebel after his death.

¶ I cannot longer execute mine office. Nomb. 20. 28. Chap. 3. 26.

1 Then Moses went & spake these wordes vnto all Israël,

2 And said vnto them, I am an hundredth & twentie yere olde this day: I can no more go out & in: also <sup>y</sup> Lord hath said vnto me, \* Thou shalt not go ouer this Iordē.

Nomb. 27. 18.

3 The Lord thy God he wil go ouer before thee: he wil destroy these nacions before thee, & thou shalt possesse them. \* Ioshua, he shal go before thee, as the Lord hath said.

Nomb. 21. 24.

4 And the Lord shal do vnto the, as he dyd to \* Sihon & to Og Kings of the Amorites, & vnto their lād whome he destroyed.

¶ Into your handes.

5 And the Lord shal giue the <sup>b</sup> before you that ye may do vnto them according vnto euerie <sup>\*</sup> commandement, which I haue commanded you.

Chap. 7. 2.

¶ Dr. be of good courage.

6 Plucke <sup>vp</sup> your hearts therefore, and be strong: dread not, nor be afraid of them: for the Lord thy God him selfe doeth go with thee: he wil not fayle thee, nor forsake thee.

7 ¶ And Moses called Ioshua, and said vnto

to him in the sight of all Israël, Be of a good courage and strong: for thou shalt go with this people vnto the land which the Lord hath sworn vnto their fathers, to giue them, and thou shalt giue it them to inherit.

8 And the Lord him selfe doeth <sup>d</sup> go before thee: he wil be <sup>w</sup> thee: he wil not fayle thee, nether forsake thee: feare not therefore, nor be discomfited.

9 ¶ And Moses wrote this Lawe, and deliuered it vnto the Priestes <sup>y</sup> sonnes of Leui (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israël,

10 And Moses commanded them, saying, \* Euerie seuenth yere <sup>\*</sup> whē <sup>y</sup> yere of freedom shal be in the feast of the Tabernacles:

11 When all Israël shal come to appeare before the Lord thy God, in the place which he shal chose, thou shalt read this Lawe before all Israël that they may heare it.

12 Gather the people together: men, & women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and kepe, and obserue all <sup>y</sup> wordes of this Lawe,

13 And that their children which haue not knownen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whether ye go ouer Iordē to possesse it.

14 ¶ Then the Lord said vnto Moses, Beholde, thy dayes are come, that thou must dye: Call Ioshua, & tād ye in the Tabernacle of the Congregation that I may giue him a <sup>cha</sup> ge. so Moses & Ioshua wet, and stode in the Tabernacle of the Congregation.

15 And the Lord appeared in <sup>y</sup> Tabernacle, in the pillar of a cloude: & the pillar of the cloude stode ouer the dore of the Tabernacle.

16 ¶ And <sup>y</sup> Lord said vnto Moses, Beholde, thou shalt sleepe with thy fathers, and this people wil rise vp, and go a whoring after the gods of a strange land (whether they go) to dwell therein, & wil forsake me, and breake my couenant which I haue made with them.

17 Wherefore my wrath wil waxe hote against them at <sup>y</sup> day, & I wil forsake them, & wil <sup>b</sup> hide my face frō them: then they shal be consumed, and many aduersities & tribulations shal come vpon them: so then they wil say, Are not these troubles come vpon me, because God is not with me?

18 But I wil surely hide my face in <sup>y</sup> day, because of all the euil, which they shal commit, in <sup>y</sup> they are turned vnto other gods.

¶ To preserve and your faith, by reme- mbering Gods be- nefits.

¶ For this is the nature of true faith, to linger vpon Gods word, as it is vpon the rod.

¶ That these things are come vpon them, be- cause they for- got Gods me- mory.

¶ The Lord God.

¶ The Lord God.

¶ The Lord God.

¶ Of thine heart, which thou shalt turne away, for the doctrine con- sidered therein.

¶ As gouern- ment, magistrates.

¶ By idols, images, which are the workes of your handes.

¶ The song of Moses to the people. 15 And their menaeth them. 21. 19. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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all Israël, Be of a  
long: for thou shalt  
vnto the land which  
vnto their fathers,  
that giue it them

elfe doeth go before  
me: he wil not fayle  
me: feare not therefo  
red.  
his Lawe, and deli  
esses y sonnes of Le  
rke of the couenant  
to all the Elders of

anded them, saying,  
why yere of fre  
alt of the Taberna

al come to appeare  
by God, in the place  
thou shalt read this  
él that they may hea

together: men, & wo  
and thy stranger that is  
t they may heare, and  
, and feare the Lord  
and obserue all y wor

dren which haue not  
e it, and learne to fea  
od, as long as ye liue  
ye go ouer Iorden to

aid vnto Mosés, Be  
come, that thou must  
it ad ye in the Taber  
negation that I may gi  
Mosés & Ioshua wets  
bernacle of the Con

appeared in y Taberna  
a cloude: & the pillar  
e ouer the dore of the

vnto Mosés, Beholde  
th thy fathers, and this  
and go a whoring after  
ge land (whether they  
& wil forsake me, and  
nt which I haue made

wrath wil waxe hote a  
y, & I wil forsake them  
ace fró them: then they  
and many aduersities &  
come vpon them: so then  
not these troubles come  
God is not with mee

hide my face in y day  
cul, which they shal co  
turned vnto other gods.

Now therefore write ye this song for  
you, and teache it the children of Israël:  
put it in their mouthes, that this song may  
be my witnes against the children of Is  
raël.

For I wil bring them into the lād (which  
I sware vnto their fathers) that sheweth  
with milke and honie, and they shal eat,  
and fill them selues, and waxe fat: then  
shal they turne vnto other gods, and ser  
ue them, and contemne me, & breake my  
covenant.

And then when manie aduersities and  
tribulations shal come vpon them, this  
song shal answer them to their face as a  
witness: for it shal not be forgotten out  
of the mouthes of their posteritie: for I  
knowe their imagination, which they go  
about euen now, before I haue brought the  
into the land which I sware.

Mosés therefore wrote this song the sa  
me day and taught it the children of Is  
raël.

And God gaue Ioshua the sonne of Nun  
a charge, and said, Be strong, and of a go  
od courage: for thou shalt bring the chil  
dren of Israël into the land, which I swa  
re vnto them, and I wil be with thee.

And when Mosés had made an end of  
writing the wordes of this Lawe in a bo  
ke vntil he had finished them,

Then Mosés commanded the Leuites,  
which bare the Arke of the couenant of y  
Lord, saying,

Take the boke of this Law, and put ye  
it in the side of the Arke of the couenant  
of the Lord your God, that it may be the  
re for a witness against thee.

For I knowe thy rebellion and thy stiffe  
necke: beholde, I being yet aliuie with you  
this day, ye are rebellious against the  
Lord: how muche more then after my  
death?

Garther vnto me all the Elders of your  
tribes, and your officers, that I may  
speak these wordes in their audience,  
and call heauen and earth to recorde a  
gainst them.

For I am sure that after my death ye wil  
utterly be corrupt and turne from the  
way, which I haue commanded you: the  
fore euil wil come vpon you at the  
length, because ye wil commit euil in  
the sight of y Lord, by prouoking him to  
angr through the worke of your hādes.

Thus Mosés spake in the audice of all  
the Congregation of Israël the wordes  
of this song, vntil he had ended them.

CHAP. XXXII.

The song of Mosés concerning Gods benefites toward the  
people. 1 And their ingratitude toward him. 20 God  
menaceth them 21 And speaketh of the vocation of the  
Gentiles. 26 Mosés commandeth to teache the Lawe

to the childrē. 49 God forewarneth Mosés of his death.

Hearken, ye heauē, and I wil speake:  
and let the earth heare the wordes of  
my mouth.

My doctrine shal drop as the raine, and  
my speache shal fill as doeth the dewe, as  
the showre vpon the hebes; and as the  
great raine vpon the grasse.

For I wil publish the Name of y Lord:  
giue ye glorie vnto our God.

Perfect is y worke of the mighty God:  
for all his wayes are iudgement. God is  
true, and without wickednes: iust, & righ  
teous is he.

They haue corrupted them selues toward  
him by their vice, not being his children,  
but a frowarde and crooked generation.

Do ye so rewarde y Lord, o foolish peo  
ple and vnwise: is not he thy father, that  
hath bought thee? he hath made thee,  
and proportioned thee.

Remember the dayes of olde: consider  
the yeres of so manie generaciōs: aske thy  
father, and he wil shewe thee: thine Elders,  
and they wil tel thee.

Whē the most hie God deuided to the na  
tions their inheritance, when he separated  
y sonnes of Adām, he appointed the bor  
ders of the people according to the nom  
ber of the children of Israël.

For the Lords porciō is his people: Iaa  
kōb: the lot of his inheritance.

He founde him in the land of the wil  
dernes, in a waste, and roaring wildernes:  
he led him about, he taught him, and kept  
him as the apple of his eye.

As an eagle stretcheth vp her nest, flotereth  
ouer her birdes, stretcheth out her wings,  
taketh them, and beareth them on her  
wings,

So the Lord alone led him and there was  
no strange god with him.

He caried him vp to the hie places of the  
earth, that he might ear y frutes of the  
fields, and he caused him to sucke hony  
out of the stone and oyle out of the hard  
rocke:

Butter of kine, and milke of shepe with  
fat of the lambs, and rams fed in Bashān,  
and goates, with the fat of the graines of  
wheat, and the red licour of the grape  
hast thou dronke.

But he that shoulde haue bene vp right,  
when he waxed fat, spurned with his hele:  
thou art fat, thou art grosse, thou art la  
den with farnes: therefore he forsoke God  
that made him, and regarded not the st. g  
God of his saluacion.

They prouoked him with strange  
gods: they prouoked him to anger with  
abominations.

They offere vnto deuils, nor to God:  
but to gods whome they knewe not: newe

As witness  
of this peoples  
ingratitude.

He desireth  
that he may  
speak to Gods  
glorie, & that  
the people, as  
the great gra  
se, may recei  
ue the dewe  
of his doctri  
ne.

The Ebre  
we worde is  
rocke, noting  
y God onely is  
mightie, faith  
ful, and conat  
in his promes.

Not accord  
ing to y com  
mune creatiō,  
but by a new  
creature by  
his Spirit.

When God  
by his prou  
idence deuided  
the world, he  
let for a time  
that portio to  
the Canani  
tes, which shul  
de after be an  
inheritance for  
all his people  
Israël.

To teache  
them to lie.

God, god of str  
ge nation.

Meaning of  
the lid of Can  
nian, which was  
hie, in re  
sp. to Egypt.  
That is, abun  
dānce of all  
things euen in  
the very roc  
kes.

Elis bleed.

He sheweth  
what is the  
principal end  
of our voca  
tion.

By chāging  
his seruice for  
their supersti  
tions  
1 Scripture  
callith newe  
what occur  
ma inuēteth,  
be the error  
newer to olde

For this is  
the nature of  
the obey God,  
then it is va  
the rod.

That the  
all are come  
vpon them, be  
cause they for  
gote me.

1. 1. 1.

Of this  
fidditie, wh  
shalt turne  
away fró the  
doctrine con  
sidered therin.

As gover  
ners in iustice,  
and grace.

By idola  
trie, which  
images, &  
are the work  
of your hādes.



gods: that came newly vp, whome their fathers feared not.

18 Thou hast forgotten the mightie God, that begate thee, & hast forgotte God that formed thee.

19 The Lord then sawe it, and was angry, for the prouocation of his sonnes and of his daughters.

20 And he said, I wil hide my face fro the: I wil se what their end shalbe: for they are a frowarde generacion, childre in whome is no faith.

21 They haue moued me to ielousie with that which is not God: they haue prouoked me to anger with their vanities: \* and I wil moue them to ielousie with those which are no people: I wil prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, & shal burne vnto the bothome of hel, & shal consume the earth with her increase, & set on fire the fundacions of the mountaines.

23 I wil spend plagues vpon them: I wil bestowe mine arrowes vpon them.

24 They shalbe burnt with hunger, and consumed with heat, and with bitter destruction: I wil also send the teeth of beastes vpon them, with the venime of serpents creeping in the dust.

25 The sword shal kill them without, and in the chambers feare bothe the yong man and the yong woman, the suckeling with the man of graye heere.

26 I haue said, I wolde scatter the abroad: I wolde make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemy, lest their aduersaries shulde waxe proude, & lest they shulde say, Our hye hand & not the Lord hath done all this.

28 For they are a nation voyde of counsell, nether is there any vnderstanding in the.

29 Oh that they were wise, then they wolde vnderstand this: they wolde consider their later end.

30 Howe shulde one chase a thousand, and two put te thousand to flight, except their strong God had solde them, & the Lord had thus them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, & of the vines of Gomorah: their grapes are grapes of gall, their clusters be bitter.

33 Their wine is the poyson of dragons, and the cruel gall of alpes.

34 Is not this laid in store with me, & sealed vp among my treasures?

35 \* Vengeance and recompense are mine: their fote shal slide in due time: for the daye of their destruction is at hand, and the things that shal come vpon them, make haste.

in He calloeth the Gods children, not to honour them, but to shewe them from what dignitie they are fallen.

Rom. 10. 19.

n Which I haue not fauoured, nor giuen my lawes vnto them.

They shalbe saine bothe in the field & at home.

Reioicing to see the godly afflicted, & attributing that to them selves is wrought by Gods hand.

They wolde consider y felicitie, that was prepared for them, if they had obeyed God.

Dr. deliuered them to their enemies.

The fruites of the wicked are as poyson, detestable to God and dangerous for man  
Eccles. 2. 1.  
Rom. 12. 19.  
Eph. 10. 20.

36 For the Lord shal iudge his people, and repent toward his seruants, when he seeth that their power is gone, and none shal vp in holde nor left abroad.

37 When men shal say, Where are their gods, their mightie God in whome they trusted?

38 Which did eat the fat of their sacrifices, and did drinke the wine of their drinke offering: let them rise vp, and helpe you: let him be your refuge.

39 Beholde now, for I, I am he, and there is no gods with me: \* I kil, and giue life: I wounde, & I make whole: \* nether is there any that can deliuer out of mine hand.

40 For I lift vp mine hand to heauen, & say, I liue for euer.

41 If I whet my glittering sworde, and mine hand take holde on iudgement, I wil execute vengeance on mine enemies, and wil rewarde them that hate me.

42 I wil make mine arrowes dronke with blood, (and my sworde shal eat flesh) for the blood of the slaine, & of the captiues, when I beginne to take vengeance of the enemy.

43 \* Ye nations, praise his people: for he will auenge the blood of his seruants, and wil execute vengeance vpon his aduersaries, and wil be merciful vnto his land, and to his people.

44 Then Moses came and spake all the wordes of this song in the audience of the people, he and Hoshea the sunne of Nun.

45 When Moses had made an end of speaking all these wordes to all Israell,

46 Then he said vnto them, \* Set your hearts vnto all the wordes which I testifie against you this day, that ye may comande them vnto your childre, that they may obserue and do all the wordes of this Lawe.

47 For it is no vaine worde concerning you, but it is your life, and by this worde ye shal prolong your dayes in the land, whether ye go ouer Iordan to possesse it.

48 \* And the Lord spake vnto Moses the selfe same day, saying,

49 Go vp into this mountaine of Abarim, vnto y mount Nebó, which is in the land of Moab, that is ouer against Ierich: and beholde the land of Canaan, which I giue vnto y children of Israell for a possession.

50 And dye in the mount which thou goest vp vnto, and thou shalt be gathered vnto thy people, \* as Aaion thy brother dyed in mount Hor, and was gathered vnto his people,

51 Because ye trespassed against me among the children of Israell, at the waters of Meribah, at Kadesh in the wilderness of Zin: for ye sanctified me not among the children

This blessing cometh only a people prayers in an assurance of the grace thereof.

Meaning in Angels.

his Saints, that is the will of God. As thy disciples.

Toys and successors.

Isaiah.

Reuben shall be one of the tribes of God's people, though he his sinne.

And thus he blest the Lord, the voice vnto his people: cient for him, if his enemies.

And of Levi his & thine. Vm be thou didst prou cause him to striu

Who said vnto Ither, I haue not we he his brethren children: for they kept thy covenan

Their shal teach and Israell thy Law before thy face, & thine altar.

Blessed Lord, h the worke of his the loines of the cl of them that hate againe.

Of Benjamin the Lord shal dwell betweene his

And of Ioseph Lord is his land for the dewe, and neth,

And for the sweet and for the sweet

And for the sweet

And for the sweet

And for the sweet

And for the sweet

And for the sweet

And for the sweet

And for the sweet

And for the sweet

And for the sweet

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And for the sweet

And for the sweet

And for the sweet

And for the sweet

And for the sweet

And for the sweet

And for the sweet

And for the sweet

And for the sweet

children of Israël.

21 Thou shalt therefore se the land before thee, but shalt not go thither, *meane*, into the land which I giue the childre of Israël.

CHAP. XXXIII.

Moses before his death blest all the tribes of Israël.  
22 There is no God like to the God of Israël. 23 Nor any people like vnto his.

Now this is the \* blessing wherewith the childre of Israël before his death, & said, The Lord came from Sinai, and rose vp from Seir vnto them, and appeared clearly from mount Parán, and he came with ten thousands of Saintes, and at his right hand a fiery Lawe for them.

Though he loue the people, yet all thy Saintes are in thine hands: & they are humbled at thy fete, to receiue thy wordes.

24 Moses commaded vs a Lawe for an inheritance of the Cōgregation of Iakób.

25 The he was among the righteous people, as King, when the heades of the people, and the tribes of Israël were assembled.

26 Let Reubén liue, and not dye, though his men be a small number.

27 And thus he blest Iudah, & said, Heare, O Lord, the voice of Iudah, & bring him vnto his people: his hands shalbe sufficient for him, if thou heipe him against his enemies.

28 And of Leui he said, Let thy \* Thumím & thine Vrim be w thine holy one, whome thou didst proue in Malláh, and didst cause him to triue at y waters of Meribáh.

29 Who said vnto his father and to his mother, I haue not sene him, neither knewe he his brethren, nor knewe his owne children: for they obserued thy wordes, & kept thy couenant.

30 They shal teach Iakób thy iudgemets, and Israël thy Lawe: they shal put incens before thy face, & the burnt offering vpon thine altar.

31 Bless, O Lord, his substance, and accept the worke of his hands: smite through the loines of thē that rise against him, and of them that hate him, that they rise not againe.

32 Of Beniamín he said, The beloued of the Lord shal dwell in safety by him: the Lord shal couer him all the day long, and dwell betwene his shulders.

33 And of Ioseph he said, Blessed of the Lord is his land for the sweetenes of heauē, for the dewe, and for the depth lying beneth,

34 And for the swete increase of the sunne, and for the swete increase of the moone,

35 And for the sweetenes of the top of the ancient mountaines, and for the sweetenes of the olde hilles,

16 And for the sweetenes of the earth, & abundance thereof: & the good wil of him that dwelt in the bulke, shal come vpon the head of Ioseph, and vpon the top of the head of him that was separated from his brethren.

17 His beautie shalbe like his first borne bullocke, and his hornes as the hornes of an unicorn: with them he shal smite the people together, euen the ends of the worlde: these are also the ten thousands of Ephráim, and these are the thousands of Manasséh.

18 And of Zebulún he said, Reioyce, Zebulún, in thy going out, and thou, Issachár, in thy tentes.

19 They shal call the people vnto the mountaine: there they shal offer the sacrifices of righteousness: for they shal sucke of the abundance of the sea, and of the treasures hid in the land.

20 Also of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his pray arme w the head.

21 And he looked to him selfe at the beginning, because there was a portion of the Lawe giuer hid: yet he shal come with the heads of the people, to execute the iustice of the Lord, & his iudgements with Israël.

22 And of Dan he said, Dan is a lions whelp: he shal leape f om Bashán.

23 Also of Naphtali he said, O Naphtali, satisfied with fauour, an filled with the blessing of the Lord, possesse the West and the South.

24 And of Ashér he said, Ashér shalbe blessed with children: he shalbe acceptable vnto his brethren, and shal dip his fote in oyle.

25 Thy shooes shalbe yron and brasse, and thy strength shal continue as long as thou liuest.

26 There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, & on cloudes in his glorie.

27 The eternal God is thy refuge, and vnder his armes thou arte for euer: he shal cast out the enemy before thee, and wil say, Destroy them.

28 The Israël the founteine of Iakób shal dwell alone in safety in a land of wheat & wine: also his heauē shal drop the dewe.

29 Blessed art thou, O Israël: who is like vnto thee, O people saued by the Lord, & shylde of thine helpe, & which is thy sworde of thy glorie: therefore thine enemies shalbe in subiection to thee, & thou shalt tread vpon their hie places.

CHAP. XXXIII.

Moses seeth all the land of Canaan. 1 He dyeth. 2 Israël speeth. 3 I Reu succedeth in Moses wordes. 4 The praise of Moses.

A.iiii.



**T**hen Mofes went from the plaine of Moab vp into mount <sup>a</sup>Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him <sup>a</sup>all the lad of Gilead, vnto Dan, <sup>b</sup>And all Naphtali and the land of Ephraim and Manasse, and all the land of Iudah, vnto the vtmost <sup>b</sup>sea: <sup>c</sup>And the South, and the plaine of the valley of Iericho, the citie of palm trees, vnto Zoar. <sup>d</sup>And the Lord said vnto him, \* This is y land which I sware vnto Abraham, to Isaac & to Iacob, saying, I wil giue it vnto thy fede: I haue caused thee to se it with thine eyes, but y shalt not go ouer thither. <sup>e</sup>So Mofes the seruāt of the Lord dyed there in the land of Moab, according to y worde of the Lord. <sup>f</sup>And he buried hī in a valley in y lad of Moab ouer against Beth-peor, but no mā knoweth of his sepulchre vnto <sup>f</sup>this day.

<sup>7</sup> Mofes was now an hūdreth & twēty yere olde whē he dyed: his eye was not dimmed, nor his natural force abated. <sup>8</sup> And the children of Israēl wept for Mofes in the plaine of Moab thirty dayes: so the dayes of weping and mourning for Mofes were ended. <sup>9</sup> And <sup>e</sup> Ioshua the sonne of Nun was full of the spirit of wisdom: for Mofes had put his hands vpon him. And the children of Israēl were obedient vnto him, and did as the Lord had commanded Mofes. <sup>10</sup> But there arose not a Prophet since in Israēl like vnto Mofes (whome the Lord knewe <sup>f</sup>face to face) <sup>11</sup> In all the miracles and wonders which the Lord sent him to do in the land of Egypt before Pharaoh and before all his seruants, and before all his land, <sup>12</sup> And in all that mighty <sup>e</sup> hand and all that great feare; which Mofes wrought in the sight of all Israēl.

<sup>6</sup> Be strong and to this people for an inheritor their fathers t. Only be thou valiant courage, and do according to Mofes my seruāt. <sup>7</sup> Thou shalt not right hād, nor <sup>e</sup>prosper who Let not this out of thy mouth day and <sup>f</sup>night: & do according therein: for thou shalt prosper, & thou shalt succeede. <sup>9</sup> Haue not I commanded thee, saying, Thou shalt not be strong and of nor be discouraged: God wilbe with thee. <sup>10</sup> Then Ioshua of the people, <sup>11</sup> Passe through the people, saying, for s after this Iordan, to which the Lord possesse it. <sup>12</sup> And vnto Gadites, and to Issachar, and to Ioshua. <sup>13</sup> Remember the seruāt of the Lord, the Lord rest, and hath. <sup>14</sup> Your wives shall remaine: I gaue you on to go ouer before that be men of. <sup>15</sup> Until the Lord rest, as well as to possesse the land: I giue them: the land of your people, which land I gaue you on the sunne rising. <sup>16</sup> Then the an that thou hast courage, and whether thou wilt go.

<sup>a</sup> Which was a parte of mount Abarim, Nomb. 27. 12. Chap. 3. 27. 2. Mac. 2. 4.

<sup>b</sup> Called, Moabiteranum.

<sup>c</sup> To wit, the Angel of the Lord, Iude 9. <sup>d</sup> That the Israelites might not haue occasion thereby to commit idolatrie.

# THE BOKE OF IOSHUA.

## THE ARGUMENT.

**I**n this boke the holy Ghost setteth moste liuely before our eyes the accomplishment of Gods promises, who as he promised by the mouthe of Mofes, that a Prophet shulde be raised vp vnto the people like vnto him, whome he willeth to obey, Deut. 18. 15. so he sheweth him selfe here true in his promises, as at all other times, and after the death of Mofes his faithfull seruāt, he raiseth vp Ioshua to be ruler and gouernour ouer his people, that neither they shulde be discouraged for lacke of a captain, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approved of God: he is adorned with moste excellent giftes and graces of God, to be to gouerne the people with counsell, and to defend them with strength, that he lacked nothing which either belonged to a valiant captaine or a faithfull minister. So he overcometh all difficulties and bringeth them in to the land of Canaan: the which according to Gods ordinance he deuidenth among the people & appointeth their borders: he establiseth lawes and ordinances, and putteth them in remembrance of Gods manifolde benefites, assuring them of his grace and fauour, if they obey God, and contrarie wise of his plagues and vengeance, if they disobey him. This historie doeth represent I. Iesu Christ the true Ioshua, who leadeth vs into eternal felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this boke are contained 2597 yerres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 323. and from thence to the death of Ioseph 290. So that the Genesis containeth 2390. Exodus 140. the other thre bokes of Mofes 40. Ioshua 27. So the whole maketh 2597 yerres.

### CHAP. 1.

<sup>2</sup> The Lord incourageth Ioshua to invade the lād. <sup>4</sup> The borders and limites of the lād of the Israelites. <sup>5</sup> The Lord promiseth to assist Ioshua, if he obey his worde. <sup>11</sup> Ioshua commandeth the people to prepare the selues to passe ouer Iordan, <sup>12</sup> And exhorteth the Reubenites to execute their charge.

**N**ow after y death of Mofes the seruāt of the Lord, y Lord spake vnto Ioshua the sonne of Nun, Mofes minister, saying, <sup>2</sup> Mofes my seruāt is dead: now therefore arise, go ouer this Iordan, thou, and all this people,

vnto the land which I giue them, <sup>12</sup> to the children of Israēl. <sup>3</sup> \* Euerie place that the sole of your foot shall tread vpon, haue I giue you, as I said vnto Mofes. <sup>4</sup> \* Fro the wilderness and this Lebanon euen vnto y great Riuer, the riuer Perath, all the land of the Hittites, euen vnto the great sea toward the going downe of the sunne, shall be your coast. <sup>5</sup> There shall not a man be able to withstand thee all the dayes of thy life: as I was with Mofes, so wil I be with thee: \* I wil not leaue thee, nor forsake thee.

by your rest, but yet Gods assistance. <sup>16</sup> Deut. 31. <sup>17</sup> As we obeyed wil we obey thee: be with thee as I was with Mofes. <sup>18</sup> Whosoever shall command, and in all that thou be put to death: courage.

<sup>a</sup> The beginning of this boke dependeth on the last chap. of Deut. which was written by Ioshua as a preparation to his historie.







<sup>1</sup> Or, lines.

<sup>1</sup> We warrant you on peine of our liues.

<sup>9</sup> Which was nere vnto the citie.

<sup>1</sup> We shal be discharged of our othe, if y<sup>e</sup> do not performe this condiction that foloweth: for so shal y<sup>e</sup> & chine be deliuered.

<sup>1</sup> He shal be giltye of his owne death.

<sup>1</sup> So y<sup>e</sup> others shulde thinke to escape by the same meanes.

<sup>1</sup> Or, farleth com liued.

<sup>1</sup> To wit, the river Iordén.

deliuer our<sup>7</sup> soules from death.

And the mē answered her, <sup>1</sup> Our life for you to dye, if ye vtter not this our busines: and when the Lord hath giuen vs the land, we wil deale mercifully and trucly with thee.

<sup>15</sup> Then she let them downe by a corde through the windowe: for her house was vpon the towne wall, and she dwelt vpon the wall.

<sup>16</sup> And she said vnto them, Go you into the mountaine, lest the pursuers mete with you, & hyde your selues there thre daies, vntill the pursuers be returned: the afterward may ye go your way.

<sup>17</sup> And the men said vnto her, <sup>1</sup> We wil be blameles of this thine othe, which thou hast made vs sweare.

<sup>18</sup> Beholde, when we come into the land, thou shalt binde this corde of red threde in the windowe, whereby thou lettest vs downe, and thou shalt bring thy father & thy mother, and thy brethren, and all thy fathers householde home to thee.

<sup>19</sup> And whosoever then doeth go out at the dores of thine house into the street, <sup>1</sup> his blood shal be vpon his head, and we wil be gylteles: but whosoever shal be with thee in the house, his blood shalbe on our head, if anie hand touche him:

<sup>20</sup> And if thou vtter this our<sup>1</sup> matter, we wil be quit of thine othe, which thou hast made vs sweare.

<sup>21</sup> And she answered, Accordig vnto your wordes so be it: then she sent them away, and they departed, and she bounde the red corde in the windowe.

<sup>22</sup> ¶ And they departed, and came into the mountaine, & there abode thre daies, vntill the pursuers were returned: & the pursuers sought them throughout all the way, but founde them not.

<sup>23</sup> So the two men returned, and descended from the mountaine, & passed ouer, and came to Ioshua the sonne of Nun, & tolde him all things that came vnto them.

<sup>24</sup> Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euē all the inhabitants of the country faint because of vs.

CHAP. III.

<sup>3</sup> Ioshua commandeth them to departe whē the Arke remoueth. <sup>7</sup> The Lord promisseth to exalt Ioshua before the people. <sup>9</sup> Ioshua exhortacion to the people. <sup>16</sup> The waters parte asunder whiles the people passe.

<sup>1</sup> Then Ioshua rose verie early, & they removed from Shittim, and came to Iordén, he, & all the children of Israël, & lodged there, before they went ouer.

<sup>2</sup> And after <sup>1</sup> thre daies the officers went throughout the holte,

And commāded the people, saying, Whē ye se y<sup>e</sup> Arke of the couenant of the Lord

<sup>1</sup> Which according to the Lbrewes was in Marche, and about 40 daies after Moyses death.

<sup>1</sup> Which time was giuen for to prepare the vitales, Chap. iiii.

your God, and the Priests of the Leuites bearing it, ye shal departe from your place, and go after it.

<sup>4</sup> Yet there shalbe a space betwene you & it, about two thousand cubites by measure: ye shal not come nere vnto it, that ye may knowe the way, by the which ye shal go: for ye haue not gonē this way in times past.

<sup>5</sup> (Now Ioshua had said vnto the people, <sup>1</sup> Sanctifie your selues: for tomorowe the Lord wil do wonders among you.)

<sup>6</sup> Also Ioshua spake vnto the Priests, saying, Take vp the Arke of the couenant, and go ouer before the people: so thei toke vp the Arke of the couenant, and went before the people.

<sup>7</sup> ¶ Then the Lord said vnto Ioshua, This day wil I begin to magnifie thee in the sight of all Israël, which shal knowe, that <sup>1</sup> as I was with Moses, so wil I be with thee.

<sup>8</sup> Thou shalt therefore comāde the Priests that beare the Arke of the couenant, saying, When ye are come to the brink of the waters of Iordén, ye shal stand stil in Iordén.

<sup>9</sup> ¶ Then Ioshua said vnto the children of Israël, Come hether, and heare the wordes of the Lord your God.

<sup>10</sup> And Ioshua said, <sup>1</sup> Hercby ye shal knowe that the liuing God is among you, & that he wil certainly cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Gergasites, and the Amorites, and the Iebusites.

<sup>11</sup> Beholde, the Arke of the couenant of the Lord of all the worlde passeth before you into Iordén.

<sup>12</sup> Now therefore take from among you <sup>1</sup> twelue men out of the tribes of Israël, out of euerie tribe a man.

<sup>13</sup> And asson as the soles of the fete of the Priests (that beare the Arke of the Lord God the Lord of all the worlde) shal stay in the waters of Iordén, the waters of Iordén shalbe cut of: for the waters that come from aboue, <sup>1</sup> shal stand stil vpon an heape.

<sup>14</sup> ¶ Then when the people were departed from their tentes to go ouer Iordén, the Priests bearing the <sup>1</sup> Arke of the couenant went before the people.

<sup>15</sup> And as thei that bare the Arke came vnto Iordén, and the fete of the Priests that bare the Arke were dipped in the brink of the water, (<sup>1</sup> for Iordén vseth to fill all his<sup>1</sup> bankes all the time of haruest)

<sup>16</sup> Then the waters that came downe from aboue, stayed and rose vpon an heape and departed far frō the citie of Adām, y<sup>e</sup> was beside Zaretān: but the waters that came

<sup>1</sup> Either 107. or 112. or 117. or 122. or 127. or 132. or 137. or 142. or 147. or 152. or 157. or 162. or 167. or 172. or 177. or 182. or 187. or 192. or 197. or 202. or 207. or 212. or 217. or 222. or 227. or 232. or 237. or 242. or 247. or 252. or 257. or 262. or 267. or 272. or 277. or 282. or 287. or 292. or 297. or 302. or 307. or 312. or 317. or 322. or 327. or 332. or 337. or 342. or 347. or 352. or 357. or 362. or 367. or 372. or 377. or 382. or 387. or 392. or 397. or 402. or 407. or 412. or 417. or 422. or 427. or 432. or 437. or 442. or 447. or 452. or 457. or 462. or 467. or 472. or 477. or 482. or 487. or 492. or 497. or 502. or 507. or 512. or 517. or 522. or 527. or 532. or 537. or 542. or 547. or 552. or 557. or 562. or 567. or 572. or 577. or 582. or 587. or 592. or 597. or 602. or 607. or 612. or 617. or 622. or 627. or 632. or 637. or 642. or 647. or 652. or 657. or 662. or 667. or 672. or 677. or 682. or 687. or 692. or 697. or 702. or 707. or 712. or 717. 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downe towarde the Sea of the wildernes,  
even the salt Sea, failed, and were cut off: so  
y people went right ouer against Ierichó.

But the Priests that bare the Arke of the  
couenant of the Lord, stode drye within  
Iordén & ready prepared, and all the Is-  
aelites went ouer drye, vntill all the people  
were gone cleane ouer through Iordén.

#### CHAP. IIII.

God comaded Ioshúa to set vp twelue stones in Iordén.  
18 The waters returne to their olde course. 20 Other  
twelue stones are set up in Gilgál. 21 This miracle  
must be declared to the posteritie.

And when all the people were wholly  
gone ouer Iordén, (after the Lord  
had spoken vnto Ioshúa, saying,

Take you twelue men out of the people,  
out of euerie tribe a man,

And commande you them, saying, Take  
you hence out of the middes of Iordén,  
out of the place where the Priests stode  
in a readines, twelue stones, which ye  
shal take away with you, and leaue them  
in the lodging, where you shal lodge  
this night)

Then Ioshúa called the twelue mē, who-  
me he had prepared of the children of  
Israél, out of euerie tribe a man,

And Ioshúa said vnto them, Go ouer be-  
fore the Arke of the Lord your God, euē  
through the middes of Iordén, & take vp  
euerie man of you a stone vpō his shulder  
according vnto the number of the tribes  
of the children of Israél,

That this may be a signe among you,  
that when you children shal aske their  
fathers in time to come, saying, What  
meane you by these stones?

Then ye may answer them, That the  
waters of Iordén were cut of before the  
Arke of the couenant of the Lord: for whē  
it passed through Iordén, the waters of  
Iordén were cut of: therefore these sto-  
nes are a memorial vnto the children of  
Israél for euer.

Then the children of Israél did euē so, as  
Ioshúa had comanded, & toke vp twelue  
stones out of the middes of Iordén, as the  
Lord had said vnto Ioshúa, according to  
the nōber of the tribes of the children of  
Israél, & caried the away with them vnto  
the lodging, and layed them downe there.

And Ioshúa set vp twelue stones in the  
middes of Iordén, in the place where the  
fete of the Priests, which bare the Arke of  
the couenant, stode, and there haue they  
continued vnto this day.

So the Priests, w bare the Arke, stode  
in the middes of Iordén, vntill euerie thing  
was finished that the Lord had comanded  
Ioshúa to say vnto the people, according  
to all that Moses charged Ioshúa: then the  
people halted and went ouer.

When all the people were cleane passed  
ouer, the Arke of the Lord went ouer also,  
and the Priests before the people.

\* And the sonnes of Reubén, & the son-  
nes of Gad, and halfe the tribe of Manas-  
séh went ouer before the children of Is-  
raél armed, as Moses had charged them.

Euen fourty thousand prepared for war-  
re, went before the Lord vnto battel  
into the plaine of Ierichó.

That day the Lord magnified Ioshúa in  
the sight of all Israél, & they feared him,  
as they feared Moses all dayes of his life.

And the Lord spake vnto Ioshúa, saying,  
Commande the Priests that beare the  
Arke of the Testimonie, to come vp out  
of Iordén.

Ioshúa therefore comanded the Priests,  
saying, Come ye vp out of Iordén.

And when the Priests that bare the Arke  
of the couenant of the Lord were come  
vp out of the middes of Iordén, and as-  
sone as y soles of the Priests fete were set on  
the drye land, the waters of Iordén return-  
ed vnto their place, and flowed ouer all  
the bankes thereof, as they did before.

So the people came vp out of Iordén  
the tenth day of the first moneth, and  
pitched in Gilgál, in the Eastside of Ie-  
richó.

Also the twelue stones, which they toke  
out of Iordén, did Ioshúa pitche in Gilgál.

And he spake vnto the children of Is-  
raél, saying, When your children shal aske  
their fathers in time to come, and say,  
What meane these stones?

The ye shal shewe your childre, and say,  
Israél came ouer this Iordén on drye lād:

For y Lord your God dried vp the wa-  
ters of Iordén before you, vntill ye were  
gone ouer, as the Lord your God did the  
red Sea, \* which he dried vp before vs, till  
we were gone ouer,

That all the people of the world may  
know that the hād of the Lord is mightie,  
that ye might feare the Lord your God  
continually.

#### CHAP. V.

The Canaanites are afraide of the Israelites. 7 Cir-  
cumcision is commanded the seconde time. 10 The  
Passouer is kept. 12 Manna ceaseth. 13 The An-  
gel appeareth vnto Ioshúa

Now whē all y Kings of the Amori-  
rites, which were beyonde Iordén  
Westward, and all the Kings of the Ca-  
naanites, which were by y Sea, heard that  
the Lord had dried vp y waters of Iordén  
before the childre of Israél vntill they we-  
re gone ouer, their heart fainted: and there  
was no courage in them anie more be-  
cause of the children of Israél.

That same time y Lord said vnto Ioshúa,  
\* Make thee sharpe kniues, and

B.iii.

e Meaning, in  
the presence  
or sight of the  
people.  
Numb. 33. 25.

f That is, the  
Arke.

g O, reuerenced  
him.

g Because the  
Arke rested  
Gods presen-  
ce, and the ta-  
bles of the  
Law cōtained  
therein, signi-  
fied Gods wil  
toward his  
people.

h Called Abis-  
or Nisān, con-  
taining parte  
of Marche, and  
parte of April.

Exod. 14. 21.

i Gods bene-  
fits serue for a  
further con-  
demnation to  
the wicked, &  
stirre vp his  
to reueren-  
ce him, and o-  
bey him.

a The Amori-  
tes were on  
bothe sides  
Iordén, where-  
of two Kings  
were slain al-  
ready on the  
side toward  
Moab.

Exod. 4. 25.  
b For now  
they had left  
it off about 40  
yeres.



returne, and circumsise the sonnes of Israel the second time.

3 Then Ioshua made him sharpe kniues & circumsised the sonnes of Israel in the hil of the foreskinnes.

4 And this is the cause why Ioshua circumsised all the people, *even* the males that came out of Egypt; because all the men of warre were dead in the wildernes by the way after they came out of Egypt.

5 For all the people that came out were circumsised; but all the people that were bo ne in the wildernes by the way after they came out of Egypt, were not circumsised.

6 For the children of Israel walked forty yeres in the wildernes, til all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whome the Lord sware, that he wolde not shewe the land, \* which the Lord had sworn vnto their fathers, that he wolde giue vs, *even* a land that floweth with milke and honie.

7 So their sonnes whome he raised vp in their steade, Ioshua circumsised: for they were vncircumsised, because they circumsised them not by the way.

8 And when they had made an end of circumsising all the people, they abode in the places in the cape til they were whole.

9 After, the Lord said vnto Ioshua, This day I haue taken away the shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

10 ¶ So the childre of Israel abode in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eat of the corne of the lād, on the morow after the Passeouer; vnleauened bread, and parched corne in the same day.

12 And the MAN ceased on the morowe after they had eaten of the corne of the land, neither had the children of Israel MAN anie more, but did eat of the frute of the land of Canaan that yere.

13 ¶ And when Ioshua was by Iericho, he lift vp his eyes and looked: and beholde, there stode a \* man against him, hauing a sword drawn in his hand: and Ioshua went vnto him, & said vnto him, Art thou on our side, or on our aduersaries?

14 And he said, Nay, but as a capitaine of the hoste of the Lord am I now come: the Ioshua fel on his face to the earth, and s did worship, and said vnto him, What saith my Lord vnto his seruante?

15 And the capitaine of the Lords hoste said vnto Ioshua, \* Lose thy shooe of thy foete: for the place whereon thou standest,

is holy: and Ioshua did so.

## CHAP. VI.

3 The Lord instructeth Ioshua what he shoulde do, as touching Iericho. 6 Ioshua commandeth the Priests and warriors what to do. 20 The walled fall. 22 Rahab is saved. 24 All is burnt saue golde and metal. 26 The curse of him that buyldeth the citie.

NOW Iericho was shut vp, & besieged, because of the children of Israel: none might go out nor entre in.

2 And the Lord said vnto Ioshua, Beholde, I haue giuen into thine hand Iericho and the King thereof, and the strong men of warre.

3 All ye therefore that be men of warre, shal compass the citie, in going round about the citie: once: thus shal you do six dayes:

4 And seven Priests shal beare seven trumpets of rams hornes before the Arke: and the seventh day ye shal compass the citie seven times, and the Priests shal blowe with the trumpets.

5 And when they make a lōg blast with the rams horne, & ye heare the sounde of the trompet, all the people shal shoute with a great shoute: then shal the wall of the citie fall downe flat, and the people shal ascend vp, euerie man straight before him.

6 ¶ Then Ioshua the sonne of Nun called the Priests & said vnto them, Take vp the Arke of the covenant, & let seven Priests beare seven trumpets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, Go and compass the citie: and let him that is armed, go forthe before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto the people, the seven Priests bare the seven trumpets of rams hornes, and went forthe before the Arke of the Lord, and blew with the trumpets, and the Arke of the covenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests, that blew the trumpets: then they gathered hoste came after the Arke, as they went and blew the trumpets.

10 ¶ (Now Ioshua had commaded the people, saying, Ye shal not shoute, neither make anie noyse with your voice, neither shal a worde procede out of your mouth, vntil the day that I say vnto you, Shoute, then shal ye shoute.)

11 So the Arke of the Lord compassed the citie, and went aboute it: once: then they returned into the hoste, and lodged in the campe.

12 And Ioshua rose early in the morning, & the Priests bare the Arke of the Lord:

13 Also seven Priests bare seven trumpets of rams hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering hoste came after

3 Gilgal was so called, because they were there circumcised.

4 For they looked daily to remoue of the Lords commandment which thing they were new circumcised, could not do without great danger.

2 Num. 14. 23.

e For their sore was so grievous, that they were not able to remoue.

f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the forekin, whereby you were like to the Egyptians.

Exod. 23. 23.

g In that that Ioshua worshipped him, he acknowledged him to be God: & in that that he called him selfe the Lords capitaine, he declared him selfe to be Christ.

Exod. 2. 7. Ruth 4. 7.

act. 1. 15.

that is, appointed wholly to be destroyed.

chap. 2. 4.

chap. 2. 7. 21.

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did so.

*What he shoulde do, as thou commandest the Priests and the wallers fall. 22 Rahab take golde and metal. 26 The citie.*

*was shut vp, & b clo of the children of Isra nor entre in. into Ioshua, Beholde, nine hand Jericho and and the strong man of*

*ut be men of warre, shal ingoing round about shal you do six dayes; shal beare seven trom- nes before the Arke: & shal compass the ci- the Priests shal blowe*

*ake a lög blast with the eare the founde of the ple shal shoute with a shal the wall of the ci- and the people shal as- freight before him. the sonne of Nun called vnto them, Take vp the ant, & let seven Priests ets of rams hornes be- e Lord.*

*the people, f Go and e and let him that is ar- e f Arke of the Lord. a had spoken vnto the Priests bare the seven hornes, and went forthe f the Lord, and blew and the Arke of the co- d followed them.*

*f armes wê before the the tromperts: then the came after the Arke, as we the tromperts.*

*ad commadmed the peo- not shoute, nethe ma- your voice, nethe shal out of your mouth, vn- say vnto you, Shoute,*

*the Lord compassed the ute it b once: then they hothe, and lodged in the*

*early in the morning, the Arke of the Lord: bare seven tromperts and went before the Arke going blew with the men of armes went be- gathering hothe came after*

after the Arke of the Lord, as they went and blew the tromperts.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did six dayes.

15 And when the seventh day came, they rose early, euē with the dawning of the day, and compassed the citie after the same manner <sup>k</sup> seven times: onely that day they compassed the citie seven times.

16 And when the Priests had blown the tromperts the seventh time, Ioshua said vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And <sup>l</sup> the citie shal be an execrable thing, bothe it, and all that are therein, vnto the Lord: onely Rahab the harlot shal liue, she, and all that are with her in the house: for she <sup>m</sup> hid the messengers that we sent.

18 Notwithstanding be ye ware of the execrable thing, lest ye make your selues execrable, & in taking of the execrable thing, make also the hoste of Israël <sup>n</sup> execrable, and trouble it.

19 But all silver, and golde, and vessels of brasle, and yron shal be <sup>o</sup> consecrate vnto the Lord, and shal come into the Lords treasure.

20 So the people shouted, when they had blown tromperts: for whē the people had heard the founde of the tromper, they shouted with a great shoute: and the wall fel downe flat: so the people went vp into the citie, euerie man streight before him: <sup>p</sup> and they toke the citie.

21 And they vterly destroyed all that was in the citie, bothe man and woman, yong, and olde, and oxe, and shepe, and asse, with the edge of the sworde.

22 But Ioshua had said vnto the two men that had spied out the cuntry, Go into the harlots house, and bring out thence the woman, and all that she hath, <sup>q</sup> as ye sware to her.

23 So the yong men that were spies, <sup>r</sup> went in, and brought out Rahab, and her father and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them <sup>s</sup> without the hoste of Israël.

24 After they burnt the citie with fire, and all that was therein: onely the silver and the golde, and the vessels of brasle and yron, they put vnto the treasure of the house of the Lord.

25 So Ioshua saved Rahab the harlot, and her fathers household, & all that she had, & she <sup>t</sup> dwelt in Israël euē vnto this day, because she had hid the messengers; which Ioshua sent to spie out Jericho.

26 ¶ And Ioshua sware at <sup>u</sup> y time, saying, Cursed be the man be fore the Lord, that riseth vp, and buyldeth this citie Jericho:

he shal lay the fundacion thereof in his eldest sonne, & in his yōgest sonne shal he set vp the gates of it.

17 So the Lord was with Ioshua, and he was famous through all the worlde.

CHAP. VII.

*The Lord is angry with Achin. 4 They of Ai put the Israelites to flight. 6 Ioshua prayeth to the Lord. 16 Ioshua inquireth out him that sinned, and stoneth him & all his.*

1 **B**Ut the children of Israël committed a trespassse in the <sup>a</sup> excommunicate thing: for <sup>b</sup> Achai the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of y tribe of Iudah toke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israël.

2 And Ioshua sent men from Jericho to <sup>b</sup> Ai, which is beside Bethauea, on the East side of Beth-él, and spake vnto them, saying, Go vp, and vewe the cuntry. And the men went vp, and vewed Ai,

3 And returned to Ioshua, and said vnto hi, Let not all <sup>c</sup> y people go vp, but let as it were two or thre thousand me go vp, & smite Ai, and make not all the people to labour thether, for they are fewe.

4 So there went vp thether of the people about thre thousand men, & they fled before the men of Ai.

5 And the men of Ai smote of them vpon a thirtie and six men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the heartes of the people melted away like water.

6 ¶ Then Ioshua rent his clothes, and fel to the earth vpon his face before the Arke of the Lord, vntil the euentide, he, and the Elders of Israël, and put dust vpon their heades.

7 And Ioshua said, Alas, <sup>d</sup> Lord God, wherefore hast thou broght this people ouer Iordén, to deliuer vs into the hand of the Amorites, and to destroy vs: wolde God we had bene contēt to dwel on the <sup>e</sup> other side Iordén.

8 Oh Lord, what shal I say, whē Israël turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shal heare of it, and shal compass vs, and destroy our name out of the earth: and what wilt thou do vnto thy mightie <sup>f</sup> Name?

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israël hath sinned, and they haue transgressed my covenant, which I commadmed them: for they haue euē taken of the ex- communicate thing, and haue also stollen, and dissembled also, & haue put it euē with

B.iii.

*He shal build it to the destruction of all his stocke. 5 thing was fulfilled in Hist of Beth el. 1. King 16, 14.*

*In taking y was commanded to be destroyed. Chap. 22, 20. 1. chro. 2, 7.*

*This was a citie of the Amorites: for there was another fo called among the Amorites, 1. re. 49, 3. The first Ai is called Aiath, 1. sa. 10, 28.*

*God wolde by this ouerthrow make the more earnest to search out and punish the sinne committed.*

*This infirmity of his faith sheweth how we are inclined of nature to distrust.*

*When thine enemies shal blaspheme thee, & say, y thou wast not able to defend vs from them,*





his oxen, and his asses,  
his tent, and all that he  
with him brought them  
to Ichó.

In as much as thou  
the Lord shal trouble  
all Israël threwe stones  
them with fire, & stones.

on him a great heape  
day: and so the Lord  
re wrath: therefore  
of that place, The val  
this day.

VIII.

ing of Aí. 29 The King the  
setteth up an altar. 32 He  
stones. 35 And readeth it

aid vnto Ioshúa, \*Fea-  
be thou faint hearted:  
warre with thee and a-  
holde, I haue giuen in-  
ing of Aí, and his peo-  
ple his land.

to Aí and to the King  
left vnto \*Ierichó and  
neuertheles y spoyle  
cattel thereof shal ye  
pray: thou shalt lie in  
citie on the a backside

ose, and all the men of  
aint Aí: and Ioshúa  
thousand strong men,  
sent them away by

ded them, saying, Be  
in wait against the ci-  
of the citie: go not ve-  
but be ye all in a rea-

people that are with  
to the citie: and when  
against vs, as they did  
n wil we flee before

out after vs, til we ha-  
of the citie: for they  
before vs as at the first  
before them.

vp from lying in wait  
tie: for the Lord your  
into your hand.

taken the citie, ye shal  
ding to the commande-  
thayle do: beholde, I

er them forthe, and they  
it, and abode betwene  
the Westside of Aí  
that night: among the

10 And Ioshúa rose vp early in y morning,  
and nombred the people: and he and  
the Elders of Israël went vp before the  
people against Aí.

11 Also all the men of warre that were with  
him wét vp & drue nere, and came against  
the citie, & pitched on the Northside of  
Aí: and there was a valley betwene them  
and Aí.

12 And he toke about fise thousand men,  
& set them to lie in wayt betwene Beth-  
él & Aí, on the Westside of the citie.

13 And the people set all the hoste that was  
on the Northside against the citie, & the  
liers in waye on the West, against the ci-  
tie: & Ioshúa went the same night into y  
midde of the valley.

14 ¶ And whē the King of Aí sawe it, then  
the men of the citie hastē & rose vp ear-  
ly, and went out against Israël to battel, he  
& all his people at the time appointed, be-  
fore the plaine: for he knewe not that arie  
lay in waite against him on the backside  
of the citie.

15 Then Ioshúa and all Israël & as beaten  
before thē, fled by the way of the wilder-  
nes.

16 And all the people of the citie were cal-  
led together, to pursue after them: & they  
pursued after Ioshúa, and were drawn a-  
way out of the citie,

17 So that there was not a man left in Aí,  
nor in Beth-él, that went not out after Is-  
raël: and they left the citie open, & pur-  
sued after Israël.

18 Thē the Lord said vnto Ioshúa, h Stret-  
che out the speare that is in thine hand  
towards Aí: for I wil giue it into thine  
hand: and Ioshúa stretched out the speare  
that he had in his hand, towards the ci-  
tie.

19 And thei that lay in waite, arose quickly  
out of their place, & ran asone as he had  
stretched out his hand, and they entred in-  
to the citie, and toke it, and hastē, and set  
the citie on fire.

20 And the men of Aí looked behinde thē,  
& sawe it: for lo, the smoke of the citie a-  
scended vp to heauen, and they had no  
power to flee this way or that way: for y  
people that fled to the wildernes, turned  
backe vpon the pursuers.

21 When Ioshúa and all Israël sawe that  
they that lay in wait, had takē the citie, &  
that the smoke of the citie mounted vp,  
then they turned againe and slewe the mē  
of Aí.

22 Also the i other issued out of the citie  
against thē: so were they in the middes of  
Israël, thesē being on y one side, & y rest on  
y other side: & they slewe thē, so that they  
let none of them remaine nor escape.

23 And the King of Aí they toke aliue, &

brought him to Ioshúa.

24 And when Israël had made an end of  
slaying all the inhabitāts of Aí in y field,  
that is, in y wildernes, where they chased  
them, and when they were all fallen on the  
edge of the sword, vntil they were confu-  
med, all the Israelites returned vnto Aí, &  
smote it with the edge of the sworde.

25 And all that fel that day, bothe of men  
and women, were twelue thousand, euen  
all the men of Aí.

26 For Ioshúa drewē not his hand backe a-  
gainē which he had stretched out with the  
speare, vntil he had vtterly destroyed all y  
inhabitāts of Aí.

27 \*Onely the cattel & the spoyle of this  
citie, Israël toke for a pray vnto them sel-  
ues, according vnto the worde of y Lord,  
which he commanded Ioshúa.

28 And Ioshúa burnt Aí, and made it an  
heape for euer, & a wildernes vnto this  
day.

29 And y King of Aí he hanged on a tre,  
vnto the euening. And asone as y sunne  
was downe, Ioshúa cōmandēd that they  
shulde take his carkeis downe frō the tre,  
and cast it at the entring of the gate of  
the citie, and lay thereon a great heape of  
stones, that remaineth vnto this day.

30 ¶ Then Ioshúa buylt an altar vnto the  
Lord God of Israël, in mount Ebál,

31 As Moēs the seruāt of the Lord had  
commanded the children of Israël, as it is  
written in y boke of the Lawe of Moēs,  
an altar of whole stone, ouer which no mā  
had lift an yron: and they offred thereon  
burnt offrings vnto the Lord, & sacrificed  
peace offrings.

32 Also he wrote there vpon the stones,  
a rehearsal of the Lawe of Moēs, which  
he wrote in the presence of the chil-  
dren of Israël.

33 And all Israël (and their Elders, and offi-  
cers & their iudges stode on this side of  
the Arke, and on that side, before the Pri-  
ests of the Leuites, which bare the Arke  
of the couenant of the Lord) aswel the  
stranger, as he that is borne in the coun-  
trei: halfe of them were ouer against  
mount Gerizim, and halfe of them ouer  
against mouēt Ebál, \*as Moēs the seruāt  
of the Lord had commanded before, that  
they shulde blesse the people of Israël.

34 Then afterward he red all the wordes  
of the Lawe, the blessings and cursings, ac-  
cording to all that is written in the boke  
of the Lawe.

35 There was not a worde of all that Mo-  
ēs had commanded, which Ioshúa red  
not before all the Congregation of Isra-  
él, \*aswel before the women and the chil-  
dren, as the stranger that was conuer-  
sant among them.

k For the fire  
& they had be-  
fore set in the  
citie, was not  
to consume it:  
but to signifie  
vnto Ioshúa y  
they were ca-  
red.

Nomb. 30. 22.

l That it col-  
de neuer be  
buylt againe.

m According  
as it was com-  
manded, ynto  
21. 33.

chap. 7.

Exod. 20. 24.  
Leu. 27. 40.

n Meaning the  
ten command-  
mentes, w<sup>ch</sup> are  
the summe of  
y whole Lawe.

Deut. 11. 29.  
& 27. 12.

Deut. 31. 12.  
o So neither  
yong nor olde,  
man nor wo-  
mā were expe-  
cted from hea-  
ring y worde  
of the Lord.



*1 Diners Kings assemble them selves against Ioshua.  
2 The craft of the Gibeonites. 11 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetual slavery.*

*a In respect of the  
plaine of Moab.*

*b The maine  
Sea called Me  
diterraneum.*

*c Elders meue  
the.*

*2. Sam. 21. 1.*

*e Because they  
were all wor-  
shippers.*

*f For the Gibeonites  
and the Hivites were  
all one people.*

*g Even the id-  
olaters for  
fear of death  
will pretend to  
honor the true  
God & recei-  
ue his religi-  
on.*

*h Be in your  
hand.*

*i The wicked  
lacke no art  
nor spare no li-  
es to set forth  
their policies  
when they will  
decieve the ser-  
uants of God.*

And when all the Kings <sup>a</sup> were be-  
yond Iordan, in the mountaines & in  
the valles, and by all the coastes of the  
great Sea, ouer against Lebanón (as the  
Hittites, & the Amorites, the Canaanites,  
the Perizzites, the Hivites, & the Iebusi-  
tes) heard thereof,

They gathered them selves together, to  
fight against Ioshua, & against Israél with  
one accord.

¶ But the inhabitants of Gibeón heard  
what Ioshua had done vnto Ierichó, and  
to Ai.

And therefore they wrought craftely: for  
they went, and fained them selves embassa-  
dours, and toke olde sackes vpon their af-  
ses, and olde bottels for wine, bothe rent  
& bounde vp,

And olde shooes and clouted vpon their  
feet: also the raiment vpon them was olde,  
& all their prouision of bread was dried,  
& moulded.

So they came vnto Ioshua into the hoste  
to Gilgál, & said vnto him, and vnto the  
men of Israél, We be come from a farre  
countrie: now therefore make a league  
with vs.

¶ The men of Israél said vnto the Hiv-  
ites, It may be that thou dwellest among  
vs, how then can I make a league with  
thee?

And they said vnto Ioshua, We are thy  
seruants. Then Ioshua said vnto the, Who  
are ye? & whence come ye?

And they answered him, From a very far  
countrie thy seruants are come for the  
Name of the Lord thy God: for we haue  
hearde his fame & all that he hath done  
in Egypt,

And all that he hath done to the two  
Kings of the Amorites that were beyond  
Iordan, to Sihón King of Hesbón, & to  
Og King of Bashán, which were at Ash-  
taróth.

¶ Wherefore our Elders, and all the in-  
habitants of our countrie spake to vs, saying,  
Take vitailles with you for the iourney, &  
go to mete them, & say vnto them, We are  
your seruants: now therefore make ye a  
league with vs.

This our bread we toke it hot with vs  
for vitailles out of our houses, the day we  
departed to come vnto you: but now be-  
holde, it is dried, and it is moulded.

Also these bottels of wine which we fil-  
led, were new, and lo, they be rent, and these  
our garments and our shooes are olde, by  
reason of the exceeding great iourney.

¶ And the me accepted their tale cōcer-  
ning their vitailles, & counseled not with  
the mouth of the Lord.

So Ioshua made peace with them, & ma-  
de a league with the, that he wolde suffer  
them to liue: also the Princes of the Con-  
gregation sware vnto them.

¶ But at the end of thre daies, after they  
had made a league with them, they heard  
that they were their neighbours, and that  
they dwelt among them.

And the children of Israél toke their  
iourney, and came vnto their cities the  
third day, and their cities were Gibeón, &  
Chephith, & Beeróth & Kiriathearim.

And the children of Israél slewe them  
not, because the Princes of the Congrega-  
cion had sworne vnto them by the Lord  
God of Israél: wherefore all the Congre-  
gacion murmured against the Princes.

¶ Then all the princes said vnto all the  
Congregation, We haue sworne vnto the  
by the Lord God of Israél: now therefore  
we may not touche them.

¶ But this we wil do to them, & let them  
liue, lest the wrath be vpon vs because of  
the othe which we sware vnto them.

¶ And the Princes said vnto them againe,  
Let them liue, but they shall hewe wood, &  
drawe water vnto all the Congregation,  
as the Princes appoint them.

Ioshua then called them, and talked w  
them, and said, Wherefore haue ye beguile  
d vs, saying, We are verie farre from  
you, when ye dwell among vs?

¶ Now therefore ye are curs'd, and there  
shal none of you be freed, being bond-  
men, and hewers of wood, and drawers of  
water for the house of my God.

¶ And they answered Ioshua and said, Be-  
cause it was tolde thy seruants, that the  
Lord thy God had commanded his ser-  
uant Moses to giue you all the land, and  
to destroy all the inhabitants of the land  
out of your sight, therefore we were ex-  
ceeding sore afraid for our liues at the pre-  
sence of you, & haue done this thing:

¶ And beholde now we are in thine hand:  
do as it seemeth good & right in thine eyes  
to do vnto vs.

¶ Euen so did he vnto them, and deliue-  
red them out of the hand of the chil-  
dren of Israél, that they slewe them not.

¶ And Ioshua appointed them that same  
daie to be hewers of wood, & drawers of  
water for the Congregation, & for the  
altar of the Lord vnto this day, in the place  
which he shulde chuse.

## CHAP. X.

*Five Kings make warre against Gibeon to home Ioshua  
discomfith. 11 The Lord rained hailstones and slewe  
manie. 12 The sunne standeth at Ioshuas prayer. 26 The  
five Kings are hanged. 29 Many mo cities & Kings  
are destroyed.*

Now when Ado-  
rusalem had been  
taken Ai and had  
done to Iericho  
roof, so he had  
King thereof, and  
Gibeon had made  
were among them,

¶ Then they feared  
beon was a great ci-  
cities: for it was gre-  
the men thereof were

Wherefore Ado-  
rusalem sent vnto  
brón, and vnto Pira-  
and vnto Iapia King  
to Debir King of E-

¶ Come vp vnto me  
we may smite Gibe-  
peace with Ioshua a-  
of Israél.

¶ Therefore the five  
tes, the King of Ier-  
Hebron, the King of  
of Lachish, and the K-  
red them selves toge-  
with all their hostes,

¶ And the me of Gibe-  
chē to the hoste to G-  
drawe not thine han-  
me vp to vs quickly  
pevs: for all the Ki-  
which dwell in the m-  
red together against

¶ So Ioshua ascend-  
and all the people of  
all the men of migh-

¶ And the Lord said  
them not: for I haue  
me hand: none of the  
thee.

Ioshua therefore car-  
ly: for he went vp from  
And the Lord disc-  
Israél, & slewe them

ter at Gibeon, and ch-  
way that goeth vp  
smote them to Azeká

¶ And as they fled fró-  
re in the going down-  
Lord cast downe gre-  
vpō them, vntil Azeká

were more that dyed  
nes, then they whom  
raél slewe with the sw-

¶ Then spake Ioshua  
day when the Lord  
before the children o-  
in the sight of Israél  
in Gibeon, and thou-  
of Aialón.

¶ And the sunne abod-

¶ Now

¶ Now

¶ Now

¶ Now

¶ Now

¶ Now

¶ Now

¶ Now

Gibeón besieged.

Ioshúa. Fiue Kings slayne. 101

peace with them, & made  
hē, that he wolde suffer  
the Princes of the Coun-  
tynto them.

of three daies, after they  
came with them, they heard  
their neighbours, and that  
of them.

to them, & let them  
be vpon vs because of  
we sware vnto them.  
said vnto them againe,

led them, and talked w  
herefore haue ye begui  
We are verie farre from  
among vs?

red Ioshúa and said, Be-  
thy seruants, that the  
\* commanded his ser-  
you all the land, and

unto them, and deliue-

gregation, & for the  
vnto this day, in y<sup>e</sup> pla-  
chuse.

against Gibeon whome Ioshua  
d rained hailestones and slew  
deth at Ioshuas prayer. 26 The  
9. Many mo cities & King

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the roial cities: for it was greater then Ai, and all the men thereof were mightie.

4 Come vp vnto me, and helpe me, that  
we may smite Gibeón: for thei haue made  
peace with Ioshúa and with the children  
of Israël.

6 And the me of Gibeon sent vnto Ioshua,  
eue to the hoste to Gilgal, saying, With-  
drawe not thine hand fro thy seruants: co-  
me vp to vs quickly. and saue vs. and hel-

7 So Ioshua ascended from Gilgál, he,  
and all the people of warre with him, and  
all the men of might.  
8 ¶ And the Lord said vnto Ioshua, c Feare

9 Ioshua therefore came vnto them sodenly: for he went vp from Gilgál all y night. And the Lord discomfited them before Israél, & slewe them with a great slaugh-

And as thei fled fro before Israēl, & were in the going downe to Beth-horón, y Lord cast downe great stones from heauē vpo them, vntil Azekáh, & thei dyed: thei

Then I ſake Iſhua to the Lord, in the  
day when the Lord gaue the Amorites  
before the children of Iſrael, and he ſaid  
in the ſight of Iſrael, \* Sunne, ſtaie thou  
in Gibeon.

And the sunne abode, & the moone stode

¶ And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord <sup>e</sup> fought for Israël.  
¶ After, Ioshúa returned, and all Israël with him vnto the campe to Gilgál:

And it was tolde Ioshua, saying, The five Kings are founde hyd in a caue at Makkedah.

But stand ye not still: followe after your  
enemies, and smite all the hindmost,  
suffre them not to enter into their cities:  
for the Lord your God hath giuen them  
into your hand.

Then all the people returned to the camp, to Ioshua at Makkedah in peace: no man moved his tongue against the children of Israel.

And they did so, and brought out those  
five Kings vnto him forth of the caue,  
euen the King of Ierusalém, the King of  
Hebrón, the King of Iarmúth, the King  
of Lachish, and the King of Eklat.

And Ioshua said vnto them, Feare not,  
nor be faint hearted, *but* be strong and of a  
good courage: for thus wil the Lord do  
to all your enemies, against whome ye  
ght.

So then Ioshua smote them, and slewe  
hem, and hanged them on five trees, and  
he hanged still vpon the trees vntil the  
euening.

And at the going downe of the sunne,  
ofhuā gaue commandement, that thei  
hulde take\* them downe of the trees, &  
ast them into the caue (wherein thei had  
bene hid) and thei layed great stones vp  
the caues mouth, *which remaine vntil this  
day.*

Ebr. ent of all  
their train, as  
style.

Or, in safetie  
to that none  
take them as  
much as an e-  
vil worde.

Signifying  
that shulde  
come of the  
of Gods  
emies, seing  
Kings them  
ues were  
spared.



Ioshua taketh  
Makkedah.

Or, every prof-  
et.

Chap. 10.

Libnah is  
taken.

Or, perfect.

Lachish is  
taken.

The King of  
Gazer is slay-  
ne.

Eglon is  
taken.

Hebron is  
taken.

Debir is  
taken.

i Some read,  
Ashdod, &  
signifieth the  
descendants of y  
hiles.

¶ And that same day Ioshua took Makkedah, and smote it with the edge of the sword, & the King thereof destroyed he with them, and all the soules that were therein, he let none remaine: for he did to the King of Makkedah as he had done vnto the King of Iericho.

¶ Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, & fought against Libnah.

¶ And the Lord gaue it also & the King thereof into the hand of Israel: & he smote it with the edge of the sword, & all the soules were therein: he let none remaine in it: for he did vnto the King thereof, as he had done vnto the King of Iericho.

¶ And Ioshua departed from Libnah, & all Israel with him vnto Lachish, and besieged it, and assailed it.

¶ And the Lord gaue Lachish into his hand of Israel, which took it the seconde day, and smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

¶ Then Horam King of Gazer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained.

¶ And from Lachish Ioshua departed vnto Eglon, and all Israel with him, and they besieged it, and assailed it,

¶ And they took it the same day, & smote it with the edge of the sword, and all the soules were therein he utterly destroyed the same day, according to all that he had done to Lachish.

¶ Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, & they fought against it.

¶ And when they had taken it, they smote it with the edge of the sword, and the King thereof, and all the cities thereof, & all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it utterly, and all the soules that were therein.

¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

¶ And when he had taken it, & the King thereof, and all the cities thereof, they smote them with the edge of the sword, & utterly destroyed all the soules were therein, he let none remaine: as he did to Hebron, so he did to Debir, & to the King thereof, as he had also done to Libnah, & to the King thereof.

¶ So Ioshua smote all the hyl countreys, and the Southcountreys, and the valleys, and the hill sides, & all their Kings, & let none remaine, but utterly destroyed euery soule, as the Lord God of Israel had commanded.

¶ And Ioshua smote them from Kadesh-

barnéa euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

¶ And all these Kings, and their land did Ioshua take at one time, because the Lord God of Israel fought for Israel.

¶ Afterwarde, Ioshua and all Israel with him returned vnto the campe in Gilgal.

CHAP. XI.

¶ Diuers Kings and cities, and countreys overcome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 God hardeneth the enemies heartes that they might be destroyed.

¶ And when Iabim King of Hazor had heard this, then he sent to Iobab King of Madon, and to the King of Shimron, and to the King of Achshaph,

¶ And vnto the Kings that were by the North in the mountaines, and plaines toward the Southside of Cinneroth, and in the valles, and in the borders of Dor Westwarde,

¶ And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hittites vnder Hermon in the land of Mizpah.

¶ And they came out and all their hostes with them, many people as the sand that is on the seashore for multitude, with horses and charers exceeding many.

¶ So all these Kings met together, & came and pitched together at the waters of Merom, for to fight against Israel.

¶ Then the Lord said vnto Ioshua, Be not afraid for them: for to morowe about this timewil I deliuer them all slayne before Israel: thou shalt hough their horses, & burne their charers with fire.

¶ Then came Ioshua and all the men of warre with him against them by the waters of Merom sodenly, and fel vpon them.

¶ And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto Misrephothmaim, and vnto the valley of Mizpah Eastwarde, & smote them vntill they had none remaining of them.

¶ And Ioshua did vnto them as the Lord bade him: he houghed their horses, and burnt their charers with fire.

¶ At that time also Ioshua turned backe, and toke Hazor, and smote the King thereof with the sword: for Hazor beforetime was the head of all those Kingdomes.

¶ Moreover they smote all the persones that were therein with the edge of the sword, utterly destroying all, leaving none aliue, and he burnt Hazor with fire.

¶ So all the cities of those Kings, and all the King: of them did Ioshua take, and smote the with the edge of the sword, &

Num 33, 22.  
Gen 7, 24.

Gen 11, 2.  
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13 But Israel burnt no

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only, that Ioshua be

14 And all the people

the cattel the child

their praye, but the

with the edge of his

15 As the Lord had

his seruati, so did Mos

& so did Ioshua: he l

all that the Lord had

16 So Ioshua toke all

untaines, and all the S

of Goshen, and the low

plaine, & the mount

the lowe countrey of

17 From the mount K

to Seir, euen vnto Ba

Lebanon, vnder mount

their Kings he toke, an

18 Ioshua made warre

those Kings,

19 Nether was there a

peace with the child

those Hittites that in

other they toke by bat

20 For it came of the

their heartes that the

gainst Israel in batte

they shulde destroy the

we them no mercy, bu

bringing them to noght: a

manded Moses.

¶ And that same sea

and destroyed the An

mountaines: as out of H

bir, out of Anab, and o

taines of Iudah, and ou

taines of Israel: Ioshu

utterly with their citie

22 There was no Anak

of the children of Isra

zab, in Gath, and in

left.

23 So Ioshua toke the

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Moses: and Ioshua gaue

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cions through their tri

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CHAP. XII.

7. What Kings Ioshua and

led on both sides of Iordan, 24

thirtie and one.

¶ And these are the K

which the children

and possessed their la

side Iordan toward y

fró the river Arnón, vn

Nom. 32. 22.  
den. 3. 6.

So called, because it was built by the children of Gad.

Exod. 34. 11.  
Deut. 33.

So called, because it was built by the children of Gad.

That is, Sion.

So called, because it was built by the children of Gad.

That is, to the King of Israel.

That is, to the King of Israel.

That is, to the King of Israel.

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That is, to the King of Israel.

vterly destroyed them,\*as Moses the seruant of the Lord had commanded.

But Israel burnt none of the cities that stode til in their strength, saue Hazór onely, that Ioshúa burnt.

And all the spoyle of these cities and the cattel the children of Israel toke for their praye, but they smote euerie man with the edge of y sword vntil they had destroyed them, not leauing one a liue.

As the Lord\* had commanded Moses his seruāt, so did Moses\* comāde Ioshúa, & so did Ioshúa: he left nothing vndone of all that the Lord had commanded Moses.

So Ioshúa toke all this land of the mountaines, and all the South, and all the lād of Goshen, and the lowe cōuntry, and the plaine, & the mountaine of Israel, and the lowe cōuntry of the same.

From the mount\* Halák, that goeth vp to Seir, euen vnto Baal-gád in y valley of Lebanón, vnder mount Hermón: and all their Kings he toke, and smote them, and slew them.

Ioshúa made warre long time with all those Kings,

Nether was there any citie that made peace with the children of Israel,\*saue those Hiuites that inhabited Gibeón: all other they toke by batrel.

For it came of the Lord, to harden their heartes that they shulde come against Israel in batrel to the intent that they shulde destroy them vterly, and shewe them no mercy, but that they shulde bring them to nought: as the Lord had commanded Moses.

And that same season came Ioshúa, and destroyed the Anakims out of the mountaines: as out of Hebrón, out of Debír, out of Anáb, and out of all the mountaines of Iudáh, and out of all the mountaines of Israel: Ioshúa destroyed them vterly with their cities.

There was no Anakim left in the land of the children of Israel: onely in Azázah, in Gath, and in Ashdód were they left.

So Ioshúa toke the whole land, according to all that the Lord had said vnto Moses: and Ioshúa gaue it for an inheritance vnto Israel\* according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

7. What Kings Ioshúa and the children of Israel killed on both sides of Iordan, & which were in number thirtie and one.

And these are the Kings of the land, which the children of Israel smote and possessed their land, on the other side Iordan toward y rising of the sunne, frō the riuer Arnón, vnto moūt Hermón,

and all the plaine Eastward.

Sihón King of the Amorites, that dwelt in Heshbón, hauing dominion from Arnón, which is beside the riuer of Arnón, and from the middle of the riuer, & from halfe Gileád vnto the riuer Iabbók, in the border of the children of Ammón.

And Bē the plaine vnto the sea of Cinneróth Eastward, and vnto the Sea of the plaine, euē the salt Sea Eastward, the way to Bethieshimóth, & from the South vnder the springs of Pisgáh.

They conquered also the coast of Og King of Bashán of the remnant of the gyates, w dwelt at Ashtaróth, & at Edrei,

And reigned in mount Hermón, and in Salcáh, and in all Bashán, vnto the border of the Geshurites, and the Maachathites, & halfe Gileád, euen the border of Sihón King of Heshbón.

Moses the seruāt of the Lord, and the children of Israel smote them: Moses also the seruāt of the Lord gaue their land for a possessiō vnto y Reubenites, & vnto the Gadites, and to halfe y tribe of Manasséh.

These also are the Kings of the cōuntry, w Ioshúa and the children of Israel smote on this side Iordan, Westward, frō Baal-gád in y valley of Lebanón, euē vnto y mount Halák y goeth vp to Seir, & Ioshúa gaue it vnto y tribes of Israel for a possessiō, according to their porciōs:

In the mountaines, and in the valleis, & in the plaines, & in the hill sides, & in the wilderness, & in the South, where were the Hittites, the Amorites, and the Canaanites, y Perizzites, y Hiuites, & y I. busites.

The King of Ierichó was one: the King of Ai which is beside Beth-él, one:

The King of Ierusalém, one: the King of Hebrón, one:

The King of Iarmúth, one: the King of Lachish, one:

The King of Eglón, one: the King of Gézér, one:

The King of Debír, one: the King of Géder, one:

The King of Hormáh, one: the King of Arád, one:

The King of Libnáh, one: the King of Adullám, one:

The King of Makkedáh, one: the King of Beth-él, one:

The King of Tappuah, one: the King of Hépher, one:

The King of Aphék, one: the King of Lasharón, one:

The King of Madón, one: the King of Hazór, one:

The King of Shimron merón, one: the King of Achsháp, one:

The King of Taanách, one: the King of Megiddó, one:



22 The King of Kédesh, one: the King of Iokneam of Carmel, one:

23 The King of Dor, in the country of Dor, one: the King of the nations of Gilead, one:

24 The King of Tirzah, one. all the Kings were thirty and one.

## CHAP. XIII.

3 The borders and coastes of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasse. 14 The Lord is the inheritance of Leu. 22 Balaam was slaine.

**N**OW when Ioshúa was olde, & stricken in yeres, the Lord said vnto him, Thou art olde & grown in age, & there remaineth exceeding much land to be possessed:

2 This is the land that remaineth, all the regions of the Philistims, & all Geshuri, From Nilus which is in Egypt, euē vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fīue lordshippes of the Philistims, the Azzithites, and the Ashdodites, the Ekklonites, the Gittites, and the Ekronites, and the Auites:

4 From the Southe, all the land of the Canaanites, and the caue that is beside the Sidonians, vnto Aphék, and to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, towarde the sunne rising from Bah-gád vnder mount Hermón, vntil one come to Hamáth.

6 All the inhabitants of the mountaines frō Lebanon vnto Misrephothmáim, & all the Sidonians, I will cast them out frō before the children of Israel: onely deuide thou it by lot vnto the Israelites, to inherit, as I haue commanded thee.

7 Now therefore deuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manasséh.

8 For with halfe thereof the Reubenites and the Gadites haue receiued their inheritance, which Moses gaue them beyond Iordén Eastward, euen as Moses the seruant of the Lord had giuen them,

9 From Aroér that is on the brinke of the riuer Arnón, and from the citie that is in the middes of the riuer, and all the plaine of Medebá vnto Dibón,

10 And all the cities of Sihón King of the Amorites, which reigned in Heshbón, vnto the borders of the childre of Ammón,

11 And Gileád, & the borders of the Geshurites & of the Maachathites, & all mount Hermón, with all Bashán vnto Saleáh:

12 All the kingdome of Og in Bashán, who reigned in Ashtaróth and in Edréi: (who remained of the rest of the gyantes) for these did Moses smite, and cast them out.

But the childre of Israel expelled not the Geshurites nor the Maachathites: but the Geshurites & the Maachathites dwel among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritance, but the sacrifices of the Lord God of Israel are his inheritance, as he said vnto him.

15 Moses then gaue vnto the tribe of the children of Reubén inheritance, according to their families.

16 And their coast was from Aroér, that is on the brinke of the riuer Arnón, & frō the citie that is in the middes of the riuer, & all the plaine which is by Medebá:

17 Heshbón with all the cities thereof, that are in the plaine: Dibón and Bamoth-baal, and Beth-baal-meón:

18 And Iahazáh, & Kedemóth and Mephath:

19 Kiriatháim also, & Sibmáh, & Zereth-shahár in the mount of Emek:

20 And Beth-peór, & Ahdath pishgáh, & Beth-ieshimóth:

21 And all the cities of the plaine: and all the kingdome of Sihón King of the Amorites, which reigned in Heshbón, whom Moses smote with the Princes of Midian, Bui, and Rekém, and Zur, and Hur, and Réba, the dukes of Sihón, dwelling in the country.

22 And Balaám the sonne of Beór who South-sayer did the children of Israel slay with the sworde, among them that were slaine.

23 And the border of the children of Reubén was Iordén with the coastes. this was the inheritance of the children of Reubén according to their families, with the cities and their villages.

24 Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coastes were Iazér, and all the cities of Gileád and halfe the land of the children of Ammón vnto Aroér, which is before Rabbáh:

26 And from Heshbón vnto Ramóth, Mizpéh, and Betonim: and from Mahanaim vnto the borders of Debir.

27 And in the valley Beth-arám, and Beth-nimráh, and Succóth, and Zaphón, the rest of the kingdome of Sihón King of Heshbón, vnto Iordén and the borders euen vnto the Sea coast of Cinéreth, & beyonde Iordén Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 Also Moses gaue inheritance vnto the halfe tribe of Manasséh: and this belonged to the halfe tribe of the children of Manasséh according to their families.

30 And

Ex. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

## Gad & Manasse

Israel expelled not  
Maachathites: but  
chathites dwell among  
unto this day.

tribe of Levi he gave  
the sacrifices of the  
are his inheritance,

vnto the tribe of the  
inheritance, according

as from Aroér, that is  
the riuer Arnón, & from  
the middes of the riuer,  
which is by Medebá:  
the cities thereof, that  
Sihón and Bamoth-bá-  
neón;  
Kedemóth and Mephá-

& Sibmáh, & Zereth-  
at of Ennek:  
& Ashdoth pifgáh, &

of the plaine: and all  
Sihón King of the A-  
igned in Heshbón, who  
with the Princes of Mi-  
ém, and Zur, and Hur,  
es of Sihón, dwelling in

sonne of Beór y south-  
ren of Israel slaye with  
them that were slaine:  
of the children of Reu-  
th the coastes. this was  
the children of Reu-  
their families, with the  
illages.

ue inheritance vnto the  
vnto the children of  
their families.

s were Iazér, and all the  
and halfe the land of the  
nón vnto Aroér, which

Sihón vnto Ramóth,  
nim: and from Mahaná-  
ers of Debír.

y Beth-arám, and Beth-  
cóth, and Zaphón, the  
ome of Sihón King of  
orden and the borders of  
coast of Cinéreth, & be-  
tward.

ritance of the children  
r families, with the ci-  
ages.

ue inheritance vnto the  
masséh: and this belon-  
tribe of the children of  
ng to their families.



NORTH.

EAST.



WEST.

SOUTH.

This mappe doeth appertene to the Chap. 13 of Ioshua.

The diuision of the land of Canaan for the twelve tribes of Israel: to wit, for two and an halfe on the one side of Iorden, & for the rest on the other side.

And their border was  
even all Bashan, to wit, al  
Og King of Bashan, an  
of Iair which are in Bas  
ties,  
And halfe Gilead, & A  
cities of the king dome  
were giuen vnto the  
the sonne of Manasseh  
dren of Machir after th  
These are the heriti  
ses did distribute in th  
beyonde Iorden, to w  
warde.  
But vnto the tribe of  
none inheritance: for th  
rael is their inheritance  
them.

CHAP. X

The land of Canaan was deu  
bes and the halfe. 6 Caleb re  
was promised him. 13 Hebr  
Here also are the  
children of Israe  
lad of Canaan, which  
and Ioshua the sonne  
chief fathers of the trib  
of Israel, distributed to  
By the lot of their  
Lord had commanded  
Moses, to giue to the ni  
halfe tribe.  
For Moses had giuen  
two tribes and an ha  
Iorden: but vnto the L  
ine inheritance among  
For the children of  
tribes, Manasseh & E  
they gaue no parte vnt  
lad, saue cities to dwe  
bes of the same for the  
substance.  
As the Lord had com  
the children of Israe  
ded the land.  
Then the children of  
to Ioshua in Gilgal: a  
of Iephuneh the Ken  
Thou knowest what  
Moses the man of God  
and thee in Kadesh-ba  
Fourty yere olde was  
seruant of the Lord  
desh-barnéa to espy: th  
him wordé againe, a  
heart.  
But my brethren tha  
discouraged the heart  
followed til the Lord  
Wherefore Moses f  
saying, Certainly the  
fere haue troden, shal  
ce, and thy children



This mappe doeth apperteyne to the Chap. 15 of Ioshua.

Calb.

# Ioshua. Iudahs porcion. 103

And their border was from Mahanaim, even all Bashan, to wit, all the kingdome of Og King of Bashan, and all the townes of Iair which are in Bashan, thre score cities,  
And halfe Gilead, & Ashtaroth, & Edrei, cities of the kingdome of Og in Bashan, were given vnto the children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.  
These are the heritages, which Moses did distribute in the plaine of Moab beyonde Iorden, towards Iericho Eastward.  
But vnto the tribe of Leui Moses gaue none inheritance: for the Lord God of Israel is their inheritance, as he said vnto them.

## CHAP. XVIII.

The land of Canaan was deuided among the nine tribes and the halfe. Calb requieth the heritage that was promised him. Hebron was giuen him.  
These also are the places which the children of Israel inherited in the land of Canaan, which Eleazar the Priest, and Ioshua the sonne of Nun and the chief fathers of the tribes of the children of Israel, distributed to them,  
By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

For Moses had giuen inheritance vnto two tribes and an halfe tribe, beyonde Iorden: but vnto the Leuites he gaue none inheritance among them.

For the children of Ioseph were two tribes, Manasseh and Ephraim: therefore they gaue no parte vnto the Leuites in the land, save cities to dwell in, with the suburbs of the same for their beastes and their substance.

As the Lord had commanded Moses, so the children of Israel did whē they deuied the land.

Then the children of Iudah came vnto Ioshua in Gilgal: and Calb the sonne of Iephuneh the Kenezite said vnto him, Thou knowest what the Lord said vnto Moses the man of God, concerning me and thee in Kadesh-barnea.

Fourty yere olde was I, when Moses the seruant of the Lord sent me from Kadesh-barnea to espy the land, & I broght him worde againe, as I thought in mine heart.

But my brethren that went vp with me, discouraged the heart of the people: yet I followed still the Lord my God.

Wherefore Moses sware the same day, saying, Certainly the land whereon thy feet haue troden, shalbe thine inheritance, and thy childrens for euer, because

thou hast followed constantly the Lord my God.

Therefore beholde now, the Lord hath kept me aliue, as he promised: this is the fourty and fift yere since the Lord spake this thing vnto Moses, while the children of Israel wandred in the wilderness: and now lo, I am this day fourscore and fye yere olde:

And yet am I strong at this time, as I was whē Moses sent me: as strong as I was then, so strong am I now, either for warre, or for gouernement.

Now therefore giue me this mountaine whereof the Lord spake in y day (for thou heardst in that daie, how the Anakims were there, and the cities great and walled) if so be the Lord wil be with me, that I may driue them out, as the Lord said.

Then Ioshua blessed him, and gaue vnto Calb the sonne of Iephuneh, Hebron for an inheritance.

Hebron therefore became inheritance of Calb the sonne of Iephuneh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

And the name of Hebron was beforetime, Kiriath-arba: which Arba was a great man among the Anakims: thus the land ceased from warre.

## CHAP. XV.

The lotte of the children of Iudah, and the names of the cities and villages of the same. Calb's porcion. The request of Achish.

This then was the lot of the tribe of the children of Iudah by their families: enen to the border of Edom the wilderness of Zin, Southward on the Southcoast.

And their Southborder was the salt Sea coast, from the point that loketh Southward.

And it went out on the Southside toward Maaleth-akrabbim, and went along to Zin, and ascended vp on the Southside vnto Kadesh barnea, and went along to Hezron, and went vp to Adar, and set a compasse to Kaikaa.

From thence went it a long to Azmon, & reached vnto the riuer of Egypt, and the end of that coast was on the Westside: this shalbe your Southcoast.

Also the Eastborder shalbe the salt Sea, vnto the end of Iorden: and the border on the North quarter from the point of the Sea, and from the end of Iorden.

And this border goeth vp to Beth hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the stone of Bohan the sonne of Reuben.

Againe this border goeth vp to Debir, fiō the valley of Achor, & Northward, Ciii.

Eccl. 46. 11.

Elv. re goe out, and come in.

Or, gantz.

This he spake of modestie & not of doubting.

1. Mac. 3. 36.

Chap. 15. 13.

Either for his power or person.

Nomb. 34. 3. 2. 33. 36.

The Ebrewe word signifieth tongue, whereby is ment either the arme of the Sea that cometh into the land, or a rocke or cap. that goeth into the Sea.

Meaning the mouth of the riuer where it runneth into the salt Sea.

Which was a marke to parte their countreys.



# Judahs porcion.

# Ioshúa.

# Ephraims porcion.

<sup>10</sup>Or, the fountaine  
ne of the ſea.  
1. King. 2. 9.

<sup>10</sup>Or, the ſiſter  
of the ſea.

<sup>10</sup>Or, the ſiſter  
of the ſea.

<sup>10</sup>Or, the ſiſter  
of the ſea.

<sup>10</sup>Or, the ſiſter  
of the ſea.

<sup>10</sup>Or, the ſiſter  
of the ſea.

<sup>10</sup>Or, the ſiſter  
of the ſea.

<sup>10</sup>Or, the ſiſter  
of the ſea.

<sup>10</sup>Or, the ſiſter  
of the ſea.

turning toward Gilgál, that lyeth before  
the going vp to Adummim, which is on y  
Southſide of the riuer: alſo this border  
goeth vp to the waters of En-ſhémefh, &  
endeth at \* En-rogé.

Then this border goeth vp to the valley  
of the ſonne of Hinnóm, on the Southſide  
of the Iebuſites: the ſame is Ieruſalém. alſo  
this border goeth vp to the top of the  
mountaine that lieth before the valley of  
Hinnóm Weſtward, which is by the end  
of the valley of the gyátes Northward.

So this border compaſſeth from the top  
of the mountaine vnto the founteine of y  
water of Nephtóáh, and goeth out to the  
cities of mount Ephrón: and this border  
draweth to Baaláh, which is Kiriath-ia-  
rim.

Then this border compaſſeth from Baaláh  
Weſtward vnto mount Seir, & goeth  
along vnto the ſide of mount Iearim,  
which is Cheſalón on the Northſide: ſo it  
commeth downe to Beth-ſhémefh, and  
goeth to Timnáh.

Alſo this border goeth out vnto the ſide  
of Ekrón Northward: and this border  
draweth to Shicrón, and goeth along to  
mount Baaláh, & ſtretcheth vnto Iabn-él:  
& the endes of this coaſt are to the Sea.

And the Weſtborder is to the great Sea:  
ſo this border ſhalbe the bondes of the  
childre of Iudáh round about, according  
to their families.

¶ And vnto Caléb the ſonne of Iephúnéh  
did Ioshúa giue a parte amög the childre  
of Iudáh, as the Lord commanded him,  
when \* Kiriath-arbá of the father of Anák,  
which is Hebrón.

And Caléb droue thence thre ſonnes  
of Anák, Sheſhái, and Ahimán, and Tal-  
mái, the ſonnes of Anák.

And he went vp thence to the inhabitáts  
of Debír: and the name of Debír before  
time was Kiriath-ſépher.

The Caléb ſaid, He y ſmiteth Kiriath-  
ſépher, & taketh it, eue to him wil I giue  
Achſáh my daughter to wife.

And Othniél, the ſonne of Kenáz, the  
brother of Caléb toke it: and he gaue him  
Achſáh his daughter to wife.

And as ſhe wét in to him, ſhe moued him,  
to aſke of her father a field: & ſhe lighted  
of her aſſe, & Caléb ſaid vnto her, What  
wilt thou.

The ſhe answered, Giue me a bleſſing:  
for thou haſt giue me the South cōtrei:  
giue me alſo ſprigs of water. And he gaue  
her y ſprings aboue & the ſprigs benethe.

This ſhalbe the inheritance of the tribe  
of y children of Iudáh according to their  
families.

And the vmoſt cities of the tribe of y  
children of Iudáh, toward the coaſtes

of Edóm Southward were Kabzeél, and

Eder, and Iagúr,

And Kináh, and Dimonáh, & Adadáh,

And Kedeſh, and Hazór, and Ithimán,

Ziph, and Télem, and Bealóth,

And Hazór, Hadattáh, & Kerióth, He-  
ron (which is Hazór)

Amám, and Shemá, and Moladáh,

And Hazár, Gaddáh, & Heſhmón, and

Beth-pálet,

And Haſar-ſhuál, and Beerſheba, and

Biziothiáh,

Baaláh, and Iim, and Azem,

And Eitolád, & Cheſil, and Hormáh,

And Ziklág, and Madmanná, and San-  
ſannáh,

And Lebaóth, and Shilím, and Ain, &  
Rimmón: all theſe cities are twenty & nine  
with their villages.

¶ In the lowe cōtrei were Eſtaól, and

Zoráh, and Aſhnáh,

And Zanoáh, & En-gannim, Tappuah, and

Enám,

Iarmáh, & Adullám, Socóh, & Azekáh,

And Sharáim, & Aditháim, & Gederáh,

and Gederotháim: fourtene cities with  
their villages.

Zenám, & Hadafháh, and Migdal-gád,

And Dilcám, and Mizpéh, and Iokthel,

And Keiláh, and Aczib, and Mareſháh:

nine cities with their villages.

Ekrón with her townes & her villages,

From Ekrón, euen vnto the Sea, all that  
lieth about Aſhdód with their villages.

Aſhdód with her townes and her vil-  
lages, vnto the riuer of Egypt, and the  
great ſea was their coaſt.

¶ And in the mountaines were Shamir,

and Iatir, and Socóh,

And Dannáh, and Kiriath-ſannáh,

(which is Debír)

And Anáb, and Aſhtemóh, and Aním,

And Góſhen, and Holón, & Gilóh: ele-  
uen cities with their villages.

Aráb, and Dumáh, and Eſheán,

And Lanúm, and Beth-rappuah, and A-  
phekáz,

And Humtáh, and Kiriath-arbá (which  
is Hebrón) & Ziór: nine cities with their  
villages.

Maón, Carmél, and Ziph, and Iuttáh,

And Izreél, and Iokdeám, and Zanoáh,

Káin, Gibeáh, and Timnáh: ten cities  
with their villages.

Halhúl, Beth-zúr, and Gedór,

And Maaráh, and Be-  
kon: fix cities with the  
water of Ierichó  
the wildernes  
the mount Beth-él:  
And goeth out from  
runneth alóg vnto the  
tároth,  
And goeth downe  
aſte of Iaphleti, vnto  
horón the nether, and  
ends thereof are at the  
So the children of I  
Ephráim toke their  
¶ Alſo the borders of  
Ephráim according to  
the borders of their in-  
ſide, were Atróth addá  
the vpper:  
And this border goeth  
to Michmetháh on the  
border returneth Eaſt  
náth ſhilóh, and paſſeth  
vnto Ianoáh,  
And goeth downe fr  
tároth, and Naaráh, a  
chó, and goeth out  
And this border goeth  
Weſtward vnto the ri-  
ends thereof are at the  
heritage of the tribe  
Ephráim by their fami-  
And the ſeparate ci-  
of Ephráim were amo-  
of the children of Man-  
with their villages.  
And they caſt not  
that dwelt in Gézer,  
dwelleth amög the Ep-  
day, and ſerue vnder t  
CHAP.  
The porcion of the halfe tri-  
daughters of Zel-phéad. 13  
me tributaries. 14 Manafſſe  
greater porcion of heritage.  
This was alſo the  
Manafſſe: for he  
of Ioleph, to wit, of Ma-

<sup>10</sup>Or, the ſiſter  
of the ſea.

<sup>10</sup>Or, the ſiſter  
of the ſea.

<sup>10</sup>Or, the ſiſter  
of the ſea.

<sup>10</sup>Or, the ſiſter  
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of the ſea.

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of the ſea.

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of the ſea.

<sup>10</sup>Or, the ſiſter  
of the ſea.

<sup>10</sup>Or, the ſiſter  
of the ſea.

<sup>10</sup>Or, the ſiſter  
of the ſea.

<sup>10</sup>Or, the ſiſter  
of the ſea.

- 57 And Maaráh, and Beth-anóth, and Eltekón: fix cities with their villages.  
58 Kiriath-bál, which is Kiriath-icaráim, & Rabbáh: two cities with their villages.  
59 ¶ In the wilderness were Beth-arabáh, Middín, and Secacáh,  
60 And Nibshán, and the citie of salt, and Engedi: fix cities with their villages.  
61 Neuertheles, the Iebusites that were the inhabitants of Ierusalém, colde not the children of Iudáh cast <sup>m</sup> out, but the Iebusites dwel with the children of Iudáh at Ierusalém vnto this day.

CHAP. XVI.

*The lot or parte of Ephraim. 40 The Canaanite dwelled among them.*

And the lot fel to the children of Ioseph fró Iordén by Ierichó vnto the water of Ierichó Eastwarde, & to the wilderness that goeth vp from Ierichó by the mount Beth-él:

- 2 And goeth out from Beth-él to \*Luz, and runneth alóg vnto the borders of Archiatároth,  
3 And goeth downe Westward to the coaste of Iaphleti, vnto the coast of Beth-horón the nether, and to Gézer: and the ends thereof are at the Sea.  
4 So the children of Ioseph, Manasséh and Ephraim <sup>c</sup> toke their inheritance.  
5 Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on y Eastside, were Atróth addár, vnto Beth-horón the vpper:

- 6 And this border goeth out to the Sea vnto Michmetháh on the Northside, & this border returneth Eastwarde vnto Taa-nách shiloh, and passeth it on the Eastside vnto Ianóhah,  
7 And goeth downe from Ianóhah to A-tároth, and Naaráth, and cometh to Ierichó, <sup>d</sup> and goeth out at Iordén.  
8 And this border goeth from Tappúah Westward vnto the riuer Kanáh, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

- 9 And the <sup>e</sup> separate cities for the childré of Ephraim were among the inheritance of the children of Manasséh: all the cities with their villages.  
10 And they cast not out the Canaanite that dwelt in Gézer, but the Canaanite dwelleth amog the Ephraimites vnto this day, and serue vnder tribute.

CHAP. XVII.

*The porcion of the halfe tribe of Manasséh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater porcion of heritage.*

This was also the lot of the tribe of Manasséh: for he was the <sup>\*</sup> first borne of Ioseph, to wit, of Machir y first borne of

Manasséh, and the father of Gileád: now because he was a man of warre, he had Gileád and Bashán.

2 And also <sup>\*</sup> of the <sup>a</sup> rest of the sonnes of Manasséh by their families, <sup>euen</sup> of the sonnes of Abiézer, and of the sonnes of Hélek, and of the sonnes of Azriél, and of the sonnes of Shéchem, and of the sonnes of Hépher, and of the sonnes of Shemidá: these were the males of Manasséh, the sonne of Ioseph according to their families.

¶ But Zelophehad the sonne of Hépher, the sonne of Gileád, the sonne of Machir, the sonne of Manasséh, had no sonnes, but daughters: and these are the names of his daughters, Malháh, and Noáh, Hógláh, Milcháh and Tirzáh:

4 Which came before Eleazár the Priest, and before Ioshúa the sonne of Nun, and before the princes, saying, The Lord commanded Mosés to giue vs an inheritance among our <sup>b</sup> brethren: therefore according to the comandement of the Lord he gaue them an inheritance among the brethren of their father.

5 And there fel ten porcions to <sup>c</sup> Manasséh, beside the land of Gileád and Bashán, which is on the other side Iordén,

6 Because the daughters of Manasséh did inherit among his sonnes: and Manasséh's other sonnes had the land of Gileád.

7 ¶ So the borders of Manasséh were from Ashér to Michmetháh y lieth before Shéchem, & this border goeth on y right hád, euen vnto the inhabitants of En-tappúah.

8 The land of Tappúah belonged to Manasséh, but <sup>d</sup> Tappúah beside the border of Manasséh *belongeth* to the sonnes of Ephraim.

9 Also this border goeth downe vnto the riuer Kanáh Southward to the riuer: these cities of Ephraim are among the cities of Manasséh: and the border of Manasséh <sup>e</sup> on the Northside of the riuer, and the ends of it are at the <sup>e</sup> Sea,

10 The South pertaineth to Ephraim, and the North to Manasséh, and the Sea is his border: and they met together in <sup>f</sup> Ashér Northward, and in Issachár Eastward.

11 And Manasséh had in Issachár and in Ashér, Beth-sheán, & her townes, & Ibleám, & her townes, & the inhabitants of Dor with the townes thereof, and the inhabitants of En-dór with the townes thereof, & the inhabitants of Thaanách with her townes, & the inhabitants of Megiddó w the townes of the same, <sup>en</sup> in thre countreys.

12 Yet the childré of Manasséh <sup>g</sup> colde not destroy those cities, but the Canaanites dwelled stil in that land.

13 Neuertheles, when the children of Israél were it ong, they put the Canaanites vnder tribute, but cast the not out wholly.

C.iii.

*Nem. 26. 19. For the other halie tribe had their porcion beyonde Iordén.*

*Nem. 26. 33. & 27. 1. and 36. 2.*

*b Amongst of our tribe.*

*c In the land of Canaan, some to the males, and other due to the daughters of Zelophehad.*

*d Meaning, the citie it selfe.*

*e Or, the brinke of reedes.*

*f That is, toward the maigue sea.*

*g In the tribe of Ashér, and tribe of Issachár.*

*h For at the first they lacked courage, & after agreed with them on condition, contrary to Gods commande.*



<sup>h</sup> According  
to my father  
Iakobs pro-  
phetic, Genl.  
48, 19.

<sup>i</sup> If this moue  
be not large  
ynough, why  
doest not thou  
get more, by  
destroying  
Gods enemies,  
as he hath en-  
manded?

<sup>k</sup> So that thou  
shalt enuoy  
thy portion  
shurely.

<sup>a</sup> For they  
had now re-  
moued it from  
Gilgal and set  
it vp in Shiloh

<sup>b</sup> As Eleazar,  
Ioshua & the  
heades of the  
tribes had do-  
ne to Iudah,  
Ephraim and  
halfe of Ma-  
nasséh.

<sup>c</sup> That is, in-  
to seuen por-  
tions, to euery  
tribe one.

<sup>d</sup> For these  
had their in-  
heritance al-  
ready appoint-  
ed.

<sup>e</sup> Before the  
Arke of the  
Lord.

<sup>f</sup> That is, the  
sacrifices and  
offerings, Chap.  
5, 4.

13 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one porcion to inherit, seeing I am a great people, for as much as the Lord hath <sup>h</sup> blessed me hether to?

15 Ioshua then answered them, If thou be muche people, get thee vp to the wood, & cut trees for thy selfe there in the land of the Perizzites, and of the gyats, <sup>i</sup> if moue Ephraim be tonarowe for thee.

16 Then the children of Ioseph said, The mountaine wil not be ynough for vs: and all the Canaanites that dwel in the lowe country haue charrets of yron, as wel they in Beth-shean, and in the townes of the same, as they in the valley of Izreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, & to Manasséh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cut it downe: and the ends of it shalbe thine, <sup>k</sup> & thou shalt cast out the Canaanites, though they haue yron charrets, and though they be strong.

## CHAP. XVIII.

<sup>a</sup> The Tabernacle set in Shiloh. <sup>4</sup> Certaine are sent to deuide the land to the other seuen tribes. <sup>11</sup> The lot of the children of Beniamin.

<sup>1</sup> And the whole Congregation of the children of Israel came together at Shiloh: for they set vp the <sup>a</sup> Tabernacle of the Congregation there, after the land was subiect vnto them.

<sup>2</sup> Now there remained among the childre of Israel seuen tribes, to whome <sup>b</sup> they had not deuided their inheritance.

<sup>3</sup> Therefore Ioshua said vnto the children of Israel, How long are ye so slacke to entre and possesse the land which the Lord God of your fathers hath giuen you?

<sup>4</sup> Giue from among you for euery tribe thre men, that I may send them, and that they may rise, and walke through the land, and distribute it according to <sup>c</sup> their inheritance, and returne to me.

<sup>5</sup> And that they may deuide it vnto them into seuen partes, (Iudah shal abide in his coast at the South, and the house of Ioseph shal <sup>d</sup> stand in their coastes at the North)

<sup>6</sup> Ye shal describe the land therefore into seuen partes, & shal bring them hether to me, & I wil cast lottes for you here before the <sup>e</sup> Lord our God.

<sup>7</sup> But the Leuites shal haue no part among you for the <sup>f</sup> Priesthode of the Lord is their inheritance: also Gad and Reuben & halfe the tribe of Manasséh haue receiued their inheritance beynde Iordan Eastward, which Moses the seruāt of the Lord gaue them.

<sup>8</sup> Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Departe, and go through the land, and <sup>g</sup> describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

<sup>9</sup> So the men departed, and passed through the land, and described it by cities into seuen partes in a booke, and returned to Ioshua into the campe at Shiloh.

<sup>10</sup> ¶ Then Ioshua <sup>h</sup> cast lots for them in Shiloh before the Lord, and there Ioshua deuided the land vnto the children of Israel, according to their porcions:

<sup>11</sup> ¶ And the lot of the tribe of the childre of Beniamin came forth according to their families, and the coast of their lot lay <sup>i</sup> betwene the children of Iudah, and the children of Ioseph.

<sup>12</sup> And their coast on the Northside was from Iordan, and the border went vp to the side of Ierichó on the Northparte, & went vp through the mountaines Westward, and the endes thereof are in the wildernesses of Beth-aen:

<sup>13</sup> And this border goeth along from thence to Luz, <sup>en</sup> to the Southside of Luz (the same is <sup>k</sup> Beth-él) and this border descendeth to Arorh-addar, nere the moue, that lieth on the Southside of Beth-horón the nether.

<sup>14</sup> So the border turneth, and compasseth the corner of the Sea Southward, from the moue that lieth before Beth-horón Southward: and the endes thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the West quarter.

<sup>15</sup> And the Southquarter is from the end of Kiriath-iearim, and this border goeth out <sup>l</sup> Westward, and cometh to the founteine of waters of Nephtóah.

<sup>16</sup> And this border descendeth at the end of the mountaine, that lieth before the valley of the <sup>m</sup> gyantes Northward, & descendeth into the valley of Hinnóm by the side of <sup>n</sup> Iebusi Southward, and goeth downe to En-rogel,

<sup>17</sup> And compasseth from the North, and goeth forth to <sup>o</sup> En-shémesh, & stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the <sup>p</sup> stone of Bóhan the sonne of Reuben.

<sup>18</sup> So it goeth aló to the side ouer against the plaine Northward, and goeth downe into the plaine.

<sup>19</sup> After, this border goeth along to the side of Beth-hoglah Northward: & the end thereof, that is, of the border, reacheth to the point of the salt Sea Northward, and to the <sup>q</sup> end of Iordan Southward: this is the Southcoast.

<sup>20</sup> Also Iordan is the Eastside: this is the children of Beniamin, round about as milies.

<sup>21</sup> Now the cities of Iordan of Beniamin, are Ierichó, and the valley of Keziz,

<sup>22</sup> And Beth-arabáh, Beth-él,

<sup>23</sup> And Auim, and Parabim, and Chephar, Amni, Gabá: twelue cities were in the hand of Beniamin,

<sup>24</sup> Gibeón, and Ramá, Mizpéh, and Beth-zah,

<sup>25</sup> And Rekem, and Irshem, and Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>26</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>27</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>28</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>29</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>30</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>31</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>32</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>33</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>34</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>35</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>36</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>37</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>38</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>39</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>40</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>41</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>42</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>43</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

<sup>44</sup> And Zelá, Eléph, and Ierusalem) Gibeath, and thre cities with their inheritance of the childre according to their families.

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ward, and goeth downe

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orden Southward: this is

20 Also Iorden is the border of it on the  
Eastside: this is the inheritance of the  
children of Beniamin by the coastes the-  
reof round about according to their fa-  
milies.

21 Now the cities of the tribe of the chil-  
dren of Beniamín according to their fa-  
milies, are Ierichó, and Beth-hoglah, and  
the valley of Keziz,

22 And Beth-arabáh, and Zemaráim, and  
Beth-él,

23 And Auim, and Paráh, and Ophrah,

24 And Chephar, Ammonáí, and Ophní, &  
Gabaí: twelue cities with their villages.

25 Gibón, and Ramáh, and Beeróth,

26 And Mizpéh, and Chephiráh, and Mo-  
záz,

27 And Rékem, and Irpeél, and Taraláh,

28 And Zelá, Eléph, and Iebusi, (which is  
Jerusalem) Gibeath, and Kiríath: four-  
tene cities with their villages: this is the  
inheritance of the children of Beniamín  
according to their families.

29 The portion of Simeón, 10 Of Zebulún, 17 Of Issachár,  
24 Of Ashér, 31 Of Naphtali, 40 Of Dan. 49 The  
possession of Ioshua.

30 And the seconde lot came out to Si-  
meón, euen for the tribe of the chil-  
dren of Simeón according to their fami-  
lies: and their inheritace was in the a mid-  
des of the inheritance of the children of  
Iudáh.

31 Now thei had in their inheritance, Beer-  
shéba, & Shéba, and Moladáh,

32 And Hazar-shuál, and Baláh, and Azem,

33 And Eltolád, and Bethú, and Hormáh,

34 And Ziklag, and Beth-marcabóth, and  
Hazar-fusah,

35 And Beth-lebaóth, and Sharuhén: thir-  
tene cities with their villages.

36 Ain, Remmón, and Ether, & Ashán: foure  
cities with their villages.

37 And all the villages that were round a-  
bout these cities, vnto Baalathbeér, and  
Ramath Southwarde: this is the inheri-  
tance of the tribe of the children of Si-  
meón according to their families.

38 Out of the portion of the children of  
Iudáh came the inheritance of the childré  
of Simeón: for the parte of the children  
of Iudáh was to b muche for them: the-  
efore the children of Simeón had their  
inheritance within their inheritance.

39 Also the third lot arose for the chil-  
dren of Zebulún according to their fa-  
milies: and the coastes of their inheritace  
came to Sarid,

40 And their border goeth vp Westwarde,  
euen to Maralah, and reacheth to Dabba-  
sherh, & metech with the riuer that lyeth  
before Iokneám,

41 And turneth from Sarid Eastwarde

towarde the sunne rising vnto the border  
of Chissóth tabór, & goeth out to Dabe-  
ráth, and ascendeth to Iaphía,

42 And from thence goeth along Eastwarde  
towarde the sunne rising to Gittáh hé-  
pher to Ittáh kazín, and goeth forth to  
Rimmón, and turneth to Neáh.

43 And this border compasseth it on the  
Northside to Hannathón, and the ends  
thereof are in the valley of Iiphtah-él,

44 And Kattárh, and Nahallál, and Shim-  
rón, and Idaláh, and Beth-léhem: twelue  
cities with their villages.

45 This is the inheritance of the children  
of Zebulún according to their families:  
that is, these cities and their villages.

46 ¶ The fourth lot came out to Issachár,  
euen for the children of Issachár ac-  
cording to their families.

47 And their coast was Izreélah, and Che-  
sullóth, and Shuném,

48 And Hapharáim, and Shíón, and Anah-  
ráth,

49 And Harabbíth, & Kishíón, and Abez,

50 And Reméth, and En-ganním, and  
En-haddáh, and Beth-pazzéz.

51 And this coast reacheth to Tabór, and  
Shahazimáth, and Beth-shémesh, and the  
ends of their coast reacheth to Iorden: fix-  
tene cities with their villages.

52 This is the inheritance of the tribe of  
the childré of Issachár according to their  
families: that is, the cities, and their vil-  
lages.

53 ¶ Also the fifté lot came out for the tri-  
be of the children of Ashér according to  
their families.

54 And their coast was Helcáth, and Halí,  
and Béten, and Achsháph,

55 And Alammélech, and Amád, & Mishe-  
al, and came to Carmél Westwarde, and  
to Shihór libnáth,

56 And turneth towarde the sunne rising to  
Beth-dagón, and cometh to Zebu-  
lún, and to the valley of Iiphtah-él, tow-  
arde the Northside of Beth-emék, and  
Neiel, and goeth out on the left side of  
Cabúl,

57 And to Ebrón, and Rehób, and Ham-  
món, and Kanáh vnto great Zidón.

58 Then the coast turneth to Ramáh & to  
the strong citie of Zor, and this bor-  
der turneth to Hofáh, and the ends the-  
reof are at the Sea from Hebel to Ach-  
zib,

59 Vmmáh also and Aphék, and Rehób:  
two and twentie cities with their villa-  
ges.

60 This is the inheritance of the tribe of  
the children of Ashér according to their  
families: that is, these cities and their vil-  
lages.

61 ¶ The sixt lot came out to the childré of

There was  
another Beth-  
lehem in the  
tribe of Iudáh

There was  
another citie  
of this name  
in the tribe of  
Iudáh: for en-  
der diuers tri-  
bes certein  
cities had all  
one name, and  
were distinc-  
ed by the tri-  
be only.

Joineeth to  
tribe of Zebu-  
lún, which lay  
more East-  
warde.

Which was  
Tyrus a strong  
citie in y Sea.

Which was  
wholly in  
the tribe of  
Beniamin, but  
part of it was  
also in y tribe  
of Iudáh.

According  
to Iakobi  
Gen. 49. 21  
heere, that he  
made be feat  
red among y  
other tribes,  
Gen. 49. 27.

Meaning  
the same

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<sup>h</sup> These cities were in the country of Zaanannim.

<sup>h</sup> Or, out vnto Iordan.

<sup>h</sup> Of the which Iake of Genesareth had his name.

<sup>h</sup> Called Toppe.

<sup>h</sup> According as Iacob had prophesied, Gen 49.17.

<sup>h</sup> Iud. 12.29.

<sup>h</sup> Chap. 24.30.

<sup>h</sup> Exod. 34.17

Naphthali, *giuen* to the children of Naphthali according to their families.

And their coast was from <sup>h</sup> Héleph, and from Allón in Zaanannim, and Adami nékeb, and Iabnéel, *giuen* to Lakúm, & the ends thereof are at Iordén.

So this coast turneth Westwarde to Aznothabór, and goeth out from thence to Hukkók, and reacheth to Zebulón on the Southside, & goeth to Ashér on the Westside, and to Iudáh by Iordén towarde the sunne rising.

And the strong cities are Ziddím, Zer, & Hammáth, Rakkáth, and Cinnéreth,

And Adamáh, & Ramáh, and Hazór,

And Kédesh, and Edréi, and En-hazór, And Irón, and Migdal-él, Horém, and Beth-aráh, and Beth-shémesh: nineteen cities with their villages.

This is the inheritance of the tribe of <sup>h</sup> childré of Naphthali according to their families: *that is*, the cities & their villages.

The seuéth lot came out for the tribe of the childré of Dan according to their families.

And the coast of their inheritance was, Zoráh, and Eshraól, and Ir-shémesh,

And Shaalabbin, and Aialón, & Ichláh,

And Elón, and Temnáthah, and Ekron,

And Elekéh, & Gibbethón, & Baaláh,

And Iehúid, and Bene-berák, and Gathrimmón,

And Me-iarkón, and Rakkón, with the border that lyeth before <sup>\*</sup> Iapho.

But the coastes of the children of Dan fel out to liúe for them: therefore the childré of Dan went vp to <sup>h</sup> fight against Léshem, and toke it, and smote it with the edge of the sworde, and possessed it, and dwelt therein, and called Léshem, <sup>\*</sup> Dan, after the name of Dan their father.

This is the inheritance of the tribe of the children of Dan according to their families: *that is*, these cities and their villages.

When thei had made an end of deuiding the land by the coastes thereof, then the children of Israël gaue an inheritance vnto Ioshúa <sup>h</sup> sonne of Nun among the.

According to the worde of the Lord thei gaue him the citie which he asked, *eué* <sup>\*</sup> Timnath-feráin in mount Ephraim: and he buylt the citie and dwelt therein.

These are the heritages which Eleazár the Priest, and Ioshúa the sonne of Nun, and the chief fathers of the tribes of the children of Israël deuided by lot in Shiló before the Lord at the dore of <sup>h</sup> Tabernacle of the Cógregació: so thei made an end of deuiding the country.

CHAP. XX.

The Lord commandeth Ioshúa to appoint cities of refuge. 2 The use thereof. 7 And their names.

The Lord also spake vnto Ioshúa,

saying,

Speake to the children of Israël, and say,

Appoint you cities of refuge, whereof I

spake vnto you by the hand of Mósés,

That the slayer <sup>h</sup> killeth any persone by

ignorance, and vnwittingly, may flee thither, & thei shal be your refuge from the

auenger of blood.

And he that doeth flee vnto one of these

cities, shal stand at the entring of the

gate of the citie, and shal shewe his cause

to the Elders of the citie: and thei shal

receiue him into the citie vnto them, and

giue him a place, <sup>h</sup> he may dwell w<sup>th</sup> them.

And if the <sup>h</sup> auenger of blood pursue

after him, thei shal not deliuer the slayer

into his hand because he smote his neigh-

bour ignorantly, nether hated he him be-

foretime:

But he shal dwell in <sup>h</sup> citie vntil he stand

before the Congregation in <sup>h</sup> iudgement,

or vntil the death of the hie Priest that

shal be in those daies: then shal the slayer

returne, and come vnto his owne citie, and

vnto his owne house, *euén* vnto the citie

from whence he fled.

Then thei appointed Kédesh in <sup>h</sup> Galil

in mount Naphthali, & Shechem in mount

Ephraim, and Kiriath-arbá, (which is He-

brón) in the mountaine of Iudáh.

And on the other side Iordén towarde

Le-richó Eastwarde, thei appointed <sup>\*</sup> Bézer

in the wilderness vpon the plaine, out of

<sup>h</sup> tribe of Reubén, & Ramóth in Gileád

out of the tribe of Gad, and Golán in Ba-

shán, out of the <sup>h</sup> tribe of Manasséh.

These were the cities appointed for all

the children of Israël, and for the stranger

that sojourned among them, that whoso-

uer killed any persone ignorantly, might

flee thither, & not dye by the hand of the

auenger of blood, vntil he stode before

the <sup>h</sup> Congregation.

CHAP. XXI.

The cities giuen to the Leuites, in número eight & fou-  
tie. 42 The Lord according to his promise gaue the  
children of Israël rest.

He came the principal fathers of the

Leuites vnto Eleazár the Priest, and

vnto Ioshúa the sonne of Nun, and vnto

the chief fathers of the tribes of the chil-

dren of Israël,

And spake vnto thei at Shiló in the land

of Canáa, saying, The Lord comáded <sup>h</sup> by

by lot, out of the tribe

of the tribe of Simeón

be of Benjamin <sup>h</sup> this

And the rest of the

had by lot out of the

of Ephraim, and out

and out of the haife r

cities.

Also the children of

out of the families of

chár, and out of the tri

of the tribe of Naph

haife tribe of Manasséh

ne cities.

The children of Mo

their families had out

bén, and out of the tr

of the tribe of Zebulón

So the childré of Isra

the Leuites these citie

bes, as the Lord had

hand of Mósés.

And they gaue out o

of Iudáh, & out of the

of Simeón, these citie

And they were the c

being of the families o

of the sonnes of Leui

first lot)

So they gaue the Ki

ther of Anók (which

mountaine of Iudáh, w

the same round about

(But the land of the

ges thereof, gaue they

ne of Iephunnch to be

Thus they gaue to

ron the Priest, a citie

slayer, *euén* Hebrón wi

Libnáh with her subur

And Iartir with her

shemóá and her subur

And Holón with her

bir with her suburbs,

And Ain with her su

w<sup>th</sup> her suburbs, Beth-

urbes: nine cities out

And out of the tribe

gaue Gibeón with her

with her suburbs,

Anathóth with her su

with her suburbs: four

All the cities of the

spake vnto Ioshua,  
children of Israël, and say  
of refuge, whereof I  
the hand of Mosés,  
killeth any persone, by  
awittingly, may flee the-  
be your refuge from the  
flee vnto one of cho-  
and at the entering of the  
and shal shewe his cause  
of the cite: and thei shal  
the cite vnto them, and  
y he may dwell w them,  
uenger of blood pursue  
shal not deliuer the slayer  
cause he smote his neigh-  
nether hated he him be-  
in y cite vntil he stand  
regacion in iudgement,  
th of the hyc Priest that  
aies: then shal the slayer  
vnto his owne cite, and  
ouse, *even* vnto the cite  
fled.  
pointed Kédesh in <sup>Galil</sup>  
ali, & Shechem in mount  
riath-arbá, (which is He-  
ntaine of Iudáh.  
side Iorden <sup>towarde</sup> Ie-  
thei appointed. \* Bézer  
vpon the plaine, out of  
, & Ramóth in Gileád,  
of Gad, and Golán in Ba-  
tribe of Manasséh.  
cities appointed for all  
raél, and for the stranger  
mong them, that whoso-  
ne ignorantly, might  
ot dye by the hand of the  
d, vntil he stood before  
acion.  
P. XXI.  
Leuites in nöber eight & four-  
according to his promise gaue the  
principal fathers of the  
leazar the Priest, and  
sonne of Nun, and vnto  
of the tribes of the chil-

by lot, out of the tribe of Iudáh, and out  
of the tribe of Simeón, and out of the tri-  
be of Beniamín: thirtene cities.  
And the rest of the children of Koháth  
had by lot out of the families of the tribe  
of Ephraím, and out of the tribe of Dan,  
and out of the halfe tribe of Manasséh, ten  
cities.  
Also the children of Gershón had by lot  
out of the families of the tribe of Issa-  
chár, and out of the tribe of Ashér, and out  
of the tribe of Naphtali, and out of the  
halfe tribe of Manasséh in Bashán, thirte-  
ne cities.  
The children of Merari according to  
their families had out of the tribe of Reu-  
bén, and one of the tribe of Gad, and out  
of the tribe of Zebulún, twelue cities.  
So the childré of Israël gaue by lot vnto  
the Leuites these cities with their subur-  
bes, as the Lord had commanded by the  
hand of Mosés.  
And they gaue out of y tribe of y childré  
of Iudáh, & out of the tribe of the childré  
of Simeón, these cities w are here named.  
And they were the childrens of <sup>Aaron</sup>  
being of the families of the Kohathites, &  
of the sonnes of Leui, (for theirs was the  
first lot)  
So they gaue the Kiriath-arbá of the fa-  
ther of Aaók (which is Hebrón) in the  
mountaine of Iudáh, with the suburbs of  
the same round about it.  
(But the land of the cite, and the villa-  
ges thereof, gaue they to \* Caléb the son-  
ne of Iephunnéh to be his possession)  
Thus they gaue to the childré of Aa-  
ron the Priest, a cite of refuge for the  
slayer, *even* Hebrón with her suburbs, &  
Libnah with her suburbs,  
And Iattir with her suburbs, and E-  
stemoa and her suburbs,  
And Holón with her suburbs, and De-  
bir with her suburbs,  
And Ain with her suburbs, and Iuttáh  
w her suburbs, Beth-shemesh w her su-  
burbes: nine cities out of those two tribes.  
And out of the tribe of Beniamín they  
gaue Gibeón with her suburbs, Géba  
with her suburbs,  
Anathóth with her suburbs, and Almón  
with her suburbs: four cities.  
All the cities of the children of Aaron  
Priests, were thirtene cities with their su-  
burbes.  
But to the families of the children of  
Koháth of the Leuites, & which were the  
rest of the children of Koháth (for the ci-  
ties of their lot were out of the tribe of  
Ephraím)  
They gaue them the cite of refuge for  
the slayer, <sup>h</sup> Shechem with her suburbs  
in mounte Ephraím, and Gazer with her

suburbes,  
And Kibzáim with her suburbs, & Beth-  
horón with her suburbs: four cities.  
And out of y tribe of Dan, Eltekeh with  
her suburbs, Gibethón w her suburbs,  
Aialón with her suburbs, & Gath-rim-  
món with her suburbs: four cities.  
And out of the halfe tribe of Manasséh,  
Tanách with her suburbs, & Gath-rim-  
món with her suburbs: two cities.  
All the cities for the other families of the  
children of Koháth were ten with their  
suburbes.  
Also vnto the children of Gershón of  
the families of the Leuites, they gaue out  
of y halfe tribe of Manasséh, the cite of re-  
fuge for y slayer, <sup>h</sup> Golán in Bashán with  
her suburbs, & Beeshterah with her sub-  
urbes: two cities.  
And out of the tribe of Issachár, Kishón  
with her suburbs, Dabereth with her su-  
burbes,  
Iarmúth with her suburbs, En-ganním  
with her suburbs: four cities.  
And out of the tribe of Ashér, Mishál w  
her suburbs, Abdón with her suburbs,  
Helkáh with her suburbs, and Rehób,  
with her suburbs: four cities.  
And out of y tribe of Naphtali, the cite  
of refuge for the slayer, Kédesh in <sup>Galil</sup>  
with her suburbs, & Hammoth-dór with  
her suburbs, and Kartán with her subur-  
bes: three cities.  
All the cities of the Gershonites accord-  
ing to their families, were thirtene ci-  
ties with their suburbs.  
Also vnto the families of the children  
of Merari the rest of the Leuites, they  
gaue out of y tribe of Zebulún, Lokneám  
with her suburbs, and Kartáh with her  
suburbes,  
Dimnáh with her suburbs, Nahalál  
with her suburbs: four cities.  
And out of y tribe of Reubén, <sup>m</sup> Bézer w  
her suburbs, and Iahazáh w her suburbs,  
Kedemóth with her suburbs, and Me-  
pháath with her suburbs: four cities.  
And out of the tribe of Gad they gaue for  
a cite of refuge for the slayer, Ramóth in  
Gileád with her suburbs, and Mahanáim  
with her suburbs,  
Heshbón with her suburbs, and Taré-  
th with her suburbs: four cities in all.  
So all the cities of the children of Me-  
rari according to their families (which  
were the rest of the families of the Leui-  
tes) were by their lot, twelue cities.  
And all the cities of the Leuites <sup>n</sup> with-  
in the possession of the children of Israël  
were eight and fourtie with their su-  
burbes.  
These cities lay euerie one *seuerally* with  
their suburbs rounde about them: so

Which dwell in Ca-  
naan.

Galán and  
Kédesh were  
the cities of  
refuge vnder  
the Gersho-  
nites.

Galile.

They are he-  
re called the  
rest, because  
they are last  
named, and  
Merari was y  
youngest bro-  
ther. Genl.  
46.11  
m Bézer and  
Ramóth were  
the cities of  
refuge vnder  
the Merarites  
and beyonde  
Iorden. Chap.  
20.8.

Thus ac-  
cording to the  
law proph-  
esied, they are  
located  
throughout y  
country which  
God gaue to  
the childe-  
ren, that  
his people  
might be an-  
doate in the  
true religion.



were all these cities.

43 ¶ So the Lord gaue vnto Israël all the land, which he had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to all that he had sworne vnto their fathers: and there stode not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

Cap. 23. 15.

45 \* There failed nothing of all the good things, which the Lord had said vnto the house of Israël, but all came to passe.

# CHAP. XXII.

Reuben, Gad, and the halfe tribe of Manasséh are sent againe to their possessions. 10 They buyd an altar for a memoriall. 15 The Israelites reprove thē. 21 Their answer for defense of the same.

After that the Israelites enioyed the land of Canaan.

Which was to go armed before their brethren, Num. 32. 29.

Num. 32. 33. Chap. 13. 6.

Deut. 10. 12. c He sheweth wherein consisteth the fulfilling of the Lawe.

d He commanded thē to God & prayed for them.

e Which remained at home and went not to the warfare, Num. 31. 27. 1. Sam. 30. 24.

¶ Then Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasséh,

2 And said vnto thē, Ye haue kept all that Moses the seruant of the Lord <sup>b</sup> commanded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therefore now returne ye and go to your tētes, to the land of your possession, which Moses the seruant of the Lord \* hath giuen you beyonde Iordén.

5 But take diligent hede, to do the commandement and Lawe, which Moses the seruant of the Lord commanded you: that is, \* that ye <sup>c</sup> loue the Lord your God, and walke in all his wayes, and keepe his commandements, and cleaue vnto him, and serue him with all your heart and with all your soule.

6 So Ioshua <sup>d</sup> blessed them and sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasséh Moses had giuen a possession in Bashán: and vnto the other halfe thereof gaue Ioshua among their brethren on this side Iordén Westward: therefore whē Ioshua sent them away vnto their tētes, and blessed them,

8 Thus he spake vnto thē, saying, Returne with much riches vnto your tentes, and with a great multitude of cattel, with silver and with golde, with brasle and with yron, and with great abundāce of raimēt: deuide the spoyle of your enemies with your brethren.

9 ¶ So the children of Reubén, & the children of Gad, and halfe the tribe of Manasséh returned, and departed from the chil-

dren of Israël from Shiloh (which is in the land of Canaan) to go vnto the countrey of Gileád to the land of their possession, which they had obtained; according to the worde of the Lord by the hand of Moses.

10 ¶ And when they came vnto the borders of Iordén (w<sup>h</sup> are in the land of Canaan) then the children of Reubén, and the children of Gad, & the halfe tribe of Manasséh, buyt <sup>e</sup> there an altar by Iordén, a great altar to se to.

11 ¶ Whē the children of Israël heard saie, Beholde, the children of Reubén, and the children of Gad, and the halfe tribe of Manasséh haue buyt an altar in the forefront of the land of Canaan vpō the borders of Iordén at the passage of the children of Israël:

12 When the children of Israël heard it, then the whole Congregation of the children of Israël gathered them together at Shiloh to go vp <sup>f</sup> to warre against them.

13 Then the children of Israël sent vnto the children of Reubén, and to the children of Gad, and to the halfe tribe of Manasséh into the land of Gileád, Phinehas the sonne of Eleazar the Priest,

14 And with him ten princes, of euerie chief house a prince, according to all the tribes of Israël: for euerie one was chief of their fathers householde among the \* thousandes of Israël.

15 ¶ So they wēt vnto the children of Reubén, and to the children of Gad, and to the halfe tribe of Manasséh, vnto the land of Gileád, and spake with them, saying,

16 Thus saith <sup>h</sup> y<sup>e</sup> whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israël, to turne away this day from the Lord, in that ye haue buyt you an altar for to rebel this day against the Lord?

17 Haue we to litle for the wickednes \* of Peór, whereof we are not <sup>i</sup> clensted vnto this day, though a plague came vpon the Congregation of the Lord?

18 Ye also are turned away this day from the Lord: & seing ye rebel to day against the Lord, euen tomorrow he wilbe wrath with all the Congregation of Israël.

19 Notwithstanding if the lād of your possession be \* vnclene, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but <sup>j</sup> rebel not against the Lord, nor rebel not against vs in buylding you an altar, beside the altar of the Lord our God.

20 Did not Achán the sonne of Zerah trespass grievously in the execrable thing, & wrath fel on \* all the Congregation of

Israél: and this man is not in his wickednes.

¶ Then the children of Gad, & halfe tribe of Manasséh answered, and said vnto the thousandes of

21 The Lord God of gods, he knoweth, and knowe: if by rebellō, against the Lord we haue done this day.

22 If we haue buyt vs away from the Lord, burnt offering, or meate offering, or peace offerings thereon, selfe require it.

23 And if we haue not done this thing, saying, your children might say, What haue ye to doe of Israël?

24 For y<sup>e</sup> Lord hath made betwene vs and you, y<sup>e</sup> ben, & of Gad: therefore in the Lord: so shal, y<sup>e</sup> our children \* cease from the Lord.

25 Therefore we said, about to make vs an altar, fring, nor for sacrifice, betwene vs and you.

26 But for a \* witness betwene our generation, to execute the seruice, him in our burnt offerings, and in our sacrifices, and in our prayer, that your children shal be children in time to come in the Lord.

27 Therefore said we, shulde so say to vs, or to in time to come, to w<sup>h</sup> de the facion of the which our fathers made fring nor for sacrifice, betwene vs and you.

28 God forbid, that we the Lord, and turne the Lord to buyld an fring, or for meat offering, saue the altar of f that is before his Tabernacle.

29 ¶ And when Phinehas the sonne of Eleazar the Priest, and the children of Reubén, and the children of Gad, and the children of Manasséh were wel content.

30 And Phinehas the Priest said vnto the children of Gad, and to y<sup>e</sup> children of Gad, and to y<sup>e</sup> children of Manasséh, This day y<sup>e</sup> Lord is among vs,

signifying, as if made fring for one mans sake, for the sake of all Israel.

See him p. 11.

They signified, as if made fring for one mans sake, for the sake of all Israel.

Gen. 31. 48. Chap. 31. 47.

They signified, as if made fring for one mans sake, for the sake of all Israel.

as if made fring for one mans sake, for the sake of all Israel.

Shiloh (which is in  
go vnto the coun-  
land of their posses-  
obtained, according  
Lord by the hand of

came vnto " the bor-  
en in the land of Ca-  
en of Reuben, and the  
the halfe tribe of Ma-  
an altar by Iordén, a

en of Israël heard saie,  
en of Reuben, and the  
and the halfe tribe of  
It an altar in the fore-  
Canaan vp6 the bor-  
he passage of the chil-

ren of Israël heard it,  
Congregation of the  
gathered them together  
p. 4 to warre against

ren of Israël sent vnto  
Reuben, and to the chil-  
to the halfe tribe of Ma-  
of Gilead, Phineas  
ar the Priest,  
princes, of euerie chief  
ording to all the tribes  
one was chief of their  
e among the 'thousan-

to the children of Reu-  
children of Gad, and to the  
Manasseh, vnto the land  
with them, saying,  
whole Congregation of  
transgression is this that  
ed against the God of  
away this day from the  
haue buylt you an altar  
ay against the Lord  
e for the wickednesse  
e are not clenfed vnto  
plague came vpon the  
of the Lord  
ed away this day from  
g ye rebel to day against  
morrowe he wilbe wrath  
regation of Israël.

g if the lad of your pos-  
leane, come ye ouer vnto  
offessio of the Lord, whe-  
tabernacle dwelleth, and  
mong vs: but I rebel not  
nor rebel not against  
an altar, beside the altar  
God.

a sonne of Zerah trefe-  
in the execrable thing.  
all the Congregation of

Israël: and this man alone <sup>m</sup> perished  
not in his wickednes.

¶ Then the children of Reuben and the  
children of Gad, & halfe the tribe of Ma-  
nasseh answered, and said vnto the heades  
ouer the thousandes of Israël,

21 The Lord God of gods, y Lord God of  
gods, he knoweth, and Israël him selfe shal  
knowe: if by rebellio, or by transgression  
against the Lord we haue done it, saue thou  
vs not this day.

22 If we haue buylt vs an altar to returne  
away from the Lord, ether to offer thereto  
burnt offring, or meat offring, or to offer  
peace offerings thereon, let y Lord a him  
selfe require it:

23 And if we haue not rather done it for fea-  
re of this thing, saying, In time to come  
your children might say vnto our childre,  
What haue ye to do with the Lord God  
of Israël?

24 For y Lord hath made Iordén a border  
betwene vs and you, ye children of Reu-  
ben, & of Gad: therefore ye haue no parte  
in the Lord: so shal your children make  
our children o cease from fearing the  
Lord.

25 Therefore we said, We wil now go a-  
bout to make vs an altar, not for burnt of-  
fing, nor for sacrifice,

26 But for a \* witness betwene vs and you,  
and betwene our generacions after vs,  
to execute the seruice of the Lord before  
him in our burnt offerings, and in our sa-  
crifices, and in our peace offerings, and  
that your children shulde not say to our  
children in time to come, Ye haue no par-  
te in the Lord.

27 Therefore said we, If so be that they  
shuldeso say to vs or to our p generacions  
in time to come, the wil we answer, Behol-  
de the facion of the altar of the Lord,  
which our fathers made, not for burnt of-  
fing nor for sacrifice, but it is a witness  
betwene vs and you.

28 God forbid, that we shulde rebel against  
the Lord, and turne this day away from  
the Lord to buylde an altar for burnt of-  
fing, or for meat offring, or for sacrifice,  
saue the altar of the Lord our God,  
that is before his Tabernacle.

29 ¶ And when Phineas the Priest, and the  
princes of the Congregation and heades  
ouer the thousandes of Israël which were  
with him, heard the wordes, that the chil-  
dren of Reuben, and children of Gad, and  
the children of Manasseh spake, " they  
were wel content.

30 And Phineas the sonne of Eleazar the  
Priest said vnto the children of Reuben  
and to y children of Gad, & to the childre  
of Manasseh, This day we perceiue, that  
y Lord is among vs, because ye haue not

done this trespas against the Lord: now  
ye haue deliuered the children of Israël  
out of the hand of the Lord.

31 ¶ Then Phineas the sonne of Eleazar  
the Priest, with the princes returned from  
the childre of Reuben, and from the chil-  
dren of Gad, out of the land of Gilead,  
vnto the land of Canaan, to the children  
of Israël, and broght them answer.

32 And the saying pleased the children of  
Israël: and the children of Israël blessed  
God, and " minded not to go against the  
in battel, for to destroy the land, wherein  
the children of Reuben, and Gad dwelt.

33 Then the children of Reuben, and the  
children of Gad called the altar " Ed: for it  
shalbe a witness betwene vs, that the Lord  
is God.

CHAP. XXIII.

¶ Ioshua exhorteth the people, that they ioyne not the  
seruice to the Gentiles. 7 That they name not their idoles.  
14 The promise if they feare God, is And threateninge,  
if they forsake him.

¶ And along season after that y Lord  
had giuen rest vnto Israël from all  
their enemies round about, & Ioshua was  
olde, and " stricken in age,

¶ Then Ioshua called all Israël, & their El-  
ders, and their heades, and their iudges,  
and their officers, and said vnto them, I  
am olde, & stricken in age.

¶ Also ye haue sene all that the Lord your  
God hath done vnto all these nacions  
before you, how the Lord your God him  
selfe hath fought for you.

¶ Beholde, I haue deuised vnto you by lot  
these nacions that remaine, to be an inhe-  
ritance according to your tribes, from Ior-  
dén, with all the nacions that I haue de-  
stroyed, eué vnto y great Sea " Westward.

¶ And the Lord your God shal expel the  
before you, & cast them out of your sight,  
and ye shal possesse their land, as the Lord  
your God hath said vnto you.

¶ Be yet therefore of a valiant courage, to  
obserue and do all that is written in the  
booke of the Lawe of Moses, " that ye tur-  
ne not therefrom to the right hand nor  
to the left,

¶ Nether company with these nacions: that  
is, with them which are left with you, nei-  
ther make " mention of the name of their  
gods, " nor cause to sweare by them, nether  
serue them nor bowe vnto them:

¶ But stickie fast vnto the Lord your God,  
as ye haue done vnto this day.

¶ For the Lord hath cast out before you  
great nacions and mighty, and no man  
hath stand before you: face hetherto.

¶ \* One man of you shal chase a thousand:  
for the Lord your God, he fighteth for  
you, as he hath promised you.

¶ Take good hede therefore vnto your

Dili.

Whome if  
ye had offe-  
ded, he woulde  
haue punished  
with you.

Or, praise d.

Ed: said.

Or, witness.

Ed: contra Ios  
10 years.

a Your eyes  
bearing wit-  
nes.

Or, enserue  
these nacions.

Ex: 41 the  
Ioue set  
b Which yet  
remain: & are  
not ouercome,  
as Chap 13, 2.

Deut. 5, 30.  
& 28, 4.

c And noe ye  
sublied.

Tpsl. 16, 4.

d Let not the  
Iudges admit  
another, w anie  
shal sweare by  
their idoles.

Or, pre-  
sented  
to the  
Lord

Israël



*28. sin. 1.*

"felues, that ye loue the Lord your God.

*10. 16. of their  
affliction.  
Or have conser-  
vation with this.*

12 Els, if ye go backe, and cleaue vnto the rest of these nations: *that is*, of them that remaine with you, and shal make mariages with them, and go vnto them, & they to you,

*Exod. 23. 33.  
nom 33. 15.  
deut. 7. 15.*

13 Knowe ye for certeine, that the Lord your God wil cast out no more of these nations from before you: but they shal be a snare and destruction vnto you, and a whip on your sides, and thornes in your eyes, vntil ye perish out of this good land, which the Lord your God hath giuen you.

*Meaning, they shal be  
eternall grief  
vnto you, and so the cause  
of your destru-  
tion  
I dye accord-  
ing to 9. coun-  
se of nature.  
8. Moise cer-  
tainly.  
Chap. 21. 45.*

14 And beholde, this day do I enter into the way of all the world, and ye knowe in all your heartes and in all your soules, that nothing hath failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

*10. promiss.*

15 Therefore as all good things are come vpon you, which the Lord your God promised you, so shal the Lord bring vpon you euery euill thing, vntil he haue destroyed you out of this good land, which the Lord your God hath giuen you.

*Or, thera-  
ninge.*

16 When ye shal transgresse the cove-  
nant of the Lord your God, which he com-  
manded you, and shal go, and serue other  
gods, and bowe your selues to them, then  
shal the wrath of the Lord waxe hote against  
you, and ye shal perish quickly out of the  
good land which he hath giuen you.

*h He sheweth  
that no euill can  
come vnto  
man, except he  
offend God by  
disobedience.*

## CHAP. XXIII.

Ioshúa rehearseth Gods benefites, 14 And exhorteth  
the people to feare God. 25 The league renewed be-  
tweene God and the people. 29 Ioshúa dyeth. 32 The bo-  
nes of Ioseph are buried. 33 Eleazar dyeth.

*a That is, the  
nine tribes &  
the halfe.*

1 And Ioshúa assembled againe all the  
tribes of Israël to Shechem, & cal-  
led the Elders of Israël, and their heades,  
and their iudges, and their officers, & they  
presented them selues before God.

*b Before the  
Arke, which  
was brought to  
Shechem, wher  
they went to  
bury Iosephs  
bones.*

2 Then Ioshúa said vnto all the people,  
Thus saith the Lord God of Israël, Your  
fathers dwelt beyonde the flood in olde  
time, euen Térach the father of Abrahám,  
and the father of Nachór, and serued o-  
ther gods.

*Gen. 11. 31.  
Iudi. 1. 6.  
c Euphrates  
in Mesopota-  
mia, Gen. 11. 26.*

3 And I toke your father Abrahám from  
beyöde the flood, & brought him through  
all the land of Canaan, and multiplied his  
sede, and gaue him Izhák.

*Gen. 21. 3. &  
25. 26.*

4 And I gaue vnto Izhák, Iakób & Esáu:  
and I gaue vnto Esáu mount Seir, to pos-  
seesse it: but Iakób and his children wēt  
downe into Egypt.

*Gen. 36. 8.  
Gen. 46. 6.*

5 I sent Moyses also and Aarón, and I pla-  
gued Egypt: & when I had so done among  
them, I brought you out.

*Exod. 3. 10.*

6 So I brought your fathers out of Egypt,  
& ye came vnto the Sea, & the Egyptiás

*Exod. 12. 37.*

pursued after your fathers with charretts  
and horsemen vnto the red Sea.

7 Then they cryed vnto the Lord, and he  
put a darcknes betwene you & the Egypti-  
ans, and brought the Sea vpon them, and  
couered them: so your eyes haue seene what  
I haue done in Egypt: also ye dwelt in  
the wilderness a long season.

8 After I brought you into the land of the  
Amorites, which dwelt beyonde Iordén,  
and they fought with you: but I gaue the  
into your hand, and ye possessed their coun-  
trei, and I destroyed them out of your  
sight.

9 Also Balak the sonne of Zippór, King  
of Moab arose and warred against Israël,  
and sent to call Balaám the sonne of Be-  
ór for to curse you.

10 But Ewoldenot heare Balaám: therefo-  
re he blessed you, and I deliuered you out  
of his hand.

11 And ye went ouer Iordén, and came vnto  
Ierichó, and the me of Ierichó fought  
against you, the Amorites, & the Perizites,  
& the Canaanites, and the Hittites, and the  
Girgashites, the Huites and the Iebu-  
sutes, and I deliuered them into your  
hand.

12 And I sent hotnets before you, which  
cast them out before you, euen the two  
Kings of the Amorites, & not with thy  
sworde, nor with thy bowe.

13 And I haue giuen you a land, wherein  
ye did not labour, and cities which ye  
buyld not, & ye dwel in them, & eat of the  
vineyardes and oliue trees, which ye plan-  
ted not.

14 Now therefore feare the Lord, & ser-  
ue him in vprightenes and in truerth, and  
put away the gods, which your fathers ser-  
ued beyöde the flood and in Egypt, and  
serue ye the Lord.

15 And if it seme euil vnto you to serue the  
Lord, chuse you this day whome ye will  
serue, whether gods which your fathers  
serued (that were beyöde the flood) or  
the gods of the Amorites, in whose land  
ye dwel: but I and mine house will serue  
the Lord.

16 Then the people answered and said, God  
forbid, that we shulde forsake the Lord, to  
serue other gods.

17 For the Lord our God, he brought vs and  
our fathers out of the land of Egypt,  
from the house of bondage, and he did  
those great miracles in our sight, and pre-  
serued vs in all the way that we went, and  
among all the people through whome we  
came.

18 And the Lord did cast out before vs all  
the people, euen the Amorites which dwelt  
in the land: therefore wil we also serue the  
Lord, for he is our God.

*19. And*

19 And Ioshúa said vnto  
not serue the Lord: for  
he is a ielous God: he  
iniquitie nor your sin-  
20 If ye forsake the  
gods, the he will returne  
you, and consume ye  
done you good.

21 And the people said  
but we wil serue the Lord

22 And Ioshúa said vnto  
re witnesses against  
but we wil serue the Lord  
they said, We are witnes-  
23 Then put away no  
gods which are among  
hearts vnto the Lord

24 And the people said  
Lord our God wil we  
wil we obey.

25 So Ioshúa made a  
people the same day in  
dinance and lawe in She-  
chem.

26 And Ioshúa wrote  
booke of the Lawe  
great stone, and pitch-  
oke that was in the  
Lord.

27 And Ioshúa said vnto  
holde, this stone shall

## THE B

Albeit there is nothing  
so displeasing  
when the Israelites were  
performed, in stead of ac-  
fall to moste horrible obli-  
and so provoked his venge-  
they had moste euident  
truelly vexed and torment  
to the intent they might  
we that his mercies indur-  
and assure them of his fa-  
these deliuerers the Scrip-  
chosen of the people nor b-  
of his people. They were  
the first King of Israel.  
are manie notable points  
haibe for the maintenance  
danger that commune we-  
puresnes of religion and h-

19 And Ioshua said vnto the people, Ye can not serue y Lord: for he is an holy God: he is a ielous God: he wil not pardō your iniquitie nor your sinnes.

20 If ye forsake the Lord and serue strange gods, the he wil returne & bring euil vpon you, and consume you, after that he hath done you good.

21 And the people said vnto Ioshua, Nay, but we wil serue the Lord.

22 And Ioshua said vnto the people, Ye are witnesses against your selues; that ye haue chosen you the Lord, to serue him: & they said, We are witnesses.

23 Then put away now said he, the strange gods which are among you, & bow your hearts vnto the Lord God of Israel.

24 And the people said vnto Ioshua, The Lord our God wil we serue, and his voyce wil we obey.

25 So Ioshua made a couenant with the people the same day, and gaue them an ordinance and lawe in Shechem.

26 And Ioshua wrote these wordes in the booke of the Lawe of God, and toke a great stone, and pitched it there vnder an oke that was in the Sanctuarie of the Lord.

27 And Ioshua said vnto all the people, Beholde, this stone shalbe a witnes vnto vs:

for it hath heard all the wordes of the Lord which he spake with vs: it shalbe therefore a witnes against you, lest ye deny your God.

28 The Ioshua let the people departe, euerie man vnto his inheritance.

29 And after these things Ioshua the sonne of Nun, the seruant of the Lord dyed, being an huxdredth and ten yerres olde.

30 And they buryed him in y border of his inheritance in Timnath-serah, which is in mount Ephraim, on the Northside of mount Gaash.

31 And Israel serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that ouerliued Ioshua, & which had knownen all the workes of the Lord that he had done for Israel.

32 And the bones of Ioseph, which the children of Israel broght out of Egypt, buryed they in Shechem in a parcel of grounde which Iaakob boght of the sonnes of Hamor the father of Shechem, for an hundredth pieces of siluer, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron dyed, whome they buryed in the hil of Phinehas his sonne, which was giuen him in mount Ephraim.

m Rather the mans distimulation shulde not be punished, the dūmō creatures shal crye for vengeance.

Chap. 19. 30.

m Suche are people commonly as their rulers are.

Gen. 50. 25. exod. 13. 19.

Gen. 33. 14

Ebr. Gilead Phinehas.

## THE BOKE OF IVDGES.

### THE ARGUMENT.

**A**lbeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing and heinous that can turne backe Gods love from his Church. For now when the Israelites were entred into the land of Canaan, and sawe the trueth of Gods promes performed, in stead of acknowledging his great benefites and giuing thanks for the same, they fell to moste horrible obliuion of Gods graces, contrarie to their solemne promes made vnto Ioshua, and so prouoked his vengeance (as muche as in them stode) to their utter destruction. Whereof as they had moste euident signes by the mutabilitie of their state: for he suffered them to be moste cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might fele their owne miseries and so call vnto him and be deliuered. Tet to shewe that his mercies indure for euer, he raised vp from time to time suche as shulde deliuer them and assure them of his fauour and grace, if they wolde turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executors of Gods iudgements, not chosen of the people nor by succession, but raised vp, as it semed best to God, for the gouernance of his people. They were twelue in number besides Ioshua, and gouerned from Ioshua vnto Saül the first King of Israel. Ioshua and these vnto the tyme of Saül ruled 336 yerres. In this boke are manie notable points declared, but two especially: first, the battel that the Church of God hath for the maintenance of true religion against idolatrie and superstition: next, what great danger that commune wealth is in, when as God giueth not a magistrate to reiteine his people in the purues of religion and his true seruice.

D.iiii.





springs of water: and  
the springs aboue and

of <sup>1</sup> Keni Moses fa-  
yp out of the citie of  
th the children of Lu-  
nes of Iudáh, that liech  
ád, and went and dwelt

with Simeón his bro-  
we the Canaanites that  
a, and vterly d-destroyed  
ame of the citie\*Hor-

Azzáh with the coastes  
n with the coastes the-  
th the coastes thereof.  
as with Iudáh, and he  
ataines: for he cold not  
abitants of the valleys,  
charets of yron.

Hebrón vnto Caléb, as  
and he expelled thence  
Anák.

of Beniamín did not  
ces, that <sup>1</sup> inhabited Ie-  
the Iebusites dwel with  
Beniamín in Ierusalém

were of the house of  
Beth-el, and the Lord

of Ioseph caused to ve-  
name of the citie be-

we a man come out of  
id vnto him, Shew vs  
way into the citie,\* and  
mercie.

d shewed them the way  
y note the citie with  
but they let the man &  
departe.

ent into the land of the  
t a citie, and called the  
which is the name the-

anañsch destroy Beth-  
ynes, nor Taanách with  
the inhabitants of Dor  
or the inhabitants of L-  
ownes, nether the inha-  
dó with her townes:  
tes dwelled filia that

En Israël was strôg, they  
to tribute, and expel-  
ly.

ardim expelled nor the  
dwelt in Gézer, but the  
in Gézer among them.

Zebulún expel the inha-  
n, nor the inhabitants

of Nabalól, but the Canaanites dwelt a-  
mong them, and became tributaries.

¶ Nether did Ashúr cast out the inha-  
bitants of Aechó, nor the inhabitants of Zi-  
dón, nor of Ahláb, nor of Achzib, nor of  
Helbáh, nor of Aphik, nor of Rehób,

But the Apherites dwelt among the Ca-  
naanites the inhabitants of the land: for  
thei did not driue them <sup>a</sup> out.

¶ Nether did Naphtali driue out the in-  
habitants of Beth-shémesh, nor the inha-  
bitants of Beth-anáth, but dwelt among  
the Canaanites the inhabitants of the lād:  
nevertheles the inhabitants of Beth-shé-  
mesh, and of Beth-anáth became tributaries  
vnto them.

And the Amorites <sup>e</sup> droue the children  
of Dan into the mountaine: so that thei  
suffred them not to come downe to the  
valley.

And the Amorites <sup>e</sup> dwelt stil in mount  
Héres in Aiaalón, and in Shaalbim, and  
when the <sup>o</sup> hand of Iosephs familie pre-  
uailed, thei became tributaries:

¶ And the coast of the Amorites was from  
Maaleh-akrabbim, <sup>e</sup>en from <sup>p</sup> Sélah and  
vpwardé.

## CHAP. II.

The Angel rebuketh the people, because thei had made  
peace with the Canaanites. 11 The Israelites fel to  
idolatrie after Ioshuas death. 14 Thei are deliuered  
into the enemies hands. 16 God deliuereth them by Iud-  
ges. 22 Why God suffred idolaters to remaine among  
them.

¶ And <sup>a</sup> Angel of the Lord came  
vp from Gilgál to Bochim, & said,  
I made you to go vp out of Egypt, & haue  
brought you vnto the land which I had  
sworne vnto your fathers, and said, I wil  
neuer breake my couenant with you:

\* Ye also shal make no couenant with the  
inhabitants of this land, \* but shal breake  
downe their altars: but ye haue not obeyed  
my voyce. Why haue ye done this?

Wherefore, I said also, I wil not cast the  
out before you, but thei shalbe <sup>as</sup> thornes  
vnto your sides, and their gods shalbe  
your destruction.

And when the Angel of the Lord spake  
these wordes vnto all the children of Is-  
raél, the people list vp their voyce, and  
wept.

Therefore thei called the name of that  
place, <sup>o</sup> Bochim, and offred sacrifices there  
vnto the Lord.

¶ Now when Ioshúa had <sup>b</sup> sent the peo-  
ple away, the children of Israël went eue-  
rie mā into his inheritance to possesse the  
land.

And the people had serued the Lord all  
the daies of Ioshúa, and all the daies of  
the Elders that outliued Ioshúa, which  
had sene all the great <sup>c</sup> workes of the  
Lord that he did for Israël.

8 But Ioshúa the sonne of Nun the seruāt  
of the Lord dyed, when he was an hūdreth  
and ten yeres olde:

9 And thei buried him in the coastes of his  
inheritance, in <sup>d</sup> Timnath-héres in mount  
Ephráim, on the Northside of mount  
Gáash.

10 And so all that generacion was gathered  
vnto their fathers, and an other generaci-  
on arose after them, which nether knewe  
the Lord, nor yet the workes, which he  
had done for Israël.

¶ The children of Israël did wicked-  
ly in the sight of the Lord, and serued  
<sup>e</sup> Baalim,

12 And forsoke the Lord God of their fa-  
thers, which broght them out of the land  
of Egypt, & followed other gods, <sup>e</sup>ne the  
gods of the people that were round about  
them, and bowed vnto them, & prouoked  
the Lord to angre.

13 So thei forsoke the Lord, & serued Báal  
and <sup>f</sup> Ashtaróth.

14 And the wrath of the Lord was hote a-  
gainst Israël, and he deliuered them into  
the háds of spoilers, that spoiled them, &  
he <sup>g</sup> solde them into the hands of their e-  
nemies rōud about the, so that thei colde  
no longer stand before their enemies.

15 Whether soeuer thei went out, the <sup>h</sup> had  
of the Lord was fore against them, as the  
Lord had said, & as the Lord had sworne  
vnto them: so he punished them fore.

¶ Notwithstanding, the Lord raised vp  
Iudges, which <sup>i</sup> deliuered them out of the  
hands of their oppressers.

17 But yet thei wolde not obey their Iud-  
ges: for thei went a whoring after other  
gods, & worshipped them, & turned  
quickly out of the <sup>j</sup> way, wherein their  
fathers walked, obeying the commande-  
ments of the Lord: thei did not so.

18 And when the Lord had raised them vp  
Iudges, the Lord was with the Iudge, and  
deliuered them out of the hand of their  
enemies all the daies of the Iudge (for the  
Lord <sup>k</sup> had compassion of their gronings,

\* because of them that oppressed them, &  
tormented them)

19 Yet <sup>l</sup> whē the Iudge was dead, thei retur-  
ned, and <sup>m</sup> did worse then their fathers, in  
following other gods to serue them and  
worship them: thei ceased not from their  
owne inuencions, nor from their rebel-  
lious way.

20 Wherefore the wrath of the Lord was  
kindled against Israël, & he said, Because  
this people hath transgressed my coue-  
nant, which I commanded their fathers, &  
hath not obeyed my voyce,

21 Therefore wil I no more cast out befo-  
re them any of the <sup>n</sup> nations, which Io-  
shúa left when he dyed,

<sup>d</sup> Héres by  
turning the let-  
ters backward  
is Serch, as  
Ioh. 24. 10.

<sup>e</sup> That is, all  
maner of ido-  
les.

<sup>f</sup> These were  
idoles, which  
had the forme  
of an ewe or  
shepe among  
the Sidonians.  
Psal 44. 13.  
Ish. 50. 1.

<sup>g</sup> In all their  
enterprises,  
the vengeance.

<sup>h</sup> Or, deliuer-  
ers.  
Ebr. saved.

<sup>i</sup> Meaning, frō  
the true reli-  
gion.

<sup>k</sup> Ebr. repented.  
Ebr. seeing their  
crueltie.

<sup>l</sup> Chap. 3. 12.

<sup>m</sup> Ebr. corrupte  
them selues.

<sup>n</sup> As the Hiti-  
tes, Iebusites,  
Amorites, &c.



in So y bothe  
outwarde ene-  
mies and false  
Propheies are  
but a tryal to  
proue a faith,  
Deut. 32.

22 That through them I may <sup>m</sup> proue Is-  
raël, whether they wil kepe the way of  
the Lord, to walke therein, as their fa-  
thers kept it, or not.

23 So the Lord left those nacions, & droue  
them not out immediatly, nether deliue-  
red them into the hand of Ioshua.

## CHAP. III.

† The Canaanites were left to trye Israël. 9 Othniel de-  
liuereth Israël. 21 Ehud killeth King Eglon. 31 Sham-  
gar killeth the Philistims.

THEse now are the nacions which the  
Lord left, that he might proue Israël  
by them (even as many of Israel as had not  
knownen all the <sup>a</sup> warres of Canaan,

a Which were  
acheued by y  
hand of God,  
and not by the  
power of man.

Onely to make the generations of the  
children of Israël to knowe, and to teache  
them warre, which douteles their prede-  
fessors knewe <sup>b</sup> not.)

b For thei tru-  
sted in God &  
he fought for  
them.

Five princes of the Philistims, and all the  
Canaanites, and the Sidonians, and the  
Hiuites that dwelt in mount Lebanon,  
from mount Baal hermon vnto one come  
to Hamath.

4 And these remained to proue Israël by  
them, to wit, whether thei wolde obey the  
commandements of the Lord, which he  
commanded their fathers by the hand of  
Moses.

5 And the children of Israël dwelt among  
the Canaanites, the Hittites, & the Amo-  
rites, and the Perizzites, and the Hiuites,  
and the Iebusites,

c Contrary to  
Gods comma-  
ndement, Deut.  
7:1.

And thei tokē <sup>c</sup> their daughters to be  
their wiues, and gaue their daughters to  
their sonnes, and serued their gods.

d Trees or  
woods erect-  
ed for idola-  
trie.

7 So y children of Israël did wickedly in  
the sight of the Lord, & forgate the Lord  
their God, & serued Baalim, and <sup>a</sup> Ashe-  
roth.

e Or, Misquas-  
eris.

8 Therefore the wrath of the Lord was  
kindled against Israël, and he solde them  
into the hād of Chushān rishathāim Ki-  
g of Arām naharāim, & the childrē of Is-  
raël serued Chushān rishathāim eight ye-  
res.

e He was stir-  
red vp by the  
Spirit of the  
Lord.

f Or, Syrie.

9 And when the children of Israël cryed  
vnto the Lord, the Lord stirred vp a saui-  
our to the childrē of Israël, and he saued  
them, <sup>e</sup> even Othniel the sonne of Kenāz,  
Calebs yonger brother.

f That is, 22.  
vnder Ioshua,  
& 8 vnder  
Othniel.

g So y the ene-  
mies of Gods  
people haue  
no power ouer  
them, but by  
Gods appoint-  
ment.

10 And the <sup>e</sup> Spirit of the Lord came vpō  
him, and he iudged Israël, and went out to  
warre: & the Lord deliuered Chushān ri-  
shathāim King of Arām into his hand, and  
his hand preuailed against Chushān ri-  
shathāim.

So the land had rest <sup>f</sup> fourtie yeres, and  
Othniel the sonne of Kenāz dyed.

11 THEse the children of Israël againe cō-  
mitted wickednes in y sight of the Lord:  
& the Lord <sup>g</sup> strengthened Eglon King  
of Moab against Israël, because thei had

committed wickednes before the Lord.

12 And he gathered vnto him the children  
of Ammon, and Amalek, and went and  
smote Israël, and thei possessed the citie of  
palmētrees.

13 So the children of Israël serued Eglon  
King of Moab eightene yeres.

14 But when the children of Israël cryed  
vnto the Lord, the Lord stirred them vp  
a sauiour, Ehud the sonne of Gerā the  
sonne of Iemini, a man lame of his right  
hand: and the children of Israël sent a  
present by him vnto Eglon King of  
Moab.

15 And Ehud made him a dagger with two  
edges of a cubite length, and he did girde  
it vnder his raymēt vpon his right thigh.

16 And he presented the gift vnto Eglon  
King of Moab (and Eglon was a very fat  
man)

17 And whē he had now presented the pre-  
sent, he sent away the people that bare the  
present,

18 But he turned againe from the <sup>b</sup> quar-  
ris, that were by Gilgal, and said, I haue a se-  
cret errand vnto thee, o King. Who said,  
Kepe <sup>c</sup> silence: and all that stode about  
him went out from him.

19 Then Ehud came vnto him, ( & he sat  
alone in a former parler, which he had ) &  
Ehud said, I haue a message vnto thee fro  
God. Then he arose out of his throne,

20 And Ehud put forth his left hand, and  
toke the dagger from his right thigh, and  
thrust it into his belly,

21 So that the haste went in after the blade:  
and the fat closed about the blade, so that  
he coulde not drawe the dagger out of his  
belly, but the dirt came out.

22 Then Ehud gate him out into the por-  
che, and shut the dores of the parler vpon  
him, and locked them.

23 And when he was gone out, his seruants  
came: who seeing that y<sup>e</sup> dores of the parler  
were locked, thei said, Surely he doeth  
his easie man in his former chambre.

24 And thei taryed til thei were ashamed:  
and seeing he opened not the dores of the  
parler, thei toke the keye, and opened thei,  
and beholde, their lord was fallen dead  
on the earth.

25 So Ehud escaped (while thei taryed) and  
was pacified the quarris, and escaped vnto  
Seirath.

26 And when he came home, he blew a  
trumpet in mount Ephraim, and the  
children of Israël went downe with him  
from the mountaine, and he went before  
them.

27 Then said he vnto them, Followe mee  
for the Lord hath deliuered your ene-  
mies, <sup>e</sup> even Moab into your hand. So thei  
went downe after him, and toke the pas-

sages of Iordan  
fred not a man

29 And they slew  
time about ten  
and all were warri-  
not a man.

30 So Moab was  
the hand of Is-  
foure score yeres.

31 And after him  
of Anath, which  
fixe hundreth men  
he also deliuered

CHA  
Israel some and are giue  
borah iudgeth Israel an  
the people. 21 Siferā fle

And the child-  
re againe to cho-  
the Lord when Eh-  
And the Lord fo-

of Iabin King of  
in Hazor, whose  
Siferā, which dwel-  
Gentiles.

Then the child-  
re the Lord: (for he  
rers of yron, and  
xed the children of

4 And at that tin-  
telle the wife of  
raël.

5 And this Deborah  
tre, betwene Rama  
Ephraim, & the chi-

to her for iudgeme-  
6 Then she sent an-  
ne of Abinōam ou-

tali, and said vnto  
God of Israël a co-  
and drawe toward  
with thee ten thous-

7 And I wil drawe v-  
Kishōn Siferā, the  
mie with his char-  
wil deliuer him into

8 And Barāk said v-  
go with me, I wil go  
go with me, I wil go

9 Then she answered  
thee, but this iourne-  
not be for thine ho-

10 And Barāk calle-  
tali to Kedesai, & I  
with ten thousand  
vp with him.

11 (Now Heber the  
the children of \* He-  
of Moses, was depar-

nes before the Lord.  
vnto him the children  
Amalek, and went and  
they possessed the citie of

of Israel serued Eglon  
ghene yerres.

children of Israel cryed  
the Lord stirred them vp  
the sonne of Gerá the  
a man lame of his right  
children of Israel sent a  
vnto Eglon King of

him a dagger with two  
length, and he did gird  
et vpon his right thigh,  
and the gift vnto Eglon  
and Eglon was a very fat

now presented the pre-  
the people that bare the

again from the quartir,  
al, and said, I haue a se-  
hee, o King. Who said,  
and all that stode about  
him.

me vnto him, (& he saue  
arler, which he had) &  
a message vnto thee fró  
of out of his throne,  
om his left hand, and  
om his right thigh, and  
lly,

went in after the blade:  
about the blade, so that  
ue the dagger out of his  
came out.

me him out vnto the por-  
lores of the parlor vpon  
hem.

as gone out, his seruants  
that y-lores of the parlor  
said, "Surely he doeth  
s somer chambre.

til thei were ashamed:  
ed not the dores of the  
he keye, and opened the  
ir lord was fallen dead

(while thei taryed) and  
arris, and escaped vnto

came home, he blew a  
ment Ephraim, and the  
I went downe with him  
ne, and he went before

to them, Followe me  
he deliuered your cne-  
to your hand. So they  
him, and toke the pal-  
tag.

sages of Iordén toward Moáb, and suf-  
fired not a man to passe ouer.

29 And they flew of the Moabites the same  
time about ten thousand me, all fed men,  
and all were warriors, and there escaped  
not a man.

30 So Moáb was subdued that day, vnder  
the hand of Israel: and the land had rest  
fourscore yerres.

31 And after him was Shamgar the sonne  
of Anath, which slewe of the Philistims  
fixe hundred men with an oxe goade, &  
he also deliuered Israel.

## CHAP. II.

Israel sime and are giue into the hands of Iabin. A De-  
borah iudgeth Israel and exhorteth Barak to deliuer  
the people. 15 Siferá sleeth, 17 And is killed by Lael.

And the children of Israel began a-  
gaine to do wickedly in the sight of  
the Lord when Ehud was dead.

2 And the Lord solde them into the hand  
of Iabin King of Canaan, that reigned  
in Hazor, whose chief captaine was called  
Siferá, which dwelt in Harosheth of the  
Gentiles.

Then the children of Israel cryed vnto  
the Lord: (for he had nine hundred charets  
of yron, and twentie yerres he had vexed  
the children of Israel very sore)

4 And at that time Deborah a Prophe-  
tesse the wife of Lapidoth iudgeth Is-  
rael.

5 And this Deborah dwelt vnder a palme  
tre, betwene Ramah and Beth-el in mount  
Ephraim, & the children of Israel came vp  
to her for iudgement.

6 Then she sent and called Barak the son-  
ne of Abinóam out of Kédesh of Naph-  
tali, and said vnto him, Hathe not y Lord  
God of Israel commanded, saying, Go,  
and drawe toward mount Tabór, & take  
with thee ten thousand men of the chil-  
dren of Naphtali and of the children of  
Zebulun?

7 And I wil drawe vnto thee to the riuer  
Kishón Siferá, the captaine of Iabins ar-  
mie with his charets, and his multitude, &  
wil deliuer him into thine hand.

8 And Barak said vnto her, If thou wilt  
go with me, I wil go: but if thou wilt not  
go with me, I wil not go.

9 Then she answered, I wil surely go with  
thee, but this iourney that thou takest, shal  
not be for thine honour: for y Lord shal  
sel Siferá into y had of a womā. And De-  
borah arose and went w Barak to Kédesh.

10 And Barak called Zebulun and Naph-  
tali to Kédesh, & he went vp on his fete  
with ten thousand men, and Deborah wēt  
vp with him.

11 (Now Héber the Kenite, which was of  
the children of Hobab the father in law  
of Moses, was departed from the Keni-

tes, and pitched his tent vntil the plaine  
of Zaanaím, which is by Kédesh)

12 The they shewed Siferá, y Barak y sonne  
of Abinóá was gone vp to mount Tabór.

13 And Siferá called for all his charets, euen  
nine hundred charets of yron, & all the  
people that were with him fró Harosheth  
of the Gentiles, vnto the riuer Kishón.

14 Then Deborah said vnto Barak, 8 Vp:  
for this is y day that the Lord hathe deli-  
uered Siferá into thine hand. Is not the  
Lord gone out before thee? so Barak went  
downe from mount Tabór, and ten thou-  
sand men after him.

15 And the Lord destroyed Siferá and all  
his charets, & all his hoste with the edge  
of the sworde, before Barak, so that Si-  
ferá lighted downe of his charet, and fled  
away on his fete.

16 But Barak pursued after the charets,  
& after the hoste vnto Harosheth of the  
Gentiles: & all y host of Siferá fel vpon y  
edge of y sworde: there was not a má left.

17 Howbeit, Siferá fled away on his fete to  
the tent of Lael the wife of Héber the  
Kenite: (for peace was betwene Iabin the  
King of Hazor, and betwene the house  
of Héber the Kenite)

18 And Lael wēt out to mete Siferá, & said  
vnto him, Turne in, my Lord, turne into  
me: feare not. And when he had turned in  
vnto her into her tent, she couered him  
with a mantel.

19 And he said vnto her, Giue me, I pray  
thee, a litle water to drinke: for I am thirstie.  
And she opened a bottle of milke & ga-  
ue him drinke, and couered him.

20 Againe he said vnto her, Stande in the  
dore of the tent, and when anie man do-  
eth come and enquire of thee, saying, Is  
anie man here? thou shalt say, Nay.

21 Then Lael Hébers wife toke a knayle of  
the tent, and toke an hammer in her hand,  
and went softly vnto him, and smote the  
naile into his temples, and fastened it into  
the ground, (for he was fast asleepe, and  
wearie) and so he dyed.

22 And beholde, as Barak pursued after Si-  
ferá, Lael came out to mete him, and said  
vnto him, Come, and I wil shewe thee the  
mā, whome thou seekest: and whē he came  
into her tent, beholde, Siferá lay dead, and  
the naile in his temples.

23 So God broght downe Iabin the King  
of Canaan that day before the children of  
Israel.

24 And the hand of the children of Israel  
prospered, and preuailed against Iabin  
the King of Canaan, vntil they had de-  
stroyed Iabin King of Canaan.

## CHAP. V.

The song and thanksgiving of Deborah and Barak  
after the victorie.



# The song of Deborah.

# Judges.

# Gideon.

*a To wit, the  
two tribes of  
Zebulun and  
Naphtali.*

*Deu. 4. 31.*

*Deu. 2. 1.*

*Psal. 97. 5.*

*Exod. 19. 18.*

*Chap. 3. 31.*

*Chap. 4. 18.*

*b For feare of  
the enemies.*

*c Miraculously  
drew vp of  
God to pite  
them & deli  
uer them.  
d They had  
no heart to re  
sist their ene  
mies.*

*e Ye gover  
ners.*

*f As in dager  
of your ene  
mies.*

*g For now you  
may draw  
water without  
feare of your  
enemies.*

*h To wit, the  
y kept this peo  
ple in captiui  
tie.*

*i Tohuu first  
fought against  
Amalek, and  
Saul destroyed  
him.*

*k Euen I fear  
ed did helpe  
to fight.  
l Eue I whole  
tribe.*

*m They mer  
cited, y they  
came not ouer  
Iordén to hel  
pe them*

*n She repro  
ueth all them  
that came not  
to helpe their  
brethren in  
their necessi  
tie.*

*o Either by  
beating of the  
sea, or by mi  
racles.*

Then sang Deborah, and Barák the sonne of Abinóam the same day, say-

ing, Praise ye the Lord for the auenging of Israel, & for the people that offered the selues willingly.

Hearre, ye Kings, hearken ye princes: Leuen I wil sing vnto y Lord: I wil sing praise vnto the Lord God of Israel.

4 Lord, \* when thou wentest out of Seir, when thou departedst out of the field of \*Edóm, the earth trembled, & the heauens rained, the cloudes also dropped water.

5 \* The mountaines melted before y Lord, \* as did that Sinái before the Lord God of Israel.

6 In the dayes of \* Shamgár the sonne of Anáth, in y dayes of \* Iaél the hye wayes were vnoccupied, and the trauelers walked through bywayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntil I Deborah came vp, which rose vp a mother in Israel.

8 They chose newe gods: then was warre in the gates. Was there a shilde or speare sene among fourtie thousand of Israel?

9 Mine heart is set on the gouerners of Israel, & on them that are willing among y people: praise ye the Lord.

10 Speake ye that ride on white asses, ye y dwell by Middin, and that walke by the waye.

11 For the noyse of the archers appaied among the drawers of water: there shal their rehearse y righteousness of the Lord, his righteousness of his townes in Israel: then did the people of the Lord go downe to the gates.

12 Vp Deborah, vp, arise, & sing a song: arise Barák, & lead thy captiuitie captiue, thou sonne of Abinóam.

13 For they that remaine, haue dominio ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephráim their roote arose against Amalek: & after thee, Ben-iámin shal fight against thy people, & Amalek: of Machir came rulers, and of Zebulún they that handle the penne of the writer.

15 And the Princes of Issachár were with Deborah, & Issachár, and also Barák: he was set on his fete in the valley: for the diuisions of Reubén were great in thoghtes of heart.

16 Why abodest thou among the shepfoldes, to heare the bleatings of the flockes? for the diuisions of Reubén were great thoghtes of heart.

17 Gileád abode beyonde Iordén: & why doeth Dan remaine in shippes? Ashér sat on the seashore, and taried in his decayed places.

18 But the people of Zebulún and Naphtali

li haue ioparded their liues vnto the death in the hye places of the field.

19 The Kings came & fought: the fought the Kings of Canaan in Taanách by the waters of Megiddó: they receiued no gaine of money.

20 They fought from heauen, euen the starres in their courses fought against Sisera.

21 The riuer Kishón swept them away, that ancient riuer the riuer Kishón. & my soule, thou hast marched valiantly.

22 Then were the horsehouses broken with the oft beating together of their mighty men.

23 Curse ye Meró: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Iaél the wife of Heber the Kenite shal be blessed aboute other women: blessed shal she be aboute women dwelling in tents.

25 He asked water, & she gaue him milke: she brought forth butter in a lordly dish.

26 She put her hand to the naile, and her right hand to the workmans hammer, with the hammer smote she Sisera: the smote of his head, after she had wounded, & pearfed his temples.

27 He bowed him downe at her fete, he fel downe, & lay still: at her fete he bowed him downe, and fel: and when he had soken downe, he lay there dead.

28 The mother of Sisera looked out at a windowe, and cryed through the lattise, Why is his chariot so long a coming? why tary the wheles of his chariots?

29 Her wife ladies answered her, Yea. She answered her selfe with her owne wordes,

30 Haue they not gotten, & they deuide the spoyle? cuerie man hath a maid on two. Sisera hath a praye of diuers coloured garments, a praye of sondry colours made of needle worke: of diuers colours of needle worke on bothe sides, for the chief of the spoyle.

31 So let all thine enemies perish, & Lord: but they that loue him, shal be as the sunne when he riseth in his might, and the liu had rest fortie yeres.

## CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednes. 14 Gideon is sent to be their deliuerer. 37 He sheweth a signe.

1 Afterward the children of Israel committed wickednes in the sight of the Lord, and the Lord gaue the into the handes of Midian seuen yeres.

2 And the hand of Midian preuailed against Israel, & because of the Midianites the children of Israel made them de-

denies in the mount strong holdes.

When Israel had the Midianites, the of the East, and came And camped by the frute of the earth.

3 Bazzáh, & left no oxen, nor shepe, nor oxen, nor shepe.

4 For they wet vp, me with their multitude: so that were without nom to the land to deli

6 So was Israel. ex by the Midianites, of Israel cryed vnto the Lord beca

7 And when the c vnto the Lord beca The Lord sent vi

8 raél a Prophet, wh sayeth the Lord C broght you vp fró

9 you out of the hou And I haue deliui of the Egyptians,

10 all that oppressed out before you land.

11 And I said vnto y God: \* feare not t

12 tes in whose land y not obeyed my vo

13 And the Angel fate vnder the oke that pertained v

14 the Ezrites, and h shed wheat by the from the Midiani

15 Then the Angel vnto him, and said with thee, thou val

16 To whome Gid Lord, if the Lor

17 is all this come v all his miracles. w

18 vs of, and said, I vs out of Egypt

19 hath forsaken vs to the hand of the

20 And the Lord said, Go in this th

21 saue Israel out of nites: haue not I s

22 And he answer where by shal I s

23 father is poore in least in my fathers

24 Then the Lord rfore be with the the Midianites, as

25 And he answer haue I saide fauour

lives vnto the death  
the field.

they fought: the foughe  
an in Taansich by the  
they receiued no gai-

in heauen, when the star-  
s fought against Si-

in a swept them away,  
the river Kishon. & my  
rched valiantly.

or shoules broken with  
ether of their mighty

the Angel of the  
habitants thereof, be-  
to helpe the Lord, to  
against the mightie.  
Heber the Kenite shal  
other women: blessed  
women dwelling in tents,  
the gaue him milke  
the butter in a lordly

nd to the naile, and her  
e workmans hammer:  
smote the Sisera: she  
after she had wounded  
ples.

downe at her fete, he fel  
at her fete he bowed him  
and when he had sonke  
re dead.

Sisera looked out at a  
ed through the lattesse,  
so long a coming? why  
of his charrets?

answered her, Yea. She  
e with her owne wor-

gotten, & they deuide  
e man hath a maide of  
a praye of diuers coun-  
pray of sondry coulours  
ke: of diuers coulours  
in bothe sides, for the  
de.

emies perish, & Lord  
him, shal be as the sun  
in his might, and the last  
res.

A. P. VI.  
the Midianites for their wicked-  
to be their deliuerer. 37 Hea-

the children of Israel com-  
ednes in the sight of the  
rd gaue the into the han-  
son yeres.

of Midian preuailed a-  
because of the Midian  
of Israel made them de-

dennes in the mountaines, and caues, and  
strong holds.

When Israel had sown, then came vp  
the Midianites, the Amalekites, and they  
of the East, and came vpon them,

And camped by them, and destroyed the  
frute of the earth, euen til thou come vnto  
Bazzah, & left no fooe for Israel, neither  
shepe, nor oxe, nor asse.

For they wet vp, and their cattel, and ca-  
me with their tentes as gresshoppers in  
multitude: so that they and their camels  
were without number: and they came in-  
to the land to destroye it.

So was Israel exceedingly impouerished  
by the Midianites: therefore the children  
of Israel cryed vnto the Lord.

¶ And when the children of Israel cryed  
vnto the Lord because of the Midianites,

The Lord sent vnto the children of Is-  
rael a Prophet, who said vnto them, Thus  
sayeth the Lord God of Israel, I haue  
brought you vp fro Egypt & haue brought  
you out of the house of bondage,

And I haue deliuered you out of the had  
of the Egyptians, and out of the hand of  
all that oppressed you, and haue cast them  
out before you, and giuen you their  
land.

And I said vnto you, I am the Lord your  
God: \* feare not the gods of the Amori-  
tes in whose land you dwell: but you haue  
not obeyed my voyce.

¶ And the Angel of the Lord came, and  
sate vnder the oke which was in Ophrah,  
that perreined vnto Ioash the father of  
the Ezrites, and his sonne Gideon threa-  
shed wheat by the wine presse, to hide it  
from the Midianites.

Then the Angel of the Lord appeared  
vnto him, and said vnto him, The Lord is  
with thee, thou valiant man.

To whome Gideon answered, Ah my  
Lord, if the Lord be with vs, why then  
is all this come vpon vs? and where be  
all his miracles which our fathers tolde  
vs of, and said, Did not the Lord bring  
vs out of Egypt? but now the Lord  
hathe forsaken vs, and deliuered vs in-  
to the hand of the Midianites.

And the Lord looked vpon him, and  
said, Go in this thy might, & thou shalt  
saue Israel out of the hands of the Midia-  
nites: haue not I sent thee?

And he answered him, Ah my Lord,  
whereby shal I saue Israel? beholde, my  
father is poore in Manasseh, and I am the  
least in my fathers house.

Then the Lord said vnto him, I wil the-  
refore be with thee, and thou shalt smite  
the Midianites, as one man.

And he answered him, I pray thee, if I  
haue founde fauour in thy sight, shew

me a signe, that thou talkest with me.

Depart not hence, I pray thee, vntil I  
come vnto thee, and bring mine offering, &  
lay it before thee. And he said, I wil tary  
vntil thou come againe.

¶ Then Gideon went in, & made ready  
a kid, & vnleauened bread of an Ephah  
of flour, and put the flesh in a basket, and  
put the broth in a pot, and brought it out  
vnto him vnder the oke, and presented it.

And the Angel of God said vnto him,  
Take the flesh and the vnleauened bread,  
and lay them vpon this stone, and powre  
out the broth: and he did so.

¶ The Angel of the Lord put forth  
the end of the staffe that he held in his  
hand, and touched the flesh & the vnleau-  
ened bread: and there arose vp fire out  
of the stone, and consumed the flesh & the  
vnleauened bread: so the Angel of the  
Lord departed out of his sight.

And when Gideon perceiued that it  
was an Angel of the Lord, Gideon then  
said, Alas, my Lord God: \* for because I  
haue sene an Angel of the Lord face to  
face, I shal dye.

And the Lord said vnto him, Peace be  
vnto thee: feare not, thou shalt not dye.

Then Gideon made an altar there vnto  
the Lord, and called it, Iehouah shalom:  
vnto this day it is in Ophrah, of the fa-  
ther of the Ezrites.

¶ And the same night the Lord said vn-  
to him, Take thy fathers yong bullocke, &  
another bullocke, of seuen yeres olde,  
and destroy the altar of Baal that thy fa-  
ther hath, and cut downe the groue that  
is by it,

And buyld an altar vnto the Lord thy  
God vp the top of this rocke, in a plaine  
place: and take the seconde bullocke, and  
offer a burnt offering with the wood of the  
groue, which thou shalt cut downe.

Then Gideon toke ten men of his ser-  
uants, and did as the Lord bade him: but  
because he feared to do it by day for his  
fathers householde and the men of the ci-  
tie, he did it by night.

¶ And when the men of the citie arose  
early in the morning, beholde, the altar of  
Baal was broken, and the groue cut downe  
that was by it, and the seconde bullocke  
offred vpon the altar that was made.

Therefore they said one to another,  
Who hath done this thing? & when they  
inquired and asked, they said, Gideon the  
sonne of Ioash hath done this thing.

Then the men of the citie said vnto Io-  
ash, Bring out thy sonne, that he may dye:  
for he hath destroyed the altar of Baal,  
& hath also cut downe the groue that was  
by it.

And Ioash said vnto all that stode by  
E.iii.

g So that we sh  
how the fish  
is enemie vnto  
Gods vocatin,  
which can not  
be persuaded  
without signes

h Of Ephrah  
read Erod.  
16, 35.

i By power  
of God onely,  
as in y sacri-  
fice of Helias,  
1. King. 18, 38.

Exod. 33, 20.  
chap. 33, 22.

Or, the Lord of  
peace.

k That is, as  
the Chaldee  
exe writeth,  
fed leuen ye-  
res.

l Which  
grewed about  
Baal's altar.

m Meaning y  
fat bul, which  
was kept to  
be offered vnto  
Baal.





id vnto Gideón. The  
manie: bring the downe  
and I wil trye them  
of whome I say vnto  
I go with thee, the same  
and of whome soeuer I  
s man shal not go with  
not go.

ne the people vnto the  
said vnto Gideón, As  
water with their ton-  
erth, them put by them  
e that shal bowe downe  
ke, put aspie.

of them that lapped ly  
to their mouths, were  
but all the remnant of  
downe vpō their knees

said vnto Gideón, By  
men, that lapped, wil  
iuer the Midianites in-  
let all the other people  
his place.

ke vitales with the  
and he sent all the rest  
in vnto his tent, & re-  
dredh men: and the ho-  
beneath him in a valley.  
ght the Lord said vnto  
ee downe vnto the ho-  
ered it into thine hād,  
e to go downe, then go  
y seruant downe to the

earken, what they say,  
hands be strong to go  
e. Thē went he downe  
vnto the outside of  
were in the holle.  
nites, and the Amalei-  
of the East, lay in the val-  
s in multitude, & their  
ut number, as the sand  
side for multitude.

ōn was come; beholde;  
me vnto his neighbour,  
d dreamed a dreame, &  
y bread tumbled from  
e of Midian, and came  
ote it that it fel, and o-  
he tent fel downe.

answered, and said, This  
the sworde of Gideón  
aman of Israel: for into  
deliuered Midian and

heard the dreame tol-  
tation of the same, he  
returned vnto the ho-  
Vp for the Lord bathe  
hād y hoste of Midian  
he thre hundred men

into thre bandes, and gaue euerie man a  
trumpet in his hād with emptie pitchers,  
and lampes within the pitchers.

17 And he said vnto them, Loke on me, and  
do likewise, whē I come to the side of the  
holste: euen as I do, so do you.

18 When I blowe with a trumpeter and all  
that are with me, blowe ye with trumpets  
also on euerie side of the holste, and say,  
For the Lord, and for Gideón.

19 So Gideón and the hundred men that  
were with him, came vnto the outside of  
the holste in the beginning of the middle  
watche, and they raised vp the watchemē,  
and they blew with their trumpets, and  
brake the pitchers that were in their hāds.

20 And the thre companies blew with  
trumpets and brake the pitchers, and held  
the lampes in their left hands, and the trū-  
pets in their right hands to blowe withall:  
and they cryed, The sworde of the Lord  
and of Gideón.

21 And they stode, euerie man in his place  
rounde about the holste: and all the holste  
ranne, and cryed, and fled.

22 And the thre hundred blew with trum-  
pets, & the Lord set euerie mans sworde  
vpon his neighbour, and vpon all the  
holste: so the holste fled to Beth-hashittāh  
in Zererāh, and to the border of Abēl  
meholāh vnto Tabbāth.

23 Then the men of Israel being gathered  
together out of Naphtali, & out of Asher,  
and out of all Manassēh pursued after the  
Midianites.

24 And Gideón sent messengers vnto all  
mount Ephraim, saying, Come downe a-  
gainst the Midianites, and take before the  
the waters vnto Beth-barāh, and Ior-  
dēn. Then all the men of Ephraim gather-  
ed together and toke the waters vnto  
Beth-barāh, and Iordēn.

25 And they toke two princes of the Mi-  
dianites, Orēb and Zeēb, and slewe Orēb  
vpon the rocke Orēb, and slewe Zeēb at  
the winepresse of Zeēb, and pursued the  
Midianites, and broght the heades of O-  
rēb & Zeēb to Gideón beyonde Iordēn.

CHAP. VIII.

1 Ephraim murmurēth against Gideón. 2 Who appea-  
seth them. 4 He passeth the Iordān. 16 He reuēgeth  
him selfe on them of Succoth and Penuel. 27 He mak-  
eth an Ephod vnto him: was the cause of idolatrie. 30 Of  
Gideons sonnes and of his death.

Then the men of Ephraim said vnto  
him, Why hast thou serued vs thus  
that thou calledst vs not, when thou went-  
est to fight with the Midianites: and they  
chode with him sharply.

To whome he said, What haue I now  
done in comparison of you? is not the  
gleaning of grapes of Ephraim better, the  
vintage of Abiezer?

God hathe deliuered into your hands the

princes of Midian, Orēb and Zeēb: and  
what was I able to do in comparison of  
you: and when he had thus spoken, then  
their spirits abated toward him.

4 And Gideón came to Iordēn to passe  
ouer, he, and the thre hundred men that  
were with him, weary, yet pursuing them.

5 And he said vnto the men of Succoth,  
Giue, I pray you, morsels of bread vnto  
the people: that followe me, for they be  
weary: that I may followe after Zēbah, &  
Zalmunnā Kings of Midian.

6 And the princes of Succoth said, Are the  
hands of Zēbah and Zalmunnā now in  
thine hāds, that we shulde giue bread vnto  
thine armie?

7 Gideón then said, Therefore when the  
Lord hathe deliuered Zēbah & Zalmun-  
nā into mine hand, I wil teare your flesh  
with thornes of the wildernes and with  
breers.

8 And he went vp thence to Penuel, and  
spake vnto them likewise, and the men  
of Penuel answered him, as the men of  
Succoth answered.

9 And he said also vnto the men of Pe-  
nuel, When I come againe in peace, I  
wil breake downe this towre.

10 Now Zēbah and Zalmunnā were in  
Karkor, and their hostes with them, about  
fiftene thousand, all that were left of all y  
hostes of them of the East: for there was  
slayne an hundredth and twentie thousand  
men, that drew swordes.

11 And Gideón went through them that  
dwelt in tabernacles on the Eastside of  
Nobah & Iogbehah, and smote the holste:  
for the holste was careless.

12 And when Zēbah and Zalmunnā fled, he  
followed after them, & toke the two Kings  
of Midian, Zēbah and Zalmunnā, and dis-  
comfited all the holste.

13 So Gideón y sonne of Ioāsh returned  
from battel, the sunne being yet hie,

14 And toke a seruant of the men of Suc-  
cōth, and inquired of him: and he wrote  
to him the princes of Succoth & the El-  
ders thereof, euen seuentie and seven men.

15 And he came vnto the men of Succoth,  
and said, Beholde Zēbah and Zalmunnā,  
by whome ye vpbraided me, saying, Are y  
hands of Zēbah & Zalmunnā al ready in  
thine hāds, that we shulde giue bread vnto  
thy wea y men?

16 Then he toke the Elders of the citie, &  
thornes of the wildernes & breers, & did  
teare the men of Succoth with them.

17 Also he brake downe the towre of Pe-  
nuel, and slewe the men of the citie.

18 Then said he vnto Zēbah & Zalmun-  
nā, What maner of mē were they, whome  
ye slaw at Tabor: and they answered, As  
thou art, so were they: euerie one was like



<sup>1</sup> We came all out of one belly: therefore I wil be reuenged.

<sup>1</sup> Meaning that they wolde be rid out of their paine at once, or els to haue a valiant man to put the to death.

<sup>m</sup> That is, thy posteritie.

<sup>n</sup> His intent was to slawe him selfe that he might be keful for this victorie by restoring of religion, which, because it was not according as God had comanded, turned to their destruction.

<sup>o</sup> Or, forte balles.

<sup>e</sup> That is, such things as pertained to the use of the tabernacle.

<sup>p</sup> For which came out of his thigh.

<sup>q</sup> Which cities belonged to the tribe of the Ephraim.

<sup>q</sup> That is, Daab to whom they had bounde them selves by covenant.

the children of a King. And he said, They were my brethren, euen my mothers children: as the Lord lieth, if ye had sau'd their liues, I wolde not slay you.

Then he said vnto Iether his first borne sonne, Vp, and slay them: but the boy drewe not his sword: for he feared, because he was yet yong.

Then Zebah and Zalmunná said, Rise thou, and fall vpon vs: for as the man is, so is his strength. And Gideon arose and slew Zebah and Zalmunná, & toke away the ornaments, that were on their camels neckes.

Then the men of Israël said vnto Gideon, Reigne thou ouer vs, bothe thou, & thy sonne, & thy sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

And Gideon said vnto them, I wil not reigne ouer you, neither shal my childre reigne ouer you: but the Lord shal reigne ouer you.

Againe Gideon said vnto them, I wolde desire a request of you, that you wolde giue me euery man the earrings of his praye (for they had golden earrings because they were Ismaelites)

And they answered, We wil giue them. And they spread a garment, & did cast therein euery man the earrings of his praye.

And the weight of the golden earrings that he required, was a thousand and seuen hundred shekels of golde, beside collers, and iewels, and purple raiment that was on the Kings of Midian, and beside the chaines, that were about their camels neckes.

And Gideon made an Ephod thereof, and put it in Ophrah his citie: & all Israël wēt a whoring there after it, which was the destruction of Gideon and his house.

Thus was Midian brought lowe before the children of Israël, so that they lift vp their heads nomore: and the countrey was in quietnes forty yeres in the dayes of Gideon.

Then Ierubbáal the sonne of Ioásh wēt, and dwelt in his owne house.

And Gideon had seuentie sonnes begottē of his body: for he had manie wiues.

And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

So Gideon the sonne of Ioásh dyed in a good age, and was buried in the sepulchre of Ioásh his father in Ophrah, of the father of the Ephraim.

But when Gideon was dead, the children of Israël turned away and wēt a whoring after Baalim, and made a Baal-berith their god.

And the children of Israël remembered

not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side.

Nether shewed they mercie on the house of Ierubbáal, or Gideon, according to all the goodnes which he had shewed vnto Israël.

## CHAP. IX.

Abimelech usurpeth the kingdom, and putteth his brethren to death. Iotham propoeth a parable. Harred betwene Abimelech & the Shechemites. Gaal conspireth against him, and is overcome. Abimelech is wounded to death by a woman.

Then Abimelech the sonne of Ierubbáal went to Shechem vnto his mothers brethren, and comuned with them, and with all the familie, and house of his mothers father, saying,

Say, I pray you, in the audience of all the men of Shechem, whether is better for you, that all the sonnes of Ierubbáal, which are seuentie persones, reigne ouer you, ether that one reigne ouer you? Remember also, that I am your bone, and your flesh.

Then his mothers brethren spake of him, in the audiēce of all the men of Shechem, all these wordes: and their heartes were moued to followe Abimelech: for said they, He is our brother.

And they gaue him seuentie pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired vaine and light fellows which followed him.

And he went vnto his fathers house at Ophrah, and slew his brethren, the sonnes of Ierubbáal, about seuentie persones: vpon one stone: yet Iotham the yongest sonne of Ierubbáal was left: for he hid him selfe.

And all the men of Shechem gathered together with all the house of Milló, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

And when they tolde it to Iotham, he went and stode in the top of mount Gerizim, and lift vp his voyce, and cryed, and said vnto them, Hearken vnto me, ye men of Shechem, that God may hearken vnto you.

The trees wēt forthe to anointe a King ouer them, and said vnto the oliue tree, Reigne thou ouer vs.

But the oliue tree said vnto them, Shulde I leaue my fatnes, wherewith by me they honour God and man, and go to auance me about the trees?

Then the trees said to the fig tree, Come thou, and be King ouer vs.

But the fig tree answered them, Shulde I forsake my sweetnes, and my good fruites, and go to auance me about the trees?

Then

Then said the

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Abimelech, and c

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fire come forthe

& from the house

Abimelech.

And Iotham ran

to Beér and dwelt

melech his broth

So Abimelech

Israél.

But God sent

Abimelech, and c

the me of Shechem

Abimelech,

That the cruel

sonnes of Ierubbá

come and be laid

brother, which ha

men of Shechem

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the kingdome, and putter  
Iotham propoeth a parable,  
Abimelech & the Shechemites  
against him, and is overcome  
ded to death by a woman.

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Shechem vnto his a mo-  
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ts brethren spake of him  
all the men of Shechem,  
and their heartes were  
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his fathers house at O-  
e his brethren, the son-  
about seuentie persones  
yet Iotham the yongest  
al was left: for he hid

on of Shechem gathered  
the house of Milló, and  
Abimelech King in the  
stone was erected in She-

tolde it to Iotham, he  
the top of mount Geri-  
s voyce, and cryed, and  
Hearken vnto me, you  
that God may hearken

orth to anointe a King  
said vnto the olue tree

vs.  
said vnto them, Shulde  
wherewith by me they  
man, and go to auance

aid to the fig tre, Come  
ouer vs.

answered them, Shulde I  
nes, and my good fruite,  
ne aboute the trees?

12 Then

12 Then said the trees vnto the vine, Come  
thou & be King ouer vs.

13 But the vine said vnto them, Shulde I  
leau my wine, whereby I heare God and  
man, and go to auance me aboute the trees?

14 The said all the trees vnto the bramble,  
Come thou and reigne ouer vs.

15 And the bramble said vnto the trees, If  
ye wil in dede anoint me King ouer you,  
come, & put your trust vnder my shadow:  
and if not, the fire shal come out of the  
bramble, and consume the cedres of Le-  
banón.

16 Now therefore, if ye do truly and vn-  
corruptly to make Abimelech King, & if  
ye haue dealt wel with Ierubbáal & with  
his house, & haue done vnto him accord-  
ing to the deseruing of his hands,

17 (For my father fought for you, and "ad-  
uentured his life, & deliuered you out of  
the hands of Midian.

18 And ye are risen vp against my fathers  
house this day, and haue slayne his chil-  
dren, about seuentie persones vpon one  
stone, & haue made Abimelech the sonne  
of his maide seruant, King ouer the men  
of Shechem, because he is your brother)

19 If ye then haue delt truly and purely  
with Ierubbáal, and with his house this  
day, then & reioyce ye with Abimelech,  
and let him reioyce with you.

20 But if not, let a fire come out from A-  
bimelech, and consume the men of She-  
chem and the house of Milló: also let a  
fire come forth fro the men of Shechem,  
& from the house of Milló, and consume  
Abimelech.

21 And Iotham ranne away, and fled, & wēt  
to Beér and dwelt there for feare of A-  
bimelech his brother.

22 So Abimelech reigned thre yere ouer  
Israél.

23 But God sent an euil spirit betwene  
Abimelech, and the men of Shechem: and  
the me of Shechem brake their promes to  
Abimelech,

24 That the crueltie towards the seuentie  
sonnes of Ierubbáal & their blood might  
come and be laide vpon Abimelech their  
brother, which had slayne them, and vpon  
men of Shechem, which had aided him  
to kil his biethren.

25 So men of Shechem set men in waite  
for him in the tops of the mountaines:  
who robbed all that passed that way by  
them: and it was tolde Abimelech.

26 Then Gál the sonne of Ebéd came  
with his brethren, and thei went to She-  
chem: and the men of Shechem put their  
confidence in him.

27 Therefore thei went out into the  
field, & gathered in their grapes & troade  
them, and made mery, and went into the

house of their gods, and did eat & drinke,  
and cursed Abimelech.

28 The Gál the sonne of Ebéd said, Who  
is Abimelech? and who is Shechem, that  
we shulde serue him? Is he not the sonne  
of Ierubbáal? & Zebúl is his officer? Ser-  
ue rather the men of Hamór the father of  
Shechem: for why shulde we serue him?

29 Now wolde God this people were vn-  
der mine hád: then wolde I put away A-  
bimelech. And he said to Abimelech, In-  
crease thine armie, and come out.

30 And when Zebúl the ruler of the citie  
heard the wordes of Gál the sonne of E-  
béd, his wrath was kindled.

31 Therefore he sent messengers vnto A-  
bimelech priuely, saying, Beholde, Gál  
the sonne of Ebéd and his brethren be co-  
me to Shechem, and beholde, thei fortifie  
the citie against thee.

32 Now therefore arise by night, thou and  
thy people that is with thee, & lie in wayte  
in the field.

33 And rise early in the morning as soone  
as the sunne is vp, and assalt the citie: and  
when he and the people that is with him,  
shal come out against thee, do to him what  
thou canst.

34 So Abimelech rose vp, & all the people  
that were with him by night: and thei laie  
in waite against Shechem in foure bandes.

35 Then Gál the sonne of Ebéd went out  
and stode in the entring of the gate of the  
citie: and Abimelech rose vp, and the fol-  
ke that were with him, fró liying in waite.

36 And when Gál sawe the people, he said  
to Zebúl, Beholde, there come people  
downe from the tops of the mountaines:  
and Zebúl said vnto him, The shadowe  
of the mountaines seme men vnto thee.

37 And Gál spake againe, & said, Se, there  
come folke downe by the middle of the  
land, & an other-band cometh by the way  
of the plaine of Meonenim.

38 Then said Zebúl vnto him, Where is  
now thy mouth, that said, Who is A-  
bimelech, that we shulde serue him? Is not this  
the people that thou hast despised? Go out  
now, I pray thee, and fight with them.

39 And Gál went out before the men of  
Shechem, and fought with Abimelech.

40 But Abimelech pursued him, & he fled  
before him, and many were ouerthrowen  
and wounded, euen vnto the entring of  
the gate.

41 And Abimelech dwelt at Arumáh: and  
Zebúl thrust out Gál and his brethren  
that thei shulde not dwel in Shechem.

42 And on the morowe, the people went  
out into the field: which was tolde A-  
bimelech.

43 And he toke the people, and deuided  
them into thre bandes, and laid waite in

Fi.

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as though he  
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frayed of a  
shadowe.

Especially the  
man.

Or, charmers.

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captaine.

Which were  
of his compa-  
nie.



the fields, and looked, & beholde, the people were come out of the citie, & he rose vp against them, and smote them.

44 And Abimélech, and the bandes that were with him, rushed forward, & stode in the entering of the gate of the citie, and two other bandes ranne vpon all the people that were in the field and slewe them.

45 And whē Abimélech had fought against the citie all that day, he toke the citie, and slewe the people that was therein, & destroyed the citie and sowed salt in it.

46 ¶ And when all the men of the towre of Shechem heard it, thei entred into an holde of the house of the god Berith.

47 And it was tolde Abimélech, that all the men of the towre of Shechem were gathered together.

48 And Abimélech gate him vp to mount Zalmon, he and all the people that were with him: and Abimélech toke axes with him and cut downe boughes of trees and toke them, and bare them on his shulder, and said vnto the folke that were with him, What ye haue sene me do, make haste, and do like me.

49 Thē all the people also cut downe euery man his bough, and followed Abimélech, & put them to the holde, and set the holde on fire w<sup>th</sup> them: so all the men of the towre of Shechem dyed also, about a thousand men and women.

50 ¶ Then went Abimélech to Tebéz, and besieged Tebéz, and toke it.

51 But there was a strong towre within the citie, and therher fled all the men and women, and all the chief of the citie, and shut it to them, and went vp to the top of the towre.

52 And Abimélech came vnto the towre & fought against it, and went hard vnto the dore of the towre to set it on fire.

53 But a certaine woman \* cast a piece of a millstone vpon Abimélechs head, & brake his braine pan.

54 Thē Abimélech called hastily his page that bare his harness, and said vnto him, Drawe thy sworde & slay me, that mé say not of me, A woman slewe him. And his page thrust him through, and he dyed.

55 And when the men of Israël sawe that Abimélech was dead, thei departed euery man vnto his owne place.

56 Thus God rendred the wickednes of Abimélech, which he did vnto his father, in slaying his secenty brethren.

57 Also all the wickednes of the mé of Shechem did God bring vpon their heades. So vpon thē came the curse of Iothám the sonne of Ierubbáal.

## CHAP. X.

Tolá dyeth. 1. Iair also dyeth. 17 The Israelites are punished for their sinnes. 10 They crye vnto God, 16 And he hath pittie on them.

After Abimélech there arose to defend Israël, Tolá, the sonne of Púsh, the sonne of Dodó, a man of Ifsachár which dwelt in Shamír in mount Ephráim.

2 And he iudged Israël thre and twentie yere and dyed, & was buried in Shamír.

3 ¶ And after him arose Iair a Gileadite, & iudged Israël two and twentie yere.

4 And he had thirtie sonnes that rode on thirty assecoltes, & thei had thirtie cities, which are called Hauoth-Iair vnto this day, and are in the land of Gileád.

5 And Iair dyed, & was buried in Kamón.

6 ¶ And the childre of Israël wrought wickednes againe in the sight of the Lord, & serued Baalím and Ashtaróth, and the gods of Arám, and the gods of Zidon, and the gods of Moáb, and the gods of the children of Ammón, and the gods of the Philistims, and forsoke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israël, and he folde them into the hands of the Philistims, and into the hands of the children of Ammón:

8 Who from that yere vexed and oppressed the children of Israël eightene yeres, euen all the children of Israël that were beyonde Iordén, in the land of the Amorites, which is in Gileád.

9 Morouer the children of Ammón went ouer Iordén to fight against Iudáh, and against Beniamín, and against the house of Ephráim: so y<sup>e</sup> Israël was sore tormented.

10 Then the children of Israël cryed vnto the Lord, saying, We haue sinned against thee, euē because we haue forsaken our owne God, and haue serued Baalím.

11 And the Lord said vnto the children of Israël, did not I deliuer you from the Egyptiás & frō the Amorites, frō the children of Ammón & from the Philistims?

12 The Zidonians also, and the Amalekites, and the Maobites did oppresse you, & ye cryed to me and I sauēd you out of their hands.

13 Yet ye haue forsaken me, and serued other gods: wherefore I wil deliuer you nomore.

14 Go, and crye vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israël said vnto the Lord, We haue sinned: do thou vnto vs whatsoeuer please thee: onely we pray thee to deliuer vs this day.

16 Then they put away y<sup>e</sup> strange gods frō among thē & serued y<sup>e</sup> Lord: & his soule was grieved for the miserie of Israël.

17 Then the childre of Ammón gathered thē selues together, & pitched in Gileád: and the children of Israël assembled them selues,

selues, and pitched

18 And the people said one to an other, in the battel against mōn, the same shall inhabitants of Gileád.

CHAP.

19 Iphtháh being chased, made captaine ouer Israël. 22 He vauquished his daughter.

20 Then Gileád becom the Gileadites, but the sonne of an

21 And Gileads wife when y<sup>e</sup> womas child they thrust out Iphtháh, Thou shalt not inher

se: for thou art y<sup>e</sup> son of a harlot, as ver

22 Then Iphtháh fled dwelt in the land of thered ydle fellowe out with him.

23 ¶ And in proceffe of Ammón made war

24 And whē the child with Israël, the

25 to fet Iphtháh out of

26 And they said vnto be our captaine, the children of Amm

27 Iphtháh then answer lead, Did not ye haue out of my fathers

28 you vnto me now in lacion?

29 Then the Elders Iphtháh, Therefore w

30 now, that thou maie against the childre

31 head ouer all the in

32 And Iphtháh said v lead, If ye bring me

33 against y<sup>e</sup> children of giue them before m

34 And y<sup>e</sup> Elders of C The Lord be witn

35 do not according to

36 Then Iphtháh went Gileád, and the po

37 and captaine ouer heard all his word

38 Mizpéh.

39 ¶ Then Iphtháh sent King of the childre

40 What hast thou to art come against me

41 And the King of mōn answered vnto Iphtháh, Because I

42 they came vp frō Eg to Iabbók, and vnto re restore those land

o That it shul de be vnto the full and neuer serue to any vic. p That is, of Baal-berith, as Chap. 8. 33.

q Meaning, y<sup>e</sup> all were destroyed, as well as the other.

b Sam. 11. 21.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

s For making tyrants their King.

Chap. 10.

1. 1. a man of Ephraim.

2. That is, of an harlot, as ver.

3. Where the gouernour of the countrey was called.

4. Tob.

5. Ioyced with him, as some thinke, against his brethren.

6. Or, ambassadours, sent for that purpose.

7. Men of eld are called Elders, as they are called before they are refused.

8. Of the name of the city, as God doth to no great cities by.

9. In the name.

10. Rem. 11. 23.

11. In the name.

ech there arose to de-  
Tola, the sonne of Pu-  
Dodó, a man of If-  
it in Shamir in mount

Israel thre and twentie  
was buried in Shamir  
rofe Iair a Gileadite, &  
and twentie yere.  
e sonnes that rode on  
thei had thirty cities.  
Hauoth-Iair vnto this  
land of Gilead.  
was buried in Kamón.  
é of Israel wrought wic-  
he fight of the Lord, &  
\* Ashtaróth, and the  
and the gods of Zidon,  
Moáb, and the gods of  
mmón, and the gods of  
d forsoke the Lord and

yrath of the Lord was  
rael, and he sold them  
the Philistims, and into  
children of Ammón:  
yere vexed and oppres-  
Israel eightene yeres,  
ren of Israel that were  
n the land of the Amo-  
Gilead.

children of Ammón went  
ht against Iudáh, and a-  
and against the house of  
ael was fore tormented.  
en of Israel cryed vn-  
ing, We haue sinned a-  
e cause we haue forsaken  
and haue serued Baalim.  
said vnto the children  
I deliuer you from the E-  
Amorites, fró the chil-  
& from the Philistims:  
also, and the Amaleki-  
ites did oppresse you, &  
nd I saued you out of

forsaken me, and serued o-  
efore I wil deliuer you

nto the gods which ye  
them saue you in the ci-  
tation.

en of Israel said vnto the  
signed: do thou vnto vs  
the: onely we pray thee  
his day.

away y strange gods fró  
ued y Lord: & his sou-  
re the miserie of Israel.  
ré of Ammón gathered  
& pitched in Gilead:  
of Israel assembled them

selues, and pitched in Mizpéh.

18 And the people and princes of Gileád  
said one to an other, Whosoever wil be-  
gin the battel against the childré of Am-  
món, the same shal be \* head ouer all the  
inhabitants of Gileád.

# CHAP. XI.

1 Iphthah being chased away by his brethren, was after  
made captaine ouer Israel. 30 He maketh a raffe  
vowe. 32 He vauquisheth the Ammonites. 39 And  
sacrificeth his daughter according to his vowe.

1 Then Gileád begate Iphtháh, & Iphtháh  
the Gileadite was a valiant man,  
but the sonne of an harlot.

2 And Gileads wife bare him sonnes, and  
when y womas childré were come to age,  
they thrust out Iphtháh, and said vnto him,  
Thou shalt not inherit in our fathers hou-  
se: for thou art y sonne of a strange woma.  
3 Then Iphtháh fled from his brethren, and  
dwelt in the land of b Tob: and there ga-  
thered ydle fellowes to Iphtháh, and c went  
out with him.

4 And in proceffe of time the children of  
Ammón made warre with Israel.

5 And whé the children of Ammón fought  
with Israel, d the Elders of Gileád went  
to fet Iphtháh out of the land of Tob.

6 And they said vnto Iphtháh, e Come and  
be our captaine, that we may fight with  
the children of Ammón.

7 Iphtháh then answered the Elders of Gi-  
leád, Did not ye hate me, and f expel me  
out of my fathers house: how then come  
you vnto me now in time of your tribu-  
lation?

8 Then the Elders of Gileád said vnto  
Iphtháh, Therefore we turne againe to thee  
now, that thou maiest go with vs, & fight  
against the children of Ammón, & be our  
head ouer all the inhabitants of Gileád.

9 And Iphtháh said vnto the Elders of Gi-  
leád, If ye bring me home againe to fight  
against y children of Ammón, if the Lord  
giue them before me, shal I be your head?

10 And y Elders of Gileád said to Iphtháh,  
The Lord g be witnes betwene vs, if we  
do not according to thy wordes.

11 Then Iphtháh went with the Elders of  
Gileád, and the people made him head  
and captaine ouer them: and Iphtháh re-  
hearsed all his wordes before the Lord in  
Mizpéh.

12 ¶ Then Iphtháh sent messengers vnto the  
King of the children of Ammón, saying,  
What hast thou to do with me, that thou  
art come against me, to fight in my land?

13 And the King of the children of Am-  
món answered vnto the messengers of  
Iphtháh, \* Because Israel toke my lād, whé  
they came vp fró Egypt, from Arnón vnto  
Iabbók, and vnto Iordén: now therfore  
restore those lands quietly.

14 Yet Iphtháh sent messengers againe vn-  
to the King of the children of Ammón,

15 And said vnto him, Thus saith Iphtháh,  
\* Israel toke not the land of Moáb, nor the  
land of the children of Ammón.

16 But when Israel came vp from Egypt,  
and walked through the wildernes vnto  
the red Sea, then they came to Kadés.

17 \* And Israel sent messengers vnto the  
King of Edóm, saying, Let me, I pray  
thee, go through thy lād: but the King of  
Edóm would not consent: and also they  
sent vnto the King of Moáb, but he wolde  
not: therfore Israel abode in Kadés.

18 Then thei went through the wildernes,  
and compassed the land of Edóm, and the  
land of Moáb, and came by the Eastside of  
y lād Moáb, and pitched on the other side  
of Arnón, \* and came not within y coast of  
Moáb: for Arnón was y border of Moab.

19 Also Israel sent messengers vnto Sihón,  
King of the Amorites, the King of He-  
shbón, & Israel said vnto him, Let vs pas-  
se, we pray thee, by thy lād vnto our place.

20 But Sihón e consented not to Israel, that  
he shulde go through his coast: but Sihón  
gathered all his people together, and py-  
ched in Iaház, and fought with Israel.

21 And the Lord God of Israel gaue Sihón  
and all his folke into the hands of Israel,  
and they smote thé: so Israel possessed all  
the land of the Amorites, the inhabitants  
of that countrey:

22 And they possessed \* all the coast of the  
Amorites, from Arnón vnto Iabbók, and  
from the wildernes euen vnto Iordén.

23 Now therefore the Lord God of Isra-  
él hath cast out the Amorites before his  
people Israel, & shuldest thou possesse it?

24 Woldest not thou possesse that which  
Chemósh thy god giueth thee to possesse?  
So whomesoever the Lord our God dri-  
ueth out before vs, them wil we possesse.

25 \* And art thou now farre better then Ba-  
lák the sonne of Zippór King of Moáb:  
did he not striue with Israel and fight a-  
gainst them,

26 When Israel dwelt in Heshbón and in  
her townes, and in Aroér & in her townes,  
and in all the cities that are by the coasts  
of Arnón, thre hundred yeres: why did ye  
not then recover them in that space?

27 Wherefore, I haue not offēded thee: but  
thou doest me wróg to warre against me.  
The Lord the Iudge \* be iudge this day  
betwene the children of Israel, and the  
children of Ammón.

28 Howebeit the King of the children of  
Ammón hearkened not vnto the wordes  
of Iphtháh, which he had sent him.

29 ¶ Then the Spirit of the Lord came  
vpon Iphtháh, & he passed ouer to Gileád,  
and to Manasséh, and came to Mizpéh in

Deut. 2. 9.

Num. 20. 19.

Num. 21. 13.

Deut. 2. 24.

Deut. 2. 26.

Orac. 1. 17.

He trusted  
the not to go  
through his  
countrey.

Deut. 2. 36.

For we ought  
more to be lo-  
ue and obey  
God, the thou  
thine i. uis.

Num. 22. 4.

Deut. 23. 4.

Isa. 24. 2.

Meaning  
their to wues.

To punish  
the offender.

That is, the  
spirit of  
strength and  
val.



in As the A  
polic commē-  
deth Iphrah  
for his worthy  
entreprise in  
deliuering the  
people. For it  
is by his  
faste vowe &  
wicked perfor-  
mance of the  
same, his vido-  
rie was defac-  
ed: and here  
we see that the  
finnes of the  
godly do not  
vicerly exten-  
guish their  
faith.

Or the plaine.

According to  
the miner  
after the vi-  
dorie.

Being ouer-  
come & blind-  
de zeale, and  
not consider-  
ing whether  
the vowe was  
lawful or no.

p For it was  
counted as a  
shame in Isra-  
el, to dye with-  
out children,  
and therefore  
they reioyced  
to be married.

a After they  
had passed Ior-  
dan,

b Thus ambi-  
cion enuich  
Gods worke  
in others, as  
they did also  
agaist Gideon,  
Chap 8. 1.

Gilead, and from Mizpéh in Gilead he went vnto the children of Ammón.

And Iphrah <sup>10</sup> vowed a vowe vnto the Lord, and said, If thou shalt deliuer the children of Ammón in to mine hands,

<sup>11</sup> Thē that thing that commeth out of the dores of mine house to mete me, when I come home in peace from the children of Ammón, shal be the Lords, and I wil offer it for a burnt offering.

<sup>12</sup> And so Iphrah went vnto the children of Ammón to fight against them, and the Lord deliuered them into his hands.

<sup>13</sup> And he smote them from Aroér euē til <sup>14</sup> he come to Minnith, twentie cities, and so forth to <sup>15</sup> Abél of the vineyardes, with an exceeding great slaughter. Thus the childre of Ammón were humbled before the children of Israël.

<sup>16</sup> Now whē Iphrah came to Mizpéh vnto his house, beholde, his daughter came out to mete him with <sup>17</sup> timbrels and dances, which was his onely child: he had none other sonne, nor daughter.

<sup>18</sup> And when he sawe her, he <sup>19</sup> rent his clothes, and said, Alas my daughter, thou hast brought me low, & art of thē that trouble me: for I haue opened my mouth vnto the Lord, and can not go backe.

<sup>20</sup> And she said vnto him, My father, if thou halte opened thy mouth vnto the Lord, do with me as thou hast promised, seing that the Lord hath auenged thee of thine enemies the children of Ammón.

<sup>21</sup> Also she said vnto her father, Do thus muche for me: suffice me two monethes, that I may go to the mountaines, and <sup>22</sup> bewaile my virginie, I and my fellows.

<sup>23</sup> And he said, Go: and he sent her away two monethes: so she went with her companions, and lamented her virginie vpō the mountaines.

<sup>24</sup> And after the end of two monethes, she turned againe vnto her father, who did with her according to his vowe which he had vowed, and she had knowen no man, and it was a custome in Israël.

<sup>25</sup> The daughters of Israël went yere by yere to lament the daughter of Iphrah the Gileadite, foure dayes in a yere.

CHAP. XII.

<sup>1</sup> Iphrah killeth two & fortie thousand Ephraimites. <sup>2</sup> After Iphrah succedeth Ibzán, <sup>3</sup> Elón, <sup>4</sup> And Abdón.

<sup>5</sup> And the men of Ephraim gathered thē selues together, and went <sup>6</sup> Northward and said vnto Iphrah, Wherefore wentest thou to fight against the children of Ammón, and didst not call <sup>7</sup> vs to go with thee? we wil therefore burne thine house vpon thee with fire.

<sup>8</sup> And Iphrah said vnto thē, I and my people were at great strife with the children

of Ammón, and when I called you, ye deliuered me not out of their hands.

So when I sawe <sup>9</sup> ye deliuered me not, I put my life in mine hāds, & went vpon the children of Ammón: so <sup>10</sup> ye Lord deliuered them into mine hands. Wherefore thē are ye come vpō me now to fight against mee?

<sup>11</sup> Then Iphrah gathered all the men of Gilead, and fought with Ephraim: & the men of Gilead smote Ephraim, because they said, Ye Giliadites are runagates of Ephraim <sup>12</sup> among the Ephraimites, and among the Manassites.

<sup>13</sup> Also the Giliadites toke the passages of Iordan before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,

<sup>14</sup> Thē said they vnto him, Say now <sup>15</sup> a Shibboleth: and he said, Sibboleth: for he coulde not so pronounce: then they toke him, and slew him at the passages of Iordan: and there fel at that time of the Ephraimites two and forty thousand.

<sup>16</sup> And Iphrah iudged Israël six yere: then dyed Iphrah the Giliadite, and was buried in one of the cities of Gilead.

<sup>17</sup> After him <sup>18</sup> Ibzán of Beth-lehem iudged Israël,

<sup>19</sup> Who had thirtie sonnes and thirtie daughters, which he sent out, and toke in thirtie daughters from abroad for his sonnes: and he iudged Israël seuen yere.

<sup>20</sup> Then Ibzán dyed, and was buried at Beth-lehem.

<sup>21</sup> And after him iudged Israël Elón, <sup>22</sup> a Zebulonite, and he iudged Israël ten yere.

<sup>23</sup> Then Elón the Zebulonite dyed, & was buried in Aialón in the countrey of Zebulun.

<sup>24</sup> And after him Abdón <sup>25</sup> sonne of Hillel the Pirathonite iudged Israël.

<sup>26</sup> And he had foure sonnes & thirtie <sup>27</sup> newnes that rode on seuentie <sup>28</sup> assecoltes: and he iudged Israël eight yeres.

<sup>29</sup> Then dyed Abdón the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

<sup>1</sup> Israël for their wickednes is oppressed of the Philistims. <sup>2</sup> The Angel appeareth to Manoahs wife. <sup>3</sup> The Angel commandeth him to sacrifice vnto the Lord. <sup>4</sup> The birth of Samson.

<sup>5</sup> But the children of Israël continued to commit <sup>6</sup> wickednes in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fortie yere.

<sup>7</sup> Then therē was a man in Zorah of the familie of the Danites, named Manoah, whose wife was <sup>8</sup> a baren, and bare none.

And the Angel of the Lord appeared vnto the woman, and said, now, thou art baren, & thou shalt conceiue, & beare a sonne.

<sup>2</sup> And now therefore drinke no wine, nor strong drink, anie vncleane thing: for lo, thou shalt conceiue, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>3</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>4</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>5</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>6</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>7</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>8</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>9</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>10</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>11</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>12</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>13</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>14</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>15</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>16</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>17</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>18</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>19</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>20</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>21</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>22</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>23</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>24</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>25</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>26</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>27</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>28</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>29</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

<sup>30</sup> For lo, thou shalt conceive, & beare a sonne, & no razor shall passe on the childes shalbe.

en I called you, ye de-  
of their hands.

we deliuered me not, I  
hads, & went vpon the  
n: so y<sup>e</sup> Lord deliuered  
nds. Wherefore the are  
to fight against me  
thered all the men of  
at with Ephraim: & the  
ote Ephraim, becaufe  
adites are runagates of  
the Ephraimites, and  
ites.

es toke the passages of  
Ephraimites, and when  
that were escaped, said,  
the men of Gilead said  
u an Ephraimite: If he

to him, Say now \* Shib-  
l, Sibboleth: for he col-  
ce: then they toke him:  
the passages of Iordan:  
at time of the Ephrai-  
ty thousand.

ed Israël six yere: then  
Giliadite, and was bu-  
cities of Gilead.

Abzán of Beth-léhem iud-  
sonnes and thirtie dau-  
nt out, and toke in thum-  
abroad for his sonnes,  
ael seven yere.

red, and was buried ad

n iudged Israël Elón, a  
e iudged Israël ten yere,  
Zebulonite dyed, & was  
in the countrey of Ze-

Abdón y<sup>e</sup> sonne of Hil-  
e iudged Israël.

ie sonnes & thirtie \* ne-  
seuentic \* assecoltes: and  
ight yeres.

on the sonne of Hillel y<sup>e</sup>  
was buried in Pirathón,  
hram, in the mount of

XIII.

nes is oppressed of the Philis-  
t appeareth to Manoah's wife,  
underth him to sacrifice vnto the  
of Samson.

en of Israël continued  
wickednes in the sight  
he Lord deliuered them  
of the Philistims fortie

a man in Zoráh of the  
mites, named Manóah,  
baren, and bare no-

And the Angel of the Lord appeared vn-  
to the woman, and said vnto her, Beholde  
now, thou art baren, and bearest not: but  
thou shalt conceive, and beare a sonne.

And now therefore beware \* that thou  
drinke no wine, nor strong drinke, nether  
eat anie vnclane thing.

For lo, thou shalt conceiue and beare a  
sonne, & no rasor shal \* come on his head:  
for the childe shal be a <sup>b</sup> Nazarite vnto  
God from his birth: and he shal begin to  
saue Israël out of the hands of the Philis-  
tims.

¶ Then the wife came, & tolde her hous-  
band, saying, A man of God came vnto  
me, and the facion of him was like the fac-  
cion of y<sup>e</sup> Angel of God exceding \* fear-  
ful, but I asked him not whence he was,  
nether tolde he me his name,

But he said vnto me, Beholde, thou shalt  
conceiue, and beare a sonne, and now thou  
shalt drinke no wine, nor strong drinke,  
nether eat anie vnclane thing: for the  
childe shal be a Nazarite to God from his  
byrth to the day of his death.

¶ Then Manóah <sup>d</sup> prayed to the Lord and  
said, I pray thee, my Lord, let the man of  
God, whome thou sentest, come againe  
now vnto vs, and teache vs what we shal  
do vnto the childe when he is borne.

¶ And God heard the voyce of Manóah, &  
the Angel of God came againe vnto the  
wife, as she sate in the field, but Manóah  
her housband was not with her.

¶ And the wife made haste & ranne, and  
shewed her housband and said vnto him,  
Beholde, the man hath appeared vnto me,  
that came vnto me \* to day.

¶ And Manóah arose and went after his  
wife, and came to the <sup>f</sup> man, and said vnto  
him, Art thou the man that spakest vnto  
the woman: and he said, Yea.

¶ Then Manóah said, Now let thy saying  
come to passe: but how shal we orde the  
childe, and do vnto him?

¶ And y<sup>e</sup> Angel of the Lord said vnto Ma-  
nóah, The woman must beware of all that  
I said vnto her.

¶ She may eat of nothing that cometh of  
the vine: she shal not drinke wine nor  
strong drinke, nor eat anie <sup>s</sup> vnclane  
thing: let her obserue all that I haue com-  
manded her.

¶ Manóah then said vnto the Angel of  
the Lord, I pray thee, let vs retaine thee,  
vntil we haue made ready a kid for thee.

¶ And the Angel of the Lord said vnto  
Manóah, Though thou make me abide, I  
will not eat of thy bread, and if thou wilt  
make a burnt offering, offer it vnto the  
Lord: for Manóah knewe not that it was  
an Angel of the Lord.

¶ Again Manóah said vnto y<sup>e</sup> Angel of y<sup>e</sup>

Lord, What is thy name, y<sup>e</sup> whē thy say-  
ing is come to passe, we may honour thee?  
¶ And y<sup>e</sup> Angel of the Lord said vnto him,  
Why askest y<sup>e</sup> thus after my name, which  
is secret?

¶ Then Manóah toke a kid with a meat of-  
firing, and offered it vpon a stone vnto the  
Lord: and the Angel did <sup>wonderously</sup>,  
whiles Manóah and his wife looked on.

¶ For when the flame came vp towarde  
heauen from the altar, the Angel of the  
Lord ascended vp in the flame of the al-  
tar, and Manóah and his wife beheld it, &  
fel on their faces vnto the ground.

¶ (So the Angel of the Lord did no more  
appeare vnto Manóah and his wife) Thē  
Manóah knewe that it was an Angel of y<sup>e</sup>  
Lord.

¶ And Manóah said vnto his wife, \* We shal  
surely dye, becaufe we haue sene God.

¶ But his wife said vnto him, If the Lord  
wolde kil vs, he wolde not haue receiued  
a burnt offering, and a meat offering of our  
hands, nether wolde he haue shewed vs all  
these things, nor wolde now haue tolde vs  
anie siche.

¶ And the wife bare a sonne, and called  
his name Samson: and the childe grewe, &  
the Lord blessed him.

¶ And the Spirit of y<sup>e</sup> Lord began to strēg-  
thē him in the hoste of Dan, betwene Zo-  
ráh, and Eshtaól.

CHAP. XIII.

¶ Samson desireth to haue a wife of the Philistims.  
6 He killeth a lyon. 12 He propoundeth a riddle. 19 He  
killeth thirtie. 20 His wife forsaketh him and taketh  
another.

¶ Now Samson went downe to Tim-  
nath, and sawe a woman in Timnath  
of the daughters of the Philistims,

¶ And he came vp and tolde his father and  
his mother, and said, I haue sene a woman  
in Timnath of the daughters of the Philis-  
tims: now therefore giue me her to wife.

¶ Thē his father and his mother said vnto  
him, Is there a neuer a wife amōg y<sup>e</sup> daugh-  
ters of thy brethren, and among all my  
people, that thou must go to take a wife  
of the vncircūcised Philistims? And Sam-  
son said vnto his father, Giue me her, for  
she pleaseth me wel.

¶ But his father and his mother knewe not  
that it came of the Lord, that he shulde  
seke an occasion against the <sup>b</sup> Philistims:  
for at that time the Philistims reigned ou-  
er Israël.

¶ Then went Samson and his father and  
his mother downe to Timnath, and came  
to y<sup>e</sup> vineyardes at Timnath: & beholde,  
a yong lyon roared vpon him.

¶ And the Spirit of the Lord came vpon  
him, and he tare him, as one shulde haue  
rent a kid, and had nothing in his hand, ne-

Phil.

Or, merac  
house?

Go's sent fi-  
re from heauē  
to consume  
their sacrifices,  
to confirme  
their faith in  
his promises.

Exod. 33. 20.  
chap. 6. 22.

k These graces  
y<sup>e</sup> we haue  
receiued of  
God, & his ac-  
cepting of our  
obedience, are  
sure tokens of  
his loue toward  
vs, so y<sup>e</sup>  
nothing can  
hurt vs.

Or, so came y<sup>e</sup> p<sup>r</sup>-  
son at diuine  
times.

Abn. take him  
for me if wifd.

a Though his  
parces did un-  
duly reprocue  
him, yet it ap-  
peareth y<sup>e</sup> this  
was y<sup>e</sup> secret  
worke of the  
Lord, ver. 4.

b To fight a-  
gainst the for  
the deliuerance  
of Israël.

c Whereby he  
had strength &  
boldnes.



ther tolde he his father nor his mother what he had done.

7 And he went downe, and talked with the woman which was beautiful in the eyes of Samson.

8 ¶ And within a few dayes, whē he returned to receiue her, he went aside to fe the carkeis of the lyon: and beholde, there was a swarme of bees, and hony in the body of the lyon.

9 And he toke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eat: but he tolde not them, that he had taken the hony out of the bodie of y<sup>e</sup> lyon.

10 So his father went downe vnto the woman, and Samson made there a feast: for so vsed the yong men to do.

11 And when they saue him, they brought thirtie companions to be with him.

12 Then Samson said vnto them, I wil now put forthe a riddle vnto you: & if you can declare it me within seuen dayes of the feast, and finde it out, I wil giue you thirtie shetes, and thirtie change of garmets.

13 But if you can not declare it me, then shal ye giue me thirtie shetes and thirtie change of garments. And they answered him, Put forthe thy riddle, that we may heare it.

14 And he said vnto them, Out of the eater came meat, and out of the strong came sweetenes: & they coulde not in thre dayes expounde the riddle.

15 And when the seuenth day was come, they said vnto Samsons wife, Entise thyne housband, that he may declare vs the riddle, lest we burne thee and thy fathers house with fire. Haue ye called vs, to possesse vs is it not so?

16 And Samsons wife wept before him, and said, Surely thou hatest me and louest me not: for thou hast put forthe a riddle vnto the children of my people, and hast not tolde it me. And he said vnto her, Beholde, I haue not tolde it my father, nor my mother, and shal I tel it thee?

17 Then Samsons wife wept before him seuen dayes, while their feast lasted: and when the seuenth day came, he tolde her, because she was importunate vpon him: so she tolde the riddle to the children of her people.

18 And the men of the citie said vnto him the seuenth day before the sonne went downe, What is sweeter, then hony: and what is stronger then a lyon? Then said he vnto them, If ye had not plowed w<sup>th</sup> my heiffer, ye had not founde out my riddle.

19 And the Spirit of the Lord came vpon him, and he went downe to Ashkelon, and slewe thirtie men of them & spoiled thes, and gaue change of garments vnto them, which expounded the riddle: & his wrath

was kindled, and he went vp to his fathers house.

20 The Samsons wife was giuen to his companion, whome he had vsed as his friend.

CHAP. XV.

4 Samson tieth firebrades to the foxe tails. 6 The Philistims burnt his father in lawe & his wife. 15 With the iawbone of an asse he killeth a thousand men. 19 Out of a great rothe in the iawe God gaue him water.

¶ Within a while after, in the time of wheat haruest, Sason visited his wife with a kid, saying, I wil go into my wife into the chaber: but her father wolde not suffre him to go in.

2 And her father said, I thought that thou haddest hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then she? take her, I pray thee, in stead of the other.

3 The Samson said vnto them, Now am I more blameles the Philistims: therefore wil I do them displeasure.

4 ¶ And Samson went out, & toke thre hundred foxes, and toke firebrands, & turned them taile to taile, and put a firebrand in the middes betweene two tailes.

5 And when he had set the brandes on fire, he sent them out into the standing corne of the Philistims, and burnt vp bothe the riekkes & the standing corne with the vineyardes & oliues.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in lawe of the Timnite, because he had taken his wife, & giuen her to his companion. Then the Philistims came vp and burnt her and her father with fire.

7 And Samson said vnto them, Though ye haue done this, yet wil I be auenged of you, and then I wil cease.

8 So he smote them hippe and thigh with a mighty plague: then he went and dwelt in the toppes of the rocke Etam.

9 ¶ Then y<sup>e</sup> Philistims came vp, & pitched in Iudah, & were spred abroad in Lethi.

10 And the men of Iudah said, Why are ye come vp vnto vs? And they answered, To binde Samson are we come vp, and to do to him as he hath done to vs.

11 Then thre thousand men of Iudah went to the toppes of the rocke Etam, and said to Sason, Knowest thou not that y<sup>e</sup> Philistims are rulers ouer vs? Wherefore then hast thou done thus vnto vs? And he answered thes, they did vnto me, so haue I done vnto thes.

12 Againe they said vnto hi, We are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson said vnto them, Swear vnto me, that ye wil not fall vpon me your selues.

13 And they answered him, saying, No, but we wil binde thee and deliuer thee vnto their hands, but we wil not kil thee.

And they bound him des, and brought him

14 When he came to b<sup>e</sup> shouted against him, Lord came vpon him were vpon his armes was burnt with fire from his hands.

15 And he found a r<sup>o</sup> asse, and put forthe it, and slewe a thousa

16 Then Samson said an asse are heapes vp of an asse haue I slay

17 And when he had away the iawbone o<sup>u</sup> led that place, Rama

18 And he was fore a the Lord, and said, T<sup>h</sup> great deliuerance in seruant: and now sha fall into the hands o<sup>f</sup>

19 Then God brake th<sup>e</sup> was in the iawe, and when he had dro againe, and he was re name thereof is call

20 And he iudged Isr<sup>ael</sup> Philistims twentie y

CHAP.

Samson carrieth away the deceased by Delilah. 30 Upon the Philistims, and d

¶ Then went Samson there an harlot,

2 And it was tolde to son is come hether. A & layed wait for him of the citie, and were saying, Abide til the we shal kil him.

3 And Samson slept til at midnight, and toke tes of the citie, and th<sup>e</sup> them away with the l<sup>e</sup> vpon his sholders, and the top of the moun Hebron.

4 ¶ And after this he ruer of Sorék, who

5 Vnto whome came t<sup>h</sup> listims, and said vnto se wherein his great what meane we may we may binde him, an cuerie one of vs shal g<sup>r</sup>eth

¶ And Delilah said to pray thee, wherein thy and wherewith thou n<sup>e</sup> to do thee hurt.

7 Samson then answer

Or, to take her to his wife.

d Meaning, when he was married. e That is, her parents or friends.

f To weare at feastes, or solemn dayes.

g Or, deewe her: for it was y<sup>e</sup> fourthe day.

h Or, is importunate vs.

i Vnto them which are of my nation.

j Or, to the seuenth day, beginning at the fourthe.

k If ye had not vsed the helpe of my wife.

l Which was one of the chief cities of the Philistims.

that is, of an asse

the lifting of the asse, whereby ap<sup>pe</sup>ars that he was zealous to deliuer his country.

the founde

one of the chief cities of the Philistims.

the light

saies.

of the asse

and he went vp to his fa-

wife was giuen to his com-  
he had vsed as his friend.

A P. XV.

des to the foxe tails. 6 The Phil-  
in lawe & his wife. 15 With the  
he killeth a thousand men. 19 One  
e iawe God gaue him water.

while after, in the time of  
est, Sāson visited his wife  
g, I wil go into my wife  
; but her father wolde not  
in.

said, I thought that thou  
rest: therefore gaue I her to  
. Is not her younger sister  
take her, I pray thee, in  
her.

id vnto them, Now am I  
thē the Philistims: there-  
em displeasure.

went out, & toke thre hū-  
toke firebrands, & turned  
e, and put a firebrand in  
ene two tails.

ad set the brandes on fire,  
ut into the standing cornes,  
, and burnt vp bothe the  
standing corne with the vi-  
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hey answered, Samson the  
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were spred abroad in Lēhi.  
of Iudā said, Why are ye  
? And they answered, To  
are we come vp, and to do  
he done to vs.

ousand men of Iudā wēt  
the rocke Etām, and said to  
thou not that ȝ Philistims  
ys? Wherefore then hast  
? And he answered thē, As  
e, so haue I done vnto the  
aid vnto hī, We are come  
nd to deliuer thee into the  
lilistims. And Samson said  
are vnto me, that ye wil  
e your selues.

wered him, saying, No  
de thee and h deliuer thee  
; but we wil not kil thee.

And they bound him with two newe cor-  
des, and broght him from the rocke.

14 When he came to Lēhi, the Philistims  
shouted against him, and the Spirit of the  
Lord came vpon him, and the cordes that  
were vpon his armes, became as flaxe that  
was burnt with fire: for the bandes losed  
from his hands.

15 And he found a newe iawebone of an  
asse, and put forth his hand, and caught  
it, and slewe a thousand men therewith.

16 Then Samson said, With the iawe of  
an asse are heapes vpon heapes: w the iawe  
of an asse haue I slayne a thousand men.

17 And when he had left speaking, he cast  
away the iawebone out of his hand, & cal-  
led that place, Ramath-Lēhi.

18 And he was for a thirft, and \* called on  
the Lord, and said, Thou hast giuen this  
great deliuerance into the hand of thy  
seruant: and now shal I dye for thirft, and  
fall into the hands of the vncircumcised.

19 Then God brake the cheeke tothe, that  
was in the iawe, and water came therout:  
and when he had dronke, his Spirit came  
again, and he was requiued: wherefore the  
name thereof is called, \*En-hakkoré, w  
is in Lēhi vnto this day.

20 And he iudged Israël in the dayes of ȝ  
Philistims twentie yeres.

# CHAP. XVI.

Samson carieth away the gates of Azgāb. 18 He was  
deceiued by Delilah. 30 He pulleth downe the house  
vpon the Philistims, and dyeth with them.

T H N went Samson to Azzah, & sawe  
there an harlot, & went in vnto her.

2 And it was tolde to the Azzathites, Sam-  
son is come hether. And they went about,  
& layed wait for him all night in the gate  
of the citie, and were quiet all the night,  
saying, Abide til the morning early, and  
we shal kil him.

3 And Samson slept til midnight, & arose  
at midnight, and toke the dōres of the ga-  
tes of the citie, and the two postes and lift  
them away with the barres, and put them  
vpon his shulders, and caried them vp to  
the top of the mountaine that is before  
Hebron.

4 And after this he loued a woman by ȝ  
riuer of Sorék, whose name was Delilah:

5 Vnto whome came the princes of ȝ Phi-  
listims, and said vnto her, Entise him, and  
se wherein his great strength lieth, and by  
what meane we may ouercome him, that  
we may binde him, and punish him, and  
euerie one of vs shal giue thee eleuen hun-  
dredth \* shekels of siluer.

6 And Delilah said to Samson, Tel me, I  
pray thee, wherein thy great strength lieth,  
and wherewith thou mightest be bounde,  
to do the hurt.

7 Samson then answered vnto her, If they

binde me with seuen<sup>g</sup> greene cordes that  
were neuer dried, thē shal I be weake, and  
be as an other man.

8 And the princes of ȝ Philistims broght  
her seue greene cordes that were not drye,  
and she bound him therewith.

9 (And she had 4 men lying in wayte w her  
in ȝ chāber.) Then she said vnto him, The  
Philistims be vpon thee, Samson. And he  
brake the cordes, as a thread of tow is  
broken, when<sup>e</sup> it feleth fire: so his strength  
was not knownen.

10 ¶ After Delilah said vnto Samson, Se, ȝ  
hast mocked me and tolde me lies. I pray  
thee now, tel me wherewith ȝ mightest  
be bound.

11 Then he answered her, If they binde me  
with newe ropes ȝ neuer were occupied,  
then shal I be weake, and be as another  
man.

12 Delilah therefore toke newe ropes, and  
bound him therewith, and said vnto him,  
The Philistims be vpon thee, Samson: (8  
men lay in wait in the chāber) & he brake  
them from his armes, as a thread.

13 ¶ Afterward Delilah said to Samson, He-  
therto thou hast beguiled me, and tolde  
melies: tel me how thou mightest be bo-  
und. And he said vnto her, If thou plat-  
redst seuen lockes of mine head with the  
threades of the woufe.

14 And she fastened it with a pinne, & said  
vnto him, The Philistims be vpon thee,  
Samson. And he awoke out of his slepe,  
and went away with the pinne of ȝ webbe  
and the woufe.

15 Again she said vnto him, How canst  
thou say, I loue thee, when thine heart is  
not with me? thou hast mocked me these  
thre times, and hast not tolde me wherein  
thy great strength lieth.

16 And because she was importunate vpon  
him with her wordes continually, and vex-  
ed him, his soule was peined vnto ȝ death.

17 Therefore he tolde her all his heart, &  
said vnto her, There neuer came rasor  
vpon mine head: for I am a Nazarite vnto  
God frō my mothers wombe: therefore if  
I be shauen, my strength wil go from me,  
& I shal be weake, & be like all other men.

18 And whē Delilah sawe that he had tolde  
her all his heart, she sent, & called for the  
Princes of ȝ Philistims, saying, Come vp  
once againe: for he hath shewed me all his  
heart. Then the princes of the Philistims  
came vp vnto her, and broght the money  
in their hands.

19 And she made him slepe vpō her knees,  
& she called a man, & made him to shau  
of ȝ seuen lockes of his head, & she begā to  
vexe hī, & his strength was gone frō hī.

20 Then she said, The Philistims be vpō  
thee, Sāson. And he awoke out of his slepe.

F. iiii.

10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.





es there was no a King in  
the same time the tribe  
an inheritāce to dwell in:

24 Then answered the five men, that wēt to  
spie out the countrey of Laish, and said  
vnto their brethren, & Knowe ye not,  
that there is in these houses an Ephód, &  
Teraphím, and a grauen and a molten

7 And he toke the <sup>1</sup> things which Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people and without mistrust, and smote the with the edge of the sworde. & burnt

For who has  
their heart  
lost,



the citie with fire:

<sup>Or, delinere the.</sup> 28 And there was none to helpe, because  
<sup>m Which after was called Cufarea Philippi.</sup> Laifh was farre from Zidon, and they had no busines with other men: also it was in the valley that lyeth by Beth-rehob. After, they buylt the citie, & dwelt therein.

<sup>Iosb. 19. 47.</sup> 29 \*And called the name of the citie Dan, after the name of Dan their father which was bo. ne vnto Israël: howbeit the name of the citie was Laifh at the beginning.

<sup>In Thus in steade of giuing glorie to God, they attributed the victorie to their idoles, & honored them therefore.</sup> 30 Then the children of Dan set them vp the <sup>o That is, til the Arke was taken. Sam. 5. 1.</sup> grauen image: and Ionathán the sonne of Gerfhóm, the sonne of Manasséh and his sonnes were the Priests in the tribe of the Danites vntil the day of the captiuitie of the land.

31 So they set them vp the grauen image, which Micháh had made, all the while the house of God was in Shiloh.

## CHAP. XIX.

<sup>A Leuites wife being an harlot, forsake her husband, and he toke her againe. 25 At Gibeáh she was moste vilenously abused to the death. 29 The Leuite cutteth her in pieces and sendeth her to the twelue tribes.</sup>

<sup>Chap. 17. 26. & 18. 1.</sup> **A**lso in those daies, \* when there was no King in Israël, a certaine Leuite dwelt on the side of mount Ephraim, and toke to wife a \* concubine out of Beth-léhem Iudáh,

<sup>Gen. 25. 6.</sup> 2 And his concubine played the whore there, and went away from him vnto her fathers house to Beth-léhem Iudáh, and there continued the space of foure moneths.

<sup>2 Ebr. 14 her heart.</sup> And her husband arose and went after her, to speake \* friendly vnto her, and to bring her againe: <sup>2 Ebr. 14 her heart.</sup> he had also his seruant with him, and a couple of asses: and she brought him vnto her fathers house, and when the yong womans father sawe him, he reioyced of his coming.

<sup>Or, at his meeting.</sup> 4 And his father in lawe, the yong womans father reteined him: and he abode with him thre daies: so they did eat & drinke, and lodged there.

<sup>2 Ebr. refe vp.</sup> 5 ¶ And when the fourth day came, thei arose early in the morning, & \* he prepared to departe: then the yong womans father said vnto his sonne in lawe, \* Comforte thine heart with a morfel of bread, and then go your way.

<sup>2 Ebr. strengthen.</sup> 6 So they fate downe, & did eat and drinke bothe of them together. And the yög womans father said vnto the man, Be content, I pray thee, and tary all night, & let thine heart be mery.

<sup>a That is, his concubines fether.</sup> 7 And when the mā rose vp to departe, his father in lawe \* was earnest: therefore he returned, and lodged there.

<sup>b Meaning, that he shuld refresh him selfe with meate, as vers. 5.</sup> 8 And he arose vp early the fift day to departe, & the yong womans father said,

Comforte thine heart, I pray thee: and

they taryed vntil after midday, and they bothe did eat.

9 Afterwarde when the man arose to departe with his concubine and his seruant, his father in lawe, the yong womans father said vnto him, Beholde now, the day draweth towarde euen: I pray you, tary all night: beholde the sunne goeth to rest: lodge here, that thine heart may be mery, & to morowe get you early vpon your way, and go to thy \* tent.

10 But the man woldenot tary, but arose and departed, & came ouer against Iebús, (which is Ierusalem) and his two asses laden, and his concubine were with him.

<sup>That is, abode with them.</sup> 11 When they were nere to Iebús, the day was fore spent, and the seruant said vnto his master, Come, I pray thee, & let vs turne into this citie of the Iebusites, & lodge all night there.

12 And his master answered him, \* We will not turne into the citie of strangers that are not of the children of Israël, but we wil go forthe to Gibeáh.

<sup>She fell downe dead, as Iosb. 17. 27.</sup> 13 And he said vnto his seruant, Come, and let vs drawe nere to one of these places, that we may lodge in Gibeáh or in Ramáh.

<sup>2 Ebr. 14 her heart.</sup> 14 So they went forward vpon their way, and the sunne went downe vpo them nere to Gibeáh, which is in Beniamín.

<sup>2 Ebr. 14 her heart.</sup> 15 ¶ Then thei turned thether to go in and lodge in Gibeáh: and when he came, he fate him downe in a strete of the citie: for there was no man that \* toke them into his house to lodging.

<sup>Meaning, some vnto mount Ephraim.</sup> 16 And beholde, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeáh: and the men of the place were the children of \* Iemini.

<sup>For this was the first of his kind, for the Goliath came downe from Gibeáh.</sup> 17 And when he had lift vp his eyes, he sawe a \* wayfaring mā in the stretes of the citie: then this olde man said, Whether goest thou, and whence comest thou?

18 And he answered him, We came from Beth-léhem Iudáh, vnto the side of mount Ephraim: from thence am I: and I went to Beth-léhem Iudáh, and go now to the house of the Lord: and no man receiue me to house,

<sup>That is, all in one come to the place of rest.</sup> 19 Although we haue strawe and prouandre for our asses, and also bread and wine for me and thine handmayd, and for the boy that is with thy seruant: we lacke nothing.

<sup>2 Ebr. 14 her heart.</sup> 20 And the olde man said, \* Peace be with thee: as for all that thou lackest, shall I finde with me: onely abide not in the strete all night.

<sup>2 Ebr. 14 her heart.</sup> 21 ¶ So he broght him into his house, and gaue foddre vnto the asses: & thei washed their fete, & did eat and drinke.

22 And as they were making their hearts

<sup>2 Ebr. 14 her heart.</sup> mery, beholde, the ked men beset the hors smore at the dore, man the master of the forthe the man that that we may knowe

<sup>Gen. 19. 1.</sup> 23 And \* this man that went out vnto them, Naye my brethren pray you: seeing that to mine house, do not

<sup>That is, abode with them.</sup> 24 Beholde, here is my house, and his concubine: now, \* and humble what semeth you good to this vilenie.

25 But the men wold therefore the man that broght her out vnto her and abused her morning: & whē they let her go,

<sup>2 Ebr. 14 her heart.</sup> 26 So y woman came day, & \* fel downe in her house where her lord opened the dores out to go his way, man his concubine of the house and her threholde.

27 And he said vnto but she answered not vp vpon the asse, and went vnto his \* place

<sup>Meaning, some vnto mount Ephraim.</sup> 28 And when he was toke a knife, and laid his hand on the bones into twelue through all quarters

<sup>For this was the first of his kind, for the Goliath came downe from Gibeáh.</sup> 29 And all that sawe: \* suche thing done that the children of the land of Egypt vnto the matter, consult

## CHAP.

<sup>2 Ebr. 14 her heart.</sup> 30 The Israelites assemble in Mizpéh, and declareth his wrong. 25 The 11. 46 And as length get the

<sup>2 Ebr. 14 her heart.</sup> **T**hen \* all the chieft and the Congregation together as \* one man, sheba, with the land Lord in Mizpéh.

<sup>2 Ebr. 14 her heart.</sup> 2 And the \* chief of the tribes of Israël assembled in Mizpéh, and the gregaciō of the people dret thousand fore

<sup>2 Ebr. 14 her heart.</sup> 3 (Now the children that the childre of Mizpéh) Then the said, How is this w

after midday, and they

when the man arose to de-  
concubine and his seruants,  
we, the yong womans fam-  
ily. Beholde now, the day  
is euen: I pray you, tary  
e the funne goeth to rest,  
e the thine heart may be mee-  
e get you early vpon your  
ny e tent.

would not tary, but arose  
came ouer against Iebús,  
lém) and his two asses la-  
concubine were with him.  
re nere to Iebús, the day  
and the seruant said vnto  
e, I pray thee, & let vs tur-  
e of the Iebusites, & lodge

answered him, <sup>d</sup> We wil  
the cite of strangers that  
children of Israël, but we  
Gibeáh.

into his seruant, Come, and  
re to one of these places:  
dge in Gibeáh or in Ra-

Forwarde vpon their way,  
went downe vpō themere  
ch is in Beniamín.

turned thether to go in and  
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an that <sup>e</sup> toke them into his

g.  
there came an olde man  
out of the field at euen-  
as of mount Ephráim, but  
h: and the men of the pla-  
children of e Iemini.

had lift vp his eyes, he  
ing mā in the stretes of the  
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ered him, We came from  
udáh, vnto the side of mount  
thence am I: and I went  
Judáh, and go now to the  
Lord: and no man recei-

se,  
haue strawe and prouandre  
also also bread and wine for  
and mayd, and for the boy  
seruant: we lacke nothing.  
man said, <sup>e</sup> Peace be with  
that thou lackest, shall thou  
enely abide not in the stretes

ht him into his house, and  
into the asses: & thei washed  
id eat and drinke.

were making their hearts  
mery

mery, beholde, the men of the cite, <sup>wic-</sup>  
ked men beset the house round about, and  
s mote at the dore, and spake to this olde  
man the master of the house, saying, Bring  
forthe the man that came into thine house  
that we may knowe him.

27 And <sup>\*</sup> this man the master of the house,  
went out vnto them, and said vnto them,  
Naye my brethren, do not so wickedly, I  
pray you: seing that this man is come in-  
to mine house, do not this vilanie.

28 Beholde, here is my daughter, a virgine,  
and his concubine: them wil I bring out  
now, <sup>h</sup> and humble them, and do with the  
what semeth you good: but to this man  
do not this vilenie.

29 But the men wolde not hearken to him:  
therefore the man toke his concubine, and  
brought her out vnto them: and they knewe  
her and abused her all the night vnto the  
morning: & whē the day began to spring,  
they let her go.

30 So <sup>y</sup> woman came in the dawning of the  
day, & <sup>e</sup> fel downe at the dore of the mā  
house where her lord was, til the light day.

31 And her <sup>e</sup> lord arose in the morning, &  
opened the dores of the house, and went  
out to go his way, and beholde, the wo-  
man his concubine was <sup>e</sup> dead at the dore  
of the house and her hands lay vpon the  
thresholde.

32 And he said vnto her, Vp and let vs go:  
but she answered not. Then he toke her  
vp vpon the asse, and the man rose vp, and  
went vnto his <sup>k</sup> place.

33 And when he was come to his house, he  
toke a knife, and laid hand on his concu-  
bine, and deuided her in pecies with her  
bones into twelue partes, and sent her  
through all quarters of Israël.

34 And all that sawe it, said, There was no  
such thing done or sene since the time  
that the children of Israël came vp from  
the land of Egypt vnto this day: conside-  
re the matter, consult and giue sentence.

CHAP. XX.

<sup>1</sup> The Israelites assemble in Mizpēh, to whome the Le-  
uite declareth his wrong. 13 They sent for them that  
did the vilenie. 25 The Israelites are swife ouercome,  
46 And as length get the victorie.

1 THEN <sup>\*</sup> all the childre of Israël wēt out  
and the Congregation was gathered  
together as <sup>e</sup> one man, from Dan to Beér  
sheba, with the land of Gilead, vnto the  
Lord in Mizpēh.

2 And the <sup>e</sup> chief of all the people and all  
the tribes of Israël assembled in the Con-  
gregaciō of the people of God foure hū-  
dredth thousand foremen <sup>y</sup> e drewe sword.  
(Now the children of Beniamín heard  
that the childre of Israël were gone vp to  
Mizpēh) Then the children of Israël  
said, How is this wickednes committed?

4 And the same Leuite, the womans houl-  
band that was slaine, answered and said, I  
came vnto Gibeáh that is in Beniamín  
with my concubine to lodge,

5 And the <sup>e</sup> mē of Gibeáh arose against me,  
and beset the house round about vpon me  
by night, thinking to haue slaine me, and  
haue forced my concubine that she is dead.

6 Then I toke my concubine, and cut her  
in pecies, and sent <sup>e</sup> her through out all  
the countrey of the inheritance of Israël:  
for they haue committed abominacion  
and vilenie in Israël.

7 Beholde, ye are all children of Israël: gi-  
ue your aduise, and counsel herein.

8 Thē all <sup>y</sup> people arose as one mā, saying,  
There shal not a man of vs go to his tent,  
nether anie turne into his <sup>e</sup> house.

9 But now this is that thing which we wil  
do to Gibeáh: we wil go vp by lot against it,

10 And we wil take ten men of the hūdreth  
throughout all the tribes of Israël, and  
an hundredth of the thousand, and a thou-  
sand of ten thousand to bring <sup>e</sup> vitale  
for the people that they may do (when  
they come to Gibeáh of Beniamín) accord-  
ing to all the vilenie, that it hath done  
in Israël.

11 ¶ So all the men of Israël were gathered  
against the cite, knit together, as one mā.

12 And the tribes of Israël sent mē through-  
all the <sup>h</sup> tribe of Beniamín, saying, What  
wickednes is this <sup>y</sup> is committed amōg you?

13 Now therefore deliuer vs those wicked  
men which are in Gibeáh, that we may  
put them to death, and put away euil  
from Israël: but the children of Beniamín  
wolde not obey the voyce of their bre-  
thren the children of Israël.

14 But the children of Beniamín gathered  
them selues together out of the cities vnto  
Gibeáh, to come out and fight against the  
children of Israël.

15 ¶ And the children of Beniamín were  
nombred at that time out of the cities six  
and twentie thousand men that drewe  
sworde, beside the inhabitants of Gibeáh,  
which were nombred seven hundredth cho-  
sen men.

16 Of all this people were seven hundredth  
chosen men, being <sup>\*</sup> left handed: all the-  
se colde sling stones at an heere breadth,  
and not faile.

17 ¶ Also <sup>y</sup> men of Israël, beside Bēiāmín,  
were nombred foure hundredth thousand mē  
that drewe sworde, euen all men of warre.

18 And the children of Israël arose, & wēt  
vp <sup>\*</sup> to the house of God, & asked of God,  
sayig, Which of vs shal go vp first to fight  
against the children of Beniamín? And the  
Lord said, Judáh shal be first.

19 Then the childre of Israël arose vp ear-  
ly and camped against Gibeáh.



20 And the men of Israel went out to battel against Beniamin, and the men of Israel put the felues in array to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, & slewe downe to the grounde of the Israelites that day: two and twentie thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battel againe in array in the place where they put them in array the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto y<sup>e</sup> euening, and had asked of the Lord, saying, Shal I go againe to battel against the children of Beniamin my brethren? & the Lord said, Go vp against them.)

24 ¶ Then the children of Israel came nere against the children of Beniamin the seconde day.

25 Also the seconde day Beniamin came forth to mete the out of Gibeah, & slewe downe to the groude of the childre of Israel againe eightene thousand men: all they colde handle the sworde.

26 Then all the children of Israel went vp & all the people came also vnto the house of God, & wept and faste there before the Lord & fasted that day vnto the euening, and offred burnt offrings & peace offrings before the Lord.

27 And the children of Israel asked the Lord (for <sup>m</sup> there was the Arke of the covenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the sonne of Aaron <sup>n</sup> stode before it at that time) saying, Shal I yet go anie more to battel against the childre of Beniamin my brethren, or shal I cease? And the Lord said, Go vp: for tomorrow I wil deliuer them into your hand.

29 And Israel set men to lye in wait round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put them felues in array against Gibeah, as at other times.

31 Then the children of Beniamin coming out against the people, were <sup>o</sup> drawe from the citie: and they began to smite of the people and kil as at other times, <sup>o</sup> when by the wayes in the field (whereof one goeth vp to the house of God, & the other to Gibeah) vpon a thirtie men of Israel.

32 (For the childre of Beniamin said, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee & plucke them away from the citie vnto the hie p wayes)

33 And all the men of Israel rose vp out of their place, & put them felues in array at Baal tamar: and the men that lay in waite

of the Israelites came forth of their place, <sup>o</sup> euen out of the medowes of Gibeah,

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, & the battel was fore: for they knewe not that the euil was nere them.

35 ¶ And y<sup>e</sup> Lord smote Beniamin before Israel, and the children of Israel destroyed of the Beniamites the same day fise and twentie thousand and an hundred men: all they colde handle the sworde.

36 So the childre of Beniamin sawe that they were stricken downe: for the men of Israel gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had laid beside Gibeah.

37 And they that lay in waite fasted, and brake forth towards Gibeah, and the embushment drew them felues along, and smote all the citie with the edge of the sworde.

38 Also the men of Israel had appointed a certaine time with the embushments, that they shulde make a great flame, and smoke rise vp out of the citie.

39 And when the men of Israel retired in the battel, Beniamin began to smite and kill of the men of Israel about thirtie persons: for they said, Surely they are stricken downe before vs, as in the first battel.

40 But when the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascende vp to heauen.

41 Then y<sup>e</sup> men of Israel turned <sup>o</sup> againe, and the men of Beniamin were astonished: for they saw that euil was nere vnto the

42 Therefore they fled before the men of Israel vnto the way of the wilderness: but the battel oertoke them: also they which came out of the cities, slewe them among them.

43 Thus they compassed the Beniamites about, and chased them <sup>o</sup> at ease, and overran them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Beniamin eightene thousand men, which were all men of warre.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: and the Israelites <sup>o</sup> glained of them by the way fise thousand me, & pursued after the vnto Gidom, & slewe two thousand me of the

46 So that all that were slaine that day of Beniamin, were <sup>o</sup> fise and twentie thousand men that drew sworde, which were all men of warre:

47 But six hundred men turned & fled to the wilderness, vnto the rocke of Rimmon and abode in the rocke of Rimmon foure moneths.

I This God permitted, because the Israelites partly trusted to their strength, and partly God would by this meanes punish their finnes.

"Alr. all they drawing the warde.

m To wit, in Shiloh.

n Dr. serued in the Priests office at those daies: for the Iewes write, that he liued three hundred yeres.

o By the policie of the children of Israel.

p Meanings, crocke wayes or paths to diuers places.

48 Then the men of the children of Beniamin with the edge of the citie vnto the be to hand: also they set ties that they colde

CHAP.

The Israelites swear vnto their daughters to the Beniamites. Labish Gilead, and giue miter. 21 The Beniamites. Shiloh.

Moreouer the Mizpeth, saying, I will giue my daughter vnto thee for a wife.

And the people came to God, & abode there, and lift vp their voice with great lamentacion,

And said, O Lord, why thus come to passe in one tribe of Israel?

¶ And on the morrow and made there at Mizpeth, and burnt offrings and peace offrings.

Then the children of Israel were gathered together, and said, We will not vp with the Lord: for they had not discerned him that he would do to Mizpeth, for death.

And the children of Israel said, We will not be for Beniamin their brethren: for he is one tribe cut off from Israel.

How shal we do for him, that he remaine, seeing we haue sworn to our wives?

¶ Also they said, Is there yet any of Israel that will stand for the Lord? and beholde, Labish Gilead of the Congregation.

For when the people were gathered together, none of the inhabitants of the land were there.

¶ Therefore the children of Israel were gathered together twelue thousand men, and Labish Gilead, and smite the children of Beniamin with the edge of the sword, and the women and children.

¶ And this is the thing that the Lord did to Beniamin: utterly destroy all the men of Beniamin, and the women that haue liued.

¶ And they founde out the women of Labish Gilead for virgins that had kept

me forth of their plame  
meadows of Gibeah,  
ouer against Gibeah, ten  
men of all Israel, & the  
or they knewe not that  
e them.

ore Beniamin before Is  
ren of Israel destroyed  
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ndle the sworde.

Beniamin sawe that they  
ne: for the men of Israel  
e Beniamites, because  
e men that lay in waite,  
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Then the men of Israel returned vnto the children of Beniamin, and smote the with the edge of the sworde fro the me of the citie vnto the beasts, and all that came to hand: also they set on fire all the cities that they colde come by.

## CHAP. XXI.

The Israelites sweare that they wil not marry their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgines to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

Moreouer the men of Israel sware in Mizpéh, saying, None of vs shal giue his daughter vnto the Beniamites to wife.

And the people came vnto the house of God & abode there til euen before God, and lift vp their voices; and wept with great lamentacion,

And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel shulde want?

And on the morowe the people rose vp and made there an altar, and offered burnt offrings and peace offrings.

Then the children of Israel said, Who is he amog all y tribes of Israel, that came not vp with the Congregation vnto the Lord: for they had made a great othe concerning him that came not vp to the Lord to Mizpéh, saying, Let him dye the death.

And the children of Israel were sory for Beniamin their brother, & said, There is one tribe cut of from Israel this day.

How shal we do for wiues to them: that remaine, seing we haue sworne by y Lord, that we wil not giue them of our daughters to wiues?

Also they said, Is there anie of the tribes of Israel that came not vp to Mizpéh to the Lord: and beholde, there came none of Iabesh Gilead vnto the holte and to the Congregation.

For when the people were viewed, beholde, none of the inhabitants of Iabesh Gilead were there.

Therefore the Congregation sent thither twelue thousand men of the moste valiant, and commanded them, saying, Go, and smite the inhabitants of Iabesh Gilead with the edge of the sworde, bothe women and children.

And this is it that ye shal do: ye shal utterly destroy all the males and all the women that haue lien by men.

And they founde among the inhabitants of Iabesh Gilead foure hundred maidens, virgins that had knowen no man by lying

with anie male: and they brought them vnto the holte to Shiloh, which is in the land of Canaan.

Then the whole Congregation sent & spake with the children of Beniamin that were in the rocke of Rimmón, and called peaceably vnto them:

And Beniamin came againe at y time, & they gaue them wiues which they had sauéd ahué of the women of Iabesh Gilead: but they had not so ynough for the

And the people were sory for Beniamin, because the Lord had made a breache in the tribes of Israel.

Therefore the Elders of the Congregation said, How shal we do for wiues to the remnant: for the women of Beniamin are destroyed.

And they said, There must be an inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

Howbeit we may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he, that giueth a wife to Beniamin.

Therefore they said, Beholde, there is a feast of the Lord euery yere in Shiloh in a place, which is on the Northside of Beth-él, and on the Eastside of the way that goeth vp from Beth-él to Shechem, and on the South of Lebonah.

Therefore thei commanded the childre of Beniamin, saying, Go, and lye in waite in the vineyardes.

And when ye se that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyardes, and cathe you euery man a wife of the daughters of Shiloh, & go into the land of Beniamin.

And when their fathers or their brethren come vnto vs to complaine, we wil say vnto them, Haue pitie on the for our sakes, because we referued not to eche mā his wife in the warre, and because ye haue not giuen vnto them hether to, ye haue sinned.

And the children of Beniamin did so, and toke wiues of them that dāced according to their number: which they toke, and went away, and returned to their inheritance, and repaired the cities & dwelt in them.

So the childre of Israel departed thence at that time, euery man to his tribe, and to his familie, and went out from thence euery man to his inheritance.

In those dayes there was no King in Israel, but euery man did that which was good in his eyes.

G.iii.

To wit, about four monthes after y discomfiture, Chap. 20. 47. 40, 41, 42.

For there lacked two hundred.

Beniamin must be reduced to haue y twelfth portion in y inheritance of Israhel.

He described the place where the maidens vnder to dance, as y manner then was, & to sing Psalms & songs of Gods workes amongs them.

I thought they thought hereby to persuade men that they kept their oaths yet before God it was broken.

Meaning, two hundred.

Chap. 17. 6. 18. 1. 19. 1.



# THE BOKE OF RVTH.

## THE ARGUMENT.

**T**his boke is intituled after the name of Ruth: which is the principal persone spoken of in this treatise. Wherein also figuratively is set forth the state of the Church which is subject to manifold afflictions, and yet at length God giveth good and ioyful issue: teaching vs to abide with patience til God deliver vs out of troubles. Herein also is described howe Iesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whome the Lord Iesus did vouchefine to come, notwithstanding she was a Moabite of base condicion, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles shoulde be sanctified by him and ioyned with his people, and that there shoulde be but one shepfold, and one shepherde. And it semeth that this historie apperteineth to the time of the Iudges.

### CHAP. I.

*Elimélech goeth with his wife and childre into the land of Moab. 3 He and his sonnes dye. 19 Naomi and Ruth come to Beth-léhem.*

**I**N the time that the iudges ruled, there was a dearth in the land, and a mā of Beth-léhem Iudáh went for to sojourn in the countrei of Moab, he, and his wife, and

his two sonnes.

And the name of the mā was Elimélech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlón, & Chilion, Ephrathites of Beth-léhem Iudáh: and when they came into the land of Moab, they continued there.

Then Elimélech the housbād of Naomi dyed, & she remained with her two sonnes.

Which toke them wiues of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yerres.

And Mahlón and Chilion dyed also bothe twaine: so the woman was left destitute of her two sonnes, & of her housbād.

Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had heard say in the countrei of Moab, that the Lord had visited his people, and giuen them bread.

Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they wēt on their way to returne vnto the land of Iudáh.

Thē Naomi said vnto her two daughters in lawe, Go, returne eche of you vnto her owne mothers house: for the Lord shewe fauour vnto you, as ye haue done with the dead, and with me.

The Lord grante you, that you may finde rest, ether of you in the house of her housband. And when she kisse d them, they lift vp their voyce and wept.

And they said vnto her, Surely we will returne with thee vnto thy people.

But Naomi said, Turne againe, my daughters: for what cause wil you go with me: are there anie mo sonnes in my wom-

be, that they may be your housbands?

Turne againe, my daughters: go your way: for I am to olde to haue an housbād, if I shulde saie, I haue hope, or if I had an housband this night: yea, if I had borne sonnes,

Wolde ye tary for them, til they were of age? wolde ye be differred for them from taking of housbands? nay my daughters: for it grieveth me muche for your sakes, for the hād of the Lord is gone out against me.

Then they lift vp their voyce, and wept againe, and Orpah kisse d her mother in lawe, but Ruth abode stil with her.

And Naomi said, Beholde, thy sister in lawe is gone backe vnto her people & vnto her gods: so returne y after thy sister in lawe.

And Ruth answered, Intreat me not to leave thee, nor to departe from thee: for whither thou goest, I wil go: and where thou dwellest, I wil dwell: thy people shall be my people, and thy God my God.

Where y dyest, wil I dye, and there wil I be buryed: the Lord do so to me & more also, if eght but death departe thee & me.

When she sawe that she was stedfastly minded to go with her, she left speaking vnto her.

So they went bothe vntil they came to Beth-léhé: & whē they were come to Beth-léhé, it was noised of them through all the cite, and thei said, Is not this Naomi?

And she answered the, Call me not Naomi, but call me Mará: for the Almighty hathe giuen me muche bitternes.

I wēt out ful, & y Lord hathe caused me to returne empty: why call ye me Naomi, seing the Lord hath hūbled me, & the Almighty hathe broght me vnto aduersitie.

So Naomi returned and Ruth y Moabite, her daughter in law with her, when she came out of the countrei of Moab: & they came to Beth-léhé in the beginning of barley haruest.

### CHAP. II.

*Ruth gathereth come in the fields of Boaz, & the sleners of Boaz toward her.*

Then Naomi housband had a kinsman, one of great power of the familie of Elimélech, & his name was Boaz.

Elr. iudged.

In the land of Canaan. bin y tribe of Iudáh, which was also called Beth-léhé Ephrathah, because there was another cite so called in the tribe of Zebulān.

By this wonderful providence of God Ruth became one of Gods housholde, of whom Christ came.

By sending them plentie againe.

Herby it appeareth that Naomi by dwelling among idolaters, was waxen colde in y true zeale of God, & rather haite respect to the ease of y body then to y comfort of y soule.

Boaz.

This her husbande declared, argueth us to be more merciful, for as muche as the spirit doth desire to get thee this li-

Boaz, and his

That is, Yea, hee to what field they do reape

Then of the Moabites, & are enemies to Gods people.

Grasping y that neuer was any thing like purchase in God & was vnder his protection.

Which she had bought for a house, & a covert for her self.

And Ruth y Moab mi, I pray thee, let me find fauour. And my daughter.

And the went, field after the reaper, that she met w the Boáz, who was of y

And beholde, Boáz, hem, and said vnto be with you: & the Lord blesse thee.

The said Boáz vnto

poited ouer y reapers. And the seruant the the reapers, answered Moabitish mayd, t

And she said vnto gleane and gather the sheaves: so she nued from that time now, saue y the tar

Then said Boáz, thou, my daughter to gather, nether go here by my maider

Let thine eyes be do reape, and go thue I not charged the

And Ruth answered, I will dwell: thy people shall be my people, and thy God my God.

Where y dyest, wil I dye, and there wil I be buryed: the Lord do so to me & more also, if eght but death departe thee & me.

When she sawe that she was stedfastly minded to go with her, she left speaking vnto her.

So they went bothe vntil they came to Beth-léhé: & whē they were come to Beth-léhé, it was noised of them through all the cite, and thei said, Is not this Naomi?

And she answered the, Call me not Naomi, but call me Mará: for the Almighty hathe giuen me muche bitternes.

I wēt out ful, & y Lord hathe caused me to returne empty: why call ye me Naomi, seing the Lord hath hūbled me, & the Almighty hathe broght me vnto aduersitie.

So Naomi returned and Ruth y Moabite, her daughter in law with her, when she came out of the countrei of Moab: & they came to Beth-léhé in the beginning of barley haruest.

Then Naomi housband had a kinsman, one of great power of the familie of Elimélech, & his name was Boaz.

And when she made his seruants among y sheaves, Also let fall some

pal persone spoken of in this  
which is subject to man  
teaching vs to abide with pa  
sus Christ, who according to  
Jesus did vouchsafe to come  
from the people of God: de  
and ioyned with his people,  
ad it semeth that this hist

y be your housbands  
e, my daughters: go your  
olde to haue an housbād,  
I haue hope, if I had an  
night: yea, if I had borne

y for them, til they were of  
e differed for them from  
ands: nay my daughters:  
me "much for your sakes"  
nd is gone out against me,  
t vp their voyce, and wept  
pab<sup>h</sup> kissed her mother in  
abode stil with her.

id, Beholde, thy sister in  
ke vnto her people & vnto  
ne y after thy sister in law,  
wered, Intreat me not to  
o departe from thee: for  
best, I wil go: and where  
wil dwell: thy people shall  
thy God my God.

st, wil I dye, and there wil  
Lord do so to me & more  
death departe thee & me:  
awe that she was stedfastly  
with her, the left speaking

bothe vntil they came to  
é they were come to Beth-  
hoised of them through all  
id said, Is not this Naomé?  
red the, Call me not "Naomé"  
Mará: for the Almighty  
much bitternes.

& y Lord hath caused me  
y: why call ye me Naomé,  
ath humbled me, & the Al-  
roght me vnto aduersitie,  
turned and Ruth y Moa-  
her in law with her, when  
the countrei of Moáb: &  
Beth-léhem in the begin-  
aruseit.

A P. 12.  
in the field of Bóaz, as The  
ard her.  
his husband had a kind  
of great power of the fa-  
ech, & his name was Bóaz.

And Ruth y Moabitesse said vnto Naomé, I pray thee, let me go to y field, & bga-  
ther eares of corne after hi, in whose light  
I find fauour. And she said vnto her, Go  
my daughter.

¶ And she went, & came & gleaned in y  
field after the reapers, & it came to passe,  
that she met w the portion of the field of  
Bóaz, who was of y familie of Elimélech.

¶ And beholde, Bóaz came from Beth-lé-  
hem, and said vnto the reapers, The Lord  
be with you: & thei answered him, The  
Lord blesse thee.

¶ The said Bóaz vnto his seruāt y was ap-  
pointed ouer y reapers, Whose maid is this?

¶ And the seruāt that was appointed ouer  
the reapers, answered, and said, It is the  
Moabitish mayd, that came with Naomé  
out of the countrey of Móab:

¶ And she said vnto vs, I pray you, let me  
glean and gather after the reapers among  
the sheaues: so she came, and hath conti-  
nued from that time in the morning vnto  
now, saue y she taried a litle in the house.

¶ Then said Bóaz vnto Ruth, Hearrest  
thou, my daughter? go to none other field  
to gather, neither go from hence: but abide  
here by my maidens.

¶ Let thine eyes be on the field that they  
do reape, and go thou after the maidens. Ha-  
ue I not charged the seruants, that they  
touche thee not? Moreouer when thou art  
a thirsk, go vnto the vessels and brinke of  
that which the seruants haue drawn.

¶ Then she felon her face, and bowed her  
self to the ground, & said vnto im, How  
haue I found fauour in thine eyes, that y  
shuldest knowe me, seeing I am a stranger?

¶ And Bóaz answered, and said vnto her,  
All is tolde and shewed me that y hast  
done vnto thy mother in law, since y death  
of thine housbād, and how thou hast left  
thy father and thy mother, and the land  
where thou wast borne, and art come vnto  
a people w thou knewest not in time past.

¶ The Lord recompence thy worke and a  
ful reward be giuen thee of the Lord God  
of Israël, vnder whose wings thou art  
come to trust.

¶ Then she said, Let me finde fauour in  
thy sight, my lord: for y hast cōforted me,  
and spoken comfortably vnto thy maid,  
though I be not like to one of thy maids.

¶ And Bóaz said vnto her, At y meale time  
come thou hither, and eat of the bread, &  
dip thy morsel in y vinegre. And she sat  
beside the reapers, and he reached her parch-  
ed corne: and she did eat, and was suffi-  
cient, and left thereof.

¶ And when she arose to glean, Bóaz cō-  
mided his seruants, saying, Let her gather  
among y sheaues, and do not rebuke her.

¶ Also let fall some of the sheaues for her,

& let it lie, that she may gather it vp, and  
rebuke her not.

¶ So she gleaned in the field vntil euening,  
and she threshed that she had gathered,  
and it was about an Ephāh of barley.

¶ And she toke it vp, & went into the ci-  
tie, and her mother in lawe sawe what she  
had gathered: also she toke forth, and gaue  
to her that which she had referred, when  
she was sufficed.

¶ Then her mother in lawe said vnto her,  
Where hast thou gleaned to day? & where  
wroughtest thou? blessed be he, that knewe  
thee. And she shewed her mother in lawe,  
with whome she had wrought, & said, The  
mans name with whome I wrought to day,  
is Bóaz.

¶ And Naomé said vnto her daughter in  
lawe, Blessed be he of the Lord: for he cea-  
seth not to do good to the liuing and to the  
dead. Again Naomé said vnto her, The mā  
is nere vnto vs, & of our affinitie.

¶ And Ruth the Moabitesse said, He said  
also certainly vnto me, Thou shalt be w  
my seruāts, vntil they haue ended all mine  
haruest.

¶ And Naomé answered vnto Ruth her  
daughter in lawe, It is best, my daughter,  
that thou go out with his maids, that thei  
mete thee not in another field.

¶ The she kept her by the maids of Bóaz,  
to gather vnto the end of barley haruest, &  
of wheat haruest, and dwelt with her mo-  
ther in lawe.

## CHAP. III.

¶ Naomé giueth Ruth counsel. She steept at Bóaz fete.  
¶ He acknowledged him selfe to be her kinsman.

¶ Forward Naomé her mother in law.

¶ A said vnto her, My daughter, shal not  
I seeke rest for thee, that y maist prosper?  
¶ Now also is not Bóaz our kinsman, with  
whose maids y wast? beholde, he winow-  
eth barley to night in the floore.

¶ Wash thy selfe therefore, & anoint thee,  
& put thy raiment vpō thee, & get thee  
downe to y floore: let not y mā knowe of  
thee, vntil he haue left eating & drinking.

¶ And when he shal slepe, marke the place  
where he layeth him downe, & go, & vn-  
couer the place of his fete, and lay thee  
downe, & he shal tel thee what y shalt do.

¶ And she answered her, All that thou bid-  
dest me, I wil do.

¶ So she went downe vnto the floore, &  
did according to all y her mother in lawe  
bade her.

¶ And when Bóaz had eaten, and dronke, &  
cheared his heart, he went to lie downe at  
the end of the heape of corne, & she came  
softely, & vncouered the place of his fete,  
& lay downe.

¶ And at midnight the man was afraid &  
caught holde: & lo, a womā lay at his fete.

G.iii.

Exod. 16, 26.

g To wit, of  
her baggage in  
the Chalde  
text.h To my hous  
band & child-  
ren, whē they  
were aliue, &  
now to vs.i Or, fall vpon  
thee.j Or, returned so  
her mother in  
lawe.k Meaning, y  
the wold pro-  
uise her or an  
hous band, w  
whome she  
might lue  
quently  
in the ban-  
ner.l Bóaz, not  
yet aware of thec That is, he  
retreified him  
selfe among his  
seruants.d Or, turned him  
selfe from one  
side to another.





to redeme it, & I am al-  
he answered, I wil rede-

What day thou byest  
of Naomi, thou must  
with y Moabiteffe the wife  
ferre vp the name of the  
inheritance,  
an answered, I can not re-  
stroy mine owne inheri-  
right to thee, for I can not

the maner beforetime in  
ing redeming and chaging  
all things: a man did plucke  
and gaue it his neighbour,  
are witnes in Israél.  
infman said to Bóaz, Bye  
the drue of his shoos.  
vnto the Elders and vnto  
Ye are witnessles this day,  
ght all y was Elimélech,  
s Chilion & Mablón, of  
om.  
r, Ruth the Moabiteffe the  
, haue I boght to be my  
p the name of y dead vpo  
and that the name of the  
out from among his bre-  
the gate of his place: yet  
is day.

people that were in the gate,  
id, We are witnessles: the  
wife that cometh into thi-  
ahél and like Leáh, which  
ld the house of Israél: an-  
left do worthely in s E-  
e famous in Beth-lehem,  
e house be like y house of  
ne Thamar bare vnto Iu-  
which the Lord shal giue  
ge woman.  
ke Ruth, and she was his  
he went in vnto her, the  
t the conceived, and bare a

en said vnto Naomi, Ble-  
which hath not left thee  
at a kinsman, & h his name  
d in Israél.  
oring thy life againe, and  
de age: for thy daughter in  
eth thee, hath borne vn-  
is better to thee then se-

toke the childe, and lay-  
p, and became nource vn-  
en her neighbours gaue  
g: There is a childe bor-  
nd called the name thereof  
was the father of Ishái  
dauid.

- 18 ¶ These now are the generacions of  
19 ¶ Phárez: Phárez begate Hezrón,  
20 And Hezrón begate Ram, & Ram be-  
gate Amminadáb,  
21 And Amminadáb begate Nahshón, and

- Nahshón begate Salmáh,  
22 And Salmón begate Bóaz, and Bóaz be-  
gate Obéd,  
23 And Obéd begate Ishái, and Ishái be-  
gate Dauid.

## THE FIRST BOKE OF Samuél.

### THE ARGUMENT.

According as God had ordeined Deut. 17. 14. that when the Israelites shoulde be in the land of Canaan, he wold appoint them a King: so here in this first boke of Samuel is declared the state of this people vnder their first King Saül, who not content with that ordre, which God had for a time appointed for the gouernement of his Church, demanded a King, to the intent they might be as other nations & in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safe-garde of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule over them, that they might learne, that the persone of a King is not sufficient to defend them, except God by his power pre-serue and kepe them. And therefore he punisheth the ingratitude of his people & sendeth the continual warres bothe at home and abroad. And because Saül, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie towards him, but rather disobeyed the words of God and was not zealous of his glorie, he was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his steade, whose pacience, modestie, constancie, perfection by open enemies, fauined friends, and dissembling flatterers are left to the Church and to euery member of the same, as a paterne and example to beholke their state ad vocation.

#### CHAP. I.

- 1 The genealogie of Elkanáh father of Samuél. 2 He  
two wiues. 3 Hannáh was barren and praied to the  
Lord. 15 Her answer to Eli. 20 Samuél is borne.  
24 She doeth dedicate him to the Lord.



Here was a man of one  
of the two Ramathaim  
Zophim, of moué Ephraim,  
whose name was El-  
kanáh the sonne of Iero-  
hám, the sonne of Elihu,  
the sonne of Tóhu, the

- sonne of Zuph, an Ephrathite:  
2 And he had two wiues: the name of one  
was Hannáh, and the name of the other  
Peninnáh: and Peninnáh had childre, but  
Hannáh had no children.

- 3 And this man went vp out of his citie  
euery yere, to worship & to sacrifice vnto  
the Lord of hostes in b Shiloh, where  
were the two sonnes of Eli, Hophni and  
Phinehas Priests of the Lord.

- 4 And on a day, when Elkanáh sacrificed, he  
gaue to Peninnáh his wife and to all her  
sonnes and daughters porcions,

- 5 But vnto Hannáh he gaue a worthy por-  
cion: for he loued Hannáh, and the Lord  
had made her barren.

- 6 ¶ And her aduersarie vexed her fore, for  
asmuch as she vpbraided her, because the  
Lord had made her barren.

- 7 (And so did he yere by yere) & as oft as  
she wēt vp to the house of y Lord, thus she

vexed her, that she wept and did not eat.

- 8 Then said Elkanáh her housbād to her,  
Hannáh, why wepest thou? and why eatest  
thou not? & why is thine heart troubled:  
am not I better to thee then ten sonnes?

- 9 So Hannáh rose vp after that they had  
eaten and dronke in Shiloh (and Eli the  
Priest sate vpo a stole by one of y postes  
of the Temple of the Lord)

- 10 And she was troubled in her minde, and  
praied vnto the Lord, and wept fore:

- 11 Also she vowed a vowe, & said, O Lord  
of hostes, if thou wilt loke on the trouble  
of thine handmayd, and remeber me, and  
not forget thine handmayd, but giue vnto  
thine handmayd a manchild, then I wil  
giue him vnto the Lord all the daies of  
his life, & there shal no raser come  
vpon his head.

- 12 And as she cōtinued praying before the  
Lord, Eli marked her mouth.

- 13 For Hannáh spake in her heart: her lippes  
did moue onely, but her voyce was not  
heard: therefore Eli thought she had bene  
drunken.

- 14 And Eli said vnto her, How long wilt  
thou be drunken? Put away thy drunkenes  
from thee.

- 15 Then Hannáh answered and said, Nay  
my lord, but I am a woman troubled in  
spirit: I haue drōke neither wine nor strōg  
drinke, but haue powred out my soule  
before the Lord.





holy as the Lord; yea, the  
des thee, & there is no God

more presumptuously: let  
come out of your mouth:  
a God of knowledge, and  
wives are established.

the mightie men are bro-  
eake haue girde them sel-  
th.

re ful, are hired for the for-  
onghtie are no more hired:  
en hath borne seven: and  
any children, is feeble,

killeth and maketh alieue:  
ne to the graue and ran-

maketh poore and maketh  
lowe, and exalteth.

to the poore out of the dust,  
the begger from the dong-  
among princes, and to  
herit the seat of glorie:  
s of the earth are the  
ne hatle set the worlde vp-

he fete of his Saintes, and  
kepe silence in darkenes:

the mighte shal no man be

aduersaries shal be destroy-  
heauen shal he \* thunders

the Lord shal iudge the ends  
and shal giue power vnto  
and exalte the borne of his

h went to Ramáh to hire  
the childe did minister vnto  
for Eli the Priest.

sonnes of Eli were wicked  
we not the Lord.

ts custome toward the peo-  
pen any man offered sacrifice.  
oy came, while the flesh was  
fleshoke with thre teth in

into the kettle, or into the  
to the pan, or into y pot: all  
brought vp, the Priest rose:  
us thei did vnto all the li-  
me the: ther to Shiloh.

they burnt the m fat, the  
me and said to the man that  
me flesh to roste for y Priest:  
haue foddren flesh of thee,

an said vnto him, Let them  
according to the custome:  
uche as thine heart is desir-

would answer, No, but thou  
w: and if thou wilt not, I  
orce.

the fiane of the yong me was

very great before the Lord: for men  
abhorred the offering of the Lord.

13 ¶ Now Samuél being a yong childe mi-  
nistred before the Lord, girded with a lin-  
nen \* Ephód.

14 And his mother made him a litle coate,  
and brought it to him from yere to yere,  
when she came vp with her housband, to  
offer the yere ly sacrifice.

15 And Eli blessed Elkanáh and his wife, &  
said, The Lord giue thee sede of this wo-  
man, for the petition that she asked of  
the Lord: and they departed vnto their  
place.

16 And the Lord visited Hannáh, so that  
she conceiued, and bare thre sonnes, and  
two daughters. And the childe Samuél  
grew before the Lord.

17 ¶ So Eli was very olde, & heard all that  
his sonnes did vnto all Israël, & how they  
laye with the women that assembled at  
the doore of the Tabernacle of the Con-  
gregation.

18 And he said vnto the, Why do ye suche  
things? for of all this people I heare euil  
reportes of you.

19 Do no more, my sonnes: for it is no good  
reporte that I heare, which is that ye make  
the Lords people to trespasse.

20 If one man sinne against an other, the  
iudge shal iudge it: but if a man sinne a-  
gainst the Lord, who wil pleade for him?  
Notwithstanding they obeyed not the voy-  
ce of their father, because y Lord wolde  
slaye them.

21 ¶ (Now the childe Samuél profited and  
grew, and was in fauour bothe with the  
Lord, and also with men)

22 And there came a ma of God vnto Eli  
and said vnto him, Thus saith the Lord,  
Did not I plainly appeare vnto y house  
of thy father, when they were in Eg-  
ypt in Pharaohs house?

23 And I chose him out of all the tribes of  
Israél to be my Priest, to offer vpon mine  
altar, and to burne incense, and to weare  
an Ephód before me, and I gaue vnto  
the house of thy father all the offerings ma-  
de by fire of the children of Israël.

24 Wherefore haue you \* kiked against  
my sacrifice and mine offering, which I co-  
manded in my Tabernacle, and honorest  
thy children about me, to make your sel-  
ues fat of the first frutes of all the offerings  
of Israël my people?

25 Wherefore y Lord God of Israël sayth,  
I said y thine house & the house of thy fa-  
ther shoulde walke before me for euer: but  
nowe the Lord sayth, \* It shal not be so:  
for them that honour me, I wil honour,  
and they that despise me, shal be despised.

26 Beholde, the dayes come, that I wil cut of  
thine \* arme, and the arme of thy fathers

house, that there shal not be an olde man  
in thine house.

32 And thou y shalt se thine enemy in the  
habitation of the Lord in all things where-  
with God shal blese Israël, and there shal  
not be an olde man in thine house for  
euer.

33 Neuertheles, I wil not destroy enery one  
of thine fró mine altar, to make thine eyes  
to faile, & to make thine heart sorowful:  
and all the multitude of thine house shal  
dye when they be men.

34 And this shalbe a signe vnto thee, that  
shal come vpon thy two sonnes Hophni  
and Phinehas: in one day they shal dye  
bothe.

35 And I wil sterre me vp a faithful Priest,  
that shal do according to mine heart and  
according to my minde: and I wil buylde  
him a sure house, and he shal walke before  
mine Anoynted for euer.

36 And all that are left in thine house,  
shal come and bowe downe to him for a  
piece of siluer and a morfel of bread, and  
shal say, Appoint me, I pray thee, to one  
of the Priests offices, that I may eat a morfel  
of bread.

CHAP. III.

There was no manifest visio in the time of Eli. 4 The  
Lord calleth Samuél thre times, 11 And sheweth  
what shal come vpon Eli and his house. 18 The same  
declareth Samuél to Eli.

NOW the childe Samuél ministred  
vnto the Lord before Eli: and the  
worde of the Lord was precious in those  
dayes: for there was no manifest visio.  
And at that time, as Eli laye in his place,  
his eyes began to waxe dimme that he  
colde not se.

And yet the light of God went out, Sa-  
muél slept in the temple of the Lord, where  
the Arke of God was.

¶ Then the Lord called Samuél: and he  
said, Here I am.

And he ran vnto Eli, and said, Here am I,  
for thou calledst me. But he said, I called  
thee not: go againe and slepe. And he went  
and slept.

¶ And the Lord called once againe, Sa-  
muél. And Samuél arose, and went to Eli,  
& said, I am here: for thou didest call me.  
And he answered, I called the not, my son:  
go againe and slepe.

¶ Thus did Samuél, before he knewe the  
Lord, and before the worde of the Lord  
was reueiled vnto him.

¶ And the Lord called Samuél againe the  
third time: and he arose, and went to Eli,  
and said, I am here: for thou hast called  
me. Then Eli perceived that the Lord  
had called the childe.

¶ Therefore Eli said vnto Samuél, Go and  
slepe: and if he call thee, then say, Speake

H. II.

Y Th poster-  
ie shal be the  
glorie of the  
chief Priest  
translated to  
another, who-  
me they shal  
cunie, 1. Aug.  
227.

Or, If wee they  
come to make  
age.

Meaning, Za-  
doks, who suc-  
ceeded Abia-  
thar, and was  
the figure of  
Christ.

That is, shal  
be inferior va-  
to him.

The Childe  
text reader,  
whiles Eli laye  
in bed  
because the-  
re were very  
few Prophets  
to declare  
it.  
In the court  
next to the  
Tabernacle.  
Id That is, the  
trumpets which  
burnt in the  
night.  
Josephus  
writeth that  
Samuél was  
twelve yere  
olde, when y  
Lord appeared  
to him.

By visio.

Suche was  
the con-tem-  
pt of those times  
that the chief  
Priest was be-  
come dull and  
neglect to  
understand the  
Lords appea-  
ring.



Lord, for thy seruant heareth. So Samuël went, and slept in his place.

10 ¶ And the Lord came, & stood, and called as at other times, Samuël, Samuël. The Samuël answered, Speake, for thy seruant heareth.

11 ¶ The Lord said to Samuël, Beholde, I wil do a thing in Israel, whereof who soeuer shal heare, his two eares shal tingle. 12 In that day I wil raise vp against Eli all things which I haue spoken concerning his house: when I begin, I wil also make an end.

h God declar-eth what fo- den feare shal come vpon me whe they shal heare that the Arke is taken, and also se Eli his house de- stroyed.

13 And I haue tolde him that I wil iudge his house for euer, for the iniquitie which he knoweth; because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednes of Elis house, shal not be purged with sacrifice nor offering for euer.

[Meaning, that his posteritie, shal neuer enioy the chief Priests office.

15 Afterwarde Samuël slept vntil the morning, and opened the doores of the house of the Lord, and Samuël feared to shewe Eli the vision.

16 ¶ Then Eli called Samuël, and said, Samuël my sonne. And he answered, Here I am.

17 The he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me, God is do so to thee, and more also, if thou hide anie thing from me, of all that he said vnto thee.

k God punish-eth thee after this and that sort, except thou tel me truth, Ruth 1, 17.

18 So Samuël tolde him euerie whit, & hid nothing from him. Then he said, It is the Lord: let him do what semeth him good.

l The Lord accomplished what soeuer he had said.

19 ¶ And Samuël grieve, and the Lord was with him, and let none of his wordes fall to the ground.

m Or, that Samu-ël was the faithful Prophet of the Lord.

20 And all Israel from Dan to Beer sheba knewe that faithful Samuël was the Lords Prophet.

n Eld. by the words of the Lord.

21 And the Lord appeared againe in Shiloh: for the Lord reueiled him selfe to Samuël in Shiloh by his wordes.

CHAP. IIII.

Israel is ouercome by the Philistims. 4 They do set

the Arke, wherefore the Philistims do feare 10 The

Arke of the Lord is taken 11 Eli and his childre dye.

12 The death of the wife of Phinehas the sonne of Eli.

o From the de- parture of the Israelites out of Egypt vnto the time of Sa- muël are a- bout 190 yere. 10 Or, time of hel- pe, chap. 7, 12.

And Samuël spake vnto all Israel: & Israel went out against the Philistims to battel and pitched beside Eben ezer: and the Philistims pitched in Aphck.

And the Philistims put them selues in array against Israel: and when they ioyned the battel, Israel was smitten downe before the Philistims: who slewe of the armie in the field about foure thousand men.

p For it may seme that this warre was vnderaken by Samuels com- mandement.

So when the people were come into the campe, the Elders of Israel said, Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke

of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 The people sent to Shiloh, & brought from thence the Arke of the couenant of the Lord of hostes, who dwelleth betwene the Cherubims: and there were the two sonnes of Eli, Hophni, & Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the holte, all Israel showed a mighty showte, so that the earth rag againe.

6 And when the Philistims heard the noise of the showte, they said, What meaneth the founde of this mighty showte in the holte of the Ebrewes? & they vnderstande, that the Arke of the Lord was come into the holte.

7 And the Philistims were afraid, and said, God is come into the holte: therefore said thei, Wo vnto vs: for it hath not bene so heretofore.

8 Wo vnto vs, who shal deliuer vs out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong and play the men, o Philistims, that ye be not seruants vnto the Ebrewes, as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euerie man into his tent: and there was an exceeding great slaughter: for there fel of Israel thirtie thousand footemen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas dyed.

12 And there ran a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

13 And when he came, lo, Eli sat vpon a seate by the way side, waiting: for his heart feared for the Arke of God: and when the man came into the citie to tel it, all the citie cryed out.

14 And when Eli heard the noise of the crying, he said, What meaneth this noise of the tumult? and the mā came in hastily, and tolde Eli.

15 (Now Eli was fourescore and eighene yere olde, and his eyes were dimme that he coulde not see.)

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the holte: and he said, What thing is done, my sonne?

17 Then the messenger answered and said, Israel is fled before the Philistims, and there hath bene also a great slaughter

According to God had said.

Angell.

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Angell.

among the people:

sonnes, Hophni and

and the Arke of God

18 ¶ And whe he had

Arke of God, Eli fe

warde by the side of

was broken, and he

de mā and heauye a

rael fortie yeres.

19 And his daughter i

was with childe nere

she heard the report

was taken, and that

her housband were

selfe, and traueled

vpon her.

20 And about the tim

men that stode abo

Feare not: for thou h

she answered not, no

21 And she named r

saying, The glorie is

el, because the Arke

because of her fari

housband.

22 She said againe, k

ted fro Israel: for the

CHAP.

The Philistims bring t

Dagón, which idole sel

of Ashdod are plagued.

Gath and asier to Ekron.

1 Then the Philist

God and carye

vnto a Ashdod,

2 Euen the Philistin

God, and brought it

gón, and set it by D

And when they of

day in the morning,

fallen vpon his face

re the Arke of the L

Dagón, and set him

4 Also they rose vp

the next day, & beh

vpon his face on the

Arke of the Lord, an

and the two palmes

of vpon the threshol

of Dagón was left to

5 Therefore the Prie

that come into Dag

not on the threshhol

dod, vnto this day.

6 But the hand of the

them of Ashdod, and

smote them with en

and the coastes ther

7 And whe the men

they said, Let not th

Israel abide with vs

vpon vs and vpon D

8 They sent therefore

of the Lord out of Shiloh  
then it commeth among vs  
out of the hand of our ene-

sent to Shiloh, & brought  
the Arke of the couenant of  
God, who dwelleth be-  
tween us: and there were the  
priests, Hophni, & Phinehas,  
the couenant of God.  
The Arke of the couenant of the  
hoste, all Israël shew-  
ed, so that the earth rag-

Philistims heard the noi-  
se, they said, What meaneth  
this mighty shewte in the  
land? & they vnderstode,  
that the Lord was come into

Philistims were afraid, and said,  
to the hoste: therefore said  
they vs: for it hathe not bene

who shal deliuer vs out of  
the mighty Gods? these are  
the Egyptians which are  
in the wilderness.

play the men, & Philistims  
seruants vnto the Ebrewes,  
serued you: be valiant the-  
re.

Philistims fought, and Israël  
died, and fled euerie man  
before him: and there was an exceeding  
slay: for there fel of Israël  
thousand and seven hundred  
and threescore men.

of God was taken, and the  
priests, Hophni and Phinehas,  
died.

a man of Benjamin out of  
the house of Eli came to  
Shiloh the same day, and  
told his brethren.

came, lo, Eli fate vpon a  
bench, waiting: for his heart  
was troubled: and when he  
heard the noise of the  
warre, he said, What meaneth  
this noise?

and the mā came in hastily,  
and told him.

four score and eightene  
men: and his eyes were dimme  
because of age.

said vnto Eli, I came from  
the house of the Lord: and  
I fled this day out of the  
land: What thing is done?

Enger answered and said,  
The Lord hath done this  
unto vs: for the Philistims  
have taken the Arke of God,  
and there is a great slaughter  
among vs: and the priests, Hophni  
and Phinehas, are dead: and  
the Arke of God is taken.

among the people: and moreover thy two  
sonnes, Hophni and Phinehas, are dead,  
and the Arke of God is taken.

¶ And when he had made mention of the  
Arke of God, Eli fel from his seate back-  
warde by the side of the gate, & his necke  
was broken, and he dyed: for he was an ol-  
de mā and heauye: and he had iudged Is-  
raél fortie yeres.

¶ And his daughter in law Phinehas wife  
was with childe nere her trauel: and when  
she heard the report that the Arke of God  
was taken, and that her father in law &  
her husband were dead, she bowed her  
selfe, and traueled: for her paines came  
vpon her.

¶ And about the time of her death, the wo-  
men that stood about her, said vnto her,  
Feare not: for thou hast borne a sonne: but  
she answered not, nor regarded it.

¶ And she named the childe Ichabod,  
saying, The glorie is departed from Is-  
raél, because the Arke of God was taken,  
& because of her father in law and her  
husband.

¶ She said againe, The glorie is depar-  
ted from Israél: for the Arke of God is takē.

CHAP. V.

¶ The Philistims bring the Arke into the house of  
Dagón, which idole set downe before it. ¶ The men  
of Ashdod are plagued. ¶ The Arke is caried into  
Gath and after to Ekrón.

¶ Then the Philistims toke the Arke of  
God and caried it from Eben-ézer  
vnto Ashdod.

¶ Euen the Philistims toke the Arke of  
God, and brought it into the house of  
Dagón, and set it by Dagón.

¶ And when they of Ashdod rose the next  
day in the morning, beholde, Dagón was  
fallen vpon his face on the grounde befo-  
re the Arke of the Lord, and they toke vp  
Dagón, and set him in his place againe.

¶ Also they rose vpearly in the morning  
the next day, & beholde, Dagón was falle  
vpon his face on the grounde before the  
Arke of the Lord, and the head of Dagón  
and the two palmes of his hands were cut  
off vpon the thresholde: onely the stumpe  
of Dagón was left to him.

¶ Therefore the Priests of Dagón, and all  
that come into Dagon's house, treade  
not on the thresholde of Dagón in Ash-  
dod, vnto this day.

¶ But the hand of the Lord was heauy vpon  
them of Ashdod, and destroyed them, and  
smote them with emerods, as the Ashdod,  
and the coastes thereof.

¶ And when the men of Ashdod sawe this,  
they said, Let not the Arke of the God of  
Israél abide with vs: for his hand is sore  
vpon vs and vpon Dagón our god.

¶ They sent therefore and gathered all the

princes of the Philistims vnto them, and  
said, What shal we do with the Arke of  
the God of Israél? And they answered, Let  
the Arke of the God of Israél be caried  
about vnto Gath: & thei caried the Arke  
of the God of Israél about.

¶ And when they had caried it about,  
the hand of the Lord was against the ci-  
tie with a very great destruction, and he  
smote the men of the citie bothe small  
and great, & they had emerods in their se-  
cret partes.

¶ Therefore they sent the Arke of God  
to Ekrón: and as sone as the Arke of God  
came to Ekrón, the Ekronites cryed out,  
saying, They haue brought the Arke of  
God of Israél vs to slay vs and our  
people.

¶ Therefore they sent, and gathered toge-  
ther all the princes of the Philistims and  
said, Send away the Arke of the God of  
Israél, and let it returne to his owne place,  
that it slay vs not and our people: for there  
was a destruction & death through out all  
the citie, & the hād of God was very sore  
there.

¶ And the men that dyed not, were smit-  
ten with the emerods: and the crye of the ci-  
tie went vp to heauen.

CHAP. VI.

¶ The time that the Arke was with the Philistims  
which they sent againe with a gift. ¶ It cometh to  
Beth-shémesh. ¶ The Philistims offer golden eme-  
ruds. ¶ The men of Beth-shémesh are stricken for  
looking into the Arke.

¶ So the Arke of the Lord was in the coun-  
treys of the Philistims seven monethes.

¶ And the Philistims called the Priestes &  
the sothsaiers, saying, What shal we do  
with the Arke of the Lord? tel vs wherewith  
we shal send it home againe.

¶ And they said, If you send away the Arke  
of God of Israél, send it not away emp-  
tie, but giue vnto it a sinne offering: then  
shal ye be healed, and it shalbe knowne to  
you, why his hand departeth not from  
you.

¶ Then said they, What shalbe the sinne  
offring, which we shal giue vnto it? And  
they answered, Five golden emerods and  
five golden mice, according to the num-  
ber of Princes of the Philistims: for one  
plague was on you all, & on your princes.  
¶ Wherefore ye shal make the similitudes  
of your emerods, and the similitudes of  
your mice that destroye the lād: so ye shal  
giue glorie vnto the God of Israél, that  
he may take his hād from you, and from  
your gods, and from your land.

¶ Wherefore then shulde ye harden your  
heartes, as the Egyptians and Pharaoh  
hardened their heartes, when he wought

H.iii.

¶ Though they  
had felt Gods  
power & were  
affraid there-  
of, yet they  
wolde farther  
trie him, which  
thing God car-  
ned to their de-  
struction & his  
glorie.

¶ The wicked,  
when they fe-  
le the hand of  
God, grudge  
reioice him,  
where Godly  
humble them  
selues & crye  
for mercie.

¶ They thought  
by continuance  
of time & pla-  
gue wolde ba-  
ue ceased and  
so wolde ha-  
ue sent the Ar-  
ke still.

¶ The idola-  
ters, conside-  
ring that there  
is a true  
God, when pu-  
nished sinne-  
fully.

¶ This is  
Gods iudge-  
ment vpon the  
idolaters, that  
knowing the  
true God they  
worship him  
not aright.



Exod. 25. 31.

wonderfully among them, \* did they not let them go, and they departed?

7 Now therefore make a newe carter, and take two melche kine, on whome there hath come no yoke: & tye the kine to the carter, and bring the calves home from them.

Meaning of goldé emerods and the goldé mice.

8 Then take the Arke of the Lord, and set it vpon the carter, and put the <sup>d</sup> jewells of golde which ye giue it for a sinne offering in a coffer by the side thereof, and send it away, that it may go.

The God of Israél.

9 And take hede, if it go vp by the way of his owne coast to Beth-shémesh; it is <sup>e</sup> he that did vs this great euil: but if not, we shal knowe then, that it is not his hád that smote vs, but it was a <sup>f</sup> chance that happened vs.

The wicked attribute almost all things to fortune and chance, whereas in a deede there is nothing done without Gods providence & decree.

10 And the men did so: for they toke two kine that gaue milke, and tyed them to the carter and shut the calves at home.

11 So they set the Arke of the Lord vpon the carter, and the coffer with the mice of golde, and with the similitudes of their emerods.

For the trial of the matter.

12 And the kine went the streight way to Beth-shémesh; & kept one path and lowed as they went, & turned neither to the right hand nor to the left: also the princes of the Philistims went after <sup>g</sup> the, vnto the borders of Beth shémesh.

13 Now they of Beth-shémesh were reaping their wheat harvest in the valley, & they lift vp their eyes, and spied the Arke, and reioyced when they sawe it.

To wit, the men of Beth-shémesh, who were Israélites.

14 ¶ And the carter came into the felde of Ioshúa a Bethshemite, & stode stil there: there was also a great stone, and <sup>h</sup> they claued the wood of the carter and offered the kine for a burnt offering vnto the Lord.

15 And the Levites toke downe the Arke of the Lord, and the coffer that was with it, wherein the jewells of golde were, & put them on the great stone, and the men of Beth-shémesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had sene it, they returned to Ekrón the same day.

These were the five principall cities of the Philistims which were not all conquered vnto the time of Dauid.

17 ¶ So these are the goldé emerods, which the Philistims gaue for a sinne offering to the Lord: for Ashdod one, for Gazá one, for Askelón one, for Gath one, & for Ekrón one.

On the plaine, or in the open field.

18 And goldé mice, according to the number of all the cities of the Philistims, belonging to the five princes, bothe of walled townes and of townes vnwalled, vnto the great stone of <sup>i</sup> Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshúa the Bethshemite.

19 And he smote of the men of Beth-shémesh, because they <sup>j</sup> had looked in the Arke of the Lord: he slewe euen among the people fiftie thousand men and thre score and ten men, and the people lamented, because the Lord had slaine <sup>k</sup> people with so great a slaughter.

20 Wherefore the men of Beth-shémesh said, Who is able to stand before this holy Lord God? and to whome shal he go from vs?

21 And they sent messengers to the inhabitants of Kiriath-earim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe & take it vp to you.

## CHAP. VII.

1 The Arke is brought to Kiriath-earim. 3 Samuél reboreth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israél & are overcome. 16 Samuél iudgeth Israél.

1 Then the men of <sup>a</sup> Kiriath-earim came, and toke vp the Arke of the Lord, and brought it into the house of Abinadáb in the hill: and they sanctified Eleazar his sonne, to kepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-earim, the time was long, for it was twentie yeres) and all the house of Israél lamented <sup>b</sup> after the Lord.

3 ¶ Thē Samuél spake vnto all the house of Israél, saying, If ye be come againe vnto the Lord with all your hearte, \* put away the strange gods frō among you, & \* Ashtaróth, and direct your hearts vnto the Lord, and serue him \* onely, and he shal deliuer you out of the hand of the Philistims.

4 Then the children of Israél did put away <sup>c</sup> Baalim and Ashtaróth, and serued the Lord onely.

5 And Samuél said, Gather all Israél to Mizpéh, and I wil pray for you vnto the Lord.

6 And they gathered together to Mizpéh, and <sup>d</sup> drew water and powred it out before the Lord, and fasted the same day, & said there, We haue sinned against the Lord. And Samuél iudgeth the children of Israél in Mizpéh.

7 When the Philistims heard that the children of Israél were gathered together to Mizpéh, the princes of the Philistims went vp against Israél: and when the children of Israél heard that, they were afraid of the Philistims.

8 And the children of Israél said to Samuél, Cease not to <sup>e</sup> crie vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

9 Then Samuél toke a sucking lambe, and offered it all together for a burnt offering

vnto the Lord, and the Lord for Israél him.

10 And as Samuél of the Philistims came: but the Lord <sup>f</sup> thundred that day, and feared them: so the raél.

11 And the men of Iupéh and purified the them vntil they came.

12 Then Samuél toke betwene Mizpéh and name thereof, Ebé, therto hathe the Lord.

13 ¶ So <sup>g</sup> the Philistims they came nomore of Israél: and the ha gainst the Philistim muél.

14 Also the cities which taken from Israél, <sup>h</sup> from Ekrón euen liuered the coastes of hands of the Philistims ce betwene Israél & the Lord.

15 And Samuél iudgeth of his life,

16 And went about y <sup>i</sup> el, and Gilgál and M <sup>j</sup> raél in all those pla <sup>k</sup> ces.

17 Afterward he returne there was his house, <sup>l</sup> raél: also he buylt an <sup>m</sup> Lord.

## CHAP.

1 Samuél maketh his sonnes in nor his steppes. 5 The Israél declareth in what state King. 10 Norwithstandi Lord willen Samuél to gi

1 He Samuél he made him

2 (And the name of <sup>n</sup> Joel, and the name of <sup>o</sup> even iudges in Beer-

3 And his sonnes wall but turned aside after wardes, and peruer

4 ¶ Wherefore all th thered them together vnto <sup>p</sup> Ramáh,

5 And said vnto him, and thy sonnes wall \* make vs now a King

nations.

But the thing <sup>q</sup> they said, Giue vs a Samuél prayed vnto the Lord.

And the Lord said the voice of the peop

of the men of Beth-shé-  
they had looked in the Ar-  
he slew euen among the  
ousand men and thre sco-  
and the people lamented,  
and had slaine y people with  
ther.

the men of Beth-shé-  
ble to stand before this ho-  
and to whome shal he go

messengers to the inhabi-  
-hearim, saying, The Phi-  
roght againe the Arke of  
me ye downe & take it vp

HAP. VII.

to Kiriath-earim. 2 Samuël  
for sake their finnes and turne  
Philistims fight against Israél  
muël iudgeth Israél.

men of a Kiriath-earim  
toke vp the Arke of the  
ght it into the house of Abi-  
li: and they sanctified Elea-  
to kepe the Arke of the

Arke abode in Kiriath-  
was long, for it was twe-  
all the house of Israél la-  
the Lord.

spake vnto all the house of  
If ye be come againe vnto  
all your hearts, \* put away  
s frō among you, & \* Affi-  
rect your hearts vnto the  
him \* onely, and he shal  
of the hand of the Philis-

ren of Israél did put away  
Ashratōth, and serued the

said, Gather all Israél to  
I wil pray for you vnto

hered together to Mizpéh  
ter and powred it out be-  
and fasted the same day, &  
e haue sinned against the  
uël iudgeth the children of

Philistims heard that the chil-  
were gathered together to  
nces of the Philistims wē-  
uël: and when the children  
that, they were afrated of

ren of Israél said to Sa-  
or to \* crye vnto the Lord  
that he may saue vs out of  
the Philistims.

toke a sucking lambe, and  
gether for a burnt offering

vnto the Lord, and Samuël cryed vnto  
the Lord for Israél, and the Lord heard  
him.

10 And as Samuël offred the burnt offering,  
the Philistims came to fight against Isra-  
él: but the Lord <sup>thundered</sup> with a great  
thundre that day vpon the Philistims, &  
scared them: so they were slaine before Is-  
raél.

11 And the men of Israél went from Miz-  
péh and pursued the Philistims, and smote  
them vntil they came vnder Beth-car.

12 Then Samuël toke a stone and pitched it  
betwene Mizpéh and a Shen, and called y  
name thereof, Eben ézer, and he said, Hi-  
therto hath the Lord holpen vs.

13 ¶ So y Philistims were broght vnder, &  
they came nomore againe into the coastes  
of Israél: and the hand of the Lord was a-  
gainst the Philistims all the dayes of Sa-  
muël.

14 Also the cities which the Philistims had  
taken from Israél, were restored to Is-  
raél, from Ekron euen to Gath: & Israél de-  
liuered the coastes of the same out of the  
hands of the Philistims: & there was pea-  
ce betwene Israél & the Amorites.

15 And Samuël iudgeth Israél all the dayes  
of his life,

16 And went about yere by yere to Beth-  
él, and Gilgāl and Mizpéh, and iudgeth Is-  
raél in all those places.

17 Afterward he returned to Ramáh: for  
there was his house, & there he iudgeth Is-  
raél: also he buyt an altar there vnto the  
Lord.

CHAP. VIII.

Samuël maketh his sonnes iudges ouer Israél, who followe  
not his steppes. 2 The Israelites aske a King. 11 Samu-  
el declareth in what state they shoulde be vnder the  
King. 19 Notwithstanding they aske one Saul, & the  
Lord willett Samuël to grant vnto them.

18 **W**Hē Samuël was now become old,  
he made his sonnes iudges ouer  
Israél.

19 (And the name of his eldest sonne was  
Ioel, and the name of the seconde Abiáh)  
euen iudges in Beer-shéba.

20 And his sonnes walked not in his waies  
but turned aside after lucre, & toke re-  
wardes, and peruered the iudgement.

21 ¶ Wherefore all the Elders of Israél ga-  
thered them together, & came to Samuël  
vnto Ramáh,

22 And said vnto him, Beholde, thou art old,  
and thy sonnes walke not in thy waies:  
\* make vs now a King to iudge vs like all  
nacions.

23 But the thing displeased Samuël, when  
they said, Giue vs a King to iudge vs: and  
Samuël prayed vnto the Lord.

24 And the Lord said vnto Samuël, Heare  
the voice of the people in all that they shal

say vnto thee: for they haue not cast thee  
away, but they haue cast me away, that I  
shulde not reigne ouer them.

25 As thei haue euer done since I broght thé  
out of Egypt euen vnto this day, (and ha-  
ue forsaken me, and serued other gods) e-  
uen so do they vnto thee.

26 Now therefore hearkē vnto their voyce:  
howbeit yet \* testifie vnto them & shewe  
thé the maner of the King that shal reig-  
ne ouer them.

27 ¶ So Samuël tolde all the wordes of the  
Lord vnto the people that asked a King  
of him.

28 And he said, This shalbe the maner of  
the King that shal reigne ouer you: he wil  
take your sonnes, and appoint them to his  
charters, and to be his horsmen, and some  
shal runne before his charet.

29 Also he wil make them his captaines o-  
uer thousandes and captaines ouer fifties,  
and to eare his grounde, and to reape his  
haruest, & to make instruments of warre,  
and the things that serue for his cha-  
rets.

30 He wil also take your daughters and  
make them apoticaries, and cookies and  
bakers.

31 And he wil take your fieldes, and your  
vineyardes, and your best oliue trees, and  
giue them to his seruants.

32 And he wil take the tenth of your fede,  
and of your vineyardes, and giue it to his  
Eunuches, and to his seruants.

33 And he wil take your men seruants and  
your maid seruants, and the chief of your  
yong men, and your asses, and put them  
to his worke.

34 He wil take the tenth of your shepe, and  
ye shalbe his seruants.

35 And ye shal crye out at that day, because  
of your King, whome ye haue chosen  
you, and the Lord wil not heare you at  
that day.

36 But y people wolde not heare the voyce  
of Samuël, but did say, Nay, but there  
shalbe a King ouer vs.

37 And we also wil be like all other naciōs,  
and our King shal iudge vs, & go out be-  
fore vs, and fight our battels.

38 Therefore when Samuël heard all the  
wordes of the people, he rehearsed them  
in the eares of the Lord.

39 And the Lord said to Samuël, <sup>Hear-</sup>  
ken vnto their voyce, and make them a  
King. And Samuël said vnto the men of  
Israél, Go euerie man vnto his citie.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsel of his  
seruant greth to Samuël. 9 The Prophets called  
Saul. 15 The Lord reveileth to Samuël Sauls com-  
ming, commanding him to anoint him King. 22 Sa-  
muël bringeth Saul to the feast.

H. III.

To prove if  
they wil for-  
sak, their wis-  
ked purpose.

Not y Kings  
haue this auto-  
ritie by their  
office, but that  
thei as reig-  
ne in Gods  
wrath shulde  
viurpe this o-  
uer their bre-  
thren contrary  
to the Law.  
Deu-17, 20.

Or, chief offi-  
cers.

Because ye  
repent not for  
your finnes,  
but because ye  
sinnat for your  
afflictions,  
whereinto ye  
cast your sel-  
ues willingly.

Or grant their  
request.



4 That is, bo-  
the valiant &  
riche.  
Chap. 14. 21.  
1. chro. 8. 33.

b So that it  
might seme  
God approved  
their request  
in appointing  
but suche a  
person.

e All these cir-  
cuities were  
meant to ser-  
ue vnto Gods  
gaudee, whe-  
reby Saúl  
(though not ap-  
proved of God)  
was made  
King.

a Where was  
Ramath. Zo-  
phim y citie  
of Samuél.

6, 7, 14, 15.

a Which is a  
bout fise pen-  
ce. 14. 15.

f So called, be-  
cause he fore-  
saw things to  
come.

g That is, a  
feast after the  
offring, which  
shulde be kept  
in an hie place  
of y citie ap-  
pointed for y  
vic.  
h That is, gi-  
ue shankes, &  
distribute the  
meat accordyng  
to their custo-  
me.

There was now a man of Beniamín  
a mightie in power named Kish the  
sonne of Abiel, the sonne of Zerór, y son-  
ne of Bechoráth, the sonne of Aphiah, the  
sonne of a man of Iemini.

And he had a sone called Saúl, a goodly  
young man and a faire: so that among the  
children of Israël there was none good-  
lier then he: from the shulders vpward he  
was hier then anie of the people.

And the asses of Kish Saules father were  
lost: therefore Kish said to Saúl his sonne,  
Take now one of the seruants with thee,  
and arise, go, and seke the asses.

So he passed through mount Ephraím &  
went through the land of Shalisháh, but  
they found them not. Then they went  
through the land of Shalim, and there they  
were not: he went also through the land of  
Iemini, but they found them not.

When they came to the land of Zuph,  
Saúl said vnto his seruant that was with  
him, Come and let vs returne, lest my fa-  
ther leaue the care of asses, and take thoght  
for vs.

And he said vnto him, Beholde now, in  
this citie is a man of God, and he is an ho-  
norable man: all that he saith commeth  
to passe: let vs now go thither, if so be that  
he can shewe vs what way we may go.

Then said Saúl to his seruant, Wel then,  
let vs go: but what shal we bring vnto the  
man? For the bread is spent in our vessels,  
and there is no present to bring to the mā  
of God: what haue we?

And the seruant answered Saúl againe, &  
said, Beholde, I haue found about me the  
fourth parte of a sheke of silver: that wil  
I giue the man of God, to tel vs our way.

(Beforetime in Israël when a man went  
to seke an answer of God, thus he spake,  
Come, & let vs go to the Seer: for he that  
is called now a Prophet, was in y olde time  
called a Seer.)

The said Saúl to his seruant, Wel said,  
come, let vs go: so they went into the ci-  
tie where the man of God was.

And as thei were going vp the hie way  
to the citie, they founde maydes that ca-  
me out to drawe water, and said vnto the,  
Is there here a Seer?

And they answered them, and said, Yea:  
lo, he is before you. make haste now, for he  
came this day to the citie: for there is an  
offring of the people this day in the hie  
place.

When ye shal come into the citie, ye shal  
finde him straight way yer he come vp to  
the hie place to eat: for the people wil not  
eat vntill he come, because he wil blesse y  
sacrifice: and then eat they that be biddn  
to the feast: now therefore go vp: for euē  
now shal ye finde him.

Then they went vp into the citie, and  
when they were come into the middes of  
the citie, Samuél came out against them  
to go vp to the hie place.

But the Lord had reueiled to Samuél  
secretly (a day before Saúl came) say-  
ing,

Tomorowe about this time I wil send  
thee a man out of the land of Beniamín:  
him shalt thou anoint to be gouernour ou-  
er my people Israël, y he may faue my  
people out of the hands of the Philistims:  
for I haue looked vpon my people, & their  
crye is come vnto me.

When Samuél therefore sawe Saúl, the  
Lord answered him, Se, this is the man  
whome I spake to thee of, he shal rule  
my people.

Then went Saúl to Samuél in the mid-  
des of the gate, and said, Tel me, I pray  
thee, where the Seers house is.

And Samuél answered Saúl, and said, I  
am the Seer: go vp before me vnto the hie  
place: for ye shal eat with me to day. and  
tomorowe I wil let thee go, & wilt tel thee  
all that is in thine heart.

And as for thine asses y were lost three  
dayes ago, care not for them: for they are  
founde, and on whome is set all the deli-  
uery of Israël: is it not vpon thee and on all  
thy fathers house?

But Saúl answered, and said, Am not I  
the sonne of Iemini of the smallest tribe of  
Israél? & my familie is the least of all the  
families of y tribe of Beniamín. Where-  
fore then speakest thou so to me?

And Samuél toke Saúl and his seruant,  
and broght them into the chamber, and  
made them sit in the chiefest place among  
them that were bidden: which were about  
thirtie persones.

And Samuél said vnto the cooke, Bring  
forthe the portion which I gaue thee, &  
whereof I said vnto thee, Kepe it with  
thee.

And the cooke toke vp the shoulder, &  
that w was vpon it, & set it before Saúl.  
And Samuél said, Beholde, that which is  
left, set it before thee & eat: for hitherto  
hath it bene kept for thee, saying, Also I  
haue called the people. So Saúl did eat  
with Samuél that day.

And whē they were come downe from the  
hie place into y citie, he communed with  
Saúl vpon the top of the house:

And whē they arose early about y spring  
of y day, Samuél called Saúl to the top  
of the house, saying, Vp, that I may send  
thee away. And Saúl arose, and they went  
out, bothe he, and Samuél.

And when they were come downe to the  
end of the citie, Samuél said to Saúl, Bid  
the seruant go before vs, (and he went)

but stand thou still  
thee & the worde

Gods com-  
mandment as  
speaking  
saith.

6 Saúl is anointed King  
Saúl heart and he prop-  
the people, and sheweth  
chosen King by los. 2.  
fice.

Then Samuél  
I and powred  
sed him, and said,  
ointed thee to be g  
heritance?

2 When thou shalt  
day, thou shalt find  
sepulchre in the wa-  
at Zelzáh, & thei  
asses which y were  
& lo, thy father has  
asses, and soroweth  
shal I do for my so

3 Then shalt thou  
and shalt come to  
and there shal mete  
to God to Beth-el:  
& another carying  
and another carying

4 And thei wil aske  
wil giue thee the tw  
thou shalt receiue o

5 After that shalt th  
of God, where i  
Philistims: and wh  
ther to the citie; the  
nie of Prophets co  
the hie place with  
and a pipe, and an h  
thei shal prophesie.

6 Then the Spirit o  
vpon thee, and thou  
thē, & shalt be turn

7 Therefore when t  
vnto thee, do as oc  
God is with thee.

8 And thou shalt go  
Gilgál: and I also  
thee to offer burnt o  
sacrifices of peace-  
daies, til I come to  
what thou shalt do.

9 And whē he had tu  
from Samuél, God  
d heart: & all those  
that same day.

10 And whē thei ca-  
beholde, the compa  
him, and the Spirit  
him, and he proph-  
11 Therefore all the p  
before, when thei sa  
among the Prophet  
What is come vnto  
Saúl also among the

Chap. 14. 24.

Chap. 14. 24.

Chap. 14. 24.

Chap. 14. 24.

Chap. 14. 24.

Chap. 14. 24.

Chap. 14. 24.

Chap. 14. 24.

Chap. 14. 24.

Chap. 14. 24.

uent vp into the citie, and  
come into the middes of  
Saul came out against them,  
his place.

ord had reueiled to Samuël  
ay before Saul came) say-

about this time I wil send  
of the land of Benjamin.  
anoint to be gouer: pour o-  
I. saël, y he may saue my  
the hands of the Philistims:  
ed vpon my people, & thate  
into me.

el therefore sawe Saül, the  
d him, Se; this is the man  
ke to thee of, he shal rule

Saül to Samuël in the mil-  
le, and said, Tel me, I pray  
e Seers house is.

answered Saül, and said, I  
o vp before me vnto the hie  
al eat with me to day, and  
il let thee go, & wil tel thee  
e heart.

hine asses y were lost thre  
not for them: for they are  
to whom is se; all the de-  
not vpon thee and on all  
se)

answered, and said, Am not  
mini of the smalest tribe of  
amilie is the least of all the  
tribe of Benjamin. Where  
kelt thou so to me?

toke Saül and his seruants  
em into the chamber, and  
in the chiefest place among  
bidden: which were about  
es.

aid vnto the cooke, Bring  
ion which I gaue thee, &  
vnto thee, Kepe it with

ketoke vp the shoulder, &  
pon it, & set it before Saül.  
id, Beholde, that which is  
e thee & eat: for hitherto  
ept for thee, saying, Also I  
e people. So Saül did eat  
at day.

y were come downe fro the  
ie, he commended with  
top of the house:

y arose early about y spring  
el called Saül to the roo-  
aying, Vp, that I may kin-  
d Saül a ofe, and they went  
nd Samuël.

ey were come downe to the  
e, Samuël said to Saül, Bid  
before vs, (and he went  
up)

but stand thou stil now, that I may shewe  
thee the worde of God.

CHAP. X.

6 Saül is anointed King by Samuël. 9 God changeth  
Sauls heart and he prophecieith. 17 Samuël assemblith  
the people, and sheweth them their finnes. 21 Saül is  
chofen King by lot. 25 Samuël writeth the Kings of-  
fice.

Then Samuël toke a vial of a oyle  
and powred it vpon his head, & kif-  
fed him, and said, Hathe not the Lord an-  
ointed thee to be gouernour ouer his in-  
he, itance?

2 When thou shalt departe from me this  
day, thou shalt finde two men by \* Rahels  
sepulchre in the border of Benjamin, cuē  
at Zelzäh, & thei wil say vnto thee, The  
asses which y wentest to seke, are founde:  
& lo, thy father hathe left the care of the  
asses, and soroweth for you, saying, What  
shal I do for my sonne?

3 Then shalt thou go forth from thence  
and shalt come to the plaine of Tabör,  
and there shalt mete thee thre mē going vp  
to God to Beth-el: one caryig thre kiddes,  
& another carying thre loaves of bread,  
and another carying a bottle of wine:

4 And thei wil aske thee "if all be wel, and  
wil giue thee the two loaves of bread, which  
thou shalt receiue of their hands.

5 After that shalt thou come to the hil  
of God, where is the garisons of the  
Philistims: and when thou art come the-  
ther to the citie, thou shalt mete a compa-  
nie of Prophets comming downe from  
the hie place with a vial, and a tymbrel,  
and a pipe, and an harpe before them, and  
thei shal prophecie.

6 Then the Spirit of the Lord wil come  
vpon thee, and thou shalt prophecie with  
thē, & shalt be turned into another man.

7 Therefore when these signes shal come  
vnto thee, do as occasion shal serue: for  
God is with thee.

8 And thou shalt go downe before me to  
Gilgäl: and I also wil come downe vnto  
thee to offer burnt offerings, & to sacrifice  
sacrifices of peace. \* Tay for me seuen  
daies, til I come to thee and shewe thee  
what thou shalt do.

9 And whē he had turned his "backe to go  
from Samuël, God gaue him another  
heart: & all those tokens came to passe  
that same day.

10 And whē thei came thither to the hil,  
beholde, the companie of Prophets met  
him, and the Spirit of God came vpon  
him, and he "prophecied among them.

11 Therefore all the people that knewe him  
before, when thei sawe that he prophecied  
among the Prophets, said echē to other,  
What is come vnto the sonne of Kish? "is  
Saül also among the Prophets?

12 And one of the same place answered, and  
said, But who is their father? Therefore  
it was a proueibe, Is Saül also among the  
Prophets?

13 And when he had made an end of pro-  
phceyng, he came to the hie place.

14 And Sauls vnclē said vnto him, and to  
his seruāt, Whether went ye? And he said,  
To seke the asses: and when we saue that  
thei were no where, we came to Samuël.

15 And Sauls vnclē said, Tel me, I pray  
thee, what Samuël said vnto you.

16 Then Saül said to his vnclē, He tolde vs  
plainly that the asses were founde: but  
concerning the kingdome whereof Sa-  
muël spake, tolde he him nor.

17 And Samuël assembled the people  
vnto the Lord in Mizpēh,

18 And he said vnto the children of Israēl,  
Thus saith the Lord God of Israēl, I ha-  
ue broght Israēl out of Egypt, and deli-  
uered you out of the hand of the Egypti-  
ans, & out of the hands of all kingdomes  
that troubled you.

19 But ye haue this day cast away your  
God, who onely deliuereth you out of all  
your aduersities and tribulations: and ye  
said vnto him, No, but appoint a King ouer  
vs. Now therefore stand ye before the  
Lord according to your tribes and accord-  
ing to your thousands.

20 And when Samuël had gathered toge-  
ther all the tribes of Israēl, the tribe of  
Benjamin was taken.

21 Afterwarde he assembled the tribe of  
Benjamin according to their families, &  
the familie of Matri was taken. So Saül  
the sonne of Kish was taken, and when  
thei fought him, he colde not be founde.

22 Therefore thei asked the Lord againe,  
if that man shulde yet come thither. And  
the Lord answered, Beholde, he "hathe  
hid him selfe among the stuffe.

23 And thei ranne, and broght him thence,  
and when he stode among the people, he  
was hier then any of the people from the  
shoulders vpwarde.

24 And Samuël said to all the people, Se ye  
not him, whose the Lord hathe chofen,  
that there is none like him among all the  
people? And all the people showed and  
said, "Go I saue the King.

25 Then Samuël tolde the people the  
duetie of the kingdome, and wrote it in  
a booke, and layed it vp before the Lord,  
& Samuël sent all the people away euery  
man to his house.

26 Saül also went home to Gibeāh, & there  
followed him a band of men, whose heart  
God had touched,

27 But the wicked men said, How shal he  
saue vs? So thei despised him, and broght  
him no presentes: but he "held his tōgue.

e Meaning, that  
prophecie com-  
meth not by  
succession, but  
is giuen, to  
whome it plea-  
seth God.  
f Noting the-  
reby him that  
from lowe de-  
gre cometh  
suddenly to be  
nour.

g Dothe to de-  
clare vnto the  
their laute in  
asking a King,  
& alio to shew  
Gods sentence  
therein.

h That is, by  
casting of lots.

i As though he  
were vnwor-  
thy and vnwill-  
ling.

"Eis is the  
King line.  
k As it is writ-  
ten in Deute-  
ronomic Chap.  
17. 15.

l Hebe to as-  
uoid sedition,  
and also to  
winne them  
by pacifico.





There shal no man h. dye  
day the Lord hath saued

Samuél vnto the people  
may go to Gilgál, & tene  
here.

people went to Gilgál, and  
g there before the Lord in  
ere thei offered a peace of  
the Lord: and there Saul &  
Israél reioycd exceedingly.

AP. XII.

the people his integritie, reproch  
God by miracle causeth the per  
ord. 20 Samuél exhorteth the peo

n said vnto all Israél, Bec  
a hearkened vnto you  
t ye said vnto me, & ha  
ng ouer you.

re beholde, your King wal  
ou, and I am olde & graye  
holde, my sonnes are with  
e walk d before you from  
vnto this day.

I am. beare recorde of me  
d and before his Anointed.  
haue I taken? or whose all  
whome haue I done woe?  
haue I hurte? or of whol  
ceiued any bribe, to bin  
with, & I wil rest. if you  
id, Thou hast done vs no  
ft hurt vs, neither nalt thou  
any mans hand.

to them. The Lord is wit  
ou, and his Anointed is  
, that ye haue foude nog  
And they answered, H.

aid vnto the people, It is  
ma. e Moses and Aaron, &  
our fathers out of the land

stand til, that I may re  
before the Lord according  
ousnes of the Lord, which  
ou and to your fathers.

rob was come into Egypt  
ers cryed vnto the Lord  
n Moses and Aaron which  
athers out of Egypt, and  
in this place.

he forgave the Lord their  
them into the hand of Si  
of the hofte of Hazór and  
of the Philistims, and into  
e King of Moab, and they  
hem.

d vnto the Lord, and said  
id, because we haue fo  
haue srued Baalim & Ash  
therefore deliuer vs out of the

the hands of our enemies, and we wil ser  
ue thee.

Therefore the Lord sent Ierubbáal &  
Bedan & Iphrah, & Samuél, & deliuered  
you out of the hands of your enemies on  
euerie side, and ye dwelled safe.

Notwithstan'ing when you sawe, that  
Nahásh the King of the children of Am  
mon came against you, ye said vnto me,  
No, but a King shal reigne ouer vs: whē  
yet the Lord your God was your King.

Now therefore beholde, y King whome  
ye haue chofen and whome ye haue diti  
red: lo therefore, y Lord hath set a King  
ouer you.

If ye wil feare the Lord and serue him,  
and heare his voyce, and not disobey the  
worde of the Lord, bothe ye, & the King  
that reigneth ouer you, shal followe  
the Lord your God.

But if ye wil not obey the voyce of the  
Lord, but disobey the Lords mouth, then  
shal the hand of the Lord be vpon you, &  
on your fathers.

N walso stand and se this great thing  
which the Lord w. l do before your eyes.

Is it not now wheate haruest? I wil call  
vnto the Lord, and he shal send thundre  
and raine, that ye may perceiue and se,  
how that your wickednes is great, which  
ye haue done in the sight of the Lord in  
asking you a King.

Then Samuél called vnto the Lord, and  
the Lord sent thundre and raine the same  
day: and all the people feared the Lord &  
Samuél exceedingly.

And all the people said vnto Samuél,  
Pray for thy seruants vnto the Lord thy  
God, that we dye not: for we haue sinned  
in asking vs a King, beside all our other  
sinnes.

And Samuél said vnto y people, Feare  
not. (ye haue in dede done all this wicked  
nes, yet departe not from following  
the Lord, but serue y Lord with all your  
heart;

Nether turne ye backe: for that shalbe  
after vaine things which can not profit  
you, nor deliuer you, for they are but vani  
tie)

For the Lord wil not forsake his people  
for his great Names sake: because if he  
pleased y Lord to make you his people,

Moreouer God forbid, that I shulde  
sinne against the Lord, and cease praying  
for you, but I wil shewe you the good and  
right way.

Therefore feare you the Lord, and sru  
ue him in the trueth with all your hear s,  
and consider how great things he hath  
done for you.

But if ye do wickedly, ye shal perishe,  
bothe ye, and your King.

CHAP. XIII.

The Philistims are smitten of Saul & Ionathán. 13 Saul  
being des beaten to G ds commandment is shewed of  
Samuél that he shal not reigne. 19 The great slauerie  
wherein the Philistims kept the Israelites.

Saul now had bene King a one yere, &  
he reigned b two yeres ouer Ihaéi.

Then Saul chof him thre thousand of  
Israél: & two thousand were with Saul in  
Michmásh, and in mount Beth él, and a  
thousand were with Ionathán in Gibeah  
of Benjamin: and the rest of the people he  
sent euerie one to his tent.

And Ionathán smote the garison of the  
Philistims, that was in the hill: and it came  
to the Philistims eares: and Saul blew  
the trumpet throughout all the land,  
saying, Heare, o ye Ebrewes.

And all Israél heard say, Saul hath de  
stroyed a garison of the Philistims: whe  
refo:e Israél was had in abominaciō with  
the Philistims: and the people gathered  
together after Saul to Gilgál.

The Philistims also gathered them sel  
ues together to fight with Israél, thirtie  
thousand charets and six thousand horse  
men: so the people was like the sand which  
is by the seas side in multitude, and came  
vp, and pitched in Michmásh Eastwarde  
from Beth áuen.

And whē the men of Israél sawe that they  
were in a strait: (for the people were in distres  
se) the people hid the selues in caues, & in  
holdes, & in rockes, & to woues, & in pittes.

And some of the Ebrewes went ouer Ior  
den vnto the land of Gad & Gilead: and  
Saul was yet in Gilgál, and all the people  
for feare followed him.

And he taried seuen dayes, according vn  
to the time that Samuél had appointed:  
but Samuél came not to Gilgál, therefore  
the people were s feared from him.

And Saul said, Bring a burnt offering to  
me and peace offerings: and he offered a  
burnt offering.

And as soone as he had made an end of  
offering the burnt offering, beholde, Samuél  
came: and Saul went forth to meete him,  
to salute him.

And Samuél said, What hast thou done?  
Then Saul said, Because I sawe that the  
people was s feared from me, and that  
thou camest not within the dayes appoin  
ted, and that the Philistims gathered the  
selues together to Michmásh,

Therefore said I, The Philistims wil  
come downe now vpon me to Gilgál, and  
I haue not made supplicacion vnto the  
Lord. I was bolde therefore and offered a  
burnt off. ing.

And I Samuél said to Saul, Thou hast do  
ne foolishly: thou hast not kept the com  
mandment of the Lord thy God, which

a Wholes these  
things were  
done.

b Before he  
toke vpon him  
the state of a  
king.

c Of Kirith-  
iathin where  
the arce was,  
chap. 105  
d That ouer  
one shulde pre  
pare them sel  
ues to warre.

e Which was  
also called  
Beth-el, the  
state of Bena  
iamin.

f Where the  
two tribes &  
the halfe re  
mained.

g Thinking y  
the absence of  
y Prophet was  
a signe, that  
they shulde  
loose the victo  
rie.

h E. Bless him

i Though these  
things were  
sufficient in  
his iudgement  
ye because  
they had not  
the word of  
God, they turned  
to his ac  
cursed

j Who will d  
these to obey  
him and rest  
vpon his word  
as spoken by  
his Prophet



he commaded thee: for the Lord had now established thy kingdome vpon Israël for euer.

That is, David.

I And went to his little Rabbah.

On the desert: i. i. i. the captain came out with three bands.

m So that to mans judgement these three armies would haue overrunne the whole country.

n To declare that the victorie onely came of God & not by their force.

o By this example God would declare to Israël that the victorie did not consist in multitude or armour, but onely came of his grace.

Chap. 4. 27.

24 But now thy kingdome shal not continue: the Lord hathe sought him a <sup>k</sup> man after his owne heart, and <sup>y</sup> Lord hathe commaded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

25 ¶ And Samuél arose, and gate him vp fi<sup>o</sup> Gilgál in <sup>i</sup> Gibeáh of Beniamín: & Saúl nombred the people that were foude with him, about six hundred men.

26 And Saúl and Ionathán his sonne, & the people that were founde with them, had their abiding in Gibeáh of Beniamín: but the Philistims pitched in Michmásh.

27 And there came out of the hoste of the Philistims <sup>o</sup> three bádes to destroy, one báde turned vnto the way of Ophráh vnto the land of Shuál,

28 And another bande turned toward the way to Beth-horón, and the <sup>m</sup> thirde báde turned toward the way of the coast that loketh toward the valley of Zeboim, toward the wilderness.

29 Thêre was no smith founde through out all the land of Israël: for the Philistims said, Lest the Ebrewes make them swordes or speares.

20 Wherefore all the Israelites wêt downe to the Philistims, to sharpen cuerie man his share, his mattocke, & his axe and his weding hooke.

21 Yet they had a file for the shares, and for the mattockes, and for the pickeforkes, & for the axes and for to sharpen the goades.

22 So when the day of battel was come, there was nether <sup>n</sup> sworde nor speare founde in the hands of anie of the people that were with Saúl & with Ionathán: but onely with Saúl and Ionathán his sonne was there founde.

23 And the garison of the Philistims came out to the passage of Michmásh.

CHAP. XIII.

24 Ionathán and his armour bearer put the Philistims to flight. 24 Saúl bindeth the people by an othe, not to eat til evening. 32 The people eat with the blood. 38 Saúl would put Ionathán to death. 45 The people deliuer him.

1 Then on a day Ionathán the sonne of Saúl said vnto the yong man that bare his armour, <sup>a</sup> Come and let vs go ouer toward the Philistims garison, that is yonder on the other side, but he tolde not his father.

2 And Saúl taryed in the border of Gibeáh vnder a pomegranate tre, which was in Migrón, and the people that were with him, were about six hundred men.

3 And Abiáh the sonne of Ahitúb, <sup>o</sup> Ichabods brother, the sonne of Phinchás, the

sonne of Eli, was the Lords Priest in Shiloh, and ware an Ephód: and the people knewe not that Ionathán was gone.

4 ¶ Now in the way whereby Ionathán sought to go ouer to <sup>y</sup> Philistims garison, there was a <sup>a</sup> sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozéz, & the name of the other Séneh.

5 The one rocke stretched fró the North toward Michmásh, & the other was from the South toward Gibeáh.

6 And Ionathán said to the yong man that bare his armour, Come, and let vs go ouer vnto the garison of these <sup>b</sup> vncircumcised: it may be that the Lord wil worke with vs: for it is <sup>c</sup> not hard to the Lord to saue with manie, or with fewe.

7 And he that bare his armour, said vnto him, do all that is in thine heart: go where it please thee: beholde, <sup>c</sup> I am with thee, as thine heart desireth.

8 Then said Ionathán, Beholde, we go ouer vnto those men, and wil shewe our selues vnto them.

9 ¶ If they say on this wise to vs, Tarie vntil we come to you, then we wil stand still in our place, and not go vp to them.

10 But if they say, Come vp vnto vs, then we wil go vp: for <sup>a</sup> the Lord hathe deliuered them into our hand: and this shal be a signe vnto vs.

11 So they bothe shewed them selues vnto the garison of the Philistims: and the Philistims said, Se, the Ebrewes come out of <sup>c</sup> holes wherein they had hid the selues.

12 And the men of the garison answered Ionathán, & his armour bearer, and said, Come vp to vs: for we wil shewe you a thing. Then Ionathán said vnto his armour bearer, Come vp after me: for the Lord hathe deliuered them into the hand of Israël.

13 So Ionathán went vp vpon <sup>f</sup> his hands and vpon his fete, and his armour bearer after him: and some fel before Ionathán, & his armour bearer slewe others after him.

14 So the first slaughter which Ionathán and his armour bearer made, was about twentie mé within that cōpasse, as it were within halfe an acre of land which two oxen plowe.

15 And there was a feare in the hoste, and in the field, and amög all the people: the garison also, and they that went out to spoile, were afrayed them selues: and the earth trembled: for it was stricken with feare by God.

16 ¶ Thê the watchmen of Saúl in Gibeáh of Beniamín sawe: and beholde, the multitude was discomfited, and smitten: as they went.

17 Therefore said Saúl vnto the people

that were with him, is gone from vs. And behold, Ionathán and his armour bearer were not there.

18 And Saúl said vnto the Arke of God (for that time with it)

19 ¶ And while Saúl and the noise, that was in the Philistims, spread farthe: therefore Saúl withdrewe thine.

20 And Saúl was all people that were with him to the battel: & beholde, the sword was against him: it was a very great discomfiture.

21 Moreover <sup>y</sup> Ebrewes Philistims before time them into all parties also turned to be with Saúl and him.

22 Also all the men hid them selues in the field, that they heard, that the Lord had wrought a great thing for Israël.

23 And so the Lord fought the battel against Saúl and the battel continued.

24 ¶ And at that time he pressed with hunger the people with an othe, that they should not eat: be the man <sup>y</sup> eateth.

25 I may be auenged of none of the people that followed after them.

26 And all they of the where hony lay vpon the trees.

27 And the people came, beholde, the hony comoured his had to his people feared the <sup>m</sup> other.

28 But Ionathán heard, and charged the people, before he put forth the sword, was in his had, and deliuered his hand.

29 Then answered one of the people, saying, Thy father made saying, Cursed be the man that eateth of this day: and he was faint.

30 Then said Ionathán, troubled the land: if we are made cleare, becometh this hony.

31 How much more, it to day of the spoile of them they founde: for had greater slaughter among them.

32 ¶ And they smote <sup>y</sup> from Michmásh to Azekah, the people were exceeding faint.

33 So the people turned

as the Lords Priest in Shiloh Ephod: and the people Jonathán was gone.

the way whereby Ionathan came to the Philistims garison, as the rock on the one side, and the rock on the other side: the rock was called Bozéz, and the rock was stretched from the North to the South, and the other was from Gibeah.

And Saul said to the young man that was with him, Come, and let vs go out on these vncircumcised men, that the Lord wil work with them, or with fewe.

And he answered him, as his armour, said vnto him, is in thine heart: go where thou beholdest, I am with thee, as thou seest.

And Jonathán, Beholde, we go down, and wil shewe our selfe.

And he answered him, this wise to vs, Tarie vnto the morning, then we wil stand still, and not go vp to them.

And he answered him, Come vp vnto vs, then we wil shewe our selfe, for the Lord hathe deliuered our hand: and this shal be a

testification vnto the Philistims: and the Philistims shal come out of the wood, and shewe their felues.

And he answered him, of the garison answered him, we wil shewe you our armour bearer, and said, we wil shewe you our armour bearer.

And Jonathán said vnto his armour bearer, for the Lord hathe deliuered our hand into the hand of the Lord.

And he answered him, went vp vpon his hands, and shewe our selfe before Jonathán, and shewe others after him.

And he answered him, our daughter which Ionathán made, was about in that copasse, as it were a acre of land, which two

of the hoste, and in the morning all the people: the garison that went out to spoile them felues: and the earth was full of them with feare by

the men of Saul in Gibeah: and beholde, the multitude, and smitten as the

Saul vnto the people: that

that were with him, Search now & see, who is gone from vs. And when they had nombred, beholde, Ionathan and his armour bearer were not there.

18 And Saul said vnto Ahiáh, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the Priest, the noise, that was in the hoste of the Philistims, spread farther abroad, & encreased: therefore Saul said vnto the Priest, Withdrawe thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: & beholde, euery mans sword was against his fellowe, and there was a very great discomfiture.

21 Moreover the Ebrewes that were with the Philistims before time, & were come with them into all partes of the hoste, euen they also turned to be with the Israelites that were with Saul and Ionathán.

22 Also all the men of Israel which had hid them selues in mount Ephraim when they heard, that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-áuen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, Cursed be the man that eateth: for he hath deliuered his hand: I may be auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, & beholde, the hony dropped, and no man moued his hand to his mouth: for the people feared the othe.

27 But Ionathán heard not when his father charged the people with the othe: wherefore he put forth the end of the rod that was in his hand, and dipt it in an hony cōbe, and put his hand to his mouth, and his eyes receiued sight.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were faint.

29 Then said Ionathán, My father hathe troubled the land: for now how mine eyes are made cleare, because I haue tasted a litle of this hony:

30 How much more, if the people had eate to day of the spoile of their enemies which they founde: for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialón: and the people were exceeding faint.

32 So the people turned to the spoyle, and

toke sheepe, & oxen, and calues, & slewe them on the ground, and the people did eat the blood.

33 Then men told Saul, saying, Beholde, the people sinne against the Lord, in that they eat with the blood. And he said, Ye haue trespassed: for ye haue a great stone vnto me this day.

34 Again Saul said, Go abroade among the people, & bid them bring me euery man his ox, and euery man his sheepe, and slaye them here, and eate and sinne not against the Lord in eating with the blood. And the people brought euery man his ox in his hand that night, and slewe them there.

35 Then Saul made an altar vnto the Lord, & that was the first altar that he made vnto the Lord.

36 ¶ And Saul said, Let vs go downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they said, Do whatsoeuer thou thinkest best. Then said the Priest, Let vs draw nere hither vnto God.

37 So Saul asked of God, saying, Shall I go downe after the Philistims: wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul said, All ye chief of the people, come ye hither, and knowe, and see by whome this sinne is done this day.

39 For as the Lord liueth, which saueth Israel, though it be done by Ionathán my sonne, he shal dye the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, & I and Ionathán my sonne wil be on the other side. And the people said vnto Saul, Do what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue a perfect losse. And Ionathán & Saul were taken, but the people escaped.

42 And Saul said, Cast betwene me and Ionathán my sonne. And Ionathán was taken.

43 Then Saul said to Ionathán, Tel me what thou hast done. And Ionathán told him, and said, I tasted a litle hony with the end of the rod, that was in mine hand, & lo, I must dye.

44 Again Saul answered, God do so and more also, vnles thou dye this day, Ionathán.

45 And the people said vnto Saul, Shall Ionathán dye, who hath so mightily deliuered Israel? God forbid. As the Lord liueth there shal not one heere of his head fall to the ground: for he hath wrought wth God this day. So the people deliuered Ionathán that he dyed not.

46 Then Saul came vp from the Philistims: & the Philistims went to their owne place.

47 ¶ So Saul helde the kingdome ouer Israel, and fought against all his enemies on

Leu. 7. 26. & 19. 26. deu. 12. 16.

That the blood of the beasts shal be clained, may be pressed out vpon it.

Or, if that we buye an altar.

To aske counsel of him.

Iudg. 20. 2. "Be sinners."

For cause he lot to fall on him, he hath broke the othe: but he doeth not count his presumption in commanding the same othe.

The people thought their duty to rescue him, who of ignorance had but broken a rash law, and by whom they had receiued victory at Bethnethe.



*Or, out of them*  
As the Lord had commanded, Deu. 35, 27.

*Called also*  
Abinadab, Chap. 35, 2.

*Which was*  
the wife of David, Chap. 12, 27.

*Whome*  
To be the captain of David's forces, 2 Sam. 3, 27.

*As Samuël*  
had forewarned Chap. 8, 13.

*Chap. 9, 16.*

*Because he*  
had preferred thee to this honour, thou art bound to obey him. Exod. 17, 14. Num. 24, 20.

*That this*  
might be an example of Gods vengeance against those that deal cruelly with his people.

*Or, news*  
their names by the ladders, which they bring.

*Or, signs*  
in the valley.

*Which were*  
the posteriors of Iethro Moses father in law.

*For Iethro*  
came to visit them and gave them counsel, Exod. 18, 19.

euerie side; against Moab and against the children of Ammon, and against Edom, and against the Kings of Zoba; & against the Philistims: & whether soeuer he went; he handled them as wicked men.

48 He gathered also an hoste & smote Amalek; & deliuered Israel out of the hands of them that spoiled them.

49 Now the sonnes of Saul were Jonathan, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the younger was named Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaz: and the name of his chief captaine was Abner the sonne of Ner, Sauls vnckle.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was forewarre against the Philistims all the dayes of Saul: & whome soeuer Saul sawe to be a strong man, & mete for the warre, he toke him vnto him.

# CHAP. XV.

3 Saul is commanded to slay Amalek. 9 He spareth Agag & the best things. 19 Samuël reproveth him. 28 Saul is reuelled of the Lord, and his kingdom given to another. 33 Samuël beweth Agag in pieces.

1 **A**fterwarde Samuël said vnto Saul, \*The Lord sent me to anoint thee King ouer his people ouer Israel: nowe therefore obey the voyce of the wordes of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, \*how they layed wait for them in the way, as they came vp from Egypt.

3 Nowe therefore go, and smite Amalek; & destroye ye all that pertaineth vnto them, and haue no compassion on them, but slay bothe man and woman, bothe infant and suckeling, bothe oxe, and sheepe, bothe camel, and asse.

4 And Saul assembled the people, and nombred them in Telaim, two hundred thousand footemen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek; and set watch at the riuier.

6 And Saul said vnto the Kenites, Go, departe, and get you downe from among the Amalekites, lest I destroy you with them: for ye shewed mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Hailah as thou comest to Shur, that is before Egypt;

8 And toke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, & the better sheepe; and the oxen, and the fat

beastes, and the lambes, and all that was good, & they wolde not destroye the: but euery thing that was vile & noght worthe, that they destroyed.

10 ¶ The came the worde of the Lord vnto Samuël, saying,

11 It repenteth me that I haue made Saul King: for he is turned from me, & hath not performed my commandments. And Samuël was moued, & cryed vnto the Lord all night.

12 And when Samuël arose early to mete Saul in the morning, one tolde Samuël, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 ¶ The Samuël came to Saul, & Saul said vnto him, Blessed be the Lord, I haue fulfilled the commandement of the Lord.

14 But Samuël said, What meaneth then the bleating of the shepe in mine eares, & the lowing of the oxen which I heare?

15 And Saul answered, Thei haue broght thee from the Amalekites: for the people spared the best of the shepe, and of the oxen to sacrifice them vnto the Lord thy God: and the remnant haue we destroyed.

16 Againe Samuël said to Saul, Let me tell thee what the Lord hath said to me this night. And he said vnto him, Say on.

17 Then Samuël said, When thou wast little in thine owne sight, wast thou made the head of the tribes of Israel: for the Lord anointed thee King ouer Israel.

18 And the Lord sent thee on a iourney; said, Go, and destroye those sinners the Amalekites, and fight against them, vntill thou destroye them.

19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the praye, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuël, Yea, I haue obeyed the voyce of the Lord, & haue gone the way which the Lord sent me, and haue broght Agag the King of Amalek, & haue destroyed the Amalekites.

21 But the people toke of the spoyle, sheepe, & oxen, & the chiefeest of the things which shulde haue bene destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuël said, Hathe the Lord as great pleasure in burnt offerings & sacrifices, as when the voyce of the Lord is obeyed? behold, \*to obey is better then sacrifice, and to hearken is better then the fat of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednes & idolatrie. Because thou hast cast away the worde of the Lord, therefore he hath cast away thee from being King.

24 Then Saul said vnto Samuël, I haue sin-

ned: for I haue transgressed the commandment of the Lord, & I feared the people.

25 Now therefore, I pray thee, pitty my sinne, and turne away from me, that I may worship the Lord.

26 But Samuël said, Thou shalt not turne with thee: for the worde of the Lord hath said, I will cast away thee, that thou shalt ouer Israel.

27 And as Samuël turned away, he caught by the beard of Saul, & said, Thou shalt not be my king: for thou hast rejected the word of the Lord.

28 Then Samuël said, I haue rent the kingdome from thee this day, & haue giuen it to thy neighbour, that is to David.

29 For in dede thou hast rejected the word of the Lord, he shulde repent.

30 Then he said, I haue sinned: I pray thee, be mercifull to me, & before the Lord, that I may wor-

31 ¶ So Samuël turned, & came vnto him, & said, I will not lie nor repent: thou shalt he shulde repent.

32 Then he said, I haue sinned: I pray thee, be mercifull to me, & before the Lord, that I may wor-

33 ¶ So Samuël turned, & came vnto him, & said, I will not lie nor repent: thou shalt he shulde repent.

34 Then he said, I haue sinned: I pray thee, be mercifull to me, & before the Lord, that I may wor-

35 And Samuël said, I haue sinned: I pray thee, be mercifull to me, & before the Lord, that I may wor-

36 And Samuël said, I haue sinned: I pray thee, be mercifull to me, & before the Lord, that I may wor-

37 And Samuël said, I haue sinned: I pray thee, be mercifull to me, & before the Lord, that I may wor-

38 And Samuël said, I haue sinned: I pray thee, be mercifull to me, & before the Lord, that I may wor-

39 And Samuël said, I haue sinned: I pray thee, be mercifull to me, & before the Lord, that I may wor-

40 And Samuël said, I haue sinned: I pray thee, be mercifull to me, & before the Lord, that I may wor-

41 And Samuël said, I haue sinned: I pray thee, be mercifull to me, & before the Lord, that I may wor-

42 And Samuël said, I haue sinned: I pray thee, be mercifull to me, & before the Lord, that I may wor-

the lambes, and all that was  
wolde not destroye the; but  
that was vile & noight worthe  
destroyed.

the worde of the Lord vnto  
me, that I haue made Saul  
turne d'fro me, & haue not  
commandments. And Saul  
said, & cryed vnto the Lord

muél arose early to mete Sa-  
uening, one tolde Samuél, fly  
one to Carmel: and beholde  
him there a place, from  
turned, and departed, and in  
to Gilgál.

uél came to Saúl, & Saúl said  
be y of the Lord, I haue  
comandment of the Lord  
said, What meaneth then  
e hope in mine eares, & th  
oxen which I heare?  
ered, Thei haue broght the  
lekites: for the people spea  
f the shepe, and of the oxen  
m vnto the Lord thy God,  
nt haue we destroyed.

uél said to Saúl, Let me tel  
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uél said, When thou waiste  
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d thee King ouer Israël.

d sent thee on a iourney, &  
destroye those sinners the  
d fight against them, vntil  
them.

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Lord, but hast turned to the  
done wickedly in the sight

d vnto Samuél, Yea, I haue  
of the Lord, & haue gone  
e Lord sent me, and haue  
the King of Amalek, & haue  
Amalekites.

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ene destroyed, to offer vnto  
God in Gilgál.

said, Hathe y Lord asgreau  
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better then sacrifice, and

uer then the fat of rammes,  
on is as the sinne of witch  
gression is wickednes, and  
use thou hast cast away the  
Lord, therefore the haue  
from being King.

id vnto Samuél, I haue sin

ned; for I haue transgressed the coman-  
ment of the Lord, & thy wordes, because  
I feared the people, & obeyed their voyce.

Now therefore, I pray thee, take away my  
sinne, and turne againe with me, that I  
may worship the Lord.

But Samuél said vnto Saúl, I wil not re-  
turne with thee: for thou hast cast awaye  
the worde of the Lord, & the Lord hathe  
cast away thee, that thou shalt not be King  
ouer Israël.

And as Samuél turned him selfe to go  
away, he caught y lap of his coat, & it rét.

Then Samuél said vnto him, The Lord  
hathe rent the kingdom of Israël from  
thee this day, & haue giuen it to thy  
neighbour, that is better then thou.

For in dede the strength of Israël wil  
not lie nor repent: for he is not a man that  
he shulde repent.

Then he said, I haue sinned: but honour  
me, I pray thee, before the Elders of my  
people, & before Israël, & turne againe w  
me, that I may worship the Lord thy God.

So Samuél turned againe, and followed  
Saúl, and Saúl worshipped the Lord.

Thé said Samuél. Bring ye hither to me  
Agag y King of the Amalekites: & Agag  
came vnto him p'leasantly, and Agag said,  
Truely the bitterness of death is passed.

And Samuél said, As thy sword haue  
made women childles, so shal thy mother  
be childles among other womē. And Sa-  
muél hewed Agag in pieces before the  
Lord in Gilgál.

So Samuél departed to Ramáh, and  
Saúl went vp to his house to Gibeáh of  
Saúl.

And Samuél came nomore to se Saúl  
vntil y day of his death: but Samuél mour-  
ned for Saúl, and the Lord a repented that  
he made Saúl King ouer Israël.

# CHAP. XVI.

Samuél is reproofed of God, & is sent to anoint Dauid.  
7 God regardeth the heart. 13 The Spirit of the Lord  
commeth vpon Dauid. 14. The wicked spirit is sent  
vpon Saul. 19 Saul sendeth for Dauid.

The Lord said vnto Samuél, How  
long wilt y mourne for Saúl, a seing  
I haue cast him away from reigning ouer  
Israël: fil thine home with oyle and come,  
I wil send thee to Ishaí the Bethlehemit:  
for I haue prouided me a King among  
his sonnes.

And Samuél said, How can I go? for if  
Saúl shal heare it, he wil kil me. Then the  
Lord answered, Take an heifer w thee, &  
say, I am come to do sacrifice to y Lord.

And call Ishaí to the sacrifice, and I wil  
shewe thee what y shalt do, & y shalt anoi-  
nt vnto me him whome I name vnto thee.

So Samuél did y the Lord bade him, &  
came to Beth-lehem, and the Elders of the

towne were astonished at his comming, &  
said, Commeth thou peaceably?

And he answered, Yea: I am come to do  
sacrifice vnto the Lord: sanctifie your sel-  
ues, & come with me to the sacrifice. And  
he sanctified Ishaí and his sonnes, and cal-  
led them to the sacrifice.

And when they were come, he looked on  
Eliáb, and said, Surely the Lords Anoi-  
nted is before him.

But the Lord said vnto Samuél, Loke not  
on his countenance, nor on the height of his  
 stature, because I haue refused him: for  
God seeth not as man seeth: for man loketh  
on the outward appearance, but the Lord  
beholdeth the heart.

Then Ishaí called Abinadab, & made hi  
come before Samuél. And he said, Nether  
hathe the Lord chosen this.

Thé Ishaí made Shamáh come. And he  
said, Nether yet hathe y Lord chosen bi.

Againe Ishaí made his seuen sonnes to  
come before Samuél: & Samuél said vnto  
Ishaí, Thé Lord hath chose none of these.

Finally Samuél said vnto Ishaí, Are  
there no more children but these? And he  
said, There remaineth yet a little one be-  
hinde, y kepeth the shepe. Then Samuél  
said vnto Ishaí, Send and fet him: for we  
wil not sit downe; til he be come hither.

And he sent, and broght him in: and he  
was ruddie, and of a good countenance, &  
comelie visage. And y Lord said, Arise, &  
anoint him: for this is he.

Then Samuél toke the horne of oyle, &  
anointed him in the middes of his bre-  
thren. And the Spirit of the Lord came  
vpon Dauid, from that day forward: the  
Samuél rose vp, and went to Ramáh.

But the Spirit of the Lord departed  
from Saúl, and an euil spirit sent of the  
Lord vexed him.

And Sauls seruants said vnto hi, Beholde  
now, y euil spirit of God vexeth thee.

Let our lord therefore commandethy  
seruants, that are before thee, to sike a man,  
that is a conning player vpon the harpe:  
that when the euil spirit of God commeth  
vpon thee, he may playe with his hand, &  
thou maiest be eased.

Saúl then said vnto his seruants, Prouide  
me a man, I pray you, that can play wel, &  
bring him to me.

Then answered one of his seruants, and  
said, Beholde, I haue sene a sonne of Ishaí,  
a Bethlehemite, that can playe, & is strög,  
valiät & a mā of warre & wise in matters,  
& a comely persone, & y Lord is with hi.

Wherefore Saúl sent messengers vnto  
Ishaí, & said, Send me Dauid thy sonne,  
which is with the shepe.

And Ishaí toke an ass laden with bread  
& a slagon of wine & a kid, & sent thé by

Liii.

Fearing, lest  
some grievous  
crime had bene  
committed, be-  
cause y Pro-  
phet was not  
wont to come  
thither.

d Thinking, y  
Eliáb had be-  
ne appointed  
of God to be  
made King.

1. Chro. 28. 29.  
1st. 11. 20.  
17. 10.  
20. 12.  
psal. 7. 10.

Ebr. are the  
children ended

2 Sam. 7. 8.  
psal. 78. 1.  
13. 21.

Act. 7. 46.  
13. 22.  
10. 34. 21.

The wicked  
spirits are at  
Gods comma-  
ndment to ex-  
ecute his wil  
against y wic-  
ked.

f Though Da-  
uid was now  
anointed  
King by y Pro-  
phet yet God  
would exerci-  
se him in son-  
day toyes be-  
fore he had  
the vlee of his  
kingdome.



- the hand of David his sonne vnto Saül.  
 21 And David came to Saül, and stode before him: and he loued him very wel, and he was his armour bearer.  
 22 And Saül sent to Ishai, saying, Let David now remaine with me: for he hath founde fauour in my sight.  
 23 And so when the euil spirit of God came vpon Saül, David toke an harpe and plaid with his hand, & Saül was & refreshed, & was eased: for the euil spirit departed from him.

## CHAP. XVII.

*The Philistims make warre against Israël. 10 Goliath defieth Israël. 17 David is sent to his brethren. 34 The strength and boldnes of David. 47 The Lord saueh not by sword nor speare. 50 David killeth Goliath and the Philistims flee.*

Now the Philistims gathered their armies to battel, and came together to Shochóh, which is in Iudáh, & pitched betwene Shochóh and Azkáh, in the coast of Dammím.  
 2 And Saül, and the men of Israël assembled, and pitched in the valley of Elah, & put them selues in battel array to meete the Philistims.

3 And the Philistims stode on a mountaine on the one side, and Israël stode on a mountaine on the other side: so a valley was betwene them.

4 ¶ Then came a mā betwene them: bothe out of the tentes of the Philistims, named Goliath of Gath: his height was six cubits and an hand breadth,

5 And had an helmet of brasse vpō his head, and a brigandine vpon him: and the weight of his brigandine was fīue thousand shekels of brasse.

6 And he had bootes of brasse vpō his legges, & a shilde of brasse vpō his shoulders.

7 And the fraste of his speare was like a weauers beam: and his speare head weyed six hundred shekels of yron: and one bearing a shilde went before him.

8 And he stode, and cryed against the hoste of Israël, and said vnto them, Why are ye come to set your battel in array? am not I a Philistim, and you seruāts to Saül: chose you a mā for you, & let him come downe to me.

9 If he be able to fight with me, and kill me, then wil we be your seruāts: but if I ouercome him, and kill him, then shal ye be our seruāts, and serue vs.

10 Also the Philistim said, I defie the hoste of Israël this day: giue me a man, that we may fight together.

11 When Saül and all Israël heard those wordes of the Philistim, they were discouraged, and greatly afrayed.

12 ¶ Now this David was the sonne of an Ephraimite of Beth-lehem Iudáh, named

Ishai, which had eight sonnes: and this was taken for an olde man in the dayes of Saül.

13 And the thre eldest sonnes of Ishai went and followed Saül to the battel: and the names of his thre sonnes that went to battel, were Eliab the eldest, & the next Abinadab, and the third Shammah.

14 So David was the least: and the thre eldest went after Saül.

15 David also went, but he returned from Saül to fede his fathers shepe in Beth-lehem.

16 And the Philistim drewe nere in the morning, and euening, and continued founte dayes.

17 And Ishai said vnto David his sonne, Take now for thy brethren an Ephā of this parched corne, and these ten cakes, and runne to the hoste to thy brethren.

18 Also cary these ten fresh cheeses vnto the capitaine, and loke how thy brethren fare, and receiue their pledge.

19 (Then Saül and they, and all the men of Israël were in the valley of Elah, fighting with the Philistims)

20 ¶ So David rose vp early in the morning, and left the shepe with a keeper, and toke and went as Ishai had commanded him: and came within the compasse of the hoste, & the hoste went out in array, and stood in the battel.

21 For Israël and the Philistims had put them selues in array, armie against armie.

22 And David left the things, which were bare, vnder the hands of the keeper of the baggage, and ran into the hoste, & came, and asked his brethren how they did.

23 And as he talked with them, beholde a man that was betwene the two armies, came vp, (whose name was Goliath the Philistim of Gath) out of the armie of the Philistims, and spake these wordes, & David heard them.

24 And all the men of Israël, when they sawe the man, ran away from him, & were sore afrayed.

25 For every man of Israël said, Sawe ye not this man that cometh vpeuen to reuile Israël: he come vp: and to him that killeth him, wil the King giue great riches, and wil giue him his daughter, yea, and make his fathers house a free in Israël.

26 ¶ Then David spake to the men that stode with him, and said, What shal be done to the man that killeth this Philistim, and taketh away the shame from Israël: for who is this vncircumcised Philistim, that he shulde reuile the hoste of the Lord?

27 And the people answered him after this manner, saying, Thus shal it be done to

the man that killeth

28 And Eliab his eldest brother, when he spake vnto the men that were angry with David, thou downe hether, & left those fewe shekels, knowe thy pride at heart, that thou art a battel.

29 Then David said, done: Is there not a

30 And he departed in the presence of another, maner, and the people according to the forme

31 ¶ And thei that he David spake, rehear

32 So David said to Saül, faile him, because of go, and fight with th

33 And Saül said to Dauid, able to go against with him: for thou man of warre from

34 And David answered, seruant kept his father came a Lyon and

35 And I went out after, & toke it out of his

36 And he arose against me, bearde, and smote hi

37 So thy seruant slew the beare: therefore

38 Philistim shal be as a

39 Moreouer: David deliuered me out of

40 and out of the pawe deliuer me out of th

41 stin. Then Saül said, and the Lord be with

42 And Saül put his rai and put an helmet of

43 and put a brigandine

44 The girded David rayment, and began

45 proved it: and David not go with these: s

46 med, wherefore Dauid

47 Then toke he his

48 and chose him fine

49 broke, and put the

50 bag or skrippe, & his

51 and he drew nere to

52 vnto David, and the

53 shield went before hi

54 Now when the Phi

55 and sawe David, he d

56 was but yong, ruddy

57 And the Philistim

and eight sonnes: and this was  
an olde man in the dayes

eldest sonnes of Ishai were  
Saul to the battel: and there  
were sonnes that were to be  
the eldest, & the next Abi-  
thud Shammah.

was the least: and the third  
Saul.

went, but he returned from  
his fathers shepe in Beth-  
lehem.

Philistim drew nere in y<sup>e</sup> mor-  
ning, and continued founte-  
ning.

aid vnto Dauid his sonne,  
or thy brethren an Ephai of  
corne, and these ten cakes  
of the hoste to thy brethren.

These ten fresh cheses vnto the  
toke how thy brethren fare,  
their pledge.

and they, and all the men of  
the valley of Elah, fight  
Philistims)

rose vp early in the morning,  
to kepe with a keper, and toke  
thai had commanded him, &  
the compasse of the hoste  
went out in array, and show-  
tel.

and the Philistims had put  
in array, armie against ar-  
my.

left the things, which were  
in the hands of the keper of  
the hoste into the hoste, & came  
brethren how they did.

linked with them, beholding  
betwene the two armies, the  
name was Goliath the Philis-  
tine, the out of the armie of the  
and spake such words, & they  
them.

men of Israel, when they  
ran away from him, & were  
scattered.

man of Israel said, Sawe  
that cometh vpon you to re-  
come vp: and to him that  
the King giue great riches,  
him his daughter, yea, and  
his house & fre in Israel.

Dauid spake to the men that  
were with him, and said, What  
shalbedone to that killeth this Philistim  
that shal bring the shame from Israel  
& vncircumcised Philistines  
the reuile the hoste of the  
heauen?

ple answered him after this  
manner.

Thus shal it be done to  
him that killeth him.

the man that killeth him.

28 And Eliab his eldest brother heard whē  
he spake vnto the men, & Eliab was very  
angry with Dauid, and said, Why camest  
thou downe hether: and with whome hast  
thou left those fewe shepe in the wilderness? I  
knowe thy pride and the malice of thine  
heart, that thou art come downe to se the  
battel.

29 Then Dauid said, What haue I now  
done? Is there not a cause?

30 And he departed from him into the pre-  
sence of another, and spake of the same  
maner, and the people answered him ac-  
cording to the former wordes.

31 ¶ And thei that heard the wordes which  
Dauid spake, rehearsed them before Saul,  
which caused him to be brought.

32 So Dauid said to Saul, Let not mā's heart  
faile him, because of him: thy seruant wil  
go, and fight with this Philistim.

33 And Saul said to Dauid, Thou art not  
able to go against this Philistim to fight  
with him: for thou art a boye, and he is a  
man of warre from his youth.

34 And Dauid answered vnto Saul, Thy  
seruant kept his fathers shepe, and there  
came a lyon and likewise a beare, and  
toke a shepe out of the flocke,

35 And I went out after him & smote him,  
& toke it out of his mouth: and when he  
arose against me, I caught him by the  
beards, and smote him, and slewe him.

36 So thy seruant slewe bothe the lyon, and  
the beare: therefore this vncircumcised  
Philistim shalbe as one of them, seeing he  
hath railed on y<sup>e</sup> hoste of the liuing God.

37 ¶ Moreouer Dauid said, The Lord that  
deliuered me out of the pawe of the lyon,  
and out of the pawe of the beare, he wil  
deliuer me out of the hand of this Philis-  
tim. Then Saul said vnto Dauid, Go,  
and the Lord be with thee.

38 And Saul put his rayment vpon Dauid,  
and put an helmet of brasse vpon his head,  
and put a brigandine vpon him.

39 Thei girded Dauid his sworde vpon his  
rayment, and began to go: for he neuer  
proued it: and Dauid said vnto Saul, I can  
not go with these: for I am not accus-  
tomed wherefore Dauid put them of him.

40 Then toke he his staffe in his hand,  
and chose him five smother stones out of a  
brooke, and put them in his shepherdes  
bag or skrippe, & his sling was in his hand,  
and he drew nere to the Philistim.

41 ¶ And the Philistim came & drew nere  
vnto Dauid, and the man that bare the  
shield went before him.

42 Now when the Philistim looked about  
and sawe Dauid, he despised him: for he  
was but yong, ruddy & of a comely face.

43 And the Philistim said vnto Dauid, Am

I a dog, that thou comest to me with  
stones? And the Philistim cursed Dauid  
by his gods.

44 And y<sup>e</sup> Philistim said to Dauid, Come  
to me, and I wil giue thy flesh vnto the  
foules of the heauen, and to the beastes of  
the field.

45 ¶ The said Dauid to y<sup>e</sup> Philistim, Thou  
comest to me with a sworde, and with a  
speare, and with a shield, but I come to  
thee in the Name of the Lord of hostes,  
the God of the hoste of Israel, whome  
thou hast railed vpon.

46 This day shal the Lord close thee in  
mine hand, and I shal smite thee, and take  
thine head from thee, and I wil giue the  
carcasses of the hoste of the Philistims  
this day vnto the foules of the heauen, &  
to the beastes of the earth: y<sup>e</sup> all the worlde  
may knowe that Israel hath a God,

47 And that all this assemblie may knowe,  
that the Lord saeth not with sworde nor  
with speare (for the battel is the Lords) &  
he wil giue you into our hands.

48 And when the Philistim arose to come  
and drawe nere vnto Dauid, Dauid hast-  
ned & ran to fight against the Philistim.

49 And Dauid put his hand in his bag, and  
toke out a stone, & slang it and smote the  
Philistim in his forehead, that the stone  
sticked in his forehead, and he fel grouel-  
ling to the earth.

50 So Dauid ouercame the Philistim  
with a sling and with a stone, & smote the  
Philistim, & slewe him, when Dauid had  
no sworde in his hand.

51 Then Dauid ran, and stode vpon the  
Philistim, and toke his sworde & drew it  
out of his sheath, and slewe him, & cut  
of his head therewith. So whē the Philistims  
sawe, that their champion was dead, they  
fled.

52 And the men of Israel and Iudah arose,  
and showed, and followed after the Phi-  
listims, vntil thei came to the valley, and  
vnto the gates of Ekron: and the Philis-  
tims fel downe wounded by the way of  
Shaaraim, euen to Gath and to Ekron.

53 And the children of Israel remained  
pursuing the Philistims, and spoiled their  
tents.

54 And Dauid toke the head of the Philis-  
tim, and brought it to Ierusalem, and put  
his armour in his tent.

55 ¶ When Saul sawe Dauid go for the  
against the Philistim, he said vnto Abner  
the captaine of his hoste, Abner, whose  
sonne is this yong man? and Abner answered,  
As thy soule liueth, O King, I can not  
tell.

56 The King said, Enquire thou whose  
sonne this yong man is.

57 And when Dauid was returned from the

o He swaue by  
his gods, that  
he wolde re-  
stoye him.

p Dauid being  
assured both  
of his calling,  
propheticall  
of the deliue-  
rance of the  
Philistims.

q Beig moued  
with a reuer-  
ent zeal to be re-  
uenged vpon  
this blasphemer  
or Gods  
Name.

Eccl. 47. 4.  
1. mac. 4. 20.

10. Gai. 1st

Or, bawle as  
Beth leu. m.

r That is, of  
Ishai tomlie &  
tribe is he: or  
else, he had sore  
gotten Dauid,  
about the had  
recused to be  
great a benefi-  
tary.



slaughter of y Philistim, the Abner toke him, & broght him before Saúl with the head of the Philistim in his hand.

58 And Saúl said to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Bethlehemite.

CHAP. XVIII.

The amitie of Ionathan and Dauid. 1. Saúl enuieeth Dauid for the praise that the womē gaue him. 11 Saúl wolde haue slayne Dauid. 17 He promisseth him Michal to wife, but giueth him Michal. 27 Dauid deliuereth to Saúl two hundred foreskinnes of the Philistims. 29 Saúl feareth Dauid, seeing that the Lord is with him.

His affection was fully bent toward him.

1 And when he had made an end of speaking vnto Saúl, the soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him, as his owne soule.

2 And Saúl toke him that day, and wolde not let him returne to his fathers house.

3 Then Ionathan and Dauid made a covenant: for he loued him as his owne soule.

4 And Ionathan put of the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sworde, & to his bowe, and to his girdle.

That is, he prospered in all his doings.

5 And Dauid went out whether soeuer Saúl sent him, & behaued him selfe wisely: so that Saúl set him ouer the me of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

He to wit, Goliath.

6 ¶ When thei came againe, and Dauid returned from the slaughter of the Philistim, the women came out of all cities of Israël, singing and dancing to mete King Saúl, with timbrels, with instruments of ioye, and with rebeckes.

For as a certified playe. Chap. 21. vs. 29. f. eccles. 47. 7.

7 And the women sang by cours in their playe, & said, Saúl hateth Dauid, because he hath slayned his thousand, and Dauid his ten thousand.

8 Therefore Saúl was exceeding wrath, and the saying displeased him, & he said, Thei haue ascribed vnto Dauid tenthousand, & to me thei haue ascribed but a thousand, & what can he haue more saue the kigdome?

Because he bare him euill & hatred.

9 Wherefore Saúl had an eye on Dauid from that day forward.

10 ¶ And on the morowe, the euil spirit of God came vpon Saúl, & he prophesied in the middes of the house: and Dauid played with his hand like as at other times, and there was a speare in Sauls hand.

That is, speake as a man beside him selfe for so the people abused this worde, when thei tolde not vnderstand.

11 And Saúl toke the speare, and said, I will smite Dauid through to y wall. But Dauid auoyded twise out of his presence.

12 And Saúl was afraied of Dauid, because the Lord was with him, and was departed from Saúl.

Meaning, he was captaine ouer y people.

13 Therefore Saúl put him from him, and made him a captaine ouer a thousand, and he went out and in before the people.

14 And Dauid behaued him selfe wisely in all his waies: for the Lord was with him.

15 Wherefore when Saúl sawe that he was very wise, he was afraied of him.

16 For all Israël and Iudáh loued Dauid, because he went out and in before them.

17 ¶ The Saúl said to Dauid, Beholde mine eldest daughter Merab, her I will giue thee to wife: onely be a valiant sonne vnto me, and fight the Lords battels: for Saúl thought, Mine hand shal not be vpon him, but the hand of the Philistims shal be vpon him.

18 And Dauid answered Saúl, What am I, and what is my life, or the familie of my father in Israël, that I shulde be sonne in lawe to the King?

19 Howbeit when Merab Sauls daughter shulde haue bene giue to Dauid, she was giue vnto Adriel a Meholahite to wife.

20 ¶ Then Michal Sauls daughter loued Dauid: and thei shewed Saúl, & the thing pleased him.

21 Therefore Saúl said, I wil giue him her, that she may be a snare to him, and that the had of the Philistims may be against hi. Wherefore Saúl said to Dauid, Thou shalt this day be my sonne in lawe in the one of the twaine.

22 And Saúl comanded his seruants, Speake with Dauid secretly, and say, Beholde, the King hathe a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in lawe.

23 And Sauls seruants spake these wordes in the eares of Dauid. And Dauid said, Semeth it to you a light thing to be the Kings sonne in lawe, seeing that I am a poore man and of small reputation?

24 And then Sauls seruants broght him worde againe, saying, Sache wordes spake Dauid.

25 And Saúl said, This wife shal ye say to Dauid, The King desireth no dowrie, but an hundred foreskinnes of the Philistims, to be auenged of the Kings enemies: for Saúl thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these wordes, it pleased Dauid wel, to be the Kings sonne in lawe: and the daies were not expired.

27 Afterwarde Dauid arose with his men, and went and slewe of the Philistims two hundred men: and Dauid broght their foreskinnes, and thei gaue them wholly to the King that he might be the Kings sonne in lawe: therefore Saúl gaue him Michal his daughter to wife.

28 Then Saúl sawe, & vnderstode that the Lord was with Dauid, & that Michal the daughte of Saúl loued him.

29 The Saúl was more & more afraied of

That is, Dauid had better eccles. 37. 7. vpon him than Saúl me.

For Saúl secretly, he now his seruants shew forth speeche.

That I may seee what to

He to wit, Goliath.

Whatsoever he tolde, he was not to be trusted.

He shal be as a snare to him, and that the had of the Philistims may be against hi.

He shal be as a snare to him, and that the had of the Philistims may be against hi.

When Saúl would haue bene as a snare to him, and that the had of the Philistims may be against hi.

When Saúl would haue bene as a snare to him, and that the had of the Philistims may be against hi.

When Saúl would haue bene as a snare to him, and that the had of the Philistims may be against hi.

Dauid, and Saúl his enemy.

30 And when the pri went forth, at thei uid behaued him selfe all the seruantes of was muche set by

CHAP. XIX.

Jonathan declareth to Saúl. 11 Michal his wife commeth to Samuel. 23 meth on Saúl.

1 Then Saúl spake to Dauid, and to all his seruants: and he said, I haue a great fauour to thee, and thou shalt be my sonne in lawe.

2 And Ionathan tolde my father goeth about therefore, I pray the selfe vnto the morn cret place, and hide the.

3 And I wil go out, and in the field where the mine with my father what he saith and wi

4 ¶ And Ionathan spake vnto Saúl his father, Let not the King sin against Dauid: for he gainst thee, but his thee very good.

5 For he did put him to slewe the Philistims, a great saluation for it, and thou reioys wilt thou sinne againe slaye Dauid without

6 Then Saúl hearken Ionathan, and Saúl liueth, he shal not dy

7 So Ionathan calleth shewed him all nathan broght Dauid in his presence as in

8 ¶ Again the warre be out and focht with sleweth them with a gr fled from him.

9 ¶ And the euil Spirit vpon Saúl, as he fate in speare in his hand, with his hand.

10 And Saúl entended the wall with the spe side out of Sauls pre the speare against the and escaped the same

11 Saúl also sent meth house, to watche him the morning: & Mich it him, saying, If this night, tomorrow

12 So Michal, let D

behaved him selfe wisely in  
for the Lord was with him.  
when Saúl sawe that he was  
was afraied of him.

él and Iudáh loued Dauid,  
out and in before them.  
aid to Dauid, Beholde mine  
er Menab, her I wil giue thee  
be a valiant sonne vnto me  
the Lords battels: for Saúl  
hand shal not be vpon him  
of the Philistims shal be vpon

answered Saúl, What am I  
my life, or the familie of my  
ly, that I shulde be sonne in  
lawe?

then Merab Sauls daughter  
be giue to Dauid, she was  
riél a Meholathite to wife.  
chál Sauls daughter loued  
ei shewed Saúl, & the thing

Saúl said, I wil giue him her,  
be a sware to him, and that  
the Philistims may be againe  
e Saúl said to Dauid, Thou  
be my sonne in lawe in the  
ine.

manded his seruants, Speake  
cretely, and say, Beholde, the  
favour to thee, and all his  
thee: be now therefore the  
in lawe.

seruants spake these wordes  
f Dauid. And Dauid said  
to you a light thing to be  
in lawe, seeing that I am  
d of small reputation?

Sauls seruants brought him  
saying, Suche wordes spake

id, This wife shal ye say to  
ing desireth no dowrie, but  
reckinnes of the Philistims,  
of the Kings enemies: for  
o make Dauid fall into the  
Philistims.

his seruants tolde Dauid these  
safed Dauid wel, to be the  
in lawe: and the daies were

Dauid arose with his men,  
flew of the Philistims two  
o: and Dauid brought their  
ad: and they gaue them whole  
at he might be the Kings  
e: therefore Saúl gaue him

ghter to wife.  
awe, & vnderstode that the  
Dauid, & that Michal the  
saúl loued him.

s more & more afraied of

Dauid, and Saúl became alway Dauids  
enemy.

30 And when the princes of the Philistims  
went forth, at their going for the  
Dauid behaved him selfe more wisely then  
all the seruantes of Saúl, so that his name  
was muche set by.

CHAP. XIX.

1 Jonathán declareth to Dauid the wicked purpose of  
Saúl. 11 Michal his wife saueth him. 18 Dauid  
cometh to Samuél. 23 The Spirit of prophecie com-  
meth on Saúl.

1 Then Saúl spake to Jonathán his son-  
ne, and to all his seruants, that they  
shulde kill Dauid: but Jonathán Sauls  
sonne had a great fauour to Dauid.

2 And Jonathán tolde Dauid, saying, Saúl  
my father goeth about to slaye thee: now  
therefore, I pray thee, take hede vnto thy  
selfe vnto the morning, and abide in a se-  
crete place, and hide thy selfe.

3 And I wil go out, and stand by my father  
in the field where thou art, and wil com-  
mune with my father of thee, and I wil se  
what he saith and wil tel thee.

4 ¶ And Jonathán spake good of Dauid  
vnto Saúl his father, and said vnto him,  
Let not the King sinne against his seru-  
ant, against Dauid: for he hath not sinned a-  
gainst thee, but his workes haue bene to  
thee very good.

For he did put his life in danger, and  
slew the Philistin, and the Lord wrought  
a great saluation for all Israel: thou sawest  
it, and thou reioysist: wherefore then  
wilt thou sinne against innocent blood, &  
slaye Dauid without a cause?

6 Then Saúl hearkened vnto the voyce of  
Jonathán, and Saúl sware, As the Lord  
liueth, he shal not dye.

So Jonathán called Dauid, and Iona-  
thán shewed him all those wordes, & Iona-  
thán brought Dauid to Saúl, and he was  
in his presence as in times past.

8 ¶ Again the warre began, and Dauid wot  
out and fought with the Philistims, and  
slew them with a great slaughter, & they  
fled from him.

9 ¶ And the euil Spirit of the Lord was  
vpon Saúl, as he sate in his house hauing his  
speare in his hand, and Dauid played  
with his hand.

10 And Saúl entended to smite Dauid to  
the wall with the speare: but he turned a-  
side out of Sauls presence, and he smote  
the speare against the wall: but Dauid fled,  
and escaped the same night.

11 Saúl also sent messengers vnto Dauids  
house, to watche him, and to slaye him in  
the morning: & Michal Dauids wife tolde  
it him, saying, If thou saue not thy selfe  
this night, tomorrow thou shalt be slaine.

12 So Michal let Dauid downe through

a windowe: and he went, and fled, and  
escaped.

13 Then Michal toke an image and layed  
it in the bed, and put a pillowe stuffed with  
goates heere vnder the head of it, and co-  
uered it with a cloth.

14 And when Saúl sent messengers to take  
Dauid, she said, He is sicke.

15 And Saúl sent the messengers againe to  
se Dauid, saying, Bring him to me in the  
bed, that I may slaye him.

16 And when the messengers were come in  
beholde, an image was in the bed, with  
a pillowe of goates heere vnder the head  
of it.

17 And Saúl said vnto Michal, Why hast  
thou mocked me so, and sent away mine  
enemy, that he is escaped? And Michal an-  
swered Saúl, He said vnto me, Let me go,  
or els I wil kil thee.

18 ¶ So Dauid fled, and escaped, and came  
to Samuél to Ramáh, and tolde him all  
that Saúl had done to him: and he and Sa-  
muél went an dwelt in a Naióth.

19 But one tolde Saúl, saying, Beholde, Da-  
uid was at Naióth in Ramáh.

20 And Saúl sent messengers to take Da-  
uid: and when they sawe a companie of  
Prophets prophecying, and Samuél stand-  
ing as appointed ouer them, the Spi-  
rit of God fel vpon the messengers of  
Saúl, and they also prophecied.

21 And whē it was tolde Saúl, he sent other  
messengers, and they prophecied likewise:  
againe Saúl sent the third messengers, and  
they prophecied also.

22 Then went he him selfe to Ramáh, and  
came to a great wel that is in Sechú, and  
he asked, and said, Where are Samuél and  
Dauid? and one said, Beholde, they be at  
Naióth in Ramáh.

23 And he went thither, vnto Naióth in  
Ramáh, and the Spirit of God came  
vpon him also, and he went prophecying  
vntil he came to Naióth in Ramáh.

24 And he stript of his clothes, and he  
prophecied also before Samuél, and fel  
downe naked all that day and all that  
night: therefore they say, ¶ Is Saúl also a-  
mong the Prophets?

CHAP. XX.

1 Jonathán comforteth Dauid. 3 They venue their  
league. 33 Saúl wote he had killed Jonathán. 35 Iona-  
thán aduerseteth Dauid by three arrowes of his ja-  
shers fury.

1 And Dauid fled from Naióth in  
Ramáh, and came and said before  
Jonathán, What haue I done? what is  
mine iniquitie? and what sinne haue I  
committed before thy father, that he se-  
keth my life?

2 And he said vnto him, God forbid, thou  
shalt not dye: beholde, my father wil do

K.ii.

Thou Di-  
d'st better  
saue him  
in Philistims  
in Naioth.

Thou Di-  
d'st better  
saue him  
in Philistims  
in Naioth.

Thou Di-  
d'st better  
saue him  
in Philistims  
in Naioth.

Thou Di-  
d'st better  
saue him  
in Philistims  
in Naioth.

Thou Di-  
d'st better  
saue him  
in Philistims  
in Naioth.

Thou Di-  
d'st better  
saue him  
in Philistims  
in Naioth.

Thou Di-  
d'st better  
saue him  
in Philistims  
in Naioth.

f Beholde,  
how he tryeth  
to accomplish  
his rage, ne-  
ther regardeth  
the nor friend-  
ship, God for  
man.

g Naioth was  
a scholl where  
the worde  
of God was  
taught, nere  
to Ramah.

h Being their  
chief instrum-  
ent. i Chaged their  
minds and  
praised God.

k With a min-  
de to particu-  
lar them.

l His kingly  
apparel.

m He humbleth  
him selfe as  
other did  
Chap. 10, 11.

n For Saúl was  
trayed, & pro-  
phesied a  
day & a night  
by Gous p a-  
uence, that  
Dauid should  
live time &  
eternitie.



*He saith in his heart.*

nothing great nor small, but he wil shew it me: and why shulde my father hide this thing from me? he wil not do it.

3 And David sware againe and said, Thy father knoweth that I haue founde grace in thine eyes: therefore he thinketh, Ionathán shal not knowe it, lest he be fory: but in dede, as the Lord liueth, and as thy soule liueth, there is but a steppe betwene me and death.

*I am in great danger of death.*

*Mr. sayeth.*

4 Then said Ionathán vnto Dauid, Whatsoever thy soule requireth, that I wil do vnto thee.

*He what is it that he shulde be a solent sacrifice, Nób. 28. 11. to the w they added peace offerings and feasts.*

5 And Dauid said vnto Ionathán, Beholde, tomorrow is the first day of the moneth, and I shulde sit with the King at meat; but let me go, that I may hide my selfe in the fields vnto the third day at euen.

*Read Chap. 21.*

6 If thy father make mention of me, then say, Dauid asked leaue of me, y he might go to Beth-léhé to his owne citie: for there is a yereley sacrifice for all that familie.

7 And if he say thus, It is wel, thy seruant shal haue peace: but if he be angry, be sure that wickednes is concluded of him.

*Chap. 12. 3. & 23. 16.*

8 So shalt thou shewe mercy vnto thy seruant: \* for thou hast ioyned thy seruant into a covenant of the Lord with thee, & if there be in me iniquitie, slaye thou me: for why shuldest thou bring me to thy father?

*e That he were fully determined. f If thy father do fauour me.*

9 ¶ And Ionathán answered, God kepe y from thee: for if I knewe that wickednes were concluded of my father to come vpon thee, wolde not I tel it thee?

10 Thē said Dauid to Ionathán, Who shal tel me? how shal I knowe, if thy father answer thee cruelly?

11 And Ionathán said to Dauid, Come and let vs go out into the field: and they twaine went out into the field.

12 Then Ionathán said to Dauid, O Lord God of Israël, when I haue groped my fathers minde tomorrow at this time, or with in this thre dayes, & if it be wel with Dauid, and I then send not vnto thee, and shewe it thee,

*The Lord punish me moe grievously.*

13 The Lord do so & muche more vnto Ionathán: but if my father haue minde to do thee euil, I wil shewe thee also, & send thee away, that thou mayest go in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not whiles I liue: for I doubt not but thou wilt shewe me the mercy of the Lord, that I dye not.

*h I knowe y if thou werest now preferred to y kyngdome, thou woldest not destroy me, but shewe thy selfe friendly to my posteritie.*

15 But I require that thou cut not of thy mercie from mine house for euer: no, not whē the Lord hath destroyed the enemies of Dauid, euerie one from the earth.

16 So Ionathán made a bonde with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathán sware vnto Dauid, because he loued him (for he loued him as his owne soule)

18 Thē said Ionathán to him, Tomorrow is y first day of the moneth: and thou shalt be looked for, for thy place shal be empty.

19 Therefore thou shalt hide thy selfe thre dayes, then thou shalt go downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, & shalt remaine by the stone.

20 And I wil shoote thre arrowes on the side thereof, as thogh I shot at a mark.

21 And after I wil send a boy, saying, Go, seke the arrowes. If I say vnto the boy, Se y arrowes are on this side thee, bring them, and come thou: for it is wel with thee, and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Beholde, the arrowes are beyonde thee, go thy way: for the Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, beholde, the Lord be betweene thee and me for euer.

24 ¶ So Dauid hid him selfe in the field: & when the first day of the moneth came, the King sate to eat meat.

25 And the King sate, as at other times vpon his seat, euen vpon his seat by the wall: & Ionathán arose, and Abner sate by Saúls side, but Dauids place was empty.

26 And Saúl said nothing that day: for he thought, Something hath befallen him, thogh he were cleane, or els because he was not purified.

27 But on the morowe which was the second day of the moneth, Dauids place was emptye againe: and Saúl said vnto Ionathán his sonne, Wherefore commeth not the sonne of Ishái to meate, nether yesterday nor to day?

28 And Ionathán answered vnto Saúl, Dauid required of me, that he might go to Beth-léhém.

29 For he said, Let me go, I pray thee: for our familie offreth a sacrifice in the citie, and my brother hath sent for me: therefore now if I haue found fauour in thine eyes, let me go, I pray thee, & se my brethre: this is the cause that he cometh not vnto the Kings table.

30 Then was Saúl angry with Ionathán, & said vnto him, Thou sonne of the wicked rebellious woman, do not I knowe, that thou hast chosen the sonne of Ishái to thy confusion and to the confusion and shame of thy mother?

31 For as long as the sonne of Ishái liueth vpon the earth, thou shalt not be stablished, nor thy kingdom: wherefore now send and fet him vnto me, for he shall surely dye.

32 And Ionathán answered vnto Saúl his father,

*Work were great by this, for one with and to shewe cause why.*

*He shew was a day, it was a day, yon.*

*By these words he had said what he thought to do.*

*He shew was a day, it was a day, yon.*

*Which other call it in the count the Lord.*

*Where the way he shew was a day, it was a day, yon.*

*He shew was a day, it was a day, yon.*

father, and said vnto

he p dye: what hat

And Saúl cast a spe

whereby Ionathán h

etermined of his fath

34 ¶ So Ionathán ar

great angre, and di

day of the moneth

Dauid, and because

led him.

35 On the next mor

thán went out into

appointed with D

with him.

36 And he said vnto

seke the arrowes wh

boy ran, he shot an

37 And when the boy

ce where the arrow

had shot, Ionathán

said, Is not the arro

38 And Ionathán cry

ke spee, haste and

natias boy gathere

came to his master,

39 But the boy knewe

thán and Dauid knewe

40 Then Ionathán g

rowes vnto the bo

& said vnto him, G

citie.

41 ¶ Alasse as the l

arose out of a place

South, and fel on h

and bowed him self

kyssed one another,

ne, til Dauid excede

42 Therefore Ionath

in peace: that whic

bothe of vs in the

saying, The Lord b

and betwene my se

ede, let it stand for e

43 And he arose and

thán went into the c

CHAP.

David fleeth to Nob

6 He getteth of him the

gre. 7 Doeg Saúls seru

fleeth to King Achish, 13

mad.

Then came Dau

melech the Prie

attonyed at the me

vnto him, Why art

with thee?

And Dauid said to

The King hath e

teine thing, and ha

no man knowe wh

what I haue comma

appointed my seru

places.

Jonathán sware vnto Dauid, and him (for he loued him)

(e)

Jonathán to him, Tomorrow the moneth: and thou shalt

or thy place shalbe empty. Thou shalt hide thy selfe there

thou shalt go downe quicklye to a place where thou diddest

when this matter was in remaine by the stone. Bezai

more thre arrowes on the wall, though I shot at a mark.

He send a boy, saying, Go, say, If I say vnto the boy, So

thou shalt hide thee, bring them: for it is well with thee

the Lord liueth.

Dauid vnto the boy, Beholde, beyond thee, go thy way: ha

thou shalt hide thee away. The thing which thou and of, be

holde, the Lord be with me for euer.

Dauid hid him selfe in the field: & the day of the moneth came,

to eat meat.

Dauid sate, as at other times vpon his fear by the wall: &

Abner sate by Sauls place was empty.

Dauid noting that day: for he

thing hathe befallen him. He

saith, I am cleane, or el, because I

am cleane.

Dauid sate, as at other times vpon his fear by the wall: &

Abner sate by Sauls place was empty.

Dauid noting that day: for he

thing hathe befallen him. He

saith, I am cleane, or el, because I

am cleane.

Dauid sate, as at other times vpon his fear by the wall: &

Abner sate by Sauls place was empty.

Dauid noting that day: for he

thing hathe befallen him. He

saith, I am cleane, or el, because I

father, and said vnto him, Wherefore shalt he dye: what hathe he done?

And Saul cast a spear at him to hit him, whereby Ionathán knewe, that it was determined of his father to slaye Dauid.

So Ionathán arose from the table in a great angre, and did eat no meat the second day of the moneth: for he was sory for Dauid, and because his father had reui

led him.

On the next morning therefore Ionathán went out into the field, & at the time appointed with Dauid, and a little boy with him.

And he said vnto his boy, Runne now, seeke the arrowes which I shoute, & as the boy ran, he shot an arrowe beyonde him.

And when the boy was come to the place where the arrowe was that Ionathán had shot, Ionathán cryed after the boy, & said, Is not the arrowe beyonde thee?

And Ionathán cryed after the boy, Make speede, haste and stand not still: and Ionatháns boy gathered vp the arrowes, and came to his master.

But the boy knewe nothing: onely Ionathán and Dauid knewe the matter.

Then Ionathán gaue his bowe and arrowes vnto the boy that was with him, & said vnto him, Go, carie them into the citie.

As soon as the boy was gone, Dauid arose out of a place that was towards the South, and fel on his face to the ground, and bowed him selfe thre times: and they kyssed one another, and wept bothe twaine, til Dauid exceeded.

Therefore Ionathán said to Dauid, Go in peace: that which we haue sworn bothe of vs in the Name of the Lord, saying, The Lord be betwene me & thee, and betwene my seede and betwene thy seede, let it stand for euer.

And he arose and departed, and Ionathán went into the citie.

CHAP. XXI.

Dauid fleeth to Nob to Ahimélech the Priest. He getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruante was present. 10 Dauid fleeth to King Achish. 13 And there saith him selfe mad.

Then came Dauid to a Nob, to Ahimélech the Priest, and Ahimélech was astonied at the meeting of Dauid, and said vnto him, Why art thou alone, and no mā with thee?

And Dauid said to Ahimélech the Priest, The King hathe commanded me a certeine thing, and hathe said vnto me, Let no man knowe whereabout I send thee, & what I haue commanded thee, and I haue appointed my seruants to such and such places.

Now therefore if thou hast ought vnder thine hand, giue me five cakes of bread, or what commeth to hand.

And the Priest answered Dauid, & said, There is no commune bread vnder mine hand, but here is halowed bread, if yong men haue kept them felues, at least from women.

Dauid then answered the Priest, and said vnto him, Certeinly women haue bene separate fro vs these two or thre dayes since I came out: and the vessels of yong men were holy, though the way were prophane, & how muche more then shal euery one be sanctified this day in the vessels?

So the Priest gaue him halowed bread: for there was no bread there, saue the shewbread that was take from before the Lord, to put hote bread there, the day that it was taken away.

(And there was the same day one of the seruants of Saul abiding before the Lord, named Doeg the Edomite, the chiefest of Sauls herdemen)

And Dauid said vnto Ahimélech, Is there not here vnder thine hand a speare, or a sword? for I haue nether broght my sword nor mine haues with me, because the Kings busines required haste.

And y Priest said, The sword of Goliath the Philistim, whome thou slewest in the valley of Eláh, beholde, it is wrapt in a clothe behinde the Ephód: if thou wilt take that to thee, take it: for there is none other saue that here, & Dauid said, There is none to that, giue it me.

And Dauid arose & fled the same day from the presence of Saul, & went to Achish the King of Gath.

And the seruants of Achish said vnto him, Is not this Dauid the King of the land? did they not sing vnto him in dances, saying, Saul hathe slaine his thousand, & Dauid his ten thousand?

And Dauid considered these wordes, & was sore afraid of Achish the King of Gath.

And he chaged his behaiour before the, and fained him selfe mad in their hands, & scrabled on the dores of the gate, & let his spetle fall downe vpon his beard.

Then said Achish vnto his seruants, Lo, ye se the mā is beside him selfe, wherefore haue ye broght him to me?

Haue I nede of mad men, that ye haue broght this fellowe to play the mad man in my presence? shal he come into mine house?

CHAP. XXII.

Dauid hideth him selfe in a cave. 2 Mary that were in trouble came vnto him. 9 Doeg accuseth Ahimélech. 10 Saul causeth the Priests to be slaine. 20 Abinathar escapeth.





elech answered the Kinge  
so faithfull among all thy  
being also the Kings sonne  
eth at thy commandement  
ole in thine house:

day, first begon to aske coun  
for himbe it far fro me, let  
impute any thing vnto him  
all the house of my father  
knewe nothing of alle this

ing said, Thou shalt surely  
thou, and all thy father

ing said vnto the sergents  
him, Turne, & slaye the  
Lord, because their hand al  
oid, and because they knewe  
and shewed it not to me. But  
the King wolde not moue  
fall vpon the Priests of the

ing said to Doeg, Turne thou  
the Priests. And Doeg the  
ed, and ran vpon the Priests  
same day foure score and  
that did weare a linen

the citie of the Priests smote  
dge of the sworde, bothe  
an, bothe childe and sucke  
e and asse, and shepe with  
e sworde,

he sonnes of Ahimelech the  
ub (whose name was Abia  
and fled after Dauid.  
ir shewed Dauid, that Saul  
Lords Priests.

aid vnto Abiathar, I knowe  
y, when Doeg the Edomite  
he wolde tel Saul. I am the  
eath of all the persones of  
use.

with me, & feare not: for  
my life, shal seke thy life  
me thou shalt be in saue

AP. XXIII.

Philistims from Keilah. 13 Dauid  
iliah, and remaineth in the wilder  
nathan comforteth Dauid. 20 Saul  
in pursuing Dauid.  
tolde Dauid, saying, Be  
Philistims fight against  
poyle the barnes.

Dauid asked counsel of y Lord  
go and smite these Phil  
Lord answered Dauid, Go  
Philistims, and saue Kei

men said vnto him, Se, we be  
Judah, how muche more  
Keilah against the hoste of

the Philistims?

4 Then Dauid asked counsel of the Lord  
again. And the Lord answered him, and  
said, Arise, go downe to Keilah: for I wil  
deliuer the Philistims into thine hand:

5 So Dauid and his men went to Keilah,  
and fought with the Philistims, and broght  
away theyr cattel, and smote them with a  
great slaughter: thus Dauid saued the in  
habitants of Keilah:

6 (And when Abiathar the sonne of Ahime  
lech fled to Dauid to Keilah, he broght  
an Ephod with him)

7 And it was tolde Saul that Dauid was  
come to Keilah, and Saul said, God hath  
deliuered him into mine hand: for he is  
shut in, seeing he is come into a citie that  
hath gates and barres.

8 The Saul called all the people together  
to warre, for to go downe to Keilah, and  
to besiege Dauid and his men.

9 And Dauid hauing knowlege that Saul  
imagined mischief against him, said to  
Abiathar the Priest, Bring the Ephod.

10 Then said Dauid, O Lord God of Is  
rael, thy seruant hath heard, that Saul is  
about to come to Keilah to destroy the ci  
tie for my sake.

11 Wil the lords of Keilah deliuer me  
vp into his hand: and wil Saul come downe,  
as thy seruant hath heard? O Lord God  
of Israel, I beseeche thee, tel thy seruant.  
And the Lord said, He wil come downe.

12 The said Dauid, Wil the lords of Kei  
lah deliuer me vp and the men that are  
with me, into the hand of Saul? And the  
Lord said, They wil deliuer thee vp.

13 Then Dauid and his men, which were  
about six hundred, arose, and departed out  
of Keilah, and went whither they colde.  
And it was tolde Saul, that Dauid was fled  
from Keilah, and he left of his journey.

14 And Dauid abode in the wilderness in  
holdes, and remained in a mountaine in  
the wilderness of Ziph. And Saul fought  
him euerie day, but God deliuered him  
not into his hand.

15 And Dauid sawe that Saul was come out  
for to seke his life: & Dauid was in the wil  
dernes of Ziph in the wood.

16 And Ionathan Sauls sonne arose and  
went to Dauid into the wood, and comfort  
ed him in God,

17 And said vnto him, Feare not: for the  
had of Saul my father shal not finde thee,  
and thou shalt be King ouer Israel: and I  
shal be next vnto thee: and also Saul my  
father knoweth it.

18 So they twaine made a couenant before  
the Lord: and Dauid did remaine in the  
wood: but Ionathan went to his house.

19 Then came vp the Ziphims to Saul to  
Gibeath, saying, Doeth not Dauid hide him

selfe by vs in holdes in the wood in the  
hil of Hachilah, which is on the right side  
of Ieshimon?

20 Now therefore O King, come downe ac  
cording to all that thine heart can desire,  
& our parte shalbe to deliuer him into the  
Kings hands.

21 Then Saul said, Be ye blessed of the  
Lord: for ye haue had compassion on  
me.

22 Go, I pray you, and prepare yet better  
knowe and se his place where he hatheth,  
and who hath se him there: for it is  
said to me, He is subtil, and crafty.

23 So therefore, and knowe all the secret  
places where he hideth him selfe, & come  
ye againe to me with the certentie, and I  
wil go with you: and if he be in the land,  
I wil searche him out throughout all the  
thousands of Iudah.

24 The they arose and went to Ziph before  
Saul, but Dauid and his men were in the  
wildernes of Maon, in the plaine on the  
right hand of Ieshimon.

25 Saul also and his men went to seke him,  
and they tolde Dauid: wherefore he came  
downe vnto a rocke, and abode in the wil  
dernes of Maon. And when Saul heard  
that, he followed after Dauid in y wilder  
nes of Maon.

26 And Saul and his men went on the one  
side of the mountaine, and Dauid and his  
men on the other side of the mountaine:  
and Dauid made haste to get from the  
presence of Saul: for Saul and his men co  
passed Dauid & his men round about, to  
take them.

27 But there came a messenger to Saul,  
saying, Haste thee, and come: for the Phi  
listims haue invaded the land.

28 Wherefore Saul returned from pur  
suing Dauid, and went against the Phi  
listims. Therefore they called that place,  
Sela-hammahlekoth.

CHAP. XXIII.

1 Dauid hid in a cave &areth Saul. 10 He sheweth to Saul  
his innocencie. 18 Saul acknowledgeth his faulte 22 He  
causeth Dauid to sweare vnto him to be fauorable  
to him.

1 And Dauid went thence, and dwelt in  
a holdes at Engedi.

2 When Saul was returned from the Phi  
listims, they tolde him, saying, Beholde,  
Dauid is in the wilderness of Engedi.

3 Then Saul toke thre thousand chosen  
men out of all Israel, and went to seke Da  
uid and his men vpon the rockes among the  
wilde goates.

4 And he came to the shepecoates by the  
way where there was a cave and Saul wet  
in to do his easement: and Dauid and  
his men sate in the inward partes of the  
cave.

K. liii.

Or, of the wild  
derate.

The Lord re  
compence this  
friendship.

Ebr. where his  
first habitatione.

In your co  
untry of Ziph,  
is in Iudah.

Which was  
also in y tribe  
of Iudah, 10th.  
15. 55.

Thus Lord  
caul pul backe  
the bridel of  
the tyrants, &  
deliuer his out  
of the lions  
mouthe.

That is, the  
stone of divisi  
on, because  
there, they deu  
ided the salu  
ues one from  
another.

That is, in  
strong places,  
were defen  
sed by nature.

A citie of  
Iudah, 10th.  
15. 62.

Ebr. so euer  
huffe.  
Ebr. in the  
fleece.



le Here we se  
how ready we  
are to haften  
Gods prouice,  
if 3 occasion  
serue neuer fo  
little.

Id For seeing it  
was his owne  
priuate cause,  
he repented 3  
he had tou-  
ched his ene-  
mie.

e Contrary to  
3 false report  
of them 3 said,  
Dauid was  
Sauls enemy  
he proueth he  
felicitie to be his  
friend.

Or, the prouice  
of an ancient  
man.

3 Stridged.

f Though he  
was a more  
cruel enemy  
to Dauid, yet  
by his great  
gentleness his  
conscience co-  
pelled him to  
yelde.

5 And the men of Dauid said vnto him, Se,  
the day is come, where of the Lord said  
vnto thee, Beholde, I wil deliuer thine e-  
nemie into thine hand, and thou shalt do  
to him as it shal seme good to thee. Then  
Dauid arose and cut of the lappe of Sauls  
garment priuily.

6 And afterward Dauid was touched in  
his heart, because he had cut of the lappe  
which was on Sauls garment.

7 And he said vnto his me, The Lord kepe  
me from doing that thing vnto my mast-  
er the Lords Anointed, to lay mine hand vpon  
him: for he is the Anointed of the  
Lord.

8 So Dauid ouercame his seruants & these  
wordes, & suffred them not to arise against  
Saul: so Saul rose vp out of the caue & wet  
away.

9 Dauid also arose after ward, & went out  
of the caue, and cryed after Saul, saying,  
O my Lord 3 King, And when Saul looked  
behinde him, Dauid inclined his face to  
the earth, and bowed him selfe.

10 And Dauid said to Saul, Wherefore gi-  
uest thou an eare to mens wordes, that say,  
Beholde, Dauid seeketh euil against thee?  
Beholde, this day thine eyes haue sene,  
that the Lord had deliuered thee this day  
into mine hand in the caue, and some bade  
me kil thee, but I had compassiō on thee,  
and said, I wil not lay mine hand on my  
master: for he is the Lords Anointed.

11 Moreover my father, beholde: beholde, I  
say, the lappe of thy garmēt in mine hād:  
for whē I cut of the lappe of thy garmēt,  
I killed thee not. Vnderstand and se, that  
there is neither euil nor wickednes in me,  
neither haue I sinned against thee, yet thou  
huntest after my soule to take it.

12 The Lord be iudge between thee & me,  
and the Lord auenge me of thee, and let  
not mine hand be vpon thee.

13 According as the olde prouerbe saith,  
Wickednes procedeth from the wicked,  
but mine hand be not vpon thee.

14 After whome is the King of Israel come  
out, after whome doest thou pursue? after  
a dead dog, & after a fly?

15 The Lord therefore be iudge, & iudge  
between thee and me, and se, and pleade  
my cause, and deliuer me out of thine  
hand.

16 When Dauid had made an end of spea-  
king these wordes to Saul, Saul said, Is  
this thy voyce, my sonne Dauid? and Saul  
lift vp his voyce, and wept.

17 And I said to Dauid, Thou art more righ-  
teous then I: for thou hast rendred me  
good, and I haue rendred thee euil.

18 And thou hast shewed this day, that thou  
hast dealt wel with me: forasmuch as whē  
the Lord had closed me in thine hands,

thou killedst me not.

20 For who shal finde his enemy, and let  
him departe? wherefore the Lord re-  
dre thee good for that thou hast done vnto  
me this day.

21 For now beholde, I knowe that 3 thou  
be King, and that the kingdome of Israel  
shal be stablished in thine hand.

22 Swear now therefore vnto me by the  
Lord, that 3 wilt not destroy my seed: al-  
ter me, and that thou wilt not abolish my  
name out of my fathers house.

23 So Dauid swore vnto Saul, and Saul  
home: but Dauid and his men went vp  
to the holde.

CHAP. XXV.

1 Samuel dyeth. 3 Nabal & Abigail. 18 The Lord  
leth Nabal 43 Abigail & Abinam Dauids wi-  
44 Michal is giuen to Phalt.

1 Then Samuel dyed, and all Israel af-  
sembled, and mourned for him, & bu-  
ryed him in his owne house at Ramā.  
And Dauid arose and went downe to the  
wildernes of Parān.

2 Now in Maōn was a man, who had his  
possession in Carmel, and the man was  
exceeding mighty and had thre thousand  
shepe, and a thousand goates: and he was  
sheping his shepe in Carmel.

3 The name also of the man was Nabal, &  
the name of his wife Abigail, and she was  
a woman of singular wisdom, and beau-  
tiful, but the man was churlish, and euil co-  
ditioned, and was of the familie of Ca-  
lōb.

4 And Dauid heard in the wildernes, that  
Nabal did there his shepe.

5 Therefore Dauid sent ten yong men, &  
Dauid said vnto the yong men, Go vp to  
Carmel, and go to Nabal, and aske him in  
my name how he doeth.

6 And thus shal ye say 3 for salutation,  
Bothe 3, and thine house, and all that thou  
hast, be in peace, welth, and prosperitie.

7 Beholde, I haue heard, that thou hast she-  
rers: now thy shepherds were with vs, and  
we did them no hurt, neither did they mis-  
se anie thing all the while they were in  
Carmel.

8 Aske thy seruants & they wil shewe thee.  
Wherefore let these yōg mē finde fauour  
in thine eyes: (for we come in a good sea-  
son) giue, I pray thee, whatsoever com-  
meth to thine hand vnto thy seruants, &  
to thy sonne Dauid.

9 And when Dauids yong men came,  
they tolde Nabal all those wordes in the  
name of Dauid, and helde their peace.

10 Then Nabal answered Dauids seruants,  
and said, Who is Dauid? and who is the  
sonne of Ishai? there is manie seruants  
now a dayes, that breake away euery  
from his master.

11 Shal I then take  
& my flesh that I  
rears, and giue it vnto  
thee, nor whence thei be-  
longe?

12 So Dauids seruants  
and went againe, and  
all those things.

13 And Dauid said  
vnto his yong men, Swear  
vnto me, that ye wil not  
girded euery man his  
sword, girded his sword,  
dredh men went vp  
hundredth abode by  
the way.

14 Now one of the  
Nabals wife, sayin  
messengers out of  
our master, and he  
was not.

15 Notwithstanding  
good vnto vs, and  
neither missed we a  
were conuersant wi-  
th in the fields.

16 Thei were as a  
night and by day,  
with them keeping  
the flock.

17 Now therefore t  
thou shalt do: for  
vpon our master, and  
for he is so wicked  
to him.

18 Then Abigail  
two hundredth cake  
wine, and fise shepe  
measures of parch-  
dredh frailes of r  
dredh of figges, and  
other things.

19 Then she said vnto  
before me: beholde,  
yet she tolde 3 not  
thee.

20 And as she rode  
downe by a secret pl  
and beholde, Dauid  
downe against her,  
and she bowed downe  
to the earth.

21 And Dauid said, I  
in vaine that this fe  
dernes, so that noth  
that pertained vnto  
quited me euil for g  
thee.

22 So and more also  
mies of Dauid: for su  
all that he hathe, be  
day, any that 3 pisse  
thee.

23 And when Abigail  
sted and lighted of  
Dauid on her face,  
the grounde,

24 And fel at his fete,  
I haue committed the  
thee, let thine hand  
heare thou the word  
of the Lord.

25 Let not my lord,  
this wicked man Na-  
bal, so is he: Nabal

me not.  
finde his enemy, and  
wherefore the Lord  
for that thou hast done

holde, I knowe that y<sup>e</sup> shall  
that the kingdome of Israe  
thine hand.

therefore vnto me by th  
wilt not destroy my seede  
at thou wilt not abolish my  
fathers house.

are vnto Saul, and Saul w  
uid and his men went vp vnto

CHAP. XXV.

Nabal & Abigail. The Lord  
Abigail & Ahimelech Dauid's men  
en to Thaltu.

muél dyed, and all Israél af-  
and mourned for him, & bu-  
his owne house at Ramah  
rose and went downe to the  
Parán.

Parán was a man, who had his  
Carmél, and the man was  
thy and had thre thousand  
ousand goates: and he was  
epe in Carmél.

so of the man was Nabal, &  
his wife Abigail, and she was  
ingular wisdom: and becau-  
man was churlish, and euill  
was of the familie of Ca-

heard in the wildernes, the  
ere his shepe.

David sent ten yong men  
to the yong men, Go vp  
to Nabal, and aske him  
he doeth.

al ye say e<sup>n</sup> for salutation  
une house, and all that thou  
e, welth, and prosperitie  
e heard, that thou hast she-  
shepherds were with vs, and  
o hurt, nether did they mis-  
all the while they were in

ants & they wil shewe thee  
these yong men finde fauour  
for we come in a good fa-  
aye thee, whatsoeuer a com-  
hand vnto thy seruants, &  
David.

Dauid's yong men came  
all those wordes in the  
and helde their peace.

answered Dauid's seruants  
is Dauid? and who is this  
there is manie seruants  
at breake away euery man

11 Shal I then take my bread, & my water,  
& my flesh that I haue killed for my she-  
rers, and giue it vnto me, whome I knowe  
not whence thei be?

12 ¶ So Dauid's seruants turned their way,  
and went againe, and came, and tolde him  
all those things.

13 And Dauid said vnto his men, Girde e-  
ue y<sup>e</sup> man his sworde about him. And they  
girded euery man his sworde: Dauid also  
girded his sworde. And about foure hun-  
dred men went vp after Dauid, and two  
hundred abode by the cariage.

14 Now one of the seruants tolde Abigail  
Nabal's wife, saying, Beholde, Dauid sent  
messengers out of the wildernes to salute  
our master, and he rayled on them.

15 Notwithstanding the men were very  
good vnto vs, and we had no displeasure,  
nether misde we any thing as long as we  
were conuersant with them, when we were  
in the fields.

16 Thei were as a wall vnto vs bothe by  
night and by day, all the while we were  
with them keeping shepe.

17 Now therefore take hede, and se what  
thou shalt do: for euil wil surely come  
vpon our master, and vpon all his familie:  
for he is so wicked y<sup>e</sup> a man can not speake  
to him.

18 ¶ Then Abigail made haste, and toke  
two hundred cakes, and two bottles of  
wine, and five shepe ready dressed, & five  
measures of parched corne, and an hun-  
dred frailes of raisins, and two hun-  
dred of figges, and laded them on asses.

19 Then she said vnto her seruants, Go ye  
before me: beholde, I wil come after you:  
yet the tolde s<sup>r</sup> not her husband Nabal.

20 And as she rode on her asse, she came  
downe by a secret place of the mountaine,  
and beholde, Dauid and his men came  
downe against her, and she met them.

21 And Dauid said, In dede I haue kept all  
in vaine that this fellowe had in the wil-  
dernes, so that nothing was misde of all  
that pertained vnto him: for he hath re-  
quired me euil for good.

22 So and more also do God vnto the eni-  
mies of Dauid: for surely I wil not leaue of  
all that he hath, by the dawning of the  
day, any that is p<sup>r</sup>iseth against the wall.

23 And when Abigail sawe Dauid, she hat-  
ted and lighted of her asse, & fel before  
Dauid on her face, and bowed her selfe to  
the grounde,

24 And fel at his fete, & said, Oh, my lord,  
I haue committed the iniquitie, and I pray  
thee, let thine handmaid speake to thee, &  
heare thou the wordes of thine handmaid.

25 Let not my lord, I pray thee, regarde  
this wicked man Nabal: for as his name  
is, so is he: Nabal is his name, and folly is

with him: but I thine handmayd sawe not  
the yong men of my lord whome y<sup>e</sup> sentest.

26 Now therefore my lord, as the Lord li-  
ueth, and as thy soule liueth (the Lord, I  
say), that hath withholden thee from com-  
ming to shed blood, and that thine hand  
shulde not saue thee (so now thine enemies  
shal be as Nabal, and thei that intende to  
do my lord euil.

27 And now, this blessing which thine  
handmayd hath broght vnto my lord,  
let it be giuen vnto the yong men, that fol-  
lowe my lord.

28 I pray thee, forgie the trespass of thine  
handmayd: for the Lord wil make my  
lord a sure house, because my lord figh-  
teth the battels of the lord and none euil  
hath bene founde in thee in all thy life.

29 Yet a man hath risen vp to persecute  
thee, and to seke thy soule, but the soule of  
my lord shal be bounde in the bundel of  
life with the Lord thy God: and the soule  
of thine enemies shal God cast out, as out  
of the midle of a sling.

30 And when the Lord shal haue done to  
my lord all the good that he hath promi-  
sed thee, and shal haue made thee ruler  
ouer Israél,

31 Then shal it be no grief vnto thee, nor  
offence of minde vnto my lord, that he  
hath not shed blood causes, nor that  
my lord hath not preserved him selfe: &  
when the Lord shal haue dealt wel with my  
lord, remember thine handmayd.

32 Then Dauid said to Abigail, Blessed be  
the Lord God of Israél, which sent thee  
this day to meet me.

33 And blessed be thy counsel, and blessed  
be thou, which haste kept me this day f<sup>r</sup>o  
comming to shed blood, and that mine  
hand hath not saued me.

34 For in dede, as the Lord God of Israél  
liueth, y<sup>e</sup> who hath kept me backe from  
hurting thee, except thou haddest halted  
and met me, surely there had not bene left  
vnto Nabal by the dawning of the day,  
any that is p<sup>r</sup>iseth against the wall.

35 Then Dauid receiued of her hand that  
which she had broght him, & said to her,  
Go vp in peace to thine house: beholde, I  
haue heard thy voyce, and haue granted  
thy petition.

36 ¶ So Abigail came to Nabal, & beholde,  
he made a feast in his house, like the festi-  
of a King, and Nabals heart was merry  
within him, for he was very drunken: whe-  
refore she tolde him nothing, nether  
lesse nor more, vntill the morning arose.

37 Then in the morning when the wine  
was gone out of Nabal, his wife tolde  
him those wordes, & his heart dyed with-  
in him, and he was like a stone.

38 And about ten daies after, the Lord

That is, that  
thou shuld. A  
not be reuenged  
of thine ene-  
mies.

Thou shalt  
lowe my lord.

Confirm his  
kingdome to  
his posteritie.  
Ebr. from thy  
daies.

To wit, Saul.

In God shal  
preserue thee  
from his ser-  
uice and des-  
troye thine e-  
nemies.

That he  
hath not aug-  
mented him selfe,  
which things  
would haue  
tormented his  
conscience.

Read vers. 6

He attribu-  
teth it to the  
Lords mercie,  
& not to him  
selfe: he was  
humbled.

Ebr. receiued  
thy fauour.

For he had  
no reason to  
coulde, or  
giue thanks  
for this great  
benefite of his  
liues sake

For feare of  
great anger.





thái to Dauid, God hath  
emie into thine hand this  
efore, I pray thee, let me  
with a speare to y<sup>e</sup> earth,  
nite him againe.

Dauid to Abishai, Destroye  
o can lay his hand<sup>e</sup> on the  
d, and be giltye.  
Dauid said, As the Lord li-  
Dauid shal smite him, or his  
to dye, or he shal descende  
perish.

pe me from laying mine  
ords anointed; but, I pray  
the speare that is at his  
pot of water, and let vs go

the speare and the pot of  
uls head, & thei gate them  
man sawe it, nor marked it,  
awake, but thei were all a-  
Lord had sent a dead slepe-

I went into the other side,  
pe of an hil a far of a great  
tweene them.

cryed to the people, and to  
one of Ner, saying, "Hearche  
er? Then Abner answered,  
art thou that cryest to the

Dauid said to Abner, Art not  
who is like thee in Israél?  
en hast thou not kept the  
for there came one of the

troye the King thy lord.  
el done of thee: as the Lord  
worthy to dye, because I  
your master the Lords An-  
w se where the Kings spea-  
por of water that was at his

ewe Dauids voyce, & said,  
yce, s my sonne Dauid? And  
it is my voyce, my lord

Wherefore doeth my lord  
his seruant? for what haue  
euil is in mine hand?

fore, I beseeche thee, let my  
y haue the wordes of his ser-  
Lord haue sti red thee vp  
et him smel the fauour of a  
if the children of men haue  
be thei before the Lords: for  
me out this day frō abiding  
of the Lord, saying, Go,

ods.  
fore let not my blood fall  
the face of the Lord: for  
Israél is come out to see  
olde hunt a parriche in the

11 Then said Saúl, I haue sinned: come a-  
gaine, my sonne Dauid: for I wil do thee  
nomore harme, because my soule was  
precious in thine eyes this day: beholde,  
I haue done foolishly, and haue erred ex-  
ceedingly.

12 Then Dauid answered, & said, Beholde  
the Kings speare, let one of the yong mē  
come ouer and fet it.

13 And let the Lord rewarde euerie man  
according to his righteousnes & faith-  
fulnes: for the Lord had deliuered thee in-  
to mine hāds this daie, but I wolde not lay  
mine hand vpon the Lords anointed.

14 And beholde, like as thy life was muche  
set by this day in mine eyes: so let my life  
be set by in the eyes of the Lord, that he  
may deliuer me out of all tribulation.

15 Then Saúl said to Dauid, Blessed art  
thou, my sonne Dauid: for thou shalt do  
great things, and also preuaile. So Dauid  
went his way, and Saúl returned to his  
place.

CHAP. XXVII.

1 Dauid fleeth to Achish King of Gath, who giueth him  
Ziklag. 2 Dauid destroyeth certine of the Philis-  
tines. 3 Achish is deceyued by Dauid.

1 And Dauid said in his heart, I shal  
now perish one day by the hand  
of Saúl: is it not better for me that I saue  
my selfe in the land of the Philistims, and  
that Saúl may haue no hope of me to seke  
me anie more in all the coastes of Israél,  
and so escape out of his hand?

2 Dauid therefore arose, and he, and the  
fix hundred men that were with him, wēt  
vnto Achish the sonne of Maóch King of  
Gath.

3 And Dauid dwelt with Achish at Gath,  
he, and his men, euerie man with his hou-  
sholde, Dauid with his two wiues, Abi-  
nóam the Izreelite, and Abigail Nabals  
wife the Carmelite.

4 And it was tolde Saúl that Dauid was  
fled to Gath: so he sought nomore for him.

5 And Dauid said vnto Achish, If I haue  
now founde grace in thine eyes, let them  
giue me a place in some other citie of the  
countrey, that I may dwell there: for why  
shuldesthy seruant dwell in the head citie  
of the kingdome with thee?

6 Then Achish gaue him Ziklag that same  
day: therefore Ziklag pertaineth vnto the  
Kings of Iudah vnto this day.

7 And the time that Dauid dwelt in the  
countrey of the Philistims, was foure mo-  
neths and certine dayes.

8 Then Dauid and his men went vp, and  
inuaed the Geshurites, and the Girzi-  
tes and the Amalekites: for they inhabi-  
ted the land from the beginning, from the  
way, as thou goest to Shur, euen vnto the  
land of Egypt.

9 And Dauid smote the land, & left nether  
man nor woman aliue, and toke shepe, &  
oxen, and asses, and camels, and apparel,  
and returned and came to Achish.

10 And Achish said, Where haue ye bene  
a rousing this day? And Dauid answered,  
Against the Southe of Iudáh, and against  
y<sup>e</sup> Southe of the Terameelites, & against  
the Southe of the Kenites.

11 And Dauid saued nether man nor wo-  
man aliue, to bring them to Gath, saying,  
Lest they shulde tel on vs, and say, So did  
Dauid, and so wil be his maner all the whi-  
le that he dwelleth in the countrey of the  
Philistims.

12 And Achish beleued Dauid, saying, He  
hath made his people of Israél vtterly to  
abhorre him: therefore he shalbe my ser-  
uant for euer.

CHAP. XXVIII.

1 Dauid hathe the chief charge promised about Achish.  
2 Saul consultieth with a witch, and she caryeth him  
to speake with Samuél. 3 Who declareth his ruine.

1 Now at that time the Philistims af-  
sembled their bandes and armie to-  
fight with Israél: therefore Achish said to  
Dauid, Be sure, thou shalt go out with  
me to the bartell, thou, and thy men.

2 And Dauid said to Achish, Surely thou  
shalt knowe what thy seruant can do. And  
Achish said to Dauid, Surely I wil make  
thee keper of mine head for euer.

3 \* (Samuél was then dead, and all Israél  
had lamented him, and buryed him in Ra-  
mah his owne citie: and Saúl had put  
away the forcerers, and the sothesayers  
out of the land.)

4 Then the Philistims assembled them  
selues, and came, and pitched in Shuném:  
and Saúl assembled all Israél, & they pitched  
in Gilboa.

5 And when Saúl sawe the hoste of the Phi-  
listims, he was afraied, and his heart was  
fore astonied.

6 Therefore Saúl asked counfel of y<sup>e</sup> Lord,  
& the Lord answered him not, neither by  
dreames, nor by Vrim, nor yet by Pro-  
phetes.

7 ¶ Then said Saúl vnto his seruants, Seke  
me a woman that hath a familiar spirit,  
that I may go to her, and aske of her. And  
his seruants said to him, Beholde, there is  
a woman at En-dor that hath a familiar  
spirit.

8 Then Saúl changed him selfe, and put  
on other raiment, and he went, and two mē  
with him, and they came to the woman by  
night: and he said, I pray thee, coniecture  
vnto me by the familiar spirit, and bring  
me him vp whome I shal name vnto thee.

9 And the woman said vnto him, Beholde,  
thou knowest what Saúl hath done, how  
he hath destroyed the forcerers, and the

<sup>Or, againe</sup>  
whence.

<sup>e Which were</sup>  
a familie of y<sup>e</sup>  
tribe of Iudáh,  
1. Chro. 2. 9.

<sup>Or, he shuld</sup>  
sauld, alloue  
his people.

<sup>a Albeit it was</sup>  
a great griefe to  
Dauid to fight  
against y<sup>e</sup> people  
of God,  
yet such was  
his infirmite,  
he durst not  
deny him.

<sup>Chap. 27. 1.</sup>

<sup>b According</sup>  
to the comma-  
ndement of God,  
Exod. 22. 18. &  
Leuit. 19. 26.

<sup>c Meaning y<sup>e</sup></sup>  
line Priests,  
1. Exod. 28. 36.

<sup>a He which</sup>  
not so God in  
himselfe, but  
is led by God  
to vnderstand  
matters which  
are his conceit,  
at his conceit-  
ment.



so the sayers out of the land: wherefore the  
sekelst thou to take me in a snare to cause  
me to dye?

*10* And Saül sware to her by the Lord,  
saying, As the Lord liueth, no harme shal  
come to thee for this thing.

*11* Then said the womā, Whome shal I  
bring vp vnto thee? And he answered,  
Bring me vp. *12* Samuël.

*13* And when the woman sawe Samuël, she  
cryed with a loude voyce, and the woman  
spake to Saül, saying, Why hast thou de-  
ceiued me for thou art Saül.

*14* And the King said vnto her, Be not a-  
fraid: for what sawest thou? And the wo-  
man said vnto Saül, I sawe gods ascēding  
vp out of the earth.

*15* Then he said vnto her, What facion  
is he of? And she answered, An olde man  
cometh vp lapped in a mantel: and Saül  
knewe that it was Samuël, and he enclined  
his face to the ground, & bowed him  
selfe.

*16* ¶ And Samuël said to Saül, Why hast  
thou disquieted me, to bring me vp? Then Saül  
answered, I am in great distresse: for the  
Philistines make warre against me, & God  
is departed frō me, and answereth me no-  
more, nether by Prophetes nether by  
dreames: therefore I haue called thee, that  
thou mayest tel me, what I shal do.

*17* Then said Samuël, Wherefore the doest  
thou aske of me, seeing the Lord is gone  
from thee, and is thine enemye?

*18* Euen the Lord hath done to s him, as  
he spake by mine hand: for the Lord wil  
rent the kingdome out of thine hand, and  
giue it thy neighbour Danid.

*19* Because thou obeyedst not the voyce of  
the Lord, nor executedst his searce wrath  
vpon the Amalekites, therefore hath the  
Lord done this vnto thee this day.

*20* Moreover the Lord wil deliuer Israël  
with thee into the hāds of the Philistines:  
and to morowe shalt thou and thy sonnes  
be with me, & the Lord shal giue the hoste  
of Israël into the hands of the Philistines.

*21* Then Saül fel streyght way all along on  
the earth, and was sore afraid because  
of the wordes of Samuël, so that there was  
no strength in him: for he had eaten no  
bread all the day nor all the night.

*22* Then the woman came vnto Saül, and  
sawe that he was sore troubled, and said  
vnto him, Se, thine hand mayd harbe o-  
beyed thy voyce, & I haue put my soule  
in mine hand, and haue obeyed thy wor-  
des which thou saidest vnto me.

*23* Now therefore, I pray thee, hearken  
thou also vnto the voyce of thine hand-  
maid, and let me set a morfel of bread be-  
fore thee, that thou mayest eat & get thee  
strength, and go on thy iourney.

*24* But he refused, and said, I wil not eat but  
his seruants and the woman together cō-  
pelled him, & he obeyed their voyce: so he  
arose from the earth, and sate on the bed.

*25* Now the woman had a fat calfe in the  
house, and she hasted, and killed it, and  
toke floure and kneaded it, and baked of it  
vneleavened bread.

*26* Then he broght them before Saül, and  
before his seruants: and when they had  
eaten, they stode vp, and went away the  
same night.

CHAP. XXIX.

*1* The princes of the Philistines cause Dauid to be  
backe from the battell against Israël, because they  
despised him.

*2* SO the Philistines were gathered toge-  
ther with all their armies in Aphék: &  
the Israelites pitched by the founteine,  
which is in Izreël.

*3* And the princes of the Philistines went  
forth by hundreths and thousands, but  
Dauid and his men came behinde with  
Achish.

*4* Then said the princes of the Philistines,  
What do these Ebrewes here? And Achish  
said vnto the princes of the Philistines, Is  
not this Dauid y seruant of Saül the King  
of Israël, who hath bene with me these  
dayes, or these yeres, and I haue founde  
nothing in him, since he dwelt with me  
vnto this day?

*5* But the princes of the Philistines were  
wrothe with him, & the princes of the Phi-  
listines said vnto him, Send this fellow  
backe, that he may go againe to his place,  
which thou hast appointed him, & let him  
not go downe with vs to battell, lest that in  
the battell he be an aduersarie to vs: for  
wherewith shulde he obtaine the fauour  
of his master? shulde it not be with the  
heads of the se men?

*6* Is not this Dauid, of whome they sang in  
dances, saying, Saül slewe his thousand,  
and Dauid his ten thousand?

*7* ¶ The Achish called Dauid, & said vnto  
him, As the Lord liueth, thou hast bene  
vpright and good in my sight, when thou  
wentest out and in with me in the battell,  
nether haue I founde euil with thee, since  
thou camest to me vnto this daye, but the  
princes do not fauour thee.

*8* Wherefore now returne, and go in peac-  
ce, that thou displease not the princes of  
the Philistines.

*9* ¶ And Dauid said vnto Achish, But what  
haue I done? and what hast thou founde  
in thy seruant as long as I haue bene with  
thee vnto this day, that I may not go to  
fight against the enemies of my lord the  
King?

*10* Achish the answered, and said to Dauid,  
I knowe thou pleasest me, as an Angell.

God: but the prince  
ve said, Let him now

*11* Wherefore now  
ning with thy  
come with thee: and  
assone as ye haue lig

*12* So Dauid and his  
departe in the morn  
to the land of the P  
lislins went vp to I

CHAP.

*1* The Amalekites burne  
net are taken prisoners.

*2* He asketh coun-  
his enemies recovereth the  
equally. *3* And sendeth

*4* ¶ When Dauid  
me to Ziklag  
malekites had inua  
euen vnto Ziklag, a  
lág, and burnt it wi

*5* And had taken the  
rein prisoners, both  
slewe not a man, bu  
and went their way

*6* So Dauid and his  
tie, and beholde, it w  
their wiues, and th  
daughters were tak

*7* Then Dauid & the  
him, lift vp their vo  
they colde wepe non  
Dauids two wiues

*8* also, Ahinóam the  
the wife of Nabál t  
And Dauid was in

*9* people entended  
the heartes of all th  
euerie mā for his se  
ghers: but Dauid co  
the Lord his God.

*10* ¶ And Dauid said t  
Ahimelechs sonne,  
the Ephód. And Al  
phód to Dauid.

*11* Then Dauid asked  
saying, Shal I follo  
nies shal I ouertake  
red him, Followe:  
ouertake them, and

*12* So Dauid and the  
were with him, wēt  
Besó, where a parte  
lowed (for two hun  
being to wearye to

*13* And they founde a  
and broght him to  
bread and he did e  
water to drinke.

*14* Also they gaue him  
clusters of raisins: an  
his spirit came agai  
eaten no bread, nor

*10* And Saül sware to her by the Lord, saying, As the Lord liueth, no harme shal come to thee for this thing.

*11* Then said the womā, Whome shal I bring vp vnto thee? And he answered, Bring me vp. Samuël.

*13* And when the woman sawe Samuël, she cryed with a loude voyce, and the woman spake to Saül, saying, Why hast thou deceiued me for thou art Saül.

*14* And the King said vnto her, Be not afraid: for what sawest thou? And the woman said vnto Saül, I sawe gods ascēding vp out of the earth.

*15* Then he said vnto her, What facion is he of? And she answered, An olde man cometh vp lapped in a mantel: and Saül knewe that it was Samuël, and he enclined his face to the ground, & bowed him selfe.

*16* ¶ And Samuël said to Saül, Why hast thou disquieted me, to bring me vp? Then Saül answered, I am in great distresse: for the Philistines make warre against me, & God is departed frō me, and answereth me no more, nether by Prophetes nether by dreames: therefore I haue called thee, that thou mayest tel me, what I shal do.

*17* Then said Samuël, Wherefore the doest thou aske of me, seeing the Lord is gone from thee, and is thine enemye?

*18* Euen the Lord hath done to s him, as he spake by mine hand: for the Lord wil rent the kingdome out of thine hand, and giue it thy neighbour Danid.

*19* Because thou obeyedst not the voyce of the Lord, nor executedst his searce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

*20* Moreover the Lord wil deliuer Israël with thee into the hāds of the Philistines: and to morowe shalt thou and thy sonnes be with me, & the Lord shal giue the hoste of Israël into the hands of the Philistines.

*21* Then Saül fel streyght way all along on the earth, and was sore afraid because of the wordes of Samuël, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

*22* Then the woman came vnto Saül, and sawe that he was sore troubled, and said vnto him, Se, thine hand mayd harbe obeyed thy voyce, & I haue put my soule in mine hand, and haue obeyed thy wordes which thou saidest vnto me.

*23* Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let me set a morfel of bread before thee, that thou mayest eat & get thee strength, and go on thy iourney.

*24* But he refused, and said, I wil not eat but his seruants and the woman together cōpelled him, & he obeyed their voyce: so he arose from the earth, and sate on the bed.

*25* Now the woman had a fat calfe in the house, and she hasted, and killed it, and toke floure and kneaded it, and baked of it vneleavened bread.

*26* Then he broght them before Saül, and before his seruants: and when they had eaten, they stode vp, and went away the same night.

*27* ¶ The Achish called Dauid, & said vnto him, As the Lord liueth, thou hast bene vpright and good in my sight, when thou wentest out and in with me in the battell, nether haue I founde euil with thee, since thou camest to me vnto this daye, but the princes do not fauour thee.

*28* Wherefore now returne, and go in peace, that thou displease not the princes of the Philistines.

*29* ¶ And Dauid said vnto Achish, But what haue I done? and what hast thou founde in thy seruant as long as I haue bene with thee vnto this day, that I may not go to fight against the enemies of my lord the King?

*30* Achish the answered, and said to Dauid, I knowe thou pleasest me, as an Angell.

and said, I wil not eat but  
the woman together co-  
e obied their voyces: fo he  
earth, and fate on the bed.  
man had a fat calfe in the  
halted, and killed it, and  
kneaded it, and baked of it  
read.

ght them before Saúl, and  
ants: and when they had  
de vp, and went away the

AP. XXIX.  
Philistims cause David to be for  
ret against Israel, because they du

Philistims were gathered toge-  
ll their armies in Aphék, &  
pitched by the founteine,  
reél.

nces of the Philistims went  
n treths and thousands, but  
s men came behinde with

e princes of the Philistims,  
Ebrewes here: And Achish  
rinces of the Philistims, Is-  
d & f. ruant of Saúl the King  
o ha the bene with me thus  
ese yerres, and I haue foide  
m, since he dwelt with me.

nces of the Philistims were  
him, & the princes of the Phil-  
to him, \* S. And this fellow

may go againe: to his pla-  
ast appointed him, & let him  
with vs to battel, lest that  
be an aduersarie to vs: for  
ulde he obtaine the fauour  
shulde it not be with the  
e m: n?

David, of whome they sang  
g, \* Saúl slewe his thousand  
s ten thousand:

h called David, & said vnto  
ord liuech, thou hast bene  
good in my fight, when thou  
and in wich me in the battel,  
founde euil with thee, since  
e vnto this daye, but \* the  
fauour thee.

ow returne, and go in peace:  
displeafe not the princes of  
s.

said vnto Achish, But what  
e and what hast thou founde  
as long as I haue bene with  
daye, that I may \* not go  
the enemies of my lord the

reuered, and said to David  
pleasest me, as an Angell of

God: but the princes of the Philistims ha-  
ue said, Let him not go vp w vs to battel.

10 Wherefore now rise vp early in y mor-  
ning with thy masters seruants that are  
come with thee: and when ye be vp early,  
aslong as ye haue light, departe.

11 So David and his men rose vp early to  
departe in the morning, and to returne in-  
to the land of the Philistims: & the Phi-  
listims went vp to Izreél.

CHAP. XXX.

The Amalekites burne Ziklág. 1 Dauids two vi-  
ues are taken prisoners. 2 The people wolde stone  
him. 3 He asketh counsel of the Lord and pursuing  
his enemies, recouereth the praye. 24 He deuadeth it  
equally. 26 And sendeth parte to his friends.

1 **B**Y when David and his men were co-  
me to Ziklág the third day, the A-  
malekites had invaded vpon the South,  
euen vnto Ziklág, and had b smitten Zik-  
lág, and burnt it with fire,

2 And had taken the women that were the-  
rein prisoners, bothe small and great, and  
slewe not a man, but caryed them away,  
and went their wayes.

3 So David and his men came to the ci-  
tie, and beholde, it was burnt with fire, and  
their wiuues, and their sonnes, and their  
daughters were taken prisoners.

4 Then David & the people that was with  
him, lift vp their voyces and wept, vntil  
they cold wepe nomore.

5 Dauids two wiuues were taken prisoners  
also, Ahinóam the Izreelite, and Abigail  
the wife of Nabál the Carmelite.

6 And David was in great sorowe: for the  
people entened to stone him, because  
the heartes of all the people were vexed  
euerie má for his sonnes and for his daugh-  
ters: but David comforted him selfe in  
the Lord his God.

7 And David said to Abiathár the Priest  
Ahimelechs sonne, I pray thee, bring me  
the Ephód. And Abiathár brought the E-  
phód to David.

8 Then David asked counsel at the Lord,  
saying, Shal I followe after this compa-  
nie? shal I ouertake them? And he answered  
him, Followe: for thou shalt surely  
ouertake them, and recouer all.

9 So David and the six hundredth mé that  
were with him, wét, and came to the riu-  
er Besór, where a parte of them abode:

10 But David and foure hundredth men fol-  
lowed (for two hundredth abode behinde,  
being to wearye to go ouer y riu-er Besór)

11 And they founde an Egyptiá in the field,  
and brought him to David, and gaue him  
bread and he did eat, and they gaue him  
water to drinke.

12 Also they gaue him a fewe figs, and two  
clusts of raisins: and when he had eaten,  
his spirit came againe to him: for he had  
eaten no bread, nor dronke anie water in

thre dayes, and thre nights.

13 And David said vnto him, To whome  
belongest thou: and whence art thou? And  
he said, I am a yong má of Egypt, and ser-  
uant to an Amalekite: and my matter left  
me thre daies ago, because I fell sicke.

14 We roused vpon the South of Chéreth,  
& vpon the coast belonging to Iudáh, and  
vpon the South of Caléb, and we burnt  
Ziklág with fire.

15 And David said vnto him, Canst thou  
bring me to this companie? And he said,  
& Swear vnto me by God, that thou wilt  
neither kil me, nor deliuer me into the  
hands of my master, and I wil bring thee  
to this companie.

16 And when he had brought him thither,  
beholde, they lay scatered abroad vpon  
all the earth, eating and drinking, & dan-  
sing, because of all y great pray that thei  
had taken out of the land of y Philistims,  
and out of the land of Iudáh.

17 And David smote them from the twi-  
light, euen vnto the euening of the next  
morowe, so that there escaped not a man  
of them, saue foure hundredth yong men,  
which rode vpon camels, and fled.

18 And David recouered all that y Ama-  
lekites had taken: also David rescued his two  
wiuues.

19 And thei lacked nothing, small or great,  
sonne or daughter, or of the spoyle of all  
that they had taken away: David recou-  
ered them all.

20 David also toke all the shepe, and the  
oxé, & they draue them before his cattel,  
and said, This is Dauids praye.

21 And David came to the two hundredth  
mé that were to wearie for to followe Da-  
uid: whome they had made also to abide  
at the riu-er Besór: and they came to meete  
David, and to mete the people that were  
with him: so when David came nere to the  
people, he saluted them.

22 Then answered all the euil and wicked  
of the mé that went with David, and said,  
Because they went not with vs, therfore  
wil we giue them none of the paye,  
that we haue recouered, saue to euery man  
his wife and his children: therefore let  
them cary them away and departe.

23 Then said David, Ye shal not do so, my  
brethren, with that which the Lord hath  
giuen vs, who hath preserved vs, and deli-  
uered the companie that came against vs,  
into our handes.

24 For who wil obey you in this matter? but  
as his parte is that goeth downe to the bat-  
tel, so shal his parte be, that tarieth by the  
stuffer: they shal parte alike.

25 So from that day forward hee made it  
a statute and a lawe in Israel, vntil this  
day.

With them  
was a yong  
man of  
Egypt.

After that  
he was  
brought  
to David,  
he was  
found  
among  
the  
shepe.

For these  
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he remained  
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For we  
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And he  
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cittie.



26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudáh & to his friends, saying, See, there is a blessing for you of the spoyle of the enemies of the Lord.  
27 He sent to them of Beth-él, and to them of South Ramóth, and to them of Iattír,  
28 And to them of Aroér, and to them of Siphmóth, and to them of Eshtemóa,  
29 And to them of Rachál, and to them of the cities of the Ierahmeelites, and to the cities of the Kenites,  
30 And to them of Hormáh, & to them of Chor-ashán, and to them of Athách,  
31 And to them of Hebrón, and to all the places where Dauid and his men had hunted.

CHAP. XXXI.

¶ Saúl killeth him selfe. 6 His children are slaine in the battel. 12 The men of Iabesh toke downe his body, which was hanged on the wall.

1 Now the Philistims foght against Israel, and the men of Israel fled away from the Philistims, & thei fel downe wounded in mount Gilboa.  
2 And the Philistims preassed fore vpon Saúl and his sonnes, and slewe Ionathán, and Abinadáb, and Malchishúa Saúls sonnes.  
3 And when the battel went fore against Saúl, the archers and bowemen hit him, and he was fore wounded of the archers.  
4 Then said Saúl vnto his armour bearer, Drawe out thy sworde, and thrust me through therewith, lest the vncircumcised come and thrust me through and mocke me: but his armour bearer wolde not, for

he was fore afrayed. Therefore Saúl toke a sworde and fel vpon it.

5 And when his armour bearer sawe that Saúl was dead, he fel likewise vpon his sworde, and dyed with him.

6 So Saúl dyed, and his thre sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the me of Israel that were on the other side of the valley, and they of the other side of Iordén sawe that the men of Israel were put to flight, and that Saúl and his sonnes were dead, thei thei left the cities, and ran away: & the Philistims came and dwelt in them.

8 ¶ And on the morowe when the Philistims were come to spoyle them that were slaine, they founde Saúl and his thre sonnes lying in mount Gilboa.

9 And they cut of his head, and stripped him out of his armour, and sent into the land of the Philistims on euerie side, that they shulde publish it in the temple of their idoles, and among the people.

10 And they layed vp his armour in y house of Ashtaróth, but they háged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of Iabesh Gilead heard, what the Philistims had done to Saúl,

12 Thei they arose (as manie as were strong men) & went all night and toke the body of Saúl, & the bodies of his sonnes, from the wall of Beth-shan, & came to Iabesh, and burnt them there,

13 And toke their bones & buried thei vnder a tre at Iabesh, & fasted seuen dayes.

Shewing him selfe murtherful of their benefices towards him.

1 Chron. 10. 1.

10. 1. slaine.

12. 1. fr. made him.

13. 1. So we see that his cruel life hath a desperate end, as is comonly seen in them, that persecute the children of God.

# THE SECONDE BOKE of Samuél.

## THE ARGUMENT.

THIS boke and the former beare the title of Samuel, because they containe the conception, natiuitie and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saúl and Dauid, whome he anointed and consecrated Kings by the ordinance of God. And as the first boke containeth those things, which God brought to passe among this people vnder the gouernement of Samuel and Saúl: so this seconde boke declareth the noble actes of Dauid, after the death of Saúl, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles & dangers, which he sustained bothe within his house and without: what horrible & dangerous insurrections, vprores, & treasons were wrought against him, partly by false counsellers, flattered friends & flatterers, and partly by some of his owne children and people: and how by Gods assistance he overcame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture seeth forth the Christ Iesus the chief King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as wel in his owne persone, as in his members, but at length he overcometh all his enemies and giueth his Church victorie against all power bothe spiritual & temporal: and so reigneth with them, King for evermore.

It was told Dauid of Saúl him to be slaine that brought with the death of Saúl and



Beholde, an man came the hoste from Saúl and earth vpon his he to Dauid, he fel to the

Then Dauid said vnto me: thou? And he said the hoste of Israel I

And Dauid said vnto I pray thee, tel me. The people is fled from the people are ouerthrowen to Saúl and Ionathán

And Dauid said vnto tolde it him, How know and Ionathán his sonne

Then the yong man answered, As I came to hold, Saúl leaped vpon the charetes and horse after him.

And whē he looked back called me: And I answered him, I am

Then said he vnto n vpon me, and slay me come vpon me, because whole in me.

So I came vpon him because I was sure that after that he had fallen that was vpon his celer that was on his hither vnto my lord.

Then Dauid toke him & rent them, and that were with him.

And they mourned vntil euen, for Saúl and sonne, and for the people for the house of Israel slaine with the sworde

¶ Afterward Dauid man that tolde it him And he answered, I am geran Amalekite.

And Dauid said vnto thou not afrayed, to put to destroy the Anoyon

Then Dauid called & said, Go nere, and smote him that he dy

coming to la 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

as I had id chief.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

He was an muldun, but re- uerent in the eyes of the people.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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CHAP.

CHAP. I.

It was tolde Dauid of Sauls death. 15 He causeth him to be slaine that brought the vydyngs. 19 He lamenteth the death of Saul and Ionathán.



After the death of Saúl, when Dauid was returned from the slaughter of the Amalekites and had bene two dayes in Ziklág,

Beholde, an an came the third day out of the hoste from Saúl with his clothes rét, and earth vpon his head: & when he came to Dauid, he fel to the earth, and did obeisance.

Then Dauid said vnto him, Whence comest thou? And he said vnto him, Out of the hoste of Israël I am escaped.

And Dauid said vnto him, What is done? I pray thee, tel me. Thē he said, y the people is fled from the battel, and many of y people are ouerthrowen, and dead, and also Saúl and Ionathán his sonne are dead.

And Dauid said vnto the yong man, that tolde it him, How knowest thou that Saúl and Ionathán his sonne be dead?

Then the yong man that tolde him, answered, As I came to mount Gilbóa, beholde, Saúl leane vpon his speare. and lo, the charrets and horsenmen followed hard after him.

And whē he loked backe, he sawe me, and called me: And I answered, Here am I.

And he said vnto me, Who art thou? And I answered him, I am an Amalekite.

Then said he vnto me, I pray thee, come vpon me, and slaye me: for anguish is come vpon me, because my life is yet whole in me.

So I came vpon him, and slewe him, & because I was sure that he colde not liue, after that he had fallen, I toke the crowne that was vpon his head, and the bracelet that was on his arme, and broght thē hither vnto my lord.

Then Dauid toke holde on his clothes, & rent them, and likewise all the men that were with him.

And they mourned and wept, and fasted vntil euen, for Saúl and for Ionathán his sonne, and for the people of the Lord, and for the house of Israël, because they were slaine with the sword.

Afterward Dauid said vnto the yong man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

And Dauid said vnto him, How wast thou not afrayed to put forthe thine hand to destroy the Anoynted of the Lord?

Then Dauid called one of his yong mē, & said, Go nere, and fall vpō him. And he smote him that he dyed.

Thē said Dauid vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified agaiſt thee, saying, I haue slaine the Lords Anoynted.

Then Dauid mourned with this lamentation ouer Saúl, and ouer Ionathán his sonne,

(Also he bade them teache the children of Iudá to shoote, as it is written in y boke of Iasher)

O noble Israël, he is slaine vpon thy hie places: how are the mighty ouerthrowen?

Tel it not in Gath, nor publish it in the stretes of Ashkelón, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised triumphe.

Ye mountaines of Gilbóa, vpon you benether dewe nor raine, nor be there fields of offrings: for there the shield of the mighty is cast downe, the shield of Saúl, as thogh he had not bene anoynted with oyle.

The bowe of Ionathán neuer turned backe, neither did the sworde of Saúl returne empty from the blood of the slaine, and from the fat of the mighty.

Saúl and Ionathán were louely and pleasant in their liues, and in their deathes they were not deuided: they were swifter the negles, they were stronger then lions.

Ye daughters of Israël, wepe for Saúl, which clothed you in skarlet, with pleasures, and hanged ornaments of golde vpon your apparel.

How were the mighty slaine in the middes of the battel? Ionathán, thou wast slaine in thine hie places.

Wo is me for thee, my brother Ionathán: very kinde hast thou bene vnto me: thy loue to me was wonderful, passing y loue of m women: how are the mighty ouerthrowen, and the weapons of warre destroyed?

CHAP. II.

Dauid is anoynted King in Hebrón. Abner maketh Ish-bosheth King ouer Israël. The battel of the seruants of Dauid and Ish-bosheth. The buryal of Asahel.

After this Dauid asked counsel of the Lord, saying, Shal I go vp into anie of the cities of Iudá? And the Lord said vnto him, Go vp. And Dauid said, Whither shal I go? He thē answered, Vnto Hebrón.

So Dauid went vp thither & his two wiues also, Ahinóam the Izreelite, and Abigail Nabals wife the Camelite.

And Dauid broght vp the men that were with him, cuerie man with his household, and they dwelt in the cities of Hebrón.

Thou art iustly punished for thy fault.

Ther they might be able to match their enemies the Philistims in that arte. 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup>. 10<sup>th</sup>, right: 11<sup>th</sup> Meaning Saul. Mich 1, 10.

Let ther for the fields be barren, & bring forth no frute to offere to the Lord.

They dyed booke together in Gilbóa.

As riche garments, & costly jewells.

Ether towards their householdes, or their children.

By the meanes of the hie Priests, as 1<sup>st</sup> Sam. 21, 2. & 1<sup>st</sup> Sam. 5, 19.

Which cite was also called Kirithair ba, 1<sup>st</sup> Sam. 14, 45.

In the time of his persecution.

BOKE



4 ¶ Then the men of Iudáh came, and there they anointed Dauid King ouer the house of Iudáh. And they tolde Dauid, saying, that the men of Iabésh Gileád buried Saúl.

5 And Dauid sent messengers vnto the me of Iabésh Gileád, & said vnto them, Blesfed are ye of y Lord, that ye haue shewed suche kindenes vnto your lord Saúl, that you haue buried him.

6 Therefore now the Lord shewe mercie and a trueth vnto you: and I wil recompence you this benefite, because ye haue done this thing.

7 Therefore now let your hands be fröög, and be you valiant: albeit your master Saúl be dead, yet neuertheless the house of Iudáh hath anointed me a King ouer them.

8 ¶ But Abnér the sonne of Ner that was captaine of Sauls hoste, toke Ish-bósheth the sonne of Saúl, and broght him to Mahanaim,

9 And made him King ouer Gileád, and ouer the Ashurites, and ouer Izreél, and ouer Ephráim, and ouer Benjamin, and ouer all Izreél.

10 Ish-bósheth Sauls sonne was fourty yere olde when he began to reigne ouer Izreél, and reigned two yere: but the house of Iudáh followed Dauid.

11 (And the time which Dauid reigned in Hebrón ouer the house of Iudáh, was seué yere and six monethes)

12 ¶ And Abnér the sonne of Ner, and the seruants of Ish-bósheth the sonne of Saúl went out of Mahanaim to Gibeón.

13 And Ioáb the sonne of Zeruiáh, and the seruants of Dauid went out and met one an other by the poole of Gibeón: and they fate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abnér said to Ioáb, Let the yong men now arise, and b playe before vs. And Ioáb said, Let them arise.

15 Then there arose, and went ouer twelue of Benjamin by number, which pertained to Ish-bósheth the sonne of Saúl, and twelue of the seruants of Dauid.

16 And euerie one caught his fellowe by the head, & thrust his sworde in his fellowes side, so they fel downe together: wherefore the place was called Helkath-hazurim which is in Gibeón.

17 And the batrel was exceeding sore that same day: for Abnér and the men of Izreél fel before the seruants of Dauid.

18 And there were thre sonnes of Zeruiáh there, Ioáb, and Abishai, and Afahél. And Afahél was as light on foote as a wilde roe.

19 And Afahél followed after Abnér, & in

going he turned nether to the right hand nor to the left from Abnér.

20 Then Abnér loked behinde him, & said, Art thou Afahél? And he answered, Yea.

21 Then Abnér said, Turne thee ether to the right hand or to the left, and take one of the yong men, and take thee his weapons: but Afahél wolde not departe from him.

22 And Abnér said to Afahél, Departe fro me: wherefore shulde I smite thee to the grounde? how the shulde I be able to hold vp my face to Ioáb thy brother?

23 Any when he wolde not departe, Abnér with the hindre end of the speare smote him vnder the fifth rib, that the speare came out behinde him: and he fel downe there and dyed in his place. And as man as came to the place where Afahél stode downe and dyed, stode stil.

24 Ioáb also and Abishai pursued after Abnér: and the sunne went downe, when they were come to y hil Ammah, that lieth before Giah, by the way of the wildernes of Gibeón.

25 And the children of Benjamin gathered them selues together after Abnér, & were on an heape and stode on the top of a hil.

26 Then Abnér called to Ioáb, and said, Shal the sworde deuoure for euere? knowest thou not, that it wil be bitternes in the latter end: how long the shal it be, or thou bid the people returne frö following their brethren?

27 And Ioáb said, As God liueth, if thou haddest not spoken, surely euen in the morning the people had departed euery one backe from his brother.

28 ¶ So Ioáb blew trumpet, and all the people stode stil, and pursued after Izreél nomore, nether foght they anie more.

29 And Abnér and his men walked all that night through the plaine, & wet ouer Iordan, & pait through all Bithrón til they came to Mahanaim.

30 Ioáb also returned backe from Abnér: whé he had gathered all the people together, there lacked of Dauids seruants ninetene men and Afahél.

31 But the seruats of Dauid had smitten of Benjamin, and of Abners men, so that thre hundred and threscore men dyed.

32 And they toke vp Afahél, and buried him in the sepulchre of his father, which was in Beth-léhem: and Ioáb and his men were all night, and when they came to Hebrón the daie arose.

CHAP. III.

1 Long warre betwene the houses of Saúl and Dauid.  
2 The children of Dauid in Hebrón.  
3 Abnér turned to Dauid.  
4 Ioáb killeth him.  
5 There was then a long warre betwene the house of Saúl and the house of Dauid.

Dauid: but Dauid house of Saúl waxe  
2 ¶ And vnto Dauid in H. b. on: and him non of Ahimóam  
3 And his secōde, w the wife of Nabál third, Abiaóm the daughter of Talai shúr,  
4 And the fourth, Aggith, and the fifth, n: of Abitál,  
5 And the sixt, Ichab: these were his brón.  
6 ¶ Now while the the house of Saúl uid, Abnér made a of Saúl.  
7 And Saúl had a pñ, the daughter of said to Abnér, Wh in to my fathers co  
8 The was Abnér v des of Ish-bósheth head, which again cy this day vnto th ther, to his brethren and haue not deliu of Dauid, that the with a faule conce  
9 So do God to Ab cept, as the Lord h euen so I do to him  
10 To remoue the se of Saúl, that the be stablished ouer euen from Dan to  
11 And he durst nom for he feared him.  
12 ¶ Then Abnér st uid on his behalfe land: Who shulde with me, & beholde thee, to bring all Is  
13 Who said, Wel, with thee: but one that is, that y se: nor bring Michál Sauls comest to se me.  
14 ¶ Then Dauid se bósheth Sauls sonne my wife Michál, w hundred forelkin  
15 And Ish-bósheth her housbād Phale  
16 And her housbar came weping behin then said Abnér vnt So he returned.  
17 ¶ And Abnér had the Elders of Izreél

1 Sam. 31, 12.

According to his pmes, & is to recompence them that are mercetial.

So y you shal not want a captaine & a defender.

¶ Over y eleven tribes.

¶ After this time was expired, he reigned ouer all y country 33 yeres, Chap. 3.

h Let vs se how they can handle their weapons.

¶ Meaning, his aduersaries.

Or, the field of strong men.

¶ After that these foure & twentie were slaine.

Wholical

Within fröe

Doest thou

We se how

personly.

1 Sam. 11, 32.

1 Sam. 31, 44.

¶ Better for

Neither to the right hand  
from Abner.

looked behinde him; & said  
And he answered, Yea.

And he answered, Yea.  
said, Turne thee ether to

to the left, and take one of  
and take thee his weapons.

de not departe from him.  
id to Ashbel, Departe fro

shulde I smite thee to the  
e shulde I be able to holde

oab thy brother?  
oab thy brother?

wolde not departe, Abner  
e end of the speare smote

me fift rib, that the speare  
de him: and he fel downe

in his place. And as manie  
e place where Ashbel fel

d, stode stil.  
d, stode stil.

Abishai pursued after Ab-  
ne went downe, when they

hil Ammah, that lieth be-  
the way of the wilddemes of

children of Benjamin gathered  
gether after Abner, & we-

and stode on the top of a  
called to Ioab, and said,

de deuoure for euere knowe  
that it will be bitternes in the

long the shal it be, or thou  
returne fro following them.

id, As God liueth, if the  
spoken, surely euen in the

people had departed euen  
in his brother.

ewe attumpet, and all the  
til, and pursued after Israel

for they anie more.  
and his men walked all that

the plaine, & wet ouer Ior-  
ough all Bithron til they

anaim.  
turned backe from Abner:

thered all the people toge-  
red of Dauids seruants and

nd Ashel.  
ts of Dauid had smitten of

of Abners men, so that there  
thre score men dyed.

he vp Ashel, and buried his  
e of his father, which was

and Ioab and his men were  
when they came to Hebron

then a long warre betwene  
of Saul and the house of

David: but David waxed stronger, & the  
house of Saul waxed weaker.

And vnto David were children borne  
in Hebron: and his eldest sonne was Am-  
non of Ahinôam the Izreelite,

And his secôde, was<sup>b</sup> Chileab of Abigail  
the wife of Nabal the Carmelite: and the

third, Ashaiom the sonne of Maacah: the  
daughter of Talmai the King of Ge-  
shur,

And the fourth, Adonijah the sonne of  
Agitha, and the fifth, Shephaiach the son-  
ne of Abithai,

And the sixth, Ithreám by Eglah Dauids  
wife: these were borne to David in He-  
bron.

Now while there was warre betwene  
the house of Saul and the house of Da-  
uid, Abner made all his power for the  
house of Saul.

And Saul had a concubine named Riz-  
pah, the daughter of Aiah. And Ish-bôsheth  
said to Abner, Wherefore hast thou gone  
in to my fathers concubine?

Ther was Abner very wrothe for the  
wordes of Ish-bôsheth, & said, Am I a  
dogs head, which against Iudah do shewe  
mercy this day vnto the house of Saul thy  
father, to his brethren, & to his neighbours,  
and haue not deliuered thee into the hand  
of David, that thou chargest me this day  
with a fault concerning this woman?

So do God to Abner, and more also, ex-  
cept, as the Lord hath sworn to David,  
euen so I do to him,

To remoue the kingdome fro the house  
of Saul, that the throne of David may  
be established ouer Israel, and ouer Iudah,  
euen from Dan to Beer sheba.

And he durst nomore answer to Abner:  
for he feared him.

Then Abner sent messengers to Da-  
uid on his behalfe, saying, Whose is the  
land: Who shulde also say, Make couenant  
with me, & beholde, mine hand shal be  
with thee, to bring all Israel vnto thee.

Who said, Wel, I wil make a couenant  
with thee: but one thing I require of thee,  
that is, that thou shouldest not my face  
except thou bring Michal Sauls daughter  
when thou comest to se me.

Then David sent messengers to Ish-  
bôsheth Sauls sonne, saying, Deliuer me  
my wife Michal, which I married for  
an hundred foreskinnes of the Philistines.

And Ish-bôsheth sent, and toke her  
from her houshold: Phaltiel the sonne of  
Laius.

And her housband went with her, and  
came weeping behinde her, vnto Bahurim:  
then said Abner vnto him, Go, & returne.  
So he returned.

And Abner had communicaciō with  
the Elders of Israel, saying, Ye sought for

David in times past, that he might be  
your King.

Now then do it: for the Lord hath spo-  
ken of David, saying, By the hand of my  
seruant David I wil saue my people Israel  
out of the hands of the Philistines, and  
out of the hands of all their enemies,

Also Abner spake to Benjamin, and af-  
terwarde Abner went to speake with Da-  
uid in Hebron, concerning all that Israel  
was content with, and the whole house of  
Benjamin.

So Abner came to David to Hebron,  
hauing twenty men with him, and David  
made a feast vnto Abner, and to the men  
that were with him.

Then Abner said vnto David, I wil rise  
vp, and go gather all Israel vnto my lord  
the King, that they may make a couenēt  
with thee, & that thou maiest reigne ouer  
all that thine heart desireth. Then David let  
Abner departe, who went in peace.

And beholde, the seruants of David  
and Ioab came from the campe, & broght  
a great pray with them (but Abner was  
not with David in Hebron: for he had set  
him away, and he departed in peace)

When Ioab, and all the holte that was  
with him were come, men tolde Ioab, say-  
ing, Abner the sonne of Ner came to the  
King, and he hath sent him away, and he  
is gone in peace.

Then Ioab came to the King, and said,  
What hast thou done? beholde, Abner  
came vnto thee, why hast thou sent him  
away, and he is departed?

Thou knowest Abner the sonne of Ner:  
for he came to disceiue thee, & to knowe  
thy outgoing and ingoing, and to knowe  
all that thou doest.

And when Ioab was gone out fro Da-  
uid, he sent messengers after Abner, which  
broght him againe fro the well of Siriah  
vnknowing to David.

And when Abner was come againe to  
Hebron, Ioab toke him aside in the gate  
to speake with him peaceably, and smote  
him vnder the fifth rib, that he dyed, for  
the blood of Ashbel his brother.

And when afterwarde it came to Da-  
uids eare, he said, I and my kingdome are  
guiltles before the Lord for euere, concer-  
ning the blood of Abner the sonne of  
Ner.

Let the blood fall on the head of Ioab,  
and on all his fathers house, that the  
house of Ioab be neuer without some  
ye haue running yslues, or lepro, or that  
leaneth on a staffe, or that doeth fall on  
the sworde, or that lacketh bread.

(So Ioab and Abishai his brother slewe  
Abner, because he had slayne their bro-  
ther Ashbel at Gibeon in battel)



*m* Meaning, before f corps.

*u* He declared that Abner dyed not as a wretch or vile person, but as a valiant man might do, being fraterously decured by f wicked.

*o* According to their custome, which was to banquet at burials.

*p* It is expedient sometime not onely to conceine inward sorrow, but also that it may appeare to others to the intent that they may be satisfied.

*Dr. cmt.*

CHAP. IIII.

*a* That is, Ish-bósheth

*b* Meaning, f he was discouraged.

*c* The cite Beeróth was in the tribe of Benjamin.

*d* After the death of Saul, for feare of f Philistims.

31 And Dauid said to Ioáb, and to all the people that were with him, Rét your clothes, and put on sackcloth, and mourne before Abnér: and King Dauid him self followed the bære.

32 And when they had buryed Abnér in Hebrón, the King lift vp his voyce, & wept beside the sepulchre of Abnér, and all the people wept.

33 And the King lamented ouer Abnér, and said, Dyed Abnér as a foole dyeth?

34 Thine hands were not bounde, nor thy feete tyed in fetters of brasse: but as a málleth before wicked men, so didest thou fall. And all the people wept againe for him.

35 Afterwarde all the people came to cause Dauid eat meat while it was yet day, but Dauid sware, saying, So do God to me & more also, if I taste bread, or oght els til the sunne be downe.

36 And all the people knewe it, & it pleased them: as whatsoeuer the King did, pleased all the people.

37 For all the people and all Israël vnderstode that day, how that it was not the Kings dede that Abnér the sonne of Ner was slayne.

38 And the King said vnto his seruants, Knowe ye not, that there is a prince and a great man fallen this day in Israël?

39 And I am this day weake and newly anointed King: and these men the sonnes of Zeruiáh be to hard for me: y Lord reward the doer of euil according to his wickednes.

*g* Baanáh and Recháb slaye Ish-bósheth the sonne of Saul: so Dauid commandeth them to be slayne.

And whē Sauls sonne heard y Abnér was dead in Hebrón, then his hands were feble, and all Israël was afrayed.

And Sauls sonne had two men that were captaines of bands: the one called Baanáh, and the other called Recháb, the sonnes of Rimmón a Beerothite of the children of Benjamin. (for Beeróth was reckened to Benjamin,

Because the Beerothites fled to Gittáim, and sojourned there, vnto this day)

And Ionathán Sauls sonne had a sonne that was lame on his feete: he was five yere olde when the tidings came of Saul and Ionathán out of Israël: then his nourfe toke him, and fled away. And as she made halte to flee, the childe fell, and began to halt, and his name was Mcphibósheth.

5 And the sonnes of Rimmón the Beerothite, Recháb and Baanáh went and came in the heate of the day to the house of Ish-bósheth (who slept on a bed at noone)

6 And beholde, Recháb and Baanáh his

brother came into the middes of the house, as they wolde haue wheat, and they smote him vnder the fifth rib, and fled.

7 For when they came into the house, he slept on his bed in his bedchamber, and they smote him, and slewe him, and beheaded him, and toke his head, and gateth way through the plaine all the night.

8 And they broght the head of Ish-bósheth vnto Dauid to Hebrón, and said to the King, Beholde the head of Ish-bósheth Sauls sonne thine enemy, who fought against thy life: and the Lord hath auenged my lord the King this day of Saul and of his seed.

9 Then Dauid answered Recháb and Baanáh his brother, the sonnes of Rimmón the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

10 When one tolde me, and said that Saul was dead, (thinking to haue broght good tidings) I toke him and slewe him in Ziklág, who thought that I wolde haue giuen him a rewarde for his tidings:

11 How much more, when wicked men haue slayne a righteous persone in his owne house, & vpon his bed: shal I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commanded his yong men, and they slewe them, and cut of their hands and their feete, & hanged them vpon the poole in Hebrón: but they toke the head of Ish-bósheth, and buryed it in the sepulchre of Abnér in Hebrón.

CHAP. V.

*g* Dauid is made King ouer all Israël. 7 He taketh the forte of Ziön 19 He asketh counsel of the Lord, so Dauid ouercometh the Philistims twise.

1 T He came all the tribes of Israël to Dauid vnto Hebrón, & said thus, Beholde, we are thy bones and thy flesh. 2 And in time past when Saul was out King, thou leddest Israël in and out: and the Lord hath said to thee, Thou shalt feede my people Israël, and thou shalt be a captaine ouer Israël.

3 So all the Elders of Israël came to the King to Hebrón: and King Dauid made a couenant with them in Hebrón before the Lord: and they anointed Dauid King ouer Israël.

4 Dauid was thirty yere olde when he began to reigne: and he reigned forty yere.

5 In Hebrón he reigned ouer Iudáh seuen yere, and six months: and in Ierusalem he reigned thirty and thre yeres ouer all Israël and Iudáh.

6 The King also and his men went to Ierusalem vnto the Iebusites, y inhabitants

of the land: who sp

Except thou take the lame, thou shalt not see the face of Dauid.

But Dauid toke the lame, and he was the cite of Dauid.

Now Dauid had seuer smiteth the to the gutters & f

him: therefore the lame shal not

So Dauid dwelt in the cite of Dauid, about it, from

And Dauid prof the Lord God of h

Hirám also King gers to Dauid, and ters, and masons for Dauid an house.

12 Then Dauid kn established him King he had exalted his ple Israels sake.

13 And Dauid toke h wiues out of Ierusa from Hebrón, and ters were borne to I

14 And these be the that were borne v Shammúa, and Sh Salomón,

15 And Ibhár, and E and Iaphia,

16 And Elisámá, & 17 \*But when the they had anointed raél, all the Philistin uid: and when Daui to a forte.

18 But the Philistims selues in the valley

19 Then Dauid ask saying, Shal I go wilt thou deliuer th And the Lord answ I wil dourles deliue thine hands.

20 \*Then Dauid c and smote them the hath deuided min fore me, as waters bo refore he called the Baal-perazim.

21 And there they lef uid and his men bu

22 Again the Philist them selues in the v

23 And when Dauid Lord, He answered, but turne about beh them ouer against t

the Iebusites, y<sup>e</sup> inhabitants  
of

them ouer againſt the mulberry trees.

13 And when they that bare the Ark of the

Who was a  
Leuite & had  
dwelt in Ger-  
salem, 1.Chro.

M.ii.





Nathán, saying,  
Serauá David, Thus saith  
the Lord God, thou buydest me an house  
for ever.

It is in no house since the time  
that the children of Israel  
came into this day, but have wa-  
nted a tabernacle.

Wherein I have walked  
the children of Israel, spake I one  
of the tribes of Israel, and  
said the judges to fedge me  
said I, Why buydest thou cedars  
for ever?

For I say unto my servant  
David, the Lord of hosts, I  
the Shepecore following  
the Lord, thou mightest be ruler  
over Israel.

And thou wheresoever thou  
hast destroyed all things  
thy fight, and have made  
a name, lyke unto the name  
that are in the earth.

And I will appoint a place for my peo-  
ple, and I will plant it, that they may  
know their own, and more  
of their wicked people trou-  
ble them as before time.

And I will set judges over  
Israel, and I will give thee  
thine enemies; also the Lord  
will make thee an house.  
And thy days be fulfilled, thou  
thy fathers, & I will set up  
thee, which shall proceed  
and will stablish his king-  
dom.

And I will build an house for my Name,  
and thou shalt sit upon the throne of his king-  
dom.

And he shall be my son,  
and I will chasten him with  
the rod, and with the plagues of  
men.

And thou shalt not departe away from  
me, and thou shalt be as  
mine house, that thou  
shalt build.

And I will stablish thee,  
and thou shalt be as  
mine house, that thou  
shalt build.

And I will stablish thee,  
and thou shalt be as  
mine house, that thou  
shalt build.

And I will stablish thee,  
and thou shalt be as  
mine house, that thou  
shalt build.

And I will stablish thee,  
and thou shalt be as  
mine house, that thou  
shalt build.

20 And what can David say more unto thee?  
for thou, Lord God, knowest thy servant.

21 For thy wordes sake, and according to  
thine owne heart hast thou done all these  
great things, to make them knowne unto  
thy servant.

22 Wherefore thou art great, O Lord God:  
for there is none like thee, neither is there  
any god besides thee, according to all  
that we have heard with our eares.

23 \* And what one people in the earth is like  
thy people, like Israel, whose God was: &  
redeemed thee to him selfe, that they might  
be his people, and that he might make  
him a name, & do for you great things,  
and terrible for thy \*lad, O Lord, even for  
thy people, whome thou redeemest to thee  
out of Egypt, from the nations, and their  
gods?

24 For thou hast ordeined thy people  
Israel to be thy people for ever: and thou  
Lord art become their God.

25 Now therefore, O Lord God, confirme  
for ever the word that thou hast spoken  
concerning thy servant and his house, and  
do as thou hast said.

26 And let thy Name be magnified for ever  
by them that shall say, The Lord of  
hosts is the God over Israel: and let the  
house of thy servant David be stablished  
before thee.

27 For thou, O Lord of hosts, God of Israel,  
hast reuiled unto thy servant, saying, I  
will buyld thee an house: therefore haue  
thy servant bene bolde to pray this  
prayer unto thee.

28 Therefore now, O Lord God, (for thou  
art God, and thy wordes be true, and thou  
hast tolde this goodnes unto thy seruāt)

29 Therefore now let it please thee to bles-  
se the house of thy servant, that it may con-  
tinue for ever before thee: for thou, O Lord  
God, hast spoken it: and let the house of  
thy servant be blessed for ever, with thy  
blessing.

## CHAP. VIII.

1 David overcometh the Philistines, and other stran-  
ge nations, and maketh them tributaries to Israel.

2 After this now, David smote the Phi-  
listines, and subdued them, & David  
toke the bridle of bondage out of the  
hand of the Philistines.

3 And he smote Moab, and measured them  
with a corde, and cast them downe to  
the ground: he measured them with two  
cordes to put them to death, & with one  
ful corde to kepe them aliuē: so became  
the Moabites Davids seruants, and brought  
gifts.

4 David smote also Hadadézer the sonne  
of Rehób King of Zobáb as he went to  
recouer his border at the river Euphrates.

5 And David toke a thousand and seven

hundred horsemen, and twentie thousand  
footemen, and destroyed all the charrets, but  
he reserved an hundred charrets of them.

6 Then came the Aramites of Dam-  
més, to succour Hadadézer King of Zo-  
báb, but David slewed of the Aramites two  
and twentie thousand men.

7 And he put a garison in Arám of Dámé-  
sk: and the Aramites became seruants to  
David, and brought gifts. And the Lord  
saued David wheresoeuer he went.

8 And David toke the shields of golde  
that belonged to the seruants of Hadadé-  
zer, and brought them to Ierusalem.

9 And out of Bérá, and Beróthai (cities  
of Hadadézer) David brought exceeding  
much brasse.

10 Then Tóí King of Hamáth heard how  
David had smitten all the hoste of Hadadé-  
zer,

11 Therefore Tóí sent Iorám his sonne  
unto King David, to salute him, and to  
reioyce with him because he had fought  
against Hadadézer, and beaten him (for  
Hadadézer had warre with Tóí) who  
brought with him vessels of silver, and  
vessels of golde & vessels of brasse.

12 And King David did dedicate them un-  
to the Lord with the silver and golde that  
he had dedicate of all the nations, which  
he had subdued:

13 Of Arám, & of Moab, and of the chil-  
dren of Ammón, & of the Philistines, and  
of Amalek, and of the spoyle of Hadadé-  
zer the sonne of Rehób King of Zo-  
báb.

14 So David gate a name after that he retur-  
ned, and had slaine of the Aramites in the  
valley of salt eightene thousand men.

15 And he put a garison in Edóm: through-  
out all Edóm put he foldiers, and all they  
of Edóm became Davids seruants: and  
David kept David wheresoeuer he went.

16 Thus David reigned ouer all Israel, and  
executed iudgement and iustice vnto all  
his people.

17 And Ioab the sonne of Zeruiáh was ouer  
the hoste, and Ioshaphát the sonne of Ahi-  
lud was recorder.

18 And Zadók the sonne of Abiathár, and  
Ahimélech the sonne of Abiathár were  
Priests, and Seraiah the scribe.

19 And Benaiah the sonne of Iehoiadá & the  
Cherethites & the Pelethites, & Da-  
uids sonnes were chief rulers.

## CHAP. IX.

1 David restoreth all the landes of Saúl to Mi-  
phibóseth the sonne of Ionathán. 2 He appointeth Ziba to  
be to the profit of his landes.

3 And David said, Is there yet any man  
left of the house of Saúl, that I may  
shewe him mercy for Ionatháns sake?  
And there was of the household of Saúl  
M.iii.

Or, he is the  
house of the  
charret.  
Or, the Syria.  
Or, the Damas-  
cus: that is,  
the Damas-  
cus.

In that part  
of Syria, whe-  
re Damascus  
was.  
They payed  
yerele tribute.

For the use  
of the temple.

Or, Antioch.

Or, in the  
house of  
David.  
For King Da-  
uid victorious,  
he was glad  
to treat of  
peace.  
Or, in his hand.

Or, Syria, or  
Calyria.

Or, in G. m.  
Lah.

Or, in all his  
enterprises.

He gave iud-  
gement in con-  
troversies, and  
was merciful  
towards the  
people.  
Or, writer of  
Chronicles.

Or, as were the  
Cherethites.  
The Chere-  
thites & Pele-  
thites were as  
the Kings gar-  
de, and had  
charge of his  
person.

Because of  
mine othe and  
promises made  
to Ionathán.  
1 Sam. 20. 17.



a seruant whose name was Zibá, & when they had called him vnto Dauid, & King said vnto him, Art thou Zibá? And he said, I thy seruant am: he.

3 Then the King said, Remaineth there yet none of the house of Saúl, on whom I may shewe the <sup>b</sup> mercy of God? Zibá then answered the King, Ionathán hath yet a sonne <sup>c</sup> lame of his feete.

4 Then the King said vnto him, Where is he? And Zibá said vnto the King, Beholde, he is in the house of Machir the sonne of Ammiel of Lo-debár.

5 ¶ Then King Dauid sent, and toke him out of the house of Machir the sonne of Ammiel of Lo-debár.

6 Now when Mephibosheth the sonne of Ionathán the sonne of Saúl was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibosheth? And he answered, Beholde thy seruant.

7 Then Dauid said vnto him, Feare not: for I wil surely shewe thee kindenes for Ionathán thy fathers sake, and wil restore thee all the <sup>d</sup> fields of Saúl thy father, and thou shalt eat bread at my table continually.

8 And he bowed him selfe, and said, What is thy seruāt, that thou shouldest loke vpon such a <sup>e</sup> dead dog as I am?

9 Then the King called Zibá Sauls seruāt, and said vnto him, I haue giuen vnto thy masters <sup>f</sup> sonne all that pertained to Saúl and to all his house.

10 Thou therefore and <sup>g</sup> thy sonnes, and thy seruants shall till the land for him, and bring in that thy masters sonne may haue foode to eat. And Mephibosheth thy masters sonne shall eat bread alway at my table (now Zibá had fiftene sonnes, and twentie seruants).

11 Then said Zibá vnto the King, According to all my lord the King hath commanded his seruant, so shall thy seruāt do, that Mephibosheth may eat at my table, as one of the Kings sonnes.

12 Mephibosheth also had a yōg sonne named Michá, & all that dwelled in his house of Zibá, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he did eat continually at the Kings table, and was lame on bothe his feete.

CHAP. X.

1 The messengers of Dauid are vniuously entreated of the King of Ammōn. 7 Ioab is sent against the Ammutites.

1 After this, the <sup>h</sup> King of the children of Ammōn dyed, & Hanún his sonne reigned in his steed.

2 Then said Dauid, I wil shewe kindenes vnto Hanún the sonne of Nabásh, as his

father <sup>i</sup> shewed kindenes vnto me. And Dauid sent his seruants to cōsole him for his father. So Dauids seruants came into the land of the children of Ammōn.

3 And the princes of the children of Ammōn said vnto Hanún their lord, Thinkest thou the King Dauid doeth honour thy father, that he hath sent comforters to thee, hath he not Dauid rather sent his seruants vnto thee, to searche the citie, and to spy it out, and to ouerthrowe it?

4 Wherefore Hanún toke Dauids seruants, and shaued of the halfe of their beards, & cut of their garments in the middle, cūen to their buttocks, and sent them away.

5 ¶ When it was tolde vnto Dauid, he sent to mete them (for the men were exceedingly ashamed) and the King said, Tarry at Ierichó, vntill your beardes be grown, then returne.

6 ¶ And when the children of Ammōn sawe that they <sup>j</sup> stanke in the sight of Dauid, the children of Ammōn sent and hired the Aramites of the house of Rehób, and the Aramites of Zobá, twentie thousand footemen, and of King Maacáh a thousand men, & of Ish-tób twelue thousand men.

7 And when Dauid heard of it, he sent Ioab, and all the hoste of the strong men.

8 And the children of Ammōn came out, & put their armie in array at the entering in of the gate: & the Aramites of Zobá, and of Rehób, and of Ish-tób, and of Maacáh were by them in the field.

9 When Ioab sawe that the fronte of the battel was against him, before and behinde, he chose of all the choise of Israél, and put them in array against the Aramites.

10 And the rest of the people he deliuered into the hand of Abishái his brother, that he might put them in array against the children of Ammōn.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me, & if the children of Ammōn be to strong for thee, I wil come and succour thee.

12 Be strong and let vs be valiant for our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Ioab, & the people that was with him, ioyned in battel with the Aramites, who fled before him.

14 And when the children of Ammōn sawe that the Aramites fled, they fled also before Abishái, and entred into the citie, so Ioab returned from the children of Ammōn, and came to Ierusalem.

15 ¶ And when the Aramites sawe that they were smitten before Israél, they gathered them together.

16 And Hada-ézer the Aramites that were came to Heladaine of the hoste fore them.

17 When it was shewed that the children of Israél Iordén and came to the Aramites for the seruants, and foght with

18 And the Aramites Dauid destroyed of the Aramites, & smote his hoste, who dyed

19 And when all the to Hada-ézer, sawe Israél, they made seruants, and to helpe the children

CHAP.

The citie Rabbah is besieged: 17 Uriah is slain: 18.

And when the time when King Dauid sent Ioab him, & all Israél, warden of Ammōn, but Dauid remained

19 And when it was arose out of his house on the roofof the the roofof he sawe selfe: and the womā loke vpon.

20 And Dauid sent a man it was: and one sheba y daughter of the Hittite

21 Then Dauid sent her away: and she lay with her: (now her vnclennes) and house.

22 And y womā cōceiue & 4 tolde Dauid, &

23 Then Dauid sent me Uriah the Hittite to Dauid.

24 And when Uriah uid demanded him the people fared, and pered.

25 Afterwarde Dauid downe to thine house So Uriah departed lace, & the King sent

26 But Uriah slept at palace with all the and went not downe

27 Then they tolde went not downe to

b Suche mercie, as shal be acceptable to God.

Cap. 4. 4.

c Who was also called Elisham, y father of Bath-sheba Dauids wife.

d Or, lands.

e Meaning, a despised person.

f Or, messengers.

g Be ye proud over-seers, and go-vernors of his lands that they may be profitable.

h That Mephibosheth may haue all things at commandment as becometh a King's Sonne.

i Chron. 19. 2.

1. 1. 1.

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1. 1. 1.

1. 1. 1.





# Nathán reproveth Dauid. II. Samuél.

# Dauid reproveth Ammons incest.

"Be, as a id se.

uoureth " one aswel as another: make thy bartel more strong against the cite & destroy it, & encourage thou him.

26 ¶ And when the wife of Vriah heard that her housband Vriah was dead, she mourned for her housband.

27 So when the mourning was past, Dauid sent & toke her into his house, and she became his wife, and bare him a sonne: but the thing that Dauid had done, displeased the Lord.

## CHAP. XII.

1 Dauid reproveth by Nathán confesseth his sinne 12 The childe conceived in adulterie dyeth. 24 Salomón is borne. 26 Rabab is taken 31 The citizens are grievously punished.

a Because Dauid lay lowe drowned in sinne, the long mercie of God, which suffraeth not his to perish, wa- keth his conscience by this fault, and bringeth him to repentance.

Then the Lord sent Nathán vnto Dauid, who came to him, and said vnto him, There were two men in one cite, the one riche, and the other poore.

The riche man had exceeding many shepe and oxen:

But the poore had none at all, save one little shepe which he had bought, & nourished vp: and it grewe vp with him, and with his children also, and did eat of his owne morsels, & dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

Now there came a stranger vnto the riche mā, who refused to take of his owne shepe, and of his owne oxen to dresse for the stranger that was come vnto him, but toke the poore mans shepe, and dilled it for the man that was come to him.

3 The "Dauid was exceeding wrothe with the mā, and said to Nathán, As the Lord liueth, the man that hath done this thing, shall surely dye,

6 And he shall restore the labe\* foure folde, because he did this thing, and had no pittie the oof.

7 Then Nathán said to Dauid, Thou art the man. Thus sayth the Lord God of Israël, \* I anointed thee King ouer Israël, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords houses, and thy lords wiues into thy bosome, and gaue thee the house of Israël, and of Iudáh, & wolde moreouer (if thou had bene to little) haue giuen thee a siche and siche things.

9 Wherefore hast thou despised the commandement of the Lord, to do euil in his sight? thou hast killed Vriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the children of Ammón.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus saith the Lord, Beholde, I will raise

vp euil against thee out of thine owne house, and wil take thy wiues before thine eyes, & giue them vnto thy neighbours: and he shall lye with thy wiues in the sight of this sunne.

12 For thou didest it secretly: but I will do this thing before all Israël, and before the sunne.

13 Then Dauid said vnto Nathán, I haue sinned against the Lord. And Nathán said vnto Dauid, The Lord also hath sinned away thy sinne, thou shalt not dye.

14 Howbeit because by this dede thou haue caused the enemies of the Lord to blaspheme, the childe that is borne vnto thee, shall surely dye.

15 ¶ So Nathán departed vnto his house, and the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the childe, and fasted and went in, and lay all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he wolde not, neither did he eat meate with them.

18 So on the seventh day the childe dyed: the seruants of Dauid feared to tell him, that the childe was dead: for they feared, beholde, while the childe was alieue, we spake vnto him, and he wolde not hearken vnto our voyces: how then shall we say vnto him, The childe is dead, to vex him more?

19 But when Dauid sawe that his seruants whispered, Dauid perceived that his childe was dead: therefor "Dauid said vnto his seruants, Is the childe dead? And they said, He is dead.

20 Then Dauid arose from the earth, & washed and anointed him selfe, and changed his apparel, and came into the house of the Lord, and worshipped, & afterwards came to his owne house, and bade that there shulde set bread before him, and he did eat.

21 Then said "his seruants vnto him, What thing is this, that thou hast done? thou didest fast and wepe for the childe, while it was alieue, but while the childe was dead, thou didest rise vp, and eat meate.

22 And he said, While the childe was yet alieue, I fasted, and wept: for I said, What canel whether God wil haue mercie on me, that the childe may liue?

23 But now being dead, wherefore shuldest thou fast? Can I bring him againe and more? I shal go to him, but he shal not returne to me.

24 ¶ And Dauid comforted Bath-Sheba his wife, and went in vnto her, and lay with her, and she bare a sonne, & he called his name Salomón: also "the Lord loued him.

25 \* Therefore

To call him a sonne, & to shew all the good things that he had done for him.

That is to say, that he had done all the good things that he could do for him.

Comm. 10 That is to say, that he had done all the good things that he could do for him.

11 That is to say, that he had done all the good things that he could do for him.

25 For the Lord had sent

26 Prophet: therfore e 7

me Iedidjáh, because the

27 ¶ Then loab fought ag

the children of Ammón,

28 tie of the kingdome.

29 Therefore loab sent m

uid, saying, I haue fought

and I haue taken the cite

30 Now therefore gather

people together, and besie

thou maist take it, left

31 attributed to me.

32 So Dauid gathered all

ther, and went against Ra

ged it, and toke it.

33 \* And he toke thei Kir

his head, (which wayed a

with precious stones) & i

uids head: and he broght

of the cite in exceeding g

34 And he caryed away the

therein, and put them vnto

vnder yron harowes, and

yon, and cast them into t

uenthus did he with all

children of Ammón. The

the people returned vnto

CHAP. XIII.

14 Ammón Dauids sonne defleth

15 Tamar is comforted by her

20 Absalom therefore killeth An

Now after this so it

from the sonne of I

saire sister, whose name

Ammón the sonne of Da

And Ammón was so fore

fel sicke for his sister Tam

a virgin, & it seemed ha

to do any thing to her.

But Ammón had a friend

dáb, the sonne of Shime

ther: and Ionadáb was a ve

4 Who said vnto him, W

Kings sonne so leane f: o d

thou not tel me? Then Am

him, I loue Tamar my b

sister.

5 And Ionadáb said vnto hi

on thy bed, and make thy

when thy father shal come

vnto him, I pray thee, let

már come, and giue me m

diessle meat in my sight, t

and eat it of her hand.

6 ¶ So Ammón laye downe

selfe sicke: and when the K

him, Ammón said vnto the

thee, let Tamar my sister

me a couple of cakes in m

may receiue meat at her h

7 Then Dauid sent home t

ing, Go now to thy brothe

take thee out of thine own  
take thy wiues before thine  
them vnto thy neighbour  
with thy wiues in the sight

est it secretly: but I will  
re all Israel, and before the

said vnto Nathan, I haue  
y Lord. And Nathan said  
he Lord also hath a purpo  
thou shalt not dye,  
ause by this dede thou ha  
emies of the Lord to bla  
de that is borne vnto thee

departed vnto his house  
stroke the childe that was  
e vnto David, and it was  
fore befought God for the  
ed and went in, and laye  
the earth.

lders of his house arose  
and to cause him to rise  
nde: but he wolde not, nor  
meat with them.

enth day the childe dyed:  
f David feared to tel him  
was dead: for they said, Be-  
the childe was alieue, we spake  
he wolde not i earken vnto  
then shal we say vnto him,  
dead," to vex him more?

David sawe that his seru  
uid perceiued that y childe  
efore David said vnto  
childe dead: And they lay

l arose from the earth, &  
ointed him life, and chan  
el, and came into the house  
nd worshiped; & afterwar  
ne house, and bade that was  
de before him, and he di

his seruants vnto him, Wh  
that thou hast done? thou  
wepe for the childe, while  
ut whie the childe was dead  
se vp, and eat meat.

, While the childe was yet  
and wept: for I said, Who  
y God will haue mercie on  
childe may liue?

ng dead, wherefore should  
an I bring him againe and  
o to him, but he shal not

id comforted Bath-sheba  
in vnto her, and lay with  
bare a sonne, & he call  
ommon: also y Lord loued it  
35: \* Therefore

For the Lord had sent by Nathan the  
Prophet: then so e he called his na-  
me Iedidiah; because the Lord loved him.  
Then Iob foght against Rabbah of  
the children of Ammon, and toke the ci-  
tie of the kingdome.

Therefore Iob sent messengers to Da-  
uid, saying, I haue foght against Rabbah,  
and I haue taken the citie of waters.

Now therefore gather the rest of the  
people together, and besiege the citie, that  
thou maist take it, lest the victorie be  
attributed to me.

So David gathered all the people to-  
gether, and went against Rabbah, and be-  
sieged it, and toke it.

And he toke their Kings crowne from  
his head, (which wayed a talent of golde,  
with precious stones) & it was set on Da-  
uids head: and he brought away the spoile  
of the citie in exceeding great abundance.

And he caryed away the people that was  
therein, and put them vnder sawes, and  
vnder yron harowes, and vnder axes of  
yron, and cast them into the tyle kyln: e-  
uen thus did he with all the cities of the  
children of Ammon. Then David and all  
the people returned vnto Ierusalem.

CHAP. XIII.

Amnon Davids some defleth his sister Tamar.  
Tamar is consorted by her brother Absalom.  
Absalom therefore killeth Amnon.

Now after this so it was, that Absa-  
lom the sonne of David hauing a  
faire sister, whose name was Tamar,  
Amnon the sonne of David loued her.

And Amnon was so fore vexed, that he  
fellicke for his sister Tamar: for she was  
a virgin, & it seemed haide to Amnon  
to do any thing to her.

But Amnon had a friend called Iona-  
dab, the sonne of Shimeah Davids bro-  
ther: and Ionadab was a very subtile man.

Who said vnto him, Why art thou the  
Kings sonne so leane fro day to day? wilt  
thou not tel me? Then Amnon answered  
him, I loue Tamar my brother Absaloms  
sister.

And Ionadab said vnto him, Lye downe  
on thy bed, and make thy selfe sicke: and  
when thy father shal come to se thee, say  
vnto him, I pray thee, let my sister Ta-  
mar come, and giue me meat, and let her  
dresse meat in my sight, that I may se it,  
and eat it of her hand.

So Amnon laye downe, & made him  
selfe sicke: and when the King came to se  
him, Amnon said vnto the King, I pray  
thee, let Tamar my sister come, & make  
me a couple of cakes in my sight, that I  
may receiue meat at her hand.

Then David sent home to Tamar, say-  
ing, Go now to thy brother Ammons hou-

se, and dresse him meat.

So Tamar went to her brother Am-  
mons house; and he laye downe: and she  
toke flour, and knead it, and made cakes  
in his sight, and did bake the cakes.

And she toke a panne, & powdered them  
out before him, but he wolde not eat. The  
Amnon said, Cause ye euery man to go  
out from hence: euery man went out fro  
him.

Then Amnon said vnto Tamar, Bring  
the meat into the chamber, that I may eat  
of thine hand. And Tamar toke the cakes  
which she had made, and brought them in-  
to the chamber to Amnon her brother.

And when she had set them before him  
to eat, he toke her, and said vnto her, Co-  
me, lye with me, my sister.

But she answered him, Naye, my bro-  
ther, do not force me: for no such thing  
ought to be done in Israel: commit not  
this folie.

And I, whether shal I cause my shame  
to go: and thou shalt be as one of the  
fooles in Israel: now therefore, I pray  
thee, speake to the King, for he will not  
denye me vnto thee.

Howbeit he wolde not heare vnto her  
voyce, but being stronger then she, forced  
her, and lay with her.

Then Amnon hated her exceedingly, so  
that the hatred wherewith he hated her,  
was greater then the loue, wherewith he  
had loued her: and Amnon said vnto her,  
Vp, get thee hence.

And she answered him, There is no  
cause: this euil (to put me away) is greater  
then the other that thou didest vnto me:  
but he wolde not heare her,

But called his seruant that serued him,  
and said, Put this woman now out from  
me, and locke the dore after her.

( And she had a garment of diuers  
coulers vpon her: for with suche garmets  
were the Kings daughters that were vir-  
gins, appareled ) Then his seruant brought  
her out, and locked the dore after her.

And Tamar put ashes on her head &  
rent the garment of diuers coulers which  
was on her, and layed her hand on her  
head, & went her way crying.

And Absalom her brother bome with  
thee: Now yet be styll, my sister: he is thy  
brother: let not this thing grieue thine  
heart. So Tamar remained desolate in  
her brother Absaloms house.

But when King David heard all these  
things, he was very wrothe.

And Absalom said vnto his brother  
Amnon neither good nor bad: for Absa-  
lom hated Amnon, because he had for-  
ced his sister Tamar.



*40. In the place  
or of Hecir  
k To war, to a  
banquet, thin-  
king there by  
to fulfil his  
wicked purpo-  
se.*

*41. k. b. 1. 1. 1.*

*t Pretending  
to the King,  
Amnón was  
most deare  
vnto him.*

*42. Suche is the  
pride of the  
wicked ing-  
fers, that in  
all their wic-  
ked comman-  
dements they  
thinke to be  
obeyed.*

*43. Lamenting,  
as he that felt  
the wrath of  
God vpon his  
house, Chap.  
22. 10.*

*44. b. Because it  
was put in Ab-  
saloms mouth.*

*45. Take it as  
heere  
40. 10.*

*46. Orase after an-  
other.*

*47. That onely  
Amnón is  
dead.*

*48. For Ma-  
chab his mo-  
ther was the  
daughter of  
this Talmái,  
Chap. 33.*

23 ¶ And after the time of two yeres, Ab-  
salóm had shepsephers in Baal-hazór,  
which is beside Ephraím, and <sup>k</sup> Abfalóm  
called all the Kings sonnes.  
24 And Abfalóm came to the King & said,  
Beholde now, thy seruant hathe shepse-  
phers: I pray thee, that the King with his  
seruants wolde go with thy seruant.  
25 But the King answered Abfalóm, Naye  
my sonne, I pray thee, let vs not go all, lest  
we be chargeable vnto thee. Yet Abfalóm  
laye fore vpó him: howbeit he wolde not  
go, but <sup>1</sup> thanked him.  
26 The said Abfalóm, But, I pray thee, shal  
not my brother <sup>1</sup> Amnón go with vs?  
And the King answered him, Why shulde  
he go with thee?  
27 But Abfalóm was instant vpon him and  
he sent Amnón with him, & all the Kings  
children.  
28 ¶ Now had Abfalóm commanded his  
seruants, saying, Make now when Amnóns  
heart is merry with wine, and when I say  
vnto you, Smite Amnón, kil him, feare  
not, for haue not <sup>1</sup> I commanded you  
be bolde therefore, and play the men.  
29 And the seruants of Abfalóm did vnto  
Amnón, as Abfalóm had commanded: &  
all the Kings sonnes arose, and euery man  
gate him vp vpon his mule, and fled.  
30 ¶ And while they were in the way, tidings  
came to Dauid, saying, Abfalóm hathe  
slayne all the Kings sonnes, and there is  
not one of them left.  
31 Then the King arose, and tare his gar-  
ments, and lay on the <sup>a</sup> grounde, and all  
his seruants stode by with their clothes  
rent.  
32 And Ionadáb the sonne of Shimeáh  
Dauids brother answered and said, Let  
not my lord suppose that they haue slayne  
all the yong men the Kings sonnes: for  
Amnón onely is dead, <sup>1</sup> because Abfalóm  
had reported so, since he forced his suster  
Tamar.  
33 Now therefore let not my lord <sup>1</sup> King  
take <sup>1</sup> thing so grieuouly, to thinke that  
all the Kings sonnes are dead: <sup>1</sup> for Am-  
nón onely is dead.  
34 ¶ Then Abfalóm fled: & the yong man  
that kept the watche, lift vp his eyes, and  
looked, & beholde, there came muche peo-  
ple by the way of the hill side <sup>1</sup> behinde  
him.  
35 And Ionadáb said vnto the King, Be-  
holde, the Kings sonnes come: as thy ser-  
uant said, <sup>1</sup> so it is.  
36 And asone as he had left speaking, be-  
holde, the Kings sonnes came, and lift vp  
their voyces, and wept: and the King also  
and all his seruants wept exceedingly sore.  
37 But Abfalóm fled away, and went to  
<sup>2</sup> Talmái the sonne of Ammihúr King of -

Geshúr: and Dauid mourned for his sonne  
euery day.  
38 So Abfalóm fled, and went to Geshúr,  
was there thre yeres.  
39 And King Dauid desired to go forth  
vnto Abfalóm, because he was pacified  
concerning Amnón, seing he was dead.  
CHAP. XIII.  
40 Abfalóm is reconciled to his father by the subtiltie of  
Ionab. 24. Abfalóm may not see the Kings face. 25. The  
beautie of Abfalóm. 30. He causeth Ionab to come in  
to be burnt, and is brought to his fathers presence.  
41. Then Ionab the sonne of Zeruiáh per-  
ceiued, that the Kings <sup>a</sup> heart was  
toward Abfalóm,  
42 And Ionab sent to Tekóah, and brought  
thence a <sup>a</sup> subtile woman, & said vnto her,  
I pray thee, saue thy selfe to moue me, and  
now put on mourning apparel, & <sup>b</sup> anoint  
not thy selfe with oyle: but be as a woman  
that had now long time mourned for the  
dead.  
43 And I come to the King, and speake of this  
maner vnto him (for Ionab taught her  
what she shulde say)  
44 ¶ Then the woman of Tekóah spake  
vnto the King, and fel downe on her face  
to the groun, & did obeisance, and said,  
Helpe, ó King.  
45 Then the King said vnto her, What a-  
leth thee? And she answered, I am in dede  
a <sup>a</sup> widowe, and mine houshold is dead.  
46 And thine námayd had two <sup>a</sup> sonnes, &  
they two stroue together in the field: (and  
there was none to parte them) so the one  
smote the other, and slewe him.  
47 And beholde, the whole familie is risen  
against thine handmayd, & they said, De-  
liuer him that smote his brother, that we  
may kil him for the <sup>a</sup> soule of his brother  
whome he slewe, that we may deliuer  
the heire also: so they shal queneche my  
sparkle which is left, and shal not leaue to  
mine houshold nether name no. posteritie  
vpon the earth.  
48 And the King said vnto the woman, Go  
to thine house, and I wil giue a charge for  
thee.  
49 Then the woman of Tekóah said vnto  
the King, My lord, ó King, this <sup>a</sup> tripple  
be on me, and on my fathers house, & the  
King and his throne be <sup>a</sup> gileles.  
50 And <sup>1</sup> King said, Bring him to me that  
speaketh against thee, and he shal touche  
thee nomore.  
51 Then said she, I pray thee, let the King  
<sup>1</sup> remember the Lord thy God, that thou  
wouldest not suffer many ieiungers, of blood  
to destroy, I fit it I slaye my sonne. An-  
swered, As the Lord liueth, there shal  
not one heere of thy sonne fall to <sup>a</sup> yea.  
52 Then the woman said, I pray thee, let  
thine hidmaid speake a worde to my lord

*40. who doeth  
not see the  
face of the  
King.*

*41. b. 1. 1. 1.*

*42. b. 1. 1. 1.*

*43. b. 1. 1. 1.*

*44. b. 1. 1. 1.*

*45. b. 1. 1. 1.*

*46. b. 1. 1. 1.*

*47. b. 1. 1. 1.*

*48. b. 1. 1. 1.*

*49. b. 1. 1. 1.*

*50. b. 1. 1. 1.*

the King. And he said, Say  
13 Then the woman said,  
halt thou <sup>a</sup> thought such  
the people of God, or as  
as one which is faurie, sp  
that he wil not bring agai  
14 For we must needs dye  
ter spilt on the grounde  
gathered vp againe: ne  
spae anie persone, yer  
means, not to cast out  
that is expelled.  
15 Now therefore that I a  
ke of this thing vnto my  
the cause is that the people  
afraide: therefore thine  
Now wil I speake vnto <sup>1</sup>  
that the King wil perfor  
of his handmaid.  
16 For the King wil heare  
handmaid out of the hand  
wolde destroye me, and al  
the inheritance of God.  
17 Therefore thine hand  
worde of my lord the King  
comfortable: for my lo  
even as an <sup>a</sup> Angel of Go  
good & bad: therefore the  
be with thee.  
18 Then the King answered  
the woman, He is not from  
the thing that I haue aske  
ma said, Let my lord <sup>1</sup> King  
19 And the King said, Is no  
Ionab with thee in all this  
man answered, & said, A  
my lord the King, I wil  
right hand nor to the left  
my lord the King hathe s  
thy seruá: Ionab bade me, &  
wordes in <sup>1</sup> mouth of the  
20 For to the intent that I  
ge the forme of speache, th  
harhe done this thig: but  
according to the wisdom  
of God to vnderstand all  
in the earth.  
21 ¶ And <sup>1</sup> King said vnto  
now, I haue <sup>a</sup> done this t  
& bring the yong man Ab  
22 And Ionab sei to the gro  
cey and bowed him selfe, ar  
King. Then Ionab said, Th  
uant knoweth, that I haue  
in thy sight, my lord the  
the King hathe fulfilled th  
seruant.  
23 ¶ And Ionab arose, and w  
and brought Abfalóm to I  
24 And the King said, Let  
his owne house, and not  
Abfalóm turned to his ow  
saw not the Kings face.

David mourned for his sonne

David, and went to Geshur, & yeres.

David desired to go forth, because he was pacified in Geshur, seeing he was dead.

AP. XIII. David desired to go forth, because he was pacified in Geshur, seeing he was dead.

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the King. And he said, Say on.

Then the woman said, Wherefore then halt thou? thought such a thing against the people of God? or why doest thou King, as one which is faurie, speake this thing, that he wil not bring againe his banished?

For we must needs dye, & we are as water spilt on the ground, which can not be gathered up againe: neither doeth God spare anie persone, yet doeth he appoint means, not to cast out from him him that is expelled.

Now therefore that I am come to speake of this thing vnto my lord the King, the cause is that the people have made me afraide: therefore thine handmaid said, Now wil I speake vnto thy King: it may be that the King wil performe the request of his handmaid.

For the King wil heare, to deliuer his handmaid out of the hand of the man that wolde destroy me; and also my sonne from the inheritance of God.

Therefore thine handmaid said, The worde of my lord the King shal now be comfortable: for my lord the King is euen as an Angel of God in hearing of good & bad: therefore the Lord thy God be with thee.

Then the King answered, and said vnto the woman, He cometh from me, I pray thee, the thing that I shal aske thee. And thy woman said, Let my lord thy King now speake.

And the King said, Is not this the hand of Ioab with thee in all this? Then the woman answered, & said, A thy soul liueth, my lord the King, I wil not turne to the right hand nor to the left: from ought that my lord the King hath spoken: for euen thy seruant Ioab bad me, & he put all these wordes in my mouth of thine handmaid.

For to the intent that I shoulde change the forme of speache, thy seruant Ioab hath done this thing: but my lord is wise according to the wisdom of an Angel of God: to vnderstand all things that are in the earth.

¶ And thy King said vnto Ioab, Beholde now, I haue done this thing: go then, & bring the young man Absalom againe.

And Ioab set to the grounde on his face, and bowed him selfe, and thanked the King. Then Ioab said, This day thy seruant knoweth, that I haue founde grace in thy sight, my lord the King, in that the King hath fulfilled the request of his seruant.

¶ And Ioab arose, and went to Geshur, and brought Absalom into Ierusalem.

And the King said, Let him turne to his owne house, and not see my face. So Absalom turned to his owne house, and saw not the Kings face.

Now in all Israel there was none to be so muche praised for beautie as Absalom; from the sole of his foote euen to the top of his head there was no blemish in him.

And when he polled his head, (for at euery yere end he polled it: because it was to heauy for him, therefore he polled it) he weighed the hie of his head at two hundredth shekels by the Kings weight.

And Absalom had thre sonnes, and one daughter named Tamar, which was a faire woman to loke vpon.

¶ So Absalom dwelt in space of two yeres in Ierusalem, & sawe not the Kings face.

Therefore Absalom sent for Ioab to send him to the King, but he wolde not come to him: and when he sent againe, he wolde not come.

Therefore he said vnto his seruants, Beholde, Ioab hath a field by my place, & hath barley therein: go, & set it on fire: & Absaloms seruants set the field on fire.

Then Ioab arose, and came to Absalom vnto his house, and said vnto him, Wherefore haue thy seruants burnt my field with fire?

And Absalom answered Ioab, Beholde, I sent for thee, saying, Come thou hither, and I wil send thee to the King for to say, Wherefore am I come from Geshur? It had bene better for me to haue bene there still: now therefore let me see thy Kings face: and if there be anie trespass in me, let him kill me.

Then Ioab came to the King, and tolde him: and he called for Absalom, who came to the King, and bowed him selfe to the grounde on his face before the King, and the King kissed Absalom.

CHAP. XV.

The praesises of Absalom to aspire to the kingdom. 14 David and his flee, 31 Davids prayer. 34 Absalom is sent to Absalom to discover his counsel.

¶ For this, Absalom prepared him chariots and horses, and fiftie men to runne before him.

And Absalom rose vp early, and stood hard by the entering in of the gate: & euery man that had anie matter, & came to the King for iudgment, him did Absalom call vnto him, and said, Of what citie art thou? And he answered, Thy seruant is of one of the tribes of Israel.

¶ Then Absalom said vnto him, Se thy matters are good & righteous, but there is no man deputed of the King to heare thee.

¶ Absalom said moreouer, O why I were made iudge in the land, that euery man which hath anie matter or controuersie, might come to me, that I might do him iustice. And when anie man came nere to him, and did him obeisance, he put forth his hand, and toke him, and kissed him.



6 And on this maner did Absalom to all Israël, that came to the King for iudgement: so Absalom stole the heartes of the men of Israël.

d By inticing them from his father to himselfe.

e Counting from the time that the Israelites had asked a King of Samuël.

f By offering a peace offering, who was lawfull to do in a peace place.

g And by do to his seat in Hebron.

h Went and sacrificed.

i Whose heart he sawe that Satan had so possesed, that he wolde leave no mischief unattempted.

k By chiefe.

l Fly as his feete.

m Or, chiefe.

n These were as the Kings earle, or as some write, his counsellors.

o Who, as some write, was the Kings fountaine of Gath.

p Meaning, them of his familie.

q God require thee thy friendship and fidelity.

7 ¶ And after forty yeres, Absalom said vnto the King, I pray thee, let me go to Hebrón, and rendre my vow which I haue vowed vnto the Lord.

8 For thy seruant vowed a vow when I remained in Geshúr, in Arám, saying, If the Lord shal bring me againe in dede to Ierusalem, I wil serue the Lord.

9 And the King said vnto him, Go in peace. So he arose, and went to Hebrón.

10 ¶ Then Absalom sent spies throughout all the tribes of Israël, saying, When ye heare the founde of the trumpet, ye shal say, Absalom reigneth in Hebrón.

11 ¶ And with Absalom went two hundred men out of Ierusalem, that were called: and they wet in their simplicitie, knowing nothing.

12 Also Absalom sent for Ahithóphel the Gilonite Davids counseller, from his citie Gilóh, while he offered sacrifices: and the treason was great for the people increased still with Absalom.

13 ¶ Then came a messenger to David, saying, The heartes of the men of Israël are turned after Absalom.

14 Then David said vnto all his seruants that were with him at Ierusalem, Vp, and let vs flee: for we shal not escape fro Absalom: make speede to departe, lest he come sodenly and take vs, & bring euil vpon vs, and smite the citie with the edge of the sword.

15 And the Kings seruants said vnto him, Beholde, thy seruants are ready to do according to all that my lord the King shal appoint.

16 So the King departed and all his household after him, and the King left ten concubines to kepe the house.

17 And the King went forth and all the people after him, and taryed in a place farre of.

18 And all his seruants went about him, and all the Cherethites and all the Pelethites and all the Gittites, euen sixe hundred men which were come after him fro Gath, went before the King.

19 Then said the King to Ittai the Gittite, Wherefore comest thou also with vs? Returne and abide with the King, for thou art a stranger: departe thou therefore to thy place.

20 Thou camest yesterday, and shuldest I cause thee to wander to day and go with vs? I wil go whither I can: therefore returne thou, and cary againe thy brethren: mercie and truth be with thee.

21 And Ittai answered the King, and said,

As the Lord liueth, & as my lord the King liueth, in what place my lord the King shalbe, whether in death or life, euen there surely wil thy seruant be.

22 Then David said to Ittai, Come, & go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loud voyce, and all the people went forward: but the King passed ouer the brooke Kidrón: and all the people wet ouer towards the way of the wilderness.

24 ¶ And lo, Zadók also was there, and all the Leuites with hym, bearing the Arke of the covenant of God: & they set downe the Arke of God, and Abiathar wet vnto the people were all come out of the citie.

25 Then the King said vnto Zadók, the Arke of God againe into the citie: I shal finde fauour in the eyes of the Lord, he wil bring me againe, & shewe me his it, and the Tabernacle thereof.

26 But if he thus say, I haue no delite in thee, beholde, here am I, let him do to me as semeth good in his eyes.

27 The King said againe vnto Zadók the Priest, Art not thou a Ser? returne into the citie in peace, & your two sonnes with you: wit, Ahimáaz thy sonne, and Ionathán the sonne of Abiathar.

28 Beholde, I wil tarie in the fieldes of the wilderness, vntil there come some worde from you to be tolde me.

29 Zadók therefore and Abiathar caryed the Arke of God againe to Ierusalem, and they taried there.

30 And David went vp the mount of olives and wept as he went vp, and had his head couered, and wet barefooted: and all the people that was with him, had euerie man his head couered, and as they went vp, they wept.

31 Then one tolde David, saying, Ahithóphel is one of them that haue conspired with Absalom: and David said, O Lord, I pray thee, turne the counsel of Ahithóphel into foolishnes.

32 ¶ Then David came to the toppe of the mount where he worshiped God: and beholde, Hushái the Archite came against him with his coate torne, & hauing earth vpon his head.

33 Vnto whome David said, If thou go with me, thou shalt be a burthen vnto me:

34 But if thou returne to the citie, and say vnto Absalom, I wil be thy seruant, O King, (as I haue bene in time past thy fathers seruant, so wil I now be thy seruant) then thou maiest bring me the counsel of Ahithóphel to noght.

35 And hast thou not there with thee Zadók and Abiathar the Priests: therefor

whatsoever thou shalt he Kings house, thou shalt shew and Abiathar the Priests.

36 Beholde, there are with thee sonnes: Ahimáaz Zadoks sonne, and Abiathars sonne: by the send me euerie thing that thou shalt heare.

37 So Hushái Davids friend, the Gilonite, and Absalom came in to the citie: and Absalom came in to the citie.

CHAP. XVI  
The infidelitie of Zibá. Shimei the Gilonite cometh to Absalom, and hisophel for the concubines.

1 When David was at the toppe of the hill, beholde, his seruants of Mephibósheth, a couple of asses saddled, and two hundred cakes of bread, and two bundles of raisins, & an hundred figges, and a bottel of wine.

2 And the King said vnto Zibá, nest thou by these? And Zibá answered, be asses for the Kings horse, and bread and dried figges, and wine, and young men to eat, and wine, may drinke in the wilderness.

3 And the King said, But whaters sonne? The Zibá answered, Beholde, he remaineth in the wilderness, he remaineth in the wilderness, he remaineth in the wilderness.

4 Then said the King to Zibá, Beholde, he remaineth in the wilderness, he remaineth in the wilderness, he remaineth in the wilderness.

5 Then said the King to Zibá, Beholde, he remaineth in the wilderness, he remaineth in the wilderness, he remaineth in the wilderness.

6 Then said the King to Zibá, Beholde, he remaineth in the wilderness, he remaineth in the wilderness, he remaineth in the wilderness.

7 Then said the King to Zibá, Beholde, he remaineth in the wilderness, he remaineth in the wilderness, he remaineth in the wilderness.

8 Then said the King to Zibá, Beholde, he remaineth in the wilderness, he remaineth in the wilderness, he remaineth in the wilderness.

9 Then said the King to Zibá, Beholde, he remaineth in the wilderness, he remaineth in the wilderness, he remaineth in the wilderness.

10 Then said the King to Zibá, Beholde, he remaineth in the wilderness, he remaineth in the wilderness, he remaineth in the wilderness.

11 Then said the King to Zibá, Beholde, he remaineth in the wilderness, he remaineth in the wilderness, he remaineth in the wilderness.

12 Then said the King to Zibá, Beholde, he remaineth in the wilderness, he remaineth in the wilderness, he remaineth in the wilderness.

13 Then said the King to Zibá, Beholde, he remaineth in the wilderness, he remaineth in the wilderness, he remaineth in the wilderness.

14 Then said the King to Zibá, Beholde, he remaineth in the wilderness, he remaineth in the wilderness, he remaineth in the wilderness.

15 Then said the King to Zibá, Beholde, he remaineth in the wilderness, he remaineth in the wilderness, he remaineth in the wilderness.

# The Arke returned. Shimei curseth Dauid. II. Samuel. Hushai dissembleth. 143

th, & as my lord the King  
place my lord the King  
n death or life, euen there  
ruant be.

aid to Ittai, Come; & go  
ttai the Gittite went, and  
all the children that were

untrey wept with a loude  
the people went forward,  
assed ouer the brooke Ki  
people wet ouer towarde  
ildernes.

ok also was there, and all the  
m, bearing the Arke of  
God: & they set down  
d Abiathar wet a vp vnto  
all come out of the citie,  
g said vnto Zadok, Carie  
d againe into the citie: if  
r in the eyes of the Lord,  
again, & shewe me loke  
einacle thereof.

say, I haue no delite in  
here am I, let him do to  
ood in his eyes.

and againe vnto Za tok the  
hou a \* Ser? retaine into  
e, & your two sonnes with  
maz thy sonne, and Iona  
d Abiathar.

tarie in the fieldes of the  
l there come some worde  
olde me.

and Abiathar caryed  
d againe to Ierusalem, and

ent vp the mount of oliue  
went vp, and had his head  
et barefooted: and all the  
with him, had euerie man  
l, and as they went vp, they

David, saying, Ahitho  
hem that haue conspired  
and Dauid said, o Lord,  
ne the \* counsel of Ahitho  
olismes.

came to the toppe of the  
worshiped God: and be  
the Archite came against  
ate to ne, & hauing each

David said, If thou go with  
e a burthen vnto me.  
me to the citie, and saw  
I will be thy \* seruant, &  
e bene in time past thy fa  
wil I now be thy seruant  
d bring me the counsel of  
oght.

not there with thee Za  
ar the Priests: therefore  
whatfour

whatfour thou shalt heare out of the  
Kings house, thou shalt shewe to Zadok  
and Abiathar the Priests.

Beholde, there are with them their two  
sonnes: Ahimaz Zadoks sonne, and Iona  
than Abiathars sonne: by them also shal ye  
send me euerie thing that ye can heare.

So Hushai Dauids friend went into the  
citie: and Abisalom came into Ierusalem.

## CHAP. XVI.

The infidelitie of Ziba. Shimei curseth Dauid.  
Hushai cometh to Absalom. The counsel of Ahithophel for the concubines.

When Dauid was a litle past the  
toppe of the hill, beholde, Ziba the  
seruant of Mephibosheth met him with a  
couple of asses saddled, and vpon them two  
hundredth cakes of bread, and one hundredth  
bushels of raisins, & an hundredth of drye  
ed figges, and a bottel of wine.

And y King said vnto Ziba, What meanst  
thou by these? And Ziba said, They be  
asses for the Kings household to ride  
on, and bread and dryed figges for the  
yong men to eat, and wine, that the faint  
may drinke in the wilderness.

And the King said, But where is thy mas  
ters sonne? The Ziba answered the King,  
Beholde, he remaineth in Ierusalem: for  
he said, This day shal the house of Israel  
restore me the kingdome of my father.

Then said the King to Ziba, Beholde,  
thine are all that pertained vnto Mephibosheth.  
And Ziba said, I beseeche thee, let  
me finde grace in thy sight, my lord, o  
King.

And when King Dauid came to Ba  
hurim, beholde, thence came out a man of  
the familie of the house of Saul, named  
Shimei the sonne of Gerai: and he came  
out, and cursed.

And he cast stones at Dauid, and at all  
the seruants of King Dauid: and all the  
people, and all the men of warre were on  
his right hand, and on his left.

And thus said Shimei when he cursed,  
Come forthe, come forthe thou \* murder  
er, and \* wicked man.

The Lord hath brought vpon thee all the  
blood of the house of Saul, in whose stead  
thou hast reigned: and the Lord hath de  
liuered the kingdome into the band of  
Absalom thy sonne: and beholde, thou  
art taken in thy wickednes, because thou  
art a murderer.

Then said Abishai the sonne of Neriah  
vnto the King, Why doest this \* dead  
dogge curse my lord the King? let me go,  
I pray thee, and take away his head.

But the King said, What haue I to do  
with you, ye sonnes of Neriah: for he  
curseth, euen, because the Lord hath  
bidden him curse Dauid: who daure then

say, Wherefore hast thou done so?

And Dauid said to Abishai, & to all his  
seruants, Beholde, my sonne & came out  
of mine owne bowels, sekech my life: then  
how muche more now may this sonne of  
Iemima Suffre him to curse: for the Lord  
hath bidden him.

It may be that the Lord wil loke on  
mine affliction, and do me good for his  
curfing this day.

And as Dauid and his men went by the  
way, Shimei went by the side of the mou  
taine ouer against him, and cursed as he  
went, and threwe stones against him, and  
cast dust.

Then came y King & all the people that  
were with him weary, and refreshed them  
selues there.

And Absalom, and all the people, the  
men of Israel came to Ierusalem, & Ahitho  
phel with him.

And when Hushai the Archite Dauids  
friend was come vnto Absalom, Hushai  
said vnto Absalom, God saue the King,  
God saue the King.

Then Absalom said to Hushai, Is this  
thy kindenes to thy friend? Why wentest  
thou not with thy friend?

Hushai then answered vnto Absalom,  
Nay, but whome the Lord, & this people,  
and all the men of Israel chuse, his wil I  
be, and with him wil I dwell.

And moreouer vnto whome shal I do  
seruice, not to his sonne? as I serued befo  
re thy father, so wil I before thee.

Then spake Absalom to Ahithophel,  
Giue counsel what we shal do.

And Ahithophel said vnto Absalom,  
Go in to thy fathers concubines, which he  
hath left to kepe the house: and when all  
Israel shal heare, that thou art abhorred  
of thy father, the hands of all that are  
with thee, shal be strong.

So they spread Absalom a tent vpon the  
top of the house, and Absalom went in to  
his fathers concubines in the sight of all  
Israel.

And the counsel of Ahithophel which he  
counseled in those dayes, was like as one  
had asked \* counsel at the oracle of God:  
so was all the counsel of Ahithophel bothe  
with Dauid and with Absalom.

## CHAP. XVII.

Ahithophels counsel is overthrown by Hushai. The  
Lord had so ordered. The Priests sonnes are hid  
in the well. Dauid goeth ouer Iordan. Ahitho  
phel hangeth him selfe. They bring vitalls to Da  
uid.

Moreouer Ahithophel said to Absa  
lom, Let me chuse out now twelue  
thousand men, and I wil vp and follow af  
ter Dauid this night,

And I wil come vpon him: for he is weary,  
N.iii.

Or, my teares.  
g. Meaning, y  
the Lord wil  
send comfort to  
his when they  
are oppressed.

To wit, at  
Baburim.

Ebr. Let the  
King live.

Meaning, Da  
uid,

Ebr. the second  
time.

k. Supposed, y  
change of the  
kingdome, and  
so his owne o  
uerthrowe, he  
giueth suche  
counsel as  
might mooue  
himre his fa  
thers reconcil  
iation: and  
also declare to  
the people y  
Absalom was  
in best autori  
tie.

I it was so e  
stimated for the  
success, the  
reol.

a The wicked  
are so greedy  
to execute  
their malice,  
that they lea  
ue no occa  
sion, that may  
further the  
same.



and weake handed: so I wil feare him, and all the people that are with him, shall flee, and I wil smite the King onely,

3 And I wil bring againe all the people vnto thee, and when all shall returne, <sup>b</sup> the man whome thou sekest being slaine) all the people shall be in peace.

4 And the saying <sup>c</sup> pleased Absalom wel, and all the Elders of Israel.

5 The said Absalom, Call now Hushai the Archite afo, and let vs heare likewise what he sayeth.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath <sup>d</sup> spoken thus: shal we do after his saying, or not? tell thou?

7 Hushai then answered vnto Absalom, The counsel that Ahithophel hath giue, is not <sup>e</sup> good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong me, and are chafed in minde as a beare robbed of her whelpes in the field: also thy father is a valiant warrior, and wil not lodge with the people.

9 Beholde, he is hid now in some caue, or in some place: and though some of them be ouerthrowen at the first, yet the people shall heare, and say, The people that followe Absalom, be <sup>f</sup> ouerthrowen.

10 Then he also that is valiant whose heart is as the heart of a lion, shal <sup>g</sup> shrink and faint: for all Israel knoweth, that thy father is valiant, and they watch be with him, how he men.

11 The counsel my counsel is, that all Israel be gathered vnto thee, from Dan euen to Beersheba as the sand of the sea in number, and that thou go to battell in thine own person.

12 So shewe come vpon him in some place, where we shal finde him, and we wil vpon him as the dew falleth on the ground: and of all the men that are with him, we wil not leaue him one.

13 Moreover if he be gotten into a citie, then shal all the men of Israel bring ropes to that citie, and we wil drawe it into the riuer, vntill there be not one stone, stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsel of Hushai the Archite is better, then the counsel of Ahithophel: for the Lord had <sup>h</sup> determined to destroy the good counsel of Ahithophel, that the Lord might <sup>i</sup> bring euil vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that manner did Ahithophel and the Elders of Israel counsel Absalom: and thus and thus haue I counseled.

16 Now therefore send quickly, and shewe

Dauid, saying, Tarry not this night in the fieldes of the wilderness, but rather get thee <sup>j</sup> ouer, least the King be deuoured, and all the people that are with him.

17 ¶ Now Ionathan and Ahimaz abode by En-rogel: (for they might not be seen to come into the citie) and a maid went, and tolde them, and they went and shewed King Dauid.

18 Nowe theles a yong man sawe them, and tolde it to Absalom. therefore they both departed quickly, & came to a mas house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife toke and spred a covering ouer the welles mouth, and in spere grounde come thereon, that the thing shulde not be knowne.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaz and Ionathan? And the woman answered them, They be gone ouer the brooke of water. And when they had sought them, and coulde not finde them, they returned to Ierusalem.

21 And allone as they were departed, the other came out of the well and went and tolde King Dauid, and said vnto him, Vpon and get you quickly ouer the water: for the counsel hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went out Iordan: vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iordan.

23 ¶ Now when Ahithophel sawe that his counsel was not followe, he fasted himself, and arose, and he went home vnto his citie, and put his house in order, and hanged himself, and dyed, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iordan, he, and all the men of Israel with him.

25 And Absalom made Amasa captain of the hoste in the stead of Ioab: who Amasa was a mans sonne, named Ithra an Israelite, that was in to Abigail the daughter of Nahash, sister to Zeruiah Iobabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nethai, cur of Rabbah of the countie of Ammon, and Machir the sonne of Ammiel out of Lobdabar, and Barzilai the Gileadite out of Rogel

28 brought beds, and basens, and earthen vessels, and wheat, and barley, and pulses, and parched corne, & beanes, and lentils, and parched corne.

29 And they brought honie, shepe, and cheefe of kine for the people that were with them for they said, The people were weary, and thirsty in the way.

CHAP. XVI

Dauid deuiderh his armie into thre partes, and cast in a pit, the death of Absalom.

Then Dauid and nobred were with him, & set raines of thousands and carriages.

And Dauid sent for the thre people vnder the hande the third parte vnder the hande of Iabs brother the sonne of the other third parte vnder the hande of the Gittite. & the King said, I wil go with you.

But the people answered, go for the for if we flee awaie, regarde vs, nether wil the though halfe of vs were slaine, are now worthe the thousands: for now it is better that thou shouldest be out of the citie.

Then the King said vnto Iabs brother, I wil go with you, I shal be by the gate side, and came out by hundreds and thousands.

And the King commanded bishai, and Ictai, saying, Emman Absalom gently for me, the people hearde when the captaines charge comen.

So the people went out in thre meetes Israel, & the battell was in Ephraim.

Where the people of Israel before the seruants of Dauid, a great slaughter that day, of thousands.

For the battell was skattered in the country, and the wood deuoured more people that day, more de.

Now Absalom met the seruants of Dauid, and Absalom rode vpon the mule came vnder a greene olive tree, and his head caught holde in the olive tree, and he was taken vpon the earth: & the mule that was vnder him went away.

And one that sawe it, tolde Absalom, I sawe Absalom on the ground.

Then Ioab said vnto the men with him, And hast thou in deed slaine Absalom? then thou shalt be free from guilt, and I wolde haue a reward of thee, and a girl.

He sat in  
the gate of y  
the o. Maha-  
am.

"Ebr. tidings  
are in his  
mouth,



26 And the watchman sawe an other man running, and the watchman called vnto the porter, and said, Beholde, another man runneth alone. And the King said, He also bringeth tidings.

27 And the watchman said, Me thinketh the running of the foremost is like the running of Ahimáaz the sonne of Zadók. Then the King said, He is a good man, & commeth with good tidings.

28 And Ahimáaz called, and said vnto the King, Peace be with thee: and he fel downe to the earth vpon his face before y King, and said, Blessed be the Lord thy God, who hather shut vp the men that lift vp their hands against my lord the King.

29 And the King said, Is the yong man Absalom safe? And Ahimáaz answered, While Iobab sent the Kings seruants and me thy seruants, I sawe a great tumulte, but I knewe not what.

30 And the King said vnto him; Turne aside, & stand here: so he turned aside and stood still.

31 And beholde, Cushí came, and Cushí said, Tidings; my lord the King: for the Lord hather deliuered thee this day out of the hand of all that rose against thee.

32 Then the King said vnto Cushí, Is the yong man Absalom safe? And Cushí answered, The enemies of my lord y King, & all that rise againt thee to do thee hurt, be as that yong man is.

33 And the King was moued, and went vp to the chamber ouer the gate, and wept: & as he went, thus he said, O my sonne Absalom, my sonne, my sonne Absalom: wolde God I had dyed for thee, O Absalom, my sonne, my sonne.

CHAP. XIX.

1 Iobab encourageth the King: 2 Dauid is restored. 3 Shimei is pardoned. 4 Mephíbosheth meeteth the King. 5 Barzillai departeth. 6 Israel stirreth with Iudah.

And it was tolde Iobab, Beholde, the King wepeth and mourneth for Absalom.

Therefore the victorie of that day was turned into mourning to all the people: for the people heard say that day, The King sorroweth for his sonne.

And the people wēt that day into the citie secretly, as people confounded hide their selues when they flee in battel.

So the King hid his face, and the King cryed with a lowde voyce, My sonne Absalom, Absalom my sonne, my sonne.

Then Iobab came into the house to the King & said, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

In that thou louest thine enemies, & hastest thy friendes: for thou hast declared this day, that thou regardest neither thy princes nor seruants: therefore this day perceiue, that if Absalom had liued, as we all had dyed this day, that the it would haue pleased thee well.

Now therefore vp, come out, and speake comfortably vnto thy seruants: for I sweare by the Lord, except thou come out, thou wilt not tary one man with thee this night: and that wil be worse vnto thee, then all euil that fel on thee from thy youthe letherto.

Then the King arose, & sate in the gate, and they rold euen to all the people, saying, Beholde, the King doeth sit in the gate: & all the people came before the King: for Israel had fled euerie man to his tent.

Then all the people were at a strike throughout all the tribes of Israel, saying, The King saued vs out of the hand of our enemies, & he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

And Absalom, whom we anointed ouer vs, is dead in battel: therefore why are ye so slowe to bring the King againe?

But King Dauid sent to Zadók and to Abiathár the Priests, saying, Speake vnto the Elders of Iudáh and say, Why are ye slowe to bring y King againe to his house, (for the saying of all Israel is come vnto the King, euen to his house).

Ye are my brethren: my bones and my flesh are ye: wherefore then are ye thus, that bring the King againe?

Also say ye to Amasá, Art thou not my bone and my flesh? God do so, to me and more also, if thou be not capitaine of the hoste to me for euer in y roume of Iobab.

So he bowed the heartes of all the men of Iudáh, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

So the King returned, & came to Iordén. And Iudáh came to Gilgál, for to go to meete the King, & to conduct him ouer Iordén.

And Shimei y sonne of Gerá, the sonne of Iemini, which was of Bahurim, halloed & came downe with the men of Iudáh to meete King Dauid,

And a thousand men of Benjamin with him, and Zibá the seruant of the house of Saúl, and his sistene sonnes and twentie seruants with him: and they wēt ouer Iordén before y King.

And there wēt ouer a bote to carie ouer the Kings housholde, and to do him pleasure. Then Shimei the sonne of Gerá came before the King, when he was come ouer Iordén,

And said vnto y King, Impure wickednes vnto ber the thing that thy seruants kedly when my lord the out of Ierusalem, that y it to his heart.

For thy seruants doeth knowe, that thou hast done amisse: therefore be first this day of all the ho that am come to go downe lord the King.

But Abishai the sonne of Neri answered, and said, Shal not this, because he cursed the King?

And Dauid said, What haue you, ye sonnes of Zeruiáh, that shulde be aduersaries vnto anie man dye this day in Iudáh? I knowe, that I am this day as a raib.

Therefore the King said, Thou shalt not dye, and t vnto him.

And Mephíbosheth the sonne of Achish came downe to meete the King, & he washed his feete, & he beard, & not washed his clothes: the King departed, & came in peace.

And when he was come to the King, the King said, Wherefore wentest not thou to meete Mephíbosheth?

And he answered, My lord the King, thy seruants disceiued me: for thou woldest haue mine asse saddle reon for to go with the King: thy seruants is lame.

And he hather accused thee to my lord the King: but my lord is as an Angel of God: do what thou wilt.

For all my fathers house is dead men before my lord the King: didest thou set thy seruants to dyd eat at thine owne table: therefore haue I yet to cry vnto the King?

And the King said vnto him, Kest thou anie more of thy men?

And Mephíbosheth said, Yea, let him take all, seing the King is come home in peace.

Then Barzillai the Gileadite came downe from Rogelim, and dwēden with the King, to conduct him ouer Iordén.

Now Barzillai was a very old man, foure score yere olde, and he was the King of sustenance, which was of Mahanaim: for he was a man of great wealth.

lowest thine enemies, & he  
des: for thou hast declar-  
t thou regardest neither  
eruants: therefore this day  
if Absalóm had liued, and  
ed this day, that the it wol-  
d thee wel.

ore vp, come out, and speake  
vnto thy seruants: for I sweare  
except thou come out, there  
one man with thee this night  
be worse vnto thee, then all  
on thee from thy youthe he-

ing arose, & sate in the gate  
vnto all the people, saying,  
King doeth sit in the gate:  
came before the King: for  
d euerie man to his tent,  
the people were at still  
all the tribes of Israël, say-  
g faued vs out of the had of  
& he deliuered vs out of the  
hills: and now he is fled  
d for Absalóm.

dm, whom we anointed ouer  
attell: therefore why are ye  
ing the King againe?

aud sent to Zadók and to  
Priests, saying, Speake vnto  
of Iudah and say, Why are  
bring y King againe to ha-  
e saying of all Israël is come  
euen to his house.)

rethren: my bones and in-  
therefore then are ye there.  
King againe?

o Amasa, Art thou not my  
dely: God do so to me, and  
thou be not capitaine of the  
ruer in y troupe of Iosa-  
the heartes of all the men  
of one man: therefore they  
ing, saying, Returne thou  
ruants.

g returned, & came to Ior-  
h came to Gilgál, for to go  
ing, & to conduct him ouer

y sonne of Gerá, the sonne  
ch was of Bahurím, hal-  
ed with the men of Iudah to  
Dauid,

and men of Beniamín with  
the seruant of the house of  
fiftene sonnes and twentie  
nims: and they wēt ouer Ior-  
ding.

et ouer a bote to carie ouer  
tholde, and to do him plea-  
mei the sonne of Gerá, say-  
ng, when he was come ouer

119 And said vnto y King, Let not my lord  
impute wick- dnes vnto me, nor remem-  
ber the thing that thy seruant did: wic-  
kedly when my lord the King departed  
out of Ierusalem, that y King shulde take  
it to his heart.

20 For thy seruāt doeth knowe, that I haue  
done amisse: therefore beholde, I am the  
first this day of all the house of Iosēph,  
that am come to go downe to meete my  
lord the King.

21 But Abishai the sonne of Zeruiáh an-  
swered, and said, Shal not Shimei dye for  
this, because he cursed the Lords anoin-  
ted?

22 And Dauid said, What haue I to do with  
you, ye sonnes of Zeruiáh, that this day ye  
shulde be aduersaries vnto me? shal there  
anie man dye this day in Israël for do not  
I knowe, that I am this day King ouer Is-  
raël?

23 Therefore the King said vnto Shimei,  
Thou shalt not dye, and the King sware  
vnto him.

24 ¶ And Mephibósheh the sonne of Saúl  
came downe to meete the King, and had  
nether washed his feete, nor dressed his  
bearde, nor washed his clothes from the  
time the King departed, vntill he returned  
in peace.

25 And when he was come to Ierusalem,  
& met the King, the King said vnto him,  
Wherefore wentest not thou with me,  
Mephibósheh?

26 And he answered, My lord the King, my  
seruant disceiued me: for thy seruāt said,  
I wolde haue mine asse saddled to ride there-  
on for to go with the King, because thy  
seruant is lame.

27 And he hath \* accused thy seruāt vn-  
to my lord the King: but my lord y King  
is as an Angel of God: do therefore thy  
pleasure.

28 For all my fathers house were \* but  
dead men before my lord the King, yet  
didst thou sit thy seruāt among them  
y did eat at thine owne table: what right  
therefore haue I yet to crye anie more  
vnto the King?

29 And the King said vnto him, Why spea-  
kest thou anie more of thy matters? I haue  
said, Thou, and Z: bá deuide the \* lands.  
Yea, and Mephibósheh said vnto y King,  
Yea, let him take all, seing my lord the  
King is come home in peace.

30 ¶ Then Barzillai the Gilgādite came  
downe from Rogelim, and went ouer Ior-  
dén with the King, to conduct him ouer  
Iordén.

31 Now Barzillái was a very aged man, en-  
foure score yere olde, and he had prouided  
the King of sustenance, while he lay at  
Mahánaim: for he was a man of very great

substance.

32 And the King said vnto Barzillái, Come  
ouer with me, & I wil feede thee with me  
in Ierusalem.

33 And Barzillái said vnto y King, How  
long haue I to lyue, that I shulde go yp  
with the King to Ierusalem?

34 I am this day fourescore yere olde: and  
cā I disce: ne betwene good or euil? Hathe  
thy seruāt anie taste in that I eat or in y  
I drinke? Can I heare anie more the voice  
of singing men and women? wherefore  
then shulde thy seruāt be anie more a  
burthen vnto my lord the King?

35 Thy seruāt wil go a litle way ouer Ior-  
dén with the King, and why wil the King  
recompence it me with such a rewarde?

36 I pray thee, let thy seruāt: turne backe  
againe, that I may dye in mine owne ci-  
tie, and be buryed in the graue of my father  
and of my mother: but beholde thy seruāt  
¶ Chimham, let him go with my lord the  
King, & do to him what shal please thee.

37 And the King answered, Chimhám shal  
go with me, and I wil do to him that thou  
shalt be content with: & whatsoeuer thou  
shalt require of me, that wil I do for  
thee.

38 So all the people went ouer Iordén: and  
the King passed ouer: and the King kissed  
Barzillai, and blesse him, and he retur-  
ned vnto his owne place.

39 ¶ Then the King went to a Gilgál, and  
Chimham went with him, and all the peo-  
ple of Iudah conducted the King, and  
also halfe the people of Israël.

40 And beholde, all the men of Israël came  
to the King, & said vnto the King, Why  
haue our brethren the men of Iudah sto-  
len thee away, and haue broght the King  
and his household, and all Dauid's men  
with him ouer Iordén?

41 And all the men of Iudah answered the  
men of Israël, Because the King is nere of  
kin to vs: and wherefore now be ye angry  
for this matter? haue we earē of the Kings  
cost, or haue we taken anie bribes?

42 And the men of Israël answered the mē  
of Iudah, and said, We haue ten partes in  
the King, and haue also more right to Da-  
uid then ye, Why then did ye despise vs,  
that our aduise shulde not be first had in  
restoring our King? And the wordes of  
the men of Iudah were feareder then the  
wordes of the men of Israël.

CHAP. XX.

Shéba raiseth Israël against Dauid. 19 Iosēph killeth  
Amasa traitorously 22 The head of Shéba is deliue-  
red to Iosēph. 23 Dauid's chief officers.

Then there was come a thither a wic-  
ked man (named Shéba the sonne of  
Bichai, a man of Iemini) and he blew the  
trumpet, and said, We haue no parte in  
O. i.

How long  
days are the  
years of my life?

He thought it  
not meete to  
receiue bene-  
fices of him to  
whome he was  
not able to do  
seruice againe.

My sonne

Or, hale him  
fare wel.

q where the  
tribe of Iudah  
trayd to re-  
ceiue him.

r Which had  
taken parte of  
the King.

f Towards Ye-  
rusalem.

h, haue we  
been there  
before: we  
haue been the  
first.

a Where the  
tribes are  
extended against  
Iudah.



b As thei of  
Tish say  
e the might  
by speaking  
contemptu-  
of the King, to  
stirre up people  
rather to sedi-  
tion.

d Tris Galgá,  
which was ne-  
re Iordán.

Chap. 16. 22.

e Who was his  
chief captaine  
in Iordán: rou-  
me, Chap. 19. 13

f Either them  
which had be-  
come vnder Ioa-  
b, or Dauid's me,  
Chap. 8. 19.

g Which was  
his contri-  
but he vied to  
weare in the  
warres.

\*Eie. peace.

\*Eie. Amleth  
was his stroke.

h He rode  
by Amasá at  
Ioa's appoint-  
ment.

i Vnto the ci-  
tie Abél, which  
was nere to  
Bethmaacháh.

b Dauid, nether haue we inheritance in  
the land of Iuda: euery man to his tents,  
o Israél.

So euery man of Israél went from Dauid  
and followed Shebá the sonne of Bichri:  
but the men of Iudáh came fast vnto their  
King, from Iordán euen to Ierusalem.

When Dauid then came to his house  
to Ierusalem, the King toke the ten wo-  
men his concubines, that he had left be-  
hinde him to kepe the house, & put them  
in ward, and fed them, but lay no more  
with them: but they were enclosed vnto  
the day of their death, liuing in widowhood.

The King toke Amasá, Assem-  
ble me the me of Iudáh within thre daies,  
and be thou here present.

So Amasá went to assemble Iudáh, but he  
taried longer then the time which he had  
appointed him.

Then Dauid said to Abishái, Now shal  
Shebá the sonne of Bichri do vs more  
harme then did Absalóm: take thou therefore  
thy lords seruants and followe after him,  
lest he get him walled cities, & escape vs.  
And there went out after him Ioa's me,  
and the Cherethites and the Pelethites,  
and all the mightie men: & thei departed  
out of Ierusalem, to followe after Shebá  
the sonne of Bichri.

Whé thei were at the great stone, which  
is in Gibéon, Amasá went before them, &  
Ioa's garment, that he had put on, was  
girded vnto him, & vpon it was a sword  
girded, which hanged on his loines in the  
sheath, & as he went, it vied to falle out.

And Ioa's said to Amasá, Art thou in  
health, my brother? & Ioa's toke Amasá  
by the beard with his right hand to kisse him.

But Amasá toke no hede to the sword  
that was in Ioa's hand: for therewith he  
smote him in the fift rib, & shed out his  
bowels to the ground, & smote him not  
the seconde time: so he dyed. then Ioa's  
& Abishái his brother followed after Shebá  
the sonne of Bichri.

And one of Ioa's men rode by him,  
& said, He that fauoreth Ioa's, & he that  
is of Dauid's parte, let him go after Ioa's.

And Amasá wallowed in blood in the  
middles of the way: & when the man sawe  
that all the people stode stil, he remoued  
Amasá out of the way into a field, & cast  
a cloth vpon him, because he sawe that  
euery one that came by him, stode stil.

When he was remoued out of the way,  
euery man went after Ioa's, to followe af-  
ter Shebá the sonne of Bichri.

And he went through all the tribes of  
Israél vnto Abél, and Bethmaacháh and  
all places of Beniamin: and thei gathered to-  
gether, and went also after him.

So thei came, and besieged him in Abél,

and thei cast vp a  
mount against the citie, & the people the-  
reof stode on the ramper, and all the peo-  
ple that was with Ioa's, destroyed and  
cast downe the wall.

Then cryed a wise woman out of the ci-  
tie, I heare, heare, I pray you, say vnto Ioa's,  
Come thou hither, that I may speake  
with thee.

And when he came nere vnto her, the  
woman said, Art thou Ioa's? And he an-  
swered, Yea. And she said to him, Heare the  
wordes of thine handmayd. And he an-  
swered, I do heare.

Then she spake thus, Thei spake in the  
olde time, saying, Thei shulde aske of Abé-  
l, and so haue thei continued.

I am one of them, that are peaceable,  
& faithful in Israél: and thou goest about  
to destroye a citie, and a mother in Israél:  
why wilt thou deuoure the inheritance  
of the Lord?

And Ioa's answered, & said, God forbid,  
God forbid me, that I shulde deuoure,  
or destroye it.

The matter is not so, but a mā of mou-  
n Ephraím (Shebá the sonne of Bichri by  
name) hath lift vp his hand against the  
King, euen against Dauid: deliuer vs him  
onely, & I wil departe from the citie. And  
the woman said vnto Ioa's, Beholde, his  
head shalbe throwen to thee ouer the wall.

Then the woman went vnto all the peo-  
ple with her wisdom, and thei cut of the  
head of Shebá the sonne of Bichri, & car-  
ied it to Ioa's: then he blew the trumpet, &  
thei retired from the citie, euery man to  
his tent: and Ioa's returned to Ierusalem  
vnto the King.

The Ioa's was ouer all the hoste of Is-  
raél, and Banaiáh the sonne of Iehoiada  
ouer the Cherethites & ouer the Pelethites.

And Adoram ouer the tribute, and Iosha-  
phát the sonne of Ahilúd the recorder.

And Sheiá was scribe, and Zadók and  
Abiathár the Priests.

And also Ira the Iairite was chief about  
Dauid.

CHAP. XXI.

Three deare yeres. The vengeance of the sonnes of Is-  
raél lighteth on his seue sonnes, which are haged, as  
great battels, which Dauid had against the Philistines.

Then there was a famine in the dayes  
of Dauid, thre yeres together: and  
Dauid asked counseil of the Lord, & the  
Lord answered, It is for Saúl, and for his  
bloodie house, because he slew the Gibeonites.

Then the King called the Gibeonites,  
and said vnto the (Now the Gibeonites were  
not of the children of Israél, but of the rem-  
nant of the Amorites, vnto whom the  
children of Israél had sworne: but Saúl

forgot to slaye the for his  
children of Israél and Iu-  
da.) And Dauid said vnto

What shal I do for you  
shal I make the atonement  
for the inheritance of

The Gibeonites then  
We wil haue no siluer no  
nor of his house, nether

kill anie man in Israél. An-  
ye shal say, that wil I do for  
Then they answered the

that consumed vs and that  
against vs, so that we are  
remaining in anie coste of

Let seuen men of his  
uered vnto vs, and we wil  
vnto the Lord in Gibeon  
Lords chosen. And the King  
gave them.

But the King had compas-  
sioneth the sonne of Ionathán  
Saul, because of the Lord  
betwene them, euen betwene  
Ionathán the sonne of Saul.

But the King toke the two  
páh the daughter of Aiah, w-  
vnto Saúl, euen Armoni &  
and the five sonnes of Michi-  
el of Saúl, whome she bare

sonne of Barzillái the Me-  
And he deliuered them vnto  
the Gibeonites, which hage  
mountaine before the Lord:

all seuen together, and they  
the time of auert: in the  
in the beginning of barley

Then Rizpáh the daughter  
ke sackcloth & haged it  
the rocke, from the beginni-  
vntil water dropped vpon  
the heauen, and suffred net

of the aire to light on their  
beastes of the field by night  
And it was tolde Dauid,  
the daughter of Aiah the

Saúl had done.  
And Dauid went and tok  
Saúl and the bones of Iona-  
from the citizens of Iabésh

had stolen them from the  
shán, where the Philistims  
them, when the Philistims  
in Gilboa.

So he brought thence the  
and the bones of Ionathán  
thei gathered the bones of  
hanged.

And the bones of Saúl and  
his sonne buried they in the  
Beniamin in Zeláh, in the  
his father: and when they  
all that the King had com-

acháh: and thei cast vp  
the citie, & the people the  
rampier, and all the peo-  
ple of Ióab, \* destroyed and  
wall.

wife woman out of the ci-  
tie, I pray you, say vnto Io-  
ab, that I may speake

came nere vnto her, the  
thou Ióab? And he anse-  
the said to him, Heare the  
handmayd: And he an-  
are.

re thus, I Thei spake in the  
ing, Thei shulde aske of A-  
thei continued.

of them, that are peaceable  
Israel: and thou goest about  
itie, and a mother in Israel,  
deuoure the inheritance:

swered, & said, God forbid  
me, that I shulde deuoure,

is not so, but a mā of mod-  
tyba the sonne of Bichri, b-  
ift vp his hand against the

inst David: deliuer vs him,  
departe from the citie. And  
vnto Ióab, Beholde, he is

rown to thee ouer the wall.  
oman went vnto all the peo-  
ple, and thei cut off the

the sonne of Bichri, & ca-  
in he blew the trumpet, as  
from the citie, every man

Ióab returned to Ierusalem.  
was ouer all the hoste of Is-  
raél: the sonne of Iehoiada

othites & ouer y Pelechites,  
m ouer the tribute, and Je-  
nne of Ahitúd the recorder,

was scribe, and Zadók and  
Priests,  
the lairite was chief about

HAP. XXI.  
o The vengeance of the sinnes of Is-  
raél, which are hanged in Euen

David had against the Philistims  
re was a famine in the daies  
of, the yeres together: and

counsel of the Lord, & t-  
ed, It is for Saúl, and for  
e, because he slewe the a G-

ing called the Gibeonites.  
(Now the Gibeonites were  
children of Israel, but a rem-  
Amorites, vnto whom Is-  
Israel had sworne: but Sa-

soght to slaye the for his zeale toward the  
children of Israel and Iudáh)

3 And David said vnto the Gibeonites,  
What shal I do for you, and wherewith

shal I make the atonement, that ye may  
blesse the inheritance of the Lords

4 The Gibeonites then answered him,  
We wil haue no siluer nor gold of Saúl  
nor of his house, nether for vs shalt thou

5 Then they answered the King, The man  
that consumed vs and that imagined cuil  
against vs, so that we are destroyed from

6 Let seuen men of his sonnes be deli-  
uered vnto vs, and we wil hang them vp  
vnto the Lord in Gibeáh of Saúl, the

7 But the King had compassion on Meph-  
ibosheth the sone of Ionathán the sonne of  
Saúl, because of the Lords othe, that was

8 But the King toke the two sonnes of Riz-  
páh the daughter of Aiáh, whome she bare  
vnto Saúl, euen Armoni & Mephibosheth

9 And he deliuered them vnto the hands of  
the Gibeonites, which haged them in the  
mouraine before the Lord: so they dyed

10 Then Rizpáh the daughter of Aiáh toke  
a sackcloth & haged it vp for her vpō  
the rocke, from the beginning of haruest,

11 And it was tolde David, what Rizpáh  
the daughter of Aiáh the concubine of  
Saúl had done:

12 And David went and toke the bones of  
Saúl and the bones of Ionathán his sonne  
from the citzens of Iabesh Gileád, which

13 So he brought thence the bones of Saúl  
and the bones of Ionathán his sonne, and  
thei gathered the bones of them that were

14 And the bones of Saúl and of Ionathán  
his sonne buried they in the countrei of  
Beniamin in Zeláh, in the graue of Kish

15 The forowes of the graue compassed me  
about: the snares of death ouertooke me.

was then appeased with the land.

15 ¶ Again the Philistims had warre with  
Israel: and David went downe, and his  
seruants with him, and they foght a-  
gainst the Philistims, and David fainted.

16 Then Ishi-benób which was of the son-  
nes of Harapháh (the head of whose  
speare waye I thre hundredth shekels of  
brasse) cuē he being girded with a newe

17 But Abishái the sonne of Zeruiáh suc-  
coured him, and smote the Philistim, and  
killed him. Then Dauids men sware vn-  
to him, saying, Thou shalt go no more

18 ¶ And after this also there was a battel  
with the Philistims at Gob, then Sib-  
bechái the Hushathite slew Saph, which  
was one of the sonnes of Harapháh.

19 And there was yet another battel in Gob  
with the Philistims, where Elhanáh the  
sonne of Iaare-oregim, a Bethlehemite

20 Afterwarde there was also a battel in  
Gath, where was a man of a great stature,  
and had on euerie hand six fingers, and on

21 And when he reuiled Israél, Ionathán  
the sonne of Shima the brother of Da-  
uid slewe him.

22 These foure were borne to Harapháh  
in Gath, and dyed by the hand of David  
and by the hands of his seruants.

CHAP. XXII.

1 David after his victories praiseth God. 2 The  
ange of God toward the wicked. 3 He propheci-  
eth of the reuelion of the Iewes, and vocacion of the  
Gentiles.

1 And David spake the wordes of this  
song vnto the Lord, what time the  
Lord had deliuered him out of the hands  
of all his enemies, and out of the hand of  
Saúl.

2 And he said, \* The Lord is my rocke  
and my fortresse, and he that deliuereth  
me.

3 God is my strength, in him wil I trust: my  
shield, and the hope of my saluacion, my  
hie towre and my refuge: my fauour,

4 I wil call on the Lord, who is worthy to  
be praised: so shal I be safe from mine e-  
nemies.

5 For the pangas of death haue compas-  
sed me: the floods of vngodlines haue ma-  
de me afraide.

6 The forowes of the graue compassed me  
about: the snares of death ouertooke me.

k For where  
magistrat sui-  
frer fantes  
vnpunished,  
there the pla-  
gue of God  
lyeth vpo the  
land.

l That is, of  
race of G. 22.  
m Which a-  
mount to nine  
pounds three  
quarters.

n For the glo-  
rie and wealth  
of the countrey  
standeth in the  
prelucacion of  
the godly  
magistrate  
o Called Gó-  
zer, and Zaph  
is called Zup-  
pau. Chro. 20.

p That is, Lah-  
mi the bro-  
ther of Goli-  
ath, whome  
David slewe.  
Chro 20.5.

a Taken of  
the wicked  
benefices, that  
he recieued of  
God.

b By the de-  
uotion of the-  
se coort ebe-  
names, he the-  
with how his  
faith was  
strengthened  
in all tenta-  
tions  
20.2. rocke.

c As David  
who was the  
figure of  
Christ was by  
Gods power  
deliuered fro  
all dangers: so  
Christ and his  
Church shal  
ouercome all  
the greuous da-  
gers, tyrannies,  
and death.



7 But in my tribulation did I call vpon the Lord, and crye to my God, & he did heare my voice out of his temple, & my crye did enter into his eares.  
8 Then the earth trembled and quaked: the fundacions of the heauens moued, and shoke, because he was angry.  
9 Smoke went out at his nostrils, and cōfuming, fire out of his mouth: coles were kindled thereat.  
10 He bowed the heauens also, and came downe, and darkenes was vnder his feete.  
11 And he rode vpon Cherub and did flye, and he was sene vpon the wings of the winde.  
12 And he made darknes a tabernacle rounde about him, *euē* the gatherings of waters, and the cloudes of the aire.  
13 At the brightnes of his presen<sup>ce</sup>, the coles of fire were kindled.  
14 The Lord thundred from heauen, & the moste hye gaue his voyce.  
15 He shot arrowes also, and scatred them: to wit, lightning, and destroyed them.  
16 The chanel<sup>s</sup> also of the sea appeared, *euē* the fundacions of the worlde were discourted by the rebuking of the Lord, and at the blast of the breath of his nostrils.  
17 He sent from aboue, and toke me: he drew me out of manie waters.  
18 He deliuered me from my strong enemy, and from the that hated me: for they were to strong for me.  
19 They preuented me in the day of my calamitie, but the Lord was my stay,  
20 And brought me forth into a large place: he deliuered me, because he fauored me.  
21 The Lord rewarded me according to my righteousness: according to the purenes of mine hands he recompenced me.  
22 For I kept the wayes of the Lord, and did not wickedly against my God.  
23 For all his lawes were before me, and his statutes: I did not departe therefrom.  
24 I was vpri<sup>ght</sup> also towarde him, and haue kept me from my wickednes.  
25 Therefore the Lord did rewarde me, according to my righteousness, according to my purenes before his eyes.  
26 With godlie thou wilt shewe thy selfe godlie: with the vpri<sup>ght</sup> man thou wilt shewe thy selfe vpri<sup>ght</sup>.  
27 With the pure thou wilt shewe thy selfe pure, and with the frowarde thou wilt shewe thy selfe frowarde.  
28 Thus thou wilt saue the poore people: but thine eyes are vpon the haucie to humble them.  
29 Surely thou art my light, O Lord: and the Lord wil lighten my darkenes.  
30 For by thee haue I broken through an

d That is, clouds, and vapors.  
c Lightning & cliddering.  
f So it seemeth when the aie is darcke.  
g To rise in a moment through the worlde.

h By this description of a tempest he declarth the power of God against his enemies.

i He alludeth to the miracle of the red Sea.

k I was so beset, that all men seemed to faile.

l Toward Saül and mine enemies.

m I attempted nothing without his commandement.

n Their wickednes is cause, that thou seemest to forget thy wounded mercie.

hoſte, and by my God haue I leaped oute a wall.  
31 The way of God is vncorrupt: the worde of the Lord is tryed in the fire: he is a shield to all that trust in him.  
32 For who is God besides the Lord? and who is mighty, saue our God?  
33 God is my strength in battel, and maketh my way vpri<sup>ght</sup>.  
34 He maketh my feete like a hinds feete, and hath set me vpon mine hie places.  
35 He teacheth mine hands to fight, so that a bowe of brasse is broken with mine armes.  
36 Thou hast also giuen me the shield of thy saluacion, and thy louing kindenes hath caused me to increase.  
37 Thou hast enlarged my steppes vnder me, and mine heeles haue not slid.  
38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntil I had consumed them.  
39 Yea, I haue consumed them and thrust them through, and they shal not arise, but shal fall vnder my feete.  
40 For thou hast girded me with power to battel, and the that arose against me, hast thou subdued vnder me.  
41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.  
42 They looked about, but there was none to saue them, *euē* vnto the Lord, but he answered them not.  
43 Then did I beate the as small as the dust of the earth: I did tread them flat as clay of the streete, and did spread them abroad.  
44 Thou hast also deliuered me from the concitions of my people: thou hast preserved me to be the head ouer nations: the people which I knewe not, do serue me.  
45 Strangers: shalbe in subiection to me, as they heare, they shal obey me.  
46 Strangers shal shinke away, and feare in their priuie chambers.  
47 Let the Lord liue, and blessed be my strength: and God, *euē* the force of my saluacion be exalted.  
48 It is God that giueth me power to reuenge me, and subdue the people vnder me.  
49 And reſcueth me from mine enemies: also hast lift me vp from them that rose against me, thou hast deliuered me from the cruel main.  
50 Therefore I wil praise thee, O Lord, among the nations, and wil sing vnto thy Name.  
51 He is the towre of saluacio for his King, and sheweth mercy to his Anointed, vnto Dauid, and to his feede: for euē

Thelast border of Dauid. The wicked shall

plucke up as thornes. The mighty men. He desired drinke it.  
These also be the names of Dauid, Dauid the son of Iſſai, the man who was Anointed of the God. Sweete finger of Iſraél said. The Spirit of the Lord was in me. The God of Iſraél spake of Iſraél said, Thou shalt be being iust, and ruling in the. Euen as the morning liſeth, the morning, I say, so shalt mine house be, and of the earth is by the bri. For so shalt not mine house for he hath made with couenāt, perfit in all point, before all mine health, that he wil not make it. But the wicked shall be enes thrust away, because taken with hands. But the man that shal to be defended with yron, or a speare: & they shal be the same place. These be the names of whome Dauid had. He ch of wisdom being chie was Adinó of Ezri, he dreth at one time. And after him was Ele Dodó, the sonne of Aho worships with Dauid, wh Philistims gathered the the men of Iſraél were. He arose and smote the his hand was weary, and vnto the two: de and the victorie the same day, and turned after him onely to. After him was Sham Agé the Hararite: for bled at a towne, where field ful of lentils, and the the Philistims. But he stode in the mid and defended it, and flew to the Lord gaue. Afterward the of the went downe, and came the hauest time vnto the cau the hoſte of the Philistim valley of Rephaim. And Dauid was ch in a garison of the Philistin Beth-léhem. And Dauid longed, a one wolde giue me to dri of the well of Beth-léhem

Which he I

Which he I

Which he I

Which he I

Which he I

Which he I

Which he I

Which he I

Which he I

Which he I

Which he I

God haue I leaped out

is incorrupt: the  
is tried in the fire: he is  
trust in him.

besides the Lord: and  
our God?

ngth in battel, and ma-  
ght.

fecte like p hindes feete,  
vpon mine hie places.

he hands to fight, so that  
he is broken with mine

giuen me the shield of  
d thy louing kindenes  
to increafe.

arged my steppes vnder  
les haue not slid.

mine enemies and del-  
haue not turned againe  
med them.

consumed them and thrust  
that they shal not arise, but  
my feete.

girded me with power,  
that arose against me,  
vnder me.

giuen me the neckes of  
that I might destroy them

ut, but there was none to  
into the Lord, but he an-

te the as small as the dust,  
did tread them flat as d

etc, and did spread them

deliuered me from the  
y people: thou hast pre-

the head ouer nations: the  
knewe not, do feare me.

albe in subiection to me:  
are, they shal obey me.

l shooke away, and feare  
rambers.

live, and blessed be  
and Go, euen the force of  
exalted.

giueth me power to reue-  
the people vnder me.

me from mine enemies: y  
up, froth them: that rose  
I haue deliuered me from

vil praise thee, O Lord,  
ons, and wil ling vnto thy

e of saluacio for his King:  
rey to his Anointed, and

his seed: for euer

p. xxii.

Dauid. & The wicked shall

phat

plucks up as thornes. & The harness and sack of his  
mighty men. 15 He desired water and wolde not  
drinke it.

These also be the last wordes of Dauid, Dauid the sonne of Ishaí faith, euen the man who was set vp on hie, the Anointed of the God of Izaakób, and the swete singer of Israël faith,

The Spirit of the Lord spake by me, and his worde was in my tongue.

The God of Israël spake to me, & stréngth of Israël said, Thou shalt beare rule ouer me, being iust, and ruling in the feare of God.

Euen as the morning light when the sunne riseth, the morning, I say, without clouds, so shal mine house be, and you as the grassie of the earth by the bright raine.

For so shal not mine house be with God: for he hath made with me an euerslitting couenánt, persit in all points, and sure: therefore all mine health and whole desire is, that he wil not make it growe so.

But the wicked shal be euerie one as thornes thrust away, because they can not be taken with hands.

But the man that shal touche them, must be defended with yron, or with the shaft of a speare: & they shal be burnt with fire in the same place.

These be the names of the mighty men whome Dauid had. He that sate in the seate of wisdom being chief of the princes, was Adinó of Ezri, he slewe eight hundred at one time.

And after him was Eleazar the sonne of Dodó, the sonne of Ahohi, one of the three worthies with Dauid, when they defied the Philistims gathered there to battel, when the men of Israël were gone vp.

He arose, and smote the Philistims vntil his hand was weary, and his hand & claue vnto the sword: and the Lord gaue great victorie the same day, and the people returned after him onely to spoile.

After him was Shammáh the sonne of Agéthe Hararite: for the Philistims assembled at a towne, where was a piece of a field full of lentils, and the people fled fro the Philistims.

But he stode in the middes of the field, and defended it, and slewe the Philistims: so the Lord gaue great victorie.

Afterward thre of the thirty captaiues went downe, and came to Dauid in the harvest time vnto the caue of A Iullám, & the holste of the Philistims pitched in the valley of Rephaim.

And Dauid was then in an holde, and the garison of the Philistims was then in Beth-léhem.

And Dauid longed, and said, O that one wolde giue me to drinke of the water of the well of Beth-léhem, which is by the

gate.

The three mighty brake into the holste of the Philistims, and drew water out of the well of Beth-léhem that was by the gate, and toke & brought it to Dauid, who wolde not drinke thereof, but powred it for an offering vnto the Lord,

And said, O Lord, be it far from me, that I shulde do this. Is not this the blood of the men that wet in iopardy of their liues: therefore he wolde not drinke it. These things did these three mighty men.

And Abishai the brother of Ioáb, the sonne of Zeruiáh, was chief among the three, and he lifted vp his speare against thre hundred, and slewe them, and he had the name among the three.

For he was moste excellent of the three, and was their captaine. but he attained not vnto the first thre.

And Benaiáh the sonne of Ichoiadá the sonne of a valiant man, which had done many actes, & was of Kabzeél, slewe two strong men of Moáb: he went downe also, and slewe a lion in the middes of a pit in the time of snowe.

And he slewe an Egyptian a man of great stature, and the Egyptian had a speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptian hand, & slewe him with his owne speare.

These things did Benaiáh the sonne of Ichoiadá, & had the name among the three worthies.

He was honorable among thirty, but he attained not to the first thre: and Dauid made him of his counsell.

Asahél the brother of Ioáb was one of the thirty: Elhanán the sonne of Dó of Beth-léhem:

Shammáh the Harodite: Eliká the Harodite:

Hélez the Paltite: Ira the sonne of Ikésh the Tekoite:

Abiézer the Anethothite: McBunnái the Hufathite:

Zalmón an Ahoite: Maharái the Ne-rofathite:

Héleb the sonne of Baaná the Netophathite: Itái the sonne of Ribái of Gibeon of the children of Benjamin.

Benaiáh the Pirathonite: Hiddái of the river of Gash:

Abiálbon the Arbathite: Azmaúeth the Barhumite:

Elihal the Shaalbonite: of the sonnes of Iathén, Ionathan:

Shammáh the Hararite: Ahíám the sonne of Sharar the Hararite:

Eliphélet the sonne of Ahabai the sonne of Maachath: Eliám the sonne of Abithophél the Gilonite:



- 35 Hezraí the Carmelite : Paará the Ar-  
bite :  
36 Igál the sonne of Nathán of Zobáh :  
Bani the Gadite :  
37 Zélek the Ammonite : Nahará the Be-  
erothite, the armour bearer of Ioáb. the  
sonne of Zeruiah :  
38 Irá the Ithrite : Garéb the Ithrite :  
39 Vriiah the Hittite : <sup>a</sup> thirty and seuen  
in all.

<sup>a</sup> These came  
to Dauid and  
helped to re-  
store him to  
his kingdom.

## CHAP. XXIIII.

<sup>1</sup> Dauid causeth the people to be nombred. <sup>10</sup> He re-  
penteth, and chuseth to fall into Gods hands: <sup>25</sup> Se-  
nente thousand perish with the pestilence.

<sup>a</sup> Before they  
were plagued  
with famine,  
Chap. 21.  
<sup>b</sup> The Lord  
permitted Sa-  
tan, as 1. Chro.  
21.  
<sup>c</sup> Because he  
did this to trie  
his power and  
so to trust the-  
re in, it offe-  
ded Gods ius-  
tice, it was  
lawful to nu-  
ber y<sup>e</sup> people.  
Exod. 30.12.  
Nomb. 1.2.

And the wrath of the Lord was a-  
gainst him, kindled against Israël, and  
he moued Dauid against them, in that he  
said, Go, number Israël and Iudáh.

For the King said to Ioáb the capitaine  
of the hoste, which was with him, Go spe-  
dely now through all the tribes of Israël,  
from Dan euen to Beer-sheba and num-  
ber ye the people; that I may knowe the  
number of the people.

And Ioáb said vnto the King, The Lord  
thy God increase the people an hundred  
fold more then they be, and that the eyes  
of my lord the King maye see it: but why  
doeth my lord the King desire this thing?

4 Notwithstanding the Kings worde pre-  
uailed against Ioáb & against the cap-  
taines of the hoste: therefore Ioáb & the ca-  
taines of the hoste went out from the pre-  
sence of the King, to number the people  
of Israël.

5 And they passed ouer Iordén; and pitched  
in Aroér at the right side of the citie  
that is in the middes of the valley of Gad  
and toward Iazer.

<sup>a</sup> Or, priors.

6 Then they came to Gileád, and to Tah-  
tim-hodshi, so they came to Dan Iaán, &  
so about to Zidón,

<sup>a</sup> Or, so the  
other side newly  
inhabited.

7 And came to the fortresse of Tyrus and  
to all the cities of the Hiuites and of the  
Canaanites, and went toward the South  
of Iudáh, euen to Beer-sheba.

8 So when they had gone about all the lād,  
they returned to Ierusalem at the end of  
nine moneths and twentie dayes.

9 And Ioáb deliuered the number and  
summe of the people vnto the King: and  
there were in Israël <sup>a</sup> eight hundred thousand  
strong men that drew swordes, and  
the men of Iudáh were <sup>b</sup> five hundred thousand  
men.

<sup>a</sup> Accordg to  
Ioabs counte;  
for in all there  
were cleuen  
hundred thou-  
sand, 1. Chro.  
21.5.

10 The Dauids heart smote him, after that  
he had nombred the people: and Dauid  
said vnto the Lord, I haue sinned ex-  
ceedingly in that I haue done: therefore now  
Lord, I beseeche thee, take away the tres-  
passe of thy seruant: for I haue done very  
foolishly.

11 And when Dauid was vp in the mor-

ning, the worde of the Lord came vnto  
the Prophet Gad Dauids Seer, saying,  
12 Go, and say vnto Dauid, Thus sayth the  
Lord, I offre thee thre things, chuse thee  
which of them I shal do vnto thee.

13 So Gad came to Dauid, and shewed him,  
and said vnto him, Wilt thou that seven  
yeres famine come vpon thee in thy land,  
or wilt thou slee thre moneths before  
thine enemies, they following thee, or  
that there be thre daies pestilence in thy  
land: now aduise thee, and se, what answer  
I shal giue to him that sent me.

14 And Dauid said vnto Gad, I am in a  
wonderful straite: let vs fall now into  
the hand of the Lord, (for his mercies  
are great) and let me not fall into the had  
of man.

15 So the Lord sent a pestilence in Israël,  
from the morning euen to the time ap-  
pointed: and there dyed of the people frō  
Dan euen to Beer-sheba seuentie thou-  
sand men.

16 And when the Angel stretched out his  
hand vpon Ierusalem to destroy it, the  
Lord repented of the euil, and said to the  
Angel that destroyed the people, It is suf-  
ficient, holde now thine hand. And the  
Angel of the Lord was by the threshing  
place of Araunáh the Iebusite.

17 And Dauid spake vnto the Lord (when  
he sawe the Angel that smote the people)  
& said, Beholde, I haue sinned, yea, I haue  
done wickedly: but these shepe, what haue  
they done? let thine hand, I praye thee,  
be against me & against my fathers house.  
18 So Gad came the same day to Dauid,  
and said vnto him, Go vp, reare an altar  
vnto the Lord in the threshing floore of  
Araunáh the Iebusite.

19 And Dauid (according to the saying of  
Gad) went vp, as the Lord had com-  
manded.

20 And Araunáh looked, and sawe the King  
and his seruants comming towards him,  
and Araunáh went out, and bowed him  
selfe before the King on his face to the  
grounde.

21 And Araunáh said, Wherefore is my  
lord the King come to his seruant? Then  
Dauid answered, To bye the threshing  
floore of thee, for to buy lde an altar vnto  
the Lord, that the plague may cease from  
the people.

22 Then Araunáh said vnto Dauid, Let my  
lord the King take and offer what seemeth  
him good in his eyes: beholde the oxen for  
the burnt offering, and charrets, and the in-  
struments of the oxen for wood.

23 All these things did Araunáh giue as a Ki-  
ng: vnto the King: & Araunáh said vnto  
the King, The Lord thy God be fau-  
rable vnto thee.

24 The King said vnto  
so, but I wil by it of thee  
not offer burnt offering  
God of that which doeth  
So Dauid bought the thre

## THE F

Because the children of Go  
Gost setteth before our eyes  
people of Israël from the deat  
Abdā, declaring how that  
(who then fauoreth them  
concorde mainteined) fall to  
dome vnder Roboham, and  
iuste punishment of God wer  
this was called the kingdom  
this was called the kingdom  
the King of Israël in Sam  
Dauid Christ according to  
Kings of Iudáh is here d  
ouer Iudáh in Ierusalem, as

## CHAP. XXV.

Abishág kept Dauid in his  
midst vsurpeth the kingdom  
nointed King. so Adoniah st

Now was  
was a  
yeres,  
w cloth  
came v  
Whe  
said vn

be soght for my lord  
virgin, and let her stand  
and cherish him: & let her  
some, that my lord the  
heart.

3 So they sought for a  
throughout all the coast  
founde one Abishág: &  
brought her to the King.

4 And the maid was ex-  
cused the King, and min-  
the King knewe her not.

5 Then Adoniah the se-  
exalted him selfe, saying  
And he gave him charets  
fifty men to runne befo-

6 And his father wolde  
frō his childhode, to say  
done so: And he was a ver-

And he bare him next  
And he toke counsell of  
of Zeruiah, and of Abia

And he toke counsell of  
of Zeruiah, and of Abia

e of the Lord came vnto  
ad Dauids Seer, saying,  
nto Dauid, Thus sayth the  
hee thre things, chofe thee  
I shal do vnto thee.

to Dauid, and shewed hi  
him, Wilt thou that s seuen  
ome vpon thee in thy land,  
lee thre moneths before  
y, they following thee, or  
re daies pestilence in thy  
e thee, and se, what answer  
him that sent me.

I said vnto Gad, I am in a  
ite: let vs fall how into  
e Lords, (for his mercies  
et me not fall into the had

ent a pestilence in Isael,  
ning euen to the time ap  
re dyed of the people fro  
Beer-sheba seuentie thou

e Angel stretched out his  
usalem to destroy it, the  
of the euil, and said to the  
royed the people, It is suf  
now thine hand. And the  
ord was by the threshing  
ah the Iebusite.

ake vnto the Lord (when  
el that smote the people,  
I haue sinned, yea, I haue  
out these shepe, what haue  
e thine hand, I praye thee  
agast my fathers house  
the same day to Dauid.  
m, Go vp, reare an altar  
n the threshing floore of  
ousite.

According to the saying of  
s the Lord had comman

looked, and sawe the King  
comming towarde him,  
ent out, and bowed him  
King on his face to the

saide, Wherefore is my  
ome to his seruante? Then  
g, To bye the threshing  
or to buylde an altar vnto  
e plague may cease from

saide vnto Dauid, Let my  
ke and offer what semeth  
eyes: beholde the oxen for  
g, and charrets, and the in  
oxen for wood.

saide Araunah as a Kis  
ing: & Araunah said vnto  
e Lord thy God be fauo

24 Then

24 The King said vnto Araunah, Not  
so, but I wil by it of thee at a price, & wil  
not offer burnt offring vnto the Lord my  
God of that which doeth cost me nothig.  
So Dauid bought the threshing floore, and

the oxen for a fiftie shekels of siluer.

25 And Dauid buylde there an altar vnto the  
Lord, and offred burnt offrings and peace  
offrings, & the Lord was appeased toward  
the land, & the plague ceased from Israhel.

a Some write,  
that every tri  
be gaue 600, or  
y afterwarde  
he bought as  
much as ca  
me to 550 she  
kels, a Chro.  
M. 16.

## THE FIRST BOKE OF the Kings.

### THE ARGUMENT.

**B**Ecause the children of God shoulde loke for a continual rest and quietnes in this worlde, the holy  
Gost setteth before our eyes in this booke the varietie and change of things, which came to the  
people of Israhel from the death of Dauid, Salomon and the rest of the Kings, vnto the death of  
Ahab, declaring how that flourishing kingdomes, except they be preserued by Gods protection,  
(who then fauoreth them when his worde is truly set forth, vertue esteemed, vice punished and  
concorde mainteined) fall to decay and come to naught: as appeareth by the diuiding of the king  
dome vnder Roboham, and Ieroboham, which before were but all one people, and now by the  
iuste punishment of God were made two, whereof Iudah and Beniamin claued to Roboham: and  
this was called the kingdome of Iudah, and the ather ten tribes helde with Ieroboham, and  
this was called the kingdome of Israhel. The King of Iudah had his throne in Ierusalem, and  
the King of Israhel in Samaria, after it was buylde by Amri Ahabis father. And because our  
Saviour Christ according to the flesh shoulde come of the stocke of Dauid, the genealogie of the  
Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned  
ouer Iudah in Ierusalem, as Ahab did ouer Israhel in Samaria.

### CHAP. I.

Abisag kept Dauid in his extreme age. 30 Salomon is a  
nished vsurpeth the kingdome. 30 Salomon is a  
nished King. 30 Adonijah fleeth to the altar.

**O**w when King Dauid  
was a olde, and fl. iken in  
yeres, they couered him  
w clothes, but no<sup>b</sup> heate  
came vnto him.

Wherefore his seruants  
said vnto him, Let there  
be sought for my lord the King a yong  
virgin, and let her stand before the King,  
and cherish him: & let her lye in thy bo  
some, that my lord the King may get  
heate.

3 So they sought for a faire yong maid  
throughout all the coastes of Israhel, and  
founde one Abisag a Shunammite, and  
brought her to the King.

4 And the maid was exceeding faire, & cher  
ished the King, and ministred to him, but  
the King knewe her not.

5 ¶ Then Adonijah the sonne of Haggith  
exalted him selfe, saying, I wil be King.  
And he gate him charrets and horsemen, &  
fifty men to runne before him.

6 And his father wolde not displease him  
fro his childchode, to say, Why hast thou  
done so? And he was a very goodly ma, &  
his mother bare him next after Absalom.

7 And he toke counsell of Ioab the sonne  
of Zeruiah, and of Abiathar the Priest: &

they e helped forward Adonijah.

8 But Zadok the Priest, and Benaiah the  
sonne of Iehoiada, and Nathan the Pro  
phet, & Shimei, & Rei, & y men of might  
w were with Dauid, were not w Adonijah.

9 Then Adonijah sacrificed shepe & oxen,  
and fat cattel by the stone of Zohéleth,  
which is by En-rogel, and called all his  
brethren the Kings sonnes, & all the men  
of Iudah the Kings seruants,

10 But Nathan the Prophet, & Benaiah,  
and the mighty men, and Salomon his  
brother he called not.

11 Wherefore Nathan spake vnto Bath-she  
ba the mother of Salomon, saying, Hast  
thou not heard, that Adonijah the sonne  
of Haggith doeth reigne, and Dauid our  
lord knoweth it not?

12 Now therefore come, & I wil now giue  
thee counsell, how to saue thine owne life,  
and the life of thy sonne Salomon.

13 Go, and get thee in vnto King Dauid, &  
say vnto him, didest not thou, my lord,  
o King, sweare vnto thine hadmaid, saying,  
Assuredly Salomon thy sonne shal reigne  
after me, and he shal sit vpon my throne?  
why is then Adonijah King?

14 Beholde, while y yet talkest there with  
the King, I also wil come in after thee, &  
b confirme thy wordes.

15 ¶ So Bath-sheba went in vnto the King  
inro y chamber, & the King was very olde,  
and Abisag the Shunammite ministred  
vnto the King.

O.iiii.

e They toke  
his part & fol  
lowed him.

Or, the fountain.

As the Che  
rethites & Pe  
lathites.

2 Sam. 3, 4.

g For Adoni  
ah w d. 3. say  
thee and thy  
sonne, it he  
reigne.

h By decla  
ring suche  
things, as may  
further the  
same.



16 And Bath-sheba bowed and made obeisance vnto the King. And the King said, What is thy matter?

17 And she answered hi, My lord, thou swarest by the Lord thy God vnto thine handmaid, saying, Assuredly Salomón thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And beholde, now is Adonijáh King, & now, my lord, ô King, thou knowest it not.

j The King being worne with age, could not attend to the affairs of the realme, & also Adonijáh had many flatterers which kept it from the King.

19 And he hath offered many oxen, and fat cattel, and sheeps, and hath called all the sonnes of the King, & Abiathá the Priest, & Iobab the captaine of the hoste: but Salomón thy seruant hath he not bidden.

20 And thou, my lord, ô King, knowest that the eyes of all Israël are on thee, that thou shouldest tel them, who shulde sit on the throne of my lord the King after him.

21 For els whé my lord the King shall sleepe with his fathers, I and my sonne Salomón shall be reputed vile.

k And so put to death as wicked transgressors. *Esa. 10. 18.*

22 And lo, while she yet talked with the King, Nathán also the Prophet came in.

23 And they tolde the King, saying, Beholde, Nathán the Prophet. And when he was come in to the King, he made obeisance before the King vpon his face to the ground.

l Acknowledging him to be true & worthy King appointed of God as the figure of his Christ.

24 And Nathán said, My lord, ô King, hast thou said, Adonijáh shall reigne after me, and he shall sit vpon my throne?

25 For he is gone downe this day, & hath slaine many oxen, and fat cattel, and sheeps, and hath called all the Kings sonnes, & the captaines of the hoste, & Abiathár the Priest, and beholde, they eat & drinke before him, and say, God saue King Adonijáh.

m Ebr. let the King Adonijáh live.

26 But me thy seruant, and Zadók the Priest, and Benaiah the sonne of Ichoiadá, and thy seruant Salomón hath he not called.

27 Is this thing done by my lord the King, & thou hast not shewed it vnto thy seruant, who shulde sit on the throne of my lord the King after him?

n Meaning, y he ought in such affaires enterprise nothing except he had consulted with the Lord.

28 ¶ Then King Dauid answered, & said, Call me Bath sheba. And she came into the Kings presence, and stode before the King.

29 And the King sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie.

o Mowed by the Spirit of God so to do, because he foretold that Salomón shulde be the figure of Christ.

30 That as I sware vnto thee by the Lord God of Israël, saying, Assuredly Salomón thy sonne shall reigne after me, and he shall sit vpon my throne in my place, so will I certainly do this day.

31 Then Bath sheba bowed her face to the earth & did reuerence vnto the King, & said, God saue my lord King Dauid for ever.

32 ¶ And King Dauid said, Call me Zadók the Priest, and Nathán the Prophet, and Benaiah the sonne of Ichoiadá. And they came before the King.

33 Then the King said vnto them, Take with you the seruants of your lord, and cause Salomón my sonne to ride vpon mine owne mule, & cary him downe to Gihón.

34 And let Zadók the Priest, and Nathán the Prophet anoint him there King ouer Israël, and blowe ye the trumpet, and say, God saue King Salomón.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be King in my stead: for I haue appointed him to be prince ouer Israël and ouer Iudah.

36 Then Benaiah the sonne of Ichoiadá answered the King, & said, So be it, & the Lord God of my lord the King be praised.

37 As the Lord hath bene with my lord the King, so be he with Salomón, & exalt his throne about the throne of my lord King Dauid.

38 So Zadók the Priest, and Nathán the Prophet, and Benaiah the sonne of Ichoiadá, and the Cherethites & the Pelethites wet downe, and caused Salomón to ride vpon King Dauids mule, and broght him to Gihón.

39 And Zadók the Priest toke an horne of poyl out of the Tabernacle, and anointed Salomón: and thei blew the trumpet, and all the people said, God saue King Salomón.

40 And all the people came vp after him, and the people piped with pipes & reioyced with great ioye, so that the earth was shakē with the sounde of them.

41 ¶ And Adonijáh and all the gesses that were with him, heard it: (and they had made an end of eating) and when Iobab heard the sounde of the trumpet, he said, What meaneth this noise & vprore in the citie?

42 And as he yet spake, beholde, Ionathán the sonne of Abiathár the Priest came: & Adonijáh said, Come in: for thou art a worthy man, and bringest good tidings.

43 And Ionathán answered, and said to Adonijáh, Verely our lord King Dauid hath made Salomón King.

44 And the King hath sent with him Zadók the Priest, and Nathán the Prophet, and Benaiah the sonne of Ichoiadá, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the Kings mule.

45 And Zadók the Priest, and Nathán the Prophet haue anointed him King in Gihón: and thei are gone vp from thence with ioye, and the citie is moued: this is the noise.

noise that ye haue heard.

46 And Salomón also stood up of the kingdome.

47 And moreover the King commanded to bleesse our lord King Salomón: God make the name of Salomón famous then thy name: for thou hast worshiped vpon the throne of the Lord.

48 And thus said the King to the Lord God of Israël, one to sit on my throne in my sight.

49 Then all the gesses that Adonijáh, were afrayed, and euery man his waye.

50 ¶ And Adonijáh fearing King Salomón, arose and went on the hornes of the altar.

51 And one tolde Salomón that Adonijáh doeth feare King Salomón, he hath caught holden the altar, saying, Let King Salomón vnto me this day, that he may be seruant with the sword.

52 The Salomón said, If I will, I will kill a worthy man, therefore of him fall to the earth, & be found in him, he shall die.

53 The King Salomón sent him from the altar, and he made obeisance vnto King Salomón: and Salomón said vnto him, Go.

CHAP. II.

David exhorteth Salomón, and concerning Iobab, Barzillai, and Shimei. 17 Adonijáh seeks Abiathar. 31 Zadók was placed in the Tabernacle.

¶ Then the daies of David that he shulde dye, Salomón his sonne, saying,

I go the waie of all the fathers: & shewe thyselfe therefoe, and shewe thyselfe.

3 And take hede to the charge of thy God, to walke in his wayes, & his commandments, & his testimonies, & his statutes, & his commandments, in the Lawe of Moses, that thou mayest prosper in all that thou doest, & every thing whereunto thou shalt come.

4 That the Lord may continue his word, which he spake vnto me, saying, Take hede to their wayes, before me in truth, with all their soules.

5 (said he) want one of thy seed to sit on the throne of Israël. Thou knowest also what I did to me, and what I did to the two captaines of the hoste, vnto Abiathar the sonne of Neri.

¶ Amasa the sonne of Ieter slew, and shed blood of

Dauid said, Call me Zau-  
d Nathan the Prophet  
sonne of Iehoiada. And  
the King.

Dauid vnto them, Take  
vnto you of your lord, an  
y sonne to ride vpon my  
mule, and bring him downe to Gi-  
gon.

the Priest and Nathan  
said vnto him, The King  
saith, Take vnto you of  
your lord, an y sonne to  
ride vpon my mule, and  
bring him downe to Gi-  
gon.

after him, that he may  
ride vpon my throne: and  
he shall be for I haue ap-  
pointed him ouer Israél  
and ouer Iudah.

the sonne of Iehoiada  
said, & said, So be it, &  
the Lord the King's  
saith, Take vnto you of  
your lord, an y sonne to  
ride vpon my mule, and  
bring him downe to Gi-  
gon.

Priest, and Nathan the  
sonne of Iehoiada, & the  
Pelehites, & the Pelehites  
caused Salomón to ride  
vpon his mule, and brought him  
downe to Gidon.

Priest toke an horne of  
Tabeacle, and anointed  
him: and he blew the trumpet,  
and said, God saue King  
Salomón.

people came vp after him,  
playing with pipes & reioy-  
cing, so that the earth  
was shaken.

and all the gestes that  
heard it: (and they had  
reioyced) and when Iob  
heard of the trumpet, he  
said, This noyse & virore in  
the night.

spake, beholde, Ionathán  
said vnto him, The Priest  
saith, Take vnto you of  
your lord, an y sonne to  
ride vpon my mule, and  
bring him downe to Gi-  
gon.

the Priest, and Nathan the  
sonne of Iehoiada, & the  
Pelehites, & the Pelehites  
caused Salomón to ride  
vpon his mule, and brought him  
downe to Gidon.

the Priest, and Nathan the  
sonne of Iehoiada, & the  
Pelehites, & the Pelehites  
caused Salomón to ride  
vpon his mule, and brought him  
downe to Gidon.

the Priest, and Nathan the  
sonne of Iehoiada, & the  
Pelehites, & the Pelehites  
caused Salomón to ride  
vpon his mule, and brought him  
downe to Gidon.

noise

noise that ye haue heard.

46 And Salomón also sitteth on the throne  
of the kingdome.

47 And moreover the Kings seruants came  
to bleesse our lord King Dauid, saying,  
God make the name of Salomón more  
famous then thy name, & exalt his throne  
aboue thy throne: therefore the King  
worshipped vpon the bed.

48 And thus said the King also, Blessed be  
the Lord God of Israél, who hath made  
one to sit on my throne this day, euen in  
my sight.

49 Then all the gestes that were with A-  
doniiah, were afeared, and rose vp, & went  
euery man his waye.

50 ¶ And Adoniiah fearing the presence of  
Salomón, arose and went, and toke holde  
on the hornes of the altar.

51 And one tolde Salomón, saying, Beholde,  
Adoniiah doth feare King Salomón: for  
lo, he hath caught holde on the hornes of  
y altar, saying, Let King Salomón sweare  
vnto me this day, that he wil not slaye his  
seruant with the sword.

52 The Salomón said, If he wil shewe him-  
self a worthy man, there shal not an heere  
of him fall to the earth, but if wickednes  
be found in him, he shal dye.

53 The King Salomón sent, & thei brought  
him from the altar, and he came and did  
obseruance vnto King Salomón: And Sa-  
lomón said vnto him, Go to thine house.

## CHAP. II.

1 Dauid exhorreth Salomón, and giueth charge as con-  
cerning Iab, Barzillai, and Shimei. 10 The death of  
Dauid. 17 Adoniiah asketh Abishag to wife. 25 He  
is slayne. 31 Zadok was placed in Abiathars roume.

1 Then the daies of Dauid drew nere  
that he shulde dye, and he charged  
Salomón his sonne, saying,

I go the waie of all the earth: be strong  
therefore, and shewe thy selfe a man,

And take hede to y charge of the Lord  
thy God, to walke in his waies, & kepe his  
statutes, & his comandements, & his iud-  
gemēts, & his testimonies, as it is written  
in the Lawe of Moses, that thou maicst

\* prosper in all that thou doest, and in  
euery thing whereunto thou turnest thee,

4 That the Lord may confirme his worde  
which he spake vnto me, saying, If thy son-  
nes take hede to their way, that thei walke  
before me in truth, with all their hearts,  
and with all their soules, \* thou shalt not  
(said he) want one of thy posteritie vpon  
the throne of Israél.

5 Thou knowest also what Iob the sonne  
of Zeruiah did to me, and what he did to  
the two captaines of the hostes of Israél,  
vnto \* Abner the sonne of Ner, and vnto  
Amasa the sonne of Iether: whome he  
slew, and shed blood of battel in peace,

and e put the blood of warre vpon his  
girdle that was about his loynes, & in his  
shoes that were on his feete.

6 Do therefore according to thy wisdom,  
and let thou not his hoare head go downe  
to the graue in peace.

7 But shewe kindenes vnto the sonnes of  
\* Barzillai the Gileadite, and let them be  
among them that eat at thy table: for so  
thei came to me when I fled from Absa-  
lóm thy brother.

8 ¶ And beholde, with thee \* Shimei the  
sonne of Gerá, the sonne of Iemini, of Ba-  
hurim, which cursed me with an horrible  
curse in y day when I went to Mahanaim:  
but he came downe to meete me at Ior-  
dén, and I sware to him by the Lord, say-  
ing, \* I wil not slaye thee with the sword.

9 But thou shalt not count him innocent:  
for thou art a wise man, and knowest what  
thou oghdest to do vnto him: therefore  
y shalt cause his hoare head to go downe  
to the graue with a blood.

10 So \* Dauid slept with his fathers, & was  
buried in the cite of Dauid.

11 And the daies which Dauid \* reigned  
vpon Israél, were fourtie yeres: seuen yeres  
reigned he in Hebron, and thirtie & thre  
yeres reigned he in Ierusalem.

12 ¶ The sate Salomón vpon the throne of  
Dauid his father, and his kingdome was  
established mightely.

13 And Adoniiah the sonne of Haggith  
came to Bath-sheba the mother of Salo-  
món: and she said, \* Comest thou pea-  
ceably? And he said, Yea.

14 He said moreover, I haue a sute vnto  
thee. And she said, Say on.

15 Then he said, Thou knowest that the  
kingdome was mine, and that all Israél set  
their faces on me, that I shulde reigne:  
howbeit the kingdome is turned away, &  
is my brothers: for it came to him by the  
Lord.

16 Now therefore I aske thee one request,  
\* refuse me not. And she said vnto him,  
Say on.

17 And he said, Speake, I pray thee, vnto  
Salomón the King, (for he wil not say thee  
naye) that he giue me Abishag the Shu-  
nammitte to wife.

18 And Bath-sheba said, Wel, I wil speake  
for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King  
Salomón, to speake vnto him for Adoni-  
ah: and the King rose to meete her, and  
bowed him selfe vnto her, & sate downe  
on his throne: and he caused a seat to be  
set for the Kings mother, and she sate at  
his right hand.

20 Then she said, I desire a smale request  
of thee, say me not naye. Then the King  
said vnto her, Alke on, my mother: for I





## CHAP. III.

*Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, & giveth him wisdom. 17 The pleading of the two harlots, and Salomons sentence therein.*

*Salomón* \* the made affinitie with Pharaoh King of Egypt, and toke Pharaohs daughter, and brought her into the *a* citie of David, until he had made an end of buylding his owne house, and the house of the Lord, and the wall of Ierusalem round about.

Onely the people sacrificed in *b* the hie places, because there was no house buylt vnto the Name of the Lord, until those dayes.

And Salomón loued the Lord, walking in the ordinance of David his *c* father: onely he sacrificed and offred incense in the hie places.

And the King wēt to *d* Gibeon to sacrifice there, for that was the chief hie place: a thousand burnt offerings did Salomón offer vpon that altar.

In Gibeon the Lord appeared to Salomón in a dreame by night: and God said, Alke what I shal giue thee.

And Salomón said, Thou hast shewed vnto thy seruant David my father great mercy, when he walked before thee in truth, & in righteousness, and in vprightnes of heart with thee: & thou hast *e* kept for him this great mercy, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

And now, *f* Lord, my God, thou hast made thy seruant King in stead of David my father: and I am but a yong childe, and knowe not how to *g* go out and in.

And thy seruant is in the middes of thy people, which *h* hast chosen, euen a great people which cannot be tolde nor numbered for multitude.

\* Giue therefore vnto thy seruant an vnderstanding heart, to iudge thy people, that I may discern betweene good & bad: for who is able to iudge this thy *i* mighty people?

And this pleased the Lord wel, that Salomón had desired this thing.

And God said vnto him, Because thou hast asked this thing, & hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked *j* life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

Beholde, I haue done according to thy wordes. lo, I haue giuen thee a wife and an vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shal arise the like vnto thee.

And I haue also *k* giuen thee that, which thou hast not asked, bothe riches and ho-

nour, so that among the Kings there shal *l* be none like vnto thee all thy dayes.

And if thou wilt walke in my wayes, to kepe mine ordinances and my commandments, \* as thy father David did walke, *Chap. 15, 5* I wil prolong thy dayes.

And when Salomón awoke, beholde, it was *m* a d. eame, and he came to Ierusalem, and stode before the *n* Ake of the covenant of the Lord, and offred burnt offerings and made peace offerings, and made a feast to all his seruants.

¶ Then came two *o* harlottes vnto the King, and *p* stode before him.

And the one woman said, Oh my lord, I & this woman dwell in one house, & I was deliuered of a childe with her in *q* house.

And the third day after that I was deliuered, this woman was deliuered also: and we were in the house together: no stranger was with vs in the house, saue we twaine.

And this woman's sonne dyed in the night: for she ouerlay him.

And she rose at midnight, and *r* toke my sonne from my side, while thine hād maid slept, & layed him in her bosome, & layed her dead sonne in my bosome.

And when I rose in the morning to giue my sonne sucke, beholde, he was dead: and when I had wel considered him in the morning, beholde, it was not my sonne, whome I had borne.

Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead: againe she said, No, but thy sone is dead, & mine aliue: thus they spake before *s* King.

The said the King, She sayth, this that liueth is my sonne, & the dead is thy sonne: and *t* other saith, Naye, but the dead is thy sonne, and the liuing is my sonne.

Then *u* King said, Bring me a sword: & they brought out a sword before *v* King.

And the King said, Denide ye the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

Then spake the woman, whose the liuing childe was, vnto the King, for her compassion was kindled toward her fenne, & she said, Oh my lord, giue her the liuing childe, and *w* slay him not: but the other said, Let it be neither mine nor thine, but denide it.

Then the King answered, & said, Giue her the liuing childe, and slay him not: this is his mother.

And all Israel heard *x* iudgement, which the King had iudged, and they feared the King: for they sawe that the wisdom of God was in him to do iustice.

## CHAP. IIII.

The princes and rulers vnder Salomón. 22 The purveyance for his vittales. 26 The number of his horses. 32 His booke and writings.



**A** Nd King Salomón was King ouer all Israël.

<sup>a</sup> That is, his chief officers. <sup>b</sup> He was the sonne of Achimais and Zadoks nephew.

And these were <sup>a</sup> his princes, <sup>b</sup> Azariáh the sonne of Zadók the Priest, Bliþóreph and Abiáh the sonnes of Shishá scribes, Iehoshaphát the sonne of Ahilúd, the recorder,

<sup>c</sup> Not Abiathár, whome Salomón had put from his office, Chap. 2. 27, but another of that name.

And Benaíah the sonne of Iehoiadá was ouer the hoste, and Sadók and Abiathár Priests,

And Azariáh the sonne of Nathán was ouer the officers, and Zabúd the sonne of Nathán Prielt was the Kings friend,

And Ahishár was ouer the household: & <sup>d</sup> Adoniráam the sonne of Abdá was ouer the tribute.

<sup>e</sup> And Salomón had twelue officers ouer all Israël, which prouided vitales for the King and his household: eche man had a moneth in the yere to prouide vitales.

And these are their names: the sonne of Hur in mount Ephraím:

The sonne of Dekár in Makáz, and in Shaalbim and Beth-sheán, and Elón and Beth-hanán:

The sonne of Héfed in Arubóth, to whome pertained Sochóh, & all the land of Hépher:

The sonne of Abinadáb in all the regio of Dor, which had Tapháth the daughter of Salomón to wife.

Baanáh the sonne of Ahilúd in Taanách, and Megiddó, & in all Beth-sheán, which is by Zartánah beneth Izreél, from Beth-sheán to Abel-meholáh, euen til beyonde ouer against Iokmeám:

The sonne of Géber in Ramóth Gileád, & his were the townes of <sup>d</sup> Iair, the sonne of Manasséh, which are in Gileád, and vnder him was the regio of Argób which is in Bashán: thre score great cities with walles and barres of brasie.

Ahinadáb the sonne of Iddó had to Mahanáim:

Ahimáz in Naphtali, and he toke Basmáth the daughter of Salomón to wife:

Baanáh the sonne of Hushái in Ashér and in Alóth:

Iehoshaphát the sonne of Parúah in Issachár.

Shimeí the sonne of Eláh in Beniamín: Géber the sonne of Vri in the countrei of Gileád, the land of Sihón King of the Amorites, and of Og King of Bashán, and was officer alone in the land.

Iudáh and Israël were manie, as the sand of the sea in number, <sup>f</sup> eating, drinking, and making meary.

<sup>g</sup> And Salomón reigned ouer all kingdomes, from the <sup>h</sup> Riuer vnto the land of the Philistims, and vnto the border of Egypt, and they brought presentes, and serued Salomón all the dayes of his life.

<sup>i</sup> They lived in all peace & securitie. <sup>j</sup> Which is Euphrates.

And Salomons vitales for one day were thirtie measures of fine flour, and threescore measures of meale:

Ten fat oxen, and twentie oxen of the pastures, and an hundred shepe, besides hartes, and buckes, and bugles, and fat foule.

For he ruled in all the region on the other side of the Riuer, from Tiphsáh euen vnto Azzáh, ouer all the Kings on the other side the Riuer: & he had peace round about him on euerie side.

And Iudáh and Israël dwelt without feare, euerie man vnder his vine, and vnder his figtree, from Dan euen to Beer-sheba, all the dayes of Salomón.

And Salomón had <sup>k</sup> fortie thousand Italianes of horses for his charrets, and twelue thousand horsemen.

And these officers prouided vitale for King Salomón, and for all that came to King Salomons table, euerie man his moneth, and they suffred to lacke nothing.

Barly also and strawe for the horses and mules brought they vnto the place where the officers were, euerie man according to his charge.

<sup>l</sup> And God gaue Salomón wisdome: and vnderstanding exceeding much, and a large heart, euen as the sand that is on the sea shore.

And Salomons wisdome excelled the wisdome of all the children of the East, and all the wisdome of Egypt.

For he was wiser then anie man: yea, they were Ethán the Ezrahite, then Hemán, then Chakól, then Darda the sonnes of Mahól: and he was famous throughout all nacions rounde about.

And Salomón spake thre thousand proverbes: and his songs were a thousand and fife.

And he spake of trees, from the cedartre that is in Lebanón, euen vnto the hyssope that springeth out of the wall: he spake also of beastes, and of foules, and of creeping things, and of fishes.

And there came of all people to heare the wisdome of Salomón, fro all Kinges of the earth, which had heard of his wisdome.

## CHAP. V.

Hiram sendeth to Salomón, and Salomón to him, proposing to buyde the house of God. He prepares himselfe for the buyding.

**A** Nd Hiram King of Tyrus sent his seruants vnto Salomón, (for he had heard, that they had anoynted him King in the roume of his father) because Hiram had euer loued Dauid.

Also Salomón sent to Hiram, saying, Thou knowest that Dauid my father colde not buyde an house vnto the Name of the Lord his God, for the warres

which were about him: the Lord had put them his feete.

But now the Lord my me rest on euerie side, ther aduersarie, nor euill, And beholde, I purpose to se vnto the Name of the Lord, as the Lord spake vnto saying, Thy sonne, who thy throne for thee, his house vnto my Name.

Now therefore coman me cedar trees out of Lebanón, thy seruants shalbe with thy to thee wil I giue the seruants, according to all point: for thou knowest ne amog vs, that can be to the Sidonians.

And when Hiram of Salomón, he reioyced: Blessed be the Lord this giuen vnto Dauid a wise mightie people.

And Hiram sent to Salomón, saying, I haue considered the thing thou sentest vnto me, and all thy desire, concerning and fire trees.

My seruats shal bring to Lebanón to the sea: and by sea in rafts vnto the shalt shewe me, and will discharged there, and them: now thou shalt do minister foode for me.

So Hiram gaue Salomón fire trees, euen his full dore.

And Salomón gaue Hiram <sup>m</sup> measures of wheate for his household, and twentie ten oyle. Thus muche Hiram yere by yere.

And <sup>n</sup> Lord gaue Salomón as he promised him. And ce betweene Hiram and Salomón was made a covenent.

And King Salomón sent out of all Israël, and the thousand men:

Whome he sent to Lebanón a moneth by courses, and twentie thousand men.

And Salomón had that bare burdens, and for masons in the mountain.

Besides the princes,

vitailes for one day were  
s of fine flour, and three  
of meale:

and twentie oxen of the  
hundredth shepe, besides  
oxes, and bugles, and fat

all the region on the other  
side, from Tiphshah-euen vnto  
all the Kings on the o-

uer: & he had peace rounde  
about him.

And Israell dwelt without  
warre vnder his vine, and vnder  
his figge tree, Dan, euen to Beer-

sheba, as in the dayes of Salomón.  
And he had fortie thousand  
strong men, and twelue  
thousand men.

And he gaue vnto his  
officers provided vitaille for  
the house, and for all that came to  
the house, euerie man his mo-

rtion, as he needed. And he  
gaue for the horses, and  
for the chariots, and for the  
charioteers, and for the place where  
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which were about him on euerie side, vntil  
the Lord had put them vnder the soles of  
his feete.

But now the Lord my God hath given  
me a rest on euerie side, so that there is  
neither aduersarie, nor euil to resiste.

And beholde, I purpose to buylde an  
house vnto the Name of the Lord my God,  
as the Lord spake vnto Dauid my father,

saying, Thy sonne, whome I wil set vpon  
thy throne for thee, he shal buylde an  
house vnto my Name.

Now therefore comande, that they hewe  
me cedar trees out of Lebanón, and my  
seruants shalbe with thy seruants, and vnto  
thee wil I giue the hire for thy ser-

uants, according to all that thou shalt ap-  
point: for thou knowest that there are no-  
ne among vs, that can hewe timbre like vnto  
the Sidonians.

And when Hirám heard the wordes  
of Salomón, he reioyced greatly, and said,  
Blessed be the Lord this day, which hath  
given vnto Dauid a wise sonne ouer this  
mightie people.

And Hirám sent to Salomón, saying, I  
haue considered the things, for the which  
thou sentest vnto me, and wil accomplish  
all thy desire, concerning the cedar trees  
and firre trees.

My seruants shal bring them downe from  
Lebanón to the sea: and I wil conueie the  
by sea in rafts vnto the place that thou  
shalt shewe me, and wil cause them to be  
discharged there, and thou shalt receyue  
them: now thou shalt do me a pleasure to  
minister foode for my familie.

So Hirám gaue Salomón cedar trees &  
firre trees, euen his full desire.

And Salomón gaue Hirám twentie thou-  
sand measures of wheat for foode to his  
householde, and twentie measures of bea-  
ten oyle. Thus muche gaue Salomón to  
Hirám yere by yere.

And the Lord gaue Salomón wisdome  
as he promised him. And there was peace  
betwene Hirám and Salomón, and they  
two made a covenant.

And King Salomón raised a summe  
out of all Israell, and the summe was thirty  
thousand men:

Whome he sent to Lebanón, ten thou-  
sand a moneth by course: they were a mo-  
neth in Lebanón, & two moneths at ho-

me. And Adonirám was ouer the summe.

And Salomón had seuentie thousand  
that were burdens, & fourescore thousand  
maçons in the mountaine,

Besides the princes, whome Salomón  
sent to the king of Tyre, saying, As thou  
hast done for me heretofore, so do thou  
do for me now: for I haue builded an  
house vnto the Name of the Lord my God,  
for the warres

appointed ouer the worke, euen thre thou-  
sand and thre hundredth, which ruled the  
people that wrought in the worke.

And the King commanded them, & they  
brought great stones and costly stones to  
make the fundacion of the house, euen  
hewed stones.

And Salomons workemen, & the work-  
men of Hirám, and the maçons hewed &  
prepared timbre and stones for the buyl-  
ding of the house.

f The Ebrewe  
worde is, Gil-  
blim, which  
some say, were  
excellēt ma-  
çons.

CHAP. VI.

The buylding of the Temple and the forme thereof.  
The promises of the Lord to Salomón.

And in the foure hundredth and foure  
score yere (after the children of Is-  
raell were come out of the land of Egypt)  
and in the fourth yere of the reigne of Sa-  
lomón ouer Israell, in the moneth a Zif,  
(which is the seconde moneth) he buylt  
the house of the Lord.

2. Chron. 3. 1.

And the house which King Salomón buylt  
for the Lord, was thre score cubites long,  
& twentie broade, and thirty cubites hie.

a Which mo-  
neth was the  
part of May,  
whereby is  
ment the tem-  
ple & the or-  
acle.

And the porch before the Temple of the  
house was twentie cubites long according  
to the breadth of the house, and ten cu-  
bites broade before the house.

c Or the court  
where the peo-  
ple praye, &  
was before the  
place where  
the burnt  
offerings stode.

And in the house he made windowes,  
broade without, and narrow within.

d Or, so open  
to the sun.

And by the wall of the house he made  
galleries rounde about, euen by the  
walles of the house rounde about the Te-  
mple and the oracle, and made chambres  
rounde about.

e Or, lesse.

The nethermost gallerie was fiue cubites  
broade, and the middlemost six cubites  
broade, & the thirde seuē cubites broade:  
for he made restes rounde about without  
the house, that the beams shulde not be fa-  
stened in the walles of the house.

f Where God  
spake betwene  
the Cherubims,  
called also the  
most holy  
place.

And when the house was buylt, it was  
buylt of stone peulit, before it was brought,  
so that there was neither hammer, nor axe,  
nor any toole of yron heard in the house,  
while it was in buylding.

g Which were  
certaine flo-  
res coming  
out of the wall,  
for the beams  
to rest vpon.

The dore of the middle chambre was  
in the right side of the house, & men went  
vp with winding steires into the middle-  
most, and out of the middlemost into the  
third.

h Or, gallerie.

So he buylt the house and finished it, &  
cieled the house being vawted with cie-  
ling of cedar trees.

i In Exodus it  
is called the  
Tabernacle: &  
the temple is  
there called  
the sanctuary,  
and the oracle  
the most holy  
place.

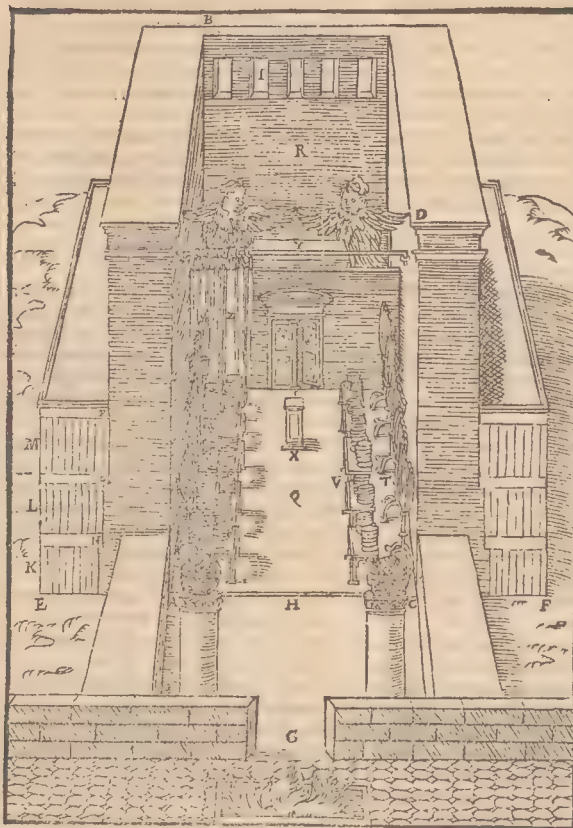
And he buylt the galleries vpon all the  
wall of the house of fiue cubites height, &  
they were ioyned to the house with beams  
of cedar.

And the worde of the Lord came to Sa-  
lomón, saying,



# I. Kings.

## THE TEMPLE VNCOVERED.



The cause why we re-  
red and set open the  
ple, without setting forth  
the wall that is before  
it, is, that the order of  
those things that are  
within, might be seen  
more lively.

- A B. The length of the Temple of threescore cubites.
- A C. The breadth of twelve cubites within, not measuring the thickness of the wall. This also was the length of the porch without of the Temple.
- C D. The height of twelve cubites.
- E F. The chambers of the Priests, which compassed about the Temple on the sides, South, West and North, and were of three heights.
- G H. The breadth of the porch, ten cubites.
- I. The Windows of the Temple.
- K. The first chamber was five cubites broad.
- L. The second six.
- M. The third seven.
- N O P. The ribs or turn of the wall, which are up the pillars that constitute the chamber from the chamber.
- Q. The holy place.
- R. The holiest of all, where the Ark of the covenant was.
- S. The gate to enter in to the most holy place.
- T. The five Candelsticks on either side of the Temple.
- V. The ten tables on both sides for the bread.
- X. The incense altar.



22 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then wil I performe vnto thee my promises, which I promised to Dauid thy father.

2 Sam. 7. 13.

According as he promised vnto Moyses, Exo. 32. 2.

Meaning vnto the roof, which was also gilded.

13 And I wil dwell among the children of Israel, and wil not forsake my people Israel.

14 So Salomon built the house and finished it,

15 And built the walles of the house within, with bordes of cedre tre from the pavement of the house vnto the walles of the cieling, and within he couered them with wood and couered the floore of the house with planks of firre.

16 And he built twentie cubites in the sides of the house with bordes of cedre, from the floore to the walles, and he prepared a place within it for the oracle, and the most holy place.

17 But the house, that is, the temple before it was fourtie cubites long.

18 And the cedre of the house within was kerued with knoppes, and grauen with flowres: all was cedre, so that no stone was seen.

19 Also he prepared the place of the oracle in the middes of the house within, and set the Ark of the covenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites hie, and he couered it with pure golde, and couered the altar with cedre.

21 So Salomon couered the house within with pure golde: and he shut the place of the oracle with chaines of golde, and couered it with golde.

22 And he ouerlaid the house with golde, vntill all the house was made perfite: also he couered the whole altar, that was before the oracle, with golde.

23 And

gate of the foundation 2 Chron. 3. 3. the corners, and was the people, & 25.

23 And within the oracle he set two cherubims, of oliue tre, ten cubites high, and the wings of the cherubims were spread out, so that the wings of the one reached to the wings of the other, and they covered the ark of the covenant.

24 The wing also of the cherubim was five cubites: so that the most parte of one of his wings covered the most parte of the other, and they covered the ark of the covenant.

25 Also the other Cherubim was of oliue tre, and one syfe.

26 For the height of the cherubims was ten cubites, and so was the height of the house.

27 And he put the cherubims in the inner house, and the cherubims covered the ark of the covenant with their wings, so that the wings of the one reached to the wings of the other, and they covered the ark of the covenant.

28 And he ouerlaid the house with golde, vntill all the house was made perfite: also he couered the whole altar, that was before the oracle, with golde.

## THE TEMPLE COVERED.

The cause why we removed and set open the Temple, without setting forth the wall that is before it, is, that the order of those things that are within, might be seen more lively.

A B. The length of the Temple of three score cubites.

A C. The breadth of the inner cubites within, and not measuring the thickness of the walls. This also was the length of the porch without the Temple.

C D. The height of the inner cubites.

E F. The chambers of the Priests, which compassed about the Temple on three sides, South, West and North, and were of three heights.

G. The breadth of the porch, ten cubites.

I. The Windows of the Temple.

K. The first chamber was five cubites broad.

L. The second floor.

M. The third floor.

N O P. The walls, which built up the pillars that did separate chamber from chamber.

Q. The holy place.

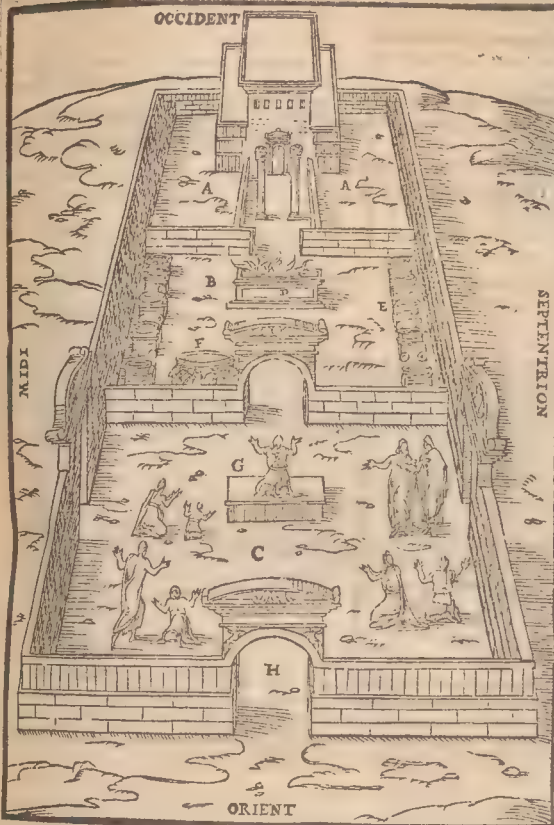
R. The holiest of all, where the Ark of the covenant was.

S. The gate to enter into the holiest place.

T. The five Candelabres on either side of the Temple.

V. The ten tables on either side of the bread.

X. The incense altar.



This figure representeth the great court separated into three partes, whose separation was made of three orders of hewn stone & one of cedar borders. In the first court towards the West was the Temple A. The second court B. was for the Priests, called the inner court. In this stood the altar of burnt offering D which was two hundred cubites long and as much broad, & ten of length, 2. Chr. 4. 2. There was also ten candelabres five on the one side, and five on the other E. and on the South side stood the Sea F. 2 Chr. 4. 2. C. the court of the people, which 2 Chr. 4. 9. is called the great porch, and Act. 3. 11. the porch of Solomon. This court is oft in the new Testament taken for the Temple, Matt. 21. 23. Act. 3. 2. In this court Christ preached, & chased thence the blind beggars and soldes. G. A scaffold of brass, whereon Salomon prayed that the people might know him, & the better understand him: it was five cubites long, five cubites broad, & three of height, 2. Chr. 6. 13. H. the gate on the East side, called the gate of Sur, or Seir. 2 Kin. 11. 6. and the

gate of the foundation 2. Chr. 23. 5. It is also called beautiful Act. 3. 2. because the Prince entered only thence into the court, and not the people, Ex. 44. 3. for the people entered in by the South gate and North gate.

23 And within the oracle he made two Cherubims, of olive tree, ten cubites hie.

24 The wing also of the one Cherub was five cubites, & the wing of the other Cherub was five cubites: from the uttermost parte of one of his wings vnto the uttermost parte of the other of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites; bothe Cherubims were of one measure and one fyse.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub.

27 And he put the Cherubims within the inner house, and the Cherubims stretched out their wings, so that the wing of y<sup>e</sup> one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middes of the house.

28 And he overlaid the Cherubims with

golde.

29 And he carved all the walles of y<sup>e</sup> house round about with grauen figures of Cherubims and of palme trees, and grauen flowres within and without.

30 And the floore of the house he covered with golde within and without.

31 And in the entering of the oracle he made two dores of olive tree: and the vpper poste & side postes were five square.

32 The two dores also were of olive tree, & he graued them with grauing of Cherubims and palme trees, and grauen flowres, and covered the with golde, & laied thin golde vpon the Cherubims and vpon the palme trees.

33 And so made he for the dore of the Temple postes of olive tree four square.

34 But the two dores were of firre tree, the two sides of the one dore were rounde, & the two sides of y<sup>e</sup> other dore were round.

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n So that the facion of the carved worke might stil appere.



I. Kings.

35 And he graued Cherubims, and palme  
trees and carued flowres and covered the  
carued worke with golde, finely wrought.

36 ¶ And he buylt the<sup>e</sup> court within with  
thre rowes of hewed stone, and one rowe  
of beames of cedar.

37 In the fourth yere was the fundacion  
of the house of the Lord-laid in the mo-  
neth of Zif:

38 And in the eleuenth yere in the moneth  
of P. Bul, (which is the eight moneth) he

finished the house with all the furniture thereof, and in euerie point: so was he seuerely in buylding it.

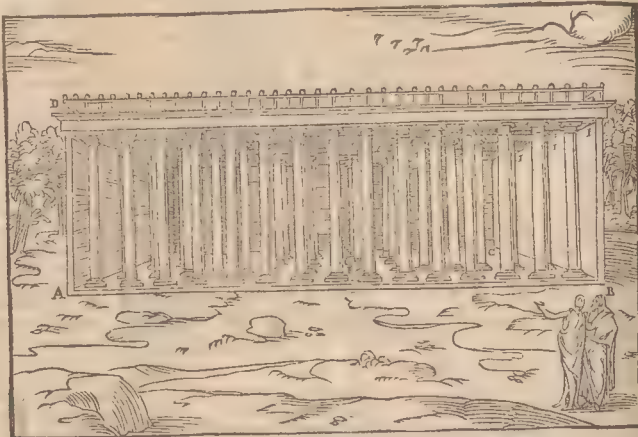
## CHAP. VII.

1 The building of the houses of Salomón. 15 The excellent workmanship of Hiram in the pieces which he made for the Temple.

**B**Ut Salomón was buylding his owne  
house\* thirtene yeres, and<sup>a</sup> finished  
all his house.

o Where the  
Priests were,  
& was thus  
called in re-  
spect of the  
great court, &  
is called A.  
3.11. & porche  
of Salomon,  
where y<sup>e</sup> peo-  
ple vsed to  
pray.  
p Which con-  
taineth part of  
October and  
part of No-  
uember.

THE FIRST FIGURE OF THE KINGS HOUSE IN  
THE WOOD OF LEBANON.



This figure is made without wall or porche, that the ordre of the pillers within might be sene. A. B. The length of an hundredth cubites. B. C. The breadth of fifty. A. D. The height of thirtie. E. F. G. H. The foure rowes of pillers. I. The postes which stayed on the pillers.

THE SECONDE FIGVRE OF THE  
SAME HOVSE.



This seconde figure sheweth the maner of the house without, and the porche thereof, which was fifteen  
brides long. A. B. and thirtie broad: C. D.

Salomons house.

2 He buylt also an ho-  
rre of Lebanon, an hū-  
ndred and fiftie cubites broad  
tes hie, vpon foure rowes  
and cedre beames were  
laid.

And it was couered abo  
the beames, that lay on  
pillers, fiftene in a rowe.

4 And the windowes were  
windowe was against  
rankes.

And all the dores, and  
the windowes were fou  
dowe was ouer against  
ranks.

6 And he made a porche  
bites long, and thirtie cu  
the porche was before d

7 ¶ Then he made a porch, where he iudged, *even*

gement, & it was cield  
pauement to pauement.  
8 And in his house, wher

other hall more inward  
 w<sup>h</sup> was of the same work  
 made an house for Ph

187. precious. g. All these were<sup>e</sup> of coste  
ed by measure. and dif

\* Which were  
reth & haies  
for the beames

10 And the fundaciō was  
of great stones, euen of  
bites, and stones of eigh

11 *8* Above also were colles  
by rule, and *boardes* of ce  
12 ¶ And the great court

with thre rowes of heu  
rowe of cedre beames:  
inner courte of the ho

13 ¶ Then King Salomón  
Hirám out of Tyrus.

14 He was a widowers for  
Naphtali, his father being  
and wrought in brasse :

dome, and vnderftanding  
worke all maner of wor  
came to King Salomón  
his w

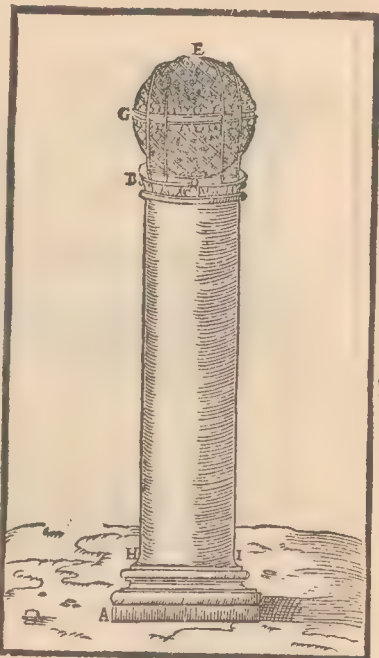
15 ¶ For he cast two pillars  
the height of a pillar was six  
a brace of

16 And he made two<sup>o</sup> cha  
brasse: so that the

the height of one of the  
cubites, and the height  
piter was five cubites

...a 1900 nue cubiles.

THE FORME OF THE PILLER.



A B The height of a pillar eighteen cubites: the compass of a pillar was twelve cubites.  
D E The height of the chapter or rounde balle vpon the pillar of five cubites height.  
G In y<sup>e</sup> middes were two rowes of pomegranates: y<sup>e</sup> rest is the networke & flowered dices of oles.

with all the furniture  
erie point: so was he sent  
it.

P. VII.

houses of Salomon. 12 The excel-  
lency in the pieces which he

was buylding his owne  
ne yerer, and a finished

HOUSE IN  
N.



in might be sene. A. B The  
heights of thirtie. C. F.  
pillers.

THE



thereof, which was fiftie

He buylt also an house <sup>b</sup> called the fo-  
rest of Lebanon, an hundred cubites long,  
and fiftie cubites broad, and thirtie cubi-  
tes hie, vpon foure rowes of cedre pillers,  
and cedre beames were laied vpon the pil-  
lers.

And it was covered aboue with cedre vpo  
the beames, that lay on the fourtie & fise  
pillers, fiftene in a rowe.

And the windowes were in thre rowes, &  
windowe was <sup>c</sup> against windowe in thre  
rankes.

And all the dores, and the side postes wit<sup>h</sup>  
the windowes were foure square, & win-  
dowe was ouer against windowe in thre  
rankes.

And he made a porche of pillers fiftie cu-  
bites long, and thirtie cubites broad, and  
the porche was before <sup>d</sup> them, euen before  
them were thirtie pillers.

¶ Then he made a porche <sup>e</sup> for the thro-  
ne, where he iudged, euen a porche of iud-  
gement, & it was cieled with cedre from  
pauement to pauement.

And in his house, where he dwelt, was an  
other hall more inwarde then the porche  
was of the same worke. Also Salomon  
made an house for Pharaohs daughter  
(\*whome he had taken to wife) like vnto  
this porche.

All these were <sup>f</sup> of costely stones, hew-  
ed by measure, and sawed with sawes:  
with in and without, from the fundacion  
vnto <sup>g</sup> the stones of an hand breadth, & on  
the outside to the great courte.

And the fundacio was of costely stones,  
& great stones, euen of stones of ten cu-  
bites, and stones of eight cubites.

¶ Above also were costely stones, squared  
by rule, and boordes of cedre.

¶ And the great courte round about was  
with thre rowes of hewed stones, and a  
rowe of cedre beames: <sup>h</sup> so was it to the  
inner courte of the house of the Lord, &  
to the porche of the house.

¶ Then King Salomon sent, and set one  
Hiram out of <sup>i</sup> Tyrus.

He was a widowes sonne of the tribe of  
Naphtali, his father being a ma of Tyrus,  
and wrought in brasse: <sup>j</sup> he was full of wis-  
dome, and vnderstanding, & knowledge to  
worke all maner of worke in brasse: who  
came to King Salomon, and wrought all  
his worke.

¶ For he cast two pillers of brasse: the  
height of a pillar was eighrene cubites, &  
a threde of twelue cubites did compass  
ether of the pillers.

And he made two <sup>k</sup> chapters of molten  
brasse to set on the toppes of the pillers:  
the height of one of the chapters was five  
cubites, and the height of the other cha-  
pter was five cubites.

¶ He made grates like networke, & <sup>l</sup> writhē  
worke like chaines for the chapters that  
were on the toppes of the pillers, euen seven  
for the one chapter, & seven for the other  
chapter.

So he made the pillers and two rowes of  
pomegranates rounde about in the one  
grate to couer the chapters that were  
vpon the toppes. And thus did he for the  
other chapter.

And the chapters that were on <sup>m</sup> y<sup>e</sup> toppes  
of the pillers were after <sup>n</sup> lilye worke in  
the porche, foure cubites.

And the chapters vpon the two pillers  
had also aboue, <sup>o</sup> ouer against the bellie  
within <sup>p</sup> y<sup>e</sup> networke pomegranates: for two  
hundred pomegranates were in the two  
rankes about vpo<sup>r</sup> ether of the chapters. <sup>q</sup> Euen the fiftie

And he set vp the pillers in the <sup>r</sup> porche  
of <sup>s</sup> y<sup>e</sup> Temple. And when he had set vp the  
right pillar, he called the name thereof the Temple &  
Iachim: and when he had set vp the left  
pillar, he called the name thereof <sup>t</sup> Bôaz.

And vpon the top of the pillers was  
woke of lilyes: so was the workmanship  
of the pillers finished.

¶ And he made a molten <sup>u</sup> sea ten cubites  
wide from brim to brim, round in com-  
passe, and five cubites hie, and a line of  
thirtie cubites did compass it about.



# I.Kings.

## THE SEA OR GREAT CALDRON.



A B Ten cubites frō one side to the other.  
C D The height of the cubites.  
E F The two rows, which compassed the vessel about, and were garnished w<sup>th</sup> bulles heades, wherein were pipes to awayde the water.

24 And vnder the brim of it were knoppes like wilde cucumers compassing it rōunde about, ten in one cubite, compassing the sea\* rōunde about: and the two rowes of knoppes were cast, when it was molten.

2 Chron. 4. 3.

25 It stode on twelue bulles, thre loking towarde the North, and thre towarde the West, and thre towarde the South, & thre towarde the East: and the sea stode aboue vpon them, & all their hinder partes were inward.

1 Chron. 18. 16.

26 It was an hand breadth thicke, and the brim thereof was like the woike of the brim of a cup with flowres of lilies: it cōteined two thousand p<sup>r</sup> Baths.

p Bath and Ephraim seme to be bothe one measure, Ezek. 45. 11. euerie Bath cōteined about ten pottels.

27 And he made ten bases of brasse, one base was foure cubites long, and foure cubites broad, and thre cubites hie.

28 And y<sup>e</sup> woike of the bases was on this maner, Thei had borders, and the borders were betwene the ledges:

29 And on the borders that were betwene the ledges, were lyons, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneth the lyons, and bulles were addicions made of thinn worke.

Elr. polders.

30 And euery base had foure brasen wheles, and plates of brasse: and the foure corners had vnderfettlers: vnder the caldrō were vnderfettlers molten at the side of euery addition.

q The mouth of the great base or frame entered into y<sup>e</sup> chapter, or pillar y<sup>e</sup> bare vpon y<sup>e</sup> caldron.

31 And the mouth of it was within the chapter and aboue to measure by the cubite: for the mouth thereof was rōunde made like a base, & it was a cubite & halfe

a cubite: & also vpon the mouth thereof were grauen workes, whose borders were foure square, & not rōunde.

32 And vnder the borders were foure wheles, and the axeltrees of the wheles ioyned to the base: and the height of a whele was a cubite and halfe a cubite.

33 And the facion of the wheles was like the facion of a charer whele, their axeltrees, and their naues and their felloes, & their spokes were all molten.

34 And foure vnderfettlers were vpon the foure corners of one base: & the vnderfettlers thereof were of the base it selfe.

35 And in the toppe of the base was a rōunde compass of halfe a cubite hie rōunde about: and vpon the toppe of the base the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof he did graue Cherubims, lyons and palmetrees, on the side of euery one, and addicions rōunde about.

37 Thus made he the ten bases, Thei had all one casting, one measure, and one syle.

38 The made he ten caldrons of brasse, one caldrō contēined fourtie Baths: and euery caldrō was foure cubites, one caldrō was vpon one base throughout the ten bases.

39 And he set the bases, fiue on the right side of the house, & fiue on the left side of the house. And he set the sea on the right side of the house Eastwarde towarde y<sup>e</sup> South

# Hiram workman ship

40 And Hiram made mes and basens, & Hiram worke that he made to the house of the Lord: To wit, two pillars, the chapters that were vpon two pillars, and two, & two bowles of the chappiter.

## THE FORM



44 And the sea, & twelue pottels, and befo

45 And pottels, and befo all these vessels, which to King Salomōn for the Lord, were of shining b

46 In the plaine of Iordā the in' clay betwene Su

47 And Salomōn left to fells because of the exco mether colde the weigh counted.

48 So Salomōn made a pertained vnto the house golden altar, and the reon the shewbread was

49 And the candellicke side, and fiue at the left of pure golde, and the fl pes, and the flossers of g

50 And the bowles, & the basens, & the spoon nes of pure golde, and the for the dōres of the house the most holy place, and the house, to wit, of the T

51 So was finished all the Salomōn made for y<sup>e</sup> h and Salomōn brought in

David his father had and the golde and the v them among the treasure the Lord.

40. ¶ And Hiram made caldrons, and besomes and basens; & Hiram finished all the worke that he made to King Salomón for the house of the Lord:

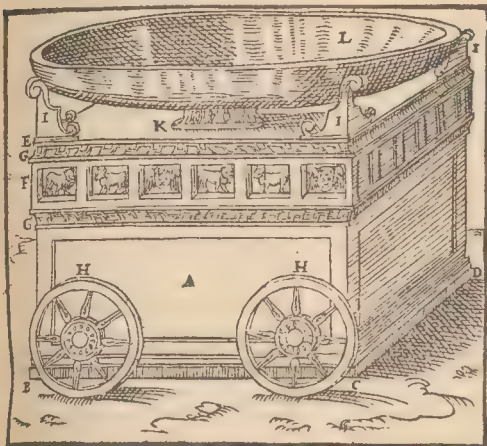
41. To wit, two pillars and two bowles of the chapters that were on the toppe of the two pillars, and two grates to couer the two bowles of the chapters which were

vp on the toppe of the pillars,

42. And foure hundreth pomegranates for the two grates, euē two rowes of pomegranates for euerie grate to couer the two bowles of the chapters, that were vpon the pillars.

43. And the ten bases, & ten caldrons vpon the bases,

THE FORME OF THE CALDRONS.



A B C The base whereupon rode the caldrons which were three cubites long.

C B Four cubites broad.

B E Three cubites high.

F. The imboscement and figures of lions, bulles, Cherubims.

G. The border of workmanship folding to and fro.

H The four wheels, which had a cubite and an halfe of height.

I. The four stayes or vpholds, which were vpon the base whereupon the caldron rode.

K The rounde bottom of a cubite and halfe long, which did vpholde the caldron in the middes.

L The caldron.

44. And the sea, & twelue bulles vnder that sea,

45. And pottes, and besoms and basens: & all these vessels, which Hiram made to King Salomón for the house of the Lord, were of shining brasle.

46. In the plaine of Iordan did King cast the in' clay betwene Succoth & Zarthán.

47. And Salomón left to weigh all the vessels because of the exceding abundance, nether colde the weight of the brasle be counted.

48. So Salomón made all the vessels that pertained vnto the house of the Lord, the golden altar, and the golden table, whereon the shewbread was,

49. And the candellsticks, five at the right side, and five at the left, before the oracle of pure golde; and the flowres, and the lāpes, and the snuffers of golde,

50. And the bowles, & the hookes, and the basins, & the spoones, & the ashpanses of pure golde, and the hinges of golde for the dores of the house within, euen for the most holy place, and for the dores of the house, to wit, of the Temple.

51. So was finished all the worke that King Salomón made for the house of the Lord, and Salomón brought in the things which David his father had dedicated: silver, and the golde and the vessels, and layed them among the treasures of the house of the Lord.

CHAP. VIII.

¶ The Arke is borne into the Temple. 10. A cloud filleth the Temple. 15. The King blesteth the people.

¶ Then King Salomón assembled the Elders of Israël, euen all the heads of the tribes, the chief fathers of the childre of Israël vnto him in Ierusalem, for to bring vp the Arke of the couenant of the Lord from the citie of Dauid, which is Zión.

2. And all the me of Israël assembled vnto King Salomón at the feast in the moneth of Ethanim, which is the seuēth moneth.

3. And all the Elders of Israël came & the Priests toke the Arke.

4. They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, & all the holy vessels that were in the Tabernacle: those did the Priests & Leuites bring vp.

5. And King Salomón and all the Congregation of Israël, that were assembled vnto him, were with him before the Arke, offering shepe & beeces, which colde not be tolde, nor nombred for multitude.

6. So the Priests brought the Arke of the couenant of the Lord vnto his place, into the oracle of the house, into the most holy place, euē vnder the wings of the Cherubims.

7. For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the bases thereof aboue.

Qii.



# Salomons blessing.

# I. Kings.

# Salomons prayer.

And they drew out the barres, that the ends of the barres might appeare out of the Sanctuarie before the oracle, but they were not sene without: and there they are vnto this day.

Nothing was in the Arke, saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenāt with the children of Israel, whē he broght them out of the land of Egypt.

And when the Priests were come out of the Sanctuarie, the cloude filled the house of the Lord,

So that the Priests colde not stand to minister, because of the cloude: for the glorie of the Lord had filled the house of the Lord.

Then spake Salomōn, The Lord said, that he wolde dwel in the darcke cloude.

I haue buylt thee an house to dwel in, an habitation for thee to abide in for euer.

And the King turned his face, & blessed all the Congregation of Israel: for all the Congregation of Israel stode there.

And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hathe with his hād fulfilled it, saying,

Since the day that I broght my people Israel out of Egypt, I chose no citie of all y tribes of Israel, to buylde an house that my Name might be there: but I haue chosen Dauid to be ouer my people Israel.

And it was in the heart of Dauid my father to buylde an house to the Name of the Lord God of Israel.

And the Lord said vnto Dauid my father, Whereas it was in thine heart to buylde an house vnto my Name, thou didst wel, that thou wast so minded:

Neuertheles thou shalt not buylde the house, but thy sonne, that shal come out of thy loynes, he shal buylde the house vnto my Name.

And the Lord hathe made good his worde that he spake: and I am risen vp in the rounce of Dauid my father, and sit on y throne of Israel, as the Lord promised, and haue buylt the house for the Name of the Lord God of Israel.

And I haue prepared therein a place for the Arke, wherein is the couenānt of the Lord which he made with our fathers, whē he broght the out of y lād of Egypt.

Then Salomōn stode before the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

And said, O Lord God of Israel, there is no god like thee in heauen aboue, or in the earth beneath, thou that kepest couenānt & mercy with thy seruants that walke before thee with all their heart;

Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth & hast fulfilled it with thine hand, as appeareth this day.

Therefore now, Lord God of Israel, keepe with thy seruāt Dauid my father that thou hast promised him, saying, Thou shalt not want a man in my sight to sit vpon y throne of Israel: so that thy children take hede to their way, that they walke before me, as thou hast walked in my sight.

And now, O God of Israel, I pray thee, let thy worde be verified, which thou spakest vnto thy seruant Dauid my father.

Is it true in dede that God wil dwel on the earth? beholde, the heauens, & the heauens of heauens are not able to containe thee: how muche more vnable is this house that I haue buylt?

But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord, my God, to heare the crye & prayer which thy seruant prayeth before thee this day:

That thine eyes may be open toward this house, night and day, euen toward the place whereof thou hast said, My Name shal be there: that thou mayest hearken vnto the prayer which thy seruāt prayeth in this place.

Hear thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, haue mercy.

When a man shal trespasse against his neighbour, and he lay vpon him an othe to cause him to sweare, & the sweare shal come before thine altar in this house,

Then heare thou in heauen, and do iudge thy seruants, that thou cōdemne the wicked to bring his way vpon his head, & iustifie the righteous, to giue him according to his righteousness.

When thy people Israel shalbe overthrowen before the enemy, because they haue sinned against thee, and turne againe to thee, and I confesse thy Name, and pray and make supplication vnto thee in this house,

Then heare thou in heauen, and be merciful vnto the sinne of thy people Israel, and bring the againe vnto the land, which thou gauest vnto their fathers.

When heauē shalbe shut vp, & there shalbe no raine, because they haue sinned against thee, and I shall pray in this place, and confesse thy Name, and turne from their sinne, when thou dost afflict them,

Then heare thou in heauen, & pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the

good way wherein they maye giue raine vpon the land, giuen to thy people to inhale)

When there shalbe famine, when there shalbe pestilence, shalbe blasting mildew, caterpillar, when their siege them in the cities, anie plague or anie sickene

Then what prayers, and euer shalbe made of anie people Israel, when euerie the plague in his owne, forthe his hands in this he

Hear thou then in heauing place, and be merciful, giue euerie mē according as thou knowest his heart, knowest the hearts of all men)

That they may feare the lue in the land, which thou our fathers.

Moreouer as touching that is not of thy people come out of a farre countmes lake,

(Who they shal heare of me, and of thy mighty h stretched out arme) and sh in this house,

Hear thou in heauen thce, and do accordng to all ger calleth for vnto thee: ple of the earth may knowe feare thee, as do thy peop that they may knowe, that called vpon in this house buylt.

When thy people shal rel against their enemy, thou shalt send them, and the Lord towardes the way thou hast chosen, & toward I haue buylt for thy Name

Hear thou then in heau and their supplication, an cause,

If they sinne against the no man that sinneth not) & with them, & deliuer them inies, so that they carie t fooners vnto the land of the fare or nere,

Yet if they turne agai heart in the land to the wh ried away captiues) and re vnto thee in the land of ried thm away captiues haue sinned, we haue transg wickedly,

If they turne againe vnto wickedly,

If they turne againe vnto wickedly,

If they turne againe vnto wickedly,

8 the onely out so farre as they might be sene, for they might not pul them altogether out, Exo. 25.15.  
e For it is like that the caruies, when they had the Arke in their hands, toke away the rod of Aaron and the pot with Maas.  
Exo. 40.34.

2 Chron. 6.1.

f He spake according to the tenor of Gods promises, which was conditionally, y they shoulde serue him asight.

2 Sam. 7.15.

2 Kings. 19.35.

g The two tables wherein the articles of the couenānt were writen.  
2 Chron. 34.32.

2 Mac. 1.28.

h vnspayedly and without all hypocric.

in the lād

for such

He mereth

in this is

and their

2 Kings 6.36

2 Kings 19.35

2 Kings 19.35

2 Kings 19.35

2 Kings 19.35

2 Kings 19.35

2 Kings 19.35

2 Kings 19.35

2 Kings 19.35

2 Kings 19.35

kept with thy seruante  
that thou hast promised  
with thy mouth &  
with thine hand, as appea-

Lord God of Israel, kepe  
and my father that thou  
n, saying; \* Thou shalt  
in my fight to sit vpon  
so that thy children take  
y, that they walke before  
walked in my fight.

God of Israel, I pray thee,  
verified, which thou spak-  
Dauid my father.  
de that God wil dwell on  
e, the heauens, & the hea-  
are not able to containe  
more nable is this house

respēd vnto the prayer  
to his supplication, &  
to heare the crye & pray-  
uant prayeth before thee

es may be open toward  
and day, *euē* toward the  
ou hast said, \* My Name  
at thou mayest hearken  
which thy seruāt prayeth

efore the supplication  
nd of thy people Israel,  
place, and heare thou in  
habitation, *euē* in hea-

ou hearest, haue mercy.  
shal trespass against his  
he lay vpon him an oyle  
weare, and the sweate  
thine altar in this house,

in heauen, and I do  
s, that thou cōdemne the  
is way vpon his head, &  
ous, to giue him accor-  
ousnes.

ple Israel shalbe ouer-  
ne enemy, because they  
hit thee, and turne agai-  
confesse thy Name, and  
pplication vnto thee in

u in heauen, and be mer-  
ne of thy people Israel,  
ine vnto the land, which  
their fathers.

shalbe \* shut vp, & there-  
cause they haue sinned  
shal pray in this place,  
Name, and turne from  
hou dost afflict them,  
in heauen, & p̄sone  
eruants, and of thy po-  
ou hast taught them the

good

good way wherein they may walke) and  
giue raine vpon the land that thou hast  
giuen to thy people to inherit.

17 ¶ When there shalbe famine in the lād,  
when there shalbe pestilence, when there  
shalbe blasting mildewe, gresshopper or  
caterpillar, when their enemy shal be-  
siege them in the cities of their land, or  
anie plague or anie sickenes,

18 Then what prayers, and supplicacion fo-  
uer shalbe made of anie man or of all thy  
people Israel, when euerie one shal knowe  
the plague in his owne heart, & stretch  
forthe his hands in this house,

19 Heare thou then in heauen, in thy dwel-  
ling place, and be merciful, and do, and  
giue euerie mī according to all his wayes,  
as thou knowest his heart (for thou onely  
knowest the hearts of all the children of  
men)

40 That they may feare thee as lōg as they  
liue in the land, which thou gauest vnto  
our fathers.

41 Moreover as touching the stranger  
that is not of thy people Israel, who shal  
come out of a farre countrei for thy Na-  
mes sake,

42 (Whē they shal heare of thy great Na-  
me, and of thy mighty hand, and of thy  
stretched out arme) and shal come & pray  
in this house,

43 Heare thou in heauen thy dwelling pla-  
ce, and do according to all that the stran-  
ger calleth for vnto thee: that all y<sup>e</sup> peo-  
ple of the earth may knowe thy Name, &  
feare thee, as do thy people Israel: and  
that they may knowe, that thy Name is  
called vpon in this house which I haue  
buyt.

44 ¶ When thy people shal go out to bat-  
tel against their enemy by the way that  
thou shalt send them, and shal pray vnto  
the Lord *toward* the way of y<sup>e</sup> citie which  
thou hast chosē, & *toward* the house that  
I haue buyt for thy Name,

45 Heare thou then in heauen their prayer  
and their supplication, and iudge their  
cause.

46 If they sinne against thee (\* for there is  
no man that sinneth not) & thou be angry  
with them, & deliuer them vnto the ene-  
mies, so that they carie them away pri-  
soners vnto the land of the enemies, ether  
fare or nere,

47 Yet if they turne againe vnto their  
heart in the land (to the which they be  
carryd away captiues) and retorne and pray  
vnto thee in the land of them that  
carryd them away captiues, saying, We  
haue sinned, we haue transgressed, and do-  
ne wickedly,

48 If they turne againe vnto thee with all

their heart, and with all their soule in the  
land of their enemies, which led the away  
captiues, and pray vnto thee *toward* the  
way of their land, which thou gauest vnto  
their fathers, & *toward* y<sup>e</sup> citie which thou  
hast chosē, and the house, which I haue  
buyt for thy Name,

49 Then heare thou their prayer and their  
supplication in heauē thy dwelling place,  
and iudge their cause,

50 And be merciful vnto thy people that  
haue sinned against thee, & vnto all their  
iniquities (wherein they haue transgressed  
against thee) and cause that they, which led  
them away captiues, may haue pitie and  
compassion on them;

51 For they be thy people, and thine inheri-  
tance, which thou broghest out of Egypt  
from the middes of the yron fornaice.

52 Let thine eies be open vnto the prayer  
of thy seruant, and vnto the prair of thy  
people Israel, to hearken vnto them, in all  
that they call for vnto thee.

53 For thou didest separate them to thee  
from among all people of the earth for  
an inheritance, as thou saidest by the hand  
of Moses thy seruant, whē thou broghest  
our fathers out of Egypt, O Lord God.

54 And when Salomōn had made an end  
of praying all this prayer and supplica-  
cion vnto the Lord, he arose from before  
the altar of the Lord, from kneeling on his  
knees, and stretching of his hands to hea-  
uen,

55 And stode and blessed all the Con-  
gregation of Israel with a loude voice,  
saying,

56 Blessed be the Lord that hathe giuen  
rest vnto his people Israel, according to  
all y<sup>e</sup> he promised: there hathe not failed  
one worde of all his good promes which  
he promised by the hand of Moses his ser-  
uant.

57 The Lord our God be with vs, as he was  
with our fathers, that he forsake vs not,  
nether leaue vs,

58 That he may bowe our hearts vnto hi,  
that we may walke in all his waies, & kepe  
his commandements, and his statutes, and  
his lawes, which he commanded our fa-  
thers.

59 And these my wordes, w<sup>h</sup> I haue praied  
before y<sup>e</sup> Lord, be nere vnto the Lord our  
God day and night, that he defende the  
cause of his seruant, and the cause of his  
people Israel alway as the matter requi-  
rith,

60 That all the people of the earth may  
knowe, that the Lord is God, & none o-  
ther.

61 Let your heart therefore be perfitt with  
the Lord our God to walke in his statutes.

Q.iii.

As Dauid  
did, 2 Sam. 6, 109

Or, desire their  
wrong.

He vndersto-  
de by faith y<sup>e</sup>  
God of ene-  
mies wolde  
make friends  
vnto them y<sup>e</sup>  
did comert  
vnto him.

Exod. 19, 8.

Salomōn is  
a figure of  
Christ, who cō-  
tinually is the  
Mediator be-  
tweene God and  
his Church.

He conclu-  
deith that man  
of him selfe  
is enemy vnto  
God, and y<sup>e</sup>  
all obediēce  
to his lawe  
proceedeth of  
his mere mer-  
cie.

For the thing  
of a day in but  
day.



& to kepe his commandeméts, as this day.

¶ The King & all Israël with him offered sacrifice before the Lord.

*2 Chron. 7. 3.* ¶ And Salomón offered a sacrifice of peace offerings which he offered vnto the Lord, to wit, two & twentie thousand beeues, and an hundred & twentie thousand shepe: so the King and all the children of Israël dedicated the house of the Lord.

*y Before the oracle, where the Ark was.*

¶ The same day did the King halowe the middle of the court, that was before the house of the Lord: for there he offered burnt offerings, and the meat offerings, and the fat of the peace offerings, because the brazen altar that was before the Lord, was too little to receive the burnt offerings, and the meat offerings, and the fat of the peace offerings.

*2 Chron. 7. 7.*

¶ And Salomón made at that time a feast and all Israël with him, a very great Congregation, euen from the entering in of Hamath vnto the riuier of Egypt, before the Lord our God, seven dayes and seven dayes, euen fourtene dayes.

*2 That is, from North to South meaning all the country. A Such dayes for the dedication, and seven for the feast. 2 For blessed.*

¶ And the eight day he sent the people away: and they thanked the King and went vnto their tentes ioyous and with glad heart, because of all the goodnes that the Lord had done for Dauid his seruant, and for Israël his people.

CHAP. IX.

*2 The Lord appeareth the seconde time to Salomón. 21 Salomón giueth cities to Hiram. 22 The Canaanites become tributaries. 23 He sendeth forth a name for gold.*

*2 Chron. 7. 11.* ¶ When Salomón had finished the building of the house of the Lord, and the Kings palace, and all that Salomón desired and minded to do,

¶ Then the Lord appeared vnto Salomón the seconde time, as he appeared vnto him at Gibeon.

*Chap. 3. 7.*

¶ And the Lord said vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue halowed this house (which thou hast buylt) to put my Name there for euer, and mine eyes, and mine heart shall be there perpetually.

*Chap. 8. 29. 1 Kings. 12. 11.*

*a If I walke in my feare, & withdrawe thy selfe from the commane manner of men which follow their sensuality.*

¶ And if thou wilt walke before me (as Dauid thy father walked in purenes of heart, & in righteousnes) to do according to all that I haue commended thee, and kepe my statutes, and my iudgements,

*2 Sam. 7. 12.*

*2 Chron. 22. 10.*

¶ Then will I stablish the throne of thy kingdome vpon Israël for euer, as I promised to Dauid thy father, saying, Thou shalt not want a man vpon the throne of Israël.

*b God declareth that disobedience against him is the cause of his displeasure, & so of all miseries.*

¶ But if ye and your children turne away from me, and will not kepe my commandeméts, and my statutes, (which I haue set before you) but go and serue other gods,

and worship them,

¶ Then will I cut off Israël from the land, which I haue giuen them, and the house which I haue halowed for my Name, will I cast out of my sight, and Israël shall be a prowerbe, and a comune talke among all people.

¶ Euen this his house shall be for euer: that passeth by it, shall be astonished, and shall say, Why hath the Lord done thus vnto this land and to this house?

¶ And they shall answer, Because they forsake the Lord their God, which brought their fathers out of the land of Egypt, and haue taken holde vpon other gods, and haue worshiped them, and serued them, therefore hath the Lord brought vpon them all this euil.

¶ And at the end of twentie yeres, when Salomón had buylded the two houses, the house of the Lord, and the Kings palace,

(For he which Hiram the King of Tyre had brought to Salomón timber of cedre, and firre trees, and golde, and whatsoever he desired) then King Salomón gaue to Hiram twentie cities in the land of Galilee.

¶ And Hiram came out from Tyre to see the cities which Salomón had giuen him, and they pleased him not.

¶ Therefore he said, What cities are these which thou hast giuen me, my brother? And he called them the land of Canaan vnto this day.

¶ And Hiram had sent the King six talents of golde.

¶ And this is the cause of the tribute which King Salomón raised tribute, to wit, to buyld the house of the Lord, & his owne house, and Milló, and the wall of Ierusalem, Hazór, and Megiddó, and Gézer.

¶ Pharaoh King of Egypt had come vpon, and taken Gézer, and burnt it with fire, & slew the Canaanites, that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

¶ (Therefore Salomón buylt Gézer and Beth-horón the nether;

¶ And Baalath and Tamór in the wilderness of the land,

¶ And all the cities of store, that Salomón had, euen cities for charers, and cities for horsemen, and all that Salomón desired & wolde buyld in Ierusalem, and in Lebanon and in all the land of his dominion)

¶ All the people that were left of the Amorites, Hittites, Perizzites, Hivites, Jebusites, which were not of the children of Israël:

¶ To wit, their children that were left after them

them in the land, whom Israël were not able to de-

Salomón make tributaries. ¶ But of the children of mon make no bondmen of warre, and his princes, and his captains, charers and his horsemen.

¶ These were the princes that were ouer Salomons hundred and fiftie, and the people that wrought in the wor-

¶ And Pharaohs daughter the citie of Dauid vnto Salomón had buylt for her de Milló.

¶ And thrise a yere did burnt offerings and peace the altar which he buylt vnto the Lord, when he came before the Lord, when he came to the house.

¶ Also King Salomón made shippes in Ezeon-geber, Elóth, and the brincke of the land of Edóm.

¶ And Hiram sent with him, & were mariners, & of the sea, with the seruants of Salomón.

¶ And they came to Ophir: thence foure hundred talents of golde, & brought it to Salomón.

CHAP. X.

*The queene of Sabá commeth to Salomón. 10 His royal throne 23 His science.*

¶ And the queene of Sabá, the same of Salomons Name of the Lord, came to him with hard questions, and she came to Ierusalem with great traine, & camels charged with spices, and golde exceeding precious stones: and she came and communed with him in her heart.

¶ And Salomón declared to her all the questions: nothing was hid from her, which he expounded not vnto her.

¶ Then the queene of Sheba, Salomons wisdom, and the things which he had sayd, and the things which he had done, were reported in her land.

¶ And the meat of his table, and the drink of his servants, and the vessels, & his apparel, and his burnt offerings, and the things which were in the house of the Lord, were greatly astonished.

¶ And she said vnto the King, I haue heard in mine

them in the land, whome the children of Israël were not able to destroye, those did Salomón make tributaries vnto this day.

21 But of the children of Israël did Salomón make no bondmen: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his charrets and his horsemen.

22 These were the princes of the officers, that were ouer Salomons worke: *euen* five hundred and fiftie, and they ruled *ſ* people that wrought in the worke.

23 And Pharaohs daughter came vp frō the citie of Dauid vnto the house which Salomón had buylt for her: the did he buyld Millō.

24 And thrise a yere did Salomón offer burnt offrings and peace offrings vpon the altar which he buylt vnto the Lord: & he burnt incense vpon the altar, that was before the Lord, when he had finished the house.

25 Also King Salomón made a nauie of shippes in Ezeon-géber, which is beside Elōth, and the brinke of the red Sea, in the land of Edóm.

26 And Hirám sent with the nauie his seruants, *ſ* were mariners, & had knowledge of the sea, with the seruants of Salomón.

27 And they came to Ophír and fet from thence *ſ* foure hundred and twenty talēt of golde, & brought it to King Salomón.

## CHAP. X.

The queene of Sabá commeth to heare the wisdom of Salomón: is his royal throne 23 His power and magnificence.

ANd the *ſ* queene of Shebá hearing the fame of Salomón (concerning the Name of the Lord) came to proue him with hard questions,

2 And she came to Ierusalém with a very great traine, & camels that bare swete odors, and golde exceeding muche, & precious stones: and she came to Salomón, and communed with him of all that was in her heart.

3 And Salomón declared vnto her all her questions: nothing was hid frō the King, which he expounded not vnto her.

4 Then the queene of Shebá sawe all Salomons wisdom, and the house that he had buylt.

5 And the *ſ* meat of his table, and the sitting of his seruants, and the ordre of his ministers, & their apparel, & his drinking vessels, and his burnt offrings, that he offered in the house of the Lord, and *ſ* she was greatly astonied.

6 And she said vnto the King, It was a true worde that I heard in mine owne land of

thy sayings, and of thy wisdom.

7 Howbeit I beleued not this reporte, til I came, and had sene it with mine eyes: but lo, the one halfe was not tolde me: for thou hast more wisdom and prosperitie, the I haue heard by reporte.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which *ſ* lo-ued thee, to set thee on the throne of Israël, because the Lord loued Israël for euer and made thee King, to do *ſ* equitie and righteousness.

10 And she gaue the King six score talēts of golde, and of swete odors exceeding muche, and precious stones. There came no more suche abundance of swete odors, as the queene of Shebá gaue to King Salomón.

11 The nauie also of Hirám (that caried golde from Ophír) brought likewise great plenty of *ſ* Almuggim trees from Ophír and precious stones.

12 And the King made of the Almuggim trees pillars for the house of the Lord, & for the Kings palace, and made harpes & psalteries for singers. There came no more suche Almuggim trees, nor were anie more sene vnto this day.

13 And King Salomón gaue vnto the queene of Shebá, whatsoeuer she wolde aske, besides that, which Salomón gaue her *ſ* of his kinglie liberalitie: so she returned & went to her owne countrey, *bothe* she, and her seruants.

14 Also the weight of golde, that came to Salomón in one yere, was six hundred thre score and six *ſ* talēts of golde.

15 Besides that *he had* of marchant men and of the marchandises of them that solde spices, and of all the Kings of Arabia, & of the princes of the *ſ* countrey.

16 And King Salomón made two hundred thre targats of beaten golde, six hundred *ſ* shēkels of golde went to a targat:

17 And thre hundred shields of beaten golde, thre pounce of golde went to one shield: and the King put them in *ſ* house of the wood of Lebanon.

18 Then the King made a great throne of yuerie, and couered it with the best golde.

19 And the throne had six steps, and the top of the throne was round behinde, & there were *ſ* stayes on ether side on the place of the throne, and two lions standing by the *ſ* stayes.

20 And there stode twelue lions on the six steps on ether side: there was not the like made in any kingdome.



THE ROYAL  
OF SALO-



THRON  
MON.

21 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of silver: for it was nothing esteemed in the daies of Salomón.

22 For the King had on the sea the nauie of Tharshish with the nauie of Hirám: once in thre yere came y<sup>e</sup> nauie of<sup>h</sup> Tharshish, & brought golde and silver, yuerie, & apes and peacokes.

*h By Tharshish is meant Cilicia, w<sup>ch</sup> was abundant in varietie of precious things.*

23 So King Salomón exceded all y<sup>e</sup> Kings of the earth bothe in riches and in wisdom.

24 And all the worlde sought to se Salomón, to heare his wisdom, which God had put in his heart,

25 And thei brought euery man his present, vessels of silver, and vessels of golde, and raiment, and armour, and sweet odors, horses and mules, from yere to yere.

*2 Chron 1, 14.*

26 Then Salomón gathered together chariots and horsemen: and he had a thousand and foure hundred chariots, and twelue thousand horsemen, whome he placed in the chariots, cities, and with the King at Ierusalem.

*Or, he made fl<sup>ts</sup> as stones, and gaue cedres as the wilde fig-trees that growe abundantly in the plaine.*

27 And the King gaue silver in Ierusalem as stones, and gaue cedres as the wilde fig-trees that growe abundantly in the plaine.

28 Also Salomón had horses bought out of Egypt, and fine linen: the Kings merchants receiued the linen for a price.

*Or, for the company of the Kings merchants, did receive a number of linen.*

29 There came vp and went out of Egypt:

*some chariot, worth the six hundred shekels of silver: that is, one horse, an hundred and fiftie, and thus they brought horses to all the Kings of the Hittites and to the Kings of Aram by their meanes.*

CHAP. XI.

1 Salomón hadde a thousand wiues and concubines, which bring him to idolatrie: 14 His God raiseth up aduersaries against him. 23 He dyeth.

1 V<sup>e</sup> King Salomón loued many of Blandish women: bothe the daughters of Pharaoh, and the women of Moab, Ammon, Edóm, Zidon and Heth,

2 Of the nations, whereof the Lord had said vnto the children of Israël, Go not ye in to them, nor let the come in to you: for surely they will turne your hearts after their gods. to them, I say, did Salomón ioine in loue.

3 And he had seven hundred wiues, that were princesses and thre hundred concubines, and his wiues turned away his heart.

4 For when Salomón was olde, his wiues turned his heart after other gods, so y<sup>e</sup> heart was not perfect with the Lord his God, as was the heart of Dauid his father.

5 For Salomón followed Astarte the goddess of y<sup>e</sup> Zidonians, & Milcom the god of the Ammonites.

6 So Salomón wrought wickednes in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomón buyld an hie place

for Chemosh the abor in the mountaine that Ierusalem, and vnto Moloch the children of Ierusalem. And so did he for all his which burnt incense and gods.

9 Therefore the Lord was angry with Salomón, because he had forsaken the Lord God of Ierusalem, and appeared vnto him twice.

10 And had giuen him a sign, saying this thing, that he should not worship other gods: but he kept the Lord had commanded.

11 Wherefore the Lord was angry with Salomón, forasmuch as he had built an hie place, and thou hadst not kept my statutes (which I commanded).

12 I will surely rent the kingdom from thee, and wil giue it to thy seruants. Notwithstanding in this do it, because of Dauid thy father, wil rent it out of the hand.

13 Howbeit I wil not rent the kingdom from thee, but wil giue ones tribe to thy seruants, because of Dauid my seruant.

14 Then the Lord stirred up against Salomón, even the spirit of Baalzebub, the prince of the demons, of the Kings of Edóm.

15 For when Dauid was old, he made the captaine of the host to be Benaiah, the son of Jehoiada, the Gileadite, and he buried the king in Ierusalem, and he buried him in the sepulchre of his fathers.

16 (For six moneths did Ierusalem be without a king, and all Israël, till he had chosen a new king, the males in Edóm)

17 Then this Hadad, the son of Edom, came to Egypt with him, to go into Egypt, yet a litle childe.

18 And they arose out of Egypt, and came to Parán, and toke men of Parán, and came to Egypt, and came to Egypt, and appointed him vitall land.

19 So Hadad founde grace in the sight of Pharaoh, & he gave him a house, and he dwelt in the city of Pharaoh, and he dwelt in the city of Pharaoh, and he dwelt in the city of Pharaoh.

20 And the sister of Tahpenes the queene, Genubath his sonne, was wayned in Pharaohs house, and she was in Pharaohs house, and she was in Pharaohs house.

21 And when Hadad heard that Dauid slept with his father, he arose, and he came to Egypt, and he came to Egypt, and he came to Egypt.

22 And when Hadad heard that Dauid slept with his father, he arose, and he came to Egypt, and he came to Egypt, and he came to Egypt.



THRONE  
MON.

for Chemósh the <sup>e</sup> abominació of Moáb,  
in the mountaine that is ouer against Ierusa-  
lem, and vnto Mólech the abomina-  
tion of the children of Ammón.

8 And so did he for all his outlādish wiues,  
which burnt incense and offred vnto their  
gods.

9 Therefore the Lord was angry with Salomón,  
because he had turned his heart  
from the Lord God of Israël, <sup>e</sup> which had  
appeared vnto him twise,

10 And had giuen him a <sup>e</sup> charge concern-  
ing this thing, that he shulde not followe  
other gods: but he kept not that, which  
the Lord had commanded him.

11 Wherefore the Lord said vnto Salomón,  
Forasmuch as <sup>e</sup> this is done of thee,  
and thou hast not kept my couenant, and  
my statutes (which I commanded thee)

12 I wil surely rent the kingdome fró thee,  
and wil giue it to thy seruant.

13 Notwithstanding in thy daies I wil not  
do it, because of Dauid thy father, but I  
wil rent it out of the hand of thy sonne:

14 Howbeit I wil not rent all <sup>e</sup> kingdome,  
but wil giue ones tribe to thy sonne, be-  
cause of Dauid my seruant, and because  
of Ierusalem, which I haue chosen.

15 Then the Lord stirred vp an aduersarie  
vnto Salomón, <sup>e</sup>uen Hadad the Edom-  
ite, of the Kings <sup>e</sup> seede, which was in  
Edóm.

16 For when Dauid was in Edóm, & Ioáb  
the capitaine of the hoste had smitten all  
the males in Edóm, and was gone vp to  
bury the <sup>e</sup> slayne,

17 (For six moneths did Ioáb remaine there,  
and all Israël, til he had destroyed all  
the males in Edóm)

18 Then this Hadad <sup>e</sup> fled and certeine  
other Edomites of his fathers seruants  
with him, to go into Egypt, Hadad being  
yet a litle childe.

19 And they arose out of Midián, & came  
to Parán, and toke men with them out of  
Parán, and came to Egypt vnto Pharaoh  
King of Egypt, which gaue him an house,  
and appointed him vitailles, and gaue him  
land.

20 So Hadad <sup>e</sup> founde great fauour in the  
sight of Pharaoh, & he gaue him to wife  
the sister of his owne wife, <sup>e</sup>uen the sister  
of Tahpenés the queene.

21 And the sister of Tahpenés bare him  
Genubath his sonne, whome Tahpenés  
wayned in Pharaohs house: & Genubath  
was in Pharaohs house among the sonnes  
of Pharaoh.

22 And when Hadad heard in Egypt, that  
Dauid slept with his fathers, & that Ioáb  
the capitaine of the hoste was dead, Hadad  
said to Pharaoh, Let me departe, that I  
may go to mine owne country.

22 But Pharaoh said vnto him, What hast  
thou lacked with me, that thou wouldest  
thus go to thine owne country? And he  
answered, Nothing, but in any wife let me  
go.

23 <sup>e</sup> And God stirred him vp another ad-  
uersarie, Rezon the sonne of Eliadáh,  
which <sup>e</sup> fled from his lord Hadadézer  
King of Zobáh.

24 And he gathered men vnto him, & had  
bene capitaine ouer the companie, when  
Dauid slewe them. And thei went to Da-  
mascus, and dwelt there, <sup>e</sup> and thei made  
him King in Damascus.

25 Therefore was he an aduersarie to Is-  
raél all the daies of Salomón: besides the  
euil that Hadad <sup>e</sup> did, he also abhorred Is-  
raél, and reigned ouer Arám.

26 <sup>e</sup> And Ieroboám <sup>e</sup> sonne of Nebát an  
Ephrathite of Zeréda Salomons seruant  
(whose mother was called Zerúah a wi-  
dowe) lift vp his hand against the King.

27 And this was the cause that he lift vp his  
hand against the King, when Salomón  
buyt Milló, he repared the broken places  
of the citie of Dauid his father.

28 And this man Ieroboám was a man of  
strength and courage, and Salomón king  
that the yong mã was mete for the worke,  
he made him <sup>e</sup> ouersee of all the labour  
of the house of Ioséph.

29 And at that time, when Ieroboám went  
out of Ierusalem, the Prophet Ahiaáh the  
Shilonite founde him in the way, hauing a  
newe garment on him, and thei two were  
alone in the field.

30 Then Ahiaáh caught the newe garment  
that was on him, and <sup>e</sup> rent it in twelue  
pieces,

31 And said to Ieroboám, Take vnto thee  
ten pieces: for thus sayth the Lord God  
of Israël, Beholde, I wil rét the kingdome  
out of the hands of Salomón, & wil giue  
ten tribes to thee.

32 But he shal haue one tribe for my seruāt  
Dauids sake, and for Ierusalem the citie,  
which I haue chosen out of all the tribes  
of Israël,

33 Because thei haue forsaken me, and haue  
worshiped Ashtaróth the god of the Zi-  
donians, & Chemósh the god of the Moa-  
bites, and Milcóm the god of the Ammo-  
nites, & haue not walked in my wayes (to  
do right in mine eyes, and my statutes, &  
my lawes) as did Dauid his father.

34 But I wil not take the whole kingdome  
out of his hād: for I wil make him prince  
all his life long for Dauid my seruants  
sake, whome I haue chosen, & who kept  
my commandments and my statutes.

35 But I wil take the kingdome out of his  
sonnes hand, and wil giue it vnto thee, <sup>e</sup>ue  
the ten tribes.

R.i.

m Whē Dauid  
had discōfied  
Hadadēzer &  
his armie.

n To wit, the  
mē, whome he  
had gathered  
vnto him.

2. Chro. 13. 6.

o He was o-  
uersee of Sa-  
lomons workes  
for the tribe of  
Ephraim and  
Manassē.

p By these vi-  
sible signes <sup>e</sup>  
Prophetes  
woulde more  
deply proue  
their messa-  
ge into their  
hearts, to whe-  
re thei were  
sent.

10. 10. do what  
thou please  
me.





vnto this people this day,  
and answer them, and  
sordes to them, thei wil be  
euer.

the counfel that the olde  
him, and asked counfel of  
that had bene brought vp  
tailed on him.

unto them, What counfel  
e may answer this people,  
ken to me, saying, Make  
thy father did put vpon

g men that were brogh  
ake vnto him, sayi, Thus  
into this people, that haue  
ee, and said, Thy father  
yke yoke heauie, but make  
into vs: eu<sup>r</sup> thus shalt thou

least parte shalbe a big  
thers loynes.

my father did burde you  
yoke, I wil yet make you  
my father hathe chastised  
but I wil correct you with

boám and all the people  
oám the third day, as the  
iunct, sayi, Come to me  
day.

answered the people shar  
the olde mens counfel that

hem after the counfel of  
sayi, My father made  
ous, and I wil make you  
uous: my father hathe  
ith rods, but I wil correct  
es.

hearkened not vnto the  
was the ordinance of the  
ight performe his sayi, I  
d had spoken by \* Ahijah  
nto Ieroboám the sonne

Israél sawe that the King  
not, the people answered  
sayi, What porciõ haue  
we haue none inheritance  
Ishai. To your tents, O  
thine owne house, Dauid  
ed vnto their tents.

r the children of Israél  
the cities of Iudáh, did  
e still.

g Rehoboám sent Ado-  
of the tribute, and all I-  
o death: then King Re-  
pede to get him vp to his  
Ierusalem.

elled against the house  
this day.

Israél had heard that Ie-  
roboám

roboám was come againe, they sent and  
called him vnto the assemblie, and made  
him King ouer all Israél: none followed  
the house of Dauid, but the tribe of Iu-  
dah \* onely.

11 And whē Rehoboám was come to Ieru-  
salem, he <sup>h</sup> gathered all the house of Iu-  
dah with the tribe of Benjamin an hun-  
dredth and four score thousand of chosen  
men (which were good warriours) to fight  
against the house of Israél & to bring the  
kingdome againe to Rehoboám the sonne  
of Salomón.

22 \* But the worde of God came vnto She-  
maiah the <sup>i</sup> man of God, saying,

23 Speake vnto Rehoboám the sonne of Sa-  
lamón King of Iudáh, and vnto all the  
house of Iudáh and Benjamin, and the  
remnant of the people, sayi,

Thus sayth the <sup>k</sup> Lord, Ye shal not go  
vp, nor fight against your brethren the  
children of Israél: returne euerie man to  
his house: for this thing is done by me.  
They obeyed therefore the worde of the  
Lord and returned, and departed, accord-  
ing to the worde of the Lord.

25 ¶ Then Ieroboám buylt Shechém in  
mount Ephraím, and dwelt therein, & wēt  
from thence, and buylt Penéel.

26 And Ieroboám thoght in his heart, Now  
shal the kingdome returne to the house  
of Dauid.

27 If this people go vp and do sacrifice in  
the house of the Lord <sup>l</sup> at Ierusalem, the  
shal the heart of this people turne againe  
vnto their lord, <sup>en</sup> vnto Rehoboám King  
of Iudáh: so shal they kil me and go againe  
to Rehoboám King of Iudáh.

28 Whereupon the King toke counfel, and  
made two calues of golde, and said vnto  
them, <sup>m</sup> It is to muche for you to go vp  
to Ierusalem: beholde, O Israél, thy gods,  
which brought thee vp out of the land of  
Egypt.

29 And he set the one in Beth-él, and the o-  
ther set he in Dan.

30 And this thing turned to sinne: for the  
people wēt (because of <sup>y</sup> one) euē to Dan.

31 Also he made an <sup>n</sup> house of hie places,  
and made Priests of the lowest of the peo-  
ple, which were not of the sonnes of Levi.

32 And Ieroboám made a feast the <sup>o</sup> fiftēth  
day of the eight moneth, lyke vnto <sup>y</sup> feast  
that is in Iudáh, and offered on the altar.  
So did he in Beth-él and offered vnto the  
calues that he had made: and he placed in  
Beth-él the Priests of the hie places, which  
he had made.

33 And he offered vpon the altar, which he  
had made in Beth-él, the fiftēth day of the  
eight moneth (<sup>en</sup> in the moneth which  
he had forged of his owne heart) & made  
a solēne feast vnto the childre of Israél: &

he went vp to the altar, to burne incense.

CHAP. XIII.

Ieroboám is reprehended of the Prophet. 4 His hand  
dryeth vp. 15 The Prophet is seduced. 24 And is  
killed of a lyon. 33 The obsequies of Ieroboám.

1 **A**Nd beholde, there came <sup>a</sup> a man of a  
God out of Iudáh (by the comman-  
dement of the Lord) vnto <sup>b</sup> Beth-él, and  
Ieroboám stode by the altar to offer in-  
cense.

2 And he cryed against the altar by the cō-  
mandemēt of the Lord, and said, O altar,  
altar, thus sayth <sup>y</sup> Lord, Beholde, a childe  
shal be borne vnto the house of Dauid,  
\* Iosiah by name, and vpon thee shal he sa-  
crifice the Priests of the hie places that  
burne incense vpon thee, and they shal  
burne mens bones vpon thee.

3 And he gaue a signe <sup>y</sup> same time, sayi,  
This is the <sup>e</sup> signe, that the Lord hathe  
spoken, Beholde, the altar shal rent, and the  
asshes that are vpon it, shal fall out.

4 And whē the King had heard the sayi-  
ng of the man of God, which he had cryed  
against <sup>y</sup> altar in Beth-él, Ieroboám stē-  
ched out his hand from the altar, sayi,

5 Lay holde on him: but his hand which he  
put forthe against him, dried vp, & he col-  
de not pull it in againe to him.

6 The altar also claued asunder, & the asshes  
fel out from the altar, according to the  
signe, which the man of God had giuen by  
the <sup>o</sup> commandement of the Lord.

7 Then the King answered, and said vnto  
the man of God, <sup>e</sup> I beseeche thee, pray  
vnto the Lord thy God, and make inter-  
cession for me, that mine hand may be re-  
stored vnto me. And the man of God be-  
sought the Lord, and the Kings hand was  
restored, and became as it was afore.

8 Thē the King said vnto the mā of God,  
Come home with me, that thou maist di-  
ne, and I wil giue thee a rewarde.

9 But the man of God said vnto the King,  
If thou woldest giue me halfe thine hou-  
se, I wolde not go in with thee, neither  
wolde I eat bread nor drinke water in  
this place.

10 For <sup>o</sup> so was it charged me by the worde  
of the Lord, sayi, <sup>f</sup> Eat no bread nor  
drinke water, nor turne againe by the sa-  
me way that thou camest.

11 So he went another way & returned not  
by the way that he came to Beth-él.

12 ¶ And an olde Prophet dwelt in Beth-él  
& his sonnes came, & tolde him all <sup>y</sup> wor-  
kes, <sup>y</sup> the mā of God had done that day in  
Beth-él, & the wordes which he had spokē  
vnto the King, tolde they their father.

13 And their father said vnto them, What  
way went he and his sonnes? shewed him  
what way the man of God went, which ca-  
me from Iudáh.

a That is, a  
Prophet.

b Not that <sup>y</sup>  
was called Iua  
in Benjamin,  
but another of  
that name.

2. King 23, 7

c By this sig-  
ne ye shal  
knowe that <sup>y</sup>  
Lord hathe  
sent me.

d Or, he poured  
out.

e The wicked  
rage against <sup>y</sup>  
Prophets of  
God, as he they  
declare the an-  
gers of Iudge-  
ments.

f Ebr, murther.

g Thogh the  
wicked hum-  
ble the telles  
for a time, whē  
they see Gods  
indgements, yet  
after they re-  
turne to their  
olde malice &  
declare that  
they are but  
vile hypocri-  
tes.

h Or, sake suffe-  
rance.

i Or, he charged  
me: so was I, an  
Angel.  
j Seeing he had  
the expresse  
worde of God,  
he ought not to  
hane d. clim. d  
therefrom: a-  
ther for the  
petition of  
man nor An-  
gel.

k Ebr, sayed.



# The Prophets disobedience. I. Kings.

# Ieroboams will Ieroboam threatned.

- 13 And he said vnto his sonnes, Saddle me the asse: Who saddled him the asse, and he rode thereon,
- 14 And went after the man of God, and founde him sitting vnder an oke: and he said vnto him, A rt thou the man of God that camest fro Iudah? And he said, Yea.
- 15 Then he said vnto him, Come home with me, and eat bread.
- 16 But he answered, I may not returne with thee, nor go in with thee, neither wil I eat bread nor drinke water with thee in this place.
- 17 For it was charged me by the worde of the Lord, saying, Thou shalt eat no bread, nor drinke water there, nor turne againe to go by the way that thou wentest.
- 18 And he said vnto him, I am a Prophet also as thou art, and an Angel spake vnto me by the worde of the Lord, saying, Bring him againe with thee into thine house, that he may eat bread and drinke water: but he lied vnto him.
- 19 So he went againe with him, and did eat bread in his house, and dranke water.
- 20 And as they sate at the table, the worde of the Lord came vnto the Prophet, that brought him againe.
- 21 And he cryed vnto the man of God that came from Iudah, saying, Thus saith the Lord, Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,
- 22 But camest backe againe, and hast eaten bread & drinke water in the place (whereof he did say vnto thee, Thou shalt eat no bread nor drinke anie water) thy carkeis shal not come vnto the sepulchre of thy fathers.
- 23 And when he had eaten bread and dröke, he saddled him the asse, to wit, to the Prophet whome he had brought againe.
- 24 And when he was gone, a lyon met him by the way, and stöwe him, and his bodie was cast in the way, and the asse stode thereby: the lyon stode by the corpes also.
- 25 And beholde, men that passed by, sawe the carkeis cast in the way, and the lyon standing by the corpes: and they came and tolde it in the towne where the olde Prophet dwelt.
- 26 And when the Prophet, that brought him backe againe from the way, heard thereof, he said, It is the man of God, who hath bene disobedient vnto the commandment of the Lord: therefore the Lord hath deliuered him vnto the lyon, which hath rent him and flaine him, according to the worde of the Lord, which he spake vnto him.
- 27 And he spake to his sonnes, saying,

- Saddle me the asse. And they saddled him.
- 28 And he went and founde his body cast in the way, and the asse and the lyon stode by the corpes: and the lyon had not eaten the body, nor torne the asse.
- 29 And y Prophet toke vp the body of the man of God, and layed it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and bury him.
- 30 And he layed his body in his owne graue, & they lamented ouer him, saying, Alas, my brother.
- 31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury ye me also in the sepulchre, where the man of God is buried: laye my bones beside his bones.
- 32 For that thing which he cryed by the worde of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shal surely come to passe.
- 33 Howbeit alter this, Ieroboam converted not from his wicked way, but turned againe, and made of the lowest of the people Priests of the hie places. Where wolde, might cösecrate him selfe, and be of the Priests of the hie places.
- 34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

## CHAP. XIII.

Ieroboam sendeth his wife disguised to Ahiah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Sennacherib.

- At that time Abiah the sonne of Ieroboam sei ficke.
- 2 And Ieroboam said vnto his wife, Vp pray thee, & disguise thy selfe, that they knowe not that thou art the wife of Ieroboam, an go to Shiloh: for there is Ahiah the Prophet, which tolde me that I shulde be King ouer this people.
- 3 And take with thee ten loanes on crakneis, an a bottel of hony, an go to him: he shal tel thee what shal become to the yong man.
- 4 And Ieroboams wife did so, and arose, & went to Shiloh, and came to the house of Ahiah: but Ahiah cold not see, for his sight was decayed for his age.
- 5 The Lord said vnto Ahiah, Beholde, the wife of Ieroboam cometh to allee a thing of thee for her sonne, for he is sick: thus and thus shalt thou say vnto her: for when she cömeth in, she shal feine her selfe to be another.
- 6 Therefore when Ahiah heard the sound of her fete as she came in at the doore, he said, Come in, thou wife of Ieroboam: why feimest y thus thy selfe to be another? I am sent to thee with heauy tidings.

- 7 Go, tel Ieroboam, The God of Israel, Forasmuch as thou hast made thee from among the people, and haue made thee prince of Israel,
- 8 And haue rent the kingdome of David, and thou hast not bene true, which kept my commandment, I followed me with all heart, and only that which was right before thee (for thou hast made thee other gods, and pronoke me, and hast eaten and drinke of the house of Ieroboam,
- 9 Therefore beholde, I will sende an Angel, that shall destroy the wall, & swel him that is left in Israel, the remnant of the house as a man swepeth away all gone.
- 10 The dogs shal eat his flesh, & the fowles of the aire shal eat his flesh: for the Lord hath said, Vp therefore & get thee out of here, for whē thy feete entre the childe shal dye.
- 11 And all Israel shal moorne for Ieroboam, because he made some good thing for the house of Israel in the house of Ieroboam in his daye, euen now.
- 12 For the Lord shal smite Iudah, & shal shake the walled cities of Iudah out of this land, & he gaue to their fathers, & he gaue them beyond the sea, & he gaue them grove, & he gaue them a Lord to angr.
- 13 And he shal giue Israel the finnes of Ieroboam, & he shal make Israel to sinne.
- 14 And Ieroboams wife came, and came to Tizrah, & came to the threshold of the house, & she said, I am sent to thee, & I have brought thee tidings.
- 15 And they buried him, & they mented him, according to the word, which he spake to his seruant Ahiah the Priest.
- 16 And the rest of Ieroboams, & how he reigned, & how he was written in the booke of the Kings of Israel.
- 17 And the dayes which I

22. I. am.

g This he did of a simple minde, thinking it layd downe to declare fre ship to a Prophet.

h His fauce is here doubte: first in y he suffreth not the Prophet to obey Gods expresse comendement: and next that he faineth to haue a reuelation to the contrary.

i God wolde reprove his folly by him, who was the occasion to bring him into error.

k By this factual exple, God teacheth forthe, how dangerous a thing it is for men to behaue them selues coldely, or deceitfully in their charge whereinto God hath called them.

Which was a secret.

To who two secret.

Case 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

They shal be the house of Ieroboam.

h To be added to the list of the names of the children of Ieroboam who were born to him in the house of Ieroboam.

i To be added to the list of the names of the children of Ieroboam who were born to him in the house of Ieroboam.

j To be added to the list of the names of the children of Ieroboam who were born to him in the house of Ieroboam.

k To be added to the list of the names of the children of Ieroboam who were born to him in the house of Ieroboam.

7 Go

And they saddled him, and founde his body callin  
asse and the lyon stode by  
the lyon had <sup>1</sup> nor eaten  
orne the asse.  
et toke vp the body of the  
and layed it vpon the asse,  
again, and the olde Pro-  
the citie, to lament and  
his body in his <sup>m</sup> owne  
lamented ouer him, saying,  
had buried him, he spake  
aying, When I am dead,  
in the sepulchre, where  
is buried: laye my bones  
s.  
which he cryed by the  
ord against the altar that  
d against all the houses of  
which are in the cities of  
surely come to passe.  
r this, Ieroboam a con-  
in his wicked way, but  
made of the lowest of the  
of the hie places. Who  
cōsecrate him selfe, and be-  
f the hie places.  
g turned to sinne vnto the  
oám, euen to roote it out,  
from the face of the earth.  
P. XVIII.  
his wife disguised to Abiáh  
aret vnto him the distressed  
is punished by Shishak  
me Abiáh the sonne of  
the sicke.  
said vnto his wife, Vp  
signifie thy selfe, that they  
thou art the wife of Ier-  
ro Shiloh: for there is A-  
bet, which tolde me <sup>a</sup> that  
g ouer this people,  
th <sup>b</sup> thee ten loaves and  
bottel of hony, and goe  
ther what shal become of  
ms wife did so, and arose  
ah, and came to the house of  
ah, which colde not se, for his  
ayed for his age.  
said vnto Abiáh, Behold,  
oboám commeth to seeke  
or her sonne, for he is sick:  
bale thou say vnto her: se-  
th in, she shal keine her selfe.  
en Abiáh heard the sound  
he came in at the dore, he  
thou <sup>a</sup> wife of Ieroboam  
us thy selfe to be anoth-  
with heavy tidings.  
7 Go

7 Go, tell Ieroboám, Thus saith the Lord  
God of Israël, Forasmuche as I haue ex-  
alted <sup>a</sup> thee from among the people, and  
haue made thee prince ouer my people  
Israél,  
8 And haue rent the kingdome away from  
the house of Dauid, and haue giue it thee,  
an I thou hast not bene as my seruant Da-  
uid, which kept my commandements, and  
followed me with all his heart, and did  
onely that which was right in mines eyes,  
9 But hast done euil aboue all that were  
before thee (for thou hast gone and made  
thee other gods, and <sup>f</sup> molten images, to  
prouoke me, and hast cast me behinde thy  
backe)  
10 Therefore beholde, I wil bring euil vpō  
the house of Ieroboám, and wil cut off frō  
Ieroboám him that <sup>s</sup> pisleth against  
the wall, a swel him that <sup>h</sup> is shut vp, as  
him that is left in Israël, & wil swepe away  
the remnant of the house of Ieroboám,  
as a man swepeth away douning, til it be  
all gone.  
11 The dogs shal eat him of Ieroboams  
steeke that dyeth in the citie, and the foules  
of the aire shal eat him that dyeth in the  
field: <sup>i</sup> for the Lord hath said it.  
12 Vp therefore & get thee to thine house:  
for whē thy feete entre into the citie, the  
childe shal dye.  
13 And all Israël shal mourne for him, and  
bury him: for he onely of Ieroboám shal  
come to the graue, because in him there is  
founde <sup>k</sup> some goodnes towards <sup>j</sup> Lord  
God of Israël in the house of Ieroboám.  
14 Moreoue, the Lo <sup>d</sup> shal stricke him vp a  
King ouer Israël, which shal destroy the  
house of Ieroboám in that day: <sup>l</sup> what?  
yea, euen now.  
15 For the Lord shal smite Israël, as when a  
reede is shaken in the water, and he shal  
wede Israël out of this good land, which  
he gaue to their fathers, and I shal scatte  
them beyonde the <sup>m</sup> River, because they  
haue made them groues, prouoking the  
Lord to angrē.  
16 And he shal giue Israël vp, because of  
the sinnes of Ieroboám, who did sinne, and  
<sup>n</sup> made Israël to sinne.  
17 And Ieroboams wife arose, and depar-  
ted, and came to Tirzah, and when she  
came to the threshold of the house, the yōg  
man dyed,  
18 And they buried him, and all Israël la-  
mented him, according to the worde of  
the Lord, which he spake by the hand of  
his seruant Abiáh the Prophet.  
19 And the rest of Ieroboams actes, how he  
warred, & how he reigned, behold, they  
are written in the booke of the Chronicles  
of the Kings of Israël.  
20 And the dayes which Ieroboám reigned,

were two and twentie yere: and he <sup>o</sup> slept  
with his fathers, & Nadab his sonne reig-  
ned in his steade.  
21 Also Rehoboám the sonne of Salomón  
reigned in Iudáh. Rehoboám was one and  
fourtie yere olde, when he begā to reigne,  
and reigned seuentene <sup>p</sup> yere in Ierusa-  
lēm the citie, which the Lord did chuse  
out of all the tribes of Israël, to put his  
Name there: and his mothers name was  
Naamáh an Ammonite.  
22 And Iudáh wrought wickednes in the  
sight of the Lord: & they prouoked him  
more w<sup>th</sup> their sinnes, which thei had com-  
mitted, then all that which their fathers  
had done.  
23 For they also made them hie places, and  
images, and groues on euery hie hil, and  
vnder euerie grene tre.  
24 There were also Sodomites <sup>q</sup> in <sup>j</sup> land,  
they did according to all the abomina-  
cions of the nations, which the Lord had  
cast out before the children of Israël.  
25 And in the fift yere of King Reho-  
boám, Shishak King of Egypt came vp a-  
gainst Ierusalēm,  
26 And toke the treasures of the house of <sup>j</sup>  
Lord, & the treasures of the Kings house,  
and toke away all: also he caried away all  
the shields of golde <sup>w</sup> which Salomón had  
made.  
27 And King Rehoboám made for them  
brazen shields, and committed them vnto  
the hands of the chief of the garde,  
which waited at the dore of the Kings  
house.  
28 And when the King went into the house  
of the Lord, the garde bare them, and  
brought them againe into the garde cham-  
ber.  
29 And the rest of <sup>j</sup> actes of Rehoboám, &  
all that he did, are they not written in the  
booke of the Chronicles of the Kings of  
Iudáh?  
30 And there was warre betwene Reho-  
boam and Ieroboám continually.  
31 And Rehoboam slept with his fathers, &  
was buried with his fathers in the citie of  
Dauid: his mothers name was Naamáh an  
Ammonite. And Abiám his sonne reig-  
ned in his steade.

CHAP. XV.

1 Abiám reigneth ouer Iudáh. <sup>p</sup> Asi succedeth in his  
roume 16 The battel betwene Asa and Baasba. 24 Lo-  
hishaphat succedeth Asa. 25 Nadab succedeth Ierobo-  
ám 26 Baasba killeth Nadab.  
2 And in the eightene yere of King <sup>r</sup>  
Ieroboám the sonne of Nebát, reigned  
Abiám oue Iudáh.  
3 Thre yere reign d he in Ierusalēm, and  
his mother name was Maacháh <sup>j</sup> daugh-  
ter of <sup>a</sup> Abihsalóm.  
4 And he walked in all the sinnes of his fa-  
R.iii.

<sup>o</sup> The Lord smote him & he dyed, 2 Chro. 11. 10.  
<sup>p</sup> And dyed before Ieroboam about 4. yeres.  
<sup>q</sup> Or, besider all that their fathers had done by their sinnes.  
<sup>r</sup> Where idolatrye reigned, all horrible vices are committed, till at length Gods iust iudgement destroy them utterly.  
<sup>s</sup> Chap 10. 16.  
<sup>t</sup> Which booke were called the booke of Shemaiah and Idothie Prophetes, 2. Chro 12. 15.  
<sup>u</sup> That is, all the dayes of Rehoboams life.  
<sup>v</sup> Whose idolatrye Rehoboam his sonne followed.





CHAP. XVI.

1 Of Baashá, & Eláh, & Zimrí, & Omrí. 31 Acháb mar-  
ried Iezabel. 34 Ierichó is buyt againe.

1 Then the worde of the Lord came to  
Iehú the sonne of Hanáni against  
Baashá, saying,

2 Forasmuch as I exalted thee out of the  
dust, & made thee capitaine ouer my peo-  
ple Israél, and thou hast walked in the way  
of Ieroboám, and hast made my people  
Israél to sinne, to prouoke me with their  
sinnes,

3 Beholde, I wil take away the posteritie of  
Baashá, and the posterie of his house,  
and wil make a chine house like the \* house  
of Ieroboám the sonne of Nebát.

4 He that dyeth of Baashás stocke in the ci-  
tie, him shal the dogs eat: and that man  
of him which dyeth in the fields, shal the  
foules of the ayre eat.

5 And the rest of the actes of Baashá and  
what he did, and his power, are they not  
written in the booke of the \* Chronicles of  
the Kings of Israél?

6 So Baashá slept with his fathers, & was  
buried in Tirzáh, & Eláh his sonne reig-  
ned in his steade.

7 And also by the hand of Iehú the sonne  
of Hanáni the Prophet came the worde  
of the Lord to Baashá, & to his house,  
that he shulde be like the house of Iero-  
boám, euen for all the wickednes that he  
did in the sight of the Lord, in prouoking  
him with the worke of his hands, and be-  
cause he killed a him.

8 ¶ In the six and twentie yere of Asá Kíg  
of Iudáh began Eláh the sonne of Baashá  
to reigne ouer Israél in Tirzáh, & reigned  
two yere.

9 And his seruant Zimrí, capitaine of halfe  
his charrets conspired against him, as he  
was in Tirzáh drinking, til he was dron-  
ken in the house of Arzá stuarde of his  
house in Tirzáh.

10 And Zimrí came & smote him & killed  
him in the seuen and twenty yere of Asá  
Kíg of Iudáh, & reigned in his steade.

11 ¶ And when he was King, and sat on his  
throne, he slewe all y house of Baashá, not  
leauing thereof one to pisse against a  
wall, neither of his kinfolkes nor of his  
friends.

12 So did Zimrí destroy all the house of  
Baashá, according to the worde of y Lord  
which he spake against Baashá by the hád  
of Iehú the Prophet,

13 For all the sinnes of Baashá, and sinnes  
of Eláh his sonne, which they sinned and  
made Israél to sinne, and prouoked the  
Lord God of Israél with their vanities.

14 And the rest of the actes of Eláh, and  
all that he did, are they not written in the  
booke of the Chronicles of the Kings of

Israél?

15 ¶ In the seuen and twentie yere of Asá  
King of Iudáh did Zimrí reigne seuen  
dayes in Tirzáh, and the people was then  
in the hostes besieging Gibbethón, which  
belonged to the Philistims.

16 And the people of the hoste heard say,  
Zimrí hath conspired, & hath also slaine  
the Kíg. Wherefore all Israél made Om-  
rí the capitaine of the hoste King ouer Is-  
raél that same day, euen in the hoste.

17 Then Omrí went vp from Gibbethón,  
and all Israél with him, and they besieged  
Tirzáh.

18 And whē Zimrí sawe, that the citie was  
taken, he went into the palace of the  
Kings house, and burnt him selfe and the  
Kings house with fire, & so dyed,

19 For his sinnes which he sinned, in do-  
ing that which is euil in the sight of the  
Lord, in walking in the way of Ieroboám,  
and in his sinnes which he did, causing  
Israél to sinne.

20 And the rest of the actes of Zimrí, and  
his treason that he wrought, are they not  
written in the booke of the Chronicles of  
the Kings of Israél?

21 Thé were y people of Israél deuided in-  
to two partes: for halfe y people followed  
Tibní the sonne of Gináth to make him  
King, & the other halfe followed Omrí.

22 But the people that followed Omrí, pre-  
uailed against the people that followed  
Tibní the sonne of Gináth: so Tibní dy-  
ed, and Omrí reigned.

23 In the one and thirtie yere of Asá King  
of Iudáh began Omrí to reigne ouer Is-  
raél, & reigned twelue yere. Six yere reig-  
ned he in Tirzáh.

24 And he bought the mountaine \* Samaria of  
one Shémer for two talents of siluer, and  
buyt in the mountaine, and called the na-  
me of the citie, which he buyt, after the  
name of Shémer, lord of the mountaine  
Samaria.

25 But Omrí did euil in the eyes of the  
Lord, and did worse then all that were  
before him.

26 For he walked in all the way of Ierobo-  
ám the sonne of Nebát, and in his sinnes  
wherewith he made Israél to sinne in pro-  
uoking the Lord God of Israél with their  
vanities.

27 And the rest of the actes of Omrí, that  
he did, and his strégh that he shewed, are  
they not written in the booke of the Chro-  
nicles of the Kings of Israél?

28 And Omrí slept with his fathers, & was  
buried in Samaria: and Aháb his sonne  
reigned in his steade.

29 Now Aháb the sonne of Omrí be-  
gan to reigne ouer Israél, in the eight  
and thirtie yere of Asá King of Iudáh:

R. iiii.

Which siege  
had continued  
from the time  
of Nadab. Ie-  
roboám sonne.

h where Zim-  
rí kept hi selfe  
in holde.

"Ebr. burnt the  
Kigs house up-  
on him.

I That is, the  
people which  
were not at y  
siege of Gib-  
bethón. for  
there they had  
chosen Omrí.

k For such  
is the nature  
of idolatrie, y  
the superstitio  
thereof doeth  
daily increas-  
se, & the el-  
der it is, the  
more abomi-  
nable it is be-  
fore God and  
his Church.

I He was the  
first King that  
was buried in  
Samaria, after  
that the Kigs  
house was  
burnt in Tir-  
záh.



and Aháb & sonne of Omrí reigned ouer Israël in Samaria two and twentie yere.

10 And Aháb the sonne of Omrí did worse in the sight of the Lord then all that were before him.

11 For was it a light thing for him to walke in the finnes of Ieroboám the sonne of Nebát, except he toke Iezabel also the daughter of Echi-baal King of the Zidonians to his wife, and went and serued Baal, and worshipped him?

12 Also he reared vp an altar to Baal in the house of Baal, which he had buylt in Samaria.

13 And Aháb made a groue, and Aháb proceeded, and did prouoke the Lord God of Israël more then all the Kings of Israël that were before him.

14 In his dayes did Hiél the Bethelite buyld a Ierichó: he laied the fundació thereof in Abirám his eldett sonne, and set vp the gates thereof in his yongest sonne Segúb, according to the worde of the Lord which he spake by Ioshúa the sonne of Nun.

# CHAP. XVII.

1 Eliáh forewarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where he resteth his hostesse, sunne to life.

1 And Eliáh the Tishbite one of the inhabitants of Gilead said vnto Aháb, As the Lord God of Israël liueth, before whome I stand, there shalbe neither dewe nor rayne these yeres, but according to my worde.

2 And the worde of the Lord came vnto him, saying,

3 Go hence, and turne thee Eastwarde, and hide thy selfe in the riuer Cherith, that is ouer against Iordén,

4 And thou shalt drinke of the riuer: and I haue commanded the rauens to feede thee there.

5 So he went and did according vnto the worde of the Lord: for he went, and remained by the riuer Cherith that is ouer against Iordén.

6 And the rauens brought him bread & flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.

7 And after a while, the riuer dried vp, because there fel no rayne vpon the earth.

8 And the worde of the Lord came vnto him, saying,

9 Vp, and get thee to Zarephath, which is in Zidón, and remaine there: beholde, I haue commanded a widowe there to sustaine thee.

10 So he arose, and went to Zarephath: and when he came to the gate of the citie, beholde, the widowe was there gathering Rickets: & he called her, & said, Bring me, I pray thee, a litle water in a vessel, that

I may drinke.

11 And as she was going to fet it, he called to her, and said, Bring me, I pray thee, a morfel of bread in thine hand.

12 And she said, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrel, and a litle oyle in a cruse: and beholde, I am gathering a fewe stickes for to go in, and dreffe it for me and my sonne, that we may eat it, and dye.

13 And Eliáh said vnto her, Feare not, come, do as thou hast said, but make me therof a litle cake first of all, and bring it vnto me, and afterwarde make for thee, and thy sonne.

14 For thus saith the Lord God of Israël, The meale in thy barrel shal not be waikened, neither shal the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So she went, and did as Eliáh said, and she did eat: so did he and her house for a certeine time.

16 The barrel of the meale wasted not, neither the oyle was spent out of the cruse, according to the worde of the Lord, which he spake by the hand of Eliáh.

17 And after these things, the sonne of the wife of the house fel sicke, and his sickness was so sore, that there was no breath left in him.

18 And she said vnto Eliáh, What haue I to do with thee, o thou man of God? art thou come vnto me to call my sinne to remembrance, and to slaye my sonne?

19 And he said vnto her, Giue me thy sonne, and he toke him out of her bosom, and carried him vp into a chamber, where he abode, and laied him vpon his owne bed.

20 Then he called vnto the Lord, & said, O Lord my God, hast thou punished also this widowe, with whome I sojourn, by killing her sonne?

21 And he stretched him selfe vpon the childe three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childe soule come into him againe.

22 Then the Lord heard the voyce of Eliáh, and the soule of the childe came into him againe, and he reuiued.

23 And Eliáh toke the childe, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Eliáh said, Beholde, thy sonne liueth.

24 And the woman said vnto Eliáh, Now I knowe that thou art a man of God, and that the worde of the Lord in thy mouth is true.

# CHAP. XVIII.

1 Eliáh is sent to Aháb. 13 Obadiáh hideth and serueth

Prophetes. 40 Eliáh killeth all the obedieth raine.

1 After many daies, the Lord came to Eliáh, saying, Go, shewe Aháb, and I wil fend raine.

2 And Eliáh went to shewe Aháb, and there was a groue in Samaria.

3 And Aháb called Obadiáh, his seruant, saying, Beholde, the Lord is angry, and he hath destroyed the Prophetes, & hid them with bread, and he fed them with bread.

4 And Aháb said vnto Obadiáh, Beholde, the Lord is angry, and he hath destroyed the Prophetes, & hid them with bread, and he fed them with bread. And Aháb said vnto Obadiáh, Beholde, the Lord is angry, and he hath destroyed the Prophetes, & hid them with bread, and he fed them with bread.

5 And so thei deuided the land, and went to the riuer, and may finde grasse to fauce mules aliue, lest we depreiue beastes.

6 And so thei deuided the land, and went to the riuer, and may finde grasse to fauce mules aliue, lest we depreiue beastes.

7 And as Obadiáh was holde, Eliáh came him: and fel on his face, and said, My lord Eliáh?

8 And he answered him, lord, Beholde, Eliáh is here. And he said, What hast thou woldest deliuer thy hand of Aháb, to slaye me?

9 As the Lord thy God liueth, I will not let thee go, whither thou wilt go: for thou art a man of God.

10 And now thou saist, Go, shewe Aháb, and I wil fend raine.

11 And now thou saist, Go, shewe Aháb, and I wil fend raine.

12 And when I am gone from thee, the Lord shall carry thee away, and thou shalt be as a childe.

13 Was it not tolde me, when Iezébel slew the Prophetes of the Lord, how I hidde an hundred and forty Prophetes, and I fed them with bread, and I fed them with bread.

14 And now thou saist, Beholde, Eliáh is here, and I wil fend raine.

15 And Eliáh said, As the Lord thy God liueth, before whome I stand, I shewe thee my selfe vnto him, and he shall knowe that thou art a man of God.

16 So Obadiáh went to shewe Aháb, and Aháb went to shewe Eliáh, and he hid him in a cave.

m By whose mea<sup>s</sup> he fel to all wicked, & straits idolatry, & cruel persecution.

n Read Iosh. 6.10.

o Ebr. by the hnd of I. Hiel.

Eccl. 48.3. iam. 1.16. a That is, whome I serue. b But as I shal declare it by Gods reuelation.

or, breke.

2 To strengthen his faith against persecution, God promisseth to feede him miraculously.

d As the troubles of the Saints of God are many, so his mercie is ever at hand to deliuer the. Luk. 4.25. e All this was to strengthen the faith of Eliáh to the intent that he shoulde loke vpon nothing worldly, but onely trust on Gods promise. denca

*Prophetes. 40 Eliáh killeth all Baals prophetes. 45 He obtaineth raine.*

After many daies, the worde of the Lord came to Eliáh, in the <sup>a</sup> third yere, saying, Go, shewe thy selfe vnto Aháb, and I will send raine vpon the earth.

2 And Eliáh went to shewe him selfe vnto Aháb, and there was a great famine in Samaria.

3 And Aháb called Obadiáh the gouernour of his house: (and Obadiáh <sup>b</sup> feared God greatly.)

4 For when Iezébel destroyed the Prophetes of the Lord, Obadiáh toke an húdredh Prophetes, & hid them, by fiftie in a caue, and he fed them with bread and water.

5 And Aháb said vnto Obadiáh, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses & the mules aliue, lest we deprime the land of the beastes.

6 And so thei deuided the land betwene them to walke through it. Aháb went one way by him selfe, and Obadiáh went another way by him selfe.

7 And as Obadiáh was in the way, beholde, Eliáh met him: & he knewe him, and fel on his face, and said, Art not thou my lord Eliáh?

8 And he answered him, Yea, go tel thy lord, Beholde, Eliáh is here.

9 And he said, What haue I sinned, that thou woldest deliuer thy seruant into the hand of Aháb, to slaye me?

10 As the Lord thy God liueth, there is no naciõ or kigdome, whether my lord hate the not, nor to icke thee: and when thei said, He is not here, he toke an othe of y kingdome and naciõ, if thei had not founde thee.

11 And now thou saist, Go, tel thy lord, Beholde, Eliáh is here.

12 And when I am gone frõ thee, the Spirit of the Lord shal cary thee into some place that I do not knowe: so when I come and tel Aháb, if he can not finde thee, then wil he kil me: but I thy seruant <sup>a</sup> feare the Lord from my youth.

13 Was it not tolde my lord, what I did when Iezébel slawe the Prophetes of the Lord, how I hidde an hundredth men of the Lords Prophetes by fifties in a caue, & fed them with bread and water?

14 And now thou saiest, Go, tel thy lord, Beholde, Eliáh is here, that he may slaye me.

15 And Eliáh said, As the Lord of hostes liueth, before whome I stand, I wil surely shewe <sup>c</sup> my selfe vnto him this day.

16 So Obadiáh went to mete Aháb, and tolde him: and Aháb wēt to mete Eliáh.

17 And when Aháb sawe Eliáh, Aháb said

vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but <sup>f</sup> thou, and thy fathers house, in that ye haue forsaken the cõmandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the prophetes of Báal foure húdredh & fiftie, & the prophetes of the groues foure hundredh, which eat at Iezebels table.

20 So Aháb sent vnto all the children of Israel, & gathered the prophetes together vnto mount Carmel.

21 And Eliáh came vnto all the people, & said, How long halt ye betwene two opinions? If the Lord be God, followe him: but if Báal be he, then go after him. And the people answered him not a worde.

22 Then said Eliáh vnto y people, I only remaine a Prophet of the Lord: but Baals prophetes are foure hundredh & fiftie me.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and laye him on the wood, but put no fyre vnder, and I wil prepare the other bullocke, and laye him on the wood, and wil put no fyre vnder.

24 Then call ye on the name of your god, and I wil call on the Name of the Lord: and the God that answereth <sup>h</sup> by fyre, let him be God. And all the people answered, and said, It is wel spok'n.

25 And Eliáh said vnto the prophetes of Báal, Chuse you a bullocke, and prepare him first, (for ye are many) & call on the name of your gods, but put no fyre vnder.

26 So thei toke the one bullocke, y was giuen them, & thei prepared it, & called on y name of Báal, from morning to noone, saying, O Báal, heare vs: but there was no voyce, nor anie to answer: and thei <sup>i</sup> leapt vpon the altar that was made.

27 And at noone Eliáh mocked them, and said, Crie loude: for he is a <sup>k</sup> god: either he talketh or pursueth his enemies, or is in his journey, or it may be that he slepeth, and must be <sup>l</sup> awaked.

28 And they cryed loude, and cut them selues as their maner was, with kniues and lancets, til the blood gusheth out vpon them.

29 And when mydday was passed, and thei had prophesied vntil the offering of the evening sacrifice, there was nether voyce, nor onco to answer, nor anie that regarded.

30 And Eliáh said vnto all the people, Come to me. And all y people came to him. And he repared the altar of the Lord that was broken downe.

31 And Eliáh toke twelue stones, accordig to the number of the tribes of the sonnes

Si.

<sup>f</sup> The true ministers of God ought not only not to forsake truth to be vniuersally slandered, but to reprove boldly wicked idolaters without respect of persons.

<sup>g</sup> Be constant in religion, & make it not as a thing indifferent whether ye followe God or Báal, or whether ye serve God wholly or in parte.

<sup>h</sup> By sending downe fire frõ heauen to burne y sacrifice.

<sup>i</sup> As men raulhed w<sup>th</sup> some strange spirit.

<sup>k</sup> You esteeme him as a god.

<sup>l</sup> He mocker their heauly madnes, which thinke that by anie industrie or force y dead & vile idoles can helpe their worship as in th<sup>e</sup> necessities.

going to fet it, he called me, I pray thee, at thine hand.

the Lord thy God liaketh, but euen an hande: and a litle oyle in a I am gathering <sup>a</sup> a fewe, and drusse it for me, & may eat it, and dye. vnto her, Feare not, come, but make me thereof all, and bring it vnto me make for thee, and thy

the Lord God of Israel, a. cl that not be waite, e in the cruse: be diminiue that the Lord sen. th.

did as Eliáh said, and he and her house <sup>h</sup> for a

e meale wasted not, nor t out of the cruse, accorde of the Lord, which he of Eliáh.

er things, the sonne of the fel sicke, and his sicknes there was no breath left

to Eliáh, What haue I to ou man of God? art thou call my sinne to remembre my sonnes?

to her, Giue me thy foue him out of her bosome, to a chamber, where he d him vpon his owne

vnto the Lord, & said, O aft thou <sup>k</sup> punished also, h whome I sojourne, by

ed him selfe vpon the, and called vnto y Lord, d my God, I pray thee, oule come into him

heard the voyce of Eliáh, the childe came into him uiued.

the childe, and brought of the chamber into the, ed him vnto his moe, id, Beholde, thy sonne li

n said vnto Eliáh, Now ou art a man of God, and f the Lord in thy moe



Gen 32, 28.  
2. king. 17, 34.

<sup>2</sup>Ebr. Satt; which some mistake concerning about three parts of a third part a piece.

or Hereby he  
 declared the  
 excellēt pow  
 er of God, wh  
 contrary to  
 nature col  
 demake y<sup>e</sup> tyr  
 burne euery  
 the water, to  
 the intent the  
 shulde haue  
 none occasi  
 to doute, tha  
 he is y<sup>e</sup> oneli  
 God.

**A** Though God  
suffer his to  
runne in blind  
nes & error  
for a time, ye  
at the length  
he calleth the  
home to him  
by some noto  
rious signe &  
worke.

● He commanded them that as they were truly persuaded to confess only God, so they would serve him with all their power & destroye the idolaters his enemies.

p As Gods Spirit moved him to pray, so was he strengthened by the same, that he did not faint, but continued still til he had obtained.

There are  
 1. 1. 1.

of Iſaakób, (vnto whome the worde of the  
Lord came, ſaying, \* Iſraél ſhalbe thy na-  
me)

22 And with the stones he buylt an altar in  
the Name of the Lord ; & he made a ditch  
rounde about the altar, as great as  
wolde containe two measures of seede.

33 And he put the wood in order, & hewed the bullocke in pieces, and layed him on the wood,

34 And said, Fill foure barels with water, & powre it on the burnt offering and on the wood. Again he said, Do so againe. And thei did so the seconde time. And he said, Do it the third time. And thei did it the third time.

35 And the water ran rounde about the altar : & <sup>m</sup> he filled the ditch w<sup>th</sup> water also.

36 And when they shulde offer the evening sacrifice, Elijah the Prophet came, & said, Lord God of Abraham, Izhak and of Israēl, let it be knowne this day, that thou art the God of Israēl, and that I am thy seruant, and that I have done all these things at thy commandement.

37 Heare me, o Lord, heare me, and let this  
people knowe that thou art y<sup>e</sup> Lord God,  
and that thou hast turned their heart a-  
gaine at the last.

38 Then the fyre of the Lord fel, and consumed the burnt offering, and the wood, & the stones, and the dust, and licked vp the water that was in the ditch.e.

39 And when all the people sawe it, they fel  
on their faces, and said, The Lord is God,  
the Lord is God.

40 And Eliáh said vnto them, Take the  
prophetes of Báal, let<sup>e</sup> not a man of them  
escape. And they toke them, and Eliáh  
brought them to the broke Kishón, & slewe  
them there.

41 ¶ And Eliáh said vnto Aháb, Get thee vp, eat and drinke, for *there* is a founde of muche raine.

42 So Ahab went vp to eat and to drinke,  
and Eliiah went vp to the top of Carmei:  
and he crouched vnto the earth, and put  
his face betwene his knees.

43 And said to his seruant, Go vp now and  
loke towards the way of the Sea. And he  
went vp, and loked, and said, There is no-  
thing. Againe he said, Go againe & seuen  
times.

44 And at the ſeuenth time he ſaid, Beholde,  
there arifeth a litle cloude out of the ſea  
like a mans hand. Then he ſaid, Vp, and  
ſay vnto Aháb, Make readie thy chariot, and  
get thee downe, that the raine ſtay thee  
not.

45 And in the meane while the heauen was  
blacke with cloudes & winde, & there was  
a great raine. Then Ahab went vp & came  
to Izreel.

46 And the hād of the Lord was on Eliāh  
and he girded vp his loynes, and ran be  
fore Ahāb til he came to Izreēl.

CHAP. XIX.

5 Eliáh fleeing from Iezabel is nourished by the Angel  
G<sup>d</sup>. 15 He is commanded to anoint Hazael, Jehu,  
Elihá.

**N**OW Aháb tolde Iezébel all that E  
liáh had done, & how he had sla  
ne all the <sup>a</sup>prophetes with the sword.

2 Then Izebel sent a messenger vnto Elijah, saying, <sup>b</sup> The gods do so to me and more also, if I make not thy life like one of their liues by to morowe this time.

3 ¶ When he sawe that, he arose, and went  
for his life, & came to Beer-sheba, which  
is in Iudah, and left his seruant there.

4 But he went a daies iourney into the wil-  
dernes, and came and fate downe vnder  
a iuniper tre, & desired that he might dye,  
and said, It is now ynough: O Lord, take  
my Soule, for I am no better, then my fa-  
thers.

5 And as he laie and slept vnder the iuni-  
per tre, beholde now, an Angel touched  
him, and said vnto him, Vp, & eat.

6 And when he looked about, beholde, there  
was a cake baken on the coles, and a pot  
of water at his head: so he did eat and  
drinke, and returned and slept.

7 And the Angel of the Lord came againe  
the seconde time, and touched him, and  
said, Vp, & eat: for <sup>d</sup>thou hast a g  
iourney.

8 ¶ Then he arose, and did eat and drinke  
and walked in the strength of charme  
fourtie daies & fourtie nights, vnto He  
reb the mount of God.

9 And there he entred into a caue, & lodged there: and befoide, the Lord spake to him, and said vnto him, What doest thou here, Eliiah?

30 And he answered, I haue bene very  
lous for the Lord God of hostes: for the  
children of Israel haue forsaken thy co-  
uenant, broken downe thine altars, and  
slayne thy prophetes with the sworde,  
I onely am left, and they seeke my life to  
take it away.

tr And he said, Come out, and stand upon  
the mount before the Lord. And behold  
the Lord wen by, and a mightie strong  
winde rent the mountaines, and brake the  
rockes before the Lord: *but* the Lord was  
not in the winde: and after the winde came  
an earthquake: *but* the Lord was not  
in the earthquake:

12 And after the earthquake came fyre: but  
the Lord was not in the fyre: & after the  
fyre came a still and soft voyce.

3 And when Elijah heard it, he covered his face with his mantle, & went out, & stood in the entering in of the cave: & behold,

of the Lord was on Eliiah,  
p his loynes, and ran & be-  
came to Izebel.

A. P. XIX.

Eliiah is nourished by the Angel  
and to anoint Hazael, Izebel

tolde Izebel all that E-  
liiah had done, & how he had sla-  
yed the prophets with the sworde.

The gods do so to me an-  
d they shall make not thy life like one  
to morowe this time.

And that, he arose, and went  
came to Beer-sheba, which  
left his seruant there.

And Izebel journey into the wil-  
dernes, and she desired that he might dye,  
and she was not enough: O Lord, & take  
him no better, then my fa-

ther, and he slept vnder the iun-  
gels, and now, an Angel touch-  
ed him, Vp, & eat.

And he looked about, beholde, there  
was a fat carue on the coles, and a por-  
tion of bread: so he did eat and  
drank, and he slept.

And the Lord came againe  
to him, and he touched him, and  
said: for thou hast a great  
work to do.

And he did eat and drinke  
of the strength of that meate,  
and he was strong for the night,  
vnto the house of God.

And he entered into a caue, & he  
slept: and the Lord spake to  
him, What dost thou

there came a voyce vnto him, and said,  
What dost thou here, Eliiah?

14 And he answered, I haue bene very ie-  
lous for y Lord God of hostes, & because  
the children of Israel haue forsake thy co-  
uenant, cast downe thine altars and flaine  
thy Prophetes with the sworde, & I onely  
am left, and they seeke my life to take it  
away.

15 And the Lord said vnto him, Go, returne  
by the waye: nes vnto Damascus, and  
when thou comest there, anoynt Hazael  
King ouer Aram.

16 And Iehú the sonne of Nimshi shalt  
thou anoint King ouer Israel: & Elisha the  
sonne of Shaphat of Abel Menoia shalt  
thou anoynt to be Prophet in thy roume.

17 And I him that escapeth from the sworde  
of Hazael, shall Iehú slay: and him that  
escapeth from the sworde of Iehú, shall E-  
lisha slay.

18 Yet wilt I leaue seuē thousand in Israel,  
even all the knees that haue not bowed  
vnto Baal, and euery mouthe that hath  
not kissed him.

19 So he departed thence, and founde E-  
lisha sonne of Shaphat who was plowing  
with twelue yoke of oxen before him, and  
was with the twelfe: & Elisha went tow-  
ards him, and cast his mantel vpon him.

20 And he left the oxen, & ran after Elisha,  
and said, Let me, I pray thee, kisse my  
father and my mother, and then I wil fol-  
low thee. Who answered him, Go, returne  
for what haue I done to thee?

21 And when he wet backe againe from him,  
he kete a couple of oxen, and slawe them,  
and sod their flesh with the instruments  
of the oxen, and gaue vnto the people, &  
they did eat: then he arose and went after  
Elisha, and ministered vnto him.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promisseth the vi-  
sion to Ahab by a Prophet. 21 The King of Israel  
made peace with Ben-hadad, and is reprobated there-  
fore by the Prophet.

1 **T**HEN Ben-hadad the King of Aram as-  
sembled all his armie, and two and  
thirtie Kings with him, with horses, &  
charets, and went vp, and besieged Sama-  
ria, and fought against it.

2 And he sent messengers to Ahab King  
of Israel, into the citie,

3 And said vnto him, Thus sayeth Ben-ha-  
dad, Thy siluer and thy golde his mine:  
also thy women, and thy faire children  
are mine.

4 And the King of Israel answered, and  
said, My lord King, according to thy say-  
ings, I am thine, and all that I haue.

5 And when the messengers came againe,  
they said, Thus comendeth Ben-hadad, &  
sayth, When I shall send vnto thee, and

comande, thou shalt deliuer me thy siluer  
& thy golde, & thy women, & thy childre,

6 Or els I wil fend my seruants vnto thee  
by to morow this time: and they shall sear-  
che thine house, and the houses of thy ser-  
uants: and what soeuer is pleasant in thine  
eyes, they shall take it in their hands, and  
bring it away.

7 Then the King of Israel sent for all the  
Elders of the land, and said, Take hede, I  
pray you, and see how he seeketh mischief:  
for he sent vnto me for my wiues, and for  
my children, and for my siluer, and for my  
golde, and I denyed him not.

8 And all the Elders, & all the people said  
to him, Hearke not vnto him, nor obsey.

9 Wherefore he said vnto the messengers  
of Ben-hadad, Tel my lord the King, All  
that thou didest send for to thy seruants  
at the first time, that I wil do, but this thing  
I may not do. And the messengers depart-  
ed, and brought him an answer.

10 And Ben-hadad sent vnto him, & said,  
The gods do so to me & more also, if the  
dust of Samaria be ynough to all y peo-  
ple y followe me, for euery man an hādful.

11 And the King of Israel answered, and  
said, Tel him, Let not him that girdeth his  
loynes, boast himselfe, as he y putteth it of.

12 And when he heard y tidings, as he was  
with the Kings dwelling in the paultions,  
he said vnto his seruants, Bring for the yong  
engines, and thei set them against the citie.

13 And beholde, there came a Prophet  
vnto Ahab King of Israel, saying, Thus  
saith y Lord, Hast thou seen all this great  
multitude? beholde, I wil deliuer it into  
thine hand this day, that y maiest knowe,  
s that I am the Lord.

14 And Ahab said, By whome? And he said,  
Thus saith the Lord, By the seruants of  
the princes of the prouinces. He said a-  
gain, Who shall ordre the battel? And he  
answered, Thou.

15 Then he nombred the seruants of the  
princes of the prouinces, and they were  
two hundred, two and thirtie: & after the  
he nombred the whole people of all the  
children of Israel, even seven thousand.

16 And they wet out at noone: but Ben-ha-  
dad did drinke til he was drunken in the  
tents, so the he & the Kings: for two & thir-  
tie Kings helped him.

17 So the seruants of the princes of the  
prouinces went out first: & Ben-hadad sent  
out, and they shewed him, saying, There  
are men come out of Samaria.

18 And he said, Whether they be come out  
for peace, take them aliue: or whether they  
be come out to fight, take them yet aliue.

19 So they came out of the citie, with the ser-  
uants of the princes of the prouinces, and  
the hoste which followed them.

Sii.

e He wolde  
not accept his  
answer, except  
he did out of  
hand deliuer  
whatsoeuer he  
shoulde aske  
for he fought  
how to make  
warre against  
him.

d They thought  
that the King  
rather to ven-  
ture his liue,  
then to grant  
to that thing  
which was not  
lawfull, onely  
to attaine the  
lust of a tyrant.

e Muche lesse  
that there be  
founde any  
pray, that is  
worshipped  
there, when  
they shall be  
destroyed.

f Before God  
went about w  
signes and mi-  
racles to pul  
Ahab from his  
impie tie, and  
now againe b  
wonderful vi-  
sions.

h That is, y  
messengers  
in the seruice  
of the princes.



*22<sup>e</sup> man.**20<sup>e</sup>, 21<sup>e</sup>, 22<sup>e</sup>.**3<sup>e</sup> Wish them 7 were appointed for the punishment of his persone.**1<sup>e</sup> Thus 7 wicked blaspheme God at their furie, whome notwithstandinge suffereth not unpunished.**1<sup>e</sup> All they, who were in 7 battel of the thirteenth yere, ver. 25.**2<sup>e</sup> Who am of like power in the valley, as I am on the hill, and can a small destroy a multitude of fewe as with manie.**23<sup>e</sup> From chamber to chamber.**24<sup>e</sup> In signe of subuersion, and that he haue deicured death, if he will punish vs 7 rigour.*

20 And they slewe euerie one his enemy: and the Aramites fled, and Israel pursued them: but Ben-hadad the King of Aram escaped on an horse with his horsemen.

21 And the King of Israel went out, and smote the horses and chariots, and with a great slaughter slewe he the Aramites.

22 (For there had come a Prophet to the King of Israel, & had said vnto him, Go, be of good courage, and confide, and take hede what thou doest: for when the yere is gone about, the King of Aram wil come vp against thee.)

23 ¶ The seruants of the King of Aram said vnto him, Their gods are gods of the mountaines, and therefore they ouercome vs: but let vs fight against them in the plaine, and doubtles we shal ouercome them.

24 And this do, Take the Kings away, euerie one out of his place, and place captaynes for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with suche horses, and suche chariots, and we wil fight against them in the plaine, and doubtles we shal ouercome them: and he hearkened vnto their voyce, and did so.

26 And after the yere was gone about, Ben-hadad nombred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were nombred, and were all assembled and went against them, and the children of Israel pitched before them, like two little flocks of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus sayth the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the vailles, therefore wil I deliuer all this great multitude into thine hand, and ye shal knowe that I am the Lord.

29 And they pitched one ouer against the other seuen dayes, & in the seuen day the battel was ioyned: and the children of Israel slewe of the Aramites an hundred thousand foremen in one day.

30 But the rest fled to Aphek into the citie: and there fel a wall vpon seuen & twentie thousand men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

31 ¶ And his seruantes said vnto him, Beholde now, we haue heard say that the Kings of the house of Israel are merciful Kings: we pray thee, let vs put sackcloth about our loynes, and ropes about our heades, and go out to the King of Israel: it may be that he wil saue thy life.

32 ¶ They girded sackcloth about their

loynes, and put ropes about their heades, and came to the King of Israel, and said, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet aliue? he is my brother.

33 Now the men toke diligent hede, if they coulde catche any thing of him, and made haltes, & said, Thy brother Ben-hadad. And he said, Go, bring him. So Ben-hadad came out vnto him, and he caused him to come vp vnto the chariot.

34 And Ben-hadad said vnto him, The cities, which my father toke fro thy fathers, I wil restore, and thou shalt make streets for thee in Damascus, as my father did in Samaria. Then said Ahab, I wil let thee go with this couenant. So he made a couenant with him and let him go.

35 ¶ Then a certaine man of the children of the Prophetes said vnto his neighbour by the comandement of the Lord, Smite me, I pray thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, beholde, as thou art departed from me, a lyon shal slay thee. So when he was departed from him, a lyon found him and slewe him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised him selfe with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, Thy seruant went into the middes of the battel: and beholde, there went away a man, whome another man broght vnto me, & said, Keep this man: if he be lost, and want, thy life shal go for his, or els thou shalt paye a talent of siluer.

40 And as thy seruant hal here and there to do, he was gone: and the King of Israel said vnto him, So shal thy iudgement be: thou hast giuen sentence.

41 And he halted, and toke the ashes away from his face: & the King of Israel knew him that he was of the Prophetes:

42 And he said vnto him, Thus saith the Lord, Because thou hast let go out of thine hands a man whome I appointed to dye, thy life shal go for his life, and thy people for his people.

43 And the King of Israel went to his house heauy and in displeasure, and came to Samaria.

## CHAP. XXI.

¶ Iezabel commandeth to kill Naboth for the vineyard, that he refused to sell to Ahab. 19 Eliiah reproveth Ahab, and he repenteth.

¶ After these things Melchizedek had a vineyard by the palace of Ahab.

2 And Ahab spake vnto Melchizedek, Give me thy vineyard to me a garden of herbes: and is nere by mine house: and for it a better vineyard I will giue thee, I wil giue thee it in money.

3 And Naboth said to Ahab, I wil kepe me from giuing the fathers vnto thee.

4 Then Ahab came into his house in displeasure, because Naboth the Izeelite had said for he had said, I wil not heritage of my fathers, his bed and turned his eat no bread.

5 Then Iezabel his wife said vnto him, Why is it thou eatest no bread?

6 And he said vnto her, Naboth the Izeelite hath said, Give me thy vineyard, or if it please thee, I wil giue thee my vineyard for it: but he hath not giue thee my vineyard.

7 Then Iezabel his wife said vnto him, What wilt thou now gouern of Israel? vp, eat bread, and chere, I wil giue thee the both the Izeelite.

8 ¶ So she wrote letters in sealed them with his seales, and sent them vnto the Elders, that were in his citie dwelers.

9 And she wrote in the letters, I charge you, and set two wicked men to be chief of the people,

10 And set two wicked men to be chief of the people, let the witness against him, and he shall blaspheme God, and cary him out, and stone him, and dye.

11 And the men of his house and gouernours, which were in the citie, did as Iezabel had said: and it was writen in the letters, and sent vnto them.

12 They proclaimed a fast among the chief of the people, and they fasted.

13 And there came two wicked men before him: and the wicked men said, Naboth the Izeelite hath said, I wil not giue thee my vineyard, or if it please thee, I wil giue thee my vineyard for it: but he hath not giue thee my vineyard.

14 Then they sent to Iezabel, saying, Naboth the Izeelite is dead, and he is stoned, and he is dead.

15 ¶ And when Iezabel heard that Naboth was dead, she sent to Ahab, and said, Arise, take thy vineyard, for Naboth is dead.

es about their head,  
ing of Israël, and said,  
had said, I pray thee,  
said, Is he yet alive? he

re diligent hede, if they  
ing of him, and made  
brother. Ben-hadad  
ing him. So Bê hadad  
n, and he caused him to  
charet.

said vnto him, The e-  
ther toke frô thy father,  
thou shalt make fress  
nacus, as my father did  
said Aháb, I wil let thee  
ant. So he made a coue-  
let him go.

ne man of the children  
said vnto his neighbour  
et of the Lord, 4 Smite  
But the man refused to

nto him, Because thou  
ne man of the voice of the Lord,  
thou art departed from  
slay thee. So when he  
m him, a lyon found

another man, and said,  
thee. And the man smote  
wounded him.

departed, and waited for  
ay, and disguised him  
upon his face.

King came by, he cry-  
ed, and said, Thy seru-  
ntes of the battell: and  
ent away a man, whome  
he vnto me, & said, Ke-  
e loit, and want, thy li-  
els thou shalt paye ac-

uant had here and there  
: and the King of Israël  
o thal thy iudgment be-  
ntence.

and toke the ashes away  
the King of Israël know  
of the Propheres:  
to him, Thus saith the  
ou hast let go out of him  
me I appointed to dye,  
or his life, and thy people

of Israël went to his hou-  
displeasure, and came to

After these things Nabóth the Izre-  
elite had a vineyarde in Izreél, hard  
by the palace of Aháb King of Samaria.

And Aháb spake vnto Nabóth, saying,  
Giue me thy vineyarde, that I may make  
me a garden of herbes thereof, because it  
is nere by mine house: and I wil giue thee  
for it a better vineyarde then it is: or if it  
please thee, I wil giue thee the worth of  
it in money.

And Nabóth said to Aháb, The Lord  
kepe me from giuing the inheritace of my  
fathers vnto thee.

Then Aháb came into his house heavy &  
in displeasure, because of the worde which  
Nabóth the Izreelite had spokē vnto him.  
for he had said, I wil not giue thee the in-  
heritance of my fathers, and he lay vpon  
his bed and turned his face and wolde  
eat no bread.

Then Iezébel his wife came to him and  
said vnto him, Why is thy spirit so sad? y  
thou eatest no bread?

And he said vnto her, Because I spake  
vnto Nabóth the Izreelite, and said vnto  
him, Giue me thy vineyarde for money,  
or if it please thee, I wil giue thee another  
vineyarde for it: but he answered, I wil  
not giue thee my vineyarde.

Then Iezébel his wife said vnto him,  
Dost thou now gouerne the kingdome  
of Israël? vp, eat bread, and be of good  
chere, I wil giue thee the vineyard of Na-  
bóth the Izreelite.

So she wrote letters in Ahabs name, &  
sealed them with his seale, and sent the  
letters vnto the Elders, and to the nobles  
that were in his citie dwelling w Nabóth.

And she wrote in the letters, saying, Pro-  
claime a fast, and fet Nabóth amog the  
chief of the people,

And set two wicked men before him, and  
let the witnes against him, saying, Thou  
didst blaspheme God and the King: the  
cary him out, and stone him that he may  
dye.

And the men of his citie, even the El-  
ders and gouernours, which dwelt in his  
citie, did as Iezébel had sent vnto them: as  
it was writē in the letters, which she had  
sent vnto them.

They proclaimed a fast, and fet Nabóth  
among the chief of the people,

And there came two wicked men, & sate  
before him: and the wicked men witnessed  
against Nabóth in the presence of the  
people, saying, Nabóth did "blaspheme  
God and the King. The they caryed him  
away out of the citie, and stoned him with  
stones, that he dyed.

Then they sent to Iezébel, saying, Na-  
bóth is stoned and is dead.

And when Iezébel heard that Nabóth

was stoned and was dead, Iezébel said to  
Aháb, Vp, & take possession of the vi-  
neyard of Nabóth the Izreelite, which  
he refused to giue thee for money: for  
Nabóth is not alive, but is dead.

And when Aháb heard that Nabóth was  
dead, he rose to go downe to the vineyar-  
d of Nabóth the Izreelite, to take posses-  
sion of it.

And the worde of the Lord came vnto  
Eliáh the Tishbite, saying,

Arise, go downe to mete Aháb King of  
Israél, which is in Samaria. lo, he is in the  
vineyarde of Nabóth, whether he is go-  
ne downe to take possession of it.

Therefore shalt thou say vnto him, Thus  
saith the Lord, Hast thou killed, and al-  
so gotten possession? And thou shalt spea-  
ke vnto him, saying, Thus sayth the Lord,  
In the place where dogs licked the blood  
of Nabóth, shal dogs lickē euē thy blood  
also.

And Aháb said to Eliáh, Hast thou  
founde me, & mine enemy? And he answer-  
ed, I haue founde thee: for thou hast folde  
thy selfe to worke wickednes in the sight  
of the Lord.

\* Beholde, I wil bring euil vpon thee, &  
wil take away thy posteritie, and wil cut  
of from Aháb him that \*pisseth against y  
wall, as wel him that is \* shut vp, as him  
that is left in Israël,

And I wil make thine house like y house  
of Ieroboam the sonne of Nebát, & like  
the house of Baasá the sonne of Ahísh,  
for the prouocation wherewith thou hast  
prouoked, and made Israël to sinne.

And also of Iezébel spake the Lord, say-  
ing, \*The dogs shal eat Iezébel, by the  
wall of Izreél.

The dogs shal eat him of Ahabs stockes,  
that dyeth in the citie: and him that dyeth  
in the fields, shal the foules of the ayre  
eat.

But there was none like Aháb, who did  
sell him selfe, to worke wickednes in the  
sight of the Lord: whome Iezébel his  
wife prouoked.

For he did exceedig abominably in fol-  
lowing idoles, accordig to all that the Am-  
morites did, whome the Lord cast out be-  
fore the children of Isráel.

Now when Aháb heard those wordes,  
he rent his clothes, and put sackcloth vpō  
him and fasted, and lay in sackcloth and  
went softly.

And the worde of the Lord came to E-  
liáh the Tishbite, saying,

Seest thou how Aháb is humbled before  
me? because he submitteth him selfe be-  
fore me, I wil not bring thar euil in his day-  
es, but in his sonnes dayes wil I bringe-  
uill vpon his house.

This exam-  
ple of mon-  
stro' crucie  
the holy Gost  
teacheth to  
the intent y  
we shulde ab-  
horre all rye-  
raun, and  
specially in  
them, whome  
nature & kinde  
shulde moue  
to be pitiful  
and inclined to  
mercie.

Dost thou  
thinke to haue  
anye aduanta-  
ge by murde-  
ring of an in-  
nocent?  
h This was  
fulfilled in Io-  
ram his sonne,  
25. 2. Kin. 9. 25.

Chap. 14. 10.  
2. Kin. 9. 8.  
1. Sam. 31. 22.  
Chap. 14. 10.

Chap. 15. 29.  
Chap. 16. 3.

2. Kin. 9. 33.  
10. for Iezébel  
pisseth.

By the wicked  
counsel of  
his wife, he  
became a vile  
idolater and  
cruel murder-  
er, as one that  
gaue him selfe  
wholly to  
serue sinne.

25. b. 3. 3. 3.  
k Intoken of  
mourning or,  
as some read,  
bare forehead.

l Meaning, in  
Iorams times,  
2. Kin. 9. 26.



## CHAP. XXII.

<sup>2</sup> Iehoshaphat & Ahaz fight against the King of Syria.  
<sup>13</sup> Michaiah the seer with the King what shall be the successe  
of their enterprise <sup>24</sup> Zedekiah the false prophet smu-  
teth him. <sup>34</sup> Ahaz is slaine. <sup>40</sup> Ahaz's sonne  
succeedeth. <sup>41</sup> The reigne of Iehoshaphat, <sup>51</sup> and Ie-  
rah's name.

<sup>2</sup> *Chro. 18. 1.*  
<sup>a</sup> Ben-hadad  
the King of  
Syria and A-  
hab made a  
peace, which  
indured three  
yeres.  
<sup>b</sup> To se and  
visite him

<sup>c</sup> The Kings  
of Syria kept  
Ramoth be-  
fore this lague  
was made by  
Ben-hadad:  
therefore he  
thought not  
him selfe bon-  
ded thereby to  
rescue it.

<sup>d</sup> I am ready  
to ioyne & go  
with thee, and  
all mine is at  
thy comman-  
dement.

<sup>e</sup> He feared  
ye wolde not  
go to the war-  
re, except God  
approued it,  
yet when Mi-  
chiah coulsed  
the courtesie,  
he wolde not  
obey.

<sup>f</sup> Meaning, the  
false prophes-  
ies, which we-  
re flatteries, &  
served for lu-  
cre, whome Ie-  
rah had as-  
sented, and  
kept after the  
death of Iehoi-  
achim Elias  
flowe.

<sup>g</sup> Iehoshaphat  
did not ac-  
knowledge  
false prophes-  
ies to be Gods  
ministers, but  
did contemne  
them.

<sup>h</sup> Whereby  
we see that the  
wicked can not  
abide to nare  
the truth, out  
hate the Pro-  
phetes of God  
& moult the  
Read Genes.  
37. 36

<sup>k</sup> In their  
kinglie appa-  
rel.

<sup>1</sup> The true  
Prophetes of  
God were ac-  
customed to  
use signes for  
the confirma-  
tion of their  
doctrine. Ie-  
rah's 2. iere 7. 1  
Wherof the  
false Prophes-  
ies did imitate  
them, thinking  
themselves to  
make the ido-  
latrie more  
sommendable.

<sup>1</sup> And they continued a thre yere  
without warre betwene Aram and  
Israel.

<sup>2</sup> And in the third yere did Iehoshaphat the  
King of Iudah come downe to the King  
of Israel.

<sup>3</sup> (Then the King of Israel said vnto his  
seruants, Know ye not that Ramoth Gil-  
lead was ours: and we slaye, and take it not  
out of the hand of the King of Aram?)

<sup>4</sup> And he said vnto Iehoshaphat, Wilt  
thou go with me to battel against Ramoth  
Gilead? And Iehoshaphat said vnto the  
King of Israel, I am as thou art, my  
people as thy people, and mine horses as  
thine horses.

<sup>5</sup> Then Iehoshaphat said vnto the King of  
Israel, Aske counsell, I pray thee, of the  
Lord to day.

<sup>6</sup> Then the King of Israel gathered the  
Prophetes vpon a soure hundredth men,  
and said vnto them, Shall I go against Ra-  
moth Gilead to battel, or shal I let it alone:  
And they said, Go vp: for the Lord shal  
deliuer it into the hands of the King.

<sup>7</sup> And Iehoshaphat said, Is there here ne-  
uer a Prophet of the Lord more, that  
we might inquire of him?

<sup>8</sup> And the King of Israel said vnto Iehoshaphat,  
There is yet one man (Michaiah the  
sonne of Imiah) by whome we may aske  
counsell of the Lord, but I hate him: for  
he doeth not prophesie good vnto me, but  
euil. An Iehoshaphat said, Let not the  
King say so.

<sup>9</sup> Then the King of Israel called an E-  
unuche, & said, Call quickly Michaiah the  
sonne of Imiah.

<sup>10</sup> And the King of Israel & Iehoshaphat  
the King of Iudah sat either of them on his  
throne in their apparel in the voyde  
place at the entering in of the gate of Sa-  
maria, and all the Prophetes prophecied  
before them.

<sup>11</sup> And Zedekiah the sonne of Chanaanah  
made him honours of iron, & said, Thus  
sayth the Lord, With these shalt thou  
push the Aramites, vntill thou hast confu-  
med them.

<sup>12</sup> And all the Prophetes prophecied so,  
saying, Go vp to Ramoth Gilead, & prosper:  
for the Lord shal deliuer it into the  
Kings hand.

<sup>13</sup> And the messenger that was gone to  
call Michaiah spake vnto him, saying, Be-  
holde now, the wordes of the Prophetes

declare good vnto the King with one  
accorde: let thy worde therefore, I pray  
thee, be like the worde of one of them, &  
speake thou good.

<sup>14</sup> And Michaiah said, As the Lord liueth,  
what soeuer the Lord sayth vnto me, that  
will I speake.

<sup>15</sup> So he came to the King, and the King  
said vnto him, Michaiah, shal we go  
against Ramoth Gilead to battel, or shal we  
leauie off? And he answered him, Go vp, &  
prosper: and the Lord shal deliuer it into  
the hand of the King.

<sup>16</sup> And the King said vnto him, How oft shal  
I charge thee, that thou tel me nothing but  
that which is true in the Name of y Lord?

<sup>17</sup> Then he said, I sawe all Israel scattered  
vpon the mountaines, as shepe that had no  
shepherd. And the Lord said, There ha-  
ue no master, let euery man returne vnto  
his house in peace.

<sup>18</sup> (And the King of Israel said vnto Iehoshaphat,  
Did I not tel thee, that he wolde  
prophecise no good vnto me, but euil?)

<sup>19</sup> Againe he said, Heare thou therefore  
the worde of the Lord. I sawe the Lord sit-  
ting on his throne, & all the hoste of hea-  
uens stood about him on his right hand and on  
his left hand.

<sup>20</sup> And the Lord said, Who shal entise A-  
hab that he may go and fall at Ramoth  
Gilead? And one said on this maner, and  
another said on that maner.

<sup>21</sup> Then there came forth a spirit, & stood  
before the Lord, and said, I wil entise  
him. And the Lord said vnto him, What  
with?

<sup>22</sup> And he said, I wil go out, and be a fall-  
spirit in the mouth of all his prophetes.  
Then he said, Thou shalt entise him, & shal  
also preuaile: go forthe, and do so.

<sup>23</sup> Now therefore beholde, the Lord hath  
put a lying spirit in the mouth of all the-  
se thy prophetes, and the Lord hath appoi-  
nted euil against thee.

<sup>24</sup> Then Zedekiah the sonne of Chanaanah  
came nere & stood Michaiah on y cheke,  
and said, When went the Spirit of the  
Lord from me, to speake vntrue thee?

<sup>25</sup> And Michaiah said, Beholde, y shalt  
be in that day, when thou shalt go from cha-  
ber to chamber to hide thee.

<sup>26</sup> And the King of Israel said, Take Mi-  
chiah, & cary him vnto Amon y gouernour  
of y cite, and vnto Ioshaf the Kings sonne.

<sup>27</sup> And say, thus sayth the King, Put this  
man in the prison house, & fede him with  
bread of affliction, & with water of afflic-  
tion, vntill I returne in peace.

<sup>28</sup> And Michaiah said, If y returne in pe-  
ce, the Lord hath not spoken by me. And  
he said, Hearken all ye people.

<sup>29</sup> So the King of Israel & Iehoshaphat the  
King

King of Iudah wēt vp to

<sup>30</sup> And the King of Israel  
phat, I wil change mine  
entree into the battel, but  
ne apparel. And the King  
ged him selfe, and went

<sup>31</sup> And the King of Aram  
two & thirtie captaines  
saying, Fight nether with  
me onely against the King

<sup>32</sup> And when the captaines  
sawe Iehoshaphat, they  
King of Israel, & they  
gaunt him: and Iehoshaphat

<sup>33</sup> And when the captaines  
sawe that he was not thir-  
ty, they turned backe from

<sup>34</sup> Then a certaine man  
tely and smote the King  
the ioyntes of his backe  
fore he said vnto his chie-  
thine had & cary me ou-  
am hurt.

<sup>35</sup> And the battel increas-  
the King sto le still in  
the Aramites, and dyed  
blood ran out of the wo-  
des of the charret.

<sup>36</sup> And there went a pro-  
out y hoste about the gi-  
funne, saying, Euery man  
euery man to his owne

<sup>37</sup> So the King dyed, and  
maria, & they buried y  
And one washed the chie-  
of Samaria & the dogges  
od, & they washed his a-  
vnto the worde of the

<sup>38</sup> Concerning the rest of  
& all that he did, & y  
he buyt, & all the cities  
they not written in the b-  
nicles of the Kings of

<sup>39</sup> So Ahaz slept with his  
ziah his sonne reigned  
And Iehoshaphat the  
gan to reigne vpon Iu-  
yere of Ahaz King of

<sup>40</sup> And Iehoshaphat the  
gan to reigne vpon Iu-  
yere of Ahaz King of

<sup>41</sup> And Iehoshaphat the  
gan to reigne vpon Iu-  
yere of Ahaz King of

<sup>42</sup> And Iehoshaphat the  
gan to reigne vpon Iu-  
yere of Ahaz King of

<sup>43</sup> And Iehoshaphat the  
gan to reigne vpon Iu-  
yere of Ahaz King of

<sup>44</sup> And Iehoshaphat the  
gan to reigne vpon Iu-  
yere of Ahaz King of

<sup>45</sup> And Iehoshaphat the  
gan to reigne vpon Iu-  
yere of Ahaz King of

<sup>46</sup> And Iehoshaphat the  
gan to reigne vpon Iu-  
yere of Ahaz King of

<sup>47</sup> And Iehoshaphat the  
gan to reigne vpon Iu-  
yere of Ahaz King of

<sup>48</sup> And Iehoshaphat the  
gan to reigne vpon Iu-  
yere of Ahaz King of

<sup>49</sup> And Iehoshaphat the  
gan to reigne vpon Iu-  
yere of Ahaz King of

<sup>50</sup> And Iehoshaphat the  
gan to reigne vpon Iu-  
yere of Ahaz King of

<sup>51</sup> And Iehoshaphat the  
gan to reigne vpon Iu-  
yere of Ahaz King of

<sup>52</sup> And Iehoshaphat the  
gan to reigne vpon Iu-  
yere of Ahaz King of

to the King with" & one  
y worde therefore, I pray  
worde of one of them, &  
d.

in said, As the Lord liueth,  
Lord sayth vnto me, shal

o the King, and the King  
Michaiiah, shal we go  
ilead to battel, or shal we  
answered him, "Go vp, &  
Lord shal deliuer it into  
King.

said vnto hi, How oft shal  
at thou tel me nothing but  
e in the Name of y Lord,  
I sawe all Israél feared  
ines, as shepe that had no  
he Lord said, "These ha-  
euerly man returne vnto  
ce.

of Israél said vnto Icho-  
ot tel thee, that he wolde  
od vnto me, but euill)  
ord. I sawe the Lord sit  
all the y holte of heauen  
on his right hand and on

said, Who shal entise A-  
go and fall at Ramóth  
said on this maner, and  
that maner.

ne forthe a spirit, & a ste-  
d, and said, I wil entise  
rd said vnto him, When

il go out, and be a fall  
the of all his prophete  
ou shalt entise him, & shal  
forthe, and do so.

beholde, the Lord hath  
in the mouth of all the-  
and the Lord hath appo-  
thee.

y sonne of Chenaanah  
Michaiiah on y cheke,  
n went the Spirit of the  
speak vnto thee?

said, Beholde, y shal  
thou shalt go from thā-  
hide thee.

of Israél said, Take Mi-  
vnto Amón y gouernour  
o loast the Kings sonne,

yth the King. Put this  
house, & fede him with  
on, & with water of assu-  
ne in peace.

said, If y returne in pe-  
not spoken by me. And  
all ye people.

Israél & Iehoshaphát the  
King

Kig of Iudáh wēt vp to Ramóth Gileád.

40 And the King of Israél said to Iehoshaphát, I wil change mine apparel, and wil entre into the battel, but put thou on thine apparel. And the King of Israél changed him selfe, and went into the battel.

41 And the King of Arám commanded his two & thirtie captaines ouer his charretts, saying, Fight nether with smal, nor great, saue onely against the King of Israél.

42 And when the captaines of the charets sawe Iehoshaphát, they said, Surely it is y King of Israél, & they turned to fight against him: and Iehoshaphát cryed.

43 And when the captaines of the charets sawe that he was not the King of Israél, they turned backe from him.

44 Then a certeine man drue a bowe mightely and smote the King of Israél betwene the ioyntes of his brigadine. Wherefore he said vnto his charet man, Turne thine hád & cary me out of the holte: for I am hurt.

45 And the battel encreased that day, and the King stode stil in his charet against the Aramites, and dyed at euen: and the blood ran out of the wounde into the middest of the charet.

46 And there went a proclamatiō through out y holte about the going downe of the sunne, saying, Euerly man to his citie, and euerly man to his owne countrei.

47 So the King dyed, and was broght to Samaria, & they buryed y King in Samaria.

48 And one washed the charet in the poole of Samaria & the doggs licked vp his blood (& they washed his armour) accordig vnto the worde of the Lord w he spake.

49 Concerning the rest of the actes of Aháb & all that he did, & y yuorie house, which he buylt, & all the cities that he buylt, are they not written in the boke of the Chronicles of the Kings of Israél?

50 So Aháb slept with his fathers, & Ahaziáh his sonne reigned in his steade.

51 And Iehoshaphát the sonne of Asá began to reigne vpon Iudáh in the fourth yere of Aháb King of Israél.

42 Iehoshaphát was fise and thirtie yere olde, when he began to reigne, and reigned fise and twentie yere in Ierusalém. And his mothers name was Azubáh the daughter of Shilhi.

43 And he walked in all the wayes of Asá his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheles the hie places were not taken away: for the people offered still and burnt incense in the hie places.

44 And Iehoshaphát made peace with the King of Israél.

45 Concerning the rest of the actes of Iehoshaphát, and his worthie dedes that he did, and his battels which he fought, are they not written in the boke of the Chronicles of the Kings of Iudáh?

46 And the Sodomites, which remained in the dayes of his father Asá, he put cleane out of the land.

47 There was then no King in Edóm: the deputie was King.

48 Iehoshaphát made shippes of Tharshish to saile to Ophir for golde, but they wēt not, for the shippes were broken at Ezión Gáber.

49 Then said Ahaziáh the sonne of Aháb vnto Iehoshaphát, Let my seruáts go with thy seruáts in y shippes. But Iehoshaphát wolde not.

50 And Iehoshaphát did slepe with his fathers, & was buryed with his fathers in the citie of Dauid his father and Iehorám his sonne reigned in his steade.

51 Ahaziáh the sonne of Aháb began to reigne ouer Israél in Samaria, the seuententh yere of Iehoshaphát King of Iudáh, & reigned two yeres ouer Israél.

52 But he did euil in the sight of the Lord, and walked in the way of his father, & in the way of his mother, and in the way of Ieroboám the sonne of Nebát, which made Israél to sinne.

53 For he serued Báal and worshipped him, & prouoked the Lord God of Israél vnto wrath, according vnto all that his father had done.

a Meaning, y he was led w an error, thin- king that thy might fill sac- rifice to the Lord in those places, aswel as thei did be- fore the Tem- ple was buylt.

In the time of this King Iudáh was Iubach to Iudáh & was gou- erned, by who me thei of Iu- dah, spoiled. By Tharshish the Scripture meaneth Cili- cia & all y Sea called Mediter- ranean. Iosephus writeth that Ophir is in India, where the Egyptians & Arabians traf- fike for golde.

Or, in all places as his fa- ther did.

## THE SECONDE BOKE of the Kings.

### THE ARGUMENT.

This seconde boke containeth the actes of the Kings of Iudáh and Israél: to wit, of Israél, from the death of Aháb vnto the last King Hoshea, who was imprisoned by the King of Assyria, & his citie Samaria taken, & the tribes by the iuste plague of God for their idolatry & disledience to God led into captiuitie. And also of Iudáh frothe reigne of Iehorám sonne of Iehoshaphát vnto Zedekiah who for contemning the Lords commandement by his Prophetes, & neglecting his sundry admonitions, by famine & other meanes was taken by his enemies, sawe his sonnes moste cruelly slaine before his face, & his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iuste vengeance of God for contempt of his worde Ierusalém was destroyed, the Temple burnt, and he



## Fyre from heauen.

## II. Kings.

## Iehorám taken vp.

and all his people were led away captiues into Babylon. In this booke are notable examples of Gods favour towards those rulers and people which obey his Prophets and embrace his word: and contrary wise of his plagues towards those commanders which neglect his ministers and do not obey his commandments.

### CHAP. I.

3 Ahaziah by a fall falleth sicke & is cured by Elisha. 10 The captains ouer fifty were sent to Elisha, whereof two were burnt with fire from heaven by his prayer. 17 Ahaziah dyeth, and Iehorám his brother succedeth him.

1 Hen Moab rebelled against Israel after the death of Aháb:



And Ahaziah fell through the lattice window in his upper chamber which was in Samaria: so he was sick: then he sent messengers,

to whome he said, Go, & enquire of Baal-zebub the god of Ekron, if I shall recover of this my disease.

Then the Angel of the Lord said to Elisha the Tishbite, Arise, & go vp to mete the messengers of the King of Samaria, and say vnto them, Is it not because there is no God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?

Wherefore thus sayth the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt dye the death. So Elisha departed.

And the messengers returned vnto him, to whome he said, Why are ye now returned?

And they answered him, There came a man and met vs, and said vnto vs, Go, and returne vnto the King which sent you, and say vnto him, Thus sayth the Lord, Is it not because there is no God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt dye the death.

And he said vnto them, What manner of man was he which came and met you, and tolde you these wordes?

And they said vnto him, He was an heerie man, and girded with a girdle of lether about his loynes. Then said he, It is Elisha the Tishbite.

Therefore the King sent vnto him a captain ouer fiftie with his fiftie men, who went vp vnto him: for beholde, he sate on the toppe of a mountaine, & he said vnto him, O man of God, the King hath commanded that thou come downe.

But Elisha answered, & said to the captain ouer the fiftie, If that I be a man of God, let fyre come downe from the heauen, and deuoure thee and thy fiftie. So fyre came downe from the heauen and deuoured him and his fiftie.

11 Again he sent vnto him another captain ouer fiftie, with his fiftie. Who spake, and said vnto him, O man of God, thus the King commandeth, Come downe quickly.

12 But Elisha answered & said vnto them, If I be a man of God, let fyre come downe from the heauen, and deuoure thee and thy fiftie. So fyre came downe from the heauen, and deuoured him and his fiftie.

13 Yet againe he sent the third captain ouer fiftie with his fiftie. And the third captain ouer fiftie went vp & came, & fel on his knees before Elisha, & besought him, & said vnto him, O man of God, I pray thee, let my life and the life of these thy fiftie seruantes be precious in thy sight.

14 Beholde, there came fyre downe from the heauen and deuoured the two former captains ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord said vnto Elisha, Go downe with him, be not afraid of his presence. So he arose, and wet downe with him vnto the King.

16 And he said vnto him, Thus saith the Lord, Because thou hast sent messengers to inquire of Baal-zebub the God of Ekron, (was it not because there was no God in Israel to inquire of his word: therefore thou shalt not come downe of the bed, on which thou art gone vp, but shalt dye the death.)

17 So he dyed according to the worde of the Lord which Elisha had spoken. And Iehorám bega to reigne in his steade, in the seconde yere of Iehorám the sonne of Iehoshaphat King of Iudah, because he had no sonne.

18 Concerning the rest of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the Kings of Israel.

### CHAP. II.

2 Elisha deuoureth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisha taketh his cloke & deuoureth Iordan. 20 The bitter and venomous waters are healed. 23 The children that mocke Elisha, are sent in punishment with beastes.

And when the Lord wolde take vp Elisha into heauen by a whirle wind, Elisha went with Elisha from Gilgal.

Then Elisha said to Elisha, Tary here, I pray thee: for the Lord hath sent me to Beth-el. But Elisha said, As the Lord liueth, & as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

And the children of the were at Beth-el, came said vnto him, Knowest thou wilt take thy matter from day? And he said, Yea, I will.

4 Again Elisha said, Tary here, I pray thee: for the Lord hath sent me to Jericho. But he liueth, and as thy soule leaue thee. So they came to Jericho, and as they were at Jericho, came vnto him, Knowest thou wilt take thy matter from day? And he said, Yea, I will.

6 Moreouer Elisha said, I pray thee, here for the Lord to Iordan. But he said, I will. And as thy soule liueth, I will.

7 So they went bothe together. And fiftie men of the prophets went and stode on the bare of, and thei two fifties.

8 Then Elisha toke his staffe, and smote it, and they were deuised betwixt thei twaine went ouer the water.

9 Now when thei were past, Elisha said, A fike wether before I be taken vp. Elisha said, I pray thee, double vpon me.

10 And he said, Thou hast thing: yet if thou se me from thee, thou shalt haue it: it shall not be.

11 And as thei went walking, there appeared and horsen of fyre, and double twaine. So Elisha went into heauen.

12 And Elisha sawe it, and said, my father, the children of the horsemen therof: & more: and he toke his staffe, and smote it, and they were deuised betwixt thei twaine went ouer the water.

13 He toke vp also the staffe that fel from him, and re by the banke of Iordan.

14 After, he toke the cloke that fel from him, and smote it, and he him selfe: Again the waters, and thei went waye and that waye: ouer.

15 And when the children, which were at Jericho, the other side, they said to Elisha doeth rest on Elisha to meete him, & fel to the ground.

a So that he 2

was punished for his idolatry after two

sortes: for the Moabites, & were wone to pay him tribute, rebeld, & he fel downe at a grate & was vpon his house to giue light benthe.

b The Philistines, & dwelt at Ekron, worshipped this

dole, & signified, & god of flies, thinking that he colde preserve them from the bitting of flies: or els he was to called, because flies were ingreded in great abundance of the blood of sacrifices: that were offered to that idol.

c He sheweth that idolaters haue not the true God, for els they wolde see to none but to him alone.

d Ignorance is the mother of error and idolatry.

e Some thinke this is meant of his garments, & were rough, & made of hewe.

f To wit, Carmel: the declaration of what power Gods worde hath in the mouth of his seruants, when they threaten Gods iudgements against the wicked.

ke are notable examples,  
and imbrace his word:and  
eff his ministers and do us

sent vnto him another  
ie, with his fifty. Who  
to him, O man of God,  
mandeth, Come downe

ered & said vnto them,  
God, let fyre come downe,  
and deuoure thee and  
e came downe from the  
houred him and his fifty

sent the third captain  
ty. And the third captain  
vp & came, & fel on his  
h, & befoght him, & said  
of God, I pray thee, let  
life of these thy fifty  
cious in thy fight.

came fyre downe from  
enoured the two former  
ty with their fifties: the  
now be precious in thy

of the Lord said vnto  
e him, be not afraid:  
he arose, and I wet downe

to him, Thus saith the  
ou hast sent messengers  
al zebub the God of Ek  
ot because there was n  
inquire of his worde:  
halt not come downe of  
h thou art gone vp, but  
ch.

ording to the worde of  
h had spoken. And I  
igne in his steade, in the  
ehorám the sonne of Ie  
of Iudáh, because he had

rest of the actes of Aha  
are thei not written in the  
onicles of the Kings of

P. II.

ters with his cloke. 11 He is taken  
his cloke & deniers  
and venomous waters are hea  
as mocke Ilishá, are rent in pie

the Lord wolde take vp E  
aué by a whirle wind, &  
lishá from Gilgál.

the Lord hathe sent me  
to Elishá, Tary here, I  
the Lord hathe sent me  
Elishá said, As the Lord  
liue liue, I wil not lea  
came downe to Beth-el.

3 And

And the children of the Prophetes that  
were at Beth-el, came out to Elishá, and  
said vnto him, Knowest thou that y<sup>e</sup> Lord  
wil take thy master from thy head this  
day? And he said, Yea, I knowe it: holde  
ye your peace.

Againe Elishá said vnto him, Elishá,  
tary here, I pray thee: for the Lord hathe  
sent me to Ierichó. But he said, As y<sup>e</sup> Lord  
liue, and as thy soule liue, I wil not  
leave thee. So thei came to Ierichó.

And the children of the Prophetes that  
were at Ierichó, came to Elishá, & said  
vnto him, Knowest thou, that the Lord  
wil take thy master from thy head this  
day? And he said, Yea, I knowe it: holde  
ye your peace.

Moreover Elishá said vnto him, Tary, I  
pray thee, here: for the Lord hathe sent me  
to Iordén. But he said, As the Lord liue, and  
as thy soule liue, I wil not leave thee.  
So they went bothe together.

And fiftie men of the sonnes of the Pro-  
phetes went and stode on the other side a-  
shire of, and thei two stode by Iordén.

Then Elishá toke his cloke, and wrapt  
it together, and smote the waters, and  
they were deuided bether and thether; &  
thei twaine went ouer on the drye land.

Now when they were passed ouer, Elishá  
said vnto Elishá, Aske what I shal do for  
thee before I be taken frō thee. And E-  
lishá said, I pray thee, Let thy Spirit be  
double vpon me.

And he said, Thou hast asked an hard  
thing: yet if thou se me when I am tak n  
from thee, thou shalt haue it so: & if not,  
it shal not be.

And as thei went walking and talking,  
beholde, there appeared a chariot of fyre,  
and horses of fyre, and did separate them  
twaine. So Elishá went vp by a whyle-  
winde into heauen.

And Elishá sawe it, and he cryed, My  
father, my father, the chariot of Israël, and  
the horsen thereof: & he sawe him no  
more: and he toke his owne clothes, & rent  
them in two pieces.

He toke vp also the cloke of Elishá  
that fel from him, and returned, and stode  
by the banke of Iordén.

After, he toke the cloke of Elishá, that  
fel from him, and smote the waters, and  
said, Where is the Lord God of Elishá,  
and he him selfe? Againe also he smote  
the waters, and thei were separated this  
waye and that waye: and Elishá went  
ouer.

And when the children of the Prophe-  
tes, which were at Ierichó, sawe him on  
the other side, they said, The Spirit of  
Elishá doeth rest on Elishá: and they came  
to meete him, & fel to the ground: before  
him.

And said vnto him, Beholde now, there  
be with thy seruants fiftie strong men: let  
them go, we pray thee, and sike thy mas-  
ter, if so be the Spirit of the Lord hathe  
taken him vp, and cast him vpon some  
mountaine, or into some valley. But he  
said, Ye shal not send.

Yet they were instant vpon him, til he  
was ashamed: wherefore he said, Send. So  
thei sent fiftie me, which foght thre daies,  
but founde him not.

Therefore thei returned to him, (for he  
taried at Ierichó) and he said vnto them,  
Did not I say vnto you, Go not?

And the men of the citie said vnto E-  
lishá, Beholde, we pray thee: the situation  
of this citie is pleasant, as thou, my lord,  
seest, but the water is noghty; & the groude  
is barren.

Then he said, Bring me a newe cruse, &  
put salt therein. And they brought it to  
him.

And he went vnto the spring of the wa-  
ters, and cast there the salt, and said,  
Thus saith the Lord, I haue healed this  
water: death shal no more come thereof,  
neither barrennes to the ground.

So the waters were healed vntil this  
day, according to y<sup>e</sup> worde of Elishá which  
he had spoken.

And he wet vp from thence vnto Beth-  
el. And as he was going vp the waye, litle  
children came out of the citie, and mock-  
ed him, and said vnto him, Come vp, thou  
balde head, come vp, thou balde head.

And he turned backe, & looked on them,  
and cursed them in the Name of the  
Lord. And two beares came out of the  
forest, and tare in pieces two and fourtie  
children of them.

So he went from thence to mount Car-  
mél, and from thence he returned to Sa-  
maria.

#### CHAP. III.

The reigne of Iehorám. 6 He and Ieshaphat go to  
warre against Moab, which rebelled. 13 Elisha repro-  
ueth him, 17 And giueth their busse water. 24 The  
Moabites are overcome. 27 Their King sa, yf I see  
him.

Now Iehorám the sonne of Aháb  
began to reigne ouer Israël in Sa-  
maria, the eighteenth yere of Iehoshaphat  
King of Iudah, & reigned twelue yers.

And he wrought euill in the sight of the  
Lord, but not like his father nor like his  
mother: for he toke away the image of  
Baal that his father had made.

Nevertheless, he cleaued vnto the sinnes  
of Iehoboám, the sonne of Nebat, who made  
Israél to sinne, & departed not therefro.

Then Mesha King of Moab had sto-  
re of shepe, and rendred vnto the King  
of Israël an hundred thousand lambes.

T.ii.

k Meaning, A-  
lishá: for they  
thought his bod-  
ie had bene  
cast in some  
mountaine.

1 Because the  
sa<sup>c</sup> was extra-  
ordinarie, thei  
doubted where  
he was beco-  
me, but Elishá  
was assured y<sup>e</sup>  
he was taken  
vp to God.

Or, Ilishá the  
Inhabitant.

m That God  
gaue him pow-  
er, euē contrary  
to nature, to  
make that wa-  
ter profitable  
for man vsē,  
before was  
hurtful.

n Perceiuing  
their malicio<sup>s</sup>  
heart against  
the Lord and  
his worde, he  
desireth God  
to take ven-  
geance of that  
inimic done  
vnto him.

a Read the au-  
thenticke in the  
1 Chap. 17.  
verse.

b He sacrific-  
ed to y<sup>e</sup> golden  
calues, that Ie-  
roboám had  
made.

c This was  
done after y<sup>e</sup>  
David had  
made the Mo-  
abites tribu-  
aries to his see-  
ced.





ing when the meat of  
holde; there came wa.  
Edom: and the country  
et. *For as fache*  
the Moabites heard that  
me vp to fight against  
ed all that was able to  
d vpwarde, and stode in

ly in the morning, whe  
o the water, & the Mo-  
ter ouer against them, a

This is blood: & King  
e, and one hathe smite  
efore, Moab, to & spoile  
came to the holte of Il-  
arose vp, and smote the  
thei fled before them,  
ded them; and smote

oyed the cities: and on  
uerie mā cast his stone,  
thei stopte all the foun-  
and felled all the good  
Kir-harasech left they  
showbeit they wet about  
smote it.

King of Moab sawe that  
ore for him, he toke with  
eth men that drew the  
through vnto the King  
colde not:

eldest sonne, that shoulde  
is steade, & offered him  
pon the wall: so they  
eued, and thei departe  
returned to their coun-

## P. XIII.

to the poore widow, by El-  
e Shunammite a sonne at Gen-  
32 He raiseth him vp againe  
the poore. 42 And multipli-

the wiues of the sonne  
Prophetes cried vnto E-  
y seruāt mine housband  
knowest, that thy seruāt  
ord: and the creditor  
ay two sonnes to be his

vnto her, What shal I  
e, what hast thou at ho-  
Thine hand mayd bar-  
fave a pycher of oyle,  
and borowe thee vessel  
y neighbours, empty  
or.

art come in, thou shal  
on thee & vpon thy son  
into all those vessel  
e that are ful.

5 So she departed from him, and shut the  
dore vpon her, and vpon her sonnes. And  
they broght to her, and she powred out.

6 And when the vessels were ful, she said  
vnto her sonne, Bring me yet a vessel. And  
he said vnto her, There is no mo vessels.  
And the oyle ceased.

7 Then she came and tolde the man of  
God. And he said, Go, and fel the oyle, &  
pay them that thou art in det vnto, and li-  
ue thou and thy children of the rest.

8 And on a time Elisha came to Shunē, &  
there a woman of great estimation constrain-  
ed him to eat bread: and as he passed by,  
he turned in thither to eat bread.

9 And she said vnto her housbād, Beholde,  
I knowe now, that this is an holie man of  
God that passeth by vs continually.

10 Let vs make him a litle chamber, I  
pray thee, with wālies, and let vs set him  
there a bed and a table & a stole, and a ca-  
desticke, that he may turne in thither whe  
he cometh to vs.

11 And on a day, he came thither and turned  
into the chamber, and laye therein,

12 And said to Gehazi his seruāt, Call this  
Shunammite: and when he called her, she  
stode before him.

13 Then he said vnto him, Say vnto her  
now, Beholde, thou hast had all this great  
care for vs, what shal we do for thee?  
Is there anie thing to be spokē for thee to  
the King or to the capitaine of the hostes?  
And she answered, I dwell among mine  
owne people.

14 Again he said, What is then to be done  
for her? Then Gehazi answered, In dede  
she hathe no sonne, and her housband is  
olde.

15 Thē said he, Call her. And he called her,  
and she stode in the dore.

16 And he said, At this time appointed, ac-  
cording to the time of life, thou shalt em-  
brace a sonne. And she said, Oh my lord,  
thou man of God, do not lye vnto thine  
handmaid.

17 So the womā conceiued, and bare a son-  
ne at that same season, according to the ti-  
me of life, that Elisha had said vnto her.

18 And when the childe was growen, it fel  
on a day, that he went out to his father, &  
to the reapers.

19 And he said to his father, Mine head,  
mine head. Who said to his seruāt, Bear-  
e him to his mother.

20 And he toke him and broght him to his  
mother, & he sate on her knees til noone,  
and dyed.

21 Then she went vp, and layed him on the  
bed of the man of God, and shut the dore  
vpon him, and went out.

22 Then she called to her housband, and  
said, Send with me, I pray thee, one of the

yong mē & one of the asses: for I will haste  
to the man of God, and come againe.

23 And he said, Wherefore wilt thou go to  
him to day? is it either a newe moone  
nor Sabbath day. And she answered, All  
shalbe wel.

24 Then she saddled an asse, and said to her  
seruāt, Dryue, and go forward: stay not  
for me to get vp: except I bid thee.

25 So she went, & came vnto the man of  
God to mount Carmel. And whe the man  
of God saw her ouer against him, he said  
to Gehazi his seruāt, Beholde, the Shu-  
nammite.

26 Runne now, I say, to mete her, and say  
vnto her, Art thou in helthe? is thine hous-  
band in helthe? & is the childe in helthe?  
And she answered, We are in helthe.

27 And when she came to the man of God  
vnto the mountaine, she caught him by  
his fete: and Gehazi went to her to thrust  
her away: but the man of God said, Let her  
alone: for her soule is vexed within her,  
and the Lord hathe hid it from me, and  
hathe not tolde it me.

28 Then she said, Did I desire a sonne of  
my lord? did I not say? Discerne me not.

29 Thē he said to Gehazi, Gird thy loy-  
nes, and take my staffe in thine hand, and  
go thy way: if thou mete anie, salute him  
not: and if anie salute thee, answer him  
not: and lay my staffe vpon the face of the  
childe.

30 And the mother of the childe said, As the  
Lord liueth, and as thy soule liueth, I wil  
not leaue thee. Therefore he arose, and  
followed her.

31 But Gehazi was gone before thē, & had  
layed the staffe vpon the face of the childe,  
but he nether spake nor heard: wherefore  
he returned to mete him and tolde him,  
saying, The childe is not waken.

32 Then came Elisha into the house, and  
beholde, the childe was dead, and layed  
vpon his bed.

33 He went in therefore, and shut the dore  
vpon them twaine, and prayed vnto the  
Lord.

34 After he went vp, and lay vpon the  
childe, and put his mouth on his mouth,  
and his eyes vpon his eyes, and his hands  
vpon his hands, and stretched him selfe  
vpon him, & the flesh of the childe waxed  
warne.

35 And he wet from him, and walked vp and  
downe in the house, & went vp and spied  
him selfe vpon him: then the childe need-  
ed seven times, and opened his eyes.

36 Then he called Gehazi, and said, Call  
this Shunammite. So he called her, which  
came in vnto him. And he said vnto her,  
Take thy sonne.

37 And she came, and fel at his fete, and  
T.ii.

*n* For as fache  
times the peo-  
ple were wote  
to relore to  
Prophetes for  
doctine and  
consolation.  
*n* Ebr. grace.

*n* Or, fure of.

*n* In token of  
humilitie and  
joy that she  
had met with  
him  
*n* Ebr. her soule  
is in blessing.

*p* Make suche  
spide that no-  
thing may let  
thee in y way.  
*n* Ebr. q. 1.

*q* The like did  
Elisha to the  
widow of fine  
arcephila 1-  
king. 17. 21. and  
Paul Ad. 20.  
to signifyng y  
care that ought  
to be in them,  
that beare the  
worde of God  
and are distri-  
butors of the  
spirituall life.  
*r* Meaning  
oftentimes.





Now when this letter  
delivered, that I have sent  
unto thee, that thou mayest  
know the profit.

King of Israel had red the  
clothes, and said, Am I  
guine life, that he doth  
woulde heale a man from  
before confide, I pray  
seeketh a quarel againt

the man of God had  
g of Israel had rent his  
into the Kings, saying,  
thou ret thy clothes: Let  
me; and he shal know  
phet in Israel.

came with his horses,  
and stode at the dore  
a messenger vnto him,  
th thee in Iordén seven  
th shal come againe to  
t be cleansed.

wroth & went away,  
I thoght with my selfe  
come out, and stand, and  
of the Lord his God &  
ne place, and heale the

and Pharpár, riuers of  
on all the waters of Is-  
sh me in them, and be-  
rned, and departed in

came, and spake vnto  
her, if the Prophet had  
ear thing, woldest thou  
ow muche rather then  
wne, and \*washed him  
Iordén, according to  
ná of God: and his flesh  
to the flesh of a lile  
cleane.

againe to the man of  
companie, and came &  
and said, Beholde, now  
o God in all y world  
therefore, I pray thee  
thy seruant.

the Lord liueth (before  
me) not receive it. And he  
ined him to receive it.

án said, Shal there not  
and two mules loaded  
ruant wil henceforth  
the sacrifice, nor offering  
le, saue vnto the Lord.  
be merciful vnto thy  
my master goeth into  
ón, to worship there,

and leaneth on mine hand, and I bowe  
my selfe in the house of Rimmón: when  
I do bowe downe, I say, in the house of  
Rimmón, the Lord be merciful vnto thy  
seruant in this point.

Vnto whome he said, <sup>1</sup> Go in peace.  
So he departed fro him about halfe a daies  
journey of grounde.

And Gehazi the seruant of Elifhá the  
mā of God said, Beholde, my master hath  
spared this Aramite Naamán, receiuing  
not those things at his hád that he brought:  
as the Lord liueth, I wil run after him, and  
take somewhat of him.

So Gehazi followed speedely after Naamán.  
And when Naamán sawe him running  
after him, <sup>1</sup> he light downe from the  
char et to meete him, and said, Is all wel?

And he answered, All is wel: my master  
hath sent me; saying, Beholde, there be-  
come to me, euen now from mounte E-  
phráim two yong men of the children of  
the Prophetes: giue them, I pray thee, a  
talent of siluer, and two chāge of garmets.

And Naamán said, Yea, take two talēts:  
and he compelled him, and bounde two ta-  
lents of siluer in two bags, with two chan-  
ge of garments, and gaue them vnto two  
of his seruants, that they might beare them  
before him.

And when he came to the towre, he toke  
them out of their háds, and layed them  
in the house, and sent away the men: and  
they departed.

Then he went in, and stode before his  
master. And Elifhá said vnto him, Whēce  
comest thou, Gehazi? And he said, Thy ser-  
uant went no whether.

But he said vnto him, Went not mine  
heart with thee when the man turned agai-  
ne from his char et to meete thee? Is this a  
time to take money, and to receiue gar-  
ments, and olives, and vineyardes, and  
shepe, and oxen, and men seruants, and  
maid seruants?

The leprosie therefore of Naamán shal  
cleaue vnto thee, & to thy seede for euer.  
And he wēt out from his presēce a lepre  
white as snowe.

CHAP. VI.

Elifhá maketh yro to swimme about the water. <sup>8</sup> He  
disceleth the King of Syrias counsel to the King of Is-  
rael. <sup>13</sup> Who sending certeine to take him, were kept  
fast in Samaria. <sup>24</sup> Samaria is besieged and endu-  
reth extreme famine.

And the childre of the Prophetes said  
vnto Elifhá, Beholde, we pray thee,  
the place where we dwel with thee, is to  
little for vs.

Let vs now go to Iordén, that we may take  
thence euerie man a beame, and make  
vs a place to dwel in. And he answered,

And one said, vouchsafe, I pray thee, to  
go with thy seruants. And he answered, I  
wil go.

So he went with them, and when they ca-  
me to Iordén, they cut downe wood.

And as one was felling of a tre, the yron  
fel into the water: thē he cryed, & said, A-  
las master, it was but borrowed.

And the man of God said, Where fel it?  
And he shewed him the place. Then he cut  
downe a piece of wood, and cast in thether,  
and he caused the yron to swimme.

Then he said, Take it vp to thee. And he  
stretched out his hand, and toke it.

Then the King of Arám warred againt  
Israel and toke counsel with his seruants,  
and said, In suche and suche a place shal  
be my campe.

Therefore the man of God sent vnto the  
King of Israel, saying, Beware thou go  
not ouer to suche a place: for there the A-  
ramites are come downe.

So the King of Israel sent to the place  
which the man of God tolde him, & war-  
ned him of, and <sup>4</sup> saued him selfe from  
thence, not once, nor twise.

And the heart of the King of Arám was  
troubled for this thing: therefore he cal-  
led his seruants and said vnto them, Wil-  
ye not shew me, which of vs bewraisth our  
counsel to the King of Israel?

Then one of his seruants said, None, my  
lord, o King, but Elifhá the Prophet that  
is in Israel, telleth the King of Israel, euen  
the wordes that thou speakest in thy pri-  
uie chamber.

And he said, Go, and espie where he is,  
that I may send and fetch him. And one  
tolde him, sayig, Beholde, he is in Dothán.

So he sent thether horses, and charrets,  
and a mightie hoste: and they came by  
night, and compassed the citie.

And when the seruant of the mā of God  
arose early to go out, beholde, an hoste  
compassed the citie with horses and cha-  
rets. Then his seruant said vnto him, Alas  
master, how shal we do?

And he answered, Feare not: for they  
that be with vs, are mo then they that be  
with them.

Then Elifhá prayed, & said, Lord, I be-  
seche thee, opē his eyes, that he maie see.  
And the Lord opened the eyes of the ser-  
uāt, & he looked, & beholde, the mountaine  
was ful of horses & charrets of fyre round  
about Elifhá.

So they came downe to him, but Elifhá  
prayed vnto the Lord, & said, Smitethis  
people, I pray thee, with blindness. And he  
smote them with blindness, according to  
the worde of Elifhá.

And Elifhá said vnto them, This is not  
the way, neither is this the citie: followe

T.iii.

<sup>10</sup> Or, the axe  
head.

b God wrought  
this miracu-  
lously to con-  
firm the auo-  
ritie of Elifhá,  
to whom he  
had giuen su-  
che abundāce  
of his Spirit,  
c Meaning, y  
he woulde lie  
in ambush &  
take the Israe-  
lites at va-  
wares.

d The wicked  
conspire no-  
thing so craft-  
ily, but God  
can reuile it  
to his seruants  
& cause their  
counsel to be  
disclosed.

e There is no-  
thing so se-  
crete that thou  
canst go a-  
bout, but he  
knoweth it, &  
discouereth it  
vnto his King.

f Though it had  
bene nothing  
in mans iudg-  
ment to haue  
taken Elifhá,  
yet y wicked  
euer doute &  
thike they are  
neuer able to  
prepare power  
ynoug, though  
it be but aga-  
inst one, or a  
fewe.

g For he was  
assured of  
Gods helpe,  
& that millions  
of Angels cam-  
ped about the  
godlie to deli-  
uer them.

h That he  
may beholde  
how thou hast  
prepared an  
armie to re-  
sue vs.

i Meaning, he  
Syrians his co-  
mings, which  
came downe,  
thinking them  
selves sure of  
him.





me downe vnto him, & euil cometh of y<sup>e</sup> Lord in the Lord any longer.

P. VII.

is of vitaille and other thingians rume away, and haue in is troden to death.

aid, Heare ye the worde: thus saith the Lord: time a measure of fine for a shekel, and two y for a shekel in the gate

n whose hand the King d the man of God, and Lord wolde make a win- e, colde this thing come aid, Beholde, thou shalt eyes, but y<sup>e</sup> shalt not dar

four leprouse men at y<sup>e</sup> gate: and they said one lit we here vntil we dye: il entre into the citie, the itie, & we shal dye there: we dye also. Now there- ter vs fall into the campe: if thei saue our liues, we eil kil vs, we are but dead in the twilight, to go to Aramites: and when there the vmoite parte of the Aramites, lo, there was no

ad caused the campe of e a noise of charres & e a noise of a great ar- d one to another, Beho- raél hath hired against the Hittites, & the King s to come vpon vs.

ey arose, and fled in the their tentes & their hor- en the campe as it was, eir liues.

lepers came to y<sup>e</sup> vmoite e, they entred into one t and drinke, and caried golde, and raiment, and after they returned, and hent, & caried thence d hid it.

to another, We do not day of good tidings, and eace. if we tary til day (shal wal come vpon vs, come, let vs go, and tel- holde.

and called vnto the porters lde the, saying, We came the Aramites, & lo, here, nether voyce of man, but

horses tyed and asses tyed: and the tentes are as they were.

11 And the porters cryed and declared to the Kings house within.

12 Then the King arose in the night, and said vnto his seruants, I wil shewe you now, what the Aramites haue done vnto vs. They knowe that we are affamished, therefore they are gone out of the campe to hide them selues in the field, saying, When thei come out of the citie, we shal cathe them aliue, and get into the citie.

13 And one of his seruants answered, and said, Let men take now five of the horses that remaine, & are left in the citie, beholde, they are euen as all the multitude of Israël that are left therein: beholde, I say, they are as the multitude of the Israelites that are consumed, & we wil send to se.

14 So they toke two charrets of horses, and the King sent after the hoste of the Aramites, saying, Go and se.

15 And they went after them vnto Iordén, and lo, all the way was ful of clothes and vessels which the Aramites had cast from them in their haste: & the messengers returned, and tolde the King.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel according to y<sup>e</sup> worde of the Lord.

17 And the King gaue the prince (on whose hand he leane) the charge of the gate, & the people trode vpon him in the gate, and he dyed, as the man of God had said, which spake it, when the King came downe to him.

18 And it came to passe, as the man of God had spoken to the King, saying, Two measures of barley at a shekel and a measure of fine flour shalbe at a shekel, tomorrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Though the Lord wolde make windowes in the heauen, colde it come so to passe: And he said, Beholde, y<sup>e</sup> shalt se it with thine eyes, but thou shalt not eat thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he dyed.

CHAP. VIII.

2 Elisha prophesieth vnto the Shunammite the death of her son. 12 He prophesieth to Hazael that he shalbe King of Syria. 15 He reigneth after Benhadad. 16 Jeho- ram reigneth ouer Iudah. 20 Edom falleth from Iu- dah. Obadiah succedeth Iehoram.

Then spake Elisha vnto the woman, whose sonne he had restored to life, saying, Vp, and go, thou, and thine house, and sojourn where thou canst sojourn: for the Lord hath called for a famine, &

it cometh also vpon the land seuen yeres.

2 And the woman arose, and did after the saying of the man of God, and went bothe she & her housholde and sojourned in the land of the Philistims seuen yeres.

3 And at the seuen yeres end, the woman returned out of the land of the Philistims and went out to call vpon the King for her house and for her land.

4 And the King talked with Gehazi the seruāt of the man of God, saying, Tel me, I praye thee, all the great adcs, that Elisha hath done.

5 And as he tolde the King, how he had restored one dead to life, beholde, the woman, whose sonne he had raised to life, called vpon the King for her house & for her land. Then Gehazi said, My lord, O King, this is the woman, and this is her sonne, whome Elisha restored to life.

6 And when the King asked the womā, she tolde him: so the King appointed her an Eunuche, saying, Restore thou all that are hers, and all the frutes of her landes since y<sup>e</sup> day she left the land, euē vntil this time.

7 Then Elisha came to Damascus, & Benhadad the King of Aram was sicke. & one tolde him, saying, The man of God is come hether.

8 And the King said vnto Hazaél, Take a present in thine hand, and go mete the man of God, that thou maiest inquire of the Lord by him, saying, Shal I recouer of this disease?

9 So Hazaél went to mete him, and toke the present in his hand, and of euerie good thing of Damascus, euen the burden of forty camels, and came and stode before him, and said, Thy sonne Benhadad King of Aram hath sent me to thee, saying, Shal I recouer of this disease?

10 And Elisha said to him, Go, & say vnto him, Thou shalt recouer: howbeit y<sup>e</sup> Lord hath shewed me, that he shal surely dye.

11 And he lokd vpon him stedfastly til Hazaél was ashamed, and the man of God wept.

12 And Hazaél said, Why wepeth my lord? And he answered, Because I knowe the euil that thou shalt do vnto the children of Israël: for their strong cities shalt thou set on fyre, and their yōg men shalt thou slay with the sward, and shalt dash their infants against the stones, & rent in pieces their women with childe.

13 Then Hazaél said, What is thy seruāt as dog, that I shulde do this great thing? And Elisha answered, The Lord hath shewed me, y<sup>e</sup> thou shalt be King of Aram.

14 So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He tolde me that thou shuldest recouer.

T. iiii.

b That is to complaine on the which had taken her possesions whiles she was absent.

c Gods wider ful prouidence appeareth in this that he caused y<sup>e</sup> King to be desirous to heare of him, whome before he contemned, & also he rebey prepared an entrance to the poore widowes sute.

d The King caused that to be iustly restored which was wrongfully holden fro her.

e Of all the chiefest & precious things of y<sup>e</sup> court.

f Meaning that he shulde recouer of this disease: but he knewe y<sup>e</sup> this messenger Hazaél shulde haie him to obtaine the kingdom.

g That I shulde be without all humanitie and pittie.



h Under pre-  
tence to re-  
fressh or ease  
him, he styed  
him, with this  
cloth

2. Chron. 21. 4.

i Read Chap.

1. 17.

k He was cōfir-  
med in his king-  
dome after his  
fathers death.

l The holy  
Gost sheweth  
herby what  
danger it is to  
ioyne with in-  
fideles.

2. Sam. 7. 12.

m Which had  
bene subiect  
from Dauid's  
time vntil this  
time of Ieho-  
rám.

n This was a  
citie in Iudah  
giuen to the  
Leuites, Iosh.  
21. 13, and after  
turned from  
King Iehorám  
because of his  
idolatrie.

2. Chron. 22. 1.

o Which it is to  
be vnderstand,  
that he was  
made King,  
when his fa-  
ther reigned,  
but after his  
fathers death  
he was confir-  
med King, whē  
he was fourtie  
two yere olde,  
as 1. Chron. 22. 2.

p Which was  
a citie in ȝ tri-  
be of Gad be-  
yonde Iordan.

q This is a ci-  
tie belonging  
to the tribē of  
Issachār.

15 And on the morow he toke a thicke cloth  
and dypt it in water, and <sup>h</sup> spread it  
on his face, and he dyed: & Hazaél reig-  
ned in his steade.

16 ¶ Now in the fiftē yere of Iorám the  
sonne of Aháb King of Israél, and of Ie-  
hoshaphát King of Iudáh, Iehorám the  
sonne of Iehoshaphát King of Iudáh be-  
gan <sup>k</sup> to reigne.

17 He was two and thirtie yere olde, when  
he began to reigne: and he reigned eight  
yere in Ierusalem.

18 And he walked in the wayes of the Kíngs  
of Israél, as did the house of Aháb: for ȝ  
daughter of Aháb was his wife, and  
he did euil in the sight of the Lord.

19 Yet the Lord wolde not destroy Iudáh,  
for Dauid his seruants sake, \* as he had  
promised him to giue him a light & to  
his children for euer.

20 ¶ In those dayes Edóm <sup>m</sup> rebelled from  
vnder the hand of Iudáh, & made a King  
ouer them selues.

21 Therefore Iorám went to Zaír, and all  
his charets with him, & he arose by night,  
and smote the Edomites which were a-  
bout him with the captaines of the cha-  
rets, and the people fled into their ten-  
tes.

22 So Edóm rebelled from vnder the hand  
of Iudáh vnto this day. then <sup>n</sup> Libnáh re-  
belled at that same time.

23 Concerning the rest of the actes of Io-  
rá́m and all that he did, are they not wri-  
ten in the boke of the Chronicles of the  
Kings of Iudáh?

24 And Iorám slept with his fathers, & was  
buried with his fathers in the citie of  
Dauid. And \* Ahaziáh his sonne reigned  
in his steade.

25 ¶ In the twelfth yere of Iorám the sonne  
of Aháb King of Israél did Ahaziáh the  
sonne of Iehorám King of Iudáh begin  
to reigne.

26 ¶ Two and twentie yere olde was Aha-  
ziáh when he began to reigne, & he reig-  
ned one yere in Ierusalem, & his mothers  
name was Athaliáh ȝ daughter of Omrí  
King of Israél.

27 And he walked in the way of the house  
of Aháb, and did euil in the sight of the  
Lord, like the house of Aháb: for he was  
the sonne in lawe of the house of Aháb.

28 And he went with Iorám the sonne of  
Aháb to warre agáinst Hazaél King of A-  
rá́m in Ramóth Gileád, and the Arami-  
tes smote Iorám.

29 And King Iorám returned to be healed  
in Izreél of the wounds which the Ara-  
mites had giuen him at Ramáh, when he  
foght agáinst Hazaél King of Arám.  
And Ahaziáh the sonne of Iehorám King  
of Iudáh went downe to se Iorám the

sonne of Aháb in Izreél, because he was  
sicke.

CHAP. IX.

6 Iehú is made King of Israél. 24 And killeth Iehoram  
the King thereof. 27 And Ahaziáh, ouer whose called  
Ochozias the King of Iudah. 33 And causeth Ize-  
bel to be cast downe out of a window, and the day  
did eat her.

¶ Then Elishá the Prophet called one of  
the children of the Prophetes, and  
said vnto him, \* Girde thy loynes, and  
take this boxe of oyle in thine hand, and  
get thee to Ramóth Gileád.

2 And when thou comest thether, loke  
where is Iehú the sonne of Iehoshaphát,  
the sonne of Nimshi, and go, and make  
him arise vp from among his brethren, &  
lead him to a secret chamber.

3 Then take the boxe of oyle, and powre it  
on his head, & say, Thus sayeth the Lord,  
I haue anointed thee for King ouer Israél,  
then opyn the dore, and flee without any  
taryng.

4 So the seruant of the Prophet gate him  
to Ramóth Gileád.

5 And whē he came in, beholde, the captai-  
nes of the armie were sitting. And he said,  
I haue a message to thee, o capitaine. And  
Iehú said, Vnto which of all vs? And he  
answered, To thee, o capitaine.

6 And he arose, and went into the house,  
and he powred the oyle on his head, and  
said vnto him, Thus saith the Lord God  
of Israél, I haue <sup>b</sup> anointed thee for King  
ouer the people of the Lord, <sup>c</sup> ouer Izreél.

7 And thou shalt smite the house of Aha-  
thy master, that I may avenge the blood  
of my seruants the Prophetes, & the bloo-  
d of all the seruants of the Lord \* of the  
hand of Iezébel.

8 For the whole house of Aháb shalbe de-  
stroyed: and \* I wil cut off from Aháb, him  
that maketh water agáinst the wall, & wil  
him that is shut vp, as him that is left in  
Israél.

9 And I wil make the house of Aháb like  
the house \* of Ieroboám the sonne of Ne-  
bát, & like the house \* of Baasá the sonne  
of Ahíah.

10 And the dogs shal eat Iezébel in the  
field of Izreél, and there shalbe none to  
burye her. And he opened the dore, and  
fled.

11 ¶ Then Iehú came out to the seruants  
of his lord. And <sup>d</sup> one said vnto him, Is all  
well? wherefore came this \* mad fellow  
to thee? And he said vnto them, Ye knowe  
the man, and what his talke was.

12 And thei said, It is false, tel vs it now.  
Then he said, Thus and thus spake he to  
me, saying, Thus saith the Lord, I haue  
anointed thee for King ouer Israél.

Chap. 9.

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In Izreél, because he was

P. IX.

Israel. 24 And killeth Iehoram  
And Ahaziah, overyse called  
Iudah. 33 And causeth Iezébel  
out of a wyndow, and the day

he Prophet called one of  
of the Prophetes, and  
a Girde thy loynes and  
oyle in thine hand, and  
sch Giléad.

commeth thither, loke  
sonne of Iehoshaphat,  
Nimshi, and go, and make  
among his brethren, &  
secret chamber.  
oxe of oyle, and powere  
y, Thus sayeth the Lord,  
thee for King ouer Israel,  
re, and see without any

of the Prophet gate him  
ad.  
in beholde, the captai-  
were sitting. And he said,  
to thee, o captaine. And  
which of all vs? And he  
e, o captaine.

and went into the house,  
oyle on his head, and  
Thus saith the Lord God  
anointed thee for King  
of the Lord, even ouer Is-

mitte the house of Ahab  
I may auenge the blood  
of the Prophetes, & the blo-  
ants of the Lord of the  
house of Ahab shalbe de-  
cut off from Ahab, him  
against the wall, as well  
vp, as him that is left in

the house of Ahab like  
Iehoram the sonne of Ne-  
bath of Baasá the sonne of

shal eat Iezébel in the  
and there shalbe none to  
he opened the dore, and

me out to the seruants  
one said vnto him, Is it  
came this mad fellow?  
id vnto them, Ye know  
t his talke was.

thus and thus spake he to  
us saith the Lord, I haue  
King ouer Israel.

13 Then they made haste, and toke euerie  
man his garment, and put it vnder him  
on the top of the staires, and blewé the  
trumpet, saying, Iehú is King.

14 So Iehú the sonne of Iehoshaphát the  
sonne of Nimshi cospired against Iorám  
(Now Iorám kept Ramóth Giléad, he &  
all Israel because of Hazaél King of A. am.

15 And \*King Iorám returned to be hea-  
led in Izreél of the woundes, which the  
Aramites had giuen him, when he foght  
with Hazaél King of Arám) and Iehú  
said, If it be your mindes, let no man de-  
parte and escape out of the citie, to go &  
relin Izreél.

16 So Iehú gate vp into a charet, and went  
to Izreél: for Iorám laye there, and \* Ahaz-  
iah King of Iudáh was come downe to  
se Iorám.

17 And the watchman that stode in the  
towre in Izreél, spied the companie of Ie-  
hú as he came, and said, I se a companie.  
And Iehorám said, Take a horse man and  
send to mete them, that he may say, Is it  
peace?

18 So there went one on horsebacke to mete  
him, and said, Thus saith the King, Is it  
peace? And Iehú said, What hast thou to  
do with peace? turne behinde me. And  
the watchman tolde, saying, The messen-  
ger came to them, but he commeth not  
again.

19 Then he sent out another on horsebac-  
ke, which came to them, and said, Thus  
saith the King, Is it peace? And Iehú an-  
swered, What hast thou to do with peace?  
turne behinde me.

20 And the watchman tolde, saying, He ca-  
me to them also, but commeth not againe,  
and the marching is like the marching of  
Iehú the sonne of Nimshi: for he march-  
eth furiously.

21 Then Iehorám said, Make readie: and  
his charet was made readie. And Iehorám  
King of Israel and Ahaziah King of  
Iudáh went out ether of them in his cha-  
ret against Iehú, and met him in the field  
of Nabóth the Izreelite.

22 And when Iehorám sawe Iehú, he said,  
Is it peace, Iehú? And he answered, What  
is peace? the whoredomes of thy mother  
Iezébel, and her witchcraftes are yet in  
great number.

23 Then Iehorám turned his hand, & fled,  
and said to Ahaziah, O Ahaziah, there is  
treason.

24 But Iehú toke a howe in his hand, and  
smote Iehorám betwene the sholders, that  
the arrowe went through his heart; and he  
fel downe in his charet.

25 The said Iehú to Bédkar a captaine, Ta-  
ke, & cast him in some place of the field of  
Nabóth the Izreelite: for I remember

that when I and thou rode together after  
Aháb his father, the Lord layed this bur-  
den vpon him.

26 \* Surely I haue sene yesterday the blood  
of Nabóth, and the blood of his sonnes,  
said the Lord, and I wil render it thee in  
this field, saith the Lord: now therefore  
take and cast him in the field, according to  
the worde of the Lord.

27 But when Ahaziah the King of Iudáh  
sawe this, he fled by the way of the garde  
house: and Iehú pursued after him, & said,  
Smite him also in the charet: & thei smote  
him in the going vp to Gur, which is by  
Ibleám. And he fled to Megiddó, and  
there dyed.

28 And his seruants caryed him in a charet  
to Ierusalem, & buried him in his sepul-  
chre with his fathers in y citie of Dauid.

29 And in the eleuenth yere of Ioram  
the sonne of Aháb, begā Ahaziah to reig-  
ne ouer Iudáh.

30 And when Iehú was come to Izreél, Ie-  
zébel heard of it, and painted her face, and  
tired her head, & looked out at a wyndow.

31 And as Iehú entred at the gate, she said,  
Had I Zimri peace, w slewe his master?

32 And he lift vp his eyes to the windowe,  
and said, Who is on my side, who? Then  
two or thre of her Eunuches looked vnto  
him.

33 And he said, Cast her downe: and they  
cast her downe, and he sprinkled of her  
blood vpon the wall, and vpon the horses,  
and he trode her vnder fote.

34 And whē he was come in, he did eat and  
drinke, and said, Visite now vnder cursed  
woman, and bury her: for she is a Kings  
daughter.

35 And thei went to bury her, but thei fou-  
de no more of her then the skul & the fete,  
and the palmes of her hands.

36 Wherefore they came againe and tolde  
him. And he said, This is the worde of the  
Lord, which he spake by his seruāt Elijah  
the Tishbite, saying, \* In the field of Izre-  
él shal the dogs eat the flesh of Iezébel.

37 And the carkeis of Iezébel shalbe as  
dounge vpō the grounde in the field of Iz-  
reél, so y none shal say, This is Iezébel.

CHAP. X.

Iehú causeth the seuentie sonnes of Aháb to be slayne.  
13 And after that forty and two of Amazians bre-  
thren. 25 He killeth also all the priests of Baal. 33 Af-  
ter his death his sonne reigneth in his steade.

A Háb had now seuentie sonnes in  
Samaria. And Iehú wrote letters, &  
sent to Samaria vnto the rulers of Izreél,  
& to the Elders, and to the bringers vp of  
Ahabs children, to this effect,

Now when this letter commeth to you,  
(for ye haue with you your masters son-  
nes, ye haue with you bothe charets and

V.i.

10. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. King. 21. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. King. 21. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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1. King. 21. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. King. 21. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. King. 21. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. King. 21. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. King. 21. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. King. 21. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. King. 21. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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1. King. 21. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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b He wrote  
this to proue  
them whether  
thei wold re-  
ceiue his parte  
or no.

horses, and a defended citie, and armour)  
3 Consider therefore which of your masters  
sonnes is best and moſte mete, & b ſet him  
on his fathers throne, and fight for your  
masters houſe.

4 But thei were exceedingly afraid, & ſaid,  
Beholde, two Kings coulde not ſtand be-  
fore him, how ſhal we then ſtand?

5 And he that was gouernour of Ahabs  
houſe, and he that ruled the citie, and the  
Elders, and the bringers vp of the childre  
ſent to Iehú, ſaying, We are thy ſeruants,  
and wil do all that thou ſhalt byd vs: we  
wil make no King: do what ſemeth good  
to thee.

6 ¶ Then he wrote another letter to them,  
ſaying, If ye be mine, & wil obey my voice,  
c take the heades of the men that are your  
masters ſonnes, and come to me to Izreél  
by tomorrowe this time. (Now the Kings  
ſonnes, euen ſeuenty perſones were with  
the great men of the citie, which brought  
them vp)

7 And when the letter came to them, they  
toke the Kings ſonnes, and ſlew the ſe-  
uenty perſones, and laied their heades in  
baskets, and ſent them vnto him to Iz-  
reél.

8 ¶ Then there came a meſſenger & tolde  
him, ſaying, Thei haue brought the heades  
of the Kings ſonnes. And he ſaid, Let the  
ſay them onto two heapes at the entring in  
of the gate vntill the morning.

9 And whē it was day, he went out, & ſtoode  
& ſaid to all the people, Ye be d righteous:  
beholde, I conſpired againſt my maſter, &  
ſlew him: but who ſlew all theſe?

10 Knowe now that there ſhal fall vnto the  
earth nothing of the worde of the Lord,  
which the Lord ſpake concerning y<sup>e</sup> houſe  
of Aháb: for the Lord hathe brought to  
paſſe the things that he ſpake" by his ſer-  
uant \* Eliáh.

11 So Iehú ſlew all that remayned of the  
houſe of Aháb in Izreél, and all that were  
great with him, and his familiars and  
his c priests, ſo that he let none of his re-  
maine.

12 ¶ And he aroſe, and departed, and came  
to Samaria. And as Iehú was in the waye  
by an houſe where the ſhepherdes did  
ſtand,

13 He met with the brethren of Ahaziáh  
King of Iudah and ſaid, Who are ye? And  
thei answered, We are the brethren of A-  
haziáh, & go downe to ſalute the childre  
n of the King and the children of the queene.

14 And he ſaid, Take them alieue. And thei  
toke them alieue, & ſlew them at the well  
beſide the houſe where y<sup>e</sup> ſhepe are ſhorne,  
euen two and fourtie men, and he l left not  
one of them.

15 ¶ And when he was departed thence, he

met with Iehonadáb the ſonne of Rechab  
comming to mete him, and he b bleſſed  
him, and ſaid to him, Is thine heart ve-  
right, as mine heart is toward thine? And  
Iehonadáb answered, Yea, douteles. Then  
giue me thine hand. And when he had gi-  
uen him his hand, he toke him vp to him-  
ſelf into the charer.

16 And he ſaid, Come with me, and ſee the  
zeale that I haue for the Lord: ſo that  
he made him ryde in his charer.

17 And when he came to Samaria, he ſlew  
all that remained vnto Aháb in Samaria,  
till he had deſtroyed him, according to the  
worde of the Lord, which he ſpake to E-  
liáh.

18 Then Iehú aſſembled all the people, and  
ſaid vnto them, Aháb ſerued b Báal a  
litle, but Iehú ſhal ſerue him muche  
more.

19 Now therefore call vnto me all the pro-  
phets of Báal, all his ſeruants, and all his  
priests, and let not a man be lacking: for I  
haue a great ſacrifice for Báal: whoſe ſoules  
is lacking, he ſhal not liue. But Iehú did  
it by a ſubtiltie to deſtroye the ſeruants  
of Báal.

20 And Iehú ſaid, "Proclaime a ſolemne  
aſſemblic for Báal. And thei proclaimed it.

21 So Iehú ſent vnto all Izreél, and all the  
ſeruants of Báal came, and there was not a  
ma left that came nor. And thei came into  
the houſe of Báal, & the houſe of Báal was  
ful from end to end.

22 Then he ſaid vnto him that had y<sup>e</sup> charge  
of the veſtrey, Bring forth the veſtments  
for all the ſeruants of Báal. And he brought  
them out veſtments.

23 And when Iehú went, & Iehonadáb the  
ſonne of Rechab into the houſe of Báal,  
he ſaid vnto the ſeruants of Báal, Search  
diligently, and loke, leſt there be here with  
you any of the c ſeruants of the Lord, burne  
the ſeruants of Báal onely.

24 And when thei went in to make ſacrifices  
& burne offring, Iehú appointed foureſcore  
men without, and ſaid, If anie of the men  
whome I haue brought into your hands  
eſcape, c his ſoule ſhal be for his ſoule.

25 And when he had made an end of the  
burnt offring, Iehú ſaid to the garce, and  
to the captaines, Go in, ſlaye them, let not  
a man come out. And thei ſmote the with  
the edge of the ſworde. And the garce, and  
the captaines caſt them out, & went vnto  
the k citie, where was the temple of Báal.

26 And they brought out the images of the  
temple of Báal, and burnt them.

27 And they deſtroyed the image of Báal,  
and threwe downe the houſe of Báal, and  
made a iakes of it vnto this day.

28 So Iehú deſtroyed Báal out of Izreél.

29 But ſo the finnes of Ieroboám y<sup>e</sup> ſonne

of Nebát which made  
hú departed not frō the  
golden calves that were  
there in Dan.

30 ¶ And the Lord ſaid  
thou haſt diligently ex-  
ecuted that which was  
right in mine eyes  
the houſe of Aháb ac-  
cording to that which  
that were in mine hear-  
ing ſonnes vnto the four-  
th throne of Izreél.

31 But Iehú regarded not  
of y<sup>e</sup> Lord God of Izreél  
for he departed not from  
roboám, which made I-  
ſrahél.

32 In thoſe dayes the Lo-  
rd Izreél, and Hazaél ſmo-  
oked the coales of Izreél,

33 From Iordan Eaſtward  
of Gileád, the Gadites,  
res, and them that were  
Aroér (which is by the  
Gileád and Baſhán.

34 Concerning the reſt  
hú, and all that he did,  
dedes, are they not writ-  
ten in the Chronicles of the  
Kings of Izreél?

35 And Iehú ſlept with his  
fathers, and he reigned  
ſonne reigned in his ſte-  
ad.

36 And the time that Iehú  
reigned in Samaria is eigh-  
tye yeres.

CHAP. X

Athaliáh putteth to death all  
the ſonne of Ohoziáh.

1 Athaliáh cauſeth Ath-  
makh a covenant betwee  
Baal and his priests are de-  
ſtroyed.

2 Then Athaliáh y<sup>e</sup> de-  
ſtroyed the ſonne of Ohoziáh.

3 And ſhe ſaw that he  
the aroſe, & deſtroyed a-  
liue.

4 But Iehoſhábá y<sup>e</sup> daughter  
and ſiſter to Ahaziáh b  
ne of Ahaziáh, & ſlaine  
the Kings ſonnes that

beſide him and his nourse  
bed c cháber, and they  
thaliáh, ſo that he was in  
the ſiſter.

5 And he was with her  
the Lord fix yeres: and A-  
over the land.

6 ¶ And the ſeuēth yere  
toke the captaines ouer  
other captaines and them  
cauſed them to come vnto  
houſe of the Lord, & made  
thē, & toke an oath of the  
the Lord, & ſlew the  
the ſonnes.

7 And he commanded the  
that ye muſt do, The thing  
that cometh on the Sab-  
towarde the Kings houſe.

8 And another third parte  
and another third parte

c God at a iu-  
ſtice iudge puni-  
ſheth the wicked  
children of  
wicked pa-  
rents vnto the  
ſharde & fourth  
generation.

d Ye can not  
juſtly cōdemne  
me for the  
Kings death,  
ſeing ye haue  
done the like  
to his poſteri-  
tor for y<sup>e</sup> Lord  
commanded  
me, and moued  
you to execute  
this his iudge-  
ment.  
"Ebr. by the  
hand of  
1. King. 21. 29

e Meaning, &  
were the ido-  
latro<sup>s</sup> priests.

f Thus Gods  
vengeance is  
vpon the ſonnes  
that haue any  
part in the  
crime of their  
fathers.

adáb the sonne of Rechab  
met him, and he s<sup>t</sup> ble  
to him, Is thine heart w  
heart is toward thine  
wered, Yea, double. Tha  
hand. And when he had  
id, he toke him vp to h

Come with me, and se  
ue for the Lord: so thy  
in his charer.

came to Samaria, he s  
ed vnto Aháb in Samaria  
oyed him, according to  
ord, which he spake to B

sembled all the people, and  
n, Aháb serued Bál. A  
ú shal serue him much

re call vnto me all the pro  
all his seruants, and all  
not a man be lacking: for  
sacrifice for Bál: who so  
hal not liue. But Iehú di  
e to destroye the seruants

d, "Proclaime a solemne  
al. And thei proclaimed it  
vnto all Israël, and all the  
I came, and there was nota  
ne nor. And thei came into  
e and the house of Bál w  
end.

vnto him that had y<sup>e</sup> che  
Bring for the vesselment  
ts of Bál. And he brog  
ments.

ú wnt, & Iehonadáb the  
áb into the house of Bál,  
seruants of Bál, Seard  
oke, lest there be he. w  
seruants of the Lord, but  
Bál enely.

ei went in to make sacrific  
Iehú appointed four hun  
i said, If anie of the me  
brought into your hand  
se foule for his soule.

had made an eni of the  
Iehú said to the gar.<sup>e</sup> and  
Go in, slayeth myler, not  
And tiy smote the w  
werde. And the garde,  
st them out, & wnt vnto  
the ten ple of Bál.  
ght out the images of the  
and burnt them.

oyed the image of Bál  
ne the house of Bál, and  
it vnto this day.

oyed Bál out of Israël  
nes of Ieroboám y<sup>e</sup> sonne

of Nebát which made Israël to sinne, Ie  
hú departed not frō them, nether from the  
golden calues that were in Beth-él and  
that were in Dan.

10 ¶ And the Lord said vnto Iehú, Because  
thou hast diligently executed that which  
was right in mine eyes, and hast done vnto  
the house of Aháb according to all thigs  
that were in mine heart, therefore shal thy  
sonnes vnto the fourte generation sit on  
the throne of Israël.

11 But Iehú regarded not to walke in y<sup>e</sup> lawe  
of y<sup>e</sup> Lord God of Israël with all his heart:  
for he departed not from the sinnes of Ie  
roboám, which made Israël to sinne.

12 In those dayes the Lord began to lothe  
Israél, and Hazáel smote them in all the  
coastes of Israël,

13 From Iordén Eastwarde, euen all the land  
of Gileád, the Gadites, and the Reubeni  
tes, and them that were of Manasséh, from  
Arór (which is by the riuer Arnón) and  
Gileád and Bashán.

14 Concerning the rest of the actes of Ie  
hú, and all that he did, and all his valiant  
dedes, are they not written in the boke of  
the Chronicles of the Kings of Israël?

15 And Iehú slept with his fathers, and they  
buried him in Samaria, and Iehoaház his  
sonne reigned in his steade.

16 And the time that Iehú reigned ouer Is  
raél in Samaria is eight and twētie yeres.

CHAP. XI.

17 Athaliáh putteth to death all the Kings sonnes, except  
Ieshú the sonne of Ohozah. 4 Ioshb is appointed  
King 15 Iehoiada causeth Athaliáh to be slaine 17 He  
maketh a couenant betwene God and the people.  
18 Bál and his priests are destroyed.

17 Then Athaliáh y<sup>e</sup> mother of Ahaziáh  
whē she saw that her sonne was dead,  
she arose, & destroyed all the Kings sede.  
But Iehosheba y<sup>e</sup> daughter of King Ioram,  
and sister to Ahaziáh, toke Ioásh the sonne  
of Ahaziáh, & hid him from among  
the Kings sonnes that shulde be slaine,  
beside him and his nource, keeping them in the  
bed chāber, and they hid him from A  
thaliáh, so that he was not slaine.

And he was with her hid in the house of  
the Lord six yeres: and Athaliáh did reigne  
ouer the land.

¶ And the seuenth yere Iehoiadā sent &  
toke the captaines ouer hundreths, with  
other captaines and them of the garde, and  
caused them to come vnto him into the  
house of the Lord, & made a couenāt with  
the Lord, & toke an oth of them in the house  
of the Lord, & shewed the Kings sonne.  
And he commanded the, saying, This is it  
that ye must do, The third parte of y<sup>e</sup> you;  
that cometh on the Sabbath, shal ward  
toward the Kings house.

And another third parte in y<sup>e</sup> gate of Surr  
and another third parte in the gate behinde

them of the garde: & ye shal kepe watche  
in the house of Massāh.

7 And two partes of you, that is, all that go  
out on the Sabbath day, shal kepe y<sup>e</sup> watche  
of the house of the Lord about the King.

8 And ye shal compass the King round a  
bout; euerie man with his weapon in his  
hand, and whosoever commeth within the  
ranges, lethem be slaine: be you with the  
King, as he goeth out and in.

9 ¶ And the captaines of the hundreths did  
according to all that Iehoiadā the Priest  
cōmanded, & they toke euerie man his mē  
that entred in to their charge on the Sab  
bath with them: that went out of it on the  
Sabbath, and came to Iehoiadā the Priest.

10 ¶ And the Priest gaue to the captaines of  
hundreths the speares and the shields that  
were King Dauids, and were in the house  
of the Lord.

11 And the garde stode, euerie mā with his  
weapon in his hand, from the right side of  
the house to the left side, about the altar &  
about the house, round about the King.

12 Then he brought out the Kings sonne,  
and put the crowne vpon him and gaue him  
the Testimonie, & they made him King:  
also they annointed him, and clapt their  
hands, and said, God saue the King.

13 ¶ And when Athaliáh heard the noyse of  
the running of the people, she came in to  
the people in the house of the Lord.

14 And when she looked, beholde, the King  
stode by a pillar, as the maner was, and  
the princes and the trūpeters by the King,  
and all the people of the land reioyced, &  
blue with trumpets. Then Athaliáh rent  
her clothes, and cryed, Treason, treason.

15 But Iehoiadā the Priest commanded the  
captaines of the hūdreths that had the  
rule of the holte, and said vnto them, I haue  
her forthe of the ranges, & he that fol  
loweth her, let him dye by the sword: for  
the Priest had said, let her not be slaine  
in the house of the Lord.

16 Then they layed hāds on her, & she went  
by the way, by the & the horses go to the  
house of y<sup>e</sup> King, and there was she slaine.

17 And Iehoiadā made a couenant betwene  
the Lord and y<sup>e</sup> King, and the people,  
that they shulde be the Lords people: li  
ke wise betwene the King and y<sup>e</sup> people.

18 Then all the people of the land wet into  
the house of Baal, and destroyed it with  
his altars, & his images brake they downe  
courageously, and snew Mattān the priest  
of Baal before the altars: & the Priest  
set a garde ouer the house of the Lord.

19 Then he toke the captaines of hūdreths,  
and the other captaines, and the garde, and  
all the people of the land: and they brogt  
the King from the house of the Lord, and  
came by y<sup>e</sup> way of the gate of y<sup>e</sup> garde to y<sup>e</sup>  
V.ii.

Or, that who  
breaks his  
dye.  
Whose char  
ge is coode.

Read vers. 9  
and 7.

To witte  
Iehoiadā.

That is, Ie  
aish, which  
had bene kept  
secret six yeres  
in Meaning, y<sup>e</sup>  
Lawe of God,  
which is his  
chief charge &  
whereby enely  
is established.

Where the  
kings place  
was in the  
Temple.

Or, out of the  
Temple  
to take her  
partee.

That both  
the King and y<sup>e</sup>  
people shulde  
maintaine the  
cōuēnt p  
of God and  
of y<sup>e</sup> King  
here.

That he  
destroyed  
the house  
of Baal, the  
place where  
he had his  
priesthood,  
and thought  
to haue benehol  
ed by his wor  
de, there God  
powred his  
vengeance vpon  
him  
f To witte  
Iehoiadā.



Kings house: & he ſate him downe on the throne of the Kings.

20 And all the people of the land reioycd, and the citie was in quiet. for they had ſlaine Athaliah with the ſworde beſide the Kings houſe.

21 Seuen yere olde was Iehoaſh when he began to reigne.

## CHAP. XII.

Iehoaſh maketh prouiſion for the repairing of the Temple. 16 He ſlayeth the King of Syria by a preſent ſending againſt Ieruſalem. 20 He is killed by two of his ſeruants.

2 Chron. 24. 1. **I**N the ſeuēth yere of Iehú Iehoaſh began to reigne, and reigned fourty yeres in Ieruſalem, and his mothers name was Zibiah of Beer-ſheba.

2 And Iehoaſh did that which was good in the ſight of the Lord all his time that Iehoiada the Prielt taught him.

But the hie places were not taken away: for the people offered yet and burnt incenſe in the hie places.

¶ And Iehoaſh ſaid to the Priests, All the ſiluer of dedicate things that be brought to the houſe of the Lord, that is, the money of them that are vnder the counthe, the money that euerie man is ſet at, and all the money that one offereth willingly, and bringeth into the houſe of the Lord,

Let the Priests take it to them, euerie mā of his acquaintance: and they ſhal repaire the broken places of the houſe, whereſoeuer anie decaye is found.

¶ Yet in the thre and twentieth yere of King Iehoaſh the Priests had not mēded that which was decayed in the Temple.

¶ Then King Iehoaſh called for Iehoiada the Prielt, and the other Priests, and ſaid vnto them, Why repaire ye not the ruines of the Temple? now therefore receiue nomore money of your acquaintance, excepte ye deliuer it to repaire the ruines of the Temple.

So the Priests conſented to receiue nomore money of the people, nether to repaire the decayed places of the Temple.

¶ Then Iehoiada the Prielt toke a cheſt & bored an hole in the lid of it, and ſet it beſide the altar, on the rightſide, as euerie man cometh into the Temple of the Lord. And the Priests that kept the dore, put therein all the money that was brought into the houſe of the Lord.

¶ And when they ſawe there was muche money in the cheſt, the Kings ſecrerary came vp & the hie Prielt, and put it vp after that they had tolde the money that was founde in the houſe of the Lord,

¶ And they gaue the money made ready into the hands of them, ſ that vndertoke the worke, and that had the ouertight of the houſe of the Lord: and they payed it

out to the carpenters and buylders that wrought vpon the houſe of the Lord,

And to the masons and hewers of ſtone, and to bye tymber and hewed ſtone, to repaire that was decayed in the houſe of the Lord, and for all that which was layed out for the reparacion of the Temple.

¶ Howbeit there was not made for the houſe of the Lord bowles of ſiluer, inſtrūments of muſike, bazons, trumpets, nor any veſſels of golde, or veſſels of ſiluer of the money that was brought into the houſe of the Lord.

¶ But they gaue it to the workemē, which repaired therewith the houſe of the Lord.

¶ Moreover, they rekened not with the men, into whoſe hands they deliuered that money to be beſtowed on workmen: for they dealt faithfully.

¶ The money of the treſpaſſe offering and the money of the ſinne offerings was not brought into the houſe of the Lord: for it was the Priests.

¶ Then came vp Hazaël King of Arām, and fought againſt Gath and toke it, and Hazaël ſet his face to go vp to Ieruſalem.

¶ And Iehoaſh King of Iudah toke all the hallowed things that Iehoſaphat, & Iehoram, and Ahaziah his fathers Kings of Iudah had dedicate, and that he him ſelf had dedicated, and all the golde that was ſoide in the treaſures of the houſe of the Lord and in the Kings houſe, and ſent it to Hazaël King of Arām, and he departed from Ieruſalem.

¶ Concerning the reſt of the actes of Iehoaſh and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

¶ And his ſeruants aroſe and wrought treaſon, and ſlew Ioaſh in the houſe of Millo, when he came downe to Silla:

¶ Euen Iozachaz the ſonne of Shimeas and Iehozabad the ſonne of Shomer his ſeruants ſmote him, and he dyed: and they buried him with his fathers in the citie of Dauid. And Amaziah his ſonne reigned in his ſteade.

## CHAP. XIII.

Iehoaſh the ſonne of Iehú is deliuered into the hands of the Syrians. 5 He prayeth vnto God and is deliuered. 9 Ioaſh his ſonne reigneth in his ſteade. 24 Hazaël dyeth. 26 Eliſha dyeth.

**I**N the thre and twentieth yere of Ioaſh the ſonne of Ahaziah King of Iudah, Iehoaſh the ſonne of Iehú begā to reigne ouer Iſraēl in Samaria, and he reigned ſoueren yere.

¶ And he did euil in the ſight of the Lord, and followed the ſinnes of Ieroboam the ſonne of Nebat, who made Iſraēl to ſinne, and departed not therefrom.

¶ And the Lord was angry with Iſraēl, and

deliuered them into the

King of Arām, and into

haddad the ſonne of Haza-

And Iehoaſh beſoght the

Lord heard him: for he

of Iſraēl, wherewith he

troubled them.

(And the Lord gaue Iſraēl ſo that they came out from the ſiege of the Aramites of Iſraēl dwelt in their time.

¶ Neuertheles they dep

ſinnes of the houſe of

made Iſraēl ſinne, but w

the grove alſo remained

For he had left of the

haz but ſittie horſemen

ten thouſand foremen,

of Arām had deſtroyed

them like duſt beaten w

¶ Concerning the reſt

hobahz and all that he

dedes, are they not writ

the Chronicles of the

¶ And Iehoaſh ſlept w

they buried him in Sam

his ſonne reigned in his

¶ In the ſeuē and thir

King of Iudah began

ne of Iehoaſhaz to rei

Samaria, and reigned ſi

And did euil in the

for he departed not from

Ieroboam the ſonne of

Iſraēl to ſinne, but he

¶ Concerning the reſt of

and all that he did, are

and how he fought again

of Iudah, are they not

of the Chronicles of the

¶ And Ioaſh ſlept with

boam ſate vpon his ſea

ryed in Samaria among

¶ When Eliſha ſel ſi

whereof he dyed, Ioaſh

came downe vnto him,

face, & ſaid, O my fa

charet of Iſraēl, & the

¶ The Eliſha ſaid vnto

and arowes. And he to

and arowes,

¶ And he ſaid to the K

thine hand vpon the bo

hand vpon it. And Eli

vpon the Kings hands,

¶ And ſaid, Open the

warde. And when he ha

ſaid, Shot. And he ſho

holde the arowe of the

& the arowe of deliuer

for thou ſhalt ſmite ſ A

ti thou haſt conſumed

Which by her cruelty & perſecution had vexed the whole land before.

a So long as rulers giue care to the true miniſters of God, they prosper.

b So hard a thing it is for them, that are in authority to be brought to the perfect obedience of God.

c That is, the money of redemption. Levod. 30. 12. alſo the money which the Prielt valued 5 vocas at. Lev. 27. 2. & their free liberallitie.

d For the Temple which was buylt an hundred ſittie & ſiue yeres before, had many things decayed in it, both by the negligence of the Kings his predeceſſors, and alſo by the wickednes of the iudicalliers.

e He taketh from them the ordering of the money becauſe of their negligence.

f That is, on the Southſide.

20. xij. l.

¶ For the King had appointed others which were more for the purpose, chap. 23. 5.

ers and buylders that  
house of the Lord,  
ns and hewers of stone,  
r and hewed stone, to  
decayed in the house of  
all that which was layed  
cion of the Temple.  
as h not made for the  
bowles of silver, instru-  
fions, trumpets, nor ane  
r vessels of silver of the  
roght into the house of

to the workemē, which  
th the house of the Lord.  
akened not with the  
ands they deliuered that  
owed on workmen: for  
lly.

the trespass offering and  
the sinne offerings was not  
se of the Lord: for it was

to Hazaél King of Arám,  
t Gath and toke it, and  
e to go vp to Ierusalem.  
ng of Iudáh toke all the  
that Iehoshaphát, & Ie-  
sháh his fathers Kings of

te, and that he him self  
all the golde that was  
ures of the house of the  
Kings house, and sent  
of Arám, and he departed

the rest of the actes of Ie-  
did, are they not writ-  
of the Chronicles of the

ants arose and wrought  
we Ioásh in the house of  
came downe to Sillá:  
the sonne of Shimeath,  
he sonne of Shomer ho-  
m, and he dyed: and the  
his fathers in the citie  
maziáh his sonne reigned

P. XIII.

Iehú is deliuered into the  
prayeth vnto God and is deli-  
reigneth in his steade. 23. He  
dyeth.

the twentieth yere of Ioásh  
Amaziáh King of Iudáh,  
ne of Iehú bega to reig-  
Sa maria, and he reigned

in the sight of the Lord,  
sinnes of Ieroboám the  
made Israël to a sinne,  
therefrom.

as angry with Israël, and deli-

deliuered them into the hand of Hazaél  
King of Arám, and into the hand of Ben-  
hadad the sonne of Hazaél, all his dayes.  
And Iehoshaphát besought the Lord, and the  
Lord heard him: for he sawe the trouble  
of Israël, wherewith the King of Arám  
troubled them.

(And the Lord gaue Israël a deliuerer,  
so that they came out from vnder the sub-  
jection of the Aramites. And the children  
of Israël dwelt in their tentes as before  
time.

Neuertheles they departed not from the  
sinnes of the house of Ieroboám which  
made Israël sinne, but walked in them. euen  
the troupe also remained stil in Samaria)

For he had left of the people to Iehoa-  
ház but fiftie horsemen, and ten charrets, &  
tenthsand foremen, because the King  
of Arám had destroyed them, and made  
them like dust beaten to poudre.

Concerning the rest of the actes of Ie-  
hosház and all that he did, and his valia-  
redes, are they not written in the boke of  
the Chronicles of the Kings of Israël

And Iehosház slept with his fathers, and  
they buryed him in Samaria, and Ioásh  
his sonne reigned in his steade.

In the seue and thirtieth yere of Ioásh  
King of Iudáh began Iehosháh the sonne  
of Iehosház to reigne ouer Israël in  
Samaria, and reigned sixtine yere,

And did euil in the sight of the Lord:  
for he departed not from all the sinnes of  
Ieroboám the sonne of Nebát that made  
Israél to sinne, but he walked therein.

Concerning the rest of the actes of Ioásh  
and all that he did, and his valiant dedes,  
and how he fought against Amaziáh King  
of Iudáh, are they not written in the boke  
of the Chronicles of the King of Israël

And Ioásh slept with his fathers, & Iero-  
boám sat vpon his seat: & Ioásh was bury-  
ed in Samaria among the Kings of Israël.

When Elishá fel sicke of his sicknes,  
whereof he dyed, Ioásh the King of Israël  
came downe vnto him, and wept vpon his  
face, & said, O my father, my father, the  
charret of Israël, & the horsemē of the fame.

The Elishá said vnto him, Take a bowe  
and arrowes. And he toke vnto him bowe  
and arrowes.

And he said to the King of Israël, Put  
thine hand vpon the bow. And he put his  
hand vpon it. And Elishá put his hands  
vpon the Kings hands,

And said, Open the window East-  
ward. And when he had opened it, Elishá  
said, Shote. And he shot. And he said, Be-  
holde the arrowe of the Lords deliuerance  
& the arrowe of deliuerance against Arám:  
for thou shalt smite the Aramites in Aphék,  
thou hast consumed them.

Againe he said, Take the arrowes. And he  
toke them. And he said vnto the King of  
Israél, Smite the ground. And he smote  
thrice, and ceased.

Then the man of God was angry with  
him, and said, Thou shuldest haue smiten  
fue or sixt times, so thou shuldest haue smi-  
ten Arám, til thou hadest consumed it,  
where now thou shalt, smite Arám but  
thrice.

So Elishá dyed, & they buryed him.  
And certeine bands of the Moabites came  
into the land that yere.

And as they were burying a man, behol-  
de, they sawe the souldiers: therefore they  
cast the man into the sepulchre of Eli-  
shá. And when the man was downe, & tou-  
ched the bones of Elishá, he reuiued &  
stode vpon his fete.

But Hazaél King of Arám vexed Israël  
all the daies of Iehosház.

Therefore the Lord had mercie on the,  
and pitied them, and had respect vnto the  
because of his couenant with Abraham,  
Izhak, and Iaakób, and wolde not destroy  
them, nether cast he them from him as  
yet.

So Hazaél the King of Arám dyed:  
and Ben-hadad his sonne reigned in his  
steade.

Therefore Iehosháh the sonne of Iehosház  
returned, and toke out of the hād of Ben-  
hadad the sonne of Hazaél the cities which  
he had taken away by warre out of the  
hand of Iehosház his father: for the times  
did Ioásh beat him, and restored the cities  
vnto Israël.

#### CHAP. XIII.

Amaziáh the King of Iudáh putteth to death them  
that slewe his father. 7 And after smiteth Edóm.  
Ioásh dyeth, and Ieroboám his sonne succedeth him.  
And after him reigneth Zachariah.

The secōde yere of Ioásh sonne of Ie-  
hosház King of Israël reigned Amazi-  
áh the sonne of Ioásh King of Iudáh.  
He was fūe and twentie yere olde when  
he began to reigne, and he reigned nine and  
twentie yere in Ierusalem, & his mothers  
name was Iehoadán of Ierusalem.

And he did vprightly in the sight of  
the Lord, yet not like Dauid his father, but  
did according to all that Ioásh his father  
had done.

Notwithstanding the hie places were  
not taken away: for as yet the people did  
sacrifice & burnt incense in the hie places.

And when the kingdome was confir-  
med in his hand, he slewe his seruāts which  
had killed the King his father.

But the children of those that did slay  
him, he slewe not, accordig vnto that that  
is written in the boke of the Lawe of Mo-  
ses, wherein the Lord commanded, saying,

Because he  
semed content  
to haue victo-  
rie against the  
enemies of  
God for twice  
or thrise, and  
had not a ze-  
ale to ouerco-  
me them conti-  
nually and to  
destroy these  
wretches.

Eccles. 4. 14.  
By this mira-  
cle God confir-  
med the auto-  
ritie of Elishá  
whole doctri-  
ne in his life  
they contem-  
ned, y at this  
sight they  
might retorne  
& embrace the  
same doctrine.

That is, vn-  
til their sinnes  
were come  
to a full meas-  
ure, & there was  
no more hope  
of amēdas.

2. Chro. 25. 1.

In the begin-  
ning of his reign-  
e he seemed  
to haue an  
outward the-  
we of godli-  
nes, but after-  
wards he be-  
came an idolat-  
er, & worthie  
to be the dole of  
his seruāts.

Chap. 12. 20.

Because thei  
nether confes-  
sed nor were  
partakers with  
their fathers  
in that sin.





ht him on horses, and he  
rusalém with his fathers  
uid.  
ople of Iudáh toke<sup>1</sup> A  
ixtene yere olde, and  
for his father Amaziah,  
h, and reformed it to Iu  
ig slept with his fathers.  
h yere of Amaziah the  
king of Iudáh, was Iero  
of Ioásh made Kig ouer  
e reigned one and four  
in the sight of the Lord:  
from all the<sup>1</sup> finnes of  
sonne of Nebát, which  
nne.  
coast of Israél, from the  
th, vnto y Sea of the wil  
to y worde of the Lord,  
which he spake<sup>2</sup> by his ser  
onne of Amittái the Pro  
of Gath Hépher.  
awe the exceding bitter  
él, so that there was none  
left, neither yet any that  
él.  
had not decreed to put  
f Israél from vnder the  
he perserued them by y  
the sonne of Ioásh.  
the rest of the actes of I  
that he did, and his valie  
e fought, and how he re  
and Hamách to Iudáh  
y not written in the bo  
es of the Kings of Israél  
epts with his fathers, eue  
f Israél, and Zachariáh  
d in his steade.  
AP. XV.  
f Iudáh becommeth a leper<sup>3</sup> of  
Menahém, 23<sup>4</sup> Pekahiáh, 30<sup>5</sup> V  
And Abiz.  
& twētieth yere of Iero  
f Israél, begā Azariáh, son  
King of Iudáh to reigne.  
de was he, when he was  
he reigned two and fiftē  
and his mothers name  
Ierusalém.  
rightly in the sight of the  
to all that his father Am  
es were not put away: f  
fired, and burned incense  
smote the King: and he  
the day of his death, and  
e aparte, and Iothám  
turned the house, and  
of the land.  
the rest of the actes of Az  
riáh.

riáh, and all that he did, are they not writ  
in the boke of the Chronicles of the  
Kings of Iudáh?  
7 So Azariáh slept with his fathers & they  
buried him with his fathers in the citie of  
Dauid, and Iothám his sonne reigned in  
his steade.  
8 ¶ In the eight and thirtieth yere of Aza  
riáh King of Iudáh did Zachariáh the  
sonne of Ieroboám reigne ouer Israél in  
Samaria six monethes,  
9 And did euil in the sight of the Lord, as  
did his fathers: for he departed not from  
the finnes of Ieroboám the sonne of Ne  
bát, which made Israél to sinne.  
10 And Shallúm the sonne of Iabésh conspi  
red against him, & smote him in the sight  
of the people, and killed him, & reigned  
in his steade.  
11 Concerning the rest of the actes of Za  
chariáh, beholde, thei are writē in y boke  
of the Chronicles of the Kings of Israél.  
12 This was the<sup>4</sup> worde of the Lord, which  
he spake vnto Iehú, sayig, Thy sonnes shal  
sit on the throne of Israél vnto y fourte ge  
neration after thee. And it came so to passe.  
13 ¶ Shallúm the sonne of Iabésh began  
to reigne in the nine and thirtieth yere of  
Vzziah King of Iudáh: and he reigned  
the space of a moneth in Samaria.  
14 For Menahém the sonne of Gadí went  
vp from Tirzáh, and came to Samaria, &  
smote Shallúm the sonne of Iabésh in Sa  
maria, & slew him, & reigned in his steade.  
15 Concerning the rest of the actes of Sha  
lúm, and the treason which he wrought, be  
holde, they are written in the boke of the  
Chronicles of the Kings of Israél.  
16 ¶ Then Menahém destroyed<sup>5</sup> Tiphsáh,  
and all that were therein, and the coastes  
thereof from Tirzáh, because they ope  
ned not to him, and he smote it, and ript  
vp all their women with childē.  
17 The nine and thirtieth yere of Azariáh  
King of Iudáh, began Menahém the sonne  
of Gadí to reigne ouer Israél, & reigned  
ten yeres in Samaria.  
18 And he did euil in the sight of the Lord,  
and departed not all his dayes from the  
sinne of Ieroboám the sonne of Nebát,  
which made Israél to sinne.  
19 ¶ Thē Phul the King of Asshúr came  
against the land: & Menahém gaue Phul  
a thousand<sup>6</sup> talents of siluer, that his hād  
might be with him, & establish the king  
dome in his hand.  
20 And Menahém exacted the money in Ie  
rusalém, that all m n of substance shulde giue  
the King of Asshúr fifty shekels of siluer  
a peece: for the King of Asshúr returned &  
taried not there in the land.  
21 Concerning the rest of the actes of Me  
nahém, and all that he did, are they not

written in the boke of the Chronicles of  
the Kings of Israél?  
22 And Menahém slept with his fathers, &  
Pekahiáh his sonne did reigne in his steade.  
23 ¶ In the fiftieth yere of Azariáh King of  
Iudáh, begā Pekahiáh the sonne of Mena  
hém to reigne ouer Israél in Samaria, &  
reigned two yere.  
24 And he did euil in the sight of y Lord:  
for he departed not frō the finnes of Iero  
boám the sonne of Nebát, which made  
Israél to sinne.  
25 And Pékah the sonne of Remaliáh, his  
captaine cōspired against him, and smote  
him in Samaria in the place of the Kings  
palace with<sup>7</sup> Argób and Ariéh, and with  
him fifty men of the Gileadites: so he kil  
led him, and reigned in his steade.  
26 Concerning the rest of the actes of Pe  
kahiáh, and all that he did, beholde, they  
are written in the boke of the Chronicles  
of the Kings of Israél.  
27 In the two and fiftieth yere of Azariáh  
King of Iudáh began Pékah the sonne of  
Remaliáh to reigne ouer Israél in Sama  
ria, and reigned twentie yere.  
28 And he did euil in the sight of the Lord:  
for he departed not from the finnes of Ie  
roboám the sonne of Nebát, that made  
Israél to sinne.  
29 In the dayes of Pékah King of Israél,  
came Tiglath Pileser King of Asshúr,  
and toke Lión, & Abél, Beth-maacháh, &  
Iánoah, and Kedésh, and Hazór, and Gi  
leád, and Galiláh, & all the land of Naph  
tali, and caried them away to Asshúr.  
30 And Hoshéa the sonne of Eláh wrought  
treason against Pékah the sonne of Rema  
liáh, and smote him, and slew him, & rei  
gned in his steade in the twentieth yere of  
Iothám the sonne of Vzziah.  
31 Concerning the rest of the actes of Pé  
kah, and all that he did, beholde, they are  
written in the boke of the Chronicles of  
the Kings of Israél.  
32 ¶ In the second yere of Pékah the sonne  
of Remaliáh Kig of Israél, began Iothám  
sonne of Vzziah Kig of Iudáh to reigne. <sup>8</sup>Or, Azariáh.  
33 Fiue and twentie yere olde was he, whē he  
began to reigne, and he reigned sixtene  
yere in Ierusalém: and his mothers name  
was Ierushá the daughter of Zadók.  
34 And he did vprightly in the sight of the  
Lord: he did according<sup>9</sup> to all that his fa  
ther Vzziah had done.  
35 But the hie places were not put away: for  
the people yet offred & burnt incense in y  
hie places: he buylt the hiest gate of the  
house of the Lord.  
36 Concerning the rest of y actes of Iothám,  
& all y he dyd, are thei not writē in y bo  
ke of the Chronicles of y Kigs of Iudáh?  
37 In m those dayes the Lord began to  
V.iiii.

Which were  
of the same  
conspiracie.

For God fir  
red vp Phul &  
Tiglath Pile  
ser against Is  
raél for their  
finnes, 1. Chro.  
526.

He sleweth  
his vprigh  
nes was not  
suche, but y he  
had many and  
great fautes.

After the  
death of Ie  
thám.





ng was come from De  
awe the altar: & the King  
the altar and offered

is burnt offering, and him  
poured his drink offering,  
the blood of his peace of

brazen altar which was  
and brought it in farther  
d, & set it on the North

z commadéd Vriah the  
Vpon the great altar for  
urning the burnt offering,  
the meat offering, and the  
ing and his meat offering,  
ing of all the people of  
meat offering, and their  
and powre thereby all the  
ent offering, and all the  
rifice, and the brazen  
ne to inquire of God.

Priest did according to  
páz had commanded.  
z brake the borders of  
ke the caldrons from of  
downe the sea from the  
were vnder it, and put it  
of stones.

for the Sabbath (that  
the house) & the King  
turned he to the house of  
use of y King of Asshur  
erest of the actes of A  
are they not written  
Chronicles of the King

t with his fathers, & was  
fathers in the cite of Da  
his sonne reigned in his

P. XVII.

el is taken, 4 And he did  
the Assyrians, 18 For their  
he Assyrians that dwell in Sam  
shippeth the God of his nation,  
commandement of God.

ere of Abaz King of  
Hoshea the sonne of E  
Samaria ouer Israel, and

in the sight of the Lord,  
Kings of Israel, that were

er King of Asshur came  
and Hoshea became his  
him presents.

f Asshur founde treatise  
had sent messengers to  
ot, and brought no presen  
Asshur, as he had done  
yere

yerely: therefore the King of Asshur shut  
him vp, and put him in prison.

Then the King of Asshur came vp  
throughout all the land, and went against  
Samaria, and besieged it thre yere.

In the ninth yere of Hoshea, the King  
of Asshur toke Samaria, and caryed Isra-  
él away vnto Asshur, and put them in Ha-  
láh, and in Habór by the riuer of Gozán,  
and in the cities of the Medes.

For when the children of Israel sinned  
against the Lord their God, which had  
brought them out of the land of Egypt,  
from vnder the hand of Pharaoh King of  
Egypt, and feared other gods,

And walked according to the facions of  
the heathen, whome the Lord had cast out  
before the children of Israel, and after the  
manners of the Kings of Israel, which they  
vsed,

And the children of Israel had done se-  
cretly things that were not vpright befo-  
re the Lord their God, and throughout all  
their cities had buyt hie places, bothe from  
the towre of the watche, to the defen-  
sed cite,

And had made them images and groues  
vpon euerie hie hil, and vnder euerie  
grene tre,

And there burnt incense in all the hie  
places, as did the heathē, whome the Lord  
had taken away before them, and wrought  
wicked things to anger the Lord,

And serued idoles: whereof the Lord  
had said vnto them, \* Ye shal do no suche  
thing,

Notwithstanding the Lord testified to  
Israel, and to Iudah by all the Prophe-  
tes, and by all the Seers, saying, \* Turne  
from your euil waies, & kepe my coman-  
dements & my statutes, according to all  
the Lawe, which I commanded your fa-  
thers, and which I sent to you by my ser-  
uants the Prophetes.

Neuertheles they wolde not obey,  
but hardened their neckes, like to the neck-  
es of their fathers, that did not beleue  
in the Lord their God.

And they refused his statutes and his co-  
uenant, that he made with their fathers,  
and his testimonies (wherewith he witnes-  
sed vnto them) and they followed vanitie,  
and became vaine, & followed the heathē  
that were rounde about them: concerning  
whome, the Lord had charged them, that  
they shulde not do like them.

Finally they left the commandements  
of the Lord their God, and made them  
molten images, euen two calves, & made  
a groue, and worshiped all the hostes of  
heauen, and serued Báal.

And they made their sonnes and their  
daughters passe through the fyre, and v-

sed witchcraft and enchantements, yea,  
folded them selues, to do euil in the sight  
of the Lord, to anger him.

Therefore y Lord was exceeding wroth  
with Israel, and put them out of his sight,  
and none was left but the tribe of Iudáh  
onely.

Yet Iudáh kept not the commandemēts  
of the Lord their God, but walked accord-  
ing to the facion of Israel, which they  
vsed.

Therefore the Lord cast of all the sede  
of Israel, and afflicted them, & deliuered  
them into the hands of spoylers, vntil he  
had cast them out of his sight.

For he cut of Israel from the house of  
Dauid, and they made Ieroboám the sonne  
of Nebát King: & Ieroboám drewe Is-  
raél away from following the Lord and  
made them sinne a great sinne.

For the children of Israel walked in all  
the sinnes of Ieroboám, which he did, and  
departed not therefrom,

Vntil the Lord put Israel away out of  
his sight, as he had said by all his seruants  
the Prophetes, & caryed Israel away out  
of their land to Asshur vnto this day.

And the King of Asshur brought folke  
from Babél, and from Cntháh, and  
from Auá, and from Hamáth, and from  
Sepharaím, and placed them in the cities  
of Samaria in steade of the children of Is-  
raél: so they possessed Samaria, and dwelt  
in the cities therof.

And at the beginning of their dwellig  
there, they feared not the Lord: therefore  
the Lord sent Lyons among them, which  
slew them.

Wherefore they spake to the King of  
Asshur, saying, The nations which thou  
hast remoued, and placed in the cities of  
Samaria, knowe not the maner of y God  
of the land: therefore he hath sent Lyons  
among them, and behold, they slay them,  
because they knowe not the maner of the  
God of the land.

Then the King of Asshur commanded,  
saying, Cary thether one of the priests,  
whome ye brought thence, and let him go  
and dwell there, & teache them the maner  
of the God of the countrey.

So one of the priests, which they had  
caryed from Samaria, came and dwelt in  
Beth-él, and taught them how they shulde  
feare the Lord.

Howbeit euerie náciō made their gods,  
and put them in the houses of the hie pla-  
ces, which the Samaritās had made, euerie  
nacion in their cities, wherein they dwelt.

For the men of Babél made a Succoth-  
Benóth: and the men of Cuth made Ner-  
gál, and the men of Hamáth made Ashi-  
má.

i Read of this  
pharisee, King.  
21, 20, & 25.

k No whole  
tribe was left  
but Iudáh, &  
then of Benia-  
min & Leui, &  
remained, we-  
re entred with  
Iudáh.

l Out of the  
land where he  
shewed y grea-  
test tokens of  
his presence &  
faueur  
m Thus is, God  
cut of the ten  
tribes, 1. King.  
12, 16.

n Eb, by the  
hand of  
rele. 25, 9.

n Of these  
peoples came  
the Samaritās,  
whereof men-  
tion is so ma-  
che made in y  
Gospel, & with  
whome y Jewes  
wolde haue  
nothing to do.  
Ioh. 4, 9.  
o That is, they  
serued him  
north, reforme,  
left they shuld  
blaspheme his  
as though they  
were no  
God, because  
he chastised y  
Iraclites, he  
sheweth his  
mightie pow-  
er among the  
by this strage  
punishment.

p That is, how  
to worship hi:  
thus y wicked  
rather the to  
lole their co-  
modities, wil  
charge to all  
religions.

q Meaning, y  
euery countrey  
serued that  
idolatry, which  
was most e-  
remee in that  
place, wher  
they came.





in Nehustán.  
The Lord God of Israel  
was none like him among  
Iudáh, nether were there  
him.

The Lord departed from  
cept his commandment  
I had commanded Mo-  
as with him, and he pro-  
gs, which he toke in hand  
against the King of As-  
him not.

Philistims vnto Azzáh, &  
roof, & from the walle  
defensed citie.

fourte yere of King He-  
was the seuerth yere of He-  
láh King of Israhel. Shal-  
f Ashúr came vp again  
sied it.

Yeres they toke it, enen in  
Hezekiah: that is, \* y ninth  
King of Israhel was Sa-

of Ashúr did cary away  
hur, and put them in Ha-  
by the riuier of Gozan,  
of the Medes,

wolde not obey the voyce  
ir God, but transgressed  
at is, all that Moses the  
rd had commanded, and  
ey nor do them.

in the fourth yere of  
Sanherib King of Ashúr,  
all the strög cities of Is-  
em.

h King of Iudáh sent  
f Ashúr to Lachish, say-  
ended: departe from be-  
yelt vpon me, I wil be-  
of Ashúr appointed  
of Iudáh the hun-  
slier, and thirty talens.

Hezekiah gaue all the siluer  
in the house of the Lords,  
res of the Kings house.  
son did Hezekiah pull  
ores of the Temple of  
the pillars (which the said  
of Iudáh had couered o-  
nem to the King of As-

g of Ashúr sent \* Tar-  
is, and Rabshaké from  
g Hezekiah with a great  
usalem. And they went  
usalem, and when they  
they stode by the condit-  
le, which is by the path of

the King. Then came out

to them Eliakim the sonne of Hilkiah,  
which was steward of the house, & Sheb-  
náh the chancellor, and Ioah the sonne  
of Asaph the recorder.

19 And Rabshaké said vnto them, Telye  
Hezekiah, I pray you, Thus sayth the  
great King, the great King of Ashúr,  
What confidence is this wherein y trustest?

20 Thou thinkest surely I haue eloquen-  
ce, & counsel and strength are for the  
warre. On whome then doest thou trust,  
that thou rebellest against me?

21 Lo, thou trustest now in this broken staffe  
of reeds, to wit, on Egypt, on which if a  
man leane, it wil go into his had, & pear-  
ce: for Pharaoh King of Egypt vnto all  
that trust on him.

22 But if ye say vnto me, We trust in y Lord  
our God, is not that he whose hie place,  
and whose altars Hezekiah hath taken  
away, and hath said to Iudáh and Ierusa-  
lem, Ye shal worship before this altar in  
Ierusalem?

23 Now therefore giue hostages to ry  
lord the King of Ashúr, and I wil giue  
thee two thousand horses, if thou be able  
to f riders vpon them.

24 For how canst thou despise anie captain-  
e of the least of my masters seruants, & put  
thy trust on Egypt for charers and hor-  
smen?

25 Am I now come vp without the lord  
to this place, to destroy it? the lord said  
to me, Go vp against this lād, & destroy it.

26 Then Eliakim the sonne of Hilkiah and  
Shebna, and Ioah said vnto Rabshaké,  
Speake, I pray thee, to thy seruants in the  
Aramites language, for we vnderstand it,  
and talke not with vs in the Iewes tan-  
gue, in the audience of the people that are  
on the wall.

27 But Rabshaké said vnto the, Hathe my  
master sent me to thy master and to thee  
to speake these wordes, and not to the men  
which sit on the wall, that they may eat  
their owne doung, & drinke their owne  
pisse with you?

28 So Rabshaké stode and cryed with a  
loude voyce in the Iewes language, & spa-  
ke, saying, Heare the wordes of the great  
King, of the King of Ashúr.

29 Thus sayth the King, Let not Heze-  
kiah deceiue you: for he shal not be able  
to deliuer you out of mine hand.

30 Nether let Hezekiah make you to trust  
in the Lord, saying, The Lord wil surely  
deliuer vs, and this citie shal not be giuen  
ouer into the hand of the King of Ashúr.

31 Hearken not vnto Hezekiah: for thus  
saith the King of Ashúr, Make appoint-  
ment with me, and come out to me, that  
euery man may eat of his owne vine, and  
euery man of his owne figre, and drinke

euery man of the water of his owne well,

32 Til I come, and bring you to a land  
like your owne land, euen a land of wheat  
and wine, a land of bread and vin yades,  
a land of olives oyle, & hony that ye may  
liue and not dye: and obey not Hezekiah,  
for he deceiuech you, saying, The Lord  
wil deliuer vs.

33 Hathe anie of the gods of the naciös de-  
liuered his land out of the hand of the  
King of Ashúr?

34 Where is the god of Hamáh, and of Ar-  
pád? where is the god of Sepharuaim, He-  
na and Iudáh? how haue they deliuered Sa-  
maria out of mine han?

35 Who are they among all the gods of the  
naciös, that haue deliuered their land out  
of mine hand, that the Lord shulde de-  
liuer Ierusalem out of mine hand?

36 But the people held their peace, and  
answered not him a worde: for the Kings  
commandment was, saying, Answer ye  
him not.

37 Then Eliakim, the sonne of Hilkiah, who  
was steward of the house & Shebna the  
chancellor, and Ioah the sonne of Asaph  
the recorder came to Hezekiah with their  
clothes rent, and tolde him the wordes of  
Rabshaké.

CHAP. XIX.

6 God promisseth by Isaiah vnto Hezekiah, 31 The  
Angel of the Lord killeth an hundred and fourescore  
and five thousand men of the Assyrians. 37 Sanche-  
rib is killed of his owne finnes.

1 And when King Hezekiah heard it, he  
rent his clothes and put on sack-  
clothe, & came into the house of y Lord,  
2 And sent Eliakim which was y steward  
of the house and Shebna the chancellor,  
and the Elders of the Priests clothed in  
sackcloth, to Isaiah the Prophet the  
sonne of Amóz.

3 And they said vnto him, Thus sayth He-  
zekiah, This day is a day of tribulacion  
and of rebuke, & blasphemie: for the chil-  
dren are come to the birth, and there is  
no strength to bring forth.

4 If so be the Lord thy God hath heard  
all the wordes of Rabshaké, whom the  
the King of Ashúr: his master hath sent  
to raile on the liuing God, and to repro-  
che him with wordes which the Lord thy  
God hath heard, the lift thou vp thy pray-  
er for the remnant that are left.

5 So the seruants of King Hezekiah came  
to Isaiah.

6 And Isaiah said vnto them, So shal ye say  
to your master, Thus sayth the Lord Be-  
not afayed of the wordes which thou hast  
heard wherewith the seruants of the King  
of Ashúr haue blasphemed me.

7 Beholde, I wil send a blast vpon him,  
& he shal heare a noyse, & returne to his

1 He maketh  
him selfe so  
sure, that he  
will not grant  
them truce, ex-  
cept they re-  
dempt him il-  
lus to him so  
be led away  
captiues.

m This is an  
excellent blas-  
phemy against  
the true God,  
to make him  
equal with y  
falsest other  
nations: there-  
fore God did  
mole sharpe-  
ly punish it.

a To heare so  
much a pro-  
pheticke and so  
hauy comfort  
of him.

b The dangers  
are to great y  
we can not  
auoid this  
blasphemy,  
nor helpe our  
finesse, no mo-  
re, the a wound  
in her trauel.

c Meaning for  
Ierusalem w  
only a mai-  
ty of all the  
cities of Iu-  
dah.

d The Lord  
can with one  
blast blowe a-  
way all the  
strength of mā  
and turne it  
into dust.



owne land: & I wil cause him to fall vpon the sworde in his owne land.

8 ¶ So Rabshakéh returned, and founde the King of Asshúr fighting against Libnáb: for he had heard that he was departed from Lachish.

9 He heard also men say of Tirhákah King of Ethiopia, Beholke, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

10 Thus shal ye speake to Hezekiah King of Iudah, & say, Let not thy God deceiue thee in whome thou trustest, saying, Ierusalem shal not be deliuered into the hand of the King of Asshúr.

11 Beholke, thou hast heard what the Kings of Asshúr haue doné to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathē deliuered them which my fathers haue destroyed: as Gozán, and Harán, and Rézeph, and the childré of Eden, which were in Thelassar?

13 Where is the King of Hamáth, and the King of Arpad, and the King of the citie of Sepharuaim, Hená and Luá?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and red it: & Hezekiah wet vp into the house of the Lord, and Hezekiah spred it before the Lord.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest betwene the Cherubims, thou art very God alone ouer all the king domes of the earth: thou hast made the heauen & the earth.

16 Lord, bowe downe thine eare, and heare: Lord open thine eyes, and beholde, and heare the wordes of Sanherib, who hathe sent to blasphemē the living God.

17 Truth it is, Lord, that the Kings of Asshúr haue destroyed the nations and their lands,

18 And haue set fyre on their gods: for they were no gods, but the worke of mans hāds, euen wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseeche thee, saue thou vs out of his hand, that all the king domes of the earth may knowe, that thou, O Lord, art only God.

20 ¶ Then Isaiáh the sonne of Amóz sent to Hezekiah, saying, Thus sayth the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Sanherib King of Asshúr.

21 This is the worde that the Lord hathe spoken against him, O virgine, daughter of Zión, he hathe despised thee, and laughed thee to scorn: O daughter of Ierusalem, he hathe shaken his head at thee.

22 Whome hast thou railled on and whome

hast thou blasphemed: and against whome hast thou exalted thy voyce, and lifted vp thine eyes on heauen, against the Holy one of Israel.

23 By thy messengers thou hast railled on the Lord, and said, By the multitude of my charrets I am come vp to the top of the mountaines, by the sides of Lebanon, and wil cut downe the hig cedres thereof, and the faire fyre trees thereof, and I wil go into the lodging of his borders, and into the fort of his Carmel.

24 I haue digged, and dronke the waters of others, and with the plant of my feete haue I dried all the floods closed in.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long ago: & shulde I nowe bring it, that it shulde be destroyed, and layed on ruinous heapes, as cities defensed?

26 Whose inhabitants haue small power, and are afraid, and confounded: they are like the grasse of the field, and grene herbe, or grasse on the house toppes, or as corne blasted before it be growen.

27 I knowe thy dwelling, yea, thy going out, and thy comming in, and thy fury against me.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I wil put mine hoke in thy noddles, and my bridel in thy lippes, & wil bring thee backe againe the same way thou camest.

29 And this shalbe a signe vnto thee, Hezekiah, Thou shalt eat this yere suche things as growe of the feluses, and the next yere suche as growe without sowing, and the third yere sowe ye and reape, & plant vineyardes, and eat the frutes thereof.

30 And the remnant that is escaped of the house of Iudah, shal againe take root downward, and beare frute vpwarde.

31 For out of Ierusalem shal go a remnant, and some that shal escape out of mount Zión: the zeale of the Lord of holtes shal do this.

32 Wherefore thus saith the Lord, concerning the King of Asshúr, He shal not entre into this citie, nor shote an arrow there, nor come before it with shield, nor cast a mount against it.

33 But he shal returne the way he came, and shal not come into this citie: sayth the Lord.

34 For I wil defend this citie to saue it for mine owne sake, & for Dauid my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Asshúr an hundred foure score and thousānd: so when they rose early in the morning, beholde, they were all dead corpses.

So Sanherib King of Assyria and went his way, and in Niniveh.

And as he was in the ping Nisroch his god Shazeer his sonnes sword: and they escaped Ararat, ad Elarhaddon in his steade.

CHAP. XXXI  
Hezekiah sick, and receyued his rewardes, and is reprobated, and Manasseh his sonne reigneth.

About that time, vnto death: and some of Amóz came to him, Thus sayth the house in an ordre: for he not liue.

Then he turned his face, and prayed to the Lord, saying, I beseeche thee, O Lord, how I haue walked before thee, with a perfect heart, which is good in thy sight, wepe sore.

¶ And as for Isaiáh the middle of the court, the Lord came to him, saying, Turne againe, and staue of my people, the God of Dauid thy father, thy prayer, and sene thee.

I haue healed thee, thou shalt go vp to the Lord.

¶ And I wil adde vnto thee, & wil deliuer thee at the hand of the King, defend this citie for me for Dauid my seruants.

¶ Then Isaiáh said, Take figs: And they toke it, boyles, and he recouered.

¶ For Hezekiah had said, What shalbe the signe heale me, and that I shal house of the Lord the house of the Lord, do that he hathe spoken shadowe go forthward backe ten degrees?

¶ And Hezekiah answered ten degrees: not for the dowe, so backe ten degrees, and he brought a te degrees backe by the it had gone downe in the

¶ The same season

e. That is, Sanherib, the King of Assyria, blacke Mo. For the Kings of Ethiopia & Egypt ioyned together against the King of Assyria because of his oppression of other countreys.

g. The more sore that the wicked are to their destruction, the more they blaspheme.

h. Before the Arke of the covenant I beseech what is the true refuge & succour in all dangers, to wit, to flee to the Lord by earnest prayer.

i. Shew by effect that thou wilt not suffer thy Name to be blasphemed. I By this title he discerneth God from all idoles and false gods.

m. He sheweth for what end the faithful desire of God to be deliuered to wit, he may be glorified by their deliuerance.

n. Because as yet Ierusalem had not bene taken by the enemye, therefore he calleth her virgine.

med: and against whome  
thy voyce, and lifted vp  
thy voice against the Ho-

gers thou hast railed on  
me, By the multitude of  
thy come vp to the top of  
the sides of Lebanon,  
the cedres thereof,  
the trees thereof, and I wil  
bring of his borders, and  
his Carmel.

and dronke the waters of  
the plant of my feete ha-  
ve floods closed in.

heard, how I haue of olde  
times haue formed it long  
agoe. I now bring it, that  
it maye, and layed on ruins  
defensed.

bitans haue small power,  
and confounded: they are  
in the field, and grene her-  
bes of the house toppes, & as  
before it be growen.

swelling, yea; thy goyng  
downe in, and thy fury

ou ragest against me, and  
come vp to mine eares, I  
make in thy nostrils, and my  
spes, & wil bring thee backe  
my way thou camest.

be a signe vnto thee, &  
thou shalt eat this yere such  
of the flues, and the next  
yeare without sawing, and  
owe ye and reape, & plant  
eat the frutes thereof.

ant that is escaped of the  
thou shalt againe take a roote  
and beare frute vpwarde.  
Ierusalem shall go a remnant  
that shall escape out of mount  
Sion, the Lord of hostes

us sayth the Lord, concer-  
ing Affhur, He shall not en-  
ter, nor shote an arrow there-  
with shield, nor cast a  
stone the way he came, and  
into this citie, sayth the

and this citie to saue it for  
me, & for Dauid my seruant

the night the Angel of the  
Lord, and smote in the campe of  
the Syrians four score and fye  
thousand: when they rose early in the  
morne, they were all dead.

18 So Saneherib King of Asshur departed,  
and went his way; and returned, and dwelt  
in Ninueh.

19 And as he was in the temple worship-  
ping Nisroch his god, Adramelech and  
Sharazer his sonnes slew him with the  
sword: and they escaped into the land of  
Ararat, and Esarhaddon his sonne reig-  
ned in his steade.

CHAP. XX.

Hezekiah is sicke, and receyue the signe of his health.  
12 He receyue a reward of Berodach, 23 Sheweth  
his treasures, and is reproached of Isaiah. 24 He dyeth  
and Manasséh his sonne reigneth in his steade.

**A**Bout that time \*was Hezekiah sicke  
vnto death: and y Prophet Isaiah the  
sonne of Amoz came to him, and said vn-  
to him, Thus sayth the Lord, Put thine  
house in an ordre: for thou shalt dye, and  
not liue.

Then he turned his face to the wall, &  
prayed to the Lord, saying,  
I beseeche thee, O Lord, remember now  
how I haue walked before thee in truth  
& with a perfect heart, and haue done that  
which is good in thy sight: and Hezekiah  
wept sore.

And asfor Isaiah was gone out into  
the middle of the court, the worde of the  
Lord came to him, saying,

Turne againe, and tel Hezekiah the ca-  
ptaine of my people, Thus sayth the Lord  
God of Dauid thy father, I haue heard  
thy prayer, and sene thy teares: behold,  
I haue healed thee, and the third day  
thou shalt go vp to the house of the  
Lord,

6 And I wil adde vnto thy dayes fiftene ye-  
res, & wil deliuer thee and this citie out of  
the hand of the King of Asshur, and wil  
defend this citie for mine owne sake, and  
for Dauid my seruants sake.

7 Then Isaiah said, Take a lump of drye  
figs. And they toke it, and layed it on the  
boyle, and he recovered.

8 For Hezekiah had said vnto Isaiah,  
What shall be the signe that the Lord wil  
heale me, and that I shal go vp into the  
house of the Lord the third day?

9 And Isaiah answered, This signe shalt  
thou haue of the Lord, that the Lord wil  
do that he hath spoken, *With this* that the  
shadowe go forwarde ten degrees, or go  
backe ten degrees.

10 And Hezekiah answered, It is a light  
thing for the shadowe to passe forwarde  
ten degrees: not so *them*, but let the sha-  
dowe go backe ten degrees.

11 And Isaiah the Prophet called vnto the  
Lord, and he brought againe the shadowe  
ten degrees backe by the degrees whereby  
it had gone downe in the dial of Ahaz.

12 The same season Berodach Baladan

the sonne of Baladan King of Babel, sent  
letters and a present to Hezekiah: for he  
had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed  
them all his treasure house, to wit, the silver,  
& the golde, & the spices, and the precious  
ointment, & all the house of his armour,  
and all that was founde in his treasures:  
there was nothing in his house, and in all  
his realme, that Hezekiah shewed them  
not.

14 Then Isaiah the Prophet came vnto  
King Hezekiah, and said vnto him, What  
said these men? and from whence came  
they to thee? And Hezekiah said, They be-  
come from a farre country, even from Ba-  
bel.

15 Then said he, What haue they sene in  
thine house? And Hezekiah answered, All  
that is in mine house haue they sene: there  
is nothing among my treasures, that  
I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare  
the worde of the Lord.

17 Beholde, the dayes come, that all that is  
in thine house, and whatsoever thy fathers  
haue laied vp in store vnto this day, shall  
be caried into Babel: Nothing shalbe left,  
saith the Lord.

18 And of thy sonnes, that shal procede out  
of thee, & which thou shalt beget, shal  
they take away, and they shalbe eunuches  
in the palace of the King of Babel.

19 Then Hezekiah said vnto Isaiah, The  
worde of the Lord which thou hast spo-  
ken, is good: for said he, Shal it not be good,  
if in peace and trueth be in my dayes?

20 Concerning the rest of the actes of He-  
zekiah, and all his valiant dedes, and how  
he made a poole & a cōdite, & brought wa-  
ter into the citie, are they not written in  
the booke of the Chronicles of the Kings  
of Iudah?

21 And Hezekiah slept with his fathers: &  
Manasséh his sonne reigned in his stea-  
de.

CHAP. XXI.

King Manasséh restoreth idolatrie, 16 And vnto great  
crueltie 18 He dyeth, and Amén his sonne succedeth,  
23 Who is killed of his owne seruants. 26 After him  
reigneth Josiah.

**M**ANASSÉH was twelue yere olde whe-  
n he began to reigne, and reigned fife-  
tie and fye yere in Ierusalem: his mothers  
name also was Hephzi-bah.

2 And he did euil in the sight of the Lord  
after the abomination of the heathen,  
whome the Lord had cast out before the  
children of Israél.

3 For he went backe and buylt the hie pla-  
ces, which Hezekiah his father had de-  
stroyed: and he erected vp altars for Baal,  
and made a groue, as did Ahaz King of  
X.iii.

i Moved with  
the fauour of  
God shewed  
to Hezekiah  
Babil because  
he had decla-  
red him selfe  
enemie vnto Sa-  
neherib his e-  
nemie which  
was now de-  
stroyed.

k Beig moved  
with ambition  
and vaine glo-  
rie, & also be-  
cause he se-  
med to reioy-  
ce in friend-  
ship of him  
was Gods ene-  
mie & an infi-  
dele.

2 Kin. 24. 18.  
& 25. 13.  
1ere. 27. 19.

i He acknow-  
ledgeth Isaiah  
to be the true  
Prophet of  
God, and there-  
fore hum-  
bleth him selfe  
to his worde.

m Seig y God  
hath shewed  
me this fauour  
to grant me  
quietnes durig  
my life: for he  
was afraid  
lest his enemies  
shulde haue  
had occasion  
to reioyce, if  
the Church  
had decayed in  
his time, be-  
cause he had  
restored reli-  
gion.

2 Chron. 33. 1.

Deu. 12. 9.

Chap. 34. 1.





es of the Kings of Iudáh  
slept with his fathers, and  
gard of his owne house,  
in of Vzzá: and Amón  
his steade.

two and twentie yere  
an to reigne, and he reig-  
Jerusalem: his mothers  
he shullemeth the daugh-  
ter of Iorabáh.

in the sight of the Lord,  
nashé did.

in all the waie, that his fa-  
ther seruéd the idoles that  
he, and worshipped them.

the Lord God of his fa-  
ther, and not in the way of the

nts of Amón conspired  
and slewe the King in his

ple of the land slewe all  
that conspired against King  
Amón, and made Josiah his

the rest of the actes of A-  
mon, are they not written  
in the Chronicles of the Kings

ed him in his sepulchre  
of Vzzá: and Josiah his son  
reigne in his steade.

P. XII.

temple: & Hilkiah findeth the booke  
of the Lawe: to be presented to the King.

ght yere olde when he be-  
came to the throne, and he reigne  
one and twentie yere in  
Jerusalem. His mothers  
name was Jedidah the daughter of  
Amiudai.

ghtly in the sight of the  
Lord, in all the wayes of Do-  
mínion, and bowed neither to the  
right nor to the left.

thenthy yere of King Ieremíah  
Shaphán the sonne of  
Meushallám the cha-  
nceller of the Lord, saying,  
Hilkiah the hie Priest, that he  
the siluer which is brought in  
to the Lord, which the ke-  
pers haue gathered of the

deliuer it into the hand  
of the worke, and haue the  
house of the Lord: & let  
them that worke in the  
house, to repaire the decayed  
house.

artificers and carpenters  
to hie tymbre, and hewers

stone to repaire the house.

Howbeit let not rekening be made with  
them of the money, that is deliuered into  
their hand: for they deale faithfully.

And Hilkiah the hie Priest said vnto  
Shaphán the chancellor, I haue founde  
the booke of the Lawe in the house of the  
Lord: and Hilkiah gaue the booke to Sha-  
phan, and he red it.

So Shaphán the chancellor came to the  
King, and brought him worde againe, &  
said, Thy seruants haue gathered the mo-  
ney, that was founde in the house, and  
haue deliuered it vnto the hands of them  
that do the worke, and haue the ouer-  
sight of the house of the Lord.

Also Shaphán the chancellor shewed  
the King, saying, Hilkiah the Priest hathe  
deliuered me a booke. And Shaphán red  
it before the King.

And when the King had heard the wor-  
des of the booke of the Lawe, he rent his  
clothes.

Therefore the King commanded Hilkiah  
the Priest, and Ahikám the sonne of  
Shaphán, and Achbór the sonne of Mi-  
chiah, and Shaphán the chancellor, and  
Asahiah the Kings seruant, saying,

Go ye and inquire of the Lord for me,  
and for the people, and for all Iudáh, con-  
cerning the wordes of this booke that is  
founde: for great is the wrath of the Lord  
that is kindled against vs, because our fa-  
thers haue not obeyed the wordes of this  
booke, to do according vnto all that which  
is written therein for vs.

So Hilkiah the Priest and Ahikám,  
and Achbór and Shaphán, and Asahiah  
went vnto Huldah the Prophetesse the  
wife of Shallúm, the sonne of Tikuah,  
the sonne of Harbás keeper of the ward-  
robe: (and she dwelt in Jerusalem in the  
colledge) and they communed with her.

And she answered them, Thus sayth  
the Lord God of Israël, Tel the man that  
sent you to me,

Thus sayth the Lord, Beholde, I wil  
bring euil vpon this place, and on the in-  
habitants thereof, euén all the wordes of  
the booke which the King of Iudáh hathe red,

Because they haue forsaken me, and ha-  
ue burnt incense vnto other gods, to  
anger me with all the workes of their  
hands: my wrath also shalbe kindled a-  
gainst this place, and shal not be quen-  
ched.

But to the King of Iudáh, who sent you  
to inquire of the Lord, so shal ye say vn-  
to him, Thus sayth the Lord God of Is-  
raél, The wordes that thou hast heard, shal  
come to passe.

But because thine heart did melt, and  
thou hast humbled thy selfe before the

Lord, when thou heardest what I spake a-  
gainst this place, and against the inha-  
bitants of the same, to wit, that it shulde be de-  
stroyed and accursed, and hast rent thy  
clothes, and wept before me, I haue also  
heard it, sayth the Lord.

Beholde therefore, I wil gather thee to  
thy fathers, and thou shalt be put in thy  
grave in peace, and thine eyes shal not  
see all the euil, which I wil bring vpon this  
place. Thus they brought the King worde  
againe.

CHAP. XXIII.

Isiah readeth the Lawe before the people. He  
maketh a covenant with the Lord. He putteth downe  
the idoles, after he had killed their priests. He  
killeth the Tisserers. He destroyeth the conuerses. He  
was killed in Megiddo. And his sonne Jehoahaz  
reigneth in his steade. After he was taken, his sonne  
Jehoiakim was made King.

Then the King sent, and there gather-  
ed vnto him all the Elders of Iudáh  
and of Jerusalem.

And the King went vp into the house of  
the Lord, with all the men of Iudáh and  
all the inhabitants of Jerusalem with him,  
and the Priests and Prophetes, and all the  
people both the small & great: and he red in  
their eares all the wordes of the booke of  
the covenant, which was found in the house  
of the Lord.

And the King stode by the pillar, and  
made a covenant before the Lord, that  
they shulde walke after the Lord, and kepe  
his commandements, and his testimo-  
nies, and his statutes with all their heart,  
and with all their soules, that they might accom-  
plish the wordes of this covenant written  
in this booke. And all the people stode to the  
covenant.

Then the King commanded Hilkiah the  
hie Priest and the Priests of the second  
ordre, and the keepers of the dore, to bring  
out of the Temple of the Lord all the  
vessels that were made for Bál, and  
for the groue, and for all the hoste of hea-  
uen, and he burnt them without Ierusa-  
lém in the fields of Kedrón, and caryed  
the powdre of them into Beth-él.

And he put downe the Chemerims, whome  
the Kings of Iudáh had fouled to burne  
incense in the hie places, & in the cities of  
Iudáh, and about Jerusalem, & also them  
that burnt incense vnto Bál, to the sunne  
and to the moone, and to the planets, &  
to all the hoste of heauen.

And he brought out the groue from the  
Temple of the Lord without Jerusalem vn-  
to the valley Kedrón, and burnt it in the  
valley Kedrón, and stamped it to powdre,  
and cast the dust thereof vpon the graues  
of the children of the people.

And he brake downe the houses of the so-  
domites, that were in the house of the Lord.

Whereas poe  
we may ga-  
ther that the  
ange of God  
is ready againe  
the wicked,  
wher God tak-  
eth his ser-  
uants out of  
this world.

Chro. 34. 30  
Because he  
fancied great  
plagues, &  
God tharere  
threatned,  
he knewe no  
more, & he  
waye to sub-  
due them, than  
to turne to  
God by repen-  
tance, & can  
not come but  
of Iudáh, and  
saith by hear-  
ing of his worde  
of God.

Where the  
King had his  
place, Chap.  
11. 14.  
c. Josiah  
did, 2. 2. 2.  
It among the  
were next  
in dignitie to  
the Priest.  
In contempt  
of that alter,  
which I. robo-  
am had there  
bought to sacri-  
fice to his cal-  
uis.

Meaning the  
priests of Ba-  
al, which were  
called Chemi-  
rims, either be-  
cause they wa-  
re blacke gar-  
ments, or els  
were inok: &  
with burning  
incense to idoles.

He remoued  
the groue &  
idolaters for  
demonstr had  
plant, & more  
vnto the Tem-  
ple, contrarie  
to the comma-  
ndement of the  
Lord, Deut. 16.  
22. or as some  
read, the simi-  
litude of a groue  
which was  
harged in the  
Temple.

Boile in co-  
tempt of the  
idoles, & re-  
pente of them  
had worshipped  
them in their  
lure.



where the women woue hangings for the groue.

8 Also he brought all the priestes out of the cities of Iudáh, and defiled the hie places where the priests had burnt incense, *even* from Gêba to Beer-théba, and destroyed the hie places of the gates, that were in y<sup>e</sup> entring in of the gate of Ioshúa the gouernour of the citie which was at the left hand of the gate, of the citie.

9 Neuertheless the priestes of the hie places came not vp to the altar of the Lord in Ierusalém, saue onely thei did eat of the vncleaued bread among their brethren.

10 He defiled also <sup>k</sup> Tôpheth, which was in the valley of the children of Hinnóm, that no man shulde make his sonne or his daughter passe through y<sup>e</sup> fyre to Mólêch.

11 He put downe also the horses that the Kings of Iudáh had giuen to the sonne at the enering in of the house of the Lord, by the chamber of Netban-mêlech the eunuche, which was ruler of the suburbs, and burnt the charers of the sunne with fyre.

12 And the altars that were on the top of the chamber of Aház, which the Kings of Iudáh had made, and the altars which Manassêh had made in the two courtes of the house of the Lord, did the King brake downe, and haited thence, and cast the dust of them in the brooke Kêdrôn.

13 Moreover the King defiled the hie places that were before Ierusalém and on the right hand of the mount of corruption (which Salomón the King of Israël had buylt for Ashtôreth the idole of the Zidonians, and for Chemôsh the idole of the Moabites, and for Milchôm the abomination of the children of Ammôn)

14 And he brake the images in pieces, and cut downe the groues and filled their places with the bones of men.

15 Furthermore the altar that was at Beth-él, & the hie place made by Ieroboám the sonne of Nebát, which made Israël to sinne, bothe this altar and also the hie place brake he downe, & burnt the hie place, & stampet it to powder and burnt the groue.

16 And as Iosháh turned him selfe, he spied the graues, that were in the mount, and sent and toke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lord that the <sup>m</sup> man of God proclaimed which cryed the same wordes.

17 Thê he said, What title is that which I see? And the m<sup>e</sup>n of the citie said vnto him, It is the sepulchre of the man of God, which came from Iudáh, and tolde these things that thou hast done to the altar of Beth-él.

18 Thê he said he, Let him alone: let none re-

moue his bones. So his bones were saued with the bones of the Prophet that came from Samaria.

19 Iosháh also toke away all the houses of the hie places, which were in the cities of Samaria, which the Kings of Israël had made to angre the Lord, and did to them according to all the factes that he had done in Beth-él.

20 And he sacrificed all the priestes of the hie places, that were there vpon the altars, and burnt mens bones vpon them, and returned to Ierusalém.

21 Then the King commanded all the people, saying, \*Kepe the Passouer vnto the Lord your God, \*as it is written in the boke of this couenant.

22 And there was no Passouer holden like that from the daies of the Iudges that iudged Israël, nor in all the dayes of the Kings of Israël, and of the Kings of Iudáh.

23 And in the eighteenth yere of King Iosháh was this Passouer celebrated to the Lord in Ierusalém.

24 Iosháh also toke away them that had familiar spirits, & the sothefayers, and the images, and the idoles, & all the abominations that were espiéd in the land of Iudáh & in Ierusalém, to performe the wordes of the <sup>l</sup> Lawe, which were written in the boke that Hikiáh the Priest founde in the house of the Lord.

25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, & with all his might according to all the Lawe of Môses, nether after him arose there any like him.

26 Notwithstanding the Lord turned not from the fearcenes of his great wrath wherewith he was angrie agâinst Iudáh, because of all the prouocations wherewith Manassêh had prouoked him.

27 Therefore the Lord said, I wil put Iudáh also out of my sight, as I haue put away Israël, and wil cast of this citie Ierusalém, which I haue chofen, and the house whereof I said, \*My Name shalbe there.

28 Concerning the rest of the actes of Iosháh, and all that he did, are they not written in the boke of the Chronicles of the Kings of Iudáh?

29 In his dayes Pharaoh Nêchôh King of Egypt went vp agâinst the King of Asshur to the riuier Perâch. And Kig Iosháh went agâinst him, whome when Pharaoh sawe, he slewe him at Megiddô.

30 Then his seruants caried him dead from Megiddô, and brought him to Ierusalém, & buryed him in his owne sepulchre. And the people of the land toke Iehoaház the sonne of Iosháh, and annointed him, and

made him King in his thre ar<sup>th</sup> when he began to reigne, in Ierusalém, also was Hamutál the miâh of Libnâh.

31 And he did euil in the sight of the Lord according to all that his fathers had done, and Pharaoh Nêchôh at Riblâh in the land of Egypt, he reigned in Ierusalém to a tribute of an hundred, and a talent of golde.

32 And Pharaoh Nêchôh the sonne of Iosháh Kig his father, and turned him to Iehoiakim, and toke Iehoiakim when he came to Egypt.

33 And Iehoiakim gaue golde to Pharaoh, and giue the money, according to the commandement of Pharaoh: the man of the people of the land to his vallue, giue and to Pharaoh Nêchôh.

34 Iehoiakim was five and thre yeres in Ierusalém, his name also was Zebudâh, Pedaiah of Rumâh.

35 And he did euil in the sight of the Lord according to all that his fathers had done.

CHAP. XX.

Iehoiakim made subitl<sup>ly</sup> in Ierusalém, the cause of his ruine, in the thirteenth yere of his reigne. 15 He and his sonnes reigned in Ierusalém, 17 Zedekiah is made King.

IN his <sup>2</sup> dayes came the King of Babel vp, and came his seruant thre yeres, and rebelled agâinst him.

2 And the Lord sent agâinst the Chaldees, & bandes of the Moabites, and bandes of the Ammonites, & Iudáh, to destroy it, & the worde of the Lord, which the seruants the Prophets had spoken.

3 Surely by the <sup>3</sup> cômmandement of the Lord came this vpon Iudáh, & they were brought out of his sight for their iniquities, according to all that the Lord had said.

4 And for the innocent he (for he filled Ierusalém with the same) therefore the Lord wolde not be mercifull to Ierusalém, & all that he did, in the boke of the Chronicles of Iudáh.

5 So Iehoiakim slept with his fathers, and Iehoiachin his sonne reigned in his stead. 6 And the King of Egypt came out of his land, for the

i Because that whole that had forsaken the Lord to true idoles, were not meete to minister in the seruice of the Lord for the instruction of others.

k Which was a valley nere to Ierusalém, & significh a tabret, because they smote on the tabret while their children were burning, that their crye shulde not be heard, where after Iosháh commanded carions to be cast.

l The idolatrous Kings had dedicate horses & charers to the sunne either to carie y<sup>e</sup> image thereof about as the heathen did, or els to sacrifice the, as a sacrifice moste agreeable.

m That was y<sup>e</sup> moite of olives, so called because it was full of idoles.

n King. 12. 7.

o Which Ieroboâm had buylt in Ierâch, 2. King 12. 28.

p Accordyng to the prophesie of Iadô, 2. King 11. 2.

So his bones were caused  
of the Prophet that came  
away all the houses  
which were in the cities  
the Kings of Israel  
the Lord, and did to them  
all the fates that he had

ced all the priests of the  
were there vpon the altar,  
bones vpon them, and re-  
lém.

King commanded all the  
Kepe the Passouer vnto  
God, \*as it is written in the  
uenant.  
no Passouer holden  
daies of the Iudges, cha-  
nor in all the dayes of the  
land of the Kings of Iu-

teenth yere of King Io-  
asseouer celebrated to the  
oke away them that had  
& the sothesayers, and the  
idoles, & all the abomin-  
espied in the land of Iu-  
lém, to performe the wor-  
res, which were written in  
Ishaiáh the Priest founde in  
the Lord.

was there no King be-  
to the Lord with all  
all his foule, & with  
iding to all the Lawe of  
fter him arose there anie

ling the Lord turned not  
enes of his great wrath  
is angrie agáinst Iudáh, be-  
prouocacions wherewith  
ouoked him.

Lord said, I will put Iu-  
my fight, as I haue put  
cast of this citie Ieru-  
aue chosen, and the house  
My Name shal be there,  
the rest of the actes of Io-  
he did, are they not writ-  
of the Chronicles of the

Pharaóh Nechoh King  
vp agáinst the King of As-  
Peráth. And King Iosiah  
im, whome when Pharaóh  
im at Megiddó.  
nts caried him dead from  
roght him to Ierusalem  
his owne sepulchre. And  
the land toke Ichoaház the  
, and annointed him, and  
made

made him King in his fathers steade.  
Ichoaház was thre and twentie yere olde  
when he began to reigne, & reigned thre  
moneths in Ierusalem. His mothers name  
also was Hamutál the daughter of Iere-  
miáh of Libnáh.

And he did euil in the sight of the Lord,  
according to all that his fathers had done.  
And Pharaóh Nechoh put him in bonds  
at Ribláh in the land of Hamáth, while  
he reigned in Ierusalem, and put the land  
to a tribute of an hundred talents of sil-  
uer, and a talent of golde.

And Pharaóh Nechoh made Eliakim  
the sonne of Iosiah King in steade of Io-  
siah his father, and turned his name to Ie-  
hoiakim, and toke Ichoaház away, which  
when he came to Egypt, dyed there.

And Ichoiakim gaue the siluer and the  
golde to Pharaóh, and taxed the land to  
giue the money, according to the coman-  
dement of Pharaóh: he leuyed of euery  
man of the people of the land, according  
to his vallue, siluer and golde to giue vn-  
to Pharaóh Nechoh.

Ichoiakim was fixe and twentie yere ol-  
de, when he began to reigne, & he reigned  
eleuen yeres in Ierusalem. His mothers  
name also was Zebudáh the daughter of  
Pedaiáh of Rumáh.

And he did euil in the sight of the Lord,  
according to all that his fathers had done.

CHAP. XXIII.

Ichoiakim made subiect to Nebuchad-nezzár rebel-  
lith 3 The cause of his ruine and all Iudahs. 6 Ichoia-  
chín reigneth. 17 He and his people are caried vnto  
Babylon. 17 Zedekiáh is made King.

In his dayes came Nebuchad-nezzár  
King of Babel vp, and Ichoiakim be-  
came his seruant thre yere: afterwarde he  
turned, and rebelled agáinst him.

And the Lord sent agáinst him bandes of  
the Chaldees, & bandes of the Aramites,  
and bandes of the Moabites, and bandes  
of the Ammonites, & he sent them agáinst  
Iudáh, to destroye it, \* according to the  
worde of the Lord, which he spake by his  
seruants the Prophetes.

Surely by the comandement of y Lord  
came this vpon Iudáh, that he might put  
them out of his sight for the sinnes of Ma-  
nasseh, according to all that he did,

And for the innocent blood that he shed,  
(for he filled Ierusalem w innocent blood)  
therefore the Lord wolde not pardon it.

Concerning the rest of the actes of Icho-  
iakim, & all that he did, are they not writ-  
in the booke of the Chronicles of y Kings  
of Iudáh?

So Ichoiakim slept with his fathers, and  
Ichoiachín his sone reigned in his steade.

And the King of Egypt came no more  
out of his land: for the King of Babel had

taken from the riuer of Egypt, vnto the  
riuer Peráth, all that pertained to the  
King of Egypt.

Ichoiachín was eightene yere olde, whe-  
he began to reigne, and reigned in Ieru-  
salem thre moneths. His mothers name also  
was Nehushtá, the daughter of Elnathán  
of Ierusalem.

And he did euil in the sight of the Lord,  
according to all that his father had done.

In that time came the seruants of Ne-  
buchad nezzár King of Babel vp agáinst  
Ierusalem: so the citie was besieged.

And Nebuchad-nezzár King of Babel  
came agáinst the citie, & his seruants did  
besiege it.

The Ichoiachín the King of Iudáh ca-  
me out agáinst the King of Babel, he, and  
his mother, and his seruants, and his prin-  
ces, and his eunuches: and the King of  
Babel toke him in the eight yere of his  
reigne.

And he caried out thence all the treasu-  
res of the house of the Lord, and the trea-  
sures of the Kings house, and brake all the  
vessels of golde, which Salomón King of  
Israel had made in the Tēple of the Lord,  
as the Lord had said.

And he caried away all Ierusalem, and  
all the princes, and all the strong men of  
warre, euen ten thousand into captiuitie, &  
all the workemen, & conning mē: so none  
remained sauing the poore people of the  
land.

And he caried away Ichoiachín into  
Babel, and the Kings mother, & the Kings  
wiues, and his eunuches, and the mightie  
of the land caried he away into captiui-  
tie from Ierusalem to Babel,

And all the men of warre, euen seven  
thousand, and carpenters, & locksmithes  
a thousand: all that were strong and apt  
for warre, did the King of Babel bring to  
Babel captiues.

And the King of Babel made Matta-  
niáh his vnckle King in his steade, & chan-  
ged his name to Zedekiáh.

Zedekiáh was one & twentie yere olde,  
when he began to reigne, and he reigned  
eleuē yeres in Ierusalem. His mothers na-  
me also was Hamutál the daughter of Ie-  
remiáh of Libnáh.

And he did euil in the sight of the Lord,  
according to all that Ichoiakim had  
done.

Therefore certainly the wrath of the  
Lord was agáinst Ierusalem & Iudáh vntil  
he cast them out of his sight. And Ze-  
dekiáh rebelled agáinst the King of Ba-  
bel.

CHAP. XXV.

Ierusalem is besieged of Nebuchad-nezzár, & taken.  
The summes of Zedekiáh are layne before his eyes, &  
Y.i.

Dan. 1, 1.

d That is, yel-  
ded him selfe  
vnto him by  
counsel of Ie-  
reemie.

e In the reig-  
ne of the King  
of Babylon.

Chap. 20, 17.  
Isa. 39, 6.

2 Chro. 36, 10.  
Ester 2, 6.

Iere. 37, 1. &  
32, 1.

f Out of Ieru-  
salem and Iu-  
dah into Ba-  
bylon.



after are his owne eyes put out. 21 Iudáh is brought to Babylon. 22 Gedaliáh is slayne. 23 Iehoiachin is exalted.

Iere. 32. 1 & 52. 4.  
a That is, of Zedekiah  
b Which the Hebrews call Tisbith, and it is the twentieth part of December & parte of January.  
c To so muche as the mothers did eat their children.  
Lament 4. 10.  
d Which was a pokene doore or some fence gate to issue out at.

e Or condoned his fur his pcurance & recreafe.  
1 Chro. 36. 13.

f Jeremie writeth Chap. 52. 12 the tenth day, because 7 fyre continued firs the fuenth day to 7. 23.  
g Or, captiue of the gards.

h While the siege indured.

Chap. 30. 17. 1614. 27. 23.

h Of these read Exod. 27. 4.

And in the ninth yere of his reigne, the tenth moneth & tenth day of the moneth Nebuchad-nezzár King of Babel came, he, & all his hoste against Ierusalém, and pitched against it, and they buylt fortres against it rounde about it.

So the citie was besieged vnto the eleuth yere of King Zedekiah.

And the ninth day of the moneth the famine was sore in the citie, so that there was no bread for the people of the land.

Then the citie was broken vp, and all the men of warre fled by night, by the waye of the gate, which is betwene two walles that was by the Kings garden: now the Caldees were by the citie rounde about: and the King went by the way of the wilderness.

But the armie of the Caldees pursued after the King, and toke him in the deserts of Ierichó, and all his hoste was scatred from him.

Then they toke the King, and caryed him vp to the King of Babel to Ribláh, where they gaue iudgement vpon him. And they slew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bounde him in chaines, & caryed him to Babel.

And in the fift moneth, & seventh day of the moneth, which was the nineteenth yere of King Nebuchad-nezzár King of Babel, came Nebuzar-adán chief steward and seruant of the King of Babel, to Ierusalém,

And burnt the house of the Lord, and the Kings house, and all the houses of Ierusalém, & all the great houses burnt he with fyre.

And all the armie of the Caldees that were with the chief stewarde, brake downe the walles of Ierusalém rounde about.

And the rest of the people that were left in the citie, and those that were fled and fallen to the King of Babel, with the remnant of the multitude, did Nebuzar-adán chief stewarde carye away captiue.

But the chief stewarde left of the poore of the land to dresse the vines, and to til the land.

\* Also the pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caryed the brasse of them to Babel.

The portes also and the besomes, and the instruments of musike, and the incense ashes, & all the vessels of brasse that they ministred in, toke they away.

And the asse pannes, and the basens, and all that was of golde, & that was of siluer,

toke the chief stewarde away,

With the two pillars, one Sea & the bases, which Salomón had made for the house of the Lord: the brasse of all these vessels was without weight.

\* The height of the one pillar was eightene cubites, and the chapter thereon was with networke thre cubites, and pomegranates vpon the chapter rounde about, all of brasse: and likewise was the seconde pillar with the networke.

And the chief stewarde toke Seraiah the chief Priest, and Zephaniah the seconde Priest, and the thre keepers of the doore.

And out of the citie he toke an eunuche that had the ouersight of the me of warre, and fye men of them that were in the Kings presence, which were founde in the citie, and Sophér captaine of the boltes, who mustred the people of the land, and threscore men of the people of the land, that were founde in the citie.

And Nebuzar-adán the chief stewarde toke them, and brought them to the King of Babel to Ribláh.

And the King of Babel smote them, and slew them at Ribláh in the land of Hamath. So Iudáh was caryed away captiue out of his owne land.

\* Howbeit there remained people in the land of Iudáh, whome Nebuchad-nezzár King of Babel left, & made Gedaliáh the sonne of Ahikám the sonne of Shaphan ruler ouer them.

Then when all the captaines of the hoste & their men heard, that the King of Babel had made Gedaliáh gouernour, they came to Gedaliáh to Mizpáh, to wit, Ishmael the sonne of Nethaniah, and Iohanán the sonne of Kareah, and Seraiah the sonne of Tanhumeth & Netophathite, & Iazaniáh & sonne of Maachathá, they & their men.

And Gedaliáh sware to the, & to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the King of Babel, and ye shal be wel.

\* But in the seventh moneth Ishmael the sonne of Nethaniah the sonne of Eliahimá of the Kings sedit, came, and ten men went with him, & smote Gedaliáh, & he dyed: and so did he the Iewes, and the Caldees that were with him at Mizpáh.

Then all the people both the small & great, and the captaines of the armie arose, and came to Egypt: for they were afrayed of the Caldees.

Notwithstanding in the seven and thirtieth yere after, Iehoiachin King of Iudáh was caryed away in the twelfth moneth, & the seven and twentieth day of the moneth, Euiel-microdách King of Babel in the

yeare that he began to reigne, the head of Iehoiachin of the p: ison, And spake kindly to ne about the throne of re with him in Babel,

## THE

the "C

The Temes comprehended into two: and Adam to the returne from der, which are so oft men for the stie of both bidge: of the same, an bylon. This first loke conter Iaphob, and the twelue T came of him according to ceruing ciuil gouernement the good successe whereof

CHAP.

The genealogie of Adam and his sonnes, from Abraham to 41 Kings and dukes came.

Adam Ken red, Hen am Noa Iaphob

\* The sonnes of Láp and Magóg, and Mac Tubál, and Méshech, and the sonnes of Gó Ipháth and Togarm: Also the sonnes of I Tarsisháth, Kittím, and Mizráim, Put and Canán, and the sonnes of C uiláh, and Sabrá, and I ehá. Also the sonnes of bá and Dedán.

And Cush begate to be mighty in the ear And Mizráim begat mím, Lehabim and N Pathrusim also, & C came the Philistims, and Also Canán begat borne, and Heth, And the Jebusite, and the Girsashtite, And the Hitiuite, and the Simite, And the Aruadite, & the Hamathite.

\* The sonnes of Sh

eward away,  
pillars, one Sea & the ba-  
nion had made for the bou-  
the brasse of all these ves-  
t weight.

of the one pillar was eigh-  
d the chapter thereon was  
height of the chapter was  
three cubites, and pomegra-  
chapter rounde about, all  
few wife was the seconde pil-  
work.

eward toke Seraiah the  
Z. phaniâh thei seconde  
three keepers of the dore.  
the citie he toke an eunuche  
right of the me of ware,  
of them that were in the  
, which were founde in the  
her captaine of the hoste,  
the people of the land, and  
of the people of the land,  
in the citie.

er-adân the chief steward  
brought them to the King  
olâh.

of Babél smote them, and  
Riblâh in the land of Ha-  
h was carryed away captiue  
land.

ere remained people in the  
whome Nebuchad-nezâr  
left, & made Gedaliâh the  
in the sonne of Shaphân

the captaines of the holl  
that the King of Babél  
liâh gouernour, thei came  
Mizpâh, to wit, Ishmael  
cheniâh, and Iohanân the  
h, and Seraiah the sonne of  
Netophathite, & Iazani-  
laachath, thei & their mo-  
h I sware to the, & to their  
vnto them, Feare not to be-  
the Caldees: dwell in the  
the King of Babél, and ye

enth moneth Ishmael the  
aniâh the sonne of Elisâh-  
sede, came, and ten men  
note Gedaliâh, & he dyed,  
the Iewes, and the Caldees  
him at Mizpâh.

people bothe small & great  
es of the armie arose, and  
t: for they were afrayd of

ding in the seven and thir-  
Iehoiachin King of Iu-  
away in the twelfth moneth  
and twentieth day of the mo-  
dâch King of Babél in the  
yer

ere that he began to reigne, did lift vp  
the head of Iehoiachin King of Iudâh out  
of the prison,  
And spake kindly to him & set his thro-  
ne about the throne of the Kings that we-  
re with him in Babél,

And changed his prison garments: and  
he did continually eat bread before him,  
all the dayes of his life.

And his portion was a continual portion  
giuen him by the King, euery day a cer-  
tain, all the dayes of his life.

o Meaning,  
he had an or-  
dinarie in the  
court.

## THE FIRST BOKE OF the "Chronicles," or Paralipoménon.

### THE ARGUMENT.

The *Tomes* comprehend bothe these boke in one, which the Grecians because of the length  
deuide into two: and they are called *Chronicles*, because they note briefly the histories from  
Adam to the returne from their captiuitie in Babylôn. But these are not these boke of *Chroni-  
cles*, which are so oft mentioned in the boke of Kings of Iudâh and Israel, which did at large  
set forth the storie of bothe the kingdomes, and afterward perished in the captiuitie: but an ab-  
ridgement of the same, and were gathered by Esay, as the Iewes write, after their returne fro Ba-  
bylon. This first boke containeth a brief rehearſal of the children of Adam vnto Abraham, Iſhak,  
Yaakob, and the twelue Patriarches, chiefly of Iudâh and of the reigne of David, because Christ  
came of him according to the fl. sh. And therefore it setteth forth more amply his actes, bothe con-  
cerning ciuil gouernement, and also the administration, and care of things concerning religion, for  
the good successe whereof he reioyeth, and giueth thanks to the Lord.

#### CHAP. I.

The genealogie of Adam and Noâh until Abraham,  
and from Abraham to Esau. 35 His children.

41 Kings and dukes came of him.

Adam, Sheth, Enôsh,  
Kenân, Mahalakeel, Jé-  
ared,  
Henôch, Methuselah,  
Lamech,  
Noâh, Shem, Ham, &  
Iapheth.

\* The sonnes of Iapheth were Gômer,  
and Magôg, and Madâi, and Iauân, and  
Tubâl, and Méſech, and Tiráſ.

And the sonnes of Gômer, Aſſchenáz, &  
Iphâth and Togarmâh.

Also the sonnes of Iauân, Eliſiâh and  
Taſhiſhâh, Kittim, and Dodanîm.

\* The sonnes of Ham were Cuſh  
and Mizráim, Put and Canân.

And the sonnes of Cuſh, Sibá and Ha-  
uilâh, and Sabtá, and Raamáh, and Sabte-  
chá. Also the sonnes of Raamáh were She-  
bá and Dedân.

And Cuſh begate Nimród, who begâ  
to be mighty in the earth.

And Mizráim begate Ludim and Ana-  
nim, Lehabim and Naphtuhim:

Pathruſim alſo, & Caſluhim, of whome  
came the Philiftins, and Caphtorim.

Also Canân begate Zidon his firſt  
borne, and Heith,

And the Iebuſite, and the Amorite, and  
the Girgaſhite,

And the Hitiuite, and the Arkite, and  
the Simite,

And the Aruadite, & the Zemarite, and  
the Hamathite.

\* The sonnes of Shem were Elâm and

Aſſhûr, and Arpachſhâd, and Lul, and  
Arâm, and Vz, and Hul and Gêther, and  
Méſech.

Also Arpachſhâd begate Shêlah, & Shê-  
lah begate Eber.

Vnto Eber alſo were borne two ſonnes:  
the name of the one was Pélég: for in his  
dayes was the earth deuided; and his bro-  
thers name was Lokrán.

Then Lokrán begate Almodâd and Shê-  
leph, and Hazermaueth and Térâh,

And Hadorâm and Vzâl and Diklâh,

And Ebâl, and Abimaél, and Shebâ,

And Ophir, and Hauilâh and Iobâh: all  
theſe were the ſonnes of Lokrán.

Shem, & Arpachſhâd, Shêlah,

Eber, Pélég, Rehû,

Serûg, Nahôr, Térâh,

\* Abâm, which is Abraham.

\* The ſonnes of Abraham were Izhâk,  
and Iſhmaél:

Theſe are their generaciôs. \* The eldeſt  
ſonne of Iſhmaél was Nebaioth, and Ke-  
dâr, and Adbeél, and Mibſâm,

Miſhmâ, and Dumâh, Maſſâ, Hadâd, and  
Temâ;

Ietûr, Naphiſh and Kédemah: theſe are  
the ſonnes of Iſhmaél.

\* And Keturâh Abrahams concubine  
bare ſonnes, Zimrân, and Iokſhân, & Me-  
dân, and Midîân, and Iſhâk, & Shûah: and  
the ſonnes of Iokſhân, Shebâ, and Dedân.

And the ſonnes of Midîân were Ephâh,  
& Ephâr, & Henôch, & Abidâ, & Elſdaâh:

\* All theſe are the ſonnes of Keturâh.

\* And Abraham begate Izhâk: the ſonnes  
of Izhâk, Eſâu, and Iſaél.

\* The ſonnes of Eſâu were \* Eliphâz,  
Reuél, and Ieûſh, and Iſaalam, and Kôrah.

Y. ii.

\* Eb. Words of  
dayes  
\* Or, of things  
mixed, to wit,  
in the booke of  
the Kings.

d Of whome  
came the Sy-  
rians, and the-  
reſore thei are  
called Ara-  
mites through-  
out all y Scrip-  
ture.  
e Of him came  
ſ Ebreweſ  
which were  
afterwarde  
called Iſraeli-  
tes of Iſraél,  
which was  
Yaakob: and  
Iewes of Iu-  
dâh, becauſe  
of the excellen-  
cie of that tri-  
be.

f He repeareth  
Shem againe,  
becauſe he  
wolde come to  
the ſtocke of  
Abraham.  
g Who came  
of Shem, and  
of him Shêlah.  
Gen. 10. 11.  
& 17. 5.  
& 21. 2.  
Gen. 25. 13.  
\* Or, Hadar.

h Read Geneſ.  
35. 2.

Gen. 25. 4.  
Gen. 21. 2.  
i Theſe were  
borne of three  
diuers mo-  
thers, read  
Gen. 26. 9.  
Gen. 36. 9.





e Ithama, or  
Ithina. 2  
Sam. 5: & I-  
phileth dyed,  
& David na-  
med those in-  
fants, which we-  
re next borne,  
by the same  
names: in the  
booke of king  
his children  
are mentioned  
which were a-  
lue, and here  
bothe they  
were alue &  
dead  
so called be-  
cause he was  
preferred to  
dignitie royal  
before his bro-  
ther Ichoa-  
kim, & was  
he elder.  
Psal. 138. 2.  
2d. 138. 2.

The genealogie of David. and of his posteritie vnto  
the sonnes of Iosiah.

**T**Hese also were the sonnes of a Dauid, which were borne vnto him in Hebrón: the eldest Amnon of Ahinoám, the Iſraeliteſſe: the ſecond <sup>b</sup> Daniël of Abigail the Carmeliteſſe.

2 The third Absalom the sonne of Maacháh daughter of Talmái King of Geshúr: the fourt Adoniah the sonne of Haggáth:

The fifth Shephatiáh of Abitál : the sixth Ithreám by Egláh his wife.

4 These six were borne vnto hī in Hebrón:  
and there he reigned seuen yere and six

moneths: and in Ierusalém he reigned  
thre and thirtie yere.

¶ And these foure were borne vnto him in Ierusalém, Shimeá, and Shobáb, and Na-

than, and e Salomon of d Bathlhua the daughter of Ammiel:

And Nôgah and Nôphg and Iaphiz.

8 And Elishama, and Eliada, and Eliphelet,  
nine in number.

¶ These are all the sonnes of Dauid, besides  
the sonnes of the concubines, & Thamâr

their filter.

10 ¶ And Salomons sonne was Rehoboám,

whose sonne was Abiáh, and Afa his sonne, and Iehoshaphát his sonne,

11 And Ioſam his ſonne, and Ahaziáh his ſonne, and Ioáth his ſonne,

12 And Amaziah his sonne, & Azariah his  
sonne, & Iotham his sonne,

13 And Anaz his sonne, & Hezekiah his  
14 sonne, & Manasseh his sonne,  
15 And Amen his sonne, & Isai his

14 And Amnon his sonne, & Iothan his  
sonne.

dest was "Iohanan, the seconde Iehoiakim, the thirde Zedeekiah, and the four

16 And the sonnes of Ichoiakim were Je-

— У. III.





was the father of Elud, begate Beth rapha, & Pe-  
nah the father of the ci-  
these are the men of Reuben  
of Kenaz were Orniel, Hatiah,  
sonne of Orniel, Hatiah,  
thai begate Ophrah. And  
e Ioab the father of the val-  
ment for they were crasse

And their townes were Etam, and Ain,  
Rimmón, and Tóché, & Afhán, five cities.  
And all their townes that were round a-  
bout these cities vnto Báal, These are their  
habitations and the declaration of their  
genealogie;

And Meshobáb and Iamléch, & Iosháh  
the sonne of Amashíah,

And Ioél and Ichú the sonne of Ioshí-  
bah, & sonne of Seraiáh, & sonne of Ahiél,

And Elioná, and Iaakóbah, & Ieshoha-  
iáh, and Afaiáh, and Adiel and Iesimiel &  
Benaiáh,

And Zizá the sonne of Shiphéi, the son-  
ne of Allón, the sonne of Iedaiáh, the son-  
ne of Shimí, the sonne of Shemaiáh.

These were famous princes in their fa-  
milies, and increased greatly their fathers  
houses.

And they went to the entring in of Ge-  
dór, even vnto the East side of the valley,  
to kepe pasture for their shepe.

And thei found far pasture & good, & a  
wide land, bothe quiet and fruteful: for  
they of Ham had dwelt there before.

And the described by name, came in y  
dayes of Hezekiáh Kíng of Iudáh, & smote  
their tents, and the inhabitants that were  
founde there, and destroyed them vterly  
vnto this day, and dwelt in their rowme,  
because there was pasture there for their  
shepe.

And besides these, five hundred men of  
the sonnes of Simeón went to moué Seir,  
and Pelatiáh, & Neariáh, and Rophaiah,  
and Vzzíel the sonnes of Ishí were their  
captaines,

And the rest of Amalek that had e sca-  
ped, and they dwelt there vnto this day.

CHAP. V.

The birthright taken from Reuben and giuen to the  
sonnes of Ioseph. The genealogie of Reuben, 11 And  
Gad, 13 And of the halfe tribe of Manasseh.

The sonnes also of Reuben the eldest  
sonne of Israel (for he was the eldest,  
but had defiled his fathers bed, therefore  
his birthright was giuen vnto the sonnes  
of Ioseph the sonne of Israel, so that the  
genealogie is not rekened after his birth-  
right.)

For Iudáh preuailed aboue his brethren,  
& of him came the prince, but the birth-  
right was Iosephs)

The sonnes of Reuben the eldest sonne  
of Israel were Hanóch & Pallú, Hezrón  
and Carmi.

The sonnes of Ioél, Shemaiáh his sonne,  
Gog his sonne, and Shimei his sonne,

Micháh his sonne, Reaiáh his sonne, and  
Bíal his sonne,

Beeráh his sonne: whome Tilgath Pilné-  
éser King of Asshur<sup>e</sup> carryed away: he was  
a prince of the Reubenites.

And when his brethren in their fami-  
lies rekened the genealogie of their ge-  
neracions, Teiel and Zechariáh were the  
chief,

And Béla the sonne of Azáz, the sonne  
of Shéma, the sonne of Ioél, which dwelt  
in<sup>d</sup> Aroér, eué vnto Nebó & Báal-meón.

Also Eastwarde he inhabited vnto the  
entring in of the wildernes from the ri-  
uer<sup>e</sup> Peráth: for they had muche cattel in  
the land of Gileád.

And in the dayes of Saúl they warred  
with the<sup>e</sup> Hagarims, which fell by their  
hands: and they dwelt in their tents in  
all the East partes of Gileád.

And the children of Gad dwelt ouer  
against them in the land of Bashán, vnto  
Salcháh.

Ioél was the chiefest, and Shaphám the  
seconde, but Iaanái & Shaphát were in Ba-  
ashán.

And their brethrē of the house of their  
fathers were Michaél, & Meshullám, & She-  
bá, & Sorái, and Iacán & Zia, & Ebér, five.

These are the children of Abiháil, the  
sonne of Hurí, the sonne of Iaroáh, the  
sonne of Gileád, the sonne of Michaél, the  
sonne of Ieshíah, the sonne of Iahúó,  
the sonne of Buz.

Ahí the sonne of Abdiél, the sonne of  
Guni was chief of the housholde of their  
fathers.

And they dwelt in Gileád in<sup>f</sup> Bashán, &  
in the townes thereof, and in all the subur-  
bes of Sharón, by their borders.

All these were rekened by genealogies  
in the dayes of Iothám King of Iudáh, &  
in the dayes of Ieroboám King of Israel.

The sonnes of Reuben and of Gad, &  
of halfe the tribe of Manasseh of those y  
were valiant men, able to beare shield, &  
sworde, and to drawe a bowe, exerci-  
sed in warre, were foure & fourtie thou-  
sand, seven hundred and threescore, and  
went out to the warre.

And they made warre with y Hagarims,  
with s Ietúr, & Naphísh and Nodáb.

And they were<sup>h</sup> holpen against them, &  
the Hagarims were deliuered into their  
hand, and all that were with them: for they  
cried to God in the battel, and he heard  
them, because they trusted in him.

And they led away their cattel, eué their  
camels fiftie thousand, and two hundred,  
& fiftie thousand shepe, and two thousand  
asses, and of<sup>i</sup> persones an hundred thou-  
sand.

For many fel downe wounded, because  
the warre was of God. And they dwelt in  
their steades vntill the<sup>i</sup> captiuitie.

To wit, in  
y time of Yez-  
ziáh King of  
Israel, 2 Kings,  
15:29.

These places  
were beyonde  
Iordan to-  
ward the East  
in the land gi-  
uē to the Reu-  
benites.  
109, Ephraim.

The Ishmae-  
lites that came  
of Hagár Abra-  
hams concu-  
bine.

Both the ho-  
le country &  
one peculiar ci-  
tiwere called  
by this name  
Bashán.

These twai-  
ne were y son-  
nes of Ishma-  
el, Gene. 25, 11.  
h To wit, by  
the Lord, that  
gaue them the  
victorie.

Abi. Iules y  
men.

i Meaning the  
captiuitie of y  
tribes vnder  
Tilgath. Pil-  
neéser.





- 40 The sonne of Michael, the sonne of Basaijah, the sonne of Malchiah,  
 41 The sonne of Echni, the sonne of Zerah, the sonne of Adaijah,  
 42 The sonne of Ethan, the sonne of Zimma, the sonne of Shimei,  
 43 The sonne of Iahath, the sonne of Gershom, the sonne of Levi.  
 44 And their brethren the sonnes of Merari were on the left hand, even Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,  
 45 The sonne of Hashabiah, the sonne of Amaziab, the sonne of Hilkiah,  
 46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,  
 47 The sonne of Mahli, the sonne of Musi, the sonne of Merari, & sonne of Levi.  
 48 ¶ And their brethren the Levites were appointed vnto all the seruike of the Tabernacle of the house of God,  
 49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to do in the moste holy place, and to make an atonement for Israel, according to all that Moses the seruant of God had commanded.  
 50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abishua his sonne,  
 51 Bukki his sonne, Uzzi his sonne, Zerahiah his sonne,  
 52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,  
 53 Zadok his sonne, & Ahimaz his sonne.  
 54 ¶ And these are the dwelling places of them throughout their towns & coastes, even of the sonnes of Aaron for the familie of the Kohathites, for the lot was theirs,  
 55 So thei gaue them Hebron in the land of Iudah and the suburbs thereof rounde about it.  
 56 But the field of the citie, and the villages thereof thei gaue to Caleb the sonne of Iephunneh.  
 57 And to the sonnes of Aaron they gaue the cities of Iudah for a refuge, even Hebron and Libnah with their suburbs, and Iatir, and Eshtemoa with their suburbs,  
 58 And Hilén with her suburbs, & Debir with her suburbs,  
 59 And Ashan and her suburbs, and Bethshemesh and her suburbs:  
 60 ¶ And of the tribe of Benjamin, Geba and her suburbs, and Alémeth with her suburbs, & Anathoth with her suburbs: all their cities were thirtene cities by their families.  
 61 And vnto the sonnes of Kohath the remnant of the familie of the tribe, even

of the halfe tribe of the halfe of Manasseh, by lot ten cities.

- 62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, & out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirtene cities.  
 63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.  
 64 Thus the children of Israel gaue to the Levites cities with their suburbs.  
 65 And they gaue by lot out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, & out of the tribe of the children of Benjamin, these cities, which thei called by their names.  
 66 And they of the families of the sonnes of Kohath, had cities and their coastes out of the tribe of Ephraim.  
 67 ¶ And they gaue vnto them cities of refuge, Shechem in mount Ephraim, & her suburbs, and Gézer and her suburbs,  
 68 Tokmeam also and her suburbs, & Bethhoron with her suburbs,  
 69 And Aialon and her suburbs, and Gath Rimmón and her suburbs,  
 70 And out of the halfe tribe of Manasseh, Aher and her suburbs, and Bileam and her suburbs, for the families of the remnant of the sonnes of Kohath.  
 71 Vnto the sonnes of Gershom out of the familie of the halfe tribe of Manasseh, Golán in Bashan, & her suburbs, & Astatharoth with her suburbs,  
 72 And out of the tribe of Issachar, Kedesh and her suburbs, Daberath and her suburbs,  
 73 Ramoth also and her suburbs, and Anem with her suburbs,  
 74 And out of the tribe of Asher, Mashal and her suburbs, and Abdón and her suburbs,  
 75 And Hukok and her suburbs, and Rehob and her suburbs,  
 76 And out of the tribe of Naphtali, Kedesh in Galilea & her suburbs, & Hammon and her suburbs, and Kiriat-hum and her suburbs.  
 77 Vnto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmón and her suburbs, Tabór and her suburbs,  
 78 And on the other side Iordan by Jericho, even on the Eastside of Iordan, out of the tribe of Reuben, Bézer in the wilderness with her suburbs, and Iahzah with her suburbs,  
 79 And Kedemóth with her suburbs, and Maphath with her suburbs,  
 Z.i.

1<sup>o</sup> Tr. Ach.  
1<sup>st</sup> 21, 25.  
1<sup>o</sup> Tr. Gath-rim.  
mon.

1<sup>o</sup> Who in the first verie is called also Gershom, & Astatharoth.  
1<sup>st</sup> 2, 27.  
1<sup>o</sup> Tr. K. 1<sup>st</sup> 27.  
1<sup>st</sup> 21, 28.

1<sup>o</sup> Tr. Ramoth.  
1<sup>st</sup> 21, 29.  
1<sup>o</sup> Tr. Bileam.  
1<sup>st</sup> 21, 29.

1<sup>o</sup> Tr. Hukok.  
1<sup>st</sup> 21, 31.

1<sup>o</sup> Tr. Hammon.  
1<sup>st</sup> 21, 32.  
1<sup>o</sup> Tr. Kiriat-hum.  
1<sup>st</sup> 21, 32.

1<sup>o</sup> Tr. Tabór.  
1<sup>st</sup> 21, 34.  
1<sup>o</sup> Tr. Bileam.  
1<sup>st</sup> 21, 34.



- 30 And out of the tribe of Gad Ramóth in Gileád with her suburbes, and Mahanáim with her suburbes,  
 31 And Heshbón with her suburbes, & Iaa-zér with her suburbes.

## CHAP. VII.

The genealogie of Issachár, Benjamin, Naphtali, Manasséh, Ephraím, and Ashér.

107, Phuels.  
 a Who also is called Tob,  
 Gen. 46, 13.

b That is, their number was founde the great wife David nóbred the people, 2. Sam. 24, 1.

c Meaning, the four sonnes, & the father.

108, 115, 116.

d Called also Ashbél, Gen. 46, 21. Nomb. 26, 38.  
 e Which were the chiefes for els there were seven in all, as appeareth, Gen. 46, 21.

109, 111.  
 f Meaning, he was not the sonne of Benjamin, but of Dan, Gen. 46, 23.  
 109, 111, 112.  
 g These came of Dan and Naphtali, & were the sonnes of Bilhán, Gen. 46, 23.  
 109, 111, 112.

And the sones of Issachár were Tolá & Puah, Iashúb, & Shimrón, foure, And the sonnes of Tolá, Vzzi, and Re-phaiáh, and Ieriél, and Iahmái, & Iibám, and Shemuél, heades in the householdes of their fathers. Of Tolá were valiant men of warre in their generacions, whose number was in the daies of David two & twentie thousand, and six hundred.

And the sonne of Vzzi was Izrahaiáh, & sonnes of Izrahaiáh, Michael, & Obadiáh, and Ioél, & Ithiáh, five men all princes. And with them in their generacions after the householdes of their fathers were bands of mé of warre for battel, six & thirtie thousand: for thei had many wiues and children.

And their brethren among all the families of Issachár were valiant men of warre, reckened in all by their genealogies foure score and seuen thousand.

The sonnes of Benjamin were Béla, & Bécher, and Iediaél, three.

And the sonnes of Béla, Ezbón, & Vzzi, and Vzziél, and Ierimóth, & Iri, five heades of the householdes of their fathers, valiant men of warre, and were reckened by their genealogies, two and twentie thousand & thirtie and foure.

And the sonnes of Bécher, Zemiráh, and Joáh, and Eliézer, and Eliocnáí, & Omrí, & Ierimóth, & Abiáh, & Anathóth, & Alámeth: all these were the sones of Bécher. And thei were nombred by their genealogies according to their generacions, and the chief of the houses of their fathers, valiant men of warre, twentie thousand & two hundred.

And the sonne of Iediaél was Bilhán, and the sonnes of Bilhán, Ieúsh, and Benjamin, and Ehúd, and Chenaaná, and Zethán, and Tharshish, and Ahisháhar.

All these were sonnes of Iediaél, chief of the fathers, valiant men of warre, seuentene thousand & two hundred, marching in battel aray to the warre.

And Shuppím, & Huppím were the sonnes of Ir, but Hushim was the sonne of another.

The sonnes of Naphtali, Iahziél, and Guní, and Iézer, and Shallúm & of the sonnes of Bilhán.

The sone of Manasséh was Ashriél whom he bare vnto him, but his concubine of Arám bare Machír the father of Gileád.

And Machír toke to wife the sister of Huppím & Shuppím, and the name of their sister was Maacháh: And the name of the secóde sonne was Zelophchád, and Zelophchád had daughters.

And Maacháh the wife of Machír bare a sonne, and called his name Péresh, and the name of his brother was Shéresh: and his sonnes were Vlám and Rakém.

And sonne of Vlám was Bodán. These were the sonnes of Gileád the sonne of Machír, the sonne of Manasséh.

And his sister Molécheth bare Ishód, & Abiézer, and Mahaláh.

And the sonnes of Shemidá were Ahíán, and Shéchem, and Likhí, and Aníám.

The sonnes also of Ephraím were Shuthéláh, & Béréd his sonne, & Táhath his sonne, and his sonne Eladá, & Táhath his sonne,

And Zabád his sonne, and Shuthéláh his sonne, and Ezér, and Eleád: and the men of Gath that were borne in the land, slew them, because thei came downe to take away their carrel.

Therefore Ephraím their father mourned many daies, and his brethren came to comforte him.

And when he went in to his wife, she conceived, and bare him a sonne, & he called his name Beriáh, because affliction was in his house.

And his daughter was Sheráh, which buylt Beth-horón the nether, and the upper, and Vzzén Sheráh.

And Réphah was his sonne, & Réphah and Téláh his sonne, & Táhán his sonne.

Laadán his sonne, Ammihúd his sonne, Elifhamá his sonne,

Non his sonne, Ichoshúa his sonne, And his possessiós & their habitatiós

were Beth-él, and the villages thereof, and Eastwarde Naarán, and Westwarde Gézer with the villages thereof, Shechem also and the villages thereof, vnto Azzáh & the villages thereof,

And by the places of the children of Manasséh, Beth-sheán & her villages, Tanách and her villages, Megiddó and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israël.

The sonnes of Ashér were Imná, & Iuáh, and Ihuái, & Beriáh, & Séráh their sister.

And the sonnes of Beriáh, Héber, and Malchiél, who is the father of Birzáuth. And Héber begate Iaphlét, and Shomér, and Hothám, and Shuáh their sister.

And the sonnes of Iaphlét were Pasák, and Bimhál, and Ashuáth these were the children of Iaphlét.

And the sonnes of Shámer, Ahí, & Roh-

gáh, Iehubbáh, and

And sonnes of his Zopháh, and Imná,

The sonnes of Zopháh, and Shuál, and

Bézer and Hod, and

Sháh, and Ichrán, and

And the sonnes of

Pispá and Ará.

And the sonnes of

miél, and Rizíá.

All these were the

heads of their father

valiant mé of warre,

thei were reckened by

warre and for battel

and twentie thousand

## CHAP.

The sonnes of Benjamin,

Beniamín also

sonne, Ashbél the

ráh the thirde,

Noháh the fourte,

And the sonnes of

Gerá, and Abihúd,

And Abishúa, and

And Gerá, and She-

(And these are the)

were the chief father

bited Gébar: and the

captiues to Monáhar

And Naamán, and

caryed them away ca-

gate Vzzá and Abih-

And Shaharím: be-

cóutrey of Moáb, aft-

Hulhim and Baará

He begate, I say, of

báb and Zibíá, and

And Ieúz & Shach-

were his sonnes and

And of Hulhim he

And the sonnes of

Mishám and Shámé-

and Lod, and the vil-

And Beriáh and Shé-

chief fathers among

Aialón: they draue

of Gath).

And Ahíó, Shafák

And S-badiáh, and

And Michael, & K-

nes of Beriáh,

And Zebadiáh, & M

and Héber,

And Ishmerái and I

sonnes of Elpáal,

10- Iakím also, and Zi-

And Eliená, and Z

And Adaiáh, and

ráh the sonnes of Sh

And Ishpán, and Eb

And Abdón, and Zi

ke to wife the first of Hup-  
n, and the name of their first-  
born. And the name of the  
sons Zelophchad, and Zelo-  
phthah.

And the wife of Machir bare  
him, and he called his name Péreph, and  
his brother was Shéresh: and  
Vlám and Rakém.

And the wife of Vlám was Bedán. The  
sons of Gileád the sonne of  
Manasséh.

And Moléceth bare Ishód, &  
Tahaláh. And the sons of  
Shemidá were Ahíán,  
and Likhí, and Aníám.

And the sons of Ephráim were  
Béser his sonne, & Táthah  
his sonne Eladá, & Táthah

his sonne, and Shuthélah his  
sonne, and Eleád: and the men of  
the tribe of Benjamin were borne  
in the land, & these were  
thei names.

And the sons of Ephráim their father mour-  
ned, and his brethren came to  
comfort him.

And he went in to his wife, she  
bare him a sonne, & he called  
his name Shéráh, because affliction was

upon him. And the wife of  
Shéráh bare him a sonne, and  
she called his name Shéráh.

And the wife of Shéráh  
bare him a sonne, & she called  
his name Shéráh.

And the wife of Shéráh  
bare him a sonne, & she called  
his name Shéráh.

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bare him a sonne, & she called  
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And the wife of Shéráh  
bare him a sonne, & she called  
his name Shéráh.

And the wife of Shéráh  
bare him a sonne, & she called  
his name Shéráh.

gáh, Iehubbáh, and Arám.

And the sons of his brother Hélem were  
Zopháh, and Imná, and Shélesh & Amál.

The sons of Zopháh, Saáh, and Har-  
népher, and Shuál, and Berí, and Im áh,

Bézer and Hod, and Shammá, and Shil-  
sháh, and Ichrán, and Beerá.

And the sons of Iéther, Iephunnéh, &  
Púspá and Ará.

And the sons of Villá, Haráh, and Ha-  
niél, and Rizíá.

All these were the children of Ashér, the  
heads of their fathers houses, noble men,

valiant men of warre and chief princes, and  
thei were reckoned by their genealogies for  
warre and for battell to the number of six

and twentie thousand men.

CHAP. VIII.  
The sons of Benjamin, 33 and race of Saúl.

Benjamin also begate Bela his eldest  
sonne, Ashbél the seconde, and Aha-  
ráh the thirde,

Noháh the fourte, and Raphá the fifté.

And the sons of Béla were Addar, and  
Gerá, and Abihúd,

And Abishúá, and Naamán and Ahóah,  
and Gerá, and Shephuphán, and Hurám.

And these are the sons of Ehúd: these  
were the chief fathers of those that inha-  
bited Gébar: and they were carryed away

captiues to Moab, and they were carryed away  
captiues to Moab, and they were carryed away

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captiues to Moab, and they were carryed away  
captiues to Moab, and they were carryed away

24 And Hananiáh, & Elám, & Antothíah,

25 Iphederáh & Penael & sonnes of Shafíah,

26 And Shítherá, & Sheharíah & Arhahíah,

27 And Iarethíah, and Eliáh, and Zichrí,  
the sonnes of Ierohám.

28 These were the chief fathers accord-  
ing to their generacions, even princes,

29 And the chief fathers of the tribe of Benjamin  
which dwelt in Ierusalém.

29 And the chief fathers of the tribe of Benjamin  
which dwelt in Ierusalém.

30 And his eldest sonne was Abdón, then  
Zur, and Kísh, and Báal, and Nadáb,

31 And Gidór, and Ahíó, and Záchér.

32 And Miklóth begate Shimeáh: these al-  
so dwelt with their brethren in Ierusalém,

33 And Ner begate Kísh, and Kísh begate  
Saul, and Saul begate Ionathán, and

34 And the sonne of Ionathán was Me-  
rib báal, and Merib báal begate Micáh.

35 And the sonnes of Micáh were Pithón, &  
Mélech, and Taréa and Aház.

36 And Anáz begate Ichoadáh, and Ichoa-  
dáh begate Alémeth, and Azmáuerth, and

37 And Mozá begate Bin áh, whose sonne  
was Ráphah, and his sonne Eleafáh, and his

38 And Azél had six sonnes, whose names  
are these, Azrikám, Bocherú and Ishmaél,

39 And the sonnes of Eshck his brother were  
Vlám his eldest sonne, Ishúsh the secóde,

40 And the sonnes of Vlám were valiant  
men of warre, which shot with the bowe,

41 And the sonnes of Vlám were valiant  
men of warre, which shot with the bowe,

42 And the sonnes of Vlám were valiant  
men of warre, which shot with the bowe,

43 And the sonnes of Vlám were valiant  
men of warre, which shot with the bowe,

44 And the sonnes of Vlám were valiant  
men of warre, which shot with the bowe,

45 And the sonnes of Vlám were valiant  
men of warre, which shot with the bowe,

46 And the sonnes of Vlám were valiant  
men of warre, which shot with the bowe,

47 And the sonnes of Vlám were valiant  
men of warre, which shot with the bowe,

48 And the sonnes of Vlám were valiant  
men of warre, which shot with the bowe,

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men of warre, which shot with the bowe,

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men of warre, which shot with the bowe,

51 And the sonnes of Vlám were valiant  
men of warre, which shot with the bowe,

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men of warre, which shot with the bowe,

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men of warre, which shot with the bowe,

54 And the sonnes of Vlám were valiant  
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58 And the sonnes of Vlám were valiant  
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59 And the sonnes of Vlám were valiant  
men of warre, which shot with the bowe,

60 And the sonnes of Vlám were valiant  
men of warre, which shot with the bowe,

61 And the sonnes of Vlám were valiant  
men of warre, which shot with the bowe,

62 And the sonnes of Vlám were valiant  
men of warre, which shot with the bowe,

The chief of  
the tribe of  
Benjamin that  
dwelt in Ieru-  
salem  
Chap 8.35.

Who in the  
Sam 9.11 is  
called Abiel.  
He is also  
named Ishbo-  
beth, 2 Sam.  
2.9.  
He is like-  
wise called  
Mephobeth  
2 Sam. 9.6.

## CHAP. IX.

All Israel and Iudáh numbered 10 Of the Priests, and  
Leuites, 11, 12 And of their offices.

Thus all Israel were nobred by their  
genealogies: and behold, thei are writ-  
ten in the booke of the Kings of Israel and  
of Iudáh, and they were carryed away to  
Babel for their transgression.

And the chief inhabitants that dwelt in  
their owne possessions, and in their own  
cities, even Israel the Priests, the Leuites,  
and the Nethinims.

And in Ierusalém dwelt of the children  
of Iudáh, & of the children of Benjamin, &  
of the children of Ephráim, & Manasséh.

Vitái & sonne of Amihú: & sonne of Om-  
rí the sonne of Imrí, the sonne of Bení: of  
the children of Phátez, the sonne of Iudáh.

And of Shilon, Afaráh the eldest, and his  
sonnes.

And of the sonnes of Zérab, Ieuél, and  
their brethren six hundredth and ninetie.

Z.ii.

Z.ii.

Z.ii.

Z.ii.

Z.ii.

Z.ii.

Z.ii.

Z.ii.

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Z.ii.



## The officers of the Temple. I. Chron.

- 7 And of the sonnes of Benjamin, Sallú, the sonne of Meshullám, the sonne of Hodaíah, the sonne of Hasenuáh,
- 8 And Ibneíah the sonne of Ierohám, and Eláh the sonne of Vzzi, the sonne of Michrí, & Meshullám the sonne of Shephatíah, the sonne of Reuél, the sonne of Ibniáh.
- 9 And their brethren according to their generacions nine hundredth, fiftie and six: all these men were chief fathers in the householdes of their fathers.
- 10 ¶ And of the Priests, Iedaíah, and Iehoiarib, and Iachin,
- 11 And Azariáh the sonne of Hilkiáh, the sonne of Meshullám, the sonne of Zadók, the sonne of Meraióth, the sonne of Ahitúb the chief of the house of God,
- 12 And Adaiáh the sonne of Ierohám, the sonne of Pashhúr, the sonne of Malchíah, and Maasí the sonne of Adíel, & sonne of Iahzerah, the sonne of Meshullám, & sonne of Meshillemith, the sonne of Imémér.
- 13 And their brethré the chief of the householdes of their fathers a thousand, seven hundredth and thre score valíat men, for & worke of the seruice of the house of God.
- 14 ¶ And of the Leuites, Shemaíah the sonne of Hasshub, the sonne of Azrikám, the sonne of Hasshabíah of the sonnes of Merarí,
- 15 And Bakbakkár, Héresh and Galál, and Mattaniah the sonne of Michá, the sonne of Zichrí, the sonne of Afáph,
- 16 And Obadiáh the sonne of Shemaíah, the sonne of Galál, & sonne of Ieduthín, and Berechiáh, the sonne of Afá, the sonne of Elkanáh, that dwelt in the villages of the Netophathites.
- 17 ¶ And the porters were Shallúm, and Akkúb, and Talmón, and Ahimán, and their brethren: Shallúm was the chief.
- 18 For they were porters to this time by companies of the children of Leuí vnto the Kings gate Eastwarde.
- 19 And Shallúm the sonne of Kóre the sonne of Ebiasaph the sonne of Kórah, & his brethren the Korathites (of the house of their father) were ouer the worke, and officers to kepe the gates of the Tabernacle: so their families were ouer the house of the Lord, keeping the entrie.
- 20 And Phinehás the sonne of Eleazár was their guide, and the Lord was with him.
- 21 Zechariáh the sonne of Meshelemíah was the porter of the dore of the Tabernacle of the Congregation.
- 22 All these were chosen for porters of the gates, two hundredth and twelue, which were nombred according to their genealogies by their townes. David established these and Samuél the Seer in their perpetual office.
- 23 So they and their children had the ouer-

Or, chief of the families.

c That is, he was the chief Priest.

d To serve in the Temple: euerie one according to his office.

e So called because the King came into the Temple thereby, & not the common people.

f Their charge was, that none should entre into those places, & were onely appointed for Priests to minister in.

Or, for their families.

fight of the gates of & house of & Lord, out of the house of the Tabernacle by wardes.

24 The porters were in foure quarters Eastward, Westward, Northward and Southward.

25 And their brethren, which were in their townes, came at seven dayes from time to time with them.

26 For these foure chief porters were in perpetual office, and were of the Leuites and had charge of the chambers, & of the treasures in the house of God.

27 And they laye round about the house of God, because the charge was theirs, & they caused it to be opened euerie morning.

28 And certeine of them had the rule of the ministring vessels: for they broght them in by tale, and broght them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, and of the flour, and the wine, and the oyle, and the incense, and the swete odours.

30 And certeine of the sonnes of the Priests made ointments of swete odours.

31 And Mattithíah one of the Leuites which was the eldest sonne of Shallúm the Korhite, had the charge of the things that were made in the fryingpan.

32 And other of their brethren the sonnes of Koháh had the ouersight of the bread to prepare it euerie Sabbath.

33 And these are the fingers, the chief fathers of the Leuites, which dwell in the chambers, and had none other charge: for they had to do in that busines day & night.

34 These were the chief fathers of the Leuites according to their generacions, and the principal which dwelt at Ierusalem.

35 ¶ And in Gibeón dwelt the father of Gibeón, Ieíel, and the name of his wife was Maacháh.

36 And his eldest sonne was Abdón, then Zur, & Kísh, & Baal, and Ner, & Nadab, and Gedór, and Abíó, and Zechariáh, and Miklóth.

37 And Miklóth begate Shimeám: they also dwelt with their brethren at Ierusalem, & were by their brethren.

38 And Ner begate Kísh, & Kísh begate Saúl, and Saúl begate Ionathán and Malchíshúa, and Abinadáb and Ehbáal.

39 And the sonne of Ionathán was Meribáal: and Meribáal begate Micáh.

40 And the sonnes of Micáh were Píthon, & Méclech and Tahíea.

41 And Aház begate Iaráh, and Iaráh begate Alémeth, and Azmaúeth & Zimrí, and Zimrí begate Mozá.

42 And Mozá begate Bineá, whose sonne was Rephaíah, and his sonne was Eleazár, and his sonne Azél.

43 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

44 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

45 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

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48 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

49 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

## Sauls death.

44 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

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49 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

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51 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

52 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

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57 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

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60 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

61 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

62 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

63 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

64 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

65 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

66 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

67 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

68 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

69 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

70 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

71 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

72 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

73 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

74 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

75 And Azél had six sons, these are these, Azrikám, Boasheariáh, and Obadiáh, these are the sonnes of Azél.

## CHAP. XI.

44 And Azél had six sonnes, whose names are these, Azrikám, Bocherú, & Ismaél, & Sheariáh, and Obadiáh, and Hanán: these are the sonnes of Azél.

## CHAP. X.

1 The battel of Saúl against the Philistims. 4 In which he dyeth. 5 And his sonnes also. 13 The cause of Sauls death.

1 **T**hen \* the Philistims fought against Israël: and the men of Israël fled before the Philistims, and fel downe slaine in mount Gilbóa.

2 And the Philistims pursued after Saúl & after his sonnes, and the Philistims smote Ionathán, and Abinadáb, & Malchishú the sonnes of Saúl.

3 And the battel was fore against Saúl, and the archers hit him, and he was \* wounded of the archers.

4 Then said Saúl to his armour bearer, Drawe out thy sword, and thrust me through therewith, lest these vncircúfised come & mocke at me: but his armour bearer wolde not, for he was fore afraid: therefore Saúl toke the sword & fel vpó it.

5 And when his armour bearer sawe that Saúl was dead, he fel likewise vpon the sword, and dyed.

6 So Saúl dyed and his thre sonnes, and all his house, they dyed together.

7 And when all the men of Israël that were in the valley, sawe how they fled, and that Saúl and his sonnes were dead, they forsoke their cities, & fled away, and the Philistims came, and dwelt in them.

8 And on the morowe when the Philistims came to spoile them that were slaine, they found Saúl & his sonnes \* lying in mount Gilbóa.

9 And when they had stript him, they toke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

10 And they laied vp his armour in y house of their god, and set vp his head in the house of a Dagón.

11 **W**hen all thei of Iabésh Gileád heard all that the Philistims had done to Saúl,

12 Then they arose (all the valiant men) and toke the body of Saúl, and the bodies of his sonnes, and broght them to Iabésh, and buried the bones of them vnder an oke in Iabésh, and fasted seuen dayes.

13 So Saúl dyed for his transgression, that he committed against the Lord, \* euen against the worde of the Lord, which he kept not, and in that he sought and asked counsell of a \* familiar spirit,

14 And asked not of the Lord: therefore he slewe him, and turned the kingdome vnto Dauid the sonne of Ísháí.

1 After the death of Saúl is Dauid anointed in Hebrón. 5 The Iebusites rebell against Dauid, from whome he taketh the towre of Zión. 6 Ioáb is made captaine. 10 His valiant men.

1 **T**hen all Israël gathered them selves to Dauid vnto Hebrón, saying, Beholde, we are thy bones and thy flesh.

2 And in time past, euen when Saúl was King, thou ledest Israël out and in: and the Lord thy God said vnto thee, Thou shalt fede my people Israël, and thou shalt be captaine ouer my people Israël.

3 So came all the Elders of Israël to y King to Hebrón, & Dauid made a couenāt with thei in Hebrón before the Lord. And they anointed Dauid King ouer Israël, \* according to the worde of the Lord by the hand of Samúel.

4 And Dauid & all Israël went to Ierusalem, which is Iebús, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebús said to Dauid, Thou shalt not come in higher. Neuer theles Dauid toke the towre of Zión, which is the citie of Dauid.

6 And Dauid said, \* Whosoeuer smiteth y Iebusites first, shal be the chief & captaine. So Ioáb the sonne of Zeruiáh wet first vp, and was captaine.

7 And Dauid dwelt in the towre: therefore thei called it the citie of Dauid.

8 \* And he buylt the citie on euerie side, fro Milló euen round about: & Ioáb repaired the rest of the citie.

9 And Dauid prospered, & grewe: for the Lord of hostes was with him.

10 \* These also are the chief of the valiant men that were with Dauid & ioyned their force with him in his kingdome w all Israël, to make him King ouer Israël, according to the worde of the Lord.

11 And this is the number of the valiant mé whome Dauid had, Ishobabám the sonne of Hachmoní, the chief among thirty: he lift vp his speare against thre hundred, whome he slewe at one time.

12 And after him was Eleazar the sonne of Dódo the Ahohite, which was one of the thre valiant men.

13 He was with Dauid at Pasdammím, & there the Philistims were gathered together to battel: and there was a parcel of ground ful of barly, and the people fled before the Philistims.

14 And thei stode in y middes of the field, and faued it, and slewe the Philistims: so the Lord gaue a great victorie.

15 And thre of the thirtie captaines wet to a rocke to Dauid, into the caue of Adullám. And the armie of the Philistims camped in the valley of Rephaim.

16 And when Dauid was in the holde, the Philistims garison was at Bethléhem.

Z.iii.

2 Sam. 5. 5.

a This was after the death of Ithobothek Sauls sonne, when Dauid had reigned ouer Iudáh seuen yeres and six months in Ierúsalém. 2 Sam. 5. 5.

1 Sam. 16. 1. 5.

2 Sam. 5. 5.

2 Sam. 5. 5.

2 Sam. 23. 8.

b Meaning the

most excellent

& best esteemed

for his valiant

nes: some re-

ad, the chief of

the prince.

12. 1. 12. 1. 12. 1.

c This is referred to Shammá. 2 Sam. 23. 11. 5. 12. 1.

d That is Eleazar & his two companions.



*2 Sam. 23. 17* And David longed, and said, \* Oh, that one wolde giue me to drinke of the water of the well of Beth-léhem that is at the gate.

*18* Then these thre brake thorowe the hoste of the Philistims, and drewe water out of the well of Berh-léhem that was by the gate, and toke it and broght it to Dauid: but Dauid wolde not drinke of it, but powred it for an oblation to the Lord,

*19* And said, Let not my God suffer me to do this: shulde I drinke the blood of these mé's liues: for they haue broght it with the ieopardye of their liues: therefore he wolde not drinke it: these things did these thre mightie m-n.

*20* ¶ And Abshai the brother of Ioab, he was chief of the thre, and he lift vp his speare against thre húdredh, and slewe thé, and had the name among the thre.

*21* Among the thre he was more honorable then the two, & he was their captaine: \* but he attained not vnto the first thre.

*22* Benaiah the sonne of Iehoiadá (the sonne of a valiant man), which had done manie acts, and was of Kabzeél, he slewe two strong men of Moab: he went downe also and slewe a lion in the middes of a pit in time of snow.

*23* And he slewe an Egyptian, a má of great stature, euen fíne cubites long, and in the Egyptian's hand was a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

*24* These things did Benaiah the sonne of Iehoiadá, & had the name among the thre worthies.

*25* Beholde, he was honorable among thirtie, but he attained not vnto the first thre. \* And Dauid made him of his counsell.

*26* ¶ These also were valiant men of warre, Asahél the brother of Ioab, Elhanán the sonne of Dodó of Beth-léhem,

*27* \* Shammóth the Harodite, Hélez the Pelonite,

*28* Ira the sonne of Ikkésh the Tekoite, Abiézer the Antorhite,

*29* <sup>b</sup> Sibbecai the Husathite: Ilái & Ahohite,

*30* Máharái the Netophathite, Héled the sonne of Baaná the Netophathite,

*31* Éhái the sonne of Ribái of Gibeáh of the children of Beniamin, Benaiah the Pirathonite,

*32* Hurái the Ieruers of Gáash, Abiel the Arbathite,

*33* Azmáuech the Baharumite, Elihabá the Shaalbonite,

*34* The sonnes of Hashém the Gizonite, Ionathán the sonne of Shagéh the Harite,

*35* Ahiam the sonne of Sacár the Hararite, Eliphál the sonne of Vr,

*36* Hépher the Mecherathite, Abiháh the Pelonite.

*37* Hezró the Carmelite, Naarái the sonne of Ezbái,

*38* Ioél the brother of Nathán, Mibhár the sonne of Haggerí,

*39* Zélek the Ammonite, Nahrái the Bersithite, the armour bearer of Ioab, the sonne of Zeruiáh,

*40* Ira the Ithrite, Garib the Ithrite,

*41* Vriah the Hittite, Zabád the sonne of Ahláí,

*42* Aliná the sonne of Shizá the Reubenite, a captaine of the Reubenites, and thirtie with him,

*43* Hanán the sonne of Maacháh, and Ioshaphát the Mithnite,

*44* Vziá the Asherathite, Shamá and Iúí the sonnes of Othám the Aroerite,

*45* Iediaél the sonne of Shimrí, and Iohab his brother the Tizite,

*46* Eliél the Mahauite, and Ieribái and Ioshauiráb the sonnes of Elnaam, & Ithmah the Moabite,

*47* Eliél and Obéd, and Iasael the Moabite.

CHAP. XII.

*1* Who they were that went with Dauid when he fled from Saul. *14* Their valiantnes. *23* Thei that came with him vnto Hebrón out of euerie tribe to make him King.

*1* These also are they that came to Dauid to Ziklag, while he was yet kept in the clofe, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battel.

*2* They were weaponed with bowes, & c: & de vfe & right and the left had with stones and with arrowes, & with bowes, and men of Saul's brethren, euen of Beniamin.

*3* The chief were Abiézer, and Ioab the sonnes of Shemaah a Gibeathite, and Izziél, and Péler the sonnes of Asmauech, Berachah and Iehú the Antorhite,

*4* And Ishmaiah the Gibeonite, a valiant man among thirtie, & aboute the thirtie, and Ieremíah, and Ichaziel, and Iohanán, and Ioshabád the Gederathite,

*5* Eluzái, and Ierimóth, and Bealíah, and Shemariáh, and Shephatiáh, the Haruphite,

*6* Elkanáh, and Ishiáh, and Azariél, and Iezer, Iashobeám of Hakorehim,

*7* And Iosiah, and Zebadiáh, the sonnes of Ierohám of Gedór.

*8* And of the Gadites there separated them selues some vnto Dauid into the holde of the wilderness, valiant men of warre, and mé of armes, & apt for battel, which could handle speare and shield, and their faces were like the faces of lions, and were like the roes in the mountaines in swiftnes,

*9* Ezér the chief, Obadiáh the second,

Eliab the third,

*10* Mithmanáh the fourth,

*11* Attái the sixth, Eliél the seventh,

*12* Iohanán the eighth,

*13* Ieremíah the tenth, and the tenth.

*14* These were the sonnes of the hoste: one of an hundredh, and the hundredh.

*15* These are they that were the first moneth when he called them out of all his bankes, and put them in the valley, toward the West.

*16* And there came of them Iamin, and Iudáh to Dauid.

*17* And Dauid went out to meete them, and answered and said vnto me peaceably vnto me heart shal be knit vnto to betray me to mine there is no wickednesse in God of our fathers be kept.

*18* And the spirit of which was the chief of Thine are we, Dauid, & of Ishai. Peace, peace be vnto thine he helpeth thee. The Dauid made them captaines

*19* ¶ And of Manasséh when he came with the Saúl to battel, but not for the princes of adisement sent him wil fall to his masters des.

*20* As he went to Ziklag of Manasséh, Adnáh, and diaél, and Michaél, and hú, & Ziltái, heads of were of Manasséh.

*21* And thei helped Dauid: for thei were all valiant captaines in the hoste.

*22* For at that time day to Dauid to helpe him, holste, like the hoste of

*23* And these are the names that were armed to Dauid to Hebrón to turne of Saúl to him, according to the Lord.

*24* The children of Iudáh & speare, were six thousand armed to the warre

*25* Of the children of Simeon, seven thousand

*26* Of the children of Iudáh, seven thousand

*27* Of the children of Iudáh, seven thousand

*28* Of the children of Iudáh, seven thousand

*29* Of the children of Iudáh, seven thousand

*30* Of the children of Iudáh, seven thousand

*31* Of the children of Iudáh, seven thousand

*32* Of the children of Iudáh, seven thousand

*33* Of the children of Iudáh, seven thousand

*34* Of the children of Iudáh, seven thousand

*35* Of the children of Iudáh, seven thousand

*36* Of the children of Iudáh, seven thousand

*37* Of the children of Iudáh, seven thousand

*38* Of the children of Iudáh, seven thousand

*39* Of the children of Iudáh, seven thousand

*40* Of the children of Iudáh, seven thousand

*41* Of the children of Iudáh, seven thousand

*42* Of the children of Iudáh, seven thousand

*43* Of the children of Iudáh, seven thousand

*44* Of the children of Iudáh, seven thousand

*45* Of the children of Iudáh, seven thousand

*46* Of the children of Iudáh, seven thousand

*2* That is, this water, for the which they were their blood.

*2 Sam. 23. 19.*

*2 Sam. 23. 19.*

*1* Meaning, those thre w brought the water to Dauid *2 Sam. 23. 13.*

*3* Called also Shammóth, *2 Sam. 23. 13.*

*4* He is also called Mubnúi, *2 Sam. 23. 27.*

*2* That is, this water, for the which they were their blood.

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*2* That is, this water, for the which they were their blood.

Eliab the third,

10 Mishmanah the fourte, Ieremiah the

fifte,

11 Attai the sixt, Eliel the sevente,

12 Iohanan the eight, Elzabab the ninte,

13 Ieremiah the tence, Macbannai the ele-

uente.

14 These were the sonnes of Gad, captai-

nes of the hoste: one of the least colde resst

an hundreth, and the greatest a thou-

sand.

15 These are they that went ouer I ordén in

the first moneth whē he had filled ouer

all his banks, and put to flight all them

of the valley, towarde the East and the

West.

16 And there came of the children of Ben-

iamin, and Iudab to the holde vnto Da-

uid,

17 And David went out to mete them, and

answered and said vnto them, If ye be co-

me peaceably vnto me to helpe me, mine

heart shalbe knit vnto you, but if you come

to betray me to mine aduersaries, seing

there is no wickednes in mine hādes, the

God of our fathers beholde it, and rebu-

ke it.

18 And the spirit came vpon Amasai,

which was the chief of thirtie, and he said,

Thine are we, Dauid, & with thee, o sonne

of Ithai. Peace, peace be vnto thee, and

peace be vnto thine helpers: for thy God

helpeth thee. The Dauid receiued them, &

made them captaines of the garison.

19 And of Manasse some fel to Dauid,

when he came with the Philistims against

Saul to battel, but they helped them

not: for the princes of the Philistims by

aduilement sent him away, saying, He

will fall to his master Saul for our hea-

des.

20 As he went to Ziklag, there fel to him

of Manasse, Adnah, and Iozabab, and Ie-

diael, and Michael, and Iozabab, and Eli-

hu, & Zitrab, heades of the thousands that

were of Manasse.

21 And thei helped Dauid against that bā-

de: for thei were all valiant men and were

captaines in the hoste.

22 For at that time day by day there came

to Dauid to helpe him, vntil it was a great

hoste, like the hoste of God.

23 And these are the numbers of the captai-

nes that were armed to battel, & came to

Dauid to Hebron to turne the kingdome

of Saul to him, according to the worde of

the Lord.

24 The children of Iudab that bare shield

& speare, were six thousand & eight hun-

dred armed to the warre.

25 Of the children of Simeon valiant men

of warre, seuen thousand and an hun-

dred.

26 Of the children of Leui foure thou-

sand and six hundreth.

27 And Iehoiada was the chief of them of

Aaron: and with him thre thousand and

seuen hundreth.

28 And Zadok a yong man very valiant,

and of his fathers housholde came two and

twentie captaines.

29 And of the children of Beniamin the

brethre of Saul thre thousand: for a great

parte of them vnto that time kept the

warde of the house of Saul.

30 And of the children of Ephraim twentie

thousand, & eight hundreth valiant men

& famous men in the housholde of their

fathers.

31 And of the halfe tribe of Manasse

eightene thousand, which were appoin-

ted by name to come and make Dauid

King.

32 And of the children of Issachar which

were men that had vnderstanding of the

times, to knowe what Israel ought to do:

the heades of them were two hundreth, &

all their brethren were at their comman-

dement.

33 Of Zebulun that went out to battel, ex-

pert in warre, & in all instruments of

warre, fiftie thousand which colde set the

battel in aray: they were not of a double

heart.

34 And of Naphtali a thousand captaines,

and with them with shield and speare seue

& thirtie thousand.

35 And of Dan expert in battel, eight and

twentie thousand, and six hundreth.

36 And of Asher that went out to the bat-

tel and were trained in the warres, fourtie

thousand.

37 And of the otherside of Iordan of the

i Of the Leui-  
tes which ca-  
me by descent  
of Aaron.

k That is, the  
greatest num-  
ber toke Saule  
parte.

l Men of good  
experience, &  
knewe at all  
times what  
was to be do-  
ne.

m After them fel  
he in aray.  
"Ebr. hearts and  
heart."

n So that his  
whole hoste  
were thre hun-  
dred twentie &  
two thousand,  
two hundreth  
twenty & two.  
o Ebr. fight in  
their aray.  
p Ebr. with a good  
courage.  
q The rest of  
the Israelites.

CHAP. XIII.

The Arke is brought againe from Kirjathiearim to Ie-  
rusalem. Uzab dyeth because he touched it.  
Z.iiii.



1 And Dauid counſeled with the capitaines of thousands & of hundreths, & with all the gouernours.

2 And Dauid ſaid to all the Cōgregation of Iſraél, If it ſeeme good to you, and that it procedeth of the Lord our God, we will ſend to and fro vnto our brethren, that are left in all the land of Iſraél (for with them are the Priests and the Leuites in ſix cities and their ſuburbs) that they may aſſemble them ſelues vnto vs.

And we will bring againe the Arke of our God to vs: for we ſought not vnto it in the dayes of Saúl.

4 And all the Congregation answered, Let vs do ſo: for the thing ſeemed good in the eyes of all the people.

5 ¶ So Dauid gathered all Iſraél together fro<sup>h</sup> Shihôr in Egypt, euē vnto the entering of Hamath, to bring the Arke of God from<sup>b</sup> Kiriath-iearim.

6 And Dauid went vp & all Iſraél to<sup>c</sup> Baalath, in Kiriath-iearim, y<sup>e</sup> was in Iudā, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Cherubims, where his name is called on.

7 And they caried the Arke of God in a newe cart out of the houſe of Abinadāb: and Vzzā and Ahio<sup>c</sup> guided the cart.

8 And Dauid and all Iſraél plaied before God with all their might, bothe w<sup>th</sup> ſongs & with harpes, and with viols, and with timbrels and with cimbales and with trumpets.

¶ And when they came vnto the threſſing floore of<sup>e</sup> Chidōn, Vzzā put forth the hand to holde the Arke, for the oxen did ſhake it.

10 But the wrath of the Lord was kindled againſt Vzzā, and he ſmote him, becauſe he laied his hand vpon y<sup>e</sup> Arke: ſo he dyed there<sup>f</sup> before God.

11 And Dauid was angrie, becauſe the Lord had made a breach in Vzzā, and he called the name of that place Pérez-vzzā vnto this day.

12 And Dauid feared God that day, ſaying, How ſhal I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but cauſed it to turne into the houſe of<sup>g</sup> Obéd Edóm the Gittite.

14 So, the Arke of God remained in the houſe of Obéd Edóm, euē in his houſe thre moneths: and the Lord bleſſed the houſe of Obéd Edóm, and all that he had.

## CHAP. XIII.

1 Hirām ſendeth wood and workmen to Dauid. 2 The names of his children. 3. 14. By the counſel of God he goeth againſt the Philistims & ouercometh them. 25. God fighteth for him.

1 Then ſent Hirām the King of Ty<sup>r</sup> rus meſſengers to Dauid, & cedar trees, with maſons & carpēters to build him an houſe.

2 Therefore Dauid knewe that the Lord had confirmed him King ouer Iſraél, & that his kingdome was liſt vp on him, becauſe of his<sup>a</sup> people Iſraél.

3 ¶ Also Dauid toke mo wiues at Ieruſalēm, & Dauid begate mo ſonnes & daughters.

4 And theſe are the names of the children which he had at Ieruſalēm, Shamūā, and Shobāb, Nathān, & Salomōn,

5 And Ibhār, and Eliſhūā, and<sup>b</sup> Elpālet,

6 And Nōgah, and Nēpheg and La<sup>c</sup>phia,

7 And Eliſhamā, and<sup>d</sup> Beeliadā, and Eliphālet.

8 But when the Philistims heard that Dauid was anointed King ouer Iſraél, all<sup>e</sup> Philistims came vp to ſeeke Dauid. And when Dauid heard, he went out againſt them.

9 And the Philistims came, and ſpred them ſelues in the valley of Rephaim.

10 Then Dauid aſked counſel at God, ſaying, Shal I go vp againſt y<sup>e</sup> Philistims, & wilt thou deliuer them into mine hand? And the Lord ſaid vnto him, Go vp: for I will deliuer them into thine hand.

11 So they came vp to Bāal-perāzīm & Dauid ſmote them there: and Dauid ſaid, God hath deuided mine enemies with mine hād, as waters are deuided: therefore ſhall I call the name of that place<sup>f</sup> Bāal-perāzīm.

12 And there they had left their gods: and Dauid ſaid, Let them euē be burnt with<sup>g</sup> fyre.

13 Againe the Philistims came and ſpred them ſelues in the valley.

14 And whē Dauid aſked againe counſel at God, God ſaid to him, Thou ſhalt not go vp after them, but turne away from them, that thou maiest come vpon them ouer againſt the mulberry trees.

15 And when thou heareſt the noiſe of going in the toppes of the mulberry trees, then go out to battel: for God is going forth before thee, to ſmite the hoſte of the Philistims.

16 So Dauid did as God had commanded him: and they ſmote the hoſte of the Philistims from Gibeōn euē to Gezer.

17 And the ſame of Dauid went out into all lands and the Lord brought the ſucces of him vpon all nacions.

## CHAP. XV.

1 Dauid prepareth an hoſte for the Arke. 4 The names and ordres of the Leuites. 16 The ſingers and

<sup>a</sup> His first care was to restore religion, which had in Sauls dayes bene corrupted & neglected.

<sup>2</sup> Sam. 6. 3. 10. 12. 13.

<sup>b</sup> That is, fro Gibrā, where the inhabitants of kirath iearim had placed it in the house of Abinadāb. 2 Sam. 6. 3.

<sup>c</sup> Or, Baale, read 2 Sam. 6. 3.

<sup>d</sup> The sonnes of Abinadāb.

<sup>e</sup> That is, before the Arke where God shewed his selfe: so that the signe is taken for the thing signified, y<sup>e</sup> is comūne to all sacramēts both in the olde & newe testament.

<sup>f</sup> Called also Nachōn, 2 Sa. 6. 6.

<sup>g</sup> Before y<sup>e</sup> Arke for vsurping that y<sup>e</sup> did not apperteyne to his vocation: for this charge was giue to the Priests, Num. 3. 10. 30. here all good intentions are cōdemned, except they be cōmāded by the worde of God.

<sup>h</sup> Who was a Leuite, & called Gittite, becauſe he had dwelt at Gath.

ſen out among them. 25 The with ioye 26 Dauid dancing wiſe Michāh.

1 And Dauid made a citie of Dauid place for the Arke of God for it a tent.

2 Then Dauid ſaid, ¶ the Arke of God, but Lord hath choſen thee ke of the Lord, and thou for euer.

3 ¶ And Dauid gathered to Ieruſalēm to bring Lord vnto his place, & he ſaid for it.

4 And Dauid aſſembled Ieruſalēm, and the Leuites.

5 Of the ſonnes of Kohath and his brethren ſix.

6 Of the ſonnes of Merari and his brethren two.

7 Of the ſonnes of Gerson and his brethren three.

8 Of the ſonnes of Issachar the chief, and his brethren.

9 Of the ſonnes of Dan the chief, and his brethren.

10 Of the ſonnes of Naphtali the chief, and his brethren twelve.

11 ¶ And Dauid called the Priests, and of the ſaith and Ioel, Shema Amminadāb:

12 And he ſaid vnto theſe of the Leuites: ſet ye up your brethren, and of the Lord God of Iſraél that I have prepared for you.

13 For becauſe ye were the Lord our God made vs: for we fought him there.

14 So the Priests and theſe them ſelues to bring the Lord God of Iſraél.

15 ¶ And the ſonnes of the Arke of God vpon the barres, as Moſes had cōmāded to the worde of God.

16 And Dauid ſpake to the Leuites, that they ſhould ſing their brethren to ſing vnto the Lord God of Iſraél of muſike, with viols & cimbales, that they might liſt vp their voyce with the Lord God of Iſraél.

17 So the Leuites appointed ſonne of Ioel, and of the ſonne of Berechiah of Merari their brethren.

Hiram the King of Tyre  
sengers to David, & cedar  
ons & carpenters to buy

David knewe that the Lord  
him King ouer Israel, &  
me was lift vp on his be  
people Israel.

toke mo wiues at Ierusa  
egate mo sonnes & daugh

the names of the children  
Ierusalem, Shammua, and  
n, & Salomon,  
and Elisua, and Elpi

, and Nepheg and Is  
a, and Beeliada, and El

Philistims heard that Da  
ed King ouer Israel, all  
e vp to seeke David. And  
heard, he went out against

Philistims came, and spred them  
alley of Rephaim.

asked counsel at Gath, si  
vp against y Philistims, &  
er them into mine hand.  
said vnto him, Go vp: for I  
m into thine hand.

vp to Bial-perazim & Da  
there: and David said, God  
mine enemies with me:  
are decuded: therefore  
of that place, Baal-pa

ey had left their gods: &  
them euen be burnt

Philistims came and spred  
the valley.

David asked againe counsell  
to him, Thou shalt not go  
but turne away from them,  
st come vpon them ouer  
ery trees.

ou hearest the noise of  
ppes of the mulberry tree:  
battel: for God is go  
hee, to smite the hoste

as God had commanded  
y smote the hoste of  
m Gibeon euen to Ge

ne of David went out in  
the Lord brought the hea  
nations.

CHAP. XV.  
in hoste for the Arke. 4 Thow  
e Leuites. 16 The singers are the

for out among them. 25 Thei bring againe the Arke  
with ioye 29 David dancing before it, & despoile of his  
muse Michal.

1 And David made him houses in the  
a citie of Dauid, and prepared a  
place for the Arke of God, and pitched  
for it a tent.

2 Then David said, \*None ought to cary  
the Arke of God, but the Leuites: for the  
Lord hath chosen them to beare the Ar-  
ke of the Lord, and to ministrate vnto him  
for euer.

3 ¶ And David gathered all Israel together  
to Ierusalem to bring vp the b Arke of the  
Lord vnto his place, which he had ordein-  
ed for it.

4 And David assembled the sonnes of Aa-  
ron, and the Leuites.

5 Of the sonnes of Kohath Vriél the chief,  
and his brethren six score.

6 Of the sonnes of Merari, Asaiáh the chief,  
and his brethren two hundred & twentie.

7 Of the sonnes of Gershom, Ioél the  
chief, and his brethren an hundredth and  
thirtie.

8 Of the sonnes of c Elizaphán, Shema-  
riáh the chief, and his brethren two hun-  
dredth.

9 Of the sonnes of d Hebrón, Eliél the  
chief, and his brethren foure score.

10 Of the sonnes of Vzziel, Amminadáb  
the chief, and his brethren an hundredth &  
twelue.

11 ¶ And David called Zadók & Abiathár  
the Priests, and of the Leuites, Vriél, A-  
saiáh and Ioél, Shemaráh, and Elél, and  
Amminadáb:

12 And he said vnto the. Ye are the chief fa-  
thers of the Leuites: sanctifie your selues,  
and your brethren, and bring vp the Arke  
of the Lord God of Israel vnto the place  
that I haue prepared for it.

13 For \*because ye were not there at y first,  
the Lord our God made a breache among  
vs: for we fought him nor after due t orde-  
re.

14 So the Priests and the Leuites sanctified  
them selues to bring vp the Arke of the  
Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the  
Arke of God vpon their shulders with  
the barres, as Moses had commanded, \*ac-  
cording to the worde of the Lord.

16 And David spake to the chief of the Le-  
uites, that they shulde appoint certeine of  
their brethren to sing with s instruments  
of musike, with viols and harpes, & cym-  
bales, that thei might make a sounde, and  
lift vp their voyce with ioye.

17 So the Leuites appointed Hemán the  
sonne of Ioél, and of his brethren Asaph  
the sonne of Berechiáh, and of the sonnes  
of Merari their brethren, Ethán the sonne

of Kushaiáh,

18 And with them their brethren in the  
b seconde degre, Zechariáh, Ben, and Iaa-  
ziél, and Shemiramóth, and Iehiél, and  
Vnni, Eliáb, and Benaiah, and Maashiáh, &  
Mattithiáh, and Elipheléh, and Mikneáh,  
and Obéd Edóm, and Ieiel the porters.

19 So Hemán, Asaph & Ethán were singers  
to make a sounde with cymbales of brasle,  
20 And Zechariáh, and Azriel, and Shemi-  
ramóth, and Iehiél, and Vnni, and Eliáb,  
and Maashiáh, and Benaiah with viols  
on i Alamóth,

21 And Mattithiáh, & Elipheléh, and Mik-  
neáh, and Obéd Edóm, and Ieiel, and A-  
zaziáh, with harpes k vpon Sheminit le-  
nazzeah.

22 But Chenaniáh the chief of the Leuites  
had i the charge, bearing the burden in the  
charge, for he was able to instruct.

23 And Berechiáh & Elkanaáh were porters  
for the Arke.

24 And Shecaniáh and Iehoshaphát and  
Nethaneél and Amashai, and Zachariáh,  
and Benaiah, and Eliézer the Priests did  
blowe with trumpets before the Arke of  
God, and Obéd Edóm and Ieiah were  
porters m for the Arke.

25 \*So David and the Elders of Israel  
and the captaines of thousands went to bring  
vp the Arke of the couenant of the Lord  
from the house of Obéd Edóm with  
ioye.

26 And because that God n helped the Le-  
uites that bare the Arke of the couenant  
of the Lord, thei ofred o seven bullockes  
and seven rams.

27 And David had on him a linen gar-  
mēt, as all the Leuites that bare the Arke:  
and the singers and Chenaniáh that had  
the chief charge of the singers: and vpon  
David was a linen p Ephod.

28 Thus all Israel brought vp y Arke of the  
Lords couenant with shouting and sounde  
of trumpets & with cymnet, & with cym-  
bales, making a sounde with viols & with  
harpes.

29 And when the Arke of the q couenant  
of the Lord came into the citie of Dauid,  
Michal the daughter of Saul loled out at  
a windowe, & sawe King David dancing  
and playing, and \*she despoiled him in her  
heart.

CHAP. XVI.

The Arke being placed, thei offer sacrifices. 4 David  
ordaineth Asaph and his brethren to minister before  
the Lord. 8 He appointeth a notable Psalm to be sung  
in praise of the Lord.

1 SO \*thei brought in the Arke of God, &  
set it in the middes of the Tabernacle  
that David had pitched: for it, and thei of-  
fired burnt offerings and peace offerings be-  
fore God.

h Which were  
inferior in dig-  
nities.

i This was an  
instrument of  
musike, or a  
certain tune,  
whereunto thei  
accustomed to  
sing Psalms.  
k Which was  
heigh tune, o-  
uer the which  
he y was most  
excellent had  
charge.  
l To wit, to ap-  
point psalms,  
& songs to the  
that sung.

m With Bere-  
chiáh & Elka-  
nah, ver. 23.  
n Sam. 6, 12.

o That is, some  
them strength  
to execute  
their office.  
p Ephod the  
bullocke and  
the fat beest,  
which David  
offered at curry  
for a sacrifice.  
q Sam. 6, 13.

r Read 2. Sam.  
6, 14.

q It was so  
called because  
it put the is-  
ra. b. in re-  
membrance of  
the Lord. co-  
uenant. m. u.  
with them.  
2 Sam. 6, 10.

2 Sam. 6, 17.





is great and muche to be feared about all

of the people are made the heavens, and he is before him: power in his place.

Lord, ye families of the Lord glorie and

Lord the glorie of his offering and come before the Lord in the glorious

before him, all the earth shall be stable and no

mens reioyce, and let them say among the Lord reigneth.

re, and all that therein: joyful and all that is in it.

the wood the reioyce of the Lord: for he commeth

rd, for he is good, for his for ever.

ie vs, o God, our saluacion, deliuer vs from the hea-

praise thine holy Name, thy praise.

Lord God of Israel for and let all people say, So the Lord.

there before the Aike of mant Asaph and his lea-

er continually before the ch was to be done euer.

Edóm and his brethren eight: and Obéd Edóm

duthún, and Hosáh were

the Priest and his brethren before the Tabernacle

hic place that was at Ge-

at offerings vnto the Lord, offering altar continual-

ing and in the evening, vnto all that is written in

Lord, which he comman-

ment were Hemán, and Le-

re left that were chosen, no need by names) to pra-

cause his mercie endure

em were Hemán and Ieda-

ound: with excellent inst-

es: and the sonnes of Ieda-

gate.

And all the people departed, euerie man to his house: & David returned to blese his house.

CHAP. XVII.

David is forbidden to buyde an house vnto the Lord. 12 Christe promised vnder the figure of Salomon. 13 David giveth thanks, 23 And prayeth vnto God.

Now afterwarde whē David dwelt in his house, he said to Nathán & Prophet, Beholde, I dwell in an house of cedre trees, but the Arke of the Lords covenant remaineth vnder curtaynes.

Then Nathán said to David, Doe all that is in thine heart: for God is with thee. And the same night euen the wordes of God came to Nathan, saying, Go, and tell David my seruāt, Thus saith the Lord, Thou shalt not buyde me an house to dwell in:

For I haue dwelt in no house, since the day I brought out the children of Israel vnto this day, but I haue bene from tent to tent, an I from habitacion to habitacion.

Wherefoerer I haue walked with all Israel, spake I on wordes to anie of the iudges of Israel (whome I commanded to seke my people) saying, Why haue ye not buyde me an house of cedre trees?

Now therefore thus shalt thou say vnto my seruāt David, Thus saith the Lord of hostes, I toke thee fro the shepcoate & from following the shepe, that thou shouldest be a prince ouer my people Israel.

And I haue bene with thee whetherfoerer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a name, like the name of the great men that are in the earth.

(Also I wil appoint a place for my people Israel, & wil plant it, that they may dwell in their place, and moue nomore: nether shalt the wicked people vex thee anie more, as at the beginning,

And since the time that I commanded iudges ouer my people Israel) And I wil subdue all thine enemies: therefore I say vnto thee, that the Lord wil buyde thee an house.

And when thy dayes shalbe fulfilled to go with thy fathers, then wil I raise vp thy sēde after thee, which shall be of thy sonnes, and wil stablish his kingdome.

He shall buyde me an house, and I wil stablish his throne for euer.

I wil be his father and he shall be my sonne, and I wil not take my mercie away fro him, as I toke it from him that was before thee.

But I wil establish him in mine house, & in my kingdome for euer, and his throne shalbe stablished for euer,

According to all these wordes, and ac-

cording to all this vision. So Nathán spake to King David.

And David the King went in and fate before the Lord and said, Who am I, o Lord God, and what is mine house, that thou hast brought me hether to.

Yet thou esteeming this a small thing, o God, hast also spoken concerning the house of thy seruāt for a great while, and hast regarded me according to the estate of a man of hye degree, o Lord God.

What can David desire more of thee for the honour of thy seruāt: for thou knowest thy seruāt.

O Lord, for thy seruants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

Lord, there is none like thee, nether is there anie god besides thee, according to all that we haue heard with our eares.

Moreover what one nacion in the earth is like thy people Israel, whose God went to redeme thee to be his people, & to make thy selfe a Name, and to do great and terrible things by casting out naciōs from before thy people, whome thou hast deliuered out of Egypt.

For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

Therefore now Lord, let the thing that thou hast spoken concerning thy seruāt & concerning his house, be confirmed for euer, and do as thou hast said,

And let thy Name be stable & magnified for euer, that it may be said, The Lord of hostes, God of Israel, is the God of Israel, & let the house of David thy seruāt be stablished before thee.

For thou, o my God, hast reueled vnto the eare of thy seruāt, that thou wilt buyde him an house: therefore thy seruāt hath bene bolde to pray before thee.

Therefore now Lord (for thou art God, and hast spoken this goodnes vnto thy seruāt)

Now therefore, it hath pleased thee to blesse the house of thy seruāt, that it may be before thee for euer: for thou, o Lord, hast blessed it, & it shall be blessed for euer.

CHAP. XVIII.

The battel of David against the Philistims, 2 And against Moab, 3 Zebah, 5 Aram, 12 And Edom.

And after this David smote the Philistims, and subdued them, and toke Gath, and the villages thereof out of the hand of the Philistims.

And he smote Moab, and the Moabites became Davids seruants, and brought gifts.

And David smote Hadarézer King of Asii.

He went into the temple where the Arke was, shewing what we ought to do while we receive anie benefites of the Lord.

Or, remained. Meaning, to this kinglie estate.

Or, Thou hast promised a kingdom that shall continue to me and my posteritie, and that Christ shall proceed of me.

Or, Freely, and according to the purpose of thy will, without anie deserving.

That is, he sheweth him selfe in due to be their God, by deliuering them from dangers, & preserving them.

Thou hast declared vnto me by Nathan the Prophet.

Or, hath found. And canst not brake promises.

Which is, Sam. 7. & c. called the bridle of bondage, because it was strong towne, and kept the countrey round about in subjection.

Or, payed tribute.

Or, Hadad.





the battell, and they fled before him.

15 And when the children of Ammón sawe that the Aramites fled, they fled also before Abishái his brother, and entred into the citie: so Ioáb came to Ierusalém.

16 And when the Aramites sawe that they were discomfited before Israël, they sent messengers and caused the Aramites to come forth that were beyonde the river: & Shophách the capitaine of the hoste of Hadarézer went before them.

17 And when it was shewed Dauid, he gathered all Israël, and went ouer Iordén, & came vnto thé, and put him selfe in aray against them: and whé Dauid had put him selfe in battell aray to mete the Aramites, they fought with him.

18 But the Aramites fled before Israël, and Dauid destroyed of the Aramites seven thousand charres, and fortie thousand fotemen, and killed Shophách the capitaine of the hoste.

19 And when the seruants of Hadarézer sawe that they fel before Israël, they made peace with Dauid, and serued him. And the Aramites wolde nomore succour the children of Ammón.

#### CHAP. XX.

1 Rabbá destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise overcome with their gens.

1 **A**Nd whé the yere was expired, in the time that Kings go out a warfare, Ioáb caried out the strength of the armie, and destroyed the countrey of the children of Ammón, and came and besieged Rabbáh (but Dauid taried at Ierusalém) and Ioáb smote Rabbáh and destroyed it.

2 The Dauid toke a crowne of their King from his head, and founde it the weight of a talét of golde, with precious stones in it: and it was set on Dauids head, and he broght away the spoile of the citie exceeding muche.

And he caried away the people that were in it, and cut them with sawes, and with harowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammón. Then Dauid and all the people came againe to Ierusalém.

3 And after this also there arose warre at Gézer with the Philistims: then Sibbecháí the Hushathite slewe Sippái, of the children of Harapháh, and they were subdued.

4 And there was yet another battell with the Philistims: and Elhanán the sonne of Iair slewe Lahmí, the brother of Goliáth & Guttie, whose speare staffe was like a weavers beame.

And yet againe there was a battell at Gath, whére was a man of a great stature, and his fingers were by sixes, then foure

and twenty, and was also the sonne of Harapháh.

7 And when he reuiled Israël, Ichonathán the sonne of Shimeá Dauids brother did slea him.

8 These were borne vnto Harapháh at Gath, and fel by the hand of Dauid: and by the hands of his seruants.

#### CHAP. XXI.

1 Dauid causeth the people to be nombred. 14 And there dyed seuentie thousand men of the pestilence.

1 **A**ND Satan stood vp against Israël, and prouoked Dauid to number Israël.

2 Therefore Dauid said to Ioáb, and to the rulers of the people, Go & number Israël from Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioáb answered, The Lord increase his people an hundredth times so many as they be, my lord the King: are they not all my lords seruants? wherefore doeth my lord require this thing? why shulde he be accus'd of trespassse to Israël?

4 Neuertheles the Kings worde preuailed against Ioáb. And Ioáb departed and went through all Israël, and returned to Ierusalém.

5 And Ioáb gaue the number & summe of the people vnto Dauid: & all Israël were eleuen hundredth thousand men & drew swords: and Iudáh was foure hundredth and seuentie thousand men that drew swords.

6 But the Leuites and Benjamin counted he not among them: for the Kings worde was abominable to Ioáb.

7 And God was displeased with this thing: therefore he smote Israël.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseeche thee, remount the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids Seer, saying,

10 Go and tel Dauid, saying, Thus sayth the Lord; I offre thee thre things: chose thee one of them, that I may do it vnto thee.

11 So Gad came to Dauid; and said vnto him, Thus sayth the Lord; Take to thee

12 Either thre yerés famine, or thre moneths to be destroyed before thine aduersaries, and the sword of thine enemies to take thee, or els the sword of y Lord and pestilence in the land thre dayes, that y Angel of the Lord may destroy throughout all the coastes of Israël: now therefore aduise thee, what worde I shal bring againe to him that sent me.

Aa.iii.











ne Levites, wrote them be-  
and the princes, and Zadok  
Ahimélech the sonne of  
before the chief fathers of  
of the Levites, one fami-  
ed for Eleazar, & another  
Amár.  
lot fell to Ichoiarib, and  
daish,  
Harim, the fourt to So-  
alchihai, the sixt to Mui-  
Hakkóz, the eight to A-  
eshúa, the tent to Sheta-  
to Eliáshib, the twelfth to  
to Huppáh, the fourtente  
to Bilgáh, the sixtente to  
te to Hezir, the eightente  
e to Pethahiah, the twen-  
kel,  
twentie to Iachin, the two  
Gamul,  
twentie to Deliah, the four-  
to Maaziah.  
their ordres according to  
en they entred into the  
rd according to their  
the hand of Aaron their  
d God of Israel had con-  
sonnes of Leui that rem-  
of Amram, was Shubael,  
f Shubael, Iedeiah,  
even of the sonnes of Re-  
Ishihah,  
melomoth, of the sonnes of  
math,  
es Ieriah the first, Amariah  
haziel the thide, and le-  
rt,  
Vzziel was Michah, the  
h was Shamir,  
of Michah was Ishihah, the  
ah, Zechariab,  
f Merari were Mahli and  
e of Iaaziah was Benoi,  
f Merari of Ithaziah were  
ham, and Zaccúr and I-  
me Eleazar, which had no  
sonne of Kish was Ierab-  
es of Mushí were Mahli  
erimoth: these were sonne  
after the householde of the  
31. And

31 And these also cast lottes w their bre-  
thron the sonnes of Aaron before King  
David, and Zadok and Ahimélech and the  
chief fathers of the Priests, and of the Le-  
vites, even the chief of the families agaiſt  
their younger brethren.

CHAP. XXV.

The singers are appointed, with their places & lottes.

SO David & the captaines of y armie  
separated for the ministerie the son-  
nes of Asaph, and Hemán, and Jeduthún,  
who shuld sing prophecies with harpes,  
with violes, and with cymbales, and their  
number was even of the men for the office  
of their ministerie, to wit,

1 Of the sonnes of Asaph, Zaccúr, and Io-  
seph, & Nethaniáh, & Asharélah the son-  
nes of Asaph were vnder the hand of A-  
saph, which sang prophecies by the "com-  
mission of the King.  
2 Of Jeduthún, the sonnes of Jeduthún,  
Gedaliáh, & Zeri, and Ishaiáh, Ashabiáh  
and Matithiah, <sup>b</sup> six, vnder the hands of  
their father Jeduthún sang c prophecies  
with an harpe, for to giue thanks and to  
praise the Lord.

4 Of Hemán, the sonnes of Hemán, Buk-  
kiáh, Mattaniáh, Vzziel, Shebuél, and Ie-  
rimoth, Hananiáh, Hanáni, Eliáhah,  
Giddalti, & Romámti-ézer, Ioshbekáshah,  
Mallóthi, Hothir & Mahazióth.

5 All these were the sonnes of Hemán the  
Kings "Seer in the wordes of God to lift  
vp the "horne: and God gaue to Hemán  
fourtene sonnes and thre daughters.

6 All these were vnder the "hand of their  
father, singing in the house of y Lord with  
cymbales, violes & harpes, for the seruice  
of the house of God, & Asaph, and Iedu-  
thún, and Hemán were at the Kings "cō-  
mandement.

7 So was their number with their brethren  
that were instruct in the songs of y Lord,  
even of all that were conning, two hun-  
dred foure score and eight.

8 And then cast lottes, <sup>d</sup> charge agaiſt charge,  
as wel c small as great, the cunning man  
as the scholer.

9 And the first lot fell to Ioseph, which was  
of Asaph, the seconde, to Gedaliáh, who  
with his brethren and his sonnes were  
twelue.

10 The third, to Zaccúr, *he*, his sonnes and  
his brethren were twelue.

11 The fourte, o' Iz: *1*, *he*, his sonnes & his  
brethren twelue.

12 The fift, to Nethaniáh, *he*, his sonnes &  
his brethren twelue.

13 The sixt, to Bukkiáh, *he*, his sonnes & his  
brethren twelue.

14 The seuent, to Isharélah, *he*, his sonnes  
and his brethren twelue.

15 The eight, to Ishaiáh, *he*, his sonnes and

his brethren twelue.

16 The nint, to Mattaniáh, *he*, his sonnes &  
his brethren twelue.

17 The tent, to Shimeí, *he*, his sonnes and  
his brethren twelue.

18 The eleuent, to Azaréel, *he*, his sonnes  
and his brethren twelue.

19 The twelfth, to Ashabiáh, *he*, his sonnes  
and his brethren twelue.

20 The thirtent, to Shubaél, *he*, his sonnes  
and his brethren twelue.

21 The fourtent, to Matithiah, *he*, his son-  
nes and his brethren twelue.

22 The fiftent, to Ierimóth, *he*, his sonnes  
and his brethren twelue.

23 The sixtente, to Hananiáh, *he*, his sonnes  
and his brethren twelue.

24 The seuentente, to Ioshbekáshah, *he*, his  
sonnes and his brethren twelue.

25 The eightente, to Hanani, *he*, his sonnes  
and his brethren twelue.

26 The ninetente, to Mallóthi, *he*, his son-  
nes and his brethren twelue.

27 The twétieth, to Eliáhah, *he*, his sonnes  
and his brethren twelue.

28 The one and twentieth, to Hothir, *he*,  
his sonnes and his brethren twelue.

29 The two and twentieth, to Giddalti, *he*,  
his sonnes and his brethren twelue.

30 The thre and twentieth, to Mahazióth,  
*he*, his sonnes and his brethren twelue.

31 The foure and twentieth, to Romámti-  
ézer, *he*, his sonnes & his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordained, euerie man to  
the gate, which he shuld kepe. 20 And ouer the trea-  
sure.

1 CONCERNING the diuisions of the por-  
ters, of the Korhites, Meshelemiah  
the sonne of Koré of the sonnes of a A-  
saph.

2 And the sonnes of Meshelemiah, Zecha-  
riáh the eldest, Iediaél the seconde, Zeba-  
diáh the third, Iathniél the fourt,

3 Elám the fift, Ichohanán the sixt, & Eli-  
choená the seuent.

4 And of the sonnes of Obéd Edóm, She-  
maiáh the eldest, Ichozabád the seconde,  
Ioáh the third, and Sacár the fourt, and  
Nethaneél the fift,

5 Ammiel the sixt, Issachár the seuent,  
Peulthái the eight: for God had <sup>b</sup> blessed  
him.

6 And to Shemaiáh his sonne, were sonnes  
borne, that c ruled in the house of their  
father, for they were men of might.

7 The sonnes of Shemaiáh were, Othni, and  
Rephaél, and Obéd, Eizabád & his bre-  
thren strong men: Elihu also, & Semach-  
iáh.

8 All these were of the sonnes of Obéd E-  
dom, they and their sonnes and their bre-  
thren mightie and d strong to serue, euen

Bb.i.

<sup>a</sup> Or, euerie and  
seruice.

<sup>a</sup> This Asaph  
was not the  
not ble mudi-  
rian, but ano-  
ther of y name  
called also E-  
biaph, Chap  
9: 17. & 9: 18. &  
also 1: 1: 1.

<sup>b</sup> In giuing  
him many child-  
dren.

<sup>c</sup> Or like their  
fathers house,  
meaning woe-  
thin men and  
valiant.

<sup>d</sup> Or, euerie  
And mete  
to serue in the  
office of the  
portership.



three score and two of Obéd Edóm.

9 And of Melheleimán sonnes and brethren eightene mightie men.

10 And of Hofáh of the sonnes of Merari the sonnes were Shúri the chief, & (though he was not the eldest, yet his father made him the chief)

11 Helkiáh the seconde, Tebaliáh the third, & Zechariáh the fourth: all the sonnes & the brethren of Hofáh were thirtene.

12 Of these were the diuisions of the porters of the chief men, having the charge against their brethren, to serue in the house of the Lord.

13 And thei cast lottes bothe smale & great for the house of their fathers, for cuerie gate.

14 And the lot on the Eastside fel to Sheleimán: thei cast lottes for Zechariáh his sonne a wise counseler, and his lot came out Northwarde:

15 To Obéd Edóm Southwarde, and to his sonnes the house of Asuppim:

16 To Shuppim and to Hofáh Westwarde with y gate, of Shallechéth by the paued strete that goeth vpwarde, warde ouer against warde.

17 Eastwarde were six Leuites, & Northwarde foure a day, and Southwarde foure a day, and towarde Asuppim two & two.

18 In Parbár towarde y West were foure by the paued strete, and two in Parbár.

19 These are the diuisions of the porters of the sonnes of Koré, and of the sonnes of Merari.

20 And of the Leuites, Ahíah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadán the sonnes of the Gershúnites descending of Laadán, the chief fathers of Laadán were Gershúnni & Iehieli.

22 The sonnes of Iehieli were Zethán and Ioél his brother, appointed ouer the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites and of the Ozielites.

24 And Shebuel the sonne of Gershóm, the sonne of Moisés, a ruler ouer the treasures.

25 And of his brethren, which came of Eliézer, was Rehabiáh his sonne, and Ieshaiáh his sonne, and Iorám his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith & his brethren were ouer all the treasures of y dedicate things, which Dauid the King, and the chief fathers, the captaines ouer thousands, and hundredes, and the captaines of the armie had dedicate.

27 For of the battels and of the spoiles they did dedicate to maintein the house of the Lord)

28 And all that Samuél the Seer had dedi-

cate, and Saúl the sonne of Kish and Abner the sonne of Ner, and Ioáb the sonne of Zerúiah, and whosoever had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniáh & his sonnes, for the busines without our Israel, for officers and for iudges.

30 Of the Hebronites, Ashabiáh and his brethren, men of actiuitie, a thousand, and seven hundred were officers for Israel beyond Iordén Westwarde, in all the busines of the Lord, and for the seruice of the King.

31 Among the Hebronites was Iedíah the chiefest, euen the Hebronites by his generations according to the families. And in the fortieth yere of the reigne of Dauid thei were sought for: and there were found among them men of actiuitie at Iazér in Gilead.

32 And his brethren men of actiuitie, two thousand & seven hundred chief fathers, whome King Dauid made rulers ouer the Reubenites, & the Gadites, and the halfe tribe of Manasséh, for euerie matter pertaining to God, and for the Kings busines.

#### CHAP. XXVII.

Of the princes and rulers that ministered vnto the King.

1 The children of Israel also after their number, euen the chief fathers and captaines of thousands and of hundredes, and their officers that serued the King by diuers courses, which came in & went out, moneth by moneth throughout all the moneths of the yere: in euerie course were foure and twentie thousand.

2 Over the first course for the first moneth was Iashobeám the sonne of Zabdiél: and in his course were foure and twentie thousand.

3 Of the sonnes of Pérez was the chief ouer all the princes of the armies for the first moneth.

4 And ouer the course of the seconde moneth was Dodai, an Ahoite, & this was his course, & Miklóth was a captaine in his course were foure & twentie thousand.

5 The captaine of the third hoste for the third moneth was Benaíah the sonne of Iehoiadá the chief Priest: & in his course were foure and twentie thousand.

6 This Benaíah was migraie amog this, and aboute the thirtie, and in his course was Amizabád his sonne.

7 The fourth for the fourth moneth was Afabél the brother of Ioáb, and Zebadiáh his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift moneth was Shambúth the Izharite: and in his course were foure and twentie thousand.

9 The six. for the sixth moneth of Ikkésh the course foure and twentie thousand.

10 The seuent for the seventh moneth of Hélez the Pelonite pharim: and in his course foure and twentie thousand.

11 The eight for the eighth moneth of becaí the Hushathite in his course foure and twentie thousand.

12 The ninth for the ninth moneth of Eliézer the Anethothite in his course foure and twentie thousand.

13 The tenth for the tenth moneth of harái, the Netophathite in his course foure and twentie thousand.

14 The eleuent for the eleuent moneth was Benaíah the Pirathite of Ephraim: and in his course foure and twentie thousand.

15 The twelfth for the twelfth moneth of Heldái the Netophathite in his course foure and twentie thousand.

16 Moreouer the thirteenth for the thirteenth moneth of Israel ouer the thirteenth moneth of Eliézer the sonne of meonites, Shephatiah:

17 Ouery Leuites, I Remuél: ouer them was Remuél.

18 Ouery Iudáh, Eliab: ouer Iudáh was Eliab: ouer Issachár, Chabai:

19 Ouery Zebulún, I Obadiáh: ouer Zebulún was Obadiáh: ouer Naftalí, Azariel:

20 Ouery the sonnes of Manasséh, Iozabab: ouer the sonnes of Manasséh was Iozabab: ouer the sonnes of Manasséh was Iozabab:

21 Ouery the sonnes of Iossabab: ouer the sonnes of Iossabab was Iossabab: ouer the sonnes of Iossabab was Iossabab:

22 Ouery the sonnes of Iossabab: ouer the sonnes of Iossabab was Iossabab: ouer the sonnes of Iossabab was Iossabab:

23 Ouery the sonnes of Iossabab: ouer the sonnes of Iossabab was Iossabab: ouer the sonnes of Iossabab was Iossabab:

24 Ouery the sonnes of Iossabab: ouer the sonnes of Iossabab was Iossabab: ouer the sonnes of Iossabab was Iossabab:

25 Ouery the sonnes of Iossabab: ouer the sonnes of Iossabab was Iossabab: ouer the sonnes of Iossabab was Iossabab:

26 Ouery the sonnes of Iossabab: ouer the sonnes of Iossabab was Iossabab: ouer the sonnes of Iossabab was Iossabab:

Or, confite.

Or, course.

e According to their turnes, aswell the one as the other.

Or, of Sheleimán.

f One expert and mete to kepe y gate.

g This was an house, where they used to resort to consulte of things concerning the Temple, as a Conuocation house.

h Whereat they used to cast out y fish of the cite, Is 611.

i Meaning two one daye, and two another.

k Which was an house wherein they kept the instruments of the Temple.

l These also had charge ouer the treasures.

Or, course.

m According as the Lord commanded, 1 Sam 13, 28.

Which is the same as the house of the Lord.

Which is the same as the house of the Lord.

Which is the same as the house of the Lord.

Which is the same as the house of the Lord.

Which is the same as the house of the Lord.

I. Chron. Salomón chosen. 190

b According to the prophetic or 12th ob, G. n. 42, 4.



for I haue chosn him to be my sonne, and I wil be his father.

7 I wil stablish therefore his kingdome for euer: if he indeuoure him selfe to do my commandements, and my iudgements, as this day.

¶ If he continue to kepe my Lawe and departe not therefrom, as he doeth his sherto.

¶ To wit, of Canaan.

¶ He declarereth that nothing can separate them for the commoditie of this lād bothe for the felus & their posteritie, but their finnes & iniquities.

1 Sam. 16, 7.

¶ Psal. 7, 10.

¶ Ier. 11, 20.

¶ E. 17, 10.

¶ Meaning, for his Arce.

¶ Put it in execution.

¶ Else that were in his spirit guide him.

¶ That is, the candlesticks, 1 King. 7, 49.

¶ Or, courting. i. Meaning, of the mercies which covered the Arke, which was called the chariot because the Lord declared him selfe there

8 Now therefore in the sight of all Israël the Congregation of the Lord, and in the audience of our God, kepe and seke for all the comandements of the Lord your God, that ye may possesse this good land, and leaue it for an inheritance for your children after you for euer.

9 And thou, Salomón my sone, knowe thou the God of thy father, and serue him with a perfect hearte, and with a willing minde: for the Lord searcheth all hearts, and vnderstand in lenth all the imaginacions of thought: if thou seke him, he wil be founde of thee, but if thou forsake him, he wil cast thee off for euer.

10 Take hede now, for the Lord hath chosen thee to buylde the house of the Sanctuary: be it ong therefore, and do it.

11 Then Dauid gaue to Salomón his senn the patene of the porche and of the houses the cof, and of the closets thereof, and of the galeies thereof, and of the chambers thereof that are within, and of the house of the mercieseat,

12 And the patene of all that he had in his minde for the court of the house of the Lord, and for all the chambers rounde about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.

14 He gaue of golde by weight, for the vessels of golde, for all the vessels of all manner of seruice, and all the vessels of silver by weight, for all manner vessels of all manner of seruice.

15 The weight also of golde for the candlesticks, and golde for their lapes, with the weight for euery candlesticke, & for the lampes thereof, & for the candlesticks of silver by the weight of the candlesticks, and the lampes thereof, according to the vse of euery candlesticke,

16 And the weight of the golde for the tables of shewbread, for euery table, & silver for the tables of silver,

17 And pure golde for the flesshokes, & the bowles, and plates, & for basens: golde in weight for euery basen, and for silver basens by weight for euery basen,

18 And for the altar of incense, pure golde by weight, and golde for the patene of the chariot of the Cherubs that spread the

selues, and covered the Aike of the covenante of the Lord:

19 All, said he, by writing sent to me the hand of the Lord, which made me vnderstand all the workmanship of the patene.

20 And Dauid said to Salomón his sonne, Be strong, and of a valiant courage and courage: feare not, nor be afraid: for the Lord God, euen my God is with thee: he wil not leaue thee nor forsake thee til thou hast finished all the worke for the seruice of the house of the Lord.

21 Beholde also, the copanies of the Priests, and the Leuites for all the seruice of the house of God, euen they shalbe with thee for the whole worke, with euery freeman that is skilful in anie maner of seruice. The princes also and all the people will be wholly at thy commandement.

CHAP. XXIX.

¶ The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord. 20 He exhorteth the people to do the same. 22 Salomón is created King. 28 Dauid dyeth, and Salomón is made to reigne in his steade.

1 Moreover Dauid the King said vnto all the Congregation, God hath chosen Salomón mine onelie sonne yong and tendre, & the worke is great for this house: not for man, but for the Lord God.

2 Now I haue prepared with all my power for the house of my God, golde for the shewbread, and silver for the vessels, and brasie for the vessels, and yron for the things of yron, and wood for the things of wood & onestones, and stones to be set, and carbuncles, stones and of diuers colour, and all precious stones, & marble stones in abundance.

3 Moreover because I haue desire in the house of my God, I haue of mine owne golde and silver, which I haue giue to the house of my God, beside all that I haue prepared for the house of the Sanctuary.

4 Euen three thousand talents of golde of the golde of Ophir, and seuen thousand talents of fined silver to ouerlay the wall of the houses.

5 The golde for the things of golde, and the silver for the things of silver, and for all the worke by the hands of artificers: and who is willing to fill his hand to day vnto the Lord?

6 So the Princes of the families, and the princes of the tribes of Israël, & the capitaines of thousands, & of hundreds, with the rulers of Kings worke, offered willingly.

7 And they gaue for the seruice of the house of God five thousand talents of golde, and ten thousand pieces, and ten thousand talents of silver, and euen three thousand talents of brasie, and one hundred thousand talents of yron.

8 And they with whom he founde, gaue them to the house of the Lord, by the Gerthunne.

9 And the people reioiced willingly: for the Lord, with Dauid the King also ioye.

10 Therefore Dauid blessed be thou, O Lord our father, for euer and ever.

11 Thine, O Lord, is glory, and victorie, and that is in heaven & in the kingdome, O Lord, lest as head ouer all.

12 Bothe riches and honour, & thou reignest ouer us, is power and strength, is to make great, and to all.

13 Now therefore our God, and praise thy glorious name.

14 But who am I, and that we shulde be able after this sorte, for all the: and of thine own men thee.

15 For we are strangers, like all our are like the shadowe, there is none abiding.

16 O Lord our God, that we haue prepared house for thine holy hand and all is thine.

17 I knowe also, my God, the heart, and hast purposes: I haue offered willnes of mine heart all also haue I sene thy founde here, to offer with ioye.

18 O Lord God of Abrahám, Isaac, and Iacob, purpose, and the thou people, and pray for this.

19 And giue vnto Salomón heart to kepe thy commandements.

THE SECOND

This seconde booke containeth the Kings: that is,

ed the Aike of the con-  
d:  
writing sent to me  
ord, which made me  
e workmanship of the  
d to Salomón his sonne  
a valiant courage and do  
be afraied: for the Lord  
od is with thee: he will not  
rfake thee til thou hast  
woike for the seruice of  
e Lord.  
he copanies of the Priests  
for all the seruice of the  
uen they shall be with thee  
rke, I with euerie fre  
in anie manner of seru  
also and all the people  
y commandement.

P. XXIX.

and of the princes for the booke  
10 Dauid giueth thanks to  
the people to do the same  
d King. 20 Dauid dyeth, and  
in his steade.  
Dauid the King said vnto  
regació, God hath cho-  
ne onelie sonne yong and  
rke is great: for this house  
it for the Lord God.  
pared with all my power  
my God, golde for vnto  
ter for them of siluer, and  
f br: fle, yron for thinges  
for thinges of wood & out  
s to be set, and carbunc  
uers colour, and all pre-  
able ston: in abunda-  
nk I haue b delite in the  
od, I haue of mine owne  
which I haue giue to the  
d, beside all that I haue  
house of the Sanctuarie,  
ousand talents of golde  
pphir, and seuen thousand  
liuer to ouerlay the wal  
the things of golde, and  
ings of siluer, and for all  
hands of artificers: and  
to fil his hand to day

- 8 And they with whom precious stones were  
founde: gaue them to the treasure of the  
house of the Lord, by the hand of Ichiél  
the Gershunnite.
- 9 And the people reioyced when they of-  
fired willingly: for they offred willingly  
vnto the Lord, with a <sup>e</sup> perfite heart. And  
Dauid the King also reioyced with great  
ioye.
- 10 Therefore Dauid blessed the Lord be-  
fore all the Congregation, & Dauid said,  
Blessed be thou, o Lord God, of s Israel  
our father, for euer and euer.
- 11 Thine, o Lord, is greatnes and power,  
and glorie, and victorie and praise: for all  
that is in heauen & in earth is thine: thine  
is the kingdome, o Lord, and thou excel-  
lest as head ouer all.
- 12 Bothe riches and honour come of thee,  
& thou reignest ouer all, and in thine had  
is power and strength, and in thine hand it  
is to make great, and to giue strength vn-  
to all.
- 13 Now therefore our God, we thanke thee,  
and praise thy glorious Name.
- 14 But who am I, and what is my people,  
that we shulde be able to offer willingly  
after this sorte? for all things <sup>b</sup> come of  
thee: and of thine owne hand we haue gi-  
uen thee.
- 15 For we are <sup>c</sup> strangers before thee, and  
soiourners, like all our fathers: our dayes  
are like the shadowe vpon the earth, and  
there is none <sup>d</sup> abiding.
- 16 O Lord our God, all this abundance  
that we haue prepared to buyld thee an  
house for thine holy Name, is of thine  
hand and all is thine.
- 17 I knowe also, my God, that thou <sup>e</sup> tryest  
the heart, and hast pleasure in righteouf-  
nes: I haue offed willingly in <sup>f</sup> vpright-  
nes of mine hart all the things: now  
also haue I sene thy people which are  
founde here, to offer vnto thee willingly  
with ioye.
- 18 O Lord God of Abraham, Izhák and  
Israel our fathers, kepe this for euer in the  
<sup>g</sup> purpose, and the thoughts of the heart of  
thy people, and prepare their hearts vnto  
thee.
- 19 An I giue vnto Salomón my sonne a per-  
fit heart to kepe thy commandements, thy

- testimonies, and thy statutes, and to do  
all things, and to buyld the house which  
I haue prepared.
- 20 ¶ And Dauid said to all the Congrega-  
ció, Now blesse the Lord your God. And  
all the Congregation blessed the Lord  
God of their fathers, and bowed downe  
their heades, & worshipped the Lord and  
the <sup>h</sup> King.
- 21 And they offred sacrifices vnto the Lord,  
and on the morowe after that day, they  
offred burnt offrings vnto the Lord, <sup>i</sup> then  
a thousand yong bullockes, a thousand  
rammes, & a thousand sheepe, with their  
<sup>j</sup> drinke offrings, and sacrifices in abunda-  
ce for all Israel.
- 22 And they did eat and drinke before the  
Lord the same day with greate ioye, and  
they made Salomón the sonne of Dauid  
King the seconde time, and anointed him  
prince before the Lord, and Zadók for  
the hie Priest.
- 23 So Salomón sate on the <sup>k</sup> throne of the  
Lord, as King in steade of Dauid his fa-  
ther, and prospered: and all Israel o-  
beyed him.
- 24 And all the princes and men of power,  
and all the sonnes of King Dauid <sup>l</sup> sub-  
mitted them selues vnder King Salo-  
món.
- 25 And the Lord magnified Salomón in  
dignitie, in the sight of all Israel, and ga-  
ue him so glorious a kingdome, as no  
King had before him in Israel.
- 26 ¶ Thus Dauid the sonne of Izhái reig-  
ned ouer all Israel.
- 27 And the space that he reigned ouer Is-  
rael, was fourtie yere: seuen yere reigned  
he in Hebrón, and thre & thirtie yere reig-  
ned he in Ierusalem:
- 28 And he dyed in a good age, ful of dayes,  
riches and honour, and Salomón his sonne  
reigned in his steale.
- 29 Concerning the actes of Dauid the  
King first and last, beholde, they are wri-  
ten in the boke of Samuél the Seer, and in  
the boke of Nathán the Prophete, and  
in the boke of Gad the Seer,
- 30 With all his reigne and his power,  
and <sup>m</sup> times that went ouer him, and ouer  
Israel and ouer all the kingdomes of the  
earth.

<sup>i</sup> That is, dis-  
creuence to  
the king.

<sup>m</sup> Meaning, all  
kinds of licour  
which they  
mingled, with  
their sacrifici-  
ces, as wine,  
oyle, &c.

<sup>a</sup> This declar-  
eth that the  
Kings of Is-  
rah were figu-  
res or Christ,  
who was the  
true anointed,  
& to whome  
God gaue the  
chiefe govern-  
ment of all  
things  
<sup>b</sup> Euer, gene the  
head.

<sup>c</sup> King 9, 22.

<sup>o</sup> The booke  
of Nathán &  
Gad are  
thought to ha-  
ue bene lost in  
the captiuitie.  
<sup>p</sup> Meaning, the  
troubles and  
griets.

## THE SECONDE BOKE of the Chronicles.

### THE ARGUMENT.

**T**his seconde boke containeth briefly in effe that, which is comprehended in the two boke  
of the Kings: that is, from the reigne of Salomón to the destruction of Ierusalem, and the  
Bb.iii.



## II. Chronicles.

carrying away of the people captiue into Babylon. In this storie are certaine things de-  
red and set forth more copiously then in the booke of the Kings, and therefore serue greatly  
to the vnderstanding of the Prophetes. But thre things are here chiefly to be considered. First, the  
the godlie Kings, when they sawe the plagues of God prepared against their countrie for sinnes  
recourse to the Lord, and by earnest prayer were heard, and the plagues remoued. The second  
how it is a thing that greatly offendeth God, that suche as feare him and professe his religion,  
shoulde ioyne in amitie with the wicked. And thirdely how the good rulers euer loued the Pro-  
phetes of God, and were very zealous to set forth his religion throughout all their dominions, and  
contrarie wise the wicked hated his ministers, deposed them, and for the true religion and wor-  
of God, set vp idolatrie, and serued God according to the faine of men. Thus haue we builded the  
chief actes from the beginning of the worlde to the buylding againe of Ierusalem, which was the  
two and thirtieth yere of Darius, and continue in the whole, thre thousand, foure hundred and  
score and eight yeres, and six moneths.

### CHAP. I.

- 6 The offering of Salomón at Gibeón. 8 He prayeth vnto  
God to giue him wisdom. 11 Which he giueth him  
and more. 14 The number of his charrets and horses.  
15 And of his riches.

Or, establish, fixed,  
and strong.  
1. King. 3. 1.

3 That is, he 2  
proclaimed a  
solemne sacri-  
fice, and com-  
mended that all  
shoulde be at  
the same.

3 Read 1.  
King 3. 4.

6 So called,  
because that  
God thereby  
shewed cer-  
taine signes to  
the congrega-  
tion of his pre-  
sence.

d Which was 5  
for the burnt  
offerings, Exod.  
27. 1  
6 And. 3. 1.

1. King. 3. 4.

■ Performe  
why I may  
make to my  
father con-  
cerning me.  
f That I may  
gouerne this  
people, read  
1. Caro. 27. 1.

g That is, to be  
wounded on this  
side of the necke.

**T**HÉ Salomón the sone of  
Dauid was confirmed in  
his kingdom: & y<sup>e</sup> Lord  
his God was with him, &  
magnified him highlie.

And Salomón spake  
vnto all Israël, to the cap-  
taines of thousands, and of hundreds  
and to the iudges, and to all the gouernours in  
all Israël, euen the chief fathers.

- 3 So Salomón and all the Congregation  
with him went to the hye place that was  
at Gibeón: for there was the Tabernacle  
of the Cōgregation of God which Mo-  
ses the seruant of the Lord had made in  
the wilderness.

- 4 But the Arke of God had Dauid broght  
vp from Kiriath-iearim, when Dauid had  
made preparation for it: for he had pit-  
ched a tent for it in Ierusalem.

- 5 Moreouer the brasen altar that Beza-  
leel the sone of Uri, the sone of Hur had  
made, did he set before the Tabernacle  
of the Lord: and Salomón and the Cōgrega-  
tion sought it.

- 6 And Salomón offered there before y<sup>e</sup> Lord  
vpon the brasen altar that was in the Ta-  
bernacle of the Congregation: euen a  
thousand burnt offerings offered he vpon it.

- 7 ¶ The same night did God appeare vnto  
Salomón, and said vnto him, Aske what I  
shal giue thee.

- 8 And Salomón said vnto God, Thou hast  
shewed great mercie vnto Dauid my father  
and hast made me to reigne in his steade.

- 9 Now therefore, o Lord God, let thy promes  
vnto Dauid my father be true: for thou  
hast made me King ouer a great people,  
like to the dust of the earth.

- 10 Giue me now wisdom and knowledge,  
y<sup>e</sup> I may go out & go in before this peo-  
ple: for who can iudge this thy great people?

- 11 And God said to Salomón, Because this  
was in thine heart, & thou hast not asked  
riches, treasures nor honour, nor the li-

ues of thine enemies, nether yet hast asked  
long life, but hast asked for thee wisdom  
& knowledge that thou mightest iudge  
my people, ouer whome I haue made thee  
King,

- 12 Wisdom & knowledge is granted vnto  
thee, and I wil giue thee riches and trea-  
sures and honour, so that there hath not be-  
ene the like among the Kings w<sup>ch</sup> were before  
thee, nether after thee shal there be y<sup>e</sup> like.

- 13 Then Salomón came from the hie place,  
that was at Gibeón, to Ierusalem from be-  
fore the Tabernacle of the Congregation,  
and reigned ouer Israël.

- 14 ¶ And Salomón gathered the charrets &  
horsemen: and he had a thousand and foure  
hundred charrets, & twelue thousand horse-  
men, whome he placed in the charret ci-  
ties, and with the King at Ierusalem.

- 15 And the King gaue siluer and golde at  
Ierusalem as stones, & gaue cedre trees  
as the wilde fig trees, that are abundant  
in the plaine.

- 16 Also Salomón had horsemen broght out  
of Egypt: & fine linen: the Kings ma-  
chats receiued the fine linen for a price.

- 17 They came vp also and broght out  
of Egypt some charret, worthe six hundred  
shekels of siluer, that is an horse for an hun-  
dred and fiftie: & thus they broght horses  
to all the Kings of the Hittites, and to the  
Kings of Arám by their means.

### CHAP. II.

- 3 The number of Salomons workemen to buyld the Tem-  
ple. 3 Salomón sendeth to Hiram the King of Tyre for  
wood and workemen.

- 1 THÉ Salomón determined to buyld an  
house for the Name of the Lord, &  
an house for his kingdome.

- 2 And Salomón tolde out seuentie thou-  
sand that bare burdens, and foure score  
thousand men to hewe stones in the moun-  
taine, and thre thousand and six hundred  
to ouersee them.

- 3 And Salomón sent to Hiram the King of  
Tyre, sayig, As thou hast done to Dauid  
my father, & diddest send him cedre trees  
to buyld his house to dwell in, so do now  
send me y<sup>e</sup> Lord my God, to sanctifie this

## Preparation for

him, & to burne sweet  
and for the continua-  
burnt offerings of the  
on the Sabbath daies  
neths, and in the fo-  
Lord our God: this  
for Israël.

- 8 And the house which  
great is our God about

- 6 Who is he the that  
him an house, when  
heaven of heavens can  
who am I then y<sup>e</sup> I shal  
but I do it to burne

- 7 Send me now there-  
that can worke in gol-  
brasse, and in yron, an  
mosin and blew silk  
in grauen worke with  
are with me in Iudá  
whome Dauid my fa-  
Send me also cedre

- 8 ¶ Algummim trees  
knowe that thy seru-  
timbre in Lebanon: a-  
uanes shall be with thine  
That they may pre-  
bundance: for the house  
is great and wonderfu

- 10 And beholde, I wil  
the cutters and the he-  
tic thousand" measur-  
and twentie thousand  
and twentie thousand  
twentie thousand ba-

- 11 Then Hiram King  
in writing which he  
cause the Lord hath  
hath made thee King

- 12 Hiram said more-  
Lord God of Israël  
uen and the earth, and  
to Dauid the King a  
the discretion, prude-  
ding to buyld an hou-  
a palace for his kingd

- 13 Now therefore I ha-  
of vnderstanding of  
4 ¶ The sone of a wo-  
ters of Dan: and his  
Tyus, & he can skin  
in siluer, in brasse, in y-  
thimbre, in purple, in b-  
linen and in crimosin  
glaue works, and  
dred worke that shal  
cunning men, and wi-  
of my lord Dauid thy

- 15 Now therefore the  
the oyle & the wine,  
spoken of, let him fer-  
16 And we wil cut wo-  
much as thou shalt n-

him, & to burne sweete incense before him, and for the continual shewbread, & for ſ burnt offerings of the morning & evening, on the Sabbath daies, & in the newe moneths, and in the ſolemne feaſtes of the Lord our God: this is a perpetual thing for Iſraél.

5 And the houſe which I buyld, is great: for great is our God about all gods.

6 Who is he the that can be able to buyld him an houſe, when the heauen, and the heauen of heauens can not containe him? who am I then? I ſhulde buyld him an houſe: but I do it to burne incense before him.

7 Send me now therefore a cunning man that can worke in golde, in ſiluer, and in braſſe, and in yron, and in purple, and crimſon and blew ſilke, and that can graue in grauen worke with the cunning men: who are with me in Iudá and in Ieruſalém, whome Dauid my father hath prepared.

8 And me alſo cedre trees, firre trees, and Algummim trees from Lebanon: for I knowe that thy ſeruants can ſkill to hew timbre in Lebanon: and beholde, my ſeruants ſhal be with thine,

9 That they may prepare me timbre in abundance: for the houſe which I do buyld, is great and wonderfull.

10 And beholde, I wil giue to thy ſeruants the cutters and the hewers of timbre twentie thouſand measures of beaten wheat, and twentie thouſand measures of barley, and twentie thouſand baths of wine, and twentie thouſand baths of oyle.

11 Then Hurám King of Tyrus answered in writing which he ſent to Salomón, Because the Lord hath loved his people, he hath made thee King ouer them.

12 Hurám ſaid moreover, Bleſſed be the Lord God of Iſaél which made the heauen and the earth, and that hath giuen vnto Dauid the King a wiſe ſonne, that hath diſcretion, prudence and vnderſtanding to buyld an houſe for the Lord, and a palace for his kingdome.

13 Now therefore I haue ſent a wiſe man, & of vnderſtanding of my father Hurám,

14 The ſonne of a woman of the daughters of Den: and his father was a man of Tyrus, & he can ſkill to worke in golde, in ſiluer, in braſſe, in yron, in ſtone, and in timbre, in purple, in blew ſilke, and in line linen and in crimſon, and can graue in all grauen worke, and broder in all broyded worke that ſhal be giue him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore ſend the wheat and the barley, the oyle, & the wine, which my lord hath ſpoken of, let him ſend vnto his ſeruants.

16 And we wil cut wood in Lebanon as muche as thou ſhalt neede, and wil bring it

to thee in raftes by the ſea to Iaphó, ſo thou maieſt cary them to Ieruſalém.

17 ¶ And Salomón nombred all the ſtrangers that were in the land of Iſraél, after the nombing that his father Dauid had nombred them: and they were founde an hundred and thre and fiftie thouſand, and fix hundred.

18 And he ſet ſeuentie thouſand of them to the burden, and foureſcore thouſand to hew ſtones in the mountaine, & thre thouſand and fix hundred ouerſeers to cauſe the people to worke.

CHAP. III.

The Temple of the Lord, and the porche are buylded, with other things thereto belonging.

1 ¶ Salomón began to buyld the houſe of the Lord in Ieruſalém, in mount

2 Moriáh which had bene declared vnto Dauid his father, in the place that Dauid prepared in the treſſhing floore of Ornan the Iebuſite.

3 And he began to buyld in the ſeconde moneth of the ſeconde day, in the fourth yere of his reigne.

4 And theſe are the meaſures, whereon Salomón ground to buyld the houſe of God: the length of cubites after the firſt meaſure was threſcore cubites, & the breadth twenty cubites:

5 And the porche, ſay was before the length in the fronte of the breadth was twentie cubites, and the height was an hundred and twentie, & he ouerlaid it within with pure golde.

6 And the greater houſe he ſyled with firre tree which he ouerlaid with good golde, & graued thereon palmetrees & chaines.

7 And he ouerlaid the houſe with precious ſtone for beautie: and the golde was golde of Paruáim.

8 The houſe, I ſay, the beames, poſtes, and walles thereof and the doores thereof ouerlaid he with golde, and graued Cherubims vpon the walles.

9 ¶ He made alſo the houſe of the moſte holy place: the length thereof was in the fronte of the breadth of the houſe, twentie cubites, and the breadth thereof twentie cubites: and he ouerlaid it with the beſt golde, of fix hundred talents.

10 And the weight of the nailes was fiftie ſhekels of golde, and he ouerlaid the chambers with golde.

11 ¶ And in the houſe of the moſte holy place he made two Cherubims wrought like children, and ouerlaid them with golde.

12 ¶ And the wings of the Cherubims were twenty cubites long: the one wing was fixe cubites, reaching to the wall of the houſe, and the other wing fixe cubites, reaching to the wing of the other Cherub.

Or. ſhipper, Or. ſhipper

a Which is ſ mountauelate Abraham thought to haue ſacrificed his ſonne, Gen. 22.2.

2 Sam. 24.16

b According to the whole length of the Temple, comprehending the moſt holy place & the porch. c It contained as muche as did the breadth of the Temple, 1 King. 6.3. d From the foundation to the top: for in the booke of Kings mention is made, from the foundation to the firſt ſtage. e Some thinke it is the place which is called Petá.



## Ornaments for the Temple. II. Chron.

12 Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubites joining to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentie cubites: they stood on their feet and their faces were toward the house.

*f* Which separated the Temple from the most holy place.

14 He made also the vaile of blew silk and purple, and erimofin, and fine linen, & wrought Cherubims thereon.

15 And he made before the house two pillars of five and thirtie cubites high: and the chapter that was upon the top of each of them, was five cubites.

16 He made also chains for the oracle, and put them on the heades of the pillars, and made an hundred pomegranates, and put them among the chains.

17 And he set up the pillars before the Temple, one on the right hand & the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

### CHAP. III.

1 The altar of brass. 2 The molten Sea. 6 The caldrons. 7 The candlestickes, &c.

*2* **And** he made an altar of brass twentie cubites long, and twentie cubites broad, and ten cubites high.

2 And he made a molten Sea of ten cubites from brim to brim, rounde in compass, and five cubites high: and a line of thirtie cubites did compass it about.

3 And under it was the facion of oxen which did compass it round about, ten in a cubite compassing the Sea about: two rows of oxen were cast when it was molten.

4 It stood upon twelve oxen: three looked toward the North, and three looked toward the West, & three looked toward the South, and three looked toward the East, and the Sea stood about upon them, and all their hinder partes were inward.

5 And the thicknes thereof was an hand breadth, and the brim thereof was like the worke of the brim of a cup, with floures of lilies: it contained three thousand baths.

6 He made also ten caldrons, and put five on the right hand, and five on the left, to wash in them, & to cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priests to wash in.

7 And he made ten candlestickes of golde (according to their forme) and put them in the Temple, five on the right hand, and five on the left.

8 And he made ten tables, & put them in the Temple, five on the right hand, & five on the left: and he made an hundred basens of golde.

9 And he made the court of the Priests: the great court and dores for the court, and overlaid the dores thereof with brass.

10 And he set the Sea on the right side toward toward the South.

11 And Huram made pottes and basens, and Huram finished the worke that he shulde make for King Salomon for the house of God.

12 To wit, two pillars, & the bowles & chapters on the toppe of the two pillars, and two grates to couer the two bowles of the chapters which were upon the toppe of the pillars:

13 And foure hundred pomegranates for the two grates, two rows of pomegranates for euery grate to couer the two bowles of the chapters, that were upon the pillars.

14 He made also bases, and made caldrons upon the bases:

15 And a Sea, and twelve bulles vnder it: pottes also and basens, and fleshhooks, and all these vessels made Huram the father, to King Salomon for the house of the Lord of shining brass.

17 In the plaine of Iordan did the King cast them in claye betwene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brass could not be reckened.

19 And Salomon made all the vessels that were for the house of God: the golden altar also & the tables, whereon the bread stood.

20 Moreover the candlestickes, with the lamps to burne them after the maner before the oracle, of pure golde.

21 And the floures and the lampes, and the snuffers of golde, which was fine golde.

22 And the hookes, and the basens, and the spones, and the ashpens of pure golde: the entrie also of the house & dores thereof within, even of the moste holy place: and the dores of the house, to wit, of the Temple were of golde.

### CHAP. V.

1 The things dedicated by David, are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 22 They sing praise to the Lord.

1 **Salomon** made for the house of the Lord, and Salomon brought in the things that David his father had dedicated, with the silver and the golde, and all the vessels, & put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heades of the tribes, the chief fathers of the children of Israel, to Ierusalem to bring up the Arke of the

## The Arke of the covenant

of the Lord. 10 What was within it. 22 They sing praise to the Lord.

And all the Elders

Leuites toke up the Arke, and they caryed up the bema of the Covenant, the holy vessels that were therein, those did the Priests

And King Salomon gave a gacion of Israel that he might be before the bullockes, which counted for multitude.

So the Priests brought the Oracle of the Lord to the Holy place, even vnto the Cherubims.

For the Cherubims wings ouer the place, the Cherubims covered the threshold above.

And they drew out the ends of the barres of the Arke before the Lord, not sene without: as this day.

Nothing was in the Tables, which Moses wrote where the Lord made children of Israel, when he was in Egypt.

And when the Priests brought the Sacutarie (for all present, were sanctified by course.

And the Leuites that were of Asaph, of Heman, their sonnes and of Gad, cladde in fine linen, & with viols and harps, of the altar, and with

twentie Priests blowing And they were as one and singing, and made heard in praising and

and when they lifted trumpets and with cystruments of musike, praised the Lord, singing, cause his mercie lasteth

house, even the house led with a cloude, So that the Priests ministred, because of the glorie of the Lord

God.

### CHAP.

Salomon blesteth the people, he praiseth vnto God for the Temple.

# The Arke of the couenant. II.Chron. Salomons prayer. 193

the court of the Priests  
and dores for the  
and the dores the, eol w

Sea on the right side East  
the South.

made portes and besomes  
Hurám finished the  
made make for Kig Salomons  
of God,

pillers, & the bowles & y  
toppe of the two pillars, and  
couer the two bowles of the  
ich were vpon the toppe of

hundred pomegranates for  
s, two rowes of pomegran  
grate to couer the two bo  
apiters, that were vpon the

so bases, and made caldron  
s:

and twelue bulles vnder it  
and besomes, and fleshtokes,  
vessels made Hurám & his

Salomón for the house of  
shining brasle.

one of Iordén did the King  
claye betwene Succoth and

Sal made all these vessels  
nce: for the weight of brasle  
rkened.

Sal made all the vessels the  
house of God: the golden  
e tables, whereon the

the candlestickes, with  
ne them after the maner  
e, of pure golde.

ures and the lampes, and  
lde, which was fine golde.

okes, and the basens, and  
the ashpens of pure golde  
of y house & dores thereof

f the moste holy place: and  
the house, to wit, of the Tem  
golde.

CHAP. V.  
ed by Dauid, are put in the Temple  
oght into the Temple. 10 What was  
y sing praise to the Lord.

the worke finished that Sa  
ade for the house of y Lord  
a brought in the things that

her had dedicated, with the  
golde, and all the vessels  
ong the treasures of the house

Salomón assembled the Elders of  
the heades of the tribes  
of the children of Israël: to  
bring vp the Arke of the

covenant of the Lord from the a citie of  
Dauid, which is Ziôn.

And all the me of Israël assembled vnto  
the King at the b feast: it was in the se-  
cent moneth.

And all the Elders of Israël came, & the  
Leuites toke vp the Arke.

And they caryed vp the Arke and the Ta-  
bernacle of the Congregation: and all the  
holy vessels that were in the Tabernacle,  
those did the Priests & Leuites bring vp.

And King Salomón and all the Congre-  
gation of Israël that were assembled vnto  
him, were before the Arke, offering shepe &  
bullockes, which colde not be tolde nor  
nombred for multitude.

So the Priests brought the Arke of the  
covenant of the Lord vnto his place, into  
the Oracle of the house, into the moste  
Holy place, euen vnder the wings of the  
Cherubims.

For the Cherubims stretched out their  
wings ouer the place of the Arke, and the  
Cherubims couered the Arke and the bar-  
res thereof aboue.

And they drew out the barres, that the  
ends of the barres might be fene out of  
the Arke before the Oracle, but they were  
not fene without: and there they are vnto  
this day.

Nothing was in the Arke, saue d the two  
Tables, which Moses gaue at Horéb,  
where the Lord made a covenant with the  
children of Israël, when they came out of  
Egypt.

And when the Priests were come out of  
the Sanctuary (for all the Priests that were  
present, were sanctified and did not waite  
by course.

And the Leuites the fingers of all sortes,  
as of Asaph, of Hemán, of Jeduthún & of  
their sonnes and of their brethren, being  
cladde in fine linnen, stode with cymbales,  
& with viols and harpes at the East end  
of the altar, and with them an hundredth &  
twentie Priests blowing with trumpets:

And they were f as one, blowing trumpets,  
and singing, and made one sounde to be  
heard in praising and thanking the Lord,  
and when they lift vp their voyce with  
trumpets and with cymbales, and with in-  
struments of musike, and when they prai-  
sed the Lord, singing, & For he is good, be-  
cause his mercie lasteth for euer) then the  
house, euen the house of the Lord was fil-  
led with a cloude,

So that the Priests colde not stand to  
ministre, because of the cloude: for the  
glorie of the Lord had filled the house of  
God.

## CHAP. VI.

Salomón blest the people. 4 He praiseth the Lord.  
14 He praieth vnto God for those that shal pray in  
the Temple.

THē Salomón a said, The Lord hathe  
said that he wolde dwel in the darke  
cloude:

And I haue buylt thee an house to dwel  
in, an habitation for thee to dwel in for  
euer.

And the King turned his face, & blessed  
all the Congregation of Israël (for all the  
Congregation of Israël stode there)

And he said, Blessed be the Lord God of  
Israél, who spake with his mouthes vnto  
Dauid my father, & hathe with his hand  
fulfilled it, saying,

Since the day that I broght my people  
out of the land of Egypt, I chose no citie  
of all the tribes of Israël to buylde an  
house, that my Name might be there, ne-  
ther chose I anie man to be a ruler ouer  
my people Israël:

But I haue chosen Ierusalem, that my  
Name might be there, and haue chosen  
Dauid to be ouer my people Israël.

\* And it was in the heart of Dauid my fa-  
ther to buylde an house vnto the Name of  
the Lord God of Israël,

But the Lord said to Dauid my father,  
Where as it was in thine heart to buylde  
an house vnto my Name, thou didest wel,  
that thou wast so minded.

Notwithstanding thou shalt not buylde  
the house, but thy sonne which shal come  
out of thy loynes, he shal buylde an house  
vnto my Name.

And the Lord hathe performed his  
worde that he spake: and I am risen vp in  
the rounne of Dauid my father, and am set  
on the throne of Israël as the Lord pro-  
mised, and haue buylt an house to the Na-  
me of the Lord God of Israël.

And I haue set the Arke there, wherein is  
the b couenant of the Lord, that he made  
with the children of Israël.

¶ And y King c stode before the altar of  
the Lord, in the presence of all the Con-  
gregation of Israël, and stretched out his  
hands,

(For Salomón had made a brasen skaf-  
folde & set it in the middes of the courte  
of fise cubites long, & fise cubites broad,  
and thre cubites of height, and vpon it he  
stode, and kneled downe vpon his knees  
before all the Congregation of Israël, &  
stretched out his hands toward heauen)

And said, O Lord God of Israël, there  
is no God like thee in heauen nor in earth,  
which kepest couenant, and mercie vnto  
thy seruants, that waike before thee with  
all their heart.

Thou that hast kept with thy seruant  
Dauid my father, that thou hast promised  
him: for thou spakest with thy mouth, &  
hast fulfilled it with thine had, as appeareth  
this day.

1. King. 8. 27.  
a After y he  
had fene the  
glorie of the  
Lord in the  
cloude.

Or, pence.

Or, Temple.

1. Sam. 7. 5.

"Elo, that he  
was in thist  
heare."

b Meaning, y  
two Tables,  
wherein is co-  
tained the co-  
uenant, that  
God made w  
our fathers.  
c On a skaf-  
folde that was  
made for that  
purpose, that  
he prayng for  
the whole po-  
ple might be  
heard of all.

d Bothe to gi-  
ue thanks for  
the praynes  
of God  
bestowed vpo  
him, and also  
to pray for y  
perseuerance  
& prosperitie  
of his people.  
2. Mac. 2. 28.

Or, in effe, or  
by thy prayer.



- <sup>16</sup> Therefore now Lord God of Israël, kepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not waite a man in my sight, that shall sit vpon the throne of Israël: so that thy sonnes take hede to their waies, to walke in my Lawe, as y<sup>e</sup> hast walked before me.
- <sup>17</sup> And now, O Lord God of Israël, let thy worde be verified, which thou spakest vnto thy seruant Dauid.
- <sup>18</sup> (Is it true in dede that God wil dwel with man on earth? beholde, the heuens, and the heuens of heuens are not able to containe thee: how muche more vnable is this house, which I haue buylt?)
- <sup>19</sup> But haue thou respect to the prayer of thy seruant, & to his supplication, O Lord my God, to heare the crye & prayer which thy seruant prayeth before thee,
- <sup>20</sup> That thine eyes may be open toward this house day and night, euen toward the place, wherof thou hast said, That thou woldest put thy Name there, that thou maiest hearken vnto the prayer, which thy seruant prayeth in this place.
- <sup>21</sup> Heare thou therefore the supplication of thy seruant, and of thy people Israël, which they praye in this place: and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, be merciful.
- <sup>22</sup> ¶ When a man shall sinne against his neighbour, and he lay vpon him an othe to cause him to sweare, and the sweare shall come before thine altar in this house,
- <sup>23</sup> Then heare thou in heauen, and do, and iudge thy seruants, in recompensing the wicked to bring his way vpon his head, and in iustifying the righteous, to giue him according to his righteousnes.
- <sup>24</sup> ¶ And when thy people Israël shall be ouerthrowen before the enemye, because they haue sinned against thee, and turne againe, and confesse thy Name, and pray, and make supplication before thee in this house,
- <sup>25</sup> Then heare thou in heauen, and be merciful vnto the sinne of thy people Israël, and bring the againe vnto the land which thou gauest to them and to their fathers.
- <sup>26</sup> When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, & confesse thy Name, and turne from their sinne, when thou doest afflict them,
- <sup>27</sup> Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israël (whē thou hast taught them the good way wherein they may walke) & giue raine vpon thy land, which thou hast giue vnto thy people for an inheritance.
- <sup>28</sup> ¶ When there shall be famine in the lād, when there shall be pestilence, blasting, or

- mildewe, when there shall be gresshopper, or caterpillar, when their enemye shall besiege them in the cities of their land, or any plague or any sicknes,
- <sup>29</sup> Then what prayers and supplication soeuer shall be made of any man, or of all thy people Israël, when euerie one shall knowe his owne plague, and his owne distease, and shall stretch forth his hands toward this house,
- <sup>30</sup> Heare thou then in heauen, thy dwelling place, and be merciful, and giue euerie man according vnto all his wayes, as thou doest knowe his heart (for y<sup>e</sup> onely knowest the hearts of the children of men)
- <sup>31</sup> That they may feare thee, and walke in thy wayes as long as they liue in the land, which thou gauest vnto our fathers.
- <sup>32</sup> ¶ Moreover as touching the stranger, which is not of thy people Israël, who shall come out of a farre countrey for thy great Names sake, & thy mighty hand, and thy stretched out arme: when they shall come and pray in this house,
- <sup>33</sup> Heare thou in heauē thy dwelling place, and do according to all that the stranger calleth for vnto thee, that all the people of the earth may knowe thy Name, and feare thee like thy people Israël, and that they may knowe, that thy Name is called vpon in this house which I haue buylt.
- <sup>34</sup> ¶ When thy people shall go out to battell against their enemies, by the way that thou shalt send them, and they praye to thee, in the way toward this citie, which thou hast chosen, euen toward the house which I haue buylt to thy Name,
- <sup>35</sup> Then heare thou in heauen their prayers, and their supplication, and iudge their cause.
- <sup>36</sup> If they sinne against thee (\* for there is no man that sinneth not) and thou be angry with them and deliuer them vnto their enemies, and they take them & cary them away captiue vnto a land farre or nere,
- <sup>37</sup> If they turne againe to their heart in the land whether they be caryed in captiues, and turne & pray vnto thee in the lād of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly,
- <sup>38</sup> If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whether they haue caryed them captiues, & pray toward their lād, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and toward the house which I haue buylt for thy Name,
- <sup>39</sup> Then heare y<sup>e</sup> in heauen, in the place of thine habitation their prayer & their supplication, & iudge their cause, & be merciful vnto thy people, which haue sinned against thee.

- <sup>40</sup> Now my God, I eyes be open, and the prayer that is made
- <sup>41</sup> ¶ Now therefore ar into thy rest, thou strength: O Lord clothed with Sainctes reioyce in
- <sup>42</sup> O Lord God, thine anointed: promised to Dauid th

## CHAP.

The fyre consumeth the sacrifice  
Lord filleth the Temple.

17 And promisseth to ex

And whē Salomōn of praying, a heauen, and consum the sacrifices: and filled the house,

So that the Priest the house of the Lord of the Lord had fill

And when all the the fyre, and the gl downe vpon the hol selues with their fa the pauement, and the Lord, saying, F his mercie Isteih fo

¶ Then the King a sacrifices before the And King Salomō two and twentie the an hundred and tw so the King and all the house of God.

¶ And the Priests w the Leuites with the ke of the Lord, wh made to praise y<sup>e</sup> Lo Isteih for euer: wh by them, the Priests ouer against them stood by.

¶ Moreover Salomō of the court that wa the Lord: for there offerings, and the fat because the brasen had made, was not offering, and the mea And Salomōn made of seuen dayes, a very great Congruing in of Hamā Egypt.

¶ And in the eight d ne assemblie: for the cation of the altar feast seuen dayes.

¶ And the thre an seuent moneth, he

40 Now my God, I beseeche thee, let thine eyes be open, and thine eares attend vnto the prayer that is made in this place.

41 \*Now therefore arise, O Lord God, to come into thy rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with saluacion, and let thy Saintes reioyce in goodnes.

42 O Lord God, refuse not the face of thine anointed: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glorie of the Lord filleth the Temple. 12 He heareth his prayer, 17 And promiseth to exalt him and his throne.

1 And when King Salomón had made an end of praying, a fyre came downe from heauen, and consumed the burnt offering & the sacrifices: and the glorie of the Lord filled the house,

2 So that the Priests colde not enter into the house of the Lord, because the glorie of the Lord had filled the Lords house.

3 And when all the children of Israël saw the fyre, and the glorie of the Lord come downe vpon the house, they bowed them selues with their faces to the earth vpon the pauement, and worshiped and praised the Lord, saying, For he is good, because his mercie lasteth for euer.

4 \*Then the King and all the people offered sacrifices before the Lord.

5 And King Salomón offered a sacrifice of two and twentie thousand bullockes, and an hundred and twentie thousand sheepe, so the King and all the people dedicated the house of God.

6 And the Priests waited on their offices, & the Leuites with the instruments of musike of the Lord, which King Dauid had made to praise the Lord, because his mercy lasteth for euer: when Dauid praised God by them, the Priests also blew trumpets ouer against them: and all they of Israël stood by.

7 Moreover Salomón halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fat of the peace offerings, because the brasen altar which Salomón had made, was not able to receiue the burnt offering, and the meat offering, and the fat.

8 And Salomón made a feast at that time of seuen dayes, & all Israël with him, a very great Congregation, from the entering in of Hamath, vnto the riuer of Egypt.

9 And in the eight day they made a solenne assemblie: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

10 And the thre and twentieth day of the seuenth moneth, he sent the people away

into their tents, ioyous & with glad heart, because of the goodnes that the Lord had done for Dauid and for Salomón, and for Israël his people.

11 \*So Salomón finished the house of the Lord, and the Kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord appeared to Salomón by night and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commande the grasshopper to deuore the land, or if I send pestilence among my people,

14 If my people, among whome my Name is called vpon, do humble them selues, & praye, and seke my presence, and turne from their wicked wayes, then wil I heare in heauen, and be merciful to their sinne, and wil I heale their land.

15 Then mine eyes shalbe open and mine eares attend vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shalbe there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to do according vnto all that I haue commanded thee, and shalt obserue my statuts & my iudgeméts,

18 Then wil I stablish the throne of thy kingdom, according as I made the covenant with Dauid thy father, saying, \*Thou shalt not want a man to be ruler in Israël.

19 But if ye turne away, and forsake my statuts and my commandeméts which I haue set before you, and shal go and serue other gods, and worship them,

20 Then wil I plucke them vp out of my land, which I haue given them, and this house which I haue sanctified for my Name, wil I cast out of my sight, and wil make it to be a prouerbe and a commune talke among all people.

21 And this house which is moste hie, shalbe an astonishment to euerie one y passeth by it, so that he shal say, Why hathe the Lord done thus to this land, and to this house?

22 And they shal answer, Because they forsake the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken holde on other gods, and haue worshiped them, and serued them, therefore hathe he brought all this euil vpon them.

CHAP. VIII.

2 The cities that Salomón buyth. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

Cc.ii.



1. King 9. 19. 1  
a sig. saying  
he was swete  
yere in buyl-  
ding them.

b That is, 6.  
Hiram gaue  
again to Sa-  
lomón becauſe  
they pleaſed  
him not: and  
therefore cal-  
led them Ca-  
bul, i. is, dirt  
or filth, 1. King  
9. 15.

c Meaning, of  
munitions and  
treasures for  
the warre.

d That is, he  
repaired and  
fortified them:  
for they were  
buyld long be-  
fore by Seer, a  
noble womā  
of the tribe of  
Ephraim, 1.  
Chro 6. 24.  
e Read 1.  
King 7. 2.

f So he came vp  
to iheruſalem.

g For in all  
there were  
3100. but here  
he meaneth of  
them that had  
the principal  
charge, read. 1.  
King 9. 25.

Chap. 4. 2.

Exod. 29. 39.

101. after the  
manner of euerie  
day.  
g Read Leuit.  
23.

1. Chro. 24. 7.

And\* after a twentie yere when Sa-  
lomón had buylt the house of the  
Lord, and his owne house,

Then Salomón buylt the cities that Hu-  
rám gaue to Salomón, and caused the  
children of Israël to dwell there.

And Salomón went to Hamáth Zobáh,  
and ouercame it.

And he buylt Tadmór in the wildernes,  
& repaired all the cities of store which  
he buylt in Hamáth.

And he buylt Beth-horón the vpper, &  
Beth-horón the nether, cities defended with  
walles, gates and barres:

Also Balaáth, and all the cities of store  
that Salomón had, and all the charer ci-  
ties, and the cities of the horsemen, and  
euerie pleasant place that Salomón had a  
minde to buyld in Ierusalém, & in Le-  
banón, and throughout all the land of his  
dominion,

And all the people that were left of the  
Hittites, and the Amorites, and Perizites,  
and the Hiuities, and the Iebusites, which  
were not of Israël,

But of their children which were left after  
them in the land, whome the children of  
Israél had not consumed, euen the did Sa-  
lomón make tributaries vntil this day.

But of the childre of Israël did Salomón  
make no seruants for his worke: for they  
were me of warre, and his chief princes, &  
the captaines of his charrets & of his hor-  
semen.

So these were the chief of the officers  
which Salomón had, euen two hundredth  
and fiftie that bare rule ouer the people.

¶ The Salomón brought vp the daughter  
of Pharaóh out of the citie of Dauid, into  
the house that he had buylt for her: for he  
said, My wife shal not dwell in the house of  
Dauid King of Israël: for it is holy, becauſe  
that the Arke of the Lord came vnto it.

¶ Then Salomón offered burnt offerings  
vnto the Lord, on the altar of the Lord,  
which he had buylt before the porche,

To offer according to the commande-  
ment of Moſes euerie day, in the Sab-  
baths, and in the newe moones, and in the  
solemne feastes, three times in the yere,  
that is, in the feast of Vnleauened bread,  
and in the feast of the Weekes, and in the  
feast of the Tabernacles.

And he set the courses of the Priests to  
their offices, according to the ordre of Da-  
uid his father, & the Leuites in their war-  
ches, for to praise and minister before the  
Priests euerie day, & the porters by their  
courses, at euerie gate: for so was the com-  
mandement of Dauid the man of God.

And they declined not from the com-  
mandement of the King, concerning the  
Priests & the Leuites, touching all things,

and touching the treasures.

¶ Now Salomón had made prouisiō for  
all the worke, from the day of the foun-  
dacion of the house of the Lord, vntil  
was finished: for the house of the Lord was  
perfite.

Then went Salomón to Ezion-geber, to  
Elóth by the sea side in the land of Edóm.

And Hurám sent him by the hands of his  
seruants, shippes, and seruants that had  
knowledge of the sea: and they went with  
the seruants of Salomón to Ophir, & brought  
thence four hundredth and fiftie talents  
of golde, and brought them to King Sa-  
lomón.

#### CHAP. IX.

The Queene of Shebá cometh to se Salomón, & bring-  
giftes. 13 His yearly reuenues. 30 The time of his  
reigne. 31 His death.

¶ And when the Queene of Shebá heard  
of the fame of Salomón, she came to  
prooue Salomón with harde questions at  
Ierusalém, with a verie great traine, and  
camels that bare swete odours and much  
golde, and precious stones: and when she  
came to Salomón, she communed with him  
of all that was in her heart.

And Salomón declared her all her ques-  
tions, and there was nothing hid from  
Salomón, which he declared not vnto her.

¶ Then the Queene of Shebá sawe the wis-  
dome of Salomón, and the house that he  
had buylt,

And the meat of his table, and the sitting  
of his seruants, and the ordre of his war-  
ters, and their apparel, and his butles  
and their apparel, and his burnt offering,  
which he offered in the house of the Lord,  
and she was greatly astonished.

And she said to the King, It was a true  
word which I heard in mine owne land  
of thy sayings, and of thy wisdom:

Howbeit I beleued not their reporte, vntil  
I came, and mine eyes had sene it: and  
beholde, the one halfe of thy great wis-  
dome was not tolde me: for thou exceedest  
the fame that I heard.

Happie are thy men, and happie are the  
se thy seruants, which stand before thee  
all way, and heare thy wisdom.

Blessed be thy God, which loved  
thee, to set thee on his throne as King  
in the stead of the Lord thy God: becauſe  
thy God loueth Israël, to establish it for-  
euer, therefore hath he made thee King  
ouer them, to execute iudgemēt & iustice.

¶ Then she gaue the King fix score talents  
of golde, and of swete odours exceeding  
much, and precious stones: neither was  
there suche swete odours since, as the Que-  
ene of Shebá gaue vnto King Salomón.

And the seruants also of Hurám, and the  
seruants of Salomón which brought golde,

from Ophir, brought  
precious stones.

And the King made  
wood staires in the  
in the Kings house, a  
for fingers: and there  
before in the land of

And King Salomón  
of Shebá euerie ple  
asked, besides for  
brought vnto the King  
went to her owne co  
her seruants.

¶ Also the weight o  
Salomón in one yere  
score and six talents

Besides that which  
chants brought: and a  
bia, & the princes of  
golde and siluer to Sa

And King Salomón  
targats of beaten gol  
shekels of beaten gol  
gat,

And thre hundredth  
golde: thre hundredth  
to one shield, and th  
the house of the woo  
And the King made  
yuuorie and ouerlaid

And the throne had  
foote stole of golde  
ne, and staves on eche  
the seate, and two li  
staves.

And twelue lions  
stipes on ether side:  
he made in anie kingd

And all King Salom  
were of golde, and a  
house of the wood  
pure golde: for siluer w  
in the dayes of Salom

For the Kings shipp  
with the seruants of  
yere once came the sh  
and brought golde, an  
apes, and peccokes.

So King Salomón  
of the earth in riches.

And all the Kings of  
presence of Salomón  
dome that God had p

And they brought eu  
vessels of siluer, and  
raimēt, a mour, & fi  
and mules, from yere

And Salomón had  
stalles of horses, and  
thousand horsemen, y  
in the charer cities, at  
Ierusalém.

And he reigned ouer

the treasures.  
nón had made prouiso for  
e, from the day of the fune  
house of the Lord, vntil  
the house of the Lord was

Salomón to Ezion-gibeon  
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AP. IX.  
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h he declared not vnto her  
ne of Shebá sawe the wis  
ón, and the house that he

of his table, and the sitting  
and the ordre of his way  
apparel, and his buckles  
rel, and his<sup>c</sup> burnt offerings  
in the house of the Lord  
early astonied.

to the King, *It was a time*  
heard in mine owne land,  
and of thy wisdom:  
eued not their reports, mine  
mine eyes had sene it: and  
e halfe of thy great wisdo  
de me: for thou exceedest  
heard.

men, and happie are they  
which stand: before thee  
are thy wisdoms.

ord thy God, which loued  
on his throne as King.  
he Lord thy God: because  
Israel, to establish it for  
hathe he made the King  
secure iudgement & iustice.  
the King six score talents  
of swete odours exceeding  
cious stones: neither were  
odours since, as the Que  
e vnto King Salomón.  
nts also of Hurám, and  
món which brought golde

from Ophir, brought <sup>d</sup> Algumim wood &  
precious stones.

And the King made of the Algumim  
wood <sup>e</sup> staires in the house of the Lord, &  
in the Kings house, and harpes and violes  
for fingers: and there was no suche sene  
before in the land of Iudáh.

And King Salomón gaue to the Quene  
of Shebá euerie pleasant thing that she  
asked, & besides for that which she had  
brought vnto the King: so she returned and  
went to her owne countrey, *bothe* she, and  
her seruants.

Also the weight of golde that came to  
Salomón in one yere, was six hūdreth thre  
score and six talents of golde,

Besides that which chapmen and mar  
chants brought: and all the Kings of Ara  
bia, & the princes of the countrey brought  
golde and siluer to Salomón.

And King Salomón made two hūdreth  
targats of beaten golde, & <sup>f</sup> six hūdreth  
shekels of beaten golde went to one tar  
gat,

And thre hūdreth shields of beaten  
golde: thre hūdreth <sup>h</sup> shekels of golde went  
to one shield, and the King put them in  
the house of the wood of Lebanón.

And the King made a great throne of  
yuorie and ouerlaid it with pure golde.

And the throne had six stēppes, with a  
foote stole of golde: fastened to the throne,  
and staves on ether side on the place of  
the seate, and two lions standing by the  
staves.

And twelue lions stode there on the six  
stēppes on ether side: there was not the li  
ke made in anie kingdome.

And all King Salomóns drinking vessels  
were of golde, and all the vessels of the  
house of the wood of Lebanón were of  
pure golde: for siluer was nothing esteemed  
in the dayes of Salomón.

For the Kings shippes went to Tarshish  
with the seruants of Hurám, euerie thre  
yere once came the shippes of <sup>i</sup> Tarshish,  
and brought golde, and siluer, yuorie, and  
apes, and pecockes.

So King Salomón excelled all y<sup>e</sup> Kings  
of the earth in riches and wisdoms.

And all the Kings of the earth soght the  
presence of Salomón, to heare his wis  
dome that God had put in his heart.

And they brought querie man his present,  
vessels of siluer, and vessels of golde, and  
raiments, a mount, & swete odours, horses,  
and mules, f om yere to yere.

And Salomón had <sup>k</sup> foure thousand  
stalles of horses, and charers, and twelue  
thousand horsemen, whome he bestowed  
in the charer cities, and with the King at  
Ierusalem.

And he reigned ouer all the Kings from

the<sup>l</sup> Riuer euen vnto the land of the Phi  
listims, and to the border of Egypt.

And the King gaue siluer in Ierusalem,  
as stones, & gaue cedre trees as the wil  
de fig trees, that are abundant in the  
plaine.

And they brought vnto Salomón horses  
out of Egypt, and out of all lands.

Cōcerning the rest of the actes of Salo  
món fi. ft & last, are they not written in the  
boke of Nathán the Prophet, and in the  
prophecie of Ahiaáh the Shilonite, and in  
the visions of <sup>m</sup> Iecddó the Seer <sup>n</sup> against  
Ieroboám the sonne of Nebát

And Salomón reigned in Ierusalem ouer  
all Israél fourty yeres.

And Salomón<sup>o</sup> slept with his fathers, &  
they buried him in the cite of Dauid his  
father: and Rehoboám his sonne reigned  
in his steade.

CHAP. X.

4.14 The rigour of Rehoboám. 15 He followeth lewde coun  
sel. 16 The people rebelle.

Then<sup>p</sup> Rehoboám <sup>a</sup> wēt to Shechém:  
for to Shechém came all Israél to ma  
ke him King.

And when Ieroboám the sonne of Nebát  
heard it, (which was in Egypt, whether he  
had fled frō the presence of Salomón the  
King) he returned out of Egypt.

And they sent and called him: so came Ie  
roboám an<sup>q</sup> all Israél, and cōmuned with  
Rehoboám, saying,

Thy father <sup>b</sup> made our yoke grieuous:  
now therefore make <sup>y</sup> the grieuous ser  
uitude of thy father, and his sore yoke,  
that he put vpon vs, lighter, and we wil  
serue thee.

And he said to the, *Depart* yet thre dayes,  
thē come againe vnto me. And the people  
departed.

And King Rehoboám toke counsel with  
the olde men that had stand before Salo  
món his father, while he yet liued, saying,  
What counsel giue ye that I may answer  
this people?

And they spake vnto him, saying, If thou  
be kinde to this people, and please them,  
and speake louing wordes to them, they  
will be thy seruants for euer.

But he left the counsell of the ancient men  
that they had giuen him, and toke counsell  
of the yong mē that were brought vp with  
him, and <sup>r</sup> waited on him.

And he said vnto them, What counsel gi  
ue ye, that we may answer this people, w  
haue spoken to me, saying, Make the yoke  
which thy father did put vpon vs, lighter?

And the yong men that were brought vp  
with him, spake vnto him, saying, Thus  
shalt thou answer the people that spake  
to thee, saying, Thy father made our yoke  
heauy, but make thou it lighter for vs:

CC.iii.

<sup>Or, Euphrates.</sup>

<sup>n</sup> The abūda  
ce of these te  
poral treas  
ures in Salomōs  
kingdome is a  
figure of the  
spiritual treas  
ures, which y  
elcā shā cū  
ioye in y<sup>e</sup> hea  
uens vnder the  
true Salomōn  
Christ.

<sup>Or, Idō.</sup>  
<sup>o</sup> That is, v  
prophecie  
against him.

<sup>1. King 11. 41</sup>

<sup>1. King 12. 1.</sup>  
<sup>1</sup> After the  
death of Salo  
mōn.

<sup>b</sup> That is, hā  
deled vs rude  
ly. It smeth  
that God hard  
ened their  
heartes, so that  
they thus mur  
mured without  
cause: which  
declareth also  
the inconstācie  
of the people.

<sup>c</sup> Or, that so  
de by him, that  
is, which were  
of his counsell  
and leccres.



d Or little forget meaning y he was of farre greater power the was his father.

Or, serpents.

Gods willim posseth such a necessitie to y second causes, that nothing can be done but according to the cause, and yete man will worketh as of it selfe, so that it can not be excused in doing euil, by alledging that it is Gods ordinance.  
Ebr. by the hand  
1. K. 12. 16.

Or, receyued.

Ebr. he receyued him selfe.

1. K. 12. 20.

a That is, the halfe tribe of Benjamin: for the other halfe was gone after Ieroboam.  
b Meaning the ten tribes rebelled.

thus shalt thou say vnto them, My least parte shall be bigger then my fathers loynes.

Now where as my father did burde you w a grieuous yoke, I wil yet increase your yoke: my father hathe chastised you with rodde, but I wil correct you with scourges.

Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to me the third day.

And the King answered them sharply: and King Rehoboam left the counsel of the ancient men,

And spake to them after the counsel of the yong men, saying, My father made your yoke grieuous, but I wil increase it: my father chastised you with rodde, but I wil correct you with scourges.

So the King hearkened not vnto the people: for it was the ordinance of God that the Lord might performe his saying, which he had spoken by Ahiah the Shilonite to Ieroboam the sonne of Nebat.

So when all Israël sawe that the King wolde not heare them, the people answered the King, saying, What portion haue we in Dauid: for we haue none inheritance in the sonne of Ishai. O Israël, euerie man to your tents: now se to thine owne house, Dauid. So all Israël departed to their tents.

Howbeit Rehoboam reigned ouer the children of Israël, that dwelt in the cities of Iudah.

Then King Rehoboam sent Hadoram that was ouer the tribute, & the children of Israël stoned him with stones, that he dyed: then King Rehoboam made spede to get him vp to his charer, to flee to Ierusalem.

And Israël rebelled against the house of Dauid vnto this day.

CHAP. XI.

Rehoboam is forbidden to fight against Ieroboam. Cities which he buyt. He hath eightene wiues, & thre score concubines, and by them eight and twentie sonnes, and thre score daughters.

And whē Rehoboam was come to Ierusalem, he gathered of the house of Iudah and Benjamin nine score thousand choisen men of warre to fight against Israël, & to bring the kingdome againe to Rehoboam.

But the worde of the Lord came to Shemaiah the man of God, saying,

Speake vnto Rehoboam, the sonne of Salomon King of Iudah, and to all Israël that are in Iudah, and Benjamin, saying,

Thus sayth the Lord, Ye shal not go vp, nor fight against your brethren: returne euerie man to his house: for this thing is done of me. They obeyed therefore the

worde of the Lord, and returned from going against Ieroboam.

And Rehoboam dwelt in Ierusalem, and buyt strong cities in Iudah.

He buyt also Beth-lehem, and Etam, Tekoa,

And Beth-zur, and Shoco, & Adullam,

And Gath, and Maresha, and Ziph,

And Adoram, and Lachish, and Azekah,

And Zorah, & Aialon & Hebron, which were in Iudah & Benjamin, strong cities.

And he repaired the strong holdes and put captaines in them, and store of vittale, and oyle and wine.

And in all cities he put shields & speares, & made them exceding strong: so Iudah and Benjamin were his.

And the Priests and the Leuites that were in all Israël, reforted vnto him out of all their coastes.

For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem: for Ieroboam and his sonnes had cast them out from ministring in the Priests office vnto the Lord.

And he ordeined him Priests for the hie places, and for the deuils and for the calves which he had made.

And after y Leuites there came to Ierusalem of all y tribes of Israël, such as set their hearts to seke y Lord God of Israël, to offer vnto y Lord God of their fathers.

So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mightie, thre yere long: for he yere they walked in the way of Dauid the sonne of Salomon.

And Rehoboam toke him Mahalab the daughter of Ierimoth the sonne of Dauid to wife, & Abihail the daughter of Eliab the sonne of Ishai,

Which bare him sonnes Ieush, and Shemariah, and Zaham.

And after her he toke Maakah y daughter of Absalom which bare him Abiah, and Arthai, and Ziza, and Shelomith.

And Rehoboam loued Maakah y daughter of Absalom aboue all his wiues & his concubines: for he toke eightene wiues, & thre score concubines, and begate eight and twentie sonnes, & thre score daughters.

And Rehoboam made s Abiah the sone of Maakah the chief ruler among his brethren: for he thought to make him King.

And he taught him: and dispersed all his sonnes throughout all the countreies of Iudah and Benjamin vnto euerie strong citie: and he gaue them abundance of vitaille, and desired many wiues.

CHAP. XII.

Rehoboam forsaketh the Lord and is punished by Shishak & Shemaiab reproeth him & he buildeth him

se. 7. God sendeth him Succoth ben Adad king of the Syrians to fight against him.

And when Rehoboam forsoke the Lawe of Israël with him.

Therefore in the third yere of Ieroboam, Shishak the king of Egypt transgressed against Ieroboam.

With twelue hundred score thousand horsmen without number, that came from Egypt, euen the Libians & Ethiopians.

And he toke the strong cities of Iudah, and came vnto Ierusalem.

Then came Shemaiah the prophet to Rehoboam, and to all the people that were gathered together because of Shishak, & thus sayth the Lord me, therefore haue I geuen you into his hands of Shishak.

Then the princes of Iudah humbled them selues before Shishak, & said, I am your seruants.

And when the Lord sawe that they humbled them selues, he sent Shemaiah the prophet to say vnto Rehoboam, & to all the people, & to say vnto Shishak.

Thus sayth the Lord, because ye humbled your selues before me, I will not destroy Ierusalem at this tyme, neither will I be to Ierusalem for a snare, & for a fall.

Nevertheless they shal not know my covenant, for they haue not kept it: therefore will I be to Ierusalem for a snare, & for a fall.

Then Shishak King of Egypt came vnto Ierusalem, & he tooke the treasures of the house of the Lord, & he tooke the treasures of the Kings house, & he carryed away the gold.

Which Salomon had hid in the house of the Lord, & in the Kinges house.

In stead whereof King Rehoboam made shields of brass, and he put them in the hands of the chiefe men of the house, & waited at the dore of the house of the Lord.

And when the King sawe that he was thus done, he was wroth, & he said, I will build a garde chamber.

And because he humbled him selfe, I will not destroy Ierusalem, neither will I be to Ierusalem for a snare, & for a fall.

So King Rehoboam dwelt in Ierusalem, & he reigned forty yere.

And he was wroth, & he said, I will build a garde chamber.

And because he humbled him selfe, I will not destroy Ierusalem, neither will I be to Ierusalem for a snare, & for a fall.

So King Rehoboam dwelt in Ierusalem, & he reigned forty yere.

the Lord, and returned from  
Jeroboam.

Jeroboam dwelt in Ierusalem,

and cities in Iudah,

to Beth-lehem, and Erim,

and Shocó, & Adullam,

and Mareshá, and Ziph,

and Lachish, and Aialón,

and Hebrón, which

paired the strong holdes

in them, and store of victuals

and wine.

He put shields and spears

in them exceeding strong: for

Leuites were his.

Priests and the Leuites

of Israel, resorted vnto him

after.

Leuites left their suburbs

and came to Iudah and

to Ieroboam and his

sons out from ministering

in the house of the Lord.

He deigned him Priests for

the house of the Lord, and

for the house of the Lord

he had made.

Leuites there came to Ieroboam

and to his sons, such as

of Ieroboam, the son of

of Ieroboam, the son of

of Ieroboam, the son of

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of Ieroboam, the son of

of Ieroboam, the son of

se. 7. God sendeth him succour. 9. Shishak taketh his  
treasures. 13. His reign and death. 16. Abiiah his sonne  
succedeth him.

And when Rehoboam had established the kingdom & made it strong, he forsoke the Lawe of the Lord, and all Israel with him.

Therefore in the fifth yere of King Rehoboam, Shishak the King of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

With twelve hundred chariots, and thre score thousand horsemen, & the people were without number, that came with him from Egypt, even the Lubims, Sukkiims, & the Ethiopians.

And he toke the strong cities which were of Iudah, and came vnto Ierusalem.

Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, and said vnto them, Thus sayth the Lord, Ye haue forsaken me; therefore haue I also left you in the hands of Shishak.

Then the princes of Israel, and the King humbled them selues, and said, The Lord is iust.

And when the Lord sawe that they humbled them selues, the worde of the Lord came to Shemaiah, saying, They haue humbled them selues, therefore I wil not destroye them, but I wil find them deliuerance shortly, & my wrath shal not be poured out vpon Ierusalem by the hand of Shishak.

Nevertheless they shal be his seruants: so shal they know my seruice, & the seruice of the kingdomes of the earth.

Then Shishak King of Egypt came vp against Ierusalem, and toke the treasures of the house of the Lord, and the treasures of the Kings house: he toke even all, and he caried away the shields of golde, which Salomon had made.

In stead whereof King Rehoboam made shields of brasse, and committed them to the hands of the chief of the garde, that waited at the dore of the Kings house.

And when the King entred into the house of the Lord, the garde came and bare them and brought them againe vnto the garde chamber.

And because he humbled him selfe, the wrath of the Lord turned from him, that he wolde not destroye all together. And also in Iudah the things prospered.

So King Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one & fourtie yere olde, when he began to reigne, & reigned & seven: one yere in Ierusalem, the cite which the Lord had chosen out of all the tribes of Israel to put his Name

there. And his mothers name was Naamah an Ammonitess.

And he did euill: for he prepared not his heart to seke the Lord.

The actes also of Rehoboam, first and last, are they not written in the booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie: & there was warre alway betwene Rehoboam & Ieroboam.

And Rehoboam slept with his fathers, and was buried in the cite of Dauid, and Abiiah his sonne reigned in his stead.

CHAP. XIII.

Abiiah maketh warre against Ieroboam. 4. He sheweth the occasion. 12. He trusteth in the Lord and overcometh Ieroboam. 21. Of his wives and children.

In the eighteenth yere of King Ieroboam began Abiiah to reigne ouer Iudah.

He reigned thre yere in Ierusalem: (his mothers name also was Michaiiah the daughter of Vriël of Gibeá) and there was warre betwene Abiiah and Ieroboam.

And Abiiah set the battel in aray with the armie of valiant men of warre, even foure hundred thousand chosen men. Ieroboam also set the battel in aray against him with eight hundred thousand chosen men which were strong and valiant.

And Abiiah stode vp vpon mount Zemaraim, which is in mount Ephraim, and said, O Ieroboam, & all Israel, heare you me,

Ought you not to knowe that the Lord God of Israel hath giuen the kingdom ouer Israel to Dauid for euer, even to him and to his sonnes by a couenant for sale?

And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath rebelled against his lord.

And there are gathered to him vaine men & wicked, and made them selues strong against Rehoboam the sonne of Salomon: for Rehoboam was but a childe and tender hearted, & colde not resist them.

Now therefore ye thinke that ye be able to resist against the kingdom of the Lord, which is in the hands of the sonnes of Dauid, and ye be a great multitude, & the golden calues are with you which Ieroboam made you for gods.

Have ye not driuen away the Priests of the Lord the sonnes of Aarón and the Leuites, and haue made you Priests like the people of other countreies: whoeuer cometh to consecrate with a yong bullocke and seven rams, the same may be a Priest of them that are no gods.

CC. liii.

He meaneth Iudah and Benjamin.

Or, Maachá.

1. King. 15. 1.

Called also Abihalom.

Abihalom was her grandfathers.

1. Ki. 15. 2.

Which was one of the topes of mount Ephraim.

And therefore

whoeuer doeth vnto it

or take it from

the rocke, transgresseth the ordinance of the Lord.

Thus like an hypocrite

he alledged the worde of God

for his advantage.

That is, persequuntur, because

that thing which is false

is preferred from corruption: he

meant also that it was made for

temporally & confirmed by offering of sacrifices,

where as they used sale according as was ordeined.

Nom. 18. 19.

1. Ki. 11. 26.

This worde in Chaldee

tongue is Raeha, which our

Sauour vnieth.

Matt. 23. 23.

Child of Bala.

Meaning, in heart and courage.

Or, saine hearted.

Leu. 26. 36.

1. Ki. 11. 31.

chap. 11. 14.

1. Ki. 11. 31.

He sheweth the nature of idolaters.

He calleth the vocation, life & doctrine of their ministers, but thinketh the most vilest & greatest beastes sufficient, to serve their turne.





away the altars of the strange  
places, & brake downe  
cut downe the groves,  
ded Iudáh to ſeke the Lord  
fathers, & to do according  
the commandement.  
away out of all the cities  
places, & the images there  
dome was quiet before

strong cities in Iudáh,  
d was in rest, and he had  
e yeres: for the Lord had ge

he said to Iudáh, Let vs buy  
and make walles about, ar  
and barres, whiles the la  
because we haue fought for  
haue fought him, and he ha  
ouer euerie ſide: ſo they buy

d.  
an armie of Iudáh that ba  
ſpeares, thre hundredth  
Beniamín that bare ſhield  
two hundredth & foure  
theſe were valiant men.  
came out againſt then Zim  
with an hoſte of ten hundre  
thre hundredth charets, and  
Maſeſhah.

went out before him, and tre  
in aray in the valley of Z

ed vnto the Lord his God.  
it is nothing with thee to  
or, or with no power: helpe  
od: for we reſt on thee, and  
are we come againſt this mil  
d, thou art our God, ſet not  
againſt thee.

ſmote the Ethiopians befo  
fore Iudáh, and the Etio

d the people that was wi  
hem vnto Gerár. And the  
life was ouerthrowen, ſo  
life in them: for they we  
ore the Lord and before he  
caryed away a mighty great

note all the cities round  
for the feare of the Lord  
em, and they ſpoiled all the  
e was exceeding muche ſpo

y ſmote the tents of cattell.  
plentie of ſhepe and cattell  
to Ieruſalém.

H A P. XV.  
Azariah & Aſa purgeth hiſtorie  
ſacrifices with the people  
ſerue the Lord. 16. He depoſi

ther for her idolatrie.

1 **T**HEN the Spirit of God came vpon  
Azariah the ſonne of Odéd.

2 And he went out to mere Aſa, and ſaid  
vnto him, O Aſa, and all Iudáh, and Ben  
iamín, heare ye me. T he Lord is with you,  
while ye be with him: and if ye ſeke him,  
he wil be ſounde of you, but if ye forſake  
him, he wil forſake you.

3 Now for a long ſeaſon Iſraél hath bene  
without the true God, & without Priſt  
to teache and without Lawe.

4 But whoſoeuer returned in his affliction to  
the Lord God of Iſraél, and ſought him,  
he was founde of them.

5 And in that time there was no peace to  
him, that did go out and go in: but great  
troubles were to all the inhabitants of the  
earth.

6 Fornacion was deſtroyed of nacion, and  
citie of citie: for God troubled them with  
all aſurſitie.

7 Beye ſtrong therefore, and let not your  
hids be weak: for your worke ſhal haue  
a rewarde.

8 And when Aſa heard theſe wordes, and  
the prophecie of Odéd the Prophet, he  
was encouraged, and toke away the abo  
minations out of all the land of Iudáh, &  
Beniamín, and out of the cities which he  
had taken of mount Ephraim, and he re  
mued the altar of the Lord, that was be  
fore the porche of the Lord.

9 And he gathered all Iudáh & Beniamín,  
& the ſtrangers with the out of Ephraím,  
and Maſſeſhah & out of Simeón: for there  
ſil many to him out of Iſraél, when they  
ſawe that the Lord his God was with him.

10 So they aſſembled to Ieruſalém in the  
third moneth, in the ſiftente yere of the  
reigne of Aſa.

11 And they offered vnto the Lord the ſame  
time of the ſpoyle, which thei had broght,  
even ſeuē hundredth bullockes, and ſeuē  
thouſand ſhepe.

12 And they made a couenant to ſeke the  
Lord God of their fathers, with all their  
heart, and with all their ſoule.

13 And whoſoeuer wil not ſeke the Lord  
God of Iſraél, ſhal be ſeane, whether he  
were ſmall or great, man or woman.

14 And they ſware vnto the Lord with a  
loude voyce, and with ſhoutiug and with  
trumpets, and with cōnets.

15 And all Iudáh reioyced at the othe: for  
they had ſworne vnto the Lord with all  
their heart, and ſought him with a whole  
deſire, and he was founde of them. And  
the Lord gaue them reſt rounde about.

16 And King Aſa depofed Maacháh his  
mother from her regécie, becauſe ſhe had  
made an idole in a groue: and Aſa brake  
downe her idole, & ſtamped it, and burnt

it at the broke Kidrón.

17 But the hie places were not taken away  
out of Iſraél: yet the heart of Aſa was  
perfite all his dayes.

18 Alſo he broght into the houſe of God  
the things that his father had dedicate, &  
that he had dedicate, ſiluer, and golde, &  
veſſels.

19 And there was no warre vnto the ſiue &  
thirtieth yere of the reigne of Aſa.

CHAP. XVI.

1 Aſa for feare of Baſháh King of Iſraél, maketh  
a couenant with Benhadád King of Arám. 7 He is re  
proued by the Prophet. 10 Whome he putteth in priſon.  
12 He putteth his truſt in the Thiftians. 13 Hu death.

1 **I**N the ſix & thirtieth yere of the reig  
ne of Aſa came Baſháh King of Iſra  
él vp againſt Iudáh, and buylt Ramáh  
to let none paſſe out or go in to Aſa King  
of Iudáh.

2 Then Aſa broght out ſiluer and golde  
out of the treaſures of the houſe of the  
Lord, and of the Kings houſe, and ſent to  
Benhadád King of Arám that dwelt at  
Damafcus, ſaying,

3 There is a couenant betwene me & thee,  
and betwene my father and thy father: be  
holde, I haue ſent thee ſiluer and golde:  
come, & breake thy league with Baſháh  
King of Iſraél that he may departe from  
me.

4 And Benhadád hearkened vnto King  
Aſa, and ſent the captaines of the armies  
which he had, againſt the cities of Iſraél.  
And they ſmote Ión, and Dan, and Abel  
maim, and the ſtore cities of Naphtalí.

5 And when Baſháh heard it, he left buyl  
ding of Ramáh, and let his worke ceaſe.

6 Then Aſa the King toke all Iudáh, and  
caryed away the ſtones of Ramáh and the  
tymbre thereof, wherewith Baſháh did  
buyld, and he buylt therewith Geba and  
Mizpáh.

7 And at that ſame time Hanáni the Seer  
came to Aſa King of Iudáh, and ſaid vn  
to him, Becauſe thou haſt reſted vpon the  
King of Arám, and not reſted in the Lord  
thy God, therefore is the hoſte of the Kig  
of Arám eſcaped out of thine hand.

8 The Ethiopians and the Lubims, were  
they not a great hoſte with charets and  
horſemen, exceeding many? yet becauſe  
thou diſteſt reſt vpon the Lord, he deliue  
red them into thine hand.

9 For the cies of the Lord beholde all the  
earth to ſhewe him ſelfe ſtrong with them  
that are of perfite heart toward him: thou  
haſt the done fooliſhly in this: therefore  
from henceforth thou ſhalt haue warres.

10 The Aſa was wroth with the Seer, & put  
him into a priſon: for he was diſplea  
ſed with him, becauſe of this thing. And  
Aſa oppreſſed certē of the people at the

h Which par  
tely came  
through lacke  
of zeale in hi  
partly through  
the negligence  
of his officers,  
& ſpecially by  
the ſuperſtiti  
of the people,  
that all were  
not taken a  
way.

1 Becauſe that  
God was cal  
led the God of  
Iſraél by rea  
ſon of his pro  
meſes to Iſraél:  
therefore Iſ  
raél is ſome  
time taken for  
Iudáh, becauſe  
Iudáh was his  
chief people  
m In reſpect  
of his prede  
ceſſors.

1 Who reigned  
after Nadab  
the ſonne of  
Ieroboam.  
b He fortified  
it with walles  
and ditches: it  
was a citie in  
Beniamín nere  
to Gibón.  
102, Damafcus.

c He thogh  
to repulſe his  
aduerſarie by  
an valowful  
meanes, y is,  
by ſeking hel  
pe of inſide  
ers, as they ſ  
ſeke y Iſraél  
amitie, thinki  
g thereby to  
make the fel  
wes more  
ſtrong.

102, Prophets.

102, Prophets.

2. Mat. 9. 3.  
& 12. 22.  
102, priſon

h A thus in ſtead  
of turning to  
God by repen  
tance, he diſ  
damned the ad  
monition of  
Prophet, and  
punished him,  
as the wicked  
do wien they  
be rolee of  
their fauce.



same time.

11 And behold, the adcs of Asá first and last, lo, they are writen in the boke of the Kings of Iudáh and Israël.

*Dr, quere, or  
foulten.  
Or, in the top  
of his head.*

*God plagued his rebellion, & hereby declarcth that it is nothing to begin well, except we continue to the end, that is, zealous of Gods glorie, and put our whole trust in him. If he sheweth that it is in vaine to seke to y Phisicians, except first we seke to God to purge our finnes, which are the chief cause of all our diseases, & after vse the helpe of y phisicians, at a meane by whome God worketh.*

12 And Asá in the nine and thirtieth yere of his reigne was diseased in his fete, and his disease was extreme: yet he fought not the Lord in his disease, but to the Philistians.

13 So Asá slept with his fathers, and dyed in the one and fourtieth yere of his reigne.

14 And they buryed him in one of his sepulchres, which he had made for him selfe in the citie of David, & laied him in the bed, which they had filled with sweet odours and diuerse kindes of spices, made by the arte of the apoticarie: and they burnt him with an exceeding great fyre.

CHAP. XVII.

*Iehoshaphát trusting in the Lord, prospereth in riches and honour. 6 He aboliseth idolatrie. 7 And causeth the people to be taught. 11 He receiueith tribute of strangers. 13 He munitions and men of warre.*

1 And Iehoshaphát his sonne reigned in his stead, and preuailed against Israël.

2 And he put garisons in all the strong cities of Iudáh, and set bands in the land of Iudáh and in the cities of Ephraím, which Asá his father had taken.

3 And the Lord was with Iehoshaphát, because he walked in the first wayes of his father David, and fought not Baalim,

4 But fought the Lord God of his father, and walked in his commandements, and not after the trade of Israël.

Therefore the Lord stablished the kingdom in his hand, and all Iudáh brought presents to Iehoshaphát, so that he had of riches and honour in abundance.

5 And he lift vp his heart vnto the wayes of the Lord, and he toke awaie moreouer the hie places & the groues out of Iudáh.

6 And in the third yere of his reigne he sent his princes, Ben-hail, and Obadiáh, & Zechariáh, and Nethaneél, and Michaiáh, that they shulde teache in the cities of Iudáh,

7 And with them Leuites, Shemaiáh, and Nethaniáh, and Zebadiáh, and Afahél, & Shemiramóth, and Iehonathán, and Adonniáh, and Tobiiáh, and Tob-adonniáh, Leuites, and with them Elishamá and Iehorám Priests.

8 And they taught in Iudáh, and had the boke of the Lawe of the Lord with them, & went about throughout all the cities of Iudáh, and taught the people.

9 And the feare of the Lord fell vpon all the kingdomes of the lands, y were rounde about Iudáh, and they fought not against Iehoshaphát.

10 Also some of the Philistims brought Iehoshaphát

*o That is, his vertue: meaning, before he had comitted w Barh-sheba and against Vriah. b fought not helpe at strage gods. e Ebr. morte.*

*a He gaue him selfe wholly to serue y Lord.*

*d He knewe it was in vaine to professe religion, except suche were appointed which coulde instruct the people in the same, and had autoritie to put away all idolatrie.*

*e Thus God prospereth all suche that w a pure heart seke his glorie, and kepe their enemies in feare: y thei can not be able to execute their rage against them.*

shaphát gifts and tribute siluer, and the Arabiás broght him flockes, seuē thousand, and seven hundred rams, and seven thousand, and seven hundred he goates.

11 So Iehoshaphát prospered and grewe vpon him: and he buylt in Iudáh palaces and cities of store.

12 And he had great workes in the cities of Iudáh, and men of warre, & valiant men in Ierusalem.

13 And these are the numbers of them after the house of their fathers, In Iudáh were captaines of thousands, Adnáh the captaine, and with him of valiant men three hundred thousand.

14 And at his hand Iehohanán a captaine, and with him two hundred & foure score thousand.

15 And at his hand Amasiáh the sonne of Zichri, which willingly offered him selfe vnto the Lord, and with him two hundred thousand valiant men.

16 And of Beniamín, Eliadá a valiant man, and with him armed men with bowe and shield two hundred thousand.

17 And at his hand Iehozabáb, & with him an hundred and foure score thousand armed to the warre.

18 These waited on the King, besides those which the King put in the strong cities throughout all Iudáh.

CHAP. XVIII.

*Iehoshaphát maketh assinitie with Aháb. 10 Euen hundred Prophets counsel Aháb to go to warre. 11 Michaiáh is against them. 23 Zidkiah smiteth him. 25 The King putteth him in prison. 29 The effect of y prophesie.*

1 And Iehoshaphát had riches & honour in abundance, but he was joined in assinitie with Aháb.

2 And after certeine yeres he went downe to Aháb to Samaria: & Aháb slewe sheepe and oxen for him in great number, & he fed the people that he had with him, and committed him to go vnto Ramóth Gileád.

3 And Aháb King of Israël said vnto Iehoshaphát King of Iudáh, Wilt thou go with me to Ramóth Gileád? And he answered him, I am as thou art, & my people as thy people, & we wil sojgne w thee in the warre.

4 And Iehoshaphát said vnto the King of Israël, Aske counsell, I pray thee, at the wordes of the Lord this day.

5 Therefore the King of Israël gathered of Prophets foure hundred men, and said vnto them, Shall we go to Ramóth Gileád to battel, or shal I cease? And they said, Go vp: for God shal deliuer it into our hands.

6 But Iehoshaphát said, Is there here neuer a Prophet more of the Lord y we might inquire of him?

7 And y King of Israël said vnto Iehoshaphát

phát, There is yet may aske counsell of him: for he doeth vnto me, but allow the sonne of Imlá.

8 And the King of che, and said, Call the sonne of Imlá.

9 And the King of phát King of Iudáh his throne clothed late even in the thre string in of the gate.

10 And Zidkiah the made him a horne faith y Lord, With Aramites vntil thou

11 And all the Prop saying, Go vp to Ramper: for the Lord hand of the King.

12 And the messeng chaiáh, spake to him wordes of the Prop y King with one therefore, I pray thee, and speake thou go

13 And Michaiáh sa whatsoeuer my God said vnto him, Mich

14 So he came to the said vnto him, Mich

15 And he said, Go they shal be deliuer

16 And the King said charge thee, that the the truth in the Na

17 Then he said, I fa in the mountains, shepherd: and the haue no master: let to his house in peace

18 And the King of phát, Did I not tel the prophesie good vnto

19 Again he said, T wordes of the Lord vpon his throne, heauen standing at his left.

20 And the Lord said Aháb King of Israël and fall at Ramóth ke and said thus, and

21 The there came f debefore the Lord, de him. And the Wherein

22 And he said, I wil spirit in the mouthe And he said, Tho

23 And he said, Tho

24 And he said, Tho

25 And he said, Tho

and tribute silver, and the  
at him flockes, seue thousand  
dredh rams, and seuen thou  
hundred he gores.  
at prospered and grewe up  
buyle in Iudah palaces and

great workes in the cities of  
n of warre, & valiant men

are the numbers of them af  
of their fathers, In Iudah  
es of thousands, Adnáh the  
"with him of valiant man  
thousand.

and Iehohanán a captain,  
two hundred and foure score

and Amasíah the sonne of  
willingly offered him selfe,  
and with him two hundred  
and men.

Amín, Eliadá a valiant má  
armed men with bowe and  
dredh thousand.

and Iehozabád, & with him  
and foure score thousand ar  
more.

waited on the King, besides  
the King put in the strong  
out all Iudah.

CHAP. XVIII.  
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eth counsel Aháb to go to warre, 16  
them 23 Zidkiáh smiteth him  
eth him in prison, 29 The effect of

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undance, but he was ioy  
ce with Aháb.

teine yeres he went downe  
maria: & Aháb slewe these  
him in great number, & after  
he had with him, and came  
vp vnto Ramóth Gileád.

ing of Israël said vnto Ieho  
of Iudah, Wilt thou go with  
h Gileád? And he answered  
thou art, & my people as thy

wil ioyne w<sup>th</sup> thee in the warre.  
phát said vnto the King of  
ounsel, I pray thee, at the  
the Lord this day.

the King of Israël gather  
es for x hundredth m n, and  
m, Shal we go to Ramóth  
tel, or shal I cease? And they  
for God shal deliuer it into  
our hand.

phát said, Is there here any  
ore of the Lord y<sup>e</sup> we might  
me?

of Israël said vnto Iehoshaphát

phát, There is yet one man, by whome we  
may alke counsel of the Lord, but I hate  
him: for he doeth not prophecie good  
vnto me, but allway euil: it is Michaiáh  
the sonne of Imlá. The Iehoshaphát said,  
Let not the King say so.

And the King of Israël called an eunu  
che, and said, Call quickly Michaiáh the  
sonne of Imlá.

¶ And the King of Israël, and Iehoshaphát  
King of Iudah sate ether of them on  
his throne clothed in their apparel: they  
sate euen in the threshing floore at the en  
tering in of the gate of Samaria: & all the  
Prophetes prophecied before them.

And Zidkiáh the sonne of Chenaanáh,  
made him hornes of yron, & said, Thus  
saith y<sup>e</sup> Lord, With these shalt thou push y<sup>e</sup>  
Aramites vntil thou hast consumed them.

And all the Prophetes prophecied so,  
saying, Go vp to Ramóth Gileád, & prosper:  
for the Lord shal deliuer it into the  
hand of the King.

¶ And the messenger that wēt to call Mi  
chaiáh, spake to him, saying, Beholde, the  
wordes of the Prophetes declare good to  
y<sup>e</sup> King with one accord: let thy worde  
therefore, I pray thee, be lyke one of theirs,  
and speake thou good.

And Michaiáh said, As the Lord liueth,  
whatsoeuer my God saith y<sup>e</sup> wil I speake.

¶ So he came to the King, and the King  
said vnto him, Michaiáh, shal we go to Ra  
móth Gileád to battel, or shal I fleafe off?  
And he said, I Go ye vp, and prosper, and  
they shal be deliuered into your hand.

And the King said to him, How oft shal I  
charge thee, that thou tel me nothing but  
the truth in the Name of the Lord?

Then he said, I sawe all Israël scatered  
in the mountaines, as shepe that haue no  
shepherd: and the Lord said, These  
haue no master: let the returne euerie man  
to his house in peace.

And the King of Israël said to Iehoshaphát,  
Did I not tel thee, that he wolde not  
prophecie good vnto me, but euil?

¶ Again he said, Therefore heare ye the  
wordes of the Lord: I sawe the Lord sit  
vpon his throne, and all the hoste of  
heauen standing at his right hand, and at  
his left.

¶ And the Lord said, Who shal persuade  
Aháb King of Israël, that he may go vp  
and fall at Ramóth Gileád? And one spake  
and said thus, and another said that.

¶ The there came forth a spirit and stoode  
before the Lord, and said, I wil persuade  
him. And the Lord said vnto him,  
Where?

¶ And he said, I wil go out, and be a false  
spirit in the mouthe of all his Prophetes.  
And he said, Thou shalt persuade, and

shalt also preuaile: go forth and do so.

Now therefore beholde, the Lord hathe  
put a false spirit in the mouthe of these  
thy Prophetes, & the Lord hathe determi  
ned euil against thee.

¶ Then Zidkiáh the sonne of Chenaanáh  
came nere, and smote Michaiáh vpon the  
cheke, and said, By what way wēt the spi  
rit of y<sup>e</sup> Lord frō me, to speake with thee?

¶ And Michaiáh said, Beholde, thou shalt  
se that day whē thou shalt go from cham  
ber to chamber to hide thee.

¶ And the King of Israël said, Take ye  
Michaiáh, and carie him to Amón the go  
uernour of the citie, & to Iosáphat the Kings  
sonne,

¶ And say, Thus saith the King, Put this  
man in the prison house, & fede him with  
bread of affliction and with water of af  
fliction vntil I returne in peace.

¶ And Michaiáh said, If thou returne in  
peace, the Lord hathe not spoken by me.  
¶ And he said, Heare, all ye people.

¶ So the King of Israël and Iehoshaphát  
the King of Iudah wēt vp to Ramóth Gi  
leád.

¶ And the King of Israël said vnto Ieho  
shaphát, I wil change my selfe, and en  
tre into the battel: but put thou on thine  
apparel. So the King of Israël chāged him  
selfe, and they went into the battel.

¶ And the King of Arám had commanded  
the captaines of the charets that were with  
him, saying, Fight you not with small nor  
great, but against y<sup>e</sup> King of Israël onely.

¶ And when the captaines of the charets  
sawe Iehoshaphát, they said, It is the King  
of Israël: and they compassed about him  
to fight. But Iehoshaphát cryed, & y<sup>e</sup> Lord  
helped him & moued them to departe from  
him.

¶ For when the captaines of the charets  
sawe that he was not the King of Israël,  
they turned backe from him.

¶ Then a certeine man drewe a bowe my  
ghtely, & smote the King of Israël betwe  
ne the ioyntes of his brigadine: there fore  
he said to his charetmán, Turne thine  
hand, and carie me out of the holste: for I  
am hurt.

¶ And the battel increafed that day: and  
the King of Israël stode stil in his cha  
ret against the Aramites vntil euen, and  
died at the time of y<sup>e</sup> sunne going downe.

#### CHAP. XIX.

¶ After Iehoshaphát was rebuked by the Prophet, he  
called againe the people to the honoring of the Lord.  
¶ He appointeth iudges and ministers. ¶ And exhor  
teth them to feare God.

¶ And Iehoshaphát the King of Iu  
dáh returned safe to his house in Ie  
rusalém.

¶ And Iehú y<sup>e</sup> sonne of Hanáni the Seer wēt  
D.ii.

So they that  
wil not belue  
y<sup>e</sup> truth, God  
sendeth strong  
delusions, that  
they shoulde  
belue lyes.  
1. Thess. 2. 10.  
¶ By this cru  
elty his ambi  
tion and hy  
pocrisie was  
discouered:  
the hypocrites  
boast of y<sup>e</sup> Spi  
rit which they  
haue not, and  
declare their  
malice against  
the, in whom  
the true spirit  
is.

¶ Hope him  
freely in  
prison, and let  
him see how  
gre and thir.

¶ On Michaiáh.

¶ Thus y<sup>e</sup> wic  
ked thine by  
their owne  
subtiltie to  
escape Gods  
augements,  
w<sup>h</sup> he threate  
ned by his  
worde.

¶ He cryed to  
the Lord by ac  
knowledgeing  
his faule in  
going with  
this wicked  
King to warre  
against the  
worde of the  
Lord by his  
Prophet, and  
also by dis  
suing mercie for  
the time.  
¶ Ebr. in his sm  
plissitie, i. in  
his simplicity.  
¶ He bewaile the  
Libertie.

¶ He dissem  
bled his heart,  
that his fol  
diers might  
fight more con  
fagiously.



<sup>a</sup> He declareth that the wrath and iudgement of God is ouer all such, that supporte the wicked, and rather shewe noot in dede if they are enemies to all such as hate the Lord.

<sup>b</sup> The wrath of the Lord.

<sup>c</sup> He visited all his countrei and broght his people from idolatrie to knowledge of the true God.

<sup>d</sup> Bothe to preserve you, if you do iustly, or to punish you, if you do the contrary.

<sup>e</sup> He will declare by the sharpeness of punishment, that he hateth all iniquitie.

<sup>f</sup> Deu. 10. 17.

<sup>g</sup> iob. 34. 19.

<sup>h</sup> act. 10. 34.

<sup>i</sup> rom. 2. 11.

<sup>j</sup> gal. 2. 6.

<sup>k</sup> eph. 6. 9.

<sup>l</sup> col. 3. 26.

<sup>m</sup> 1. pet. 1. 17.

<sup>n</sup> The Priests and Iudges shoulde iudge matters according to the worde of the Lord.

<sup>o</sup> That is, to trye whether if murder was done at wrong or els on see purpose.

<sup>p</sup> Nomb. 35. 11.

<sup>q</sup> deut. 4. 41.

<sup>r</sup> Meaning, if God wolde punish them moche sharply, if they wold not execute iustice aright.

<sup>s</sup> Ishalbe chief ouerser of publicke affaires of the reime.

<sup>t</sup> Thei shal haue the handling of inferiour causes.

<sup>u</sup> God will assist them that do iustice.

<sup>v</sup> That is, if cōfessid of Ammonites in language, & apparel. The Hebrews thinke that they were of Amalekites, but as may appeare by the 20 verse, they were the Idumians of mount Seir.

<sup>w</sup> Called the dead sea where God destroyed the five cities for sine.

out to mete him, and said to King Iehoshaphat, <sup>a</sup> Woldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing <sup>b</sup> wrath of the Lord is vpon thee.

<sup>c</sup> Neuertheles good things are founde in thee, because thou hast take away the grooues out of the land, and hast prepared thine heart to seke God.

<sup>d</sup> So Iehoshaphat dwelt at Ierusalem, & returned and went <sup>e</sup> through the people from Beer-sheba to mount Ephraim, and broght them againe vnto the Lord God of their fathers.

<sup>f</sup> And he set iudges in the land throughout all the strong cities of Iudah, citie by citie,

<sup>g</sup> And said to the iudges, Take hede what ye do: for ye execute not the iudgements of man, but of the Lord, & <sup>h</sup> he wilbe with you in the cause and iudgement.

<sup>i</sup> Wherefore now let the feare of <sup>j</sup> Lord be vpon you: take hede, & do it: for there is no <sup>k</sup> iniquitie with the Lord our God, neither <sup>l</sup> respect of persones, nor receiuing of rewarde.

<sup>m</sup> Moreover in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests and of the chief of the families of Israel, for the iudgement and cause of the Lord: and they <sup>n</sup> returned to Ierusalem.

<sup>o</sup> And he charged them, saying, Thus shal ye do in the feare of the Lord faithfully and with a perfite heart.

<sup>p</sup> And in euerie cause that shal come to you of your brethren that dwell in their cities, betwene <sup>q</sup> blood and blood, betwene lawe and precept, itatutes and iudgements, ye shal iudge them, and admonish them that they trespass not against the Lord, that <sup>r</sup> wrath come not vpon you and vpon your brethre. Thus shal ye do & trespass not.

<sup>s</sup> And beholde, Amariah the Priest shal be chief ouer you in all matters of the Lord, & Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shalbe for all the <sup>t</sup> Kings affaires, & the Leuites shalbe officers <sup>u</sup> before you. Be of courage, and do it, and the Lord shalbe with the <sup>v</sup> good.

## CHAP. XX.

<sup>a</sup> Iehoshaphat and the people pray vnto the Lord. <sup>b</sup> The marvelous victorie that the Lord gaue him against his enemies. <sup>c</sup> He reigne and ailes.

<sup>d</sup> After this also came the children of Moab and the children of Ammon, and with them of the <sup>e</sup> Ammonites against Iehoshaphat to battel.

<sup>f</sup> The there came that tolde Iehoshaphat, saying, There cometh a great multitude against thee from beyonde the <sup>g</sup> Sea, out of Aram: and beholde, they be in Hazzon Tamar, which is En-gedi.

<sup>h</sup> And Iehoshaphat feared, and set him selfe

to seke the Lord, and proclaimed a fast throughout all Iudah.

<sup>i</sup> And Iudah gathered them selues together to aske counsell of the Lord: they came euē out of all the cities of Iudah to inquire of the Lord.

<sup>j</sup> And Iehoshaphat stode in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court,

<sup>k</sup> And said, O Lord God of our fathers, not thou God in heaven: and reigne not thou on all the kingdomes of the heathen and in thine hand is power and might, & none is able to withstand thee.

<sup>l</sup> Didest not thou our God cast out the inhabitants of this land before thy people Israel, and <sup>m</sup> gauest it to the sede of Abraham thy friend for euer?

<sup>n</sup> And they dwelt therein, and haue buyt thee a Sanctuarie therein for thy Name, saying,

<sup>o</sup> If euil come vpon vs, as the <sup>p</sup> sword of iudgement, or pestilence, or famine, we will stand before this house and in thy presence for thy Name <sup>q</sup> is in this house. I wil crye vnto thee in our tribulation, and thou wilt heare and helpe.

<sup>r</sup> And now beholde, the children of Ammon and Moab, and mount Seir, by whom thou woldest not let Israel go, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

<sup>s</sup> Beholde, I say, thei rewarde vs, in coming to cast vs out of thine inheritance, which thou hast caused vs to inherit.

<sup>t</sup> O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that cometh against vs, neither do we know what to do: but our eyes <sup>u</sup> are toward thee.

<sup>v</sup> And all Iudah stode <sup>w</sup> before the Lord with their yong ones, their wiues, and their children.

<sup>x</sup> And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Isai, the sonne of Mattaniah, a Leuite of the sonnes of Asaph was there, vpon whome came the Spirit of the Lord, in the middes of the Congregation.

<sup>y</sup> And he said, Hearken ye, all Iudah, & ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the <sup>z</sup> battell is not yours, but Gods.

<sup>a</sup> Tomorrow go ye downe against them: beholde, they come vp by the cleft of Zidon, and ye shal finde them at the end of the brooke before the wilderness of Ieruel.

<sup>b</sup> Ye shal not neede to fight in this battell. Stand still, moue not, and beholde the <sup>c</sup> uacion of the Lord towarde you: o Iudah,

and Ierusalem, feare

fraied: tomorowe go

and the Lord wilbe with

<sup>d</sup> Then Iehoshaphat

with his face to the east

the inhabitants of Ier

before the Lord; wo

And the Leuites of

Kohathites and of t

Corithites stode vp to

of Israel with a loude

And when they aro

ning, they went forth

Tekoa: & as they dep

stode and said, Heare

ye inhabitants of Ierul

in the Lord your God

red: beleue his <sup>e</sup> P

profper.

And whē he had com

ple, and appointed sin

& them that shulde p

beautiful Sanctuarie,

fore the men of arme

ye the Lord, for his m

And when they beg

praise, the Lord laied

the childre of Ammō

Seir, which were com

they slewe one anothe

For the children of

ros: against the inhab

to flea & to destroye

had made an end of t

euerie one helped to

Read chap-  
13, how by  
Israel is ment  
Judáh  
2. King. 8, 18.  
Benedicite  
the wicked in-  
cense of the  
altar, as ambi-  
tious, they be-  
come cruel, &  
spare not to  
murder th. m.  
whome by na-  
ture they ought  
to love to che-  
rish & defend.  
The Meaning of  
Judáh & Ben-  
jamin.  
So that we se  
how it canot  
be if we smide  
joyne with  
wicked & se-  
e God.





abeáth the daughter of the  
oásh the sonne of Athazian,  
from among the Kings son-  
ne be sleane, and put him an-  
the bed chamber: so I  
the daughter of King Iehoram  
ehoiadá the Priest (for the

And he was with them hid in the house  
of God six yeres, whiles Athaliah reigned  
over the land.

Isaiah the sonne of Ahaziah is made King. 3 Atha-  
hiah is put to death 17 The Temple of Baal is destruyed  
18 Jehoiada appointeth ministers in the Temple.

And he caused all the people to stand (cuc-  
tie man with his weapon in his hand) from  
the right side of the house, to the left side  
of the house by the altar and by the house  
rounde about the King.

Then all the people of the land reioyced, & the citie was quiet, after that they had sleane Athaliah with the sworde.

4 Iosh repaireth the house of the Lord. 17 After the death of Iehoiada he fallerh to idolatrie 21 He stoneth to death Zechariah the Prophet 25 Iosh is killed

g That is, the  
booke of the  
Law, or as so-  
me read, they  
put vpon him  
his royal appe-  
tel.

no, save the  
King standing.

A Declarat<sup>ion</sup> hor-  
rible & p<sup>ro</sup>u-  
der, which having  
vainly, & by  
murder usurp-  
ed the crow-  
ne, wold<sup>d</sup> stil  
haue defeated  
the true posses-  
sor, and there-  
fore called  
true obedience,  
treason.

i To ioyne w<sup>th</sup>  
her partie, &  
to maintaine  
her autoritie.

k That they  
wolde onely  
serue him and  
renounce all  
idolatrye.

According to  
their covenant  
made to the  
Lord  
As the Lord  
commanded in  
his Law bo-  
the for the per-  
sons, and also  
the cities, Deu.  
13, 9 & 15  
"Charge.

Nov. 28, 1891

in which was  
the principal  
thing, that the  
King might be  
served by all the  
people.

For where  
a tyrant & a  
solitary rig-  
orist, there can  
be no quiet-  
ness: for y<sup>e</sup> pla-  
gues of God  
are euer amōg  
such people.



# Taxes proclaimed. II. Chron.

Ioash

Amaziah.

of his own servants: After him reigneth Amaziah.

1. King. 12. 1.

Ioash was seven yere olde when he began to reigne, and he reigned fourtie yere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

And Ioash did vprightly in the sight of the Lord, all the dayes of Iehoiada the Priest.

And Iehoiada toke him two wiues, and he begate sonnes and daughters.

And afterward it came into Ioashminde, to renew the house of the Lord.

And he assembled the Priestes and the Levites, & said to them, Go out vnto the cities of Iudah, and gather of all I Israel money to repaire the house of your God, from yere to yere, and haste the thing: but the Levites hastened not.

Therefore the King called Iehoiada, the chief, and said vnto him, Why hast thou not required of the Levites to bring in out of Iudah and Ierusalem the tax of Moses the servant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimonie?

For wicked Athaliah, & her children brake vp the house of God: and all the things that were dedicate for the house of the Lord, did they bestowe vpon Baalim.

Therefore the King commanded, and they made a chest, and set it at the gate of the house of the Lord.

And they made proclamacion through Iudah and Ierusalem, to bring vnto the Lord the tax of Moses the servant of God, laid vpon Israel in the wilderness.

And all the princes and all the people reioycd, and brought in, and cast into the chest, vntill they had finished.

And when it was time, thei brought the chest vnto the Kings officer by the hand of the Levites: and when they sawe that there was muche siluer, then the Kings Scribe (& one appointed by the Priest) came and emptied the chest, and toke it, and carried it to his place againe: thus they did day by day, and gathered siluer in abundance.

And the King and Iehoiada gaue it to suche as did the labour & worke in the house of the Lord, and hyred masons and carpenters to repaire the house of the Lord: they gaue it also to workers of yron and brasse, to repaire the house of the Lord.

So the workemen wrought, and the worke amended through their hands: and they restored the house of God to his state, & strengthened it.

And when they had finished it, they brought the rest of the siluer before the

King and Iehoiada, and he made there vessels for the house of the Lord, vessels to minister, bothe morters & cups, and vessels of golde, and of silver: and they offered burnt offerings in the house of the Lord, continually all the dayes of Iehoiada.

But Iehoiada waxed olde, and was of daies and dyed. An hundredth and twentie yere olde was he when he dyed.

And thei buried him in the citie of David with the Kings, because he had done good in Israel, and toward God and his house.

And after the death of Iehoiada, came thei princes of Iudah, and did reuerence to the King, & the King hearkened vnto them.

And they left the house of the Lord God of their fathers, and serued groves and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespass.

And God sent Prophetes among them, to bring them againe vnto the Lord: and they made protestacion among themselves, they wolde not heare.

And the Spirit of God came vpon Zachariah the sonne of Iehoiada the Priest, which stode aboute the people, and said vnto them, Thus saith God, Why transgresse ye the commandements of the Lord, surely it shal not prosper: because ye haue forsaken the Lord, he also hath forsaken you.

Then they conspired against him: and stoned him with stones at the commandement of the King, in the court of the house of the Lord.

Thus Ioash the King remembred not the kindenes which Iehoiada his father had done to him, but slewe his sonne. And when he dyed, he said, The Lord loke vpon it, & require it.

And when the yere was out, the hostes of Aram came vp against him, and they came against Iudah and Ierusalem, & destroyed all the princes of the people among the people, and sent all the spoiles of them vnto the King of Damascus.

Thogh the armie of Aram came with a small company of men, yet the Lord deliuered a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they gaue sentence against Ioash.

And when they were departed from him, (for thei left him in great diseases) his owne seruants conspired against him, for the blood of the children of Iehoiada the Priest, and slewe him on his bed, and he dyed, and they buried him in the citie of David: but they buried him not in the

the sepulchres of the Kings. And these are they that conspired against him, Zabab the sone of Shimonieffe, and Iehozabab Shimrith a Moabieffe.

But his sonnes, and the taxe gathered by him, and the house of God, be written in the storie of the Kings. And Amaziah his in his stead.

CHAP. XXV.

Amaziah putteth them to death. He sendeth backe them of Edomites. He felleth the King of Israel ouercometh him slayne by a conspiracie.

Amaziah was five and thirtie yere olde, when he began to reigne: and he reigned nine and twentie yere in Ierusalem: & his mothers name was Iehoiada.

And he did vprightly in the sight of the Lord, but not with a perfect heart. And when the kingdome came vnto him, he slewe his seruants, the King his father.

But he slewe not their children, as it is written in the Law, of Moses, where the Lord sayeth, The fathers shal not be punished for the children, neither the children for the fathers, but euery man for his owne sinne.

And Amaziah assembled thei captaines ouer the houses of their fathers, thei captaines ouer hundredths of Iudah and Beniamin: & he numbered from twentie yere olde and founde among them thre hundred chosen men, to go forth to handle speare and shield.

He hyred also an hundredth thre hundredth of Israel for talents of siluer.

But a man of God came to him, and said, O King, let not the armie of Israel be with thee: for the Lord is not with them, neither with all the house of Israel.

If thou goest to the battell, thou shalt fall before thine enemies: for God shal not be with thee, to helpe, and to cast downe.

And Amaziah said to the man, What shal we do then for our talents? I haue giuen to thei Lo. d. Then the man of God answered, Lo. d. is able to giue thee more. So Amaziah separated thei men that was come to him, to returne to their place, and their wrath was kindled against

Who was a faithful counsellor, and governed him by the worde of God.

Or, gave him instruction.

He meant not the ten tribes, but only the two tribes of Iudah and Beniamin.

For he was the hie Priest.

2. Chron. 24. 13.

The Scripture doeth remember thus, because the was a cruel murderer, and a bla phemous idolatress.

2. King. 12. 9.

2. Chron. 24. 13.

Such as were faithful, whom the King had appointed for that matter.

Signifying, that this thing was done by counsellor, and not by any one mans action.

The amendment was upon the worke, meaning, it was repaired.

the sepulchres of the Kings.

26 And these are they that conspired against him, Zabád the sone of Shimráh an Ammonite, and Ichozabab the sone of Shimráh a Moabite.

27 But his sonnes, and the summe of the taxe gathered by him, and the fundacion of the house of God, beholde, they are written in the storie of the booke of the Kings. And Amaziáh his sonne reigned in his stead.

## CHAP. XXV.

Amaziáh putteth them to death which slewe his father. 10 He sendeth backe them of Israel. 11 He overcometh the Edomites. 12 He forsaketh idolatrie. 17 And Iosh King of Israel overcometh Amaziáh. 27 He is slayn by a conspiracie.

1 Amaziáh was five and twentie yere olde, when he began to reigne, & he reigned nine and twentie yere in Ierusalem: & his mothers name was Ichoadán, of Ierusalem.

2 And he did vprightly in the eyes of the Lord, but not with a perfite heart.

3 And when the kingdome was established vnto him, he slewe his seruants, that had slayne the King his father.

4 But he slewe not their children, but did, as it is written in the Law, & in the booke of Moses, where the Lord commanded, saying, \* The fathers shal not dye for the children, neither shal the children dye for the fathers, but euerie man shal dye for his owne sinne.

5 And Amaziáh assembled Iudáh, and made them captaines ouer thousands, & captaines ouer hundredes according to the houses of their fathers, throughout all Iudáh and Beniamin: & he nombred them for e twentie yere olde and aboue, and founde among them thre hundred thousand chosen me, to go forth to the waire, and to handle speare and shield.

6 He hyred also an hundred thousand valiant men out of Israel for an hundred talents of siluer.

7 But a man of God came to him, saying, O King, let not the armie of Israel go with thee: for the Lord is not e with Israel, neither with all the house of Ephraim.

8 If not, go thou on, do it, make thy selfe stró to the battell, but God shal make thee fall before thy enemy: for God hath power to helpe, and to cast downe.

9 And Amaziáh said to the man of God, What shal we do then for the hundred talents, which I haue giuen to the hoste of Israel? Then the man of God answered, The Lord is able to geue thee more then this.

10 So Amaziáh separated the, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against

Iudáh, and they returned to their places with great angre.

11 Then Amaziáh was encouraged, and led forth his people, & went to the salt valley, and smote of the children of Seir, ten thousand.

12 And other ten thousand did the children of Iudáh take alieue, and caryed them to the toppe of a rocke, and cast the downe from the toppe of the rocke, and they all burst to pieces.

13 But the men of the armie, which Amaziáh sent away, that they shulde not go with his people to battell, fell vpon the cities of Iudáh from Samaria vnto Bethhoron, and smote thre thousand of them, and toke muche spoyle.

14 Now after that Amaziáh was come fro the slaughter of the Edomites, he brought the gods of the children of Seir, and set them vp to be his gods, and worshiped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziáh, and sent vnto him a Prophet, which said vnto him, Why hast thou fought the gods of the people, which were not able to deliuer their owne people out of thine hand?

16 And as he talked with him, he said vnto him, Haue thei made thee Kings counseler? cease thou: why shulde they smite thee? And the Prophet ceased, but said, I knowe that God hath determined to destroye thee, because thou hast done this, and hast not obeyed my counsel.

17 Then Amaziáh King of Iudáh toke counsel, and sent to Ioásh the sone of Ichoaház, the sone of Iehú King of Israel, saying, Come, let vs see one another in the face.

18 But Ioásh King of Israel sent to Amaziáh King of Iudáh, saying, The thistle that is in Lebanon, sent to the cedre that is in Lebanon, saying, \* Giue thy daughter to my sonne to wife: & the wilde beast that was in Lebanon went & trode downe the thistle.

19 Thou thinkest so, thou hast smitten Edóm, and thine heart listeth thee vp to bragge: abide now at home: why dost thou prouoke to thine hurt, that thou shuldest fall, and Iudáh with thee?

20 But Amaziáh wolde not heare: for it was of God, that he might deliuer them into his hand, because they had fought the gods of Edóm.

21 So Ioásh the King of Israel went vp: & he, and Amaziáh King of Iudáh sawe one another in the face at Bethshémesh, which is in Iudáh.

22 And Iudáh was put to the worse before Israel, and they slew euerie man to his

h For the Iam  
means where  
David had  
broughten sub  
jects, rebelle  
vnder Icho  
ram Ichoha  
pl aty Iacone  
the King  
14-7 this roc  
keis called  
the Sea.  
k That is, the  
hundred thou  
sand of Israel.

l Thus where  
he builde ha  
ue gain the  
Priest to God  
for his benefi  
t and great  
vantage shal  
come from God, and  
not most vili  
dignour his  
m He proueth  
that whatsoe  
uer can not sa  
ue his selfe, nor  
his worshi  
pers, is no God  
but an idle  
Meaning, the  
king  
o So hard it  
is for the car  
nall man to be  
admouished  
for his fautes,  
that he conig  
beth mocketh  
& threateth  
him that war  
neth him: yea,  
unprofitable  
him & perth  
him to death.  
Chro 16, o  
12, 26 & 24.

p That is, let  
Istye e mat  
ter hard to  
hand: for he  
was offended,  
that the armie  
of the thistle  
toe whome he  
had in wages,  
& misled by  
the counsell of  
the Prophet,  
had destroyed  
certein of the  
cities of Iu  
dah.

q King. 14, 9.  
r Thus God  
dremus phy  
sically by the  
meanes, who  
reun not in  
truth, to che  
them to haue  
their reuenge  
only to hur  
and to shewe  
his iudgement  
moneth thir  
harts to fol  
lowe which  
shalt be  
destruction.



23 But Ioásh the King of Israël toke Amaziáh King of Iudáh, the sonne of Ioásh, the sonne of Iehoaház in Bethshémesh, & brought him to Ierusalém, & brake downe the wall of Ierusalém, from the gate of Ephraím vnto the corner gate, foure hundred cubites.

24 And he toke all the golde and the siluer, and all the vessels that were founde in the house of God with Obéd Edóm, and in the treasures of the Kings house, and the children that were in hostage, & returned to Samaria.

25 ¶ And Amaziáh the sonne of Ioásh King of Iudáh liued after the death of Ioásh sonne of Iehoaház King of Israël, sixtene yere.

26 Concerning the rest of the actes of Amaziáh first & last, are they not written in the booke of the Kings of Iudáh and Israël?

27 Now after the time that Amaziáh did turne away from the Lord, \* they wrought treason against him in Ierusalém: & when he was sle to Lachish, they set to Lachish after him, and slewe him there.

28 And they brought him vpon horses, & buried him with his fathers in the cite of Iudáh.

## CHAP. XXVI.

29 Vzziah obeying the Lord, prospereth in his enterprises. 16 He waxeth proud & usurpeth the Priests office. 19 The Lord plagueth him. 20 The Priests drive him out of the Temple, & exclude him out of the Lords house 23 His burial, and his successor.

2. King. 24. 21  
a Call dalia  
Azariah.

¶ Then \* all y people of Iudáh toke Vzziah, which was sixtene yere olde, & made him King in the stead of his father Amaziáh.

b He fortified  
it and made it  
stronger  
c He was also  
called Elath  
& Elathón, near  
to y red Sea.  
d King. 25. 2.

He buylt b Elóth, & restored it to Iudáh after that the King slept with his fathers. \* Sixtene yere olde was Vzziah, when he began to reigne, and he reigned two and fiftie yere in Ierusalém, and his mothers name was Iecoliah of Ierusalém.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziáh did.

e This was  
not that Ze-  
chariah that  
was the sonne  
of Iehoiada.  
f But some o-  
ther Prophet  
of that name.  
g For God ne-  
uer forsaketh  
any y seeketh  
vnto him, and  
therefore man  
is the cause of  
his owne de-  
struction.

5 And he foght God in the dayes of Zechariah (which vnderstode the visions of God) and when as d he foght the Lord, God made him to prosper.

6 For he went forth and foght against the Philistims and brake downe the wall of Gath, and the wall of Iabnéh, and the wall of Ashdód, and buylt cities in Ashdód, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal and Hammeunim.

e That is, he  
payed tribute  
in signe of sub-  
jection.

8 And the Ammonites gaue e gifts to Vzziah, and his name spread to the entring in of Egypt: for he did molte valiantly.

9 Moreouer Vzziah buylt towres in Ieru-

salem at the corner gate, and at the valley gate, & at the \* turning, and made them strong.

10 And he buylt towres in the wilderness, and digged many cisternes: for he had muche cattel bothe in the vallis and plaines, plowmen, and dressers of vines in the mountaines, and in Carmel: for he loued housbandrie.

11 Vzziah had also an hoste of fighting men, that wet out to warre by bades, according to the counte of their number vnder the hand of Ieiel the scribe, and Maaseiah ruler, & vnder the hand of Hananiah, one of the Kings captaines.

12 The whole h number of the chief of the families of the valiat men were two thousand and six hundred.

13 And vnder their hand was the armie for warre, thre hundred and seuen thousand, and five hundred that foght valiantly to helpe the King against the enemy.

14 And Vzziah prepared them throughout all the hoste, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also verie artificial engines in Ierusalém, to be vpon the towres and vpon the corners, to shote arrowes and great stones: and his name spread farre abroad, because God did helpe him meruelously, till he was mightie.

16 ¶ But when he was strong, his heart was lift vp to his destruction: for he transgressed against the Lord his God, & went to the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah y Priest went in after him, and with him foure score Priests of the Lord, valiant men.

18 And they withstode Vzziah the King, & said vnto him, \* It perteineth not to thee Vzziah, to burne incense vnto the Lord: but to y Priests the sonnes of Aaron, that are consecrated for to offer incense: & for the of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: & while he was wroth with the Priests, th. leprosie rose in his forehead before the Lord in the house of the Lord beside the incense altar.

20 And when Azariah the chief Priest with all the Priests looked vpon him, beholde he was leprous in his forehead, and they caused him hastily to departe thence: and he was euen compelled to go out, because the Lord had smitten him.

21 ¶ And Vzziah the King was a leprous the day of his death, and dwelt as a prisoner in an house aparte, because he was transgressed from the house of the Lord: & Iothám

sonne ruled ouer the Kings

ged the people of the land. Concerning the rest of the actes of Vzziah, first and last, did Isaiah the sonne of Amóz write.

22 So Vzziah slept with his fathers, and they buried him with his fathers in the field of the burial, which p Kings: for they said, He m Iothám his sonne reigned

## CHAP. XXVII.

Iothám reigneth, and ouercometh the kinge & death. 9 Aház his sonne

10 Onám \* was tyue & twentie yere in Ierusalém, and his name was Ierusháh the daughter of Dauid.

2 And he did vprightly in the Lord according to all that Iothám did, save that he entered the Temple of the Lord, and yet b corrupt their waies.

3 He buylt the hye c gate to the Lord, and he buylt very wall of the castell.

4 Moreouer he buylt cities, taines of Iudáh, and in the palaces and towres.

5 And he foght with the Kingden of Ammón, and preth them. And the children of him the same yere an hundred and ten thousand.

6 So Iothám became mightie, directed his way before the Lord, and all his warres, and they are written in the booke of Iosiah, and Iudáh.

7 He was tyue and twentie yere in Ierusalém.

8 And Iothám slept with his fathers, and they buried him in the cite of Iothám his sonne reigned in

## CHAP. XXVIII.

Aház an idolater is giuen into the hand of the King of Israel. 9 The Philistines crueltie. 10 Iudáh is mo-  
21 Aház increaseth his idolatrie.  
successour.

¶ Aház \* was twentie yere when he began to reigne, and ten yere in Ierusalém, and he was vprightly in the sight of the Lord his father.

2 But a he walked in the wayes of Ierusalém and made euen for b Baalim.

Vzziahs leprose.

er gate, and at the valley  
turning, and made them

towres in the wilderness,  
y<sup>e</sup> cisternes: for he had  
orches in the vallis an-  
n, and dressers of vines  
and in Carmel: for he

to an hoste of fighting  
warre by bades, accord-  
f their number vnder the  
scribe, and Maasiah the  
the hand of Hananiah, one  
captaines.

number of the chief of the  
valiant men were two thou-

andred. Their hand was the armie  
andred and seuen thousand,  
with that fought valiantly  
against the enemye.

prepared them throughout  
fields, and speares, and bil-  
indines, and bows, and sto-

verie artificial engines in-  
e upon the towres and vpon  
those arrowes and great  
shot that spread farre ab-  
oade, he helpe him meruelously

was strong, his heart was  
struction: for he transfig-  
Lord his God, & went  
the Lord to burne in the  
of incense.

Priest went in after him  
four score Priests of the  
men.

blode Vzziah the King, &  
It pertained not to it to  
me incense vnto the Lord  
the sonnes of Aaron, and  
d for to offer incense,  
sanctuarie: for thou shalt  
thou shalt haue none hono-  
r of God.

was wroth, and had intent  
to burne it: & while he was  
Priests, the leprosie rose  
d before the Priests in the  
ord beside the incense altar.

ariah the chief Priest with  
looked vpon him, beholde  
s in his forehead, and com-  
itely to departe thence: and  
mpelled to go out, because  
smitten him.

the King was a leprose  
death, and dwelt as a  
partie, because he was cut  
of the Lord: & Iotham

sonne ruled ouer the Kings house, and iud-  
ged the people of the land.

Concerning the rest of the actes of Vz-  
ziah, first and last, did Iſaiah the Prophet  
the sonne of Amoz write.

So Vzziah slept with his fathers, and  
they buried him with his fathers in the  
field of the buryall, which pertained to the  
Kings: for they said, He is a lepre. And  
Iotham his sonne reigned in his stead.

## CHAP. XXVII.

Iotham reigned, and ouercometh the Ammonites. His  
reigne & death. 9 Ahaz his sonne reigned in his stead.

Iotham was yue & twentie yere olde  
when he began to reigne, and reigned  
sixt. n. yere in Ierusalem, and his mothers  
name was Ierushah the daughter of Za-  
dok.

And he did vprightly in the sight of the  
Lord according to all that his father Vz-  
ziah did, saue that he entred not into the  
Temple of the Lord, and the people did  
yet corrupt their waies.

He buylt the hye gate of the house of  
the Lord, and he buylt very muche on the  
wall of the castel.

Moreouer he buylt cities in the moun-  
taines of Iudah, and in the forrests he buylt  
palaces and towres.

And he fought with the King of the chil-  
den of Ammon, and preuailed against  
them. And the children of Ammon gaue  
him the same yere an hundred talents of  
silver, and ten thousand measures of  
wheat, and ten thousand of barley: this did  
the children of Ammon giue him bothe  
in the second yere and the third.

So Iotham became mightie, because he  
directed his way before the Lord his God.

Concerning the rest of the actes of Iotham,  
and all his warres and his wayes, lo,  
they are written in the booke of the Kings  
of Israel, and Iudah.

He was yue and twentie yere olde when  
he began to reigne, and reigned sixtene  
yere in Ierusalem.

And Iotham slept with his fathers, and  
they buried him in the cite of Dauid: &  
Ahaz his sonne reigned in his stead.

## CHAP. XXVIII.

Ahaz an idolater is giuen into the hands of the Syrians,  
and the King of Israel. 9 The Prophet reproveth the  
Israelites crueltie. 18 Iudah is molested with enemies.

21 Ahaz increaseth his idolatrie. 26 His death and  
successour.

Ahaz was yue and twentie yere olde when  
he began to reigne, and reigned six-  
tene yere in Ierusalem, and did not vprigh-  
tly in the sight of the Lord, like Dauid  
his father.

But he walked in the wayes of Kings  
of Israel, and made euen molten images  
for Baalim.

Moreouer he burnt incense in the valley  
of Ben-hinnom, & burnt his sonnes with  
fyre, after the abominations of the heathē  
whome the Lord had cast out before the  
children of Israel.

He sacrificed also and burnt incense in  
the hie places, and on hilles, and vnder  
euerie grene tre.

Wherefore the Lord his God deliuered  
him into the hand of the King of the A-  
ramites, and they smote him, and toke of  
his, manie prisoners, and broght them  
to Damascus: and he was also deliuered  
into the hand of the King of Israel, which  
smote him with a great slaughter.

For Pekah the sonne of Remaliah, slewe  
in Iudah six score thousand in one day, all  
valiant men, because they had forsaken  
the Lord God of their fathers.

And Zichri a mightie man of Ephraim  
slewe Maasiah the Kings sonne, and Az-  
rikam the gouernour of the house, and El-  
kanah the seconde after the King.

And the children of Israel toke prisoners  
of their brethren, two hundred thou-  
sand of women, sonnes and daughters, and  
caryed away muche spoile of them, and  
broght the spoile to Samaria.

But there was a Prophet of the Lords,  
(whose name was Obed) and he went out  
before the hoste that came to Samaria, &  
said vnto them, Beholde, because the  
Lord God of your fathers is wroth with  
Iudah, he hath deliuered them into your  
hand, and ye haue slaine them in a rage,  
that reacheth vp to heauen.

And now ye purpose to kepe vnder the  
children of Iudah and Ierusalem, as ser-  
uants and handmaidens vnto you: but are  
not you such, that sinnes are with you be-  
fore the Lord your God?

Now therefore heare me, and deliuer the  
captaines againe, which ye haue takē pri-  
soners of your brethren: for y<sup>e</sup> feare wrath  
of the Lord & toward you.

Wherefore certeine of the chief of the  
children of Ephraim, Azariah the son-  
ne of Ichohanan, Berechiah the sonne of  
Meshillemorh, and Iehizkiah the sonne of  
Shallum, and Amasiah the sonne of Hadlai,  
stode vp against them that came from the  
warre,

And said vnto the, Bring not in the cap-  
tiues hether: for this shalbe a sinne vpon  
vs against the Lord: ye entred to adde mo-  
re to our sinnes and to our trespasses, though  
our trespass be great, & the feare wrath  
of God is against Israel.

So the armie left the captiues and the  
spoile before the princes and all the Con-  
gregation.

And the me that were named by name,  
rose vp and toke the prisoners, and with  
them.

Or, made them  
pass through  
the fyre, as Ch. 1.  
31.6 Gen. 22.12.

Ebr. a great  
captiuitie.

Who was  
King of Israel.

Ebr. sonnes of  
strength.

Or, y<sup>e</sup> same.

Thus by the  
auste iudgement  
of God Israel  
destroyed Iu-  
dah.

For they  
thought they  
had overcome  
them by their  
owne valian-  
cies & did not  
consider that  
God had deli-  
uered them in-  
to their hands,  
because Iu-  
dah had offen-  
ded him.

May not God  
a swel punish  
you for your  
sinnes, as he  
hath done  
these men for  
theirs, seeing  
yours are  
greater?

Which tri-  
be was now  
greater, and  
had more aye  
torment.

God will not  
surre this sin-  
ne, which we  
count againe  
him to be vn-  
punished.

Whose names  
were y<sup>e</sup> same  
fed before,  
ver. 11.

Ee.ii.



the spoile clothed all that were naked among them, and arrayed them, and shod them, and gave them meat and gave them drinke, and <sup>1</sup> anointed them, and carryed all that were feeble of them vpon asses, & brought them to Ierichó the citie of Palm-trees to their brethren: so they returned to Samaria.

<sup>1</sup> To them of the tribe of Iudah.

<sup>m</sup> To Tilgath Pilnezer, and the King's 3 were vnder his dominion, 2. King 16, 7.

<sup>a</sup> He meaneth Iudah, because Ahaz torioke the Lord and sought help of the idols, read of Ierichó taken for Iudá chap. 15, 17.

<sup>b</sup> E. divided, 2. King 16, 8.

<sup>c</sup> As he said, ly supposed.

<sup>p</sup> Thus the wickedness of Gods favour by prosperitie & success: for if idolaters prosper, they make their idols gods, not considering Gods punishment them oft times, whome he loveth, & giueth his enemies good success for a time, whome afterwards he will destroy. <sup>1</sup> Or, Iudah and Benjamin.

<sup>q</sup> They buried him not in the citie of David where were 3 sepulchres of the Kings.

<sup>16</sup> ¶ At that time did King Aház send vnto the Kings of Asshúr, to helpe him.

<sup>17</sup> (For the Edomites came moreouer, and slewe of Iudáh, & carryed away captiues.

<sup>18</sup> The Philistims also inuaded the cities in the lowe country, and towards the South of Iudáh, and toke Bethshémesh and Aialón, and Gederóth and Shochó, with the villages thereof, & Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

<sup>19</sup> For the Lord had humbled Iudáh, because of Aház King of <sup>a</sup> Israël: for he had brought vengeance vpon Iudáh and had grieuously transgressed against the Lord.)

<sup>20</sup> And Tiglath Pilnezer King of Asshúr came vnto him who troubled him and did not strengthen him.

<sup>21</sup> For Aház <sup>b</sup> toke a porcion <sup>c</sup> out of the house of the Lord and out of the Kings house and of the princes, and gaue vnto <sup>d</sup> King of Asshúr: yet it helpe him not.

<sup>22</sup> And in the time of his tribulacion did he yet trespasse more against the Lord, (this is King Aház)

<sup>23</sup> For he sacrificed vnto the gods of Damascus, which <sup>e</sup> plagued him, & he said, Because the gods of the Kings of Arám helped them, I will sacrifice vnto them, & they wil <sup>f</sup> helpe me: yet they were his ruine, and of all Israël.

<sup>24</sup> And Aház gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the dores of the house of the Lord, and made him altars in euerie corner of Ierusalém.

<sup>25</sup> And in euerie citie of Iudáh he made high places, to burne incense vnto other gods, and prouoked to angre the Lord God of his fathers.

<sup>26</sup> Concerning the rest of his actes, and all his wayes first and last, beholde, they are written in the booke of the Kings of Iudáh, and Israël.

<sup>27</sup> And Aház slept with his fathers, & they buried him in the citie of Ierusalém, but brought him not vnto the <sup>4</sup> sepulchres of the Kings of Israël: and Hezekiah his sonne reigned in his steade.

## CHAP. XXIX.

<sup>3</sup> Hezekiah repareth the Temple and aduertiseth the Leuites of the corruption of religion. <sup>12</sup> The Leuites prepare the Temple. <sup>20</sup> The King and his princes sacrifice in the Temple. <sup>25</sup> The Leuites sing praises,

<sup>31</sup> The oblation of the people.

<sup>1</sup> <sup>H</sup> was fyue and twentie yere olde, and reigned nine and twentie yere in Ierusalém: and his mothers name was Abiah the daughter of Zechariáh.

<sup>2</sup> And he did vprightly in the sight of the Lord, according to all that David his father had done.

<sup>3</sup> He opened the <sup>a</sup> dores of the house of the Lord in the first yere and in the <sup>b</sup> fifth moneth of his reigne, and repared them.

<sup>4</sup> And he brought in the Priests and the Leuites, and gathered them into the East strete,

<sup>5</sup> And said vnto them, Heare me, ye Leuites: sanctifie now your selues, and sanctifie the house of <sup>c</sup> Lord God of your fathers, and carye forth the filthines out of the Sanctuarie.

<sup>6</sup> For our fathers haue trespassed, and done euil in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, & turned their backs.

<sup>7</sup> They haue also shut the dores of the porche, and quenched the lampes, and haue neither burnt incense, nor offered burnt offerings in the Sanctuarie vnto the God of Israël.

<sup>8</sup> Wherefore the wrath of the Lord hath bene on Iudáh and Ierusalém: & he hath made them a <sup>d</sup> featering, a desolacion, and an hissing, as ye see with your eyes.

<sup>9</sup> For lo, our fathers are fallē by <sup>e</sup> sword, and our sonnes, & our daughters, and our wiues are in captiuitie for the same cause.

<sup>10</sup> Now <sup>f</sup> I purpose to make a covenant with the Lord God of Israël, that he may <sup>g</sup> turne away his fierce wrath from vs.

<sup>11</sup> Now my sonnes, be not decciued: for the Lord hath <sup>h</sup> chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

<sup>12</sup> ¶ Then the Leuites arose, Mahath the sonne of Amathai, and Isai the sonne of Azariah of the sonnes of the Kohathites, and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Buhalel: and of the Gershonites, Ishai the sonne of Zimmah, and Eden the sonne of Ioah:

<sup>13</sup> And of the sonnes of Elizaphan, Shimri, and Iehiel: & of the sonnes of Azaiah, Zechariáh, and Mattaniah:

<sup>14</sup> And of the sonnes of Hemán, Iehiel, and Shimei: and of the sonnes of Jeduthan, Shemaiah and Vzziel.

<sup>15</sup> And they gathered their brethren, and sanctified them selues, & came according to the commandement of the King, and according to the wordes of the Lord, for to cleanse the house of the Lord.

<sup>16</sup> And

<sup>16</sup> And the Priests went into the house of the Lord, & brought out all the vessels founde in the Temple of the house of the Leuites toke it, to carie it to Kidrón.

<sup>17</sup> They began the first day of the moneth to sanctifie it, and in the moneth came they to the Lord: so they sanctified the Lord in eight dayes, and in the first moneth they made it.

<sup>18</sup> ¶ Then they went in to the King, and said, We haue the house of the Lord and the offering, with all the vessels of the shewbread table, with a thereof:

<sup>19</sup> And all the vessels which had cast aside when he reigned, haue we prepared, and behold, they are before the Lord.

<sup>20</sup> ¶ And Hezekiah the King gathered the princes of the house, and went vp to the house of the Lord.

<sup>21</sup> And they brought seven bullocks, and seven rams, and seven lambs, hegoates, for a <sup>a</sup> sin offering, and for the sanctuarie. And he commanded sonnes of Aaron, to offer the blood of the Lord.

<sup>22</sup> So they slewe the bullockes, and receiued the blood, & <sup>b</sup> spred it on the altar: they slewe also the lambs, and the blood vpon the altar.

<sup>23</sup> Then they brought the hegoates, and they laid the sin offering before the King, and they laid upon them.

<sup>24</sup> And the Priests slewe the blood of them they clefēd, and conciled all Israël: for the King commanded for all Israël the blood of the sin offering.

<sup>25</sup> He appointed also the Leuites of the house of the Lord with cymbals, and with harpes, according to the commandement of David King Seer, and Nathán the prophet, the <sup>c</sup> commandement which the Lord, and by the hand of the Leuites.

<sup>26</sup> And the Leuites stood with instruments of David, and the trumpets.

<sup>27</sup> And Hezekiah commanded to burne offing vpon the altar, and to sing psalms, the song began with the trumpets, and

16 And the Priests went into the inner partes of the house of the Lord, to cleanse it, & brought out all the vncleannes that they founde in the Temple of the Lord, into the courte of the house of the Lord: and the Levites toke it, to carie it out vnto the broke Kidron.

17 They began the first day of the 8 first moneth to sanctifie it, and the eight day of the moneth came they to the porche of y<sup>e</sup> Lord: so they sanctified the house of the Lord in eight dayes, and in the sixtete day of the first moneth they made an end.

18 ¶ Then they went in to Hezekiah the King, and said, We haue cleansed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, & the shewbread table, with all the vessels thereof.

19 And all the vessels which King Aház had cast aside when he reigned, and transgressed, haue we prepared and sanctified: and beholde, they are before the altar of the Lord.

20 ¶ And Hezekiah the King, rose early, and gathered the princes of the citie, and went vp to the house of the Lord.

21 And they brought seven bullockes, and seven rams, and seven lambes, and seven hegoates, for a sin offering for the kingdome, and for the sanctuarie, and for Iudah. And he commanded the Priests the sonnes of Aarón, to offer them on the altar of the Lord.

22 So they slewe the bullockes, and y<sup>e</sup> Priests receiued the blood, & sprinkled it vpon the altar: they slewe also the rams & sprinkled the blood vpon the altar, and they slewe the lambes, and they sprinkled the blood vpon the altar.

23 Then they brought the hegoates for the sinne offering before the King & the Congregation, and they laied their hands vpon them.

24 And the Priests slewe them, & with the blood of them they clesed the altar to reconcile all Israel: for the King had commanded for all Israel the burnt offering & the sinne offering.

25 He appointed also the Levites in the house of the Lord with cymbales, with viols, and with harpes, according to the commandement of Dauid, and Gad the Kings Seer, and Nathán the Prophet: for the commandement was by the hand of the Lord, and by the hád of his Prophetes.

26 And the Levites stode with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: & when the burnt offering began, the song of the Lord began, with the trumpets, and the instru-

ments of Dauid King of Israel. And all the Congregation worshipped, singing a song, and thei blew the trumpets: all this continued vntil the burnt offering was finished.

29 And when they had made an end of offering, the King and all that were present with him, bowed them selues, and worshipped.

30 ¶ The Hezekiah the King & the princes commanded the Levites to praise the Lord with the wordes of Dauid, and of Asaph the Seer. so thei praised with ioye, and thei bowed them selues, and worshipped.

31 And Hezekiah spake, and said, Now ye haue consecrate your selues to the Lord: come nere and bring the sacrifices and offerings of praise into the house of the Lord. And the Congregation brought sacrifices, and offerings of praises, and euerie man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seuen bullockes, an hundred rams, and two hundred lambes: all these were for a burnt offering to the Lord.

33 And for sanctification six hundred bullockes, and three thousand shepe.

34 But the Priests were to fewe, & were not able to slay all the burnt offerings: therefore their brethren the Levites did helpe them, til they had ended the worke, & vntil other Priests were sanctified: for the Levites were more vpright in heart to sanctifie them selues, then the Priests.

35 And also the burnt offerings were many with the fat of the peace offerings and the drinke offerings for the burnt offering, so the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced & all the people, that God had made the people so ready: for the thing was done suddenly.

### CHAP. XXX.

1 The keeping of the Passeouer by the Kings commandement. 6 He exhorteth Israel to turne to the Lord.

16 He prayeth for the people. 24 His oblation and the princes. 27 The Levites blesse the people.

1 And Hezekiah sent to all Israel, and Iudah, and also wrote letters to B- phraim and Manasseh, that thei shulde come to the house of the Lord at Ierusalem, to kepe the Passeouer vnto the Lord God of Israel.

2 And the King and his princes and all the Congregation had taken counsell in Ierusalem to kepe the Passeouer in the seconde moneth.

3 For thei coulde not kepe it at this time, because there were not Priests ynow sanctified, nether was the people gathered to Ierusalem.

Which Dauid had appointed to praise the Lord with.

With that psalm which is of mención in made i. Chro. 26. 2.

That is, for the holy offerings.

Meaning, we are more zealous to set forward the religion. Leu. 3. 2.

He sheweth that religion can not please, except God touche the heart of the people.

a Meaning all Israel. b Though thei ought to haue done it in the first moneth, as Exod. 12. 1. yet if any were not cleane, or els had along inprisonment, thei might offer it vnto the secode month, as Num. 9. 10.



e Fro one end of the land to f other, North and South.

d In fuche fort and perfedion, as God had appointed.

e He will haue compassion on them, and pre- ferue them.

f Submit your felues to the Lord, and re- belles no more.

g God will not ouly preferue you, but through your repenitance re- store your bre- thren, which for their finnes he gaue into the han- dles of the ene- mies.

h Though the wicked mocke at the seruants of God, by whome he cal- leth this to re- pentance, as Gen- 19. 14. yea the worlde ceaseth not to frustise in the hearts of Gods elect.

i He sheweth the cause why some obey & some mocke at Gods calling, to wit, because his Spirit is with the one fore & moueth their heart, & the other are lefe to them felues.

k Which de- clareth that we must put away those things where- with God is offended, be- fore we can serue him a- right.

l Seeing their owne negligenc- ce (who shulde haue bene mo- re prompt) & the readines of the people, Chap. 35. 16. In To wit, of the lambe of the Pasche.

4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make proclamacion throughout all Israel from Beerſheba euen to Dan, that they shulde come to kepe the Pascheouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, as it was written.

6 So the postes went with letters by the commission of the King, and his princes, throughout all Israel and Iudah, and with the commandement of the King, saying, Ye childre of Israel, turne againe vnto the Lord God of Abraham, Isaac, and Israel, and he wil returne to the remnant that are escaped of you, out of the hands of the Kings of Asshur.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as ye se.

8 Be not ye now stiffnecked like your fathers, but give the had to the Lord & come into his Sanctuary, which he hath sanctified for euer, and serue the Lord your God: and the scarcenes of his wrath shal turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children shal finde mercie before them that led them captiues, and they shal returne vnto this land: for the Lord your God is gracious and merciful, and wil not turne away his face from you, if ye conuert vnto him.

10 So the postes went from citie to citie through the land of Ephraim and Manasseh, euen vnto Zebulun: but they laughed them to scorne, and mocked them.

11 Neuertheles diuers of Asher, and Manasseh, and of Zebulun submitted them selues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that he gaue them one heart to do the commandement of the King, and of the rulers, according to the worde of the Lord.

13 And there assembled to Ierusalem muche people, to kepe the feast of vnleavened bread in the seconde moneth, a very great assemble.

14 And they arose, & toke away the altars that were in Ierusalem: and all those for incense toke they away, and cast them into the broke Kidron.

15 Afterward they slew the Pascheouer the fourtente day of the seconde moneth: and the Priests and Leuites were ashamed, and sanctified them selues, and broght the burnt offrings into the house of the Lord.

16 And they stode in their place after their maner, according to the Law of Moses the man of God: and the Priests sprinkled the blood, receined of the hands of the Leuites.

17 Because there were manie in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Pascheouer for all that were not cleansed to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, & Manasseh, Issachar & Zebulun had not clenfed them selues, yet did eat the Pascheouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be merciful toward him,

19 That he prepareth his whole heart to seek the Lord God, the God of his fathers, though he be not clenfed, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, & healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleavened bread seuen dayes with great ioye, and the Leuites, and the Priests praised the Lord, day by day, singing with lowde instruments vnto the Lord.

22 And Hezekiah spake comfortably vnto all the Leuites that had good knowledge in sing vnto the Lord: & they did eat in that feast seuen dayes, & offered peace offerings, & praised the Lord God of their fathers.

23 And the whole assemble roke consuetudo kepe it other seuen dayes. So they kept it seuen dayes with ioye.

24 For Hezekiah King of Iudah had giuen to the Congregation a thousand bullockes, and seuen thousand shepe. And the princes had giuen to the Congregation a thousand bullockes, and ten thousand shepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, & all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, & that dwelt in Iudah.

26 So there was great ioye in Ierusalem: for since the time of Salomon the sonne of David King of Israel there was not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and blessed the people, and their voice was heard, and their prayer came vp to heauen, to his holy habitation.

CHAP. XXXI.

1 The people destroye idolatrie. 2 Hezekiah appointeth Priests & Leuites. 3 And prouideth for their living. 4 He ordeineth ouerscers to distribute to euerie one his portion.

And when all these things were finished, all Israel that were founde in the cities of Iudah, went out & brake the images, & cut downe the groues, & brake downe their high places, and the altars through out all Iudah & Benjamin, in Ephraim also, and

Manasseh, vntil they had m- uerward all the childre of euerie ma to his possession, ne cities.

And Hezekiah appointed the Priests and Leuites by euerie man according to the Priests & Leuites, for the peace offerings, to minister, and to praise in the gate of the Lord.

(And the Kings portion ne substance for the burnt for the burnt offrings of the the euening, and the burnt Sabbaths, and for the new the solemne feastes, as it Law of the Lord)

He commaded also the pe in Ierusalem, to giue a p- elts, and Leuites, that they encouraged in the Law of the

And when the commadem the children of Israel bro of first frutes, of corne, win nie, & of all the increase of the tithes of all things bro dantly.

And the children of Israe dwelt in the cities of Iudah, the tithes of bullockes and holy tithes were co-secr their God, & laid them on

In the third moneth they the fundacion of the heape them in the seuenth moneth

And when Hezekiah & me, and sawe the heapes, the Lord and his people Israel

And Hezekiah questione and the Leuites concernin

And Azariah the chief Pri se of Zadok answered him the people began to bring the house of the Lord, we haue bene satisficed, & the dace: for the Lord hath b- ple, and this abundance tha

And Hezekiah coman chambers in the house of they prepared them,

And caryed in the first tithes, & the dedicate thing ouer the was Conaniah the

and Shimei his brother the And Iehiel, and Azariah Ashel, & Jerimoth, and Iehel, and Izmachiah, and Maiaiah were ouerscers by ment of Conaniah, and Sh ther, by the comandement the King, and of Azariah the house of God.

were manie in the Congregation not sanctified, therefore the charge of the killing for all that were not clea to the Lord.

le of the people, euen a mulim, & Manasséh, Issachar not clenfed them slues, Passouer, but not as it was ore Hezekiáh prayed for a good Lord be merc.

h his whole heart to sikey God of his fathers, thogd, according to the pure Sanctuarie.

heard Hezekiáh, & heard

ren of Israél that were premy, kept the feast of the vnseuen dayes w great ioye, and the Priests praised oy day, singing with low into the Lord.

spake comfortably vnto at had good knowledge of the Lord: & they did eat in that, & offered peace offerings, the Lord God of their fathers, assemblie toke counsell on a dayes. So thei kept it with ioye.

King of Iudáh had giuen a thousand bullocks, and a thousand shepe. And giuen to the Congregation bullocks, and ten thousand many Priests were sanctified.

Congregaciõ of Iudáh re- Priests and the Leuites, gation that came out of strangers that came out of Ierusalem, & that dwelt in Iudáh, great ioye in Ierusalem: for of Salomõn the sonne of Israél there was not the Ierusalem.

ests and the Leuites aro- the people, and their voy- and their prayer came vp in the holy habitation.

P. XXXI.

dolatrie. 2 Hezekiáh appointed And prouideth for their wages, seers to distribute in euery ciue

l these things were finished, hat were founde in y cities, out & brake the images, & the troues, & brake downe the altars through out all min, in Ephraím also and Manasséh.

Manasséh, vntill they had made an end: afterward all the childre of Israél returned euerie mã to his possession, into their owne cities.

And Hezekiáh appointed the courses of the Priests and Leuites by their turnes, euerie man according to his office, bothe Priests & Leuites, for the burnt offering & peace offerings, to minister & to giue thanks, and to praise in the gates of the tents of the Lord.

(And the Kings portion was of his owne substance for the burnt offerings, euen for the burnt offrings of the morning & of the euening, and the burnt offerings for the Sabbaths, and for the new moones, & for the solemne feastes, as it is written in the Law of the Lord)

He commadèd also the people that dwelt in Ierusalem, to giue a parte to the Priests, and Leuites, that they might be encouraged in the Law of the Lord.

And whè the commadement was spred, the children of Israél broght abundance of first frutes, of corne, wine, & oyle, & hony, & of all the increase of the field, and the riches of all things broght they abundantly.

And the children of Israél & Iudáh that dwelt in y cities of Iudáh, thei also broght the tithes of bullockes and shepe, and the holy tithes w were cõsecrate vnto y Lord their God, & laid them on many heapes.

In the third moneth they began to laye the fundacion of the heapes, and finished them in the fuent moneth.

And when Hezekiáh & the princes came, and sawe the heapes, thei blessed the Lord and his people Israél.

And Hezekiáh questioned w the Priests and the Leuites concerning the heapes.

And Azariáh y chief Priest of the house of Zadók answered him, & said, Since the people begā to bring the offerings into the house of the Lord, we haue eaten & haue bene satisfied, & there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

And Hezekiáh cõmanded to prepare chambers in the house of the Lord: and they prepared them,

And caryed in the first frutes, and the tithes, & the dedicate things faithfully: & ouer the was Conaniáh the Leuite, y chief, and Shimei his brother the secon.

And Iehiél, and Azaziah, & Náhah, & Asubel, & Jerimoth, an Iezabab, and Elishi, and Ismachiah, an I Mahath, and Benaiáh were ouerseers by the appointment of Conaniáh, and Shimei his brother, by the cõmandement of Hezekiáh the King, and of Azariáh the chief of the house of God.

14 And Kórè the sone of Imnáh the Leuite porter toward the East, was ouer the things y were willingly offered vnto God, to distribute the oblations of the Lord, & the holy things that were consecrate.

15 And at his hand were Edén, & Miniamin, & Ieshúa, & Shemaiah, Amariáh, and Shechaniáh, in the cities of the Priests, to distribute with fidelitie to their brethre by courses, bothe to the great and small,

16 Their daily porcion: beside their generacion being males from thre yere olde and aboue, then to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Bothe to the generaciõ of the Priests after the house of their fathers, & to the Leuites from twentie yere olde & aboue, according to their charge in their courses:

18 And to the generacion of all their children, their wiues, & their sonnes and their daughters throughout all the Congregation: for by their fidelitie are thei partakers of the holy things.

19 Also to the sonnes of Aarõn, the Priests, which were in y fields & suburbs of their cities, in euerie citie the men that were appointed by names, shulde giue porcions to all the males of the Priests, and to all the generacion of the Leuites.

20 And thus did Hezekiáh throughout all Iudáh, and did wel, and vprightly, & truly before the Lord his God.

21 And in all the workes that he began for the seruice of the house of God, bothe in the Law and in the commadements, to seke his God, he did it with all his heart, & prospered.

CHAP. XXXII.

1 Sanneherib inuadeth Iudáh. 3 Hezekiáh prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Sanneherib blasphemeth God. 20 Hezekiáh prayeth. 21 The Angel destroyeth the Assyrians, and the King is slaine. 25 Hezekiáh is not thankfull toward the Lord. 33 His death.

After these things faithfully described, 2 Sanneherib King of Asshúr came and entred into Iudáh, and besieged the strong cities, & thought to winne them for him selfe.

3 When Hezekiáh sawe that Sanneherib was come, & that his purpose was to fight against Ierusalem,

3 Then he toke counsell with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled them selues, and stoppt all the fountains, and the riuier that an through the middes of the countrey, saying, Why shulde the Kings of Asshúr come, and finde muche water?

k Who had al- for a portion & allowance in this distribu- tion.

I Meaning, that ether by the faithful distributions of the office, euerie one ad their parte in the things that were offered, or els that their wiues & childre were relieved, because the Leuites were faithful in their office, and so depended on them.

2 Kin 18. 13. 18. 30. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.



<sup>a</sup> *But he was pre-grieved.*

<sup>a</sup> *He made a double wall*  
<sup>b</sup> *Road 2. Sam. 5.*  
<sup>c</sup> *Some read, fortifies or daggers.*

<sup>a</sup> *He spake to their heart.*

<sup>a</sup> *That is, the power of wrath.*  
<sup>c</sup> *This is false, that he had put his trust in God, and yet made himselfe strong and vict. Asah means, lest he should seme to tempt God.*  
<sup>a</sup> *Kja. 18. 17.*  
<sup>f</sup> *While he be signed. La. 4. 18.*

<sup>a</sup> *Thus y<sup>e</sup> wicked put no difference between true religion & false.*  
<sup>b</sup> *Idolaters: for Hezekiah could destroy idolatrie & placed true religion. thus y<sup>e</sup> Papists slander the service of God, for when they destroy idolatrie, they say that they abolish religion.*  
<sup>c</sup> *This is his blasphemie, y<sup>e</sup> he will compare the living God to vile idols.*

<sup>a</sup> *When man hath prospered, he swelleth in pride and thinketh him selfe able to resist and overcome euill God him selfe.*  
<sup>b</sup> *Herein we see that when y<sup>e</sup> wicked peake out of the seruants of God, they are not to blaspheme. God him selfe, for if they traied God, they would lose his seruaunts.*

9 And he toke courage, and buylt all the broken wall, and made vp the towres, & another wall without, & repaired a Millo in the citie of Dauid, and made many darters and shields.

10 And he set captaynes of warre ouer the people and assembled them to him in the broad place of the gate of the citie, and

11 spake comfortably vnto them, saying,

12 Be strong and couragious: feare not, neither be a fraied for the King of Asshur, neither for all the multitude that is with him: for there be mo with vs, then is with him.

13 With him is an arme of flesh, but with vs is the Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah King of Iudah.

14 After this, did Sanneherib King of Asshur send his seruants to Ierusalem (while he was against Lachish, and all his dominion with him) vnto Hezekiah King of Iudah and vnto all Iudah that were at Ierusalem, saying,

15 Thus saith Sanneherib the King of Asshur, Wherein do ye trust, that ye will remaine in Ierusalem, during the siege?

16 Doeth not Hezekiah entice you to giue ouer your selues vnto death by famine & by thirst, saying, The Lord our God shal deliuer vs out of the hand of the King of Asshur?

17 Hath not y<sup>e</sup> same Hezekiah take awaie his hie places and hisse altars and commanded Iudah and Ierusalem, saying, Ye shal worship before one altar, and burne incense vpon it?

18 Knowe ye not what I and my fathers haue done vnto all the people of other countreies? Were the gods of the nations of other lands able to deliuer their land out of mine hand?

19 Who is he of all the gods of those nations (that my fathers haue destroyed) that colde deliuer his people out of mine hand? that your God shulde be able to deliuer you out of mine hand?

20 Now therefore let not Hezekiah deceiue you, nor seduce you after this sorte, neither belue ye him: for none of all y<sup>e</sup> gods of any nation or kingdome was able to deliuer his people out of mine hand and out of y<sup>e</sup> hand of my fathers: how much lesse shal your gods deliuer you out of mine hand?

21 And his seruants spake yet more against the Lord God, & against his seruants Hezekiah.

22 He wrote also letters, blaspheming the Lord God of Israel and speaking against him, saying, As the gods of the nations of other countreies colde not deliuer their peo-

ple out of mine hand, so shal not the God of Hezekiah deliuer his people out of mine hand.

23 Then they cryed with a loude voyce in the Iewes speache vnto the people of Ierusalem that were on the wall, to feare it: and to astonish them, that they might take the citie.

24 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, even the workes of man's hands.

25 But Hezekiah the King, and the People Ishaiah the Sonne of Amoz<sup>a</sup> praised against this and cryed to heauen.

26 And the Lord sent an Angel which destroyed all the valiant men, and the priests and captaynes of the hoste of the King of Asshur: so he returned with shame to his owne land. And when he was come into the house of his god, they that came forth of his owne bowels, slew him there with the sword.

27 So the Lord saved Hezekiah and the inhabitants of Ierusalem from the hand of Sanneherib King of Asshur, and from the hand of all other, and maintained them euerie side.

28 And many brought offerings vnto y<sup>e</sup> Lord to Ierusalem, and presents to Hezekiah King of Iudah, so that he was magnified in the sight of all nacions from thence forth.

29 In those dayes Hezekiah was sickened to the death, and praied vnto the Lord who spake vnto him, and gaue him a signe.

30 But Hezekiah did not rendre according to the rewarde bestowed vpon him: for his heart was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

31 Notwithstanding Hezekiah humbled him selfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the daies of Hezekiah.

32 Hezekiah also had exceedig much riches & honour, & he gaue him treasures of silver, & of golde, and of precious stones, & of sweete odours, and of shields, and of all pleasant vessels:

33 And of store houses for the increase of wheat, and wine and oyle, and stalles for all beastes, and rows for the stables.

34 And he made him cities, and had possession of shepe and oxen in abundance: for God had giuen him substance exceeding much.

35 This same Hezekiah also stopped the vpper water springs of Gihon, and led the streight vnderneath toward y<sup>e</sup> citie of Dauid Westward, so Hezekiah prospered in all his workes.

36 But because of the ambaces of Babél, which he enquire of the wondre of the land, God left him to knowe all that was in his heart. Concerning the rest of Hezekiah, and his goodnes, he is written in the vision of Ishaiah the sonne of Amoz the Kings of Iudah and Ierusalem. So Hezekiah slept with his fathers: and they buried him in the high place of the sonnes of Dauid: and the inhabitants of Ierusalem mourned at his death: and Manasséh reigned in his stead.

CHAP. XXX  
1 Manasséh an idolater. 2 He caused his sonnes to be led away prisoner into Babél, and he was delivered. 3 He was an idolater, 16 And setteth up true reuerence, and Amos his sonne succedeth, 24 Seruants slay.

Manasséh was twelue yeres old when he began to reigne, and he was feeble and sicke yere in Ierusalem. And he did euill in the sight of the Lord like the abominations of the heathen, whome the Lord had cast out of the land of Israel.

For he went backe and builded altars, which Hezekiah his father had taken downe: and he set vp an altar to Baalim, and made groues, and the holste of the heauen, and

Also he buylt altars in the house of the Lord, wherof the Lord had said, I will be in Ierusalem, and I will be called by my Name be forever. And he buylt altars for all the heathen in the two courtes of the Lord.

And he caused his sonnes to passe through y<sup>e</sup> fyre in the valley of the sonnes: he gaue him selfe to worshipping of charmes, and to sorceries, and to them that had familiar spirits, and to y<sup>e</sup> fayers: he did verie much to anger the Lord to angrer him.

He put also the karued images that he had made, in the house of God: he had said to Dauid and his sonne, In this house & in Ierusalem which I haue chosen before thee, thou shalt stand, O Israel, wil I put my Name there.

Nether wil I make the foot of the house any more out of the land, neither will I appoint for your fathers, they take heed, & do all that I commanded them, according to the statutes and iudgements by the hand of Moses.

So Manasséh made Iudah and Ierusalem to erre, and to be cursed, and to be taken then the heathen, whome the Lord had cast out of the land of Israel.

hand, so shal not the God  
liuer his people out of im-

ye with a loude voyce in  
he vnto the people of Je-  
rusalem on the wall, to feare  
them, that they might sa-

ke against the God of Is-  
rael, the gods of the peo-  
ple in the works of man.

the King, and the People  
of Amoz<sup>2</sup> praised againe  
to heauen.

sent an Angel which de-  
livered the King, and the  
valiant men, and the pri-  
ests of the house of the King  
returned with shame to  
Jerusalem. And when he was come  
in, his god, they that came  
with his bowels, flue him the  
de.

Hezekiah and the in-  
habitants of Jerusalem  
from the hand of  
King of Asshur, and from  
the King, and maintained the

ght offerings vnto y Lord  
and presents to Hezekiah,  
so that he was magnified  
among all nacions from thence

es Hezekiah was sickened,  
and he prayed vnto the Lord  
his God, and gauchim

did not rendre accord  
flowed vpon him: for  
wrath came vpon  
Jerusalem.

Hezekiah humbled  
himself, and his heart was  
broken: for the inhabitants  
of Jerusalem came not  
vnto the King of Hezekiah.

had exceeded much riches,  
and he had gathered him  
treasures of silver, and  
of precious stones, and  
of shields, and of  
all manner of vessels.

houses for the increase of  
oil, and stables for  
horses, and cities, and  
strong cities, and had posses-  
sion of oxen in abundance: for  
his substance exceeding

Hezekiah also stopped the  
waters of Gihon, and led  
the waters toward y citie of  
Jerusalem. So Hezekiah prospered

But because of the ambassadours of the  
princes of Babel, which sent vnto him to  
enquire of the wonder that was done in  
the land, God left him to trye him, & to  
knowe all that was in his heart.

Concerning the rest of the actes of He-  
zekiah, and his goodnes, beholde, they are  
written in the vision of Isaiah the Pro-  
phet, the sonne of Amoz, in the booke of  
the Kings of Iudah and Israel.

So Hezekiah slept with his fathers, and  
they buried him in the highest sepulchre  
of the sonnes of David: and all Iudah and  
the inhabitants of Ierusalem did him hon-  
our at his death: and Manasséh his sonne  
reigned in his stead.

## CHAP. XXXIII.

Manasséh an idolater. 9 He causeth Iudah to erre.  
11 He led away prisoner into Babylon. 12 He pray-  
eth to the Lord, and is deliuered. 14 He abolissheth i-  
dolatrie, 16 And setteth vp true religion. 20 He dyeth  
and Amón his sonne succedeth, 24 Whome his owne  
seruants slay.

Manasséh was twelue yere olde, \* whe-  
n he began to reigne, and he reigned  
fiftie and fiftie yere in Ierusalem:

And he did euil in the sight of the Lord,  
like the abominacions of the heathen,  
\* whome the Lord had cast out before the  
children of Israel.

For he went backe and buylt the hie pla-  
ces, \* which Hezekiah his father had bro-  
ken downe: \* and he set vp altars for Baa-  
lum, and made groues, and worshipped all  
the hoste of the heauen, and serued them.

Also he buylt altars in the house of the  
Lord, wherof the Lord had said, \* In Je-  
rusalem shal my Name be for euer.

And he buylt altars for all the hoste of  
the heauen in the two courtes of the house  
of the Lord.

And he caused his sonnes to passe  
through y fyre in the valley of Ben-hin-  
nom: he gaue him selfe to witchcraft and  
to charming, and to forcerie, and he vsed  
them that had familiar spirits, and sothe-  
sayers: he did verie much euil in y sight  
of the Lord to angre him.

He put also the karued image, which he  
had made, in the house of God: wherof  
God had said to David and to Salomon  
his sonne, \* In this house & in Ierusalem,  
which I haue chosen before all the tribes  
of Israel, wil I put my Name for euer,

Nether wil I make the foote of Israel to  
remoue any more out of the land which I  
haue appointed for your fathers, so that  
they take heed, & do all that I haue com-  
manded them, according to the Law and  
statutes and iudgements by the hand of  
Moses.

So Manasséh made Iudah and the inha-  
bitants of Ierusalem to erre, & to do worse  
then the heathen, whome the Lord had

destroyed before the children of Isra-  
el.

¶ And the Lord spake to Manasséh &  
to his people, but they wolde not regarde.

Wherefore the Lord brought vpon them  
the captaines of the hoste of the King of  
Asshur, which toke Manasséh & put him in  
fettters, and bounde him in chaines, and car-  
ryed him to Babel.

And when he was in tribulaciō, he pray-  
ed to the Lord his God, and humbled him  
selfe greatly before y God of his fathers,

And prayed vnto him: and God was en-  
dured of him, and heard his prayer, and  
brought him againe to Ierusalem into his  
kingdome: the Manasséh knewe that the  
Lord was God.

Now after this he buylt a wall without  
the citie of David, on the Westside of  
Gihon in the valley, euē at the entrie of  
the fish gate, & compassed about Ophēl,  
and raised it very hie, and put captaines of  
warre in all the strong cities of Iudah.

And he toke away the strange gods and  
the image out of the house of the Lord,  
and all the altars that he had buylt in the  
mount of the house of the Lord, and in  
Ierusalem, and cast them out of the citie.

Also he prepared the altar of y Lord,  
and sacrificed thereon peace offerings, and  
of thanks, and commanded Iudah to ser-  
ue the Lord God of Israel.

Nevertheless the people did sacrifice stil  
in the hie places, but vnto y Lord their  
God.

¶ Concerning the rest of the actes of  
Manasséh, and his prayer vnto his God,  
and the wordes of the Seers, that spake to  
him in the Name of the Lord God of Is-  
rael, beholde, they are written in the boke of  
the Kings of Israel.

And his prayer and how God was intrea-  
ted of him, and all his sinne, and his tref-  
passe, and the places wherein he buylt hie  
places, and set groues and images (before  
he was humbled) beholde, they are written  
in the boke of the Seers.

So Manasséh slept with his fathers, and  
they buried him in his owne house: and  
Amón his sonne reigned in his stead.

¶ Amón was two and twentie yere olde,  
when he began to reigne, and reigned two  
yere in Ierusalem.

But he did euil in the sight of the Lord,  
as did Manasséh his father: for Amón sa-  
crificed to all the images, which Manasséh  
his father had made, and serued them,

And he humbled not him selfe before the  
Lord, as Manasséh his father had humbled  
him selfe: but this Amón trespassed more  
and more.

And his seruants \* conspired against  
him, and slewe him in his owne house.

Ffi.

Meaning, by  
his Prophets,  
but their he-  
arts were not  
toucht, to be-  
lieue: & repen-  
t without the  
the preaching  
of the worde  
which no pla-  
ce.

Thus afflic-  
tiō giueth ven-  
derstanding: for  
he that hateth  
God in his pi-  
petice, now  
in his miserie  
he seeketh va-  
to him.

Read Chap.  
33.  
Read Chap.  
34.

Which Sal-  
mon had cau-  
sed to be ma-  
de.

b Thus by ig-  
norance they  
were deceiued  
thinking it no-  
thing to kepe  
the altars, so  
that they wor-  
shipped Gods:  
but it is idola-  
trie to worship  
God and o-  
therwise then  
he hath ap-  
pointed.

c Which al-  
beit that it is  
not contem-  
ned in the Ebre-  
we, yet because  
it is here men-  
tioned & is writ-  
ten in the Ebre-  
we, we haue  
placed it in y  
end of this boke.

d Because he  
had so horri-  
bly offended  
against y Lord,  
they did not  
burye him in y  
sepulchres of  
the Kings, but  
in the house  
of the Kings.

e Because he  
had so horri-  
bly offended  
against y Lord,  
they did not  
burye him in y  
sepulchres of  
the Kings, but  
in the house  
of the Kings.

f Because he  
had so horri-  
bly offended  
against y Lord,  
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the Kings, but  
in the house  
of the Kings.

g Because he  
had so horri-  
bly offended  
against y Lord,  
they did not  
burye him in y  
sepulchres of  
the Kings, but  
in the house  
of the Kings.

2. King. 21. 23





kemen & to the buylers  
re hewed stone and tim-  
ber for beames of the  
Kings of Iudáh had def-

id the worke & faithfully  
ers of them were Iahia  
Leuites, of the children  
Zechariáh, and Maabul-  
ren of the Kohathites, &  
nd of the Leuites all that  
struments of musike,

uer the bearers of burdenes,  
t forward all the worke-  
rke: and of the Leuites  
officers and porters.

ey broght out the money  
t into the house of  
ne Priest foude the <sup>b</sup> boke  
ne Lord <sup>given</sup> by the hãd

likiáh answered and said  
anceler, I haue founde the  
awe in the house of the  
likiáh gaue the boke to

carried the boke to the  
at the King worde againe,  
is committed to the hand  
that do they.

gathered the money that  
house of the Lord, and  
it into the hands of the  
the hands of the worke-

the chanceler declared  
Hilkiáh the Priest had  
& Shaphan red it before

King had heard the wor-  
he <sup>k</sup> were his clothes.  
commanded Hilkiáh, an  
of Shaphán, & Iahob-  
icáh, & Shaphán the chan-  
the Kings servant, say-

re of the Lord for me, and  
Israel and Iudáh, concer-  
s of this boke that is founde  
the wrath of the Lord <sup>y</sup> is  
because our <sup>1</sup> fathers haue  
de of the Lord, to do as  
itten in this boke.

and they that the King  
ent to Iudáh the proph-  
of Shallum, the sonne of  
onne of <sup>o</sup> Haldán keeper of  
e (and the dwell in Ieru-  
he <sup>n</sup> college) and they  
of with her.

wored them, Thus said  
of Iudáh, Telye <sup>o</sup> them,  
me,

24 Thus saith the Lord, Beholde, I wil bring  
euil vpon this place, and vpon the inhabi-  
tants thereof, <sup>even</sup> all the curses, that are  
written in the boke which they haue red  
before the King of Iudáh:

25 Because they haue forsake me, and burnt  
incense vnto other gods, to anger me with  
all the workes of their <sup>p</sup> hands, therefore  
shal my wrath fall vpon this place, & shal  
not be quenched.

26 But to the King of Iudáh, who sent you  
to enquire of the Lord, so shal ye say vnto  
him, Thus saith the Lord God of Israel,  
The wordes which thou hast heard, <sup>shal</sup>  
come to passe.

27 But because thine heart did <sup>n</sup> melt, and  
thou didest humble thy self before God,  
whē thou heardest his wordes against this  
place and against the inhabitants thereof,  
and humbledst thy selfe before me and  
tarest thy clothes, and weptest before me,  
I haue also heard it, saith the Lord.

28 Beholde, I wil gather thee to thy fathers,  
and thou shalt be put in thy graue in pea-  
ce, and thine eyes shal not see all the euil,  
which I wil bring vpon this <sup>e</sup> place, and  
vpon the inhabitants of the same. Thus  
they broght the King worde againe.

29 ¶ Then the King sent and gathered all  
the Elders of Iudáh and Ierusalem.

And the King went vp into the house  
of the Lord, and all the men of Iudáh, and  
the inhabitants of Ierusalem, and the  
Priests and the Leuites, and all the people  
frō the greatest to the <sup>s</sup> smallest, and he-  
red in their eares all the wordes of the bo-  
ke of the couenant that was founde in the  
house of the Lord.

And the King stode by his pillar, and  
made a couenant before the Lord, to wal-  
ke after the Lord, and to keepe his comman-  
dements, and his testimonies, and his sta-  
tures, with all his heart, and with all his  
soule, & <sup>y</sup> he wolde accomplishe the wordes  
of the couenant written in the same boke.

And he caused all that were founde in  
Ierusalem, and Beniamin to stand to it: &  
the inhabitants of Ierusalem did accord-  
ing to the couenant of God, <sup>even</sup> the  
God of their fathers.

30 So Iosiah toke away all the abomina-  
tions out of all the countreis that pertein-  
ed to the children of Israel, and compell-  
ed all <sup>e</sup> that were found in Israel, to serue  
the Lord their God: so all his daies they  
turned not backe from the Lord God of  
their fathers.

## CHAP. XXXV.

Iosiah kepeth the Passeouer. 2 He setteth forth the Gods  
service. 20 He fighteth against the King of egypt, &  
dyeth. 24 The people bewaile him.

MOREouer. Iosiah kept a Passeouer  
vnto the Lord in Ierusalem, & they

slewe the <sup>a</sup> Passeouer in the fourteenth  
day of the first moneth.

2 And he appointed the Priests to their  
charges, and encouraged them to the fir-  
uice of the house of the Lord,

3 And he said vnto <sup>y</sup> Leuites, that <sup>b</sup> brought  
all Israel and were sanctified vnto <sup>y</sup> Lord,  
Put the holy <sup>A</sup> ke in the house which Sal-  
omon the sonne of Dauid King of Is-  
rael did buyld: it <sup>shal</sup> be no more a <sup>e</sup> bur-  
den vpon your sholders: serue now the  
Lord your God and his people Israel,

4 And prepare your selues by the houses of  
your fathers according to your courses, as  
\* Dauid the King of Israel hath written,  
& according to the writing of Salomon  
his sonne,

5 And stand in the Sanctuarie according  
to the diuision of the families of your bre-  
thren <sup>n</sup> the children of the people, and after  
the diuision of the familie of the Leuites:

6 So kil the Passeouer, and sanctifie your  
selues, and <sup>d</sup> prepare your brethren that  
they may do according to the worde of  
the Lord by the hand of Moses.

7 Iosiah also gaue to the <sup>n</sup> people shepe, lã-  
bes and kiddes, all for the Passeouer, <sup>even</sup>  
to all that were present, to the number of  
thirty thousand, & thre thousand bullo-  
kes: these were of the Kings substance.

8 And his princes offred willingly vnto the  
people, to the Priests & to the Leuites: Hil-  
kiáh, and Zechariáh, and Iehiel, rulers of  
the house of God, gaue vnto <sup>y</sup> Priests for  
the Passeouer, <sup>even</sup> two thousand and six  
hundred shepe, & thre hundred bullockes.

9 \* Conaniah also and Shemiáh and Ne-  
thaneél his brethren, and Hahabiah and  
Ieiel, & Iozabab, chief of the Leuites ga-  
ue vnto the Leuites for the Passeouer, fyue  
thousand shepe, & fyue hundred bullockes.

10 Thus the seruice was preparid, and  
the Priests stode in their places, also the  
Leuites in their ordres according to the  
Kings commandment:

11 And thei slewe the Passeouer, & <sup>y</sup> Priests  
sprinkled the blood with their hands, & the  
Leuites slayed them.

12 And they toke away from the <sup>e</sup> burnt of-  
fring to giue it according to the diuisions  
of the families of the children of the peo-  
ple, to offer vnto the Lord, as it is written  
in the boke of Moses, & so of <sup>y</sup> bullockes.

13 And <sup>e</sup> they rotted the Passeouer with fy-  
re, according to the custome, but the san-  
ctified things they sod in pottes, pannes,  
and caulderns, & distributed them quic-  
kely to all the people.

14 Afterwarde also they prepared for the  
selues & for the Priests for the Priests the  
sonnes of Aaron were occupied in offering  
of burnt offrings, & the sat vntil night: there-  
fore the Leuites prepared for the selues, &  
Ff.ii.

a The Scriptu-  
re vlieth in son-  
dis places to  
call the lambc  
the Passeouer,  
which was by  
the signe of <sup>y</sup>  
Passeouer, be-  
cause in all fa-  
gements the  
signs haue the  
names of the  
things which  
are signified.

b So that the  
Leuites charge  
was not onely  
to minister in  
the Temple, but also  
to instruct the  
people in the  
worde of God.  
c As it was  
before the Tem-  
ple was buyld:  
thei were buyld-  
ed to teach the  
people, & to  
praise God.

1 Chron. 23. 2.  
& 25. 26.

d Or, the people.  
e Exhorta-  
tio oneo exa-  
mine them sel-  
ues, that they  
be not vnlike  
to eat of the  
Passeouer.  
f The sonnes of  
the people.

e So, euerie  
one, and of all  
fortes gaue of  
that they had  
a liberal por-  
tion to the ser-  
uice of Gods.

f Meaning of  
the libe, which  
was called the  
Passeouer: for  
onely <sup>y</sup> Priests  
might sprinkle,  
and in neces-  
sities the Leuites  
might kil the  
sacrifice.

g They refer-  
red for the  
people: that <sup>y</sup>  
was not respec-  
tively to be of-  
fered: that was  
the same might  
offer place off-  
frings, and fe-  
hant his por-  
tion

Exod. 12. 8.



for the Priests the ſonnes of Aarón.  
15 And the fingers the ſonnes of Aſaph ſtoode in their ſtanding \* according to the commandement of Dauid, and Aſaph, and Hemán, and Jeduthún the Kings <sup>h</sup> Ser: and the porters at euerie gate, who might not departe from their ſeruiſe: therefore their brethren the Leuites prepared for them.

1. Chron. 25. 1.

<sup>h</sup> Meaning hereby his Prophet, becauſe he appointed the Pſalms & Prophecies vnto Ieremias.

16 So all the ſeruiſe of the Lord was prepared the ſame day, to kepe the Paſſeouer, and to offer burnt offerings vpon the altar of the Lord, according to the commandement of King Iofiah.

27 And the childre of Iſraél that were preſent, kept the Paſſeouer the ſame time, and the feaſt of the vneleuened bread ſeven dayes.

28 And there was no Paſſeouer kept like that, in Iſraél, from the dayes of Samuél the Prophet: nether did all y<sup>e</sup> Kings of Iſraél kepe ſuche a Paſſeouer as Iofiah kept, and the Priests and the Leuites, & all Iudáh, and Iſraél that were<sup>h</sup> preſent, and the inhabitants of Ieruſalém.

<sup>h</sup> Iſr. ſonnes.

<sup>i</sup> Which was in the fix and twentieth yere of his age.

<sup>h</sup> King 22. 29  
<sup>i</sup> Which was a cite of the Aſſyrians, and Iofiah fearing leſt he paſſing through Iudáh, wolde haue taken his Kingdome, made waite a.

gainſt him and ſouſlated not the Lord.  
<sup>h</sup> 40. Reſpiter.  
<sup>i</sup> 40. Reſpiter.  
<sup>h</sup> 40. Reſpiter.

<sup>h</sup> That is, armed him ſelfe, or diſguiſed him ſelfe becauſe he might not be knowen.

<sup>m</sup> The people ſo much lamented y<sup>e</sup> loſſe of this good King, that after whē there was anie great lamentation, this was ſpoke of as a proper ſorrow. Zach. 12. 10.

<sup>n</sup> Which ſome thinke Ieremie made, who reſe he lamented the ſtate of the Church after this Kings death.

29 This Paſſeouer was kept in the eightente yere of the reigne of Iofiah.

30 ¶ After all this, when Iofiah had prepared the Tēple, Necho King of Egypt came vp to fight againſt<sup>h</sup> Carchemiſh by<sup>h</sup> Peráth, and Iofiah went out againſt him.

31 But he ſent meſſengers to him, ſaying, What haue I to do with thee, thou King of Iudáh? come not againſt thee this day, but againſt the houſe<sup>h</sup> of mine enimie, and God commanded me to make haſte: leaue off to come againſt God, which is with me, leſt he deſtroye thee.

32 But Iofiah wolde not turne his face fro him, but<sup>h</sup> chāged his apparel to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddó.

33 And the ſhoters ſhot at King Iofiah: thē the King ſaid to his ſeruants, Cary me away, for I am very ſicke.

34 So his ſeruants toke him out of that charret, & put him in the ſeconde charret which he had, and when they had brought him to Ieruſalém, he dyed, and was buried in the ſepulchres of his fathers: and all Iudáh and Ieruſalém<sup>m</sup> mourned for Iofiah.

35 And Ieremiáh lamented Iofiah, and all ſinging men and ſinging women mourned for Iofiah in their lamentacions to this day, and made the ſame for an ordinance vnto Iſraél: and behold, they be written in the<sup>m</sup> lamentacions.

36 Concerning the reſt of the actes of Iofiah and his goodnes, doing as it was writē in the Law of the Lord,

27 And his dedes, firſt and laſt, behold, they are written in the booke of the Kings of Iſraél and Iudáh.

CHAP. XXXVI.

1 After Iofiah, reigned Iehoaház, 4 After Iehoaház, Iehoiakim. 8 After him Iehoiachin. 11 After him, Zedekiah. 14. 17 In whoſe time all the people were caryed away to Babel for contemning the admonitions of the Prophetes. 22 And were reſtored againe the ſeuentieth yere after by King Cyrus.

1 Then<sup>\*</sup> the people of the land toke Iehoaház the ſonne of Iofiah, and made him Kíng in his fathers ſtead in Ieruſalém. 2 Iehoaház was thre and twentie yere olde when he began to reigne, and he reigned thre<sup>a</sup> moneths in Ieruſalém.

3 And the King of Egypt toke him away to Ieruſalém, and condemned the land in an hundred talents of ſiluer, & a talent of golde.

4 ¶ And the King of Egypt made Eliakim his brother King ouer Iudáh and Ieruſalém, and turned his name to Iehoiakim: and Necho toke Iehoaház his brother, and caryed him to Egypt.

5 Iehoiakim was ſyue and twentie yere olde when he began to reigne, and he reigned eleuen yere in Ieruſalém, and did<sup>e</sup> euil in the ſight of the Lord his God.

6 Againſt him came vp Nebuchadnezzar King of Babel, & bounde him with chaines to carye him to Babel.

7 Nebuchadnezzar alſo<sup>\*</sup> caryed of y<sup>e</sup> veſſels of the houſe of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the reſt of the actes of Iehoiakim, and his abominaciōs which he d<sup>e</sup> & that which was founde vpō him, behold, they are written in the booke of the Kings of Iſraél and Iudáh, & Iehoiachin his ſonne reigned in his ſteade.

9 ¶ Iehoiachin was<sup>e</sup> eight yere olde when he began to reigne, and he reigned thre moneths and ten dayes in Ieruſalém, and did euil in the ſight of the Lord.

10 And when the yere was out, King Nebuchadnezzar ſent and brought him to Babel with the precious veſſels of the houſe of the Lord, and he made Zedekiah his brother King ouer Iudáh and Ieruſalém.

11 Zedekiah was one and twētie yere olde, whē he began to reigne, and reigned eleuen yere in Ieruſalém.

12 ¶ And he did euil in the ſight of y<sup>e</sup> Lord his God, and humbled not him ſelf before Ieremiáh the Prophet at the commandement of the Lord,

13 But he rebelled moreover againſt Nebuchadnezzar, which had cauſed him to ſwear by God: and he hardened his necke & made his heart obſtinate that he might not returne to the Lord God of Iſraél.

14 All the chief of the Priests alſo, and of the people trespaſſed wonderfully, according

ding to all the abominaciōs which he had ſanctified in Ieruſalém.

15 Therefore the Lord God ſent to thē<sup>h</sup> by his meſſengers early and ſending: for ſin on his people, and on his

16 But they mocked the meſſengers, and deſpised his wordes, a Prophetes, vntill the wrath roſe againſt his people, and there was no remedie.

17 For he brought vpon them the Caldeans, who ſleweth with the ſworde in the houſe, and ſpared nether y<sup>e</sup> virgin, ancient, nor aged, into his hand,

18 And all y<sup>e</sup> veſſels of y<sup>e</sup> houſe of God, and the treaſures of Iſraél, and the treaſures of his princes: all theſe caryed away to Babel. 19 And they burnt the houſe of God, brake downe the wall of Ieruſalém, and burnt all the palaces there.

THE PRINCE OF THE PRINCES

Lord almighty, God of Abraham, Iſaac and Iacob, righteous ſede, which haſt and earth with all their ornaments bound the ſea by the commandement, which haſt depe and ſealed it by thy terrible Name, whome all dooble before thy power: ſiſtie of thy glorie can not be angry threatening towards portable, but thy merciful meaſurable & vnſearchable the moſte high Lord, of gre long ſuffring & moſte merciful for māſ miferies. Thou, O I to thy great goodnes haſt penitence & forgiuenes to th againſt thee, & for thine in haſt appointed repentance that they may be ſaued. The Lord, that art the God. of not appointed repentance to Abram, and Iſaac and Iacob ue not<sup>b</sup> ſinned againſt thee appointed repentance vnto ſinner: for I haue ſinned abo of the ſand of the ſea. My t

first and last, behold, the  
booke of the Kings of I.

p. XXXVI.

After Iehoiachin. 4 After Iehoiachin. 11 After Iehoiachin. In whose time all the people were  
del for contemning the admira-  
22 And were restored againe  
by King Cyrus.

people of the land toke Ie-  
sonne of Iosiah, and made  
fathers stead in Ierusalem.  
thre and twentie yere olde  
to reigne, and he reigned  
in Ierusalem.

of Egypt toke him away and  
condemned the land in an-  
ts of siluer, & a talent of

of Egypt made Eliakim  
g ouer Iudah and Ierusa-  
l his name to Iehoiakim  
Iehoiachin his brother, and  
Egypt.

tyue and twentie yere olde  
to reigne, and he reigned  
Ierusalem, and did euill in  
the Lord his God.

ame vp Nebuchadnezzar  
& bounde him with chain-  
to Babel.

zazz also caryed of y velle  
of the Lord to Babel, and  
Temple at Babel.

the rest of the actes of Ie-  
bominaciōs which he did  
was founde vpo him,  
written in the boke of the  
land Iudah, & Iehoiachin  
ed in his steade.

as e eight yere olde when  
igne, and he reigned thre  
en dayes in Ierusalem, and  
sight of the Lord.

re yere was out, King Ne-  
sent and brought him to Ba-  
cious vessels of the house,  
and he made Zedekiah his  
ouer Iudah and Ierusalem.

one and twentie yere olde  
to reigne, and reigned eleu-  
im.

euill in the sight of y Lord  
umbled not him self before  
Prophēt at the commande-  
ord,

ed moreouer against Ne-  
which had caused him to  
and he hardened his necke  
art obstinate that he might  
he Lord God of Irael.  
of the Priests also and of  
assed wonderfully, accord-

ding to all the abominations of the hea-  
then, and polluted the house of the Lord  
which he had sanctified in Ierusalem.

Therefore the Lord God of their fa-  
thers sent to the by his messengers, ris-  
sing early and sending: for he had compas-  
sion on his people, and on his habitation.

But they mocked the messengers of God  
and despised his wordes, and misused his  
Prophetes, vntil the wrath of the Lord a-  
rose against his people, and til there was  
no remedie.

For he brought vpon them the King of  
the Caldeans, who slewe their yong men  
with the sword in the house of their Sa-  
tuarie, and spared nether yong man, nor  
virgine, ancient, nor aged. God gaue all  
into his hand,

And all y vessels of y house of God great  
& small, and the treasures of the house of y  
Lord, and the treasures of the King, and of  
his princes: all these caryed he to Babel.

And they burnt the house of God, and  
brake downe the wall of Ierusalem, and  
burnt all the palaces thereof with fyre, &

all the precious vessels thereof: to de-  
stroye all.

And thei that were left by the sworde, ca-  
ryed he away to Babel, and they were ser-  
uants to him and to his sonnes, vntil the  
kingdome of the Persians had rule,

To fulfil the worde of the Lord by the  
mouth of Ieremiāh, vntil the lid had her  
fil of her Sabbaths: for all the dayes that  
she lay desolate, she kept Sabbath, to fulfil  
seuentie yeres.

¶ But in y first yere of Cyrus King of  
Persia (when the worde of the Lord spoken  
by the mouth of Ieremiāh, was finished)  
the Lord stirred vp the spirit of Cyrus  
King of Persia, and he made a proclama-  
cion through all his kingdome, and also  
by writing, saying,

Thus sayth Cyrus King of Persia, All  
y kingdomes of the earth hath the Lord  
God of heauen giuen me, and he hath  
commanded me to buyld him an house  
in Ierusalem, that is in Iudah. Who is a-  
mong you of all his people, with whome  
the Lord his God wille him go vp.

¶ Whē Cyrus  
King of Persia,  
had made the  
Babyloniāns  
subiect.

¶ Whothere-  
of the reme-  
diance of God,  
and 70 yeres  
captiuitie, w  
he calleth the  
Sabbaths of  
rest of the lād,  
Iere 25, 11.

Iere 25, 13.

¶ 25, 10.

3 Esdr. 1, 1.

¶ In the first

yere that he

reigned ouer

the Caldeans.

¶ God has so

prophecied a-

boue an hun-

dredth yeres,

before Cyrus

was borne, Ite.

4, 25, that Ie-

rusalem & the

Temple shoulde

be buyld agai-

ne by Cyrus

his auointed:

so-called, be-

cause God v-

ied his seruice

for a time to

deliuer his

Church.

## THE PRAYER OF MANASSÉH King of the Iewes.

Lord almightie, God of our fathers, A-  
bram, Isaac and Jacob, and of their  
righteous sede, which hast made heauen  
and earth with all their ornament, which  
hast bound the sea by the worde of thy  
commandement, which hast shut vp the  
depe and sealed it by thy terrible and glo-  
rious Name, whome all do feare & trem-  
ble before thy power: for the maie-  
stie of thy glorie can not be borne, & thine  
angrie threatening toward sinners is im-  
portable, but thy merciful promes is vn-  
measurable & vnsearcheable. For thou art  
the moste high Lord, of great compassiō,  
long suffering & moste merciful, & repētst  
for mā miseries. Thou, o Lord, accordig  
to thy great goodnes hast promised re-  
pentance & forgienes to them that sinne  
against thee, & for thine infinite mercies  
hast appointed repentance vnto sinners  
that they may be saued. Thou therefore, o  
Lord, that art the God of the iuste, hast  
not appointed repentance to the iuste, as to  
Abram, and Isaac and Jacob, which ha-  
ue not sinned against thee, but thou hast  
appointed repentance vnto me that am a  
sinner: for I haue sinned aboue the nōber  
of the sand of the sea. My transgressions,

o Lord, are multiplied: my transgres-  
sions are exceeding many: and I am not  
worthy to beholde & se the height of the  
heauens for the multitude of mine vnrighte-  
ousnes. I am bowed downe with many  
yrō bādes, that I cā not lift vp mine head,  
nether haue any release. For I haue prou-  
oked thy wrath and done euil before thee.  
I did not thy wil, nether kept I thy com-  
mandements. I haue set vp abominations  
& haue multiplied offenses. Now therefore  
I bowe the kne of mine heart, beseechig  
thee of grace. I haue sinned, o Lord, I haue  
sinned, & I acknowledge my trasgressiōs:  
but I humbly beseeche thee, forgie me: o  
Lord, forgie me, & destroye me not with  
my transgressions. Be not angry with me  
for euer by referuing euil for me, nether  
condemne me into the lower partes of the  
earth. For thou art the God, euen the God  
of them that repent: and in me thou wilt  
shewe all thy goodnes: for thou wilt saue  
me that am vnworthy, according to thy  
great mercie: therefore I wil praise thee  
for euer all the dayes of my life. for all  
the power of the heauens praise thee, &  
thine is the glorie for euer & euer, Amen.

Ff.iii.



# E Z R A.

## THE ARGUMENT.

As the Lord is ever merciful vnto his Church, and dooth not punish them, but to the intent they shoulde see their owne miseries, and be exercised vnder the crosse, that they might continue the worlde and aspire vnto the heauens: so after that he had visited the Iewes and kept them in bondage suenitie yeres in a Strange countrey among infidels and idolaters, he remembred his tendre mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued to the heart of the chief ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding lest they shoulde growe into a contempt of Gods great benefite, he kepeth them stil in exercise, and raiseth domestical enemies, which endeavour as much as they can to hindre their moste worthie enterprises: yet by the exhortation of the Prophetes they went forward by like and like til their worke was finished. The awar of this booke was Ezra, who was Priest, and scribe of the Law, as chap. 7. 6. he returned to Ierusalem the sixt yere of Darius, who succeeded Cyrus: that is, more then suenitie yeres after the returne of the first vnder Zerubbabel, when the Temple was buyt. He broght with him a great companie, and muche treasures, with letters to the Kings officers for all suche things as shoulde be necessarie for the Temple: and at this time he redressed that which was amisse, and set the things in good ordre.

### CHAP. I.

1 Cyrus sendeth againe the people that was in captiuitie.  
2 And restoreth them their holy ruffels.

a. Chro. 36. 2.  
3. 12. 2. 1. iero.  
23. 12. & 29. 10  
a. After that he and Darius had wonne Babylon.

b. Who promised the deliuerance after that suenitie yeres were past, Ier. 25. 11. That is, moued him, and gaue him heart.

d. For he was chief Monarche, and had manie nations vnder his domination, which this heathen King cōfesseth to haue receiued of the liuing God.

e. If any through power were not able to returne, the Kings commission was that he shoulde be furnished w<sup>th</sup> necessaries.

f. Which they them selues shoulde send toward the reparation of the Temple.

g. The Babylonians & Chaldeans gaue them these presents: thus rather then the children of God shoulde want for their necessities, he wolde stirre vp the heart of the very infidels to helpe them.

3. Kin. 25. 13.  
3. Iero. 36. 2.  
Ier. 27. 19.  
d. 47. 13.

**N**OW in a first yere of Cyrus King of Persia (the worde of the Lord, spoken by the mouth of Ieremiah, might be accomplished) the Lord stirred vp the spirit of Cyrus

King of Persia, and he made a proclamation through all his kingdome, and also by writing, saying,

Thus saith Cyrus King of Persia, The Lord God of heauen hath given me all the kingdomes of the earth, and he hath commanded me to buyld him an house in Ierusalem, which is in Iudah.

Who is he among you of all his people with whome his God is? let him go vp to Ierusalem which is in Iudah, and buyld the house of the Lord God of Israel: he is the God, which is in Ierusalem.

And cuerie one that remaineth in anie place (where he sojourneth) let the men of his place relieue him with siluer & with golde, and with substance, & with cattel, and with a willing offering, for the house of God that is in Ierusalem.

Then the chief fathers of Iudah & Benjamin, & the Priests & Leuites rose vp, with all the whose spirit God had raised to go vp, to buyld the house of the Lord which is in Ierusalem.

And all they that were about the, strengthened their hands with vessels of siluer, with golde, with substance & with cattel, & with precious thigs, besides all that was willingly offered.

Also the King Cyrus broght forth the vessels of the house of the Lord, which Nebuchadnezzar had takē out of Ierusalem, & had put the in his house of his god.

8 Euen the did Cyrus King of Persia bring forth by the hand of Mithredath the treasurer, and counted the vnto Sheshbazzar the prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a thousand basins of siluer, nine and twentie kniues,

10 Thirtie bowles of golde, & of siluer bowles of the second sorte, foure hundred, and ten, & of other vessels, a thousand.

11 All the vessels of golde & siluer were foure thousand & foure hundred. Sheshbazzar broght vp all with the of the captiuitie that came vp fro Babel to Ierusalem.

### CHAP. II.

The number of them that returned from the captiuitie.  
1 These also are the sonnes of the prince, that went vp out of captiuitie (whome Nebuchadnezzar King of Babel had caried away vnto Babel) & returned to Ierusalem, & to Iudah, euerie one vnto his citie,

2 Which came with Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Reeliah, Mordecai, Bilshan, Mispal, Biguai, Rehum, Baanah. The number of the men of the people of Israel was,

3 The sonnes of Parosh, two thousand, and hundred, seuentie and two:

4 The sonnes of Shephatiah, three hundred, seuentie and two:

5 The sonnes of Arh, seuen hundred, and seuentie and fife:

6 The sonnes of Pahath Moab, of the sonnes of Ieshua & Ioab, two thousand, eight hundred and twelue:

7 The sonnes of Elam, a thousand, two hundred, and foure and fiftie:

8 The sonnes of Zaccu, nine hundred, and fife and fourtie:

9 The sonnes of Zaccar, seuen hundred, and threescore:

10 The sonnes of Bani, six hundred, and two and fourtie:

11 The sonnes of Bebai, six hundred, and twenty:

12 The sonnes of Azgad, three hundred, and two and twentie:

13 The sonnes of Adonikam, three hundred, and six:

14 The sonnes of Biguai, three hundred, and fiftie:

15 The sonnes of Adin, four hundred, and fiftie:

16 The sonnes of Ater, three hundred, and eight:

17 The sonnes of Bezai, three hundred, and twenty:

18 The sonnes of Iorah, two hundred, and twelue:

19 The sonnes of Hasshum, three hundred, and twenty:

20 The sonnes of Gibbar, two hundred, and fiftie:

21 The sonnes of Beth-lerai, three hundred, and twenty:

22 The men of Metophah, three hundred, and eight & twentie:

23 The sonnes of Azmaueah, three hundred, and fiftie:

24 The sonnes of Kiriath-phirah, & Beeroth, seuen hundred, and fourtie:

25 The sonnes of Haramah, three hundred, and one and twenty:

26 The men of Michmas, two hundred, and twenty:

27 The sonnes of Beth-el, three hundred, and three and twenty:

28 The sonnes of Neboi, three hundred, and six & fiftie:

29 The sonnes of Magbiyah, three hundred, and fiftie:

30 The sonnes of the other, three hundred, and two hundred, & twentie:

31 The sonnes of Harim, three hundred, and fiftie:

32 The sonnes of Lod, three hundred, and fife and twenty:

33 The sonnes of Iericho, three hundred, and fife and fourtie:

34 The sonnes of Senah, three hundred, and thirtie:

35 The Priests: of the sonnes of the house of Ieshua, three hundred, and three:

36 The sonnes of Immer, three hundred, and fiftie:

37 The sonnes of Pashur, three hundred, and seuen and twenty:

38 The sonnes of Harim, three hundred, and fiftie:

39 The Leuites: the sonnes of Kadmiel, of the sonnes of the house of Levi, three hundred, and fiftie:

40 The fingers: the sonnes of the house of Levi, three hundred, and eight & twentie:

41 The sonnes of the porters, three hundred, and fiftie:

42 The sonnes of Shallum, of the sonnes of the house of Levi, three hundred, and fiftie:

11 The sonnes of Bebaí, six hundred, and  
thre and twenty:

12 The sonnes of Azgád a thousand, two hundred, and two and twentie:

13 The sonnes of Adonikám, six hundred, thre score and six:

14 The sonnes of Biguái, two thousand, & six and fiftie:

15 The sonnes of Adín, foure hundred & foure and fiftie:

16 The sonnes of Atér of Hizkiáh, ninetie and eight:

17 The sonnes of Bezái, thre hundred, & thre and twentie:

18 The sonnes of Ioráh, an hundred, and twelue:

19 The sonnes of Hállhúm, two hundred and thre and twentie:

20 The sonnes of Gibbár, ninetie and foure:

21 The sonnes of Beth-léhem, an hundred and thre and twenty:

22 The men of Metopháh, six & fiftie:

23 The men of Anothóth, an hundred & eight & twentie:

24 The sonnes of Azmáueh, two & fourtie:

25 The sonnes of Kiriáth-aeím, of Chephiráh, & Beeróth, seuen hundred & thre and fourtie:

26 The sonnes of Haramáh & Gába, six hundred, and one and twentie:

27 The men of Michmás, an hundred, and two and twentie:

28 The sonnes of Beth-él & Ai, two hundred, and thre and twentie:

29 The sonnes of Nebó, two and fiftie:

30 The sonnes of Magbíf, an hundred and six and fiftie:

31 The sonnes of the other Elám, a thousand, and two hundred, & foure & fiftie:

32 The sonnes of Harím, thre hundred & twentie:

33 The sonnes of Lod-hadí, & Onó, seuen hundred, and fise and twentie:

34 The sonnes of Ierichó, thre hundred and six & fourtie:

35 The sonnes of Seníah, thre thousand, six hundred and thirtie.

¶ The Priests: of the sonnes of Iedaíah of the house of Ieshúa, nine hundred & twentie and thre:

¶ The sonnes of Immér, a thousand and two and fiftie:

¶ The sonnes of Pashúr, a thousand, two hundred and seuen and fourtie:

¶ The sonnes of Harim, a thousand and seuentene.

¶ The Levites: the sonnes of Ieshúa, & Kaímíel of the sonnes of Hodauíah, seuentie and foure.

¶ The singers: the sonnes of Asáph, an hundred and eight and twentie.

¶ The sonnes of the porters: the sonnes of Shallúm, the sonnes of Atér, the sonnes

of Talmón, the sonnes of Akkúb, sonnes of Harítá, the sonnes of Shobái: all were an hundred and nine and thirtie.

¶ The Nethinims: the sonnes of Zihá, sonnes of Hafuphá, & sonnes of Tabbáoth,

44 The sonnes of Kerós, & sonnes of Sihá, the sonnes of Padón,

45 The sonnes of Lebanáh, the sonnes of Hagabáh, the sonnes of Akkúb,

46 The sonnes of Hagab, the sonnes of Shálái, the sonnes of Hanán,

47 The sonnes of Giddél, the sonnes of Gáhar, the sonnes of Reaíah,

48 The sonnes of Rezin, the sonnes of Nekodá, the sonnes of Gazzám,

49 The sonnes of Vzzá, the sonnes of Paséah, the sonnes of Besái,

50 The sonnes of Asnáh, the sonnes of Meunim, the sonnes of Nephulim,

51 The sonnes of Bakbúk, the sonnes of Hakupá, the sonnes of Harhúr,

52 The sonnes of Bazlúth, the sonnes of Mehidá, the sonnes of Harhá,

53 The sonnes of Barcós, the sonnes of Sisará, the sonnes of Thámah,

54 The sonnes of Neziáh, the sonnes of Hatiplá,

55 The sonnes of Salomons seruants: the sonnes of Sorái, the sonnes of Sophereth, the sonnes of Pérudá,

56 The sonnes of Iaaláh, the sonnes of Dáron, the sonnes of Giddél,

57 The sonnes of Shephatíah, the sonnes of Hattí, the sonnes of Pochéreth Hazzebaim, the sonnes of Amí.

58 All the Nethinims, and the sonnes of Salomons seruants were thre hundred & twentie and two.

¶ And these went vp from Telmeláh, & from Telharhá, Cherúb, Addán, & Immér, but they colde not discern their fathers house and their sede, whether they were of Israél.

60 The sonnes of Delaíah, the sonnes of Tobíah, the sonnes of Nekodá, six hundred and two and fiftie.

61 And of the sonnes of Priests, & sonnes of Habaíah, the sonnes of Coz, the sonnes of Barzillái: which toke of & daughters of Barzillái the Giliadite to wife, and was called after their name.

62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthode.

63 And Tirshátha said vnto them, that they shulde not eat of the moste holy thing til there rose vp a Priest with Vrim & Thummim.

64 The whole Congregation together was two and fourtie thousand, thre hundred and thre score,

65 Beside their seruants and their maidens: of whome were seuen thousand,





conde yere of their con-  
house of God in Ierusa-  
and moneth began Zerub-  
of Shealtiel, and Ieshua  
zadák, and the remnant of  
the Priests and the Levites  
were come out of the cap-  
usafalem, and appointed  
twenty yere olde & aboue  
the worke of the house of

ode with his sonnes, and  
Kadmiel with his sonnes,  
Iudáh together to set fo-  
men in the house of God  
of Henaddád with their  
their brethren the Leui-  
builders laied the funda-  
ple of the Lord, the ap-  
its in their apparel with  
the Levites the sonnes of  
ales, to praise the Lord  
nace of Dauid King oia

g when they gaue praise,  
gaue thanks vnto the  
ood, for his mercie endu-  
ard Israel. And all ý pro-  
a a great shoute, whē thei  
d, because the fundacion  
the Lord was layed.  
the Priests and the Leui-  
of the fathers, ancient  
ene the first house, (which  
this house was layed be-  
e wept with a loude vo-  
ured a loude for ioye,  
ple colde not discern the  
oute for ioye, from the  
ing of the people: for thei  
with a loude crye, and the  
farre of:

P. II. III.  
Temple is hindred & howe  
id the answer.  
rfares of Iudáh and Bé-  
that the children of the  
d the Temple vnto the  
rael.

Zerubbabél, & to ý chief  
nto them, We wil buyl-  
we seke the Lord your  
we haue sacrificed vnto  
e of Efar Haddón King  
brought vs vp hither.  
él, and Ieshua, and the  
athers of Israel, said vn-  
or for you, but for vs to  
vnto our God: for we  
er wil buyld it vnto the  
ael, as King Cyrus the  
the commanded vs.

Wherefore the people of ý land discouraged the people of Iudáh, and troubled them in buylding,  
And they hyred counsellers against the, to hinder their deuice, all the daies of Cyrus King of Persia, vntil the reigne of Darius King of Persia.  
And in the reigne of Ahasuerós (in the beginning of his reigne) wrote thei an accusation against the inhabitants of Iudáh and Ierusalém.  
And in the dayes of Artahsháste, Mithredáth, Tabeél, & the rest of their companiós wrote when it was peace vnto Artahsháste King of Persia, & the writing of the letter was the Aramites writing, & the thing declared was in the language of the Aramites.  
Rehúm the chancelour, and Shimshái the scribe wrote a lettre against Ierusalém to Artahsháste ý King, in this sorte.  
Then wrote Rehúm the chancelour, and Shimshái the scribe, & their companions Dinaí, and Apharsathcaí, Tarpelaí, Apharsaí, Archeuaí, Bablaí, Shushan-chaié, Dehaú, Elmaié,  
And the rest of the people whome the great & noble Asnappár brought ouer, & set in the cities of Samaria, and other that are beyonde the Riuer and Cheéneeth.  
¶ This is the copie of the letter that they sent vnto King Artahsháste, THE SERVANTS the men beyonde the Riuer and Cheéneeth salute thee.  
Be it known vnto the King that the fores, which came vp from thee to vs, are come vnto Ierusalém (a citie rebellious & wicked) & buyld, & laye the fundacions of the walles, and haue ioyned the fundacions.  
Be it known now vnto the King, that if this citie be buylt, & the fundaciós of the walles layed, thei wil not giue tolle, tribute, nor custome: so shalt thou hinder the Kings tribute.  
Now therefore because we haue bene brought vp in the Kings palace, it was not mete for vs to se the Kings dishonour: for this cause haue we sent and certified the King,  
That one may seache in the boke of the Chronicles of thy fathers, and thou shalt finde in the boke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto Kings and prouinces, and that thei haue moued sedicion of olde time, for the which cause this citie was destroyed.  
We certifie the King therefore, that if this citie be buylded, and the fundacion of the walles layed, by this meanes the porcion beyonde the Riuer shal not be thine.  
¶ The King sent an answer vnto Rehúm.

the chancelour, and Shimshái the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyonde the Riuer, Shelám & Cheéth.  
¶ The letter which ye sent vnto vs, hath bene openly red before me,  
And I haue commanded and they haue searched, and founde, that this citie of olde time hath made insurrection against Kings, and hath rebelled, and rebellion hath bene committed therein.  
There haue bene mightie Kings also ouer Ierusalém, which haue ruled ouer all beyonde the Riuer, and tolle, tribute, and custome was giuen vnto them.  
Make ye now a decree, that those men may cease, and that the citie be not buylt, til I haue giuen another commandement.  
Take hede now that ye faile not to do this: why shulde damage growe to hurt the King?  
When the copie of King Artahshástes lettre was red before Rehúm & Shimshai the scribe, & their companions, they went vp in all the haste to Ierusalém vnto the Iewes, and caused them to cease by force and power.  
Then ceased the worke of the house of God, which was in Ierusalém, and did stay vnto the secóde yere of Darius King of Persia.

1 Some read for Shelám, falsitacion or greeting.  
m Called also Cheeeneeth, as ver. 11.

n Not all together for the Prophetes exhorted the to continue, but they tied this diligen. e because of the troubles.

CHAP. V.

Haggái & Zachariah do prophesie, 3 The worke of the Temple goeth forward contrary to the minde of Tatnáí. 6 Huilettres to Darius.

THE Haggái a Prophet & Zachariáh the sonne of Iddó a Prophet prophesied vnto the Iewes that were in Iudáh, & Ierusalém, in the Name of the God of Israel, euen vnto them.  
Then Zerubbabél the sonne of Shealtiel, & Ieshúa the sonne of Iozadák arose, and began to buylde the house of God at Ierusalém, and with them were the Prophetes of God, which helped them.  
¶ At the same time came to them Tatnáí, which was captaine beyonde the Riuer, & Shether-boznái and their companions, & said thus vnto them, Who hath giuen you commandemēt to buylde this house, and to lay the fundacions of these walles?  
¶ Then said we vnto them after this manner, What are the names of the men that buylde this buylding?  
But the eye of their God was vpon the Elders of the Iewes, that they colde not cause them to cease, til the matter came to Darius: and then they answered by letters thereunto.  
The copie of the lettre, that Tatnáí captaine beyond the Riuer, and Shether-boznái and his companions Apharsathcaí, (which were beyonde the Riuer) sent vnto King Darius.

o, Haggai. Hag. i. 1. 3. 4. 6. 6.

a Which incouraged the to go forward & accused the that they were more careful to buyld their owne houses, then zealous to buylde the Temple of God.  
b That is, the enemies asked this, as ver. 10.

c His fauour & the spirit of strength.

Gg.i.



7 They sent a lettre vnto him, wherein it was written thus, VNTO DARIUS the King, all peace.

8 Be it known vnto the King, that we wēt into the prouince of Iudea, to the house of the great God, which is buylded with great stones, and beames are layed in the walles, and this worke is wrought speedely, and prospereth in their hands.

9 Then asked we those Elders, and said vnto them thus, Who hath given you commandement to buyld this house, and to laye the fundacion of these walles?

10 We asked their names also, & we might certifie thee, & that we might write the names of the men that were their rulers.

11 But they answered vs thus, & said, We are the seruants of y<sup>e</sup> God of heauen & earth, & buyld the house that was buyld of olde & many yeres ago, which a<sup>d</sup> great King of Israél<sup>e</sup> buylded, & founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, he gaue them ouer into the hand of Nebuchadnezzár King of Babel the Caldean, and he destroyed this house, and caryed the people away captiue vnto Babel.

13 But in the first yere of Cyrus King of Babel, King Cyrus made a decree to buyld this house of God.

14 And the vessels of golde & siluer of the house of God, which Nebuchadnezzár toke out of the Tēple, that was in Ierusalém, and broght them into the Temple of Babel, those did Cyrus the King take out of the Tēple of Babel, & they gaue them vnto one<sup>f</sup> Sheshbazzár by his name, whom he had made captaine.

15 And he said vnto him, Take these vessels and go thy way, & put them in the Temple that is in Ierusalém, and let the house of God be buyld in his place.

16 Then came the same Sheshbazzár and layed the fundacion of the house of God, which is in Ierusalém, and since that time euē vntil now, hath it bene in buylding, yet is it not finished.

17 Now therefore if it please the King, let there be searche made in the house of the Kings & treasures, which is there in Babel, whether a decree hath bene made by King Cyrus, to buyld this house of God in Ierusalém, and let the King send his minde concerning this.

## CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was buylded and dedicate, the children of Israél kept the feast of vnleavened bread.

1 Then King Darius gaue commandement, and they made searche in the librarie of the treasures, which were there layed vp in Babel.

2 And there was founde in 2<sup>a</sup> coffre (in the

palace that was in the prouince of the Medes) a volume, & therein was it thus writ, as a memorial,

3 IN THE FIRST yere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalém, Let the house be buylt, <sup>g</sup>en the place where they offered sacrifices, & let the walles thereof be ioyned together: let the height thereof be thre score cubites, & the breadth thereof thre score cubites,

4 Thre orders of great stones, and one order of tymbre, and let the expences be giuen of the Kings house.

5 And also let them render y<sup>e</sup> vessels of the house of God (of golde & siluer, w<sup>h</sup> Nebuchadnezzár toke out of the Tēple, which was in Ierusalém, and broght vnto Babel) and let him go vnto the Temple that is in Ierusalém to his place and put them in the house of God.

6 Therefore Tatnái captaine beyonde the Riuer, and Shethár Boznái (& their companions Apharscaié, which are beyonde the Riuer) be ye farre from thence.

7 Suffre ye the worke of this house of God, that the captaine of the Iewes & the Elders of the Iewes may buyld this house of God in his place.

8 For I haue giuen a commandement whate ye shal do to the Elders of these Iewes for the buylding of this house of God, that of the reuenues of the King, which is of the tribute beyonde the Riuer, there be continually expences giuen vnto them, that they cease not.

9 And that which they shal haue neede of, it be giuen vnto them day by day, whether it be yong bullockes, or rams, or lambs, or the burnt offerings of the God of heauen, wheat, salt, wine, & oyle, according to the appointment of the Priests that are in Ierusalém, that there be no faute,

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, y<sup>e</sup> whosoeuer shal alter this sentence, the wood shal be pulled downe from his house, and shal be set vp, & he shal be hanged thereon, & his house shal be made a dung hill for this.

12 And the God that hath caused his Name to dwell there, destroye all Kings and people that put to their hand to alter, and to destroye this house of God, which is in Ierusalém. I Darius haue made a decree, let it be done with speede.

13 ¶ Then Tatnái the captaine beyonde the Riuer, & Shethár Boznái and their companions, according to that which Darius had sent, so they did speedely.

14 So the Elders of the Iewes buylded, and they prospered by the prophesying of Haggái

¶ Haggái the Prophet, and sonne of Iddó, and they finished it, by the appointment of Israél, and by the commandement of Cyrus and Darius, & Artabanus of Persia.

15 And this house was finished the first day of the moneth 8 Adar, the first yere of y<sup>e</sup> reigne of Darius.

¶ And the children of Israél, & the Leuites, and the rest of the captiuitie kept of this house of God with gladnes.

17 And offered at the dedication of God an hundredth of hundredth rams, foure hundred twelve goates, for the first according to the number of Israél.

18 And they set the Priests and the Leuites in their places, in the service of God in Ierusalém, as is written in the booke of Moses.

19 And the children of the Pasfeouer on the fourth day of the moneth.

20 (For the Priests & the Leuites all together) & they kept the Pasfeouer for all the children of Israél, & for their brethren that were with them.

21 So the children of Israél came againe out of captiuitie, as had separated them from the filthines of the land, to seeke y<sup>e</sup> Lord God of Israél.

22 And they kept the feast of bread seven dayes with gladnes, as had made them glad, and the King of Assyria encouraged them in the worke of God, <sup>g</sup>en the God of Israél.

## CHAP. VII.

By the commandement of the King, Darius came to Ierusalém.

27 Now after these things, the King of Assyria, Artahsháste, was Ezrá the sonne of Sacerdote of Azaráh, the sonne of Seraiah, the sonne of Shallum, the sonne of Ahitub, the sonne of Amariah, the sonne of Meraioth, the sonne of Zedaiáh, the sonne of Bukkai, the sonne of Abishua, the sonne of Eleazar, the sonne of Aaron, the chief Priest.

28 This Ezrá came vp from Babylon, a scribe prompt in the lawe of the Lord God of Israél, and the King gaue him authority according to the hand

6. 2. marie.

d Towit, Salomon.

2. King, 6. 2.

2. chro. 3. 2.

2. King, 3. 2.

2. 2. 1. 1.

e Read Chap. 1. 1.

f Read Chap. 1. 2.

g Meaning, in the librarie, or places where laye the registers, or records of times.

h Ezr. 6. 2.

i Ezr. 6. 2.

j Ezr. 6. 2.

k Ezr. 6. 2.

l Ezr. 6. 2.

m Ezr. 6. 2.

n Ezr. 6. 2.

o Ezr. 6. 2.

p Ezr. 6. 2.

q Ezr. 6. 2.

r Ezr. 6. 2.

s Ezr. 6. 2.

t Ezr. 6. 2.

u Ezr. 6. 2.

v Ezr. 6. 2.

w Ezr. 6. 2.

x Ezr. 6. 2.

y Ezr. 6. 2.

z Ezr. 6. 2.

in the prouince of the Medes therein was it thus writt,

the first yere of King Cyrus, I made a decree for the house of Ierusalem, Let the house be place where they offered sacrifice wales thereof be ioyned the height thereof be three the breadth thereof three

of great stones, and one of silver, and let the expences be of the Kings house.

And I render y vessels of the house of golde & silver, w Nebuchadnezzar out of the Temple, which he had brought vnto Babel, and I vnto the Temple that is in this place and put them in place.

And I set the Priests in their ordre, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the booke of Moses.

And the children of the captiuitie kept the Passouer on the fourteenth day of the first moneth.

For the Priests & the Leuites were purified all together, & they killed the Passouer for all the children of the captiuitie, & for their brethren the Priests, & for them selues.

So the children of Israel which were come againe out of captiuitie, and all suche as had separated them selues vnto them, from the filthines of the heathen of the land, to seke y Lord God of Israel, did eat.

And they kept the feast of vnleauened bread seuen dayes with ioye: for the Lord had made them glad, and turned the heart of the King of Assyria vnto them, to encourage them in the worke of the house of God, euen the God of Israel.

CHAP. VII.

By the commandement of the King, Ezrá and his companions came to Ierusalem. 27 He giueth thanks to God.

Now after these things, in the reigne of Artahshastes King of Persia, Ezrá the sonne of Seraiah, the sonne of Azariah, the sonne of Hinkiah,

The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

The sonne of Amariah, the sonne of Azariah, the sonne of Maraioth,

The sonne of Zechariah, the sonne of Vzziah, the sonne of Bukki,

The sonne of Abishua, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron, the chief Priest.

This Ezrá came vp from Babel, and was a scribe prompt in the Law of Moses, which the Lord God of Israel had giuen, and the King gaue him all his request according to the hand of the Lord his

God which was vpon him.

And there went vp certaine of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yere of King Artahshastes.

And he came to Ierusalem in the first moneth, which was in the seuenth yere of the King.

For vpon the first day of the first moneth began he to go vp from Babel, and on the first day of the first moneth came he to Ierusalem, according to the good hand of his God that was vpon him.

For Ezrá had prepared his heart to seke the Law of the Lord, and to do it, & to teach the precepts & iudgements in Israel.

And this is the copie of the letter that King Artahshastes gaue vnto Ezrá the Priest & scribe, eue a writer of the wordes of the commandements of the Lord, and of his statutes ouer Israel.

ARTAHSHASTES King of Kings to Ezrá y Priest & perfite scribe of the Law of the God of heauen, and to Cheeneth.

I haue giuen commandement, that euerie one, that is willing in my kingdome of the people of Israel, and of the Iudites, and Leuites, to go to Ierusalem with thee, shal go.

Therefore art thou sent of the King and his seuen counsellers, to enquire in Iudah, and Ierusalem, according to the Law of thy God, which is in thine hand,

And to carie the silver and the golde, w the King and his counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

And all the silver and golde that thou canst finde in all the prouince of Babel, with the fre offering of the people, and that which the Priests offre willingly to y house of their God which is in Ierusalem,

That thou maiest byc speedely with this silver, bullockes, rams, lambes, with their meat offerings and their drinke offerings: & thou shalt offer the vpon the altar of the house of your God, which is in Ierusalem.

And whatsoeuer it pleaseth thee & thy brethren to do with the rest of the silver, and golde, do ye it according to the wil of your God.

And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.

And the residue that shalbe nedeful for the house of thy God, which shalbe mate for thee to bestowe, thou shalt bestowe it out of the Kings treasure house,

And I King Artahshastes haue giuen commandement to all the treasurers which are beyonde the River, that whatsoeuer Ezrá the Priest and

That contained parte of Iulie and parte of August. e Of King Darius.

f Some take this for the name of a people, some for time or continuance meaning y the King wold thin him long life.

g Which remained as yet in Babylon, & had not returned with Zerubbabel.

h For examining who had recored to the Law.

i Whereof thou art expert.

k As ye know best in y Ierusalem to Gods glory.

l Which was the River.



# The Kings commission.

# Ezra.

# A fast proclaimed.

# The Levites charge.

of the Law of  $\gamma$  God of heauen shal require of you, that it be done incontinently,

21 Vnto an hundredth talents of siluer, vnto an hundredth measures of wheat, and vnto an hundredth baths of wine, and vnto an hundredth baths of oyle, and salt without writing.

22 Whatsoeuer is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why shulde he be wrath against the realm of the King, and his children?

23 And we certifie you, that vpon anie of  $\gamma$  Priests, Levites, singers, porters, Nethinims, or ministers in this house of God, there shal no gouernour lay vpon them tolles, tribute nor custome.

24 And thou Ezra (after the wisdome of thy God,  $\gamma$  is in thine hand) sit iudges & arbiters, which may iudge all  $\gamma$  people that is beyond the Riuer, *even* all that knowe the Law of thy God, & teache *ye* them that knowe it not.

25 And whosoever will not do the Law of thy God, and the Kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

26 Blessed be the Lord God of our fathers, which so hath put in the Kings heart, to beautifie the house of the Lord that is in Ierusalem,

27 And hath enclined mercie towarde me, before the King and his counsellors, and before all the Kings mightie princes: and I was comforted by the hand of the Lord my God which was vpon me, and I gathered the chief of Israel to go vp with me.

## CHAP. VIII.

The number of them that returned to Ierusalem with Ezra. 21 He causeth the 10 fast. 22 He admonisheth the Priests of their duetie. 31 What they did when they came to Ierusalem.

These \* are now the chief fathers of the, and the genealogie of them that came vp with me from Babel, in the reigne of King Artahshastes.

1 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniell: of the sonnes of Dauid, Hattush:

2 Of the sonnes of Shechaniash, of the sonnes of Pharosh, Zechariah, and with him the counce of the males, an hundredth and fiftie.

3 Of the sonnes of Zerabiah, Elihoenai, the sonne of Zerabiah, and with him two hundredth males.

4 Of the sonnes of Shechaniash, the sonne of Iahaziell, and with him thre hundredth males.

5 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

6 And of the sonnes of Elam, Ieshaiash the

sonne of Athaliah, and with him seuentie males.

7 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him foure score males.

8 Of the sonnes of Ioab, Obadiash the sonne of Iehiel, and with him two hundredth and eightene males.

9 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundredth and thre score males.

10 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, & with him eight and twentie males.

11 And of the sonnes of Azgad, Iohanan the sonne of Bekai, and with him an hundredth and ten males.

12 And of the sonnes of Adonikam, *that were the last, whose names are these:* Eliaphel, Iehiel and Sheamai, and with them thre score males.

13 And of the sonnes of Biguai, Vthai, and Zabbud, and with them seuentie males.

14 And I gathered them to the Riuer that goeth toward Ahaua, and there abode we thre dayes: then I vewed the people, and the Priests, and founde there none of the sonnes of Levi.

15 Therefore sent I to Eliezer, to Ariel, to Shemeiah, & to Elnathan, & to Iarib, and to Elnathan, and to Nathai, and to Zechariah, and to Meshullam the chief, and to Ioiarib and to Elnathan, men of vnderstanding,

16 And I gaue them commandement, to Iddo the chiefest at the place of Cassiphia, and I tolde them the wordes that they shulde speake to Iddo, and to his brethren the Nethinims at the place of Cassiphia, that they shulde cause the ministers of the house of our God to come vnto vs.

17 So by the good hand of our God which was vpon vs, they broght vs a man of vnderstanding of the sonnes of Mahai: the sonne of Levi, the sonne of Israel, and Shezebiah with his sonnes and his brethren, *enue* eightene.

18 Also Hashabiah, and with him Ieshaiash of the sonnes of Merari, with his brethren, and their sonnes twentie.

19 And of the Nethinims, whome Dauid had set, and the princes for the seruice of the Levites, two hundredth and twentie of the Nethinims, which all were named by name.

20 And there at the Riuer, by Ahaua, I proclaimed a fast, that we might humble our selues before our God, and seeke of him a right way for vs, and for our children, & for all our substance.

21 For I was ashamed to require of the King an armie and horsemen, to helpe against the enemy in the way, because we

had spoken to the King, saying: our God is vpon all them in goodnes, but his power is against all them that forsake him: So we fasted, and besought this: and he was intreated of us.

22 Then I separated twelue of the Priests, Sherebiah, and Hachai, and ten of their brethren with them: And weighed the siluer, & the vessels, *even* the offering of our God, which the King, his officers, and his princes, and were present had offered.

23 And I weighed vnto their hande fifty talents of siluer vessel, an hundredth golde, an hundredth talents: And twentie basins of golde, and two hundredth and twentie brasses very good, and golde.

24 And I said vnto the Levites, Ye vnto the Lord, and the vessels, and the golde and the silver offered vnto the Lord God of Israel.

25 Watche ye, & keepe them before the chief Priests, and the chief fathers of Ierusalem in the chambers of the Lord.

26 So the Priests and the Levites weighed the siluer and the vessels to bring vnto the house of our God.

27 Then we departed from Ahaua on the twelfth day of the month, to go vnto Ierusalem: for our God was vpon vs, and from the hand of the enemy we were as layed waite by the way.

28 And we came to Ierusalem there thre dayes.

29 And on the fourth day we weighed, and the golde and the silver in the house of our God: Meremoth the sonne of Vithai, and with him was Eleazar the sonne of Phinehas, and with them was the sonne of Ieshua, and Noadai of Binnui the Levites,

30 By number and by weight, and all the weight was written.

31 Also the childre of the captiuitie were come out of captiuitie vnto the God of Israel: lockes for all Israel, ninety seuentie and seuen lances, and goates for sinne: all was a blessing to the Lord.

32 And they deliuered the

Ezra. 8. 31.

Read 1. King 7. 26, and 2. Chron. 34. 10.

This declareth that the feare of Gods iudgements caused him to vnderstand this liberalitie, and not the loue that he bare to Gods glorie or affection to his people.

He gaue Ezra full authoritie to restore all things according to the worde of God, and to punish the that refused and would not obey.

Thus Ezra gaue God thanks for that he gaue him for good successe in his affaires by reason of the King.

Ezra. 8. 31.

Read Chap. 9. 1.

10. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

and with him seuentie  
of Shephatiáh, Zeba-  
í, Michaél, and with him  
of Ioáb, Obadiáh the son-  
and with him two hundred  
of Shelomith the son-  
and with him an hundred  
of Bébái, Zechariáh,  
and with him eight and  
of Argád, Iohanan  
akkarán, and with him an  
of Adonikám, that we  
of names are these: Eli-  
and Shemaiah, and with  
of Biguái, Vrhái, and  
and them to the Riuer that  
hauái, and there abode we  
I viewed the people, and  
founde there none of the  
I to Eliézer, to Ariél, to  
Elnathán, & to Iatib, and  
to Nathan, and to Ze-  
Mesullám the chief, and  
Elnathán, men of vnder-  
hem commandement, to  
fest at the place of Cal-  
ed them the wordes that  
se to Iddó, and to his bre-  
nims at the place of Cal-  
hulde cause the minist-  
ur God to come vnto vs.  
hand of our God which  
y broght vs a man of va-  
the sonnes of Mahai the  
e sonne of Israël, and She-  
sonnes and his brethren,  
h, and with him Ieshaiáh,  
Merari, with his brethren,  
twentie,  
Nethinims, whome Dr-  
the princes for the seru-  
two hundred and two  
nims, which all were na-  
the Riuer, by Ahauái, I pro-  
at we might humble our  
God, and seke of him a  
and for our children, &  
nce.  
thamed to require of the  
and horsemen, to helpe vs  
ie in the way, because we  
had

had spoken to the King, saying, The hand  
of our God is vpon all them that seke him,  
in goodnes, but his power and his wrath is  
against all them that forsake him.  
31 So we fasted, and besought our God for  
this: and he was intreated of vs.  
32 Then I separated twelue of the chief of  
the Priests, Sherebiah, and Hashabiah, and  
ten of their brethren with them,  
33 And weighed the siluer & the golde,  
& the vessels, even the offering of the house  
of our God, which the King and his coun-  
sellers, and his princes, and all Israël that  
were present had offered.  
34 And I weighed vnto their hand six hun-  
dred and fifty talents of siluer, and in  
siluer vessel, an hundred talents, and in  
golde, an hundred talents:  
35 And twentie basins of golde, of a thou-  
sand drammes, and two vessels of shi-  
ning brasle very good, and precious as  
golde.  
36 And I said vnto the, Ye are consecrate  
vnto the Lord, and the vessels are conse-  
crate, and the golde and the siluer are fre-  
ly offered vnto the Lord God of your fa-  
thers.  
37 Watche ye, & kepe them vntil ye weigh  
them before the chief Priests and the Le-  
uites, and the chief fathers of Israël in Ie-  
rusalem in the chambers of the house of  
the Lord.  
38 So the Priests and the Leuites receiued  
the weight of the siluer and of the golde,  
and of the vessels to bring them to Ierusa-  
lem, vnto the house of our God.  
39 Then we departed from the Riuer of  
Ahauái on the twelfth day of the first mo-  
neth, to go vnto Ierusalem, and the hand  
of our God was vpon vs, and deliuered vs  
from the hand of the enemy, and of such  
as layed waite by the way.  
40 And we came to Ierusalem, and abode  
there three dayes.  
41 And on the fourth day was the siluer  
weighed, and the golde and the vessel  
in the house of our God by the hand of  
Meremóth the sonne of Vriah the Priest,  
and with him was Eleazar the sonne of  
Phinehas, and with them was Iozabab the  
sonne of Ieshua, and Noadiah the sonne  
of Binnui the Leuites,  
42 By number and by weight of euerie one,  
and all the weight was written at the same  
time.  
43 Also the childre of the captiuitie, which  
were come out of captiuitie, offered burnt  
offerings vnto the God of Israël, twelue bul-  
locks for all Israël, ninetie and six rams,  
seuentie and seuen lambes, and twelue he  
goates for sinne: all was a burnt offering of  
the Lord.  
44 And they deliuered the Kings commif-

sion vnto the Kings officers, & to the cap-  
taines beyonde the Riuer: and they pro-  
moted the people, and the house of God.

CHAP. IX.

1 Ezrá complaineth on the people that had turned them  
selues from God, and married with the Gentiles. He  
praiseth vnto God.

1 W Hen as these things were done, y  
rulers came to me, saying, The  
people of Israël, and the Priests and the  
Leuites are not separated from the peo-  
ple of the lands (as touching their abo-  
minations) to wit, of the Canaanites, the  
Hittites, the Perizzites, the Iebusites, the  
Ammonites, the Moabites, the Egyptians,  
and the Amorites.

2 For they haue taken their daughters to  
them selues, and to their sonnes, and they  
haue mixed the holy sede with the people  
of the lands, and the had of the princes  
& rulers haue bene chief in this trespass.

3 But when I heard this saying, I rent my  
clothes and my garment, and pluckt of the  
heere of mine head, and of my beard, &  
sate downe astonied.

4 And there assembled vnto me all that  
feared the wordes of the God of Israël,  
because of the transgression of them of  
the captiuitie. And I sate downe astonied  
vntil the euening sacrifice.

5 And at the euenig sacrifice I arose vp fro  
mine heuines, & when I had rent my clo-  
thes and my garment, I fel vpon my knees,  
and spred out mine hands vnto the Lord  
my God,

6 And said, O my God, I am cōfounded &  
ashamed, to lift vp mine eyes vnto thee  
my God: for our iniquities are increased  
ouer our head, & our trespasse is growen  
vp vnto the heauen.

7 From the dayes of our fathers haue we  
bene in a great trespasse vnto this day, &  
for our iniquities haue we, our Kings, and  
our Priests bene deliuered into the hand  
of y Kings of the lands, vnto the sworde,  
into captiuitie, into a spoyle, and into cō-  
fusion of face, as appeareth this day.

8 And now for a litle space grace hath be-  
ne shewed from the Lord our God, in  
causing a remnant to escape, & in giuing  
vs a nayle in his holy place, that our God  
may light our eyes, & giue vs a litle reui-  
uing in our frutude.

9 For though we were bōdemens, yet our God  
hathe not forsaken vs in our bondage, but  
hathe enclined mercie vnto vs in the sight  
of the Kings of Persia, to giue vs life, and  
to erect the house of our God, and to re-  
dresse the desolate places thereof, and to  
giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shal we say af-  
ter this, for we haue forsaken thy commā-  
dements.

a From the ti-  
me they came  
home vnder  
Zurubabel vn-  
til y counting  
of Ezra, they  
had degenerat-  
ed vnto the lawe of  
God, and mar-  
ried where it  
was not law-  
ful, Dan. 9.

b That is, the  
priests, & the  
chief beginners he-  
reof.

c As one dou-  
ting whether  
God would cō-  
tinue his bene-  
fices toward vs  
or els let vs  
of this which he  
had begunne.  
Exod. 19. 39.  
Nomb. 22. 3.

d That is, we  
are drowned  
in sinne.

e They so ex-  
ceede that they  
can not growe  
greater.

f In giuing vs  
a rest place.  
It is a sayd  
of the  
that remaine  
in a place,  
which smite  
nailes to hang  
things vpon.  
Isa. 23. 3.



# Ezras prayer.

# Ezra.

# Strange

Exo. 23. 22.  
34. 12, 15.  
Deu. 7. 23.

11 Which thou hast commanded by thy seruants the Prophetes, saying, \* The lād whereunto ye go to possesse it, is an vn- cleane land, because of the filthines of the people of the lands, which by their abomi- naciōs, and by their vncleannes haue fil- led it from corner to corner.

Deu. 23. 5.

12 Now therefore shal ye not giue your daughters vnto their sonnes, nether shal ye take their daughters vnto your sonnes, nor seke their \* peace nor wealth for euer, that ye may be strōg and eat the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

g. Haft not  
vicerly cast vs  
downe and de-  
stroyed vs for  
our sinnes,  
Deu. 28. 11.

13 And after all that is come vpon vs for our euil dedes, and for our great trespasses (seing that thou our God hast staied vs from being benethe s for our iniquities, & hast giuen vs such deliuerance)

14 Shulde we returne to breake thy cōman- dements, and ioine in affinitie with the people of such abominaciōs: woldest not thou be angrie toward vs til thou haddest cōsumed vs, so that there shulde be no reman- nor anie eskaping?

h. He sheweth  
that God is  
iust, in pun-  
ishing his  
people, & yet  
merciful in re-  
serving a re-  
sidue to who-  
me he sheweth  
fauour.

15 O Lord God of Israel, thou art iuste, for we haue bene <sup>h</sup> referred to escape, as ap- peareth this day: beholde, we are before thee in our trespasses: therefore we cannot stand before thee because of it.

## CHAP. X.

1. The people repent and turne, and put away their strange wiues.

2. Ezra. 8. 32.  
a. He confes-  
sed his sinnes  
and the sinnes  
of the people.

1. **W**Hilles \*Ezra prayed thus, & <sup>a</sup> con- fessed him selfe weping, and fal- ling downe before y<sup>e</sup> house of God, there assembled vnto him of Israel a very great Congregation of men and women & chil- dren: for the people wept with a great lamentation.

b. Meaning,  
that God wol-  
de receive the  
to merke.

2. Then Shechaniāh the sonne of Iehiel one of the sonnes of Elām, answered, and said to Ezra, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is <sup>b</sup> hope in Israel concerning this.

c. Which are  
strangers and  
maried con-  
trarie to the  
law of God.

Now therefore let vs make a couenant with our God, to put away <sup>c</sup> all the wiues (and such as are borne of them) accord- ing to the counsell of the Lord, and of those that feare the commandements of our God, and let it be done according to the Law.

d. Because God  
hath giuen  
thee authori-  
tie, & learning  
to persuade  
people hereto  
and to coman-  
de them.

3. Arise: for the matter <sup>d</sup> belongeth vnto thee: we also wil be with thee: be of com- forte and do it.

e. Ezra. 8. 22.

4. Then arose Ezra, and caused the chief Priests, the Leuites, & all Israel, to sweare that they wolde do according to this worde. So they sware.

5. \*And Ezra rose vp from before the house of God, and went into the chambre of Io-

hanān the sonne of Eliashib: he went euen thither, but he did eat nether bread, nor dronke water: for he mourned, because of the trasgression of the of the captiuitie.

7. And they caused a proclamation to go throughout Iudāh and Ierusalem, vnto <sup>a</sup> all them of the captiuitie, that they shoulde assemble them selues vnto Ierusa-

8. And whosoever wolde not come within thre dayes according to the counsell of the princes and Elders, all his substance shulde be <sup>a</sup> forsaite, & he shulde be separated from the Congregation of them of the captiuitie.

9. ¶ Then all the men of Iudāh & Benia- min assembled them selues vnto Ierusa- lem within thre dayes, which was the twi- tieth day of the <sup>c</sup> ninte moneth, and the people sate in the strete of the house of God, trembling for this matter, and for the <sup>c</sup> raine.

10. And Ezra the Priest stode vp, and said vnto them, Ye haue transgressed, and haue taken strange wiues, to <sup>c</sup> increase the trespassed of Israel.

11. Now therefore <sup>h</sup> giue praise vnto the Lord God of your fathers, and do his will, and separate your selues from the people of the land, & from the strange wiues.

12. And all the Congregation answered, & said with a loud voyce, So wil we do according to thy wordes vnto vs.

13. But the people are many, and it is ardu- ous for them, and we are not able to do this without, neither is it the worke of one day, or two: for we are many that haue dis- cided in this thing.

14. Let our rulers stand therefore <sup>a</sup> before all the Congregation, and let all them which haue taken strange wiues in our ci- ties, come at the time appointed, and with them the Elders of euerie citie and the iudges thereof, til the fierce wrath of our God for this matter turne away from vs.

15. Then were appointed Ionathān the sonne of Asah-ēl, and Iahaziāh the sonne of Tikuah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

16. And they of the captiuitie did so and <sup>a</sup> de- parted, euen Ezra the Priest, & the me that were chief fathers to the familie of their fathers by name, and sate downe in the first daye of the tenth moneth to examine the matter.

17. And vntil the first day of y<sup>e</sup> first moneth they were finishing the busines with all the men that had taken strange wiues,

18. And of the sonnes of the Priests there were men founde, that had taken strange wiues, to wit, of the sonnes of Ieshua, the sonne of Iozabab, & of his brethren, Mar- seiah, A Eliézer, and Iarib and Gedaliah.

19. And they gaue <sup>a</sup> their hāds, that they wolde

de put away their wiues, and trespassed, gaue a rāme for Iudāh and Zebadiāh.

20. And of the sonnes of Hanani, and Eliāh, and Shemaiāh, and Vzziah.

21. And of the sonnes of Pa- Maaseiah, Ishmael, Nethaniah, and Elash.

22. And of the Leuites, Iozabab, & Kelaiah, which is Keli- Iudāh and Eliézer.

23. And of the singers, Elia- Shallum, and Telem.

24. And of <sup>a</sup> Israel: of the rōsh, Ramiāh, and Ieshāh, and Miamin, and Eleazar, and Benaiah.

25. And of the sonnes of Elā Zechariāh, and Iehiel, and mōth, and Eliāh.

26. And of the sonnes of Z. Eliashib, Mattaniah, and Iobad, and Azizā.

27. And of the sonnes of Be- Hananiah, Zabbai, Achia-

N

God doeth in all ages and a His Church, as now with men for the preservation of Ezra, and Nehemiah. W provided that the Temple was the third buylded vp the walls of God was put in execution of the King, so that the King accomplishment of all things secunde of Ezra, because he w

## CHAP. I.

Nehemiah bewaileth the calam- s He confesseth the sinnes of the p for them

**T**He wo- miāh th- chaliāh a Chille- tieth y- in the- shān,

28. Came Hanani, one of my the men of Iudāh, and I cerning the Iewes that which were of the residu and concerning Ierusalem And they said vnto me, are left of the captiuitie

Strange ma

one of Eliashub; he went away  
he did eat neither bread, nor  
for he mourned, because of  
tion of the of the captiue  
caused a proclamation to go  
Iudáh and Ierusalém, vnto  
the captiuitie, that they shoulde  
them selues vnto Ierusalem  
euer wolde not come wnto  
according to the counsell of  
nd Elders, all his substance  
sfaite, & he shulde be separate  
ongregation of them of the

the men of Iudáh & Beni-  
ed them selues vnto Ierusa-  
more dayes, which was the twi-  
the ninte moneth, and  
te in the strete of the house  
obling for this matter, an-  
e.

the Priest rode vp, and f-  
e haue transgressed, and ha-  
nge wiues, to increase the  
Israel.

fore he giue praise vnto the  
your fathers, and do his will  
your selues from the people  
& from the strange wiues.

Congregation answered, &  
ude voyce, So wil we do ac-  
y wordes vnto vs.

ple are many, and it is a rap-  
nd we are not able to stand  
her is the worke of onely  
e are many that haue dis-  
ing.

ers stand therefore before  
gregation, and let all them  
ken strange wiues in our  
the time appointed, and win-  
ters of euerie citie and ne-  
f, til the fierce wrath of our  
matt r turne away from vs.

appointed Ionathán the sonne  
l, and Iahazíah the sonne of  
this matter, and Meshullám  
ái the Leuites helped them  
the captiuitie did so and so  
zá the Priest, & the me  
hers to the familie of their  
me, and fate downe in the  
he tenth moneth to examine

the first day of the first moneth  
ishing the busines with all  
had taken strange wiues,  
sonnes of the Priests there  
nde, that had taken strange  
f the sonnes of Ieshúa, the  
dák, & of his brethren, Ma-  
et, and Tarib and Gedaliah  
ue their háds, that their wo-

deput away their wiues, and they that had  
trespassed, gave a ráme for their trespasses.

20 And of the sonnes of Immér, Honaní,  
and Zebadiáh.

21 And of the sonnes of Harím, Maaseíah,  
and Eliáh, and Shemaiáh, and Iehiél, and  
Vzziah.

22 And of the sonnes of Pashúr, Elioenái,  
Maaseíah, Ishmaél, Nethaneél, Iozabád,  
and Elafáh.

23 And of the Leuites, Iozabád and Shimeí  
& Kelaíah, (which is Kelitáh) Pethahíah,  
Iudah and Eliézer.

24 And of the singers, Eliashúb. And of the  
porters, Shallúm, and Telém, and Vrí.

25 And of the sonnes of Israél: of the sonnes of Pa-  
rósh, Ramiáh, and Ieshíah, and Malchiáh,  
and Miámin, and Eleazar, and Malchiáh,  
and Benaiáh.

26 And of the sonnes of Elám, Mattaniáh,  
Zechariáh, and Ichiél, and Abdi, and Iere-  
móth, and Eliáh.

27 And of the sonnes of Zattú, Elioenái,  
Eliashúb, Mattaniáh, and Ierimóth, & Za-  
bád, and Azizá.

28 And of the sonnes of Bebái, Iehohanán,  
Hananiáh, Zabbái, Athláí.

29 And of the sonnes of Baní, Meshullám,  
Mallúch, and Adaiáh, Iashúb, and Sheál,  
Ieramóth.

30 And of the sonnes of Pahách Moáb, <sup>For the capti-  
ue of Belek.</sup>  
Adná, & Chelíl, Benaiáh, Maaseíah, Mat-  
taniáh, Bezaleél, & Binnúí, and Manasseh.

31 And of the sonnes of Harím, Eliézer,  
Ishíah, Malchiáh, Shemaiáh, Shimeón,  
Beniamín, Mallúch, Shamariáh.

32 Of the sonnes of Hashúm, Mattenái,  
Mattattáh, Zabád, Eliphélet, Ieremái, Me-  
nasseh, Shimeí.

34 Of the sonnes of Baní, Maadáí, Am-  
ráam, and Vél,

35 Banaiáh, Bediáh, Chellúh,

36 Vaniáh, Meremóth, Eliashúb,

37 Mattaniáh, Mattenái, and Iasáu,

38 And Banni & Bennúí, Shimeí,

39 And Shelemiáh, & Nathán, & Adaiáh,

40 Machnadebái, Shashái, Sharái,

41 Azareél, and Shelemiáh, Shemariáh,

42 Shallúm, Amariáh, Ioseph.

43 Of the sonnes of Nebó, Teiél, Matti-  
thiáh, Zabád, Zebiná, Iadaú, & Ioél, Be-  
naiáh.

44 All these had taken strange wiues: and  
among the were womé that had childre.

Which also  
were made il-  
legitimate be-  
cause the ma-  
riage was un-  
lawfull.

# NEHEMIAH.

## THE ARGUMENT.

God doeth in all ages and at all times set vp worthy persones for the commoditie and profite of  
his Church, as now within the compassse of seuentie yeres he raised vp diuers excellent  
men for the preservation of his people, after their returne from Babylon, as Zerubbabél,  
Esdrá, and Nehemiáh. Whereof the first was their captaine to bring them home, and  
provided that the Temple was builded: the seconde reformed their manners and planted religion: &  
the thirt builded vp the wylles, deliuered the people from oppression, and provided that the Law  
of God was put in execution among them. He was a godlie man and in great amorie with  
the King, so that the King favoured him greatly, and gaue him moste ample letters for the  
accomplishment of all things which he coulde desire. This booke is also called of the latins the  
second of Esdrá, because he was the writer thereof.

### CHAP. I.

Nehemiáh bewaileth the calamitie of Ierusalém.  
He confesseth the finnes of the people, & prayeth God  
for them.



He wordes of Nche-  
miáh the sonne of Ha-  
chaliáh, in the moneth  
a Chisleu, in the twen-  
tieth yere, as I was  
in the palace of Shu-  
shán,

Came Hanáni, one of my brethren, he &  
the men of Iudáh, and I asked them con-  
cerning the Iewes that were deliuered,  
which were of the residue of the captiuitie,  
and concerning Ierusalém.

And they said vnto me, The residue that  
are left of the captiuitie there in the pro-

uincc, are in great affliction and in repro-  
che, and the wall of Ierusalém is broken  
downe, & the gates thereof are burnt with  
fyre.

4 And when I heard these wordes, I fate  
downe and wept, and mourned certaine  
dayes, and I fasted and prayed before the  
God of heauen,

5 And said, O Lord God of heauen, the <sup>Da. 9. 4.</sup>  
great and terrible God, that kepeth co-  
uenant and mercie for them that loue  
him, and obf. rue his commandements,

6 I pray thee, let thine eares be attent, and  
thine eyes open, to heare the prayer of  
thy seruant, which I pray before thee day-  
ly, day & night for the children of Israél  
thy seruants, & confesse the finnes of the  
children of Israél, which we haue sinned  
Gg. iiii.



against thee, bothe I & my fathers house haue sinned:

<sup>11</sup> We haue grievously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

<sup>12</sup> I beseeche thee, remember the worde that thou commandedst thy seruant Moses, saying, Ye wil transgresse, and I wil scatter you abroad among the people.

<sup>Dent. 30.4.</sup>

<sup>13</sup> But if ye turne vnto me, and kepe my commandments, and do them, though your scattering were to the uttermost parte of the heauē, yet wil I gather you from thence and wil bring you vnto the place that I haue chosen, to place my Name there.

<sup>14</sup> Now these are thy seruants & thy people, whome thou hast redeemed by thy great power, and by thy mighty hand.

<sup>15</sup> O Lord, I beseeche thee, let thine care now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to feare thy Name, and, I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of this man: for I was the Kings butler.

<sup>d</sup> That is, to worship thee.

<sup>e</sup> To wit, the King Artahshasthe.

CHAP. II.

<sup>1</sup> After Nehemiah had obtained letters of Artaxerxes, he came to Ierusalem, and builded the wall.

<sup>a</sup> Which was the first month of the yer. & counteth part of Marche & part of April.  
<sup>b</sup> Who is also called Darius: <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> 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<sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup>

<sup>2</sup> Now in the moneth Nisan in the twelfth yere of King Artahshasthe, the wine stode before him, and I toke vp the wine, and gaue it vnto the King. now I was not before time sad in his presence.

<sup>3</sup> And the King said vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorowe of heart. Then was I sore afraid,

<sup>4</sup> And I said to the King, God saue the King for euer: why shulde not my countenance be sad, when the citie & house of my sepulchres of my fathers lieth waste & the gates thereof are deuoured with fyre?

<sup>5</sup> And the King said vnto me, For what thing dost thou require? Then I praied to the God of heauen,

<sup>a</sup> I desired God in mine heart so prosper mine enterprise.

<sup>6</sup> And said vnto the King, If it please the King, and if thy seruant haue founde fauour in thy sight, I desire that thou woldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may buylde it.

<sup>7</sup> And the King said vnto me, (the quene also sitting by him) How long shal thy journey be? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.

<sup>b</sup> 28. Ephraim.

<sup>8</sup> After I said vnto the King, If it please thy King, let them giue me letters to the captaynes beyonde the Riuer, that they may conuaye me ouer, til I come into Iudah.

<sup>9</sup> And letters vnto Asaph the keeper of the Kings parke, that he may giue me timber to buylde the gates of the palace (which appertained to the house) & for the walles of the citie, and for the house that I shoulde entre into. And the King gaue me according to the good hand of my God vpon me.

<sup>10</sup> ¶ Then came I to the captaynes beyonde the Riuer, & gaue them the Kings letters. And the King had sent captaynes of the armie and horfmen with me.

<sup>11</sup> But Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved them sore, that there was come a man which sought the wealth of the children of Israel.

<sup>12</sup> So I came to Ierusalem, and was there three dayes.

<sup>13</sup> And I rose in the night, I, and a few men with me: for I tolde no man, what God had put in mine heart to do at Ierusalem, and there was not a beast with me, save the beast whereon I rode.

<sup>14</sup> And I went out by night by the gate of the valley, and came before the dragons well, and to the dung porte, and viewed the walles of Ierusalem, how they were broken downe, and the portes thereof deuoured with the fyre.

<sup>15</sup> Then I went forth vnto the gate of the fountaine, and to the Kings fifth pool, where there was no roume for the beast that was vnder me to passe.

<sup>16</sup> Then went I vp in the night by the broke, & viewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

<sup>17</sup> And the rulers knewe not whether I was gone, nor what I did, neither did I as yettel it vnto the King, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

<sup>18</sup> Afterward I said vnto them, Ye see the miserie that we are in, how Ierusalem lieth waste, and the gates thereof are burnt with fyre: come and let vs buylde the wall of Ierusalem, that we be no more a reproche.

<sup>19</sup> Then I tolde them of the hand of my God, (which was good ouer me) and also of the Kings wordes that he had spoken vnto me. And they said, Let vs rise, & buylde. So they strengthened their hand to good.

<sup>20</sup> But when Sanballat the Horonite, & Tobiah the seruant an Ammonite, and Gershem the Arabian heard it, they mocked vs and despised vs, and said, What a thing is this that ye do? Wil ye rebel against the King?

<sup>21</sup> Then answered I them, and said to them, The God of heauen, he wil prosper vs, &

we his seruants wil rise vp as for you, ye haue no portion nor memorial in Ierusalem.

CHAP. III.

The number of them that buylde

¶ Then arose Eliahu with his brethren that buylt the shepegate: they a vp the dores thereof: euen of Meih repaired they it, euen of Hanan. el.

And next vnto him buylt I richo, and beside him Zedek of Imri.

But the fifth porte did the men of Ierusalem buylde, which also layeth thereof, and set on the dores thereof, and the barres thereof, and the bolts thereof.

And next vnto the fourth porte the sonne of Uriah, the sonne of Hur, the sonne of the sonne of Berechiah, the sonne of the sonne of Shezabeel: and next vnto the sonne of Uriah, the sonne of the sonne of Zedek, the sonne of Baan.

And next vnto them fortie yong men: but the great men of the citie, they set on their neckes to the worke.

unto Aſaph the keeper of the gates of the palace (which was in the house) & for the wall and for the house that I had builded the King gaue me according to the good hand of my God.

I to the captaines beyond the river gaue them the Kings letters: and I had sent captaines of the army with me.

Then the Horonite, and Toan Ammonite heard it, and were sore, that there was come strength to the wealth of the church.

Jerusalem, and was there.

At the night, I, and a few men, we old no man, what God had wrought to do at Jerusalem, and I was as a beast with me, save the Lord.

But by night by the gate of the wall came before the dragon the dung porte, and viewed the wall, how they were broken: and the portes thereof demou-  
re.

I forth the vnto the gate of the wall to the Kings fish poole, to come for the beast that was asse.

I vp in the night by the wall, and turned my backe, I entered by the valley and returned.

They knewe not whether I was I did, neither did I as yet I was, nor to the Priests, nor to the rulers, nor to the labourers in the worke.

I said vnto them, Ye see the gates are in, how Jerusalem lieth open: and let vs buyld the wall, that we be no more a repro-

them of the hand of my God: was good ouer me I heard his wordes that he had spoken: and they said, Let vs rise, & we strengthened their hand.

ballar the Horonite, & Toan Ammonite, and a Ge-  
an heard it, they mocked vs, and said, What a thing is this? Wil ye rebell against

I ed them, and said to the eauen, he wil prosper vs, &

we his seruants wil rise vp and buylde: but as for you, ye haue no porcion nor right, nor memorial in Ierusalem.

## CHAP. III.

The number of them that buylded the wallles.

Then arose Eliashub the hie Priest with his brethren the Priests, & they buylt the sheppegate: thei repaired it, & set vp the dores thereof: euen vnto the towre of Meith repaired they it, & vnto the towre of Hanan. el.

And next vnto him buylded the men of Erich, and beside him Zaccúr the sonne of Imri.

But the fish porte did the sonnes of Senaah buyld, which also layed the beames thereof, and set on the dores thereof, the lockes thereof, and the barres thereof.

And next vnto the fortified Merimóth, the sonne of Vriah, the sonne of Hakkóz: and next vnto them fortified Meshullam, the sonne of Berechiáh, the sonne of Meshazabel: and next vnto them fortified Zidók, the sonne of Baaná:

And next vnto them fortified the Tekoites: but the great man of them put not their neckes to the worke of their lords.

And the gate of the olde fish poole fortified Iehoiada the sonne of Paschah, & Meshullam the sonne of Besodaiáh: thei layed the beames thereof, and set on the dores thereof, and the lockes thereof, and the barres thereof.

Next vnto them also fortified Melatiáh the Gibeonite, & Iadón & Meronothite, men of Gibeon, and of Mizpáh, vnto the throne of the Duke, which was beyonde the Riuer.

Next vnto him fortified Vzziel the sonne of Harhohiáh of the golde smithes: next vnto him also fortified Hananiáh, the sonne of Harakkahim, and they repaired Ierusalem vnto the broad wall.

Also next vnto them fortified Rephaiáh, the sonne of Hur, the ruler of the halfe parte of Ierusalem.

And next vnto him fortified Iedaiáh the sonne of Harumáh, euen ouer against his house: and next vnto him fortified Harúsh, the sonne of Hashabniáh.

Malchiah the sonne of Harim, and Hashub the sonne of Paháth Moáb fortified the seconde portion, & the towre of the fornaces.

Next vnto him also fortified Shallúm, the sonne of Halloésh, the ruler of the halfe parte of Ierusalem, he, & his daughters.

The valley gate fortified Hanúm, & the inhabitants of Zanuáh: thei buylt it, and set on the dores thereof, & lockes thereof, & the barres thereof, euen a thousand cubites on the wall vnto the dung porte.

But the dung porte fortified Malchiáh, the sonne of Recháb, the ruler of the fourte parte of Beth haccárem: he buylt it, & set on the dores thereof, the lockes thereof, & the barres thereof.

But the gate of the fountaine fortified Shallúm, the sonne of Col-hozéh, the ruler of the fourte parte of Mizpáh: he buylded it, and couered it, and set on the dores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fish poole of Sheláh by the Kings garden, and vnto the steeppes that go downe from the citie of Dauid.

After him fortified Nehemiáh the sonne of Azbúk, the ruler of the halfe parte of Beth-zúr, vntil the other side ouer against the sepulchres of Dauid, and to the fish poole that was repaired, and vnto the house of the mightie.

After him fortified the Leuites, Rehúm the sonne of Bani, and next vnto him fortified Hashabiáh the ruler of the halfe parte of Keilah in his quarter.

After him fortified their brethren: Baui, the sonne of Henadáb the ruler of the halfe parte of Keilah:

And next vnto him fortified Ezer, the sonne of Ieshúa the ruler of Mizpáh, the other portion ouer against the going vp to the corner of the armour.

After him was earnest Barúch the sonne of Zaccái, & fortified another portion from the corner vnto the dore of the house of Eliashub the hie Priest.

After him fortified Merimóth, the sonne of Vriah, the sonne of Hakkóz, another portion from the dore of the house of Eliashub, euen as long as the house of Eliashub extended.

After him also fortified the Priests, the men of the plaine.

After them fortified Beniamín, & Hashub ouer against their house: after him fortified Azariáh, the sonne of Maaseiáh, the sonne of Ananiáh, by his house.

After him fortified Binnú, the sonne of Henadáb another portiõ, from the house of Azariáh vnto the turning and vnto the corner.

Palál, the sonne of Vzái, from ouer against the corner, and the high towre, that lyeth out from the Kings house, which is beside the courte of the prison. After him, Pedaiah, the sonne of Parósh.

And the Nethinims they dwelt in the fortresse vnto the place ouer against the water gate, Eastward, & to the towre that lyeth out.

After him fortified the Tekoites another portion ouer against the great towre, that lyeth out, euen vnto the wall of the fortresse.



# Conspiracie of the wicked. Nehemiáh. The buylders with

18 Fro aboute the horsegate fort he fortified  
 19 Priests, euerie one ouer against his house.  
 20 After them fortified Zadok the sonne of  
 Immér ouer against his house: and after  
 him fortified Sheaniáh, the sonne of She-  
 chaniáh the keeper of the East gate;

30 After him fortified Hananiáh, the sonne  
 of Sheleimiáh, & Hanán, the sonne of Za-  
 laph, the next, another portion: after him  
 fortified Meshullám, the ságne of Bere-  
 chiah, ouer against his chamber.

*g Meaning, the  
 first of his son-  
 nes.*

31 After him fortified Malchiáh the gold-  
 smithes sonne, vntil the house of the Ne-  
 thinims, & of the marchants ouer against  
 the gate <sup>h</sup> Miphkád, and to the chamber  
 in the corner.

*h Which was  
 the place of  
 judgement, or  
 execution.*

32 And betwene the chamber of the corner  
 vnto the shepegate fortified the gold smi-  
 thes and the marchants.

## CHAP. II.

17 The buylding of Ierusalem is hindered, 18 But God  
 breaketh their enterprise. 17 The Iewes buyld with  
 one hand, and holde their weapons in the other.

1 **B**Ut when Sanballát heard that we  
 buylded the wall, then was he wroth  
 and sore grieved, and mocked the Iewes,  
 And said before his brethren and the  
 armie of Samaria; thus he said, What do  
 these <sup>b</sup> weake Iewes? wil they fortifie the  
 selues? wil thei sacrifice? wil thei finish it  
 in a day? wil they make the stones whole  
 againe out of <sup>c</sup> y heapes of dust, seing they  
 are burnt?

*a Of his com-  
 panions that  
 dwelt in Sa-  
 maria.*

*b Thus the  
 wicked, that  
 consider not  
 Gods power  
 is euer in a rea-  
 dines for the  
 defence of his,  
 mocks the as  
 though they  
 be weake and  
 feeble.*

*c This is the  
 remedie that  
 the childre of  
 God haue  
 against the de-  
 uils & threat-  
 nings of their  
 enemies, to  
 flee to God by  
 prayer.*

*d Let them be  
 spoiled & led  
 away captiue.*

*e Let thy pla-  
 ges declare  
 to the worlde  
 y thei let them  
 selues against  
 allee, & against  
 thy Church:  
 thus he pray-  
 eth, onely ha-  
 uing respect to  
 Gods glorie, &  
 not for any pri-  
 uate affliction,  
 or grudge.  
 f Or, Iudge  
 healeth.  
 g Eke, make as  
 if ye meaning  
 the people.*

2 And Tobiah the Ammonite <sup>was</sup> beside  
 him, and said, Although they buyld, yet if  
 a foxe go vp, he shal euen breake downe  
 their stony wall.

3 Heare, o our God (for we are despise<sup>d</sup>)  
 and turne their shame vpon their owne  
 head, and giue them vnto a pray<sup>d</sup> in the  
 land of their captiuitie,

4 And couer not their <sup>e</sup> iniquitie, nether let  
 their sinne be put out in thy presence: for  
 thei haue prouoked <sup>f</sup> before the buylders.  
 5 So we buylt the wall, and all the wall was  
 ioynd vnto the <sup>g</sup> halfe thereof, and the  
 heart of the people was to worke.

6 But when Sanballát, and Tobiah, & the  
 Arabians, and the Ammonites, & the Ash-  
 dodims heard that the walles of Ierusalem  
 were repared, (for the breaches begā to be  
 stopped) then thei were, verie wroth,

7 And conspired altogether to come and to  
 fight against Ierusalem, & to <sup>h</sup> hinder the.

8 Then we prayed vnto our God, and set  
 watchmen by them, day & night, because  
 of them.

9 And Iudáh said, The strength of <sup>i</sup> y bea-  
 rers is weakened, and there is much earth,  
 so that we are not able to buyld the wall.

10 Also our aduersaries had said, Thei shal  
 not knowe, nether se, til we come into the  
 middes of them and slaye them, and cause

the worke to cease.

11 But when the Iewes (which dwelt beside  
 them) came, they tolde vs <sup>i</sup> ten times, from  
 all places whence ye shal returne, they  
 be vpon vs.

12 Therefore set I in the lower places be-  
 hinde the wall vpon <sup>j</sup> y toppes of the stones,  
 & placed <sup>k</sup> y people by their families, with  
 their swordes, their speares, & their bowes.

13 Then I beheld, and rose vp, & said vnto  
 the princes, & to the rulers, & to the rest  
 of the people, Be not afraid of them: re-  
 member the great Lord, & fearful, & stand  
 for your brethren, your sonnes, and your  
 daughters, your wives, and your houses.

14 And when our enemies heard that it was  
 known vnto vs, then God brought coun-  
 sel to nought, & we turned all againe  
 to the wall, euerie one vnto his worke.

15 And fro that day, halfe of the yong men  
 did the labour, and the other halfe parte  
 of them helde the speares, and shields, &  
 bowes, and habergins: and the rulers <sup>l</sup> helde  
 behinde all the house of Iudáh.

16 They that buylded on the wall, and they  
 that bare burdens, & they that laded, did  
 the worke with one hand, & with the other  
 helde the sword.

17 For euerie one of the buylders had his  
 sworde girde on his loynes, & <sup>m</sup> y buylded:  
 & he that blew the trumpet, was beside me.

18 Then said I vnto the princes, and to the  
 rulers, and to the rest of the people, The  
 worke is great and large, & we are sepa-  
 rated vpon the wall, one farre from ano-  
 ther.

19 In what place therefore ye heare the sound  
 of the trumpet, <sup>n</sup> resorte ye thither vnto  
 vs: our God shal fight for vs.

20 So we laboured in the worke, and halfe  
 of them helde the speares, from the ap-  
 pearing of the morning, til the starres came  
 forth.

21 And at the same time said I vnto the  
 people, Let euerie one with his strum-  
 lodge within Ierusalem, that they may be  
 a watche for vs in the night, and labour in  
 the day.

22 So neither I, nor my brethren, nor my ser-  
 uants, nor the me of the warde, (which fol-  
 lowed me) none of vs did put of our clo-  
 thes, <sup>o</sup> euerie one put them of for wal-  
 shing.

23 **N**OW there was a great crye of the  
 people, and of their wives against  
 their brethren the Iewes.

24 For there were that said, We, our sonnes  
 our daughters are many, therefore we shal  
 vp<sup>p</sup> corne, that we may eat and liue.

25 And there were that said, We must paye

our lands, & our vineyard  
 and take vp corne for the  
 There were also that said  
 rowed money for the King  
 our lands and our vineyard  
 And now our flesh is as  
 our brethren, & our sonnes  
 and lo, we bring into subser-  
 ues, and our daughters, as if  
 re be of our daughters now  
 and there is no power in  
 other me have our lads &  
 Then was I very angrie  
 their crye and these wordes  
 And I thoght in my minde  
 ked the princes, and the  
 vnto them, You laie bur-  
 vpon his brethren: and I  
 semble against them,  
 And I said vnto them, We  
 our abilitie) haue redeemed  
 the I. wes, which were sold  
 then: and wil you sell your  
 ne, or shal they be <sup>q</sup> sold  
 helde they their peace,  
 answere.

26 I said also, That which  
 good. Oght ye not to wor-  
 re of our God, for the  
 heathen our enemies?

27 For euen I, my brethren,  
 do lend them money & col-  
 lec vs leaue of this burden

28 Restore, I pray you, vnto  
 their lands, their vineyard  
 and their houses, and rem-  
 parte of the filuer and of the  
 wine, & of the oyle <sup>r</sup> that

29 Then said they, We wil  
 wil not require it of them  
 thou hast said. Then I cal-  
 caused them to sweare, that  
 according to this promes.

30 So I shooke my lappe, & s-  
 shake out euerie man that  
 me this promes from his  
 his labour: euen thus let him  
 and empried. And all the  
 said, Amen, and praised the  
 people did according to the

31 And fro the time that the  
 charge to be gouernour in-  
 dā from the twentieth ye-  
 two and thirtieth yere of Ky-

32 fite, that is, twelue yere, I, <sup>s</sup>  
 haue not eate the bread of  
 For the former gouern-  
 before me, had bene charg-  
 people, and had taken of the  
 wine, besides fourtie shekel  
 and their seruants bare rule  
 ple: but so did not I, beca-  
 of God.

the Lewes (which dwelt beside  
ye tolde vs ten times, & pre-  
sence ye shal returne, they

et I in the lower places  
vpon f<sup>o</sup> toppes of the floures,  
ple by their families, with  
their speares & their bowes,  
ld, and rose vp, & said vnto  
to the rulers, & to the rest  
not afraied of them: for  
at Lord, & feareful, & fight-  
ren, your sonnes, and your  
uaries, and your houses.  
ur enemies heard that it was  
vs, then God broght their  
ght, & we turned all againe  
erie one vnto his woike.

day, halfe of the yong men  
; and the oether halfe parte  
the speares, & shields, &  
pergins: and the rulers fode  
the house of Iudáh.  
uylded on the wall, and they  
ens, & they that laded, did  
one hand, & with the other  
de.

one of the buylders had his  
on his loynes, & so buylded  
ve the trumpet, was beside me  
vnto the princes, and to the  
the rest of the people, The  
and large, and we are sepa-  
wall, one farre from ano-

therefore ye heare the loud  
k, re sorte ye thicher vnto  
al fight for vs.  
red in the worke, and halfe  
the speares, from the appea-  
orning, til the starres came

same time said I vnto the  
erie one with his sirname  
Jerusalem, that they may be  
in the night, and labour in

nor my brethren, nor my ser-  
me of the wardes, (which fol-  
me of vs did put of our clo-  
one put them of for wal-

**CHAP. VI.**  
ressed and in necessity, & Nehemiáh  
he stole not the portion of others  
off he shulde griue the people.

re was a gr<sup>o</sup>at crye of the  
and of their wiues against  
the Lewes.

that said, We, our sonnes &  
are many, therefore we take  
we may eat and liue.

re that said, We must geat

our lands, & our vineyardes, & our houses  
and take vp corne for the famine.

There were also that said, We haue bo-  
rowed money for the Kings tribute vpon  
our lands and our vineyardes.

And now our flesh is as the flesh of  
our brethré, & our sonnes as their sonnes:  
and lo, we bring into subiection our son-  
nes, and our daughters, as seruants, and there  
is no power in our hands: for  
other me haue our lads & our vineyardes.

Then was I very angrie when I heard  
their crye and these wordes.

And I thought in my minde, and I rebu-  
ked the princes, and the rulers, and said  
vnto them, You laie burdens euerie one  
vpon his brethren: and I set a great as-  
semble against them,

And I said vnto them, We (according to  
our abilitie) haue redeemed our brethren  
the Iewes, which were solde vnto the hea-  
then: and wil you sell your brethren agai-  
ne, or shal they be solde vnto vs? Then  
helde they their peace, and colde not  
answere.

I said also, That which ye do, is not  
good. Oght ye not to walke in the fea-  
re of our God, for the reproche of the  
heathen our enemies?

For euen I, my brethren, and my seruants  
do lend them money & corne: I pray you,  
let vs leaue of this burden.

Restore, I pray you, vnto them this day  
their lands, their vineyardes, their oliues,  
and their houses, and remit the hundredth  
parte of the siluer and of the corne, of the  
wine, & of the oyle: that ye exact of the.

Then said they, We wil restore it, and  
wil not require it of them: we wil do as  
thou hast said. Then I called the Priests, &  
caused them to sweare, that they shulde do  
according to this promes.

So I shooke my lappe, & said, So let God  
shake out euerie man that wil not perfor-  
me this promes from his house, and from  
his labour: euen thus let him be shaké out,  
and emptied. And all the Congregation  
said, Amen, and praised the Lord: and the  
people did accord to this promes.

And fro the time that the King gaue me  
charge to be gouernour in the land of Iu-  
dah from the twentieth yere, eué vnto the  
two and thirtieth yere of King Artahshá-  
stre, that is, twelue yere, I, and my brethré  
haue not eaté the bread of f<sup>o</sup> gouernour:

For the former gouernours that were  
before me, had bene chargeable vnto the  
people, and had taken of them bread and  
wine, besides fourtie shekels of siluer: yea,  
and their seruants bare rule over the peo-  
ple: but so did not I, because of the feare  
of God.

But rather I fortified a portion in the wor-  
ke of this wall, and we bought no land, and  
all my seruants came thether together vn-  
to the worke.

Moreover there were at my table an hun-  
dredth and fiftie of the Iewes, and rulers,  
which came vnto vs from among the hea-  
then that are about vs.

And there was prepared daiely an ox, &  
six chosen shepe, & birdes were prepared  
for me, and within ten dayes wine for all  
in abundance. Yet for all this I required  
not the bread of the gouernour: for the  
bondage was griuous vnto this people.

Remember me, o my God, in goodnes,  
according to all that I haue done for this  
people.

**CHAP. VI.**

Nehemiáh answereth with great wisdom, and a ge-  
nial aduersarie. He is not discouraged by the fal-  
se Prophetes.

And when Sanballat, and Tobiáh, &  
Géshem the Arabian, and the rest of  
our enemies heard that I had buyld f<sup>o</sup> wall,  
& that there were no mo<sup>o</sup> breaches the-  
rein (thogh at that time I had not set vp  
the dores vpon the gates)

The sent Sanballat and Géshé vnto me,  
saying, Come thou that we may mete to-  
gether in the villages in the plaine of O-  
nó: and they thought to do me euil.

Therefore I sent messengers vnto them,  
saying, I haue a great worke to do, & I can  
not come downe: why shulde the wor-  
ke cease, while I leaue it, and come downe  
to you?

Yet they sent vnto me foure times after  
this sorte. And I answered them after the  
same maner.

Then sent Sanballat his seruant after this  
sorte vnto me the fift time, with an open  
letter in his hand,

Wherein was writé, It is reported amog  
the heathen, and Gashmú harhe said it,  
that thou and the Iewes thinke to rebell,  
for the which cause thou buyldest the wall  
and thou wilt be their King according to  
these wordes.

Thou hast also ordeined the Prophe-  
tes to preache of thee at Ierusalém, sayig,  
There is a King in Iudáh: and now accord-  
ing to these wordes it shal come to the  
Kings eares: come now therefore, and let  
vs take counsel together.

The I sent vnto him, saying, It is not done  
according to these wordes y<sup>o</sup> thou sayest:  
for thou faintest them of thine owne heart.

For all thei afraied vs, saying, Their háds  
shal be weakened fro f<sup>o</sup> worke, & it shal not  
be done now therefore: encourage y<sup>o</sup> me.

And I came to the house of Shemaiah f<sup>o</sup>  
sone of Delaiáh the sonne of Mehetabeél,  
& he was shut vp, & he said, Let vs come  
Hh.iii.

dayes,  
Where as at  
other times  
they had by  
measure, at  
this time  
they had most  
liberally.

That is, that  
they were laid  
ned together,  
at Chap. 4. 6.

Meaning, y<sup>o</sup>  
if he shulde  
obey their re-  
quest, the wor-  
ke which God  
had appoynted,  
shulde cease:  
showing here-  
by that we  
shulde not com-  
mit our selues  
to the háds of  
the wicked.

Or, Géshem.

At the same  
goeth  
Then hast  
bribed, and let  
vp false Prophe-  
tes, to make  
thy selfe  
King, and to co-  
debaude the  
King of Persia  
of that subie-  
ction, which  
you ogh vnto  
him.

For, as thou  
thou mine bad.  
as though he  
woulde be se-  
cret to the in-  
tent that he  
might pray  
vnto God with  
greater liber-  
ty, and receiue  
some reuelati-  
on, which in  
him was but  
hypocrisie.



# Nehemiahs constancie. Nehemiáh. The booke of Genealogie.

together into y<sup>e</sup> house of God in the mid-  
des of the Tēple, and shut the dores of the  
Temple: for they wil come to slay thee:  
yea, in y<sup>e</sup> night wil they come to kil thee.

11 Then I said, <sup>1</sup> Shulde suche a man as I,  
keepe who is he, being as I am, that wolde  
go into the Temple to liue? I wil not  
go in.

12 And lo, I perceiued, that God had not  
sent him, but that he pronouced this pro-  
phetic againt me: for Tobiah and San-  
ballat had hyred him.

13 Therefore was he hyred, that I might be  
afrayed, and do thus, and sinne, and that  
they might haue an euil reporte that they  
might reproche me.

14 My God, remember thou Tobiah, and  
Sanballat according vnto these their wor-  
kes, and Noadiah the Prophetesse also,  
and the rest of the Prophetes that wolde  
haue put me in feare.

15 <sup>2</sup> Notwithstanding the wall was fini-  
shed on the fife & twentieth day of <sup>h</sup> Elul,  
in two and fiftie dayes.

16 And whē all our enemies heard thereof,  
euen all the heathen y<sup>e</sup> were about vs, thei  
were afrayed, & their courage failed the:  
for they knewe, y<sup>e</sup> this worke was wroght  
by our God.

17 And in these dayes were there manie of  
the princes of Iudah, whose <sup>3</sup> letters wēt  
vnto Tobiah, and those of Tobiah came  
vnto them.

18 For there were manie in Iudah, that were  
sworne vnto him: for he was the sonne in  
law of Shechaniah, the sonne of Arah: &  
his sonne Iehonathan had the daughter  
of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, &  
tolde him my wordes, & Tobiah sent let-  
ters to put me in feare.

## CHAP. VII.

<sup>4</sup> After the wall once buylded, in the watche appointed.

<sup>5</sup> They that returned from the captiuitie are nobred.

**N**OW<sup>6</sup> when the wall was buylded, & I  
had set vp the dores, and the porters,  
and the singers and the Leuites were ap-  
pointed,

2 Then I commanded my brother Hanani  
and Hananiah the prince of the palace in  
Ierusalēm (for he was doutles a faithful  
man, and feared God aboue manie)

3 And I said vnto them, Let not the gates  
of Ierusalēm be opened, vntil the heare of  
the sunne: and while <sup>7</sup> they stand by, let  
them shut the dores, and <sup>8</sup> make them fast:  
and I appointed wardes of the inhabitants  
of Ierusalēm, euerie one in his warde, and  
euerie one ouer againt his house.

4 Now the citie was large and great, but  
the people were fewe therein, and the hou-  
ses were not buylded.

5 And my God put into mine heart, and I

gathered the princes, and the rulers, & the  
people, to counte their genealogies: and I  
founde a booke of the genealogie of them,  
\* which came vp at the first, and founde  
written therein,

6 These are the <sup>9</sup> sonnes of y<sup>e</sup> prouince that  
came vp from the captiuitie that was ca-  
ried away (whome Nebuchadnezzar  
King of Babel had caried away) and they  
returned to Ierusalēm & to Iudah, euerie  
one vnto his citie.

7 They which came with Zerubbabel, Je-  
shua, Nehemiáh, <sup>10</sup> Azariah, Raamiah,  
Nahamani, Mordecai, Bilshan, Mispa-  
reth, Biguai, Nehum, Baanah. This was the  
number of the men of the people of Irael.

8 The sonnes of Paroth, two thousand and  
hundredth seuentie and two.

9 The sonnes of Shephatiah, thre hun-  
dredth seuentie and two.

10 The sonnes of Arah, six hundredth fiftie  
and two.

11 The sonnes of Pahath Moab of the son-  
nes of Ieshua, & Ioab, two thousand, eight  
hundredth and eightene.

12 The sonnes of Elam, a thousand, two  
hundredth fiftie and foure.

13 The sonnes of Zathai, eight hundredth &  
fyeue and fourtie.

14 The sonnes of Zachai, seuen hundredth  
and thre score.

15 The sonnes of Binnui, six hundredth and  
eight and fourtie.

16 The sonnes of Bebai, six hundredth and  
eight and twentie.

17 The sonnes of Azgad, two thousand, three  
hundredth and two and twentie.

18 The sonnes of Adonikam, six hundredth  
thre score and seuen.

19 The sonnes of Biguai, two thousand thre  
score and seuen.

20 The sonnes of Adin, six hundredth, and  
fyeue and fiftie.

21 The sonnes of Ater of Hizkiah, ninetie  
and eight.

22 The sonnes of Hashum, thre hundredth  
and eight and twentie.

23 The sonnes of Bezai, thre hundredth and  
foure and twentie.

24 The sonnes of Hariph, an hundredth and  
twelue.

25 The <sup>11</sup> sonnes of Gibeon, ninetie and  
fyeue.

26 The men of Beth-lehem & Netophah,  
an hundredth foure score and eight.

27 The men of Anathoth, an hundredth and  
eight and twentie.

28 The men of Beth-azmabeth, two and  
fourtie.

29 The men of Kiriath-earim, Chephirah  
and Beeroth, seuen hundredth, and thre and  
fourtie.

30 The men of Ramah and Gaba, six hun-  
dredth

## The number of

dreth and one and twentie.

31 The men of Michmas, an  
two an twentie.

32 The men of Beth-el and A  
and thre and twentie.

The men <sup>12</sup> of the other N  
fiftie.

34 The sonnes of the other  
land, two hundredth and fou

35 The sonnes of Harim, th  
twentie.

36 The sonnes of Iericho,  
and fyeue and fourtie.

37 The sonnes of Lod-hadi  
uen hundredth, and one and

38 The sonnes of Senaah,  
nine hundredth and thirtie.

39 The Priests: the sonnes of  
house of Ieshua, nine hund  
thre.

40 The sonnes of Immer,  
two and fiftie.

41 The sonnes of Pashur,  
hundredth and seuen and fo

42 The sonnes of Harim,  
seuentene.

43 The Leuites: the sonne  
Kadmiel, and of the sonne  
seuentie and foure.

44 The singers: the child  
an hundredth, and eight an

45 The porters: the sonnes  
sonnes of Ater, the sonne  
sonnes of Akkub, the son  
sonnes of Shobai, an  
eight and thirtie.

46 The <sup>13</sup> Nethinims: the  
ha, the sonnes of Hashuph  
Tabaoth,

47 The sonnes of Kerob, th  
the sonnes of Padon,

48 The sonnes of Leban, th  
gabai, the sonnes of Shalm  
Giddel, the sonnes of Gal

49 The sonnes of Reaiab, th  
zin, the sonnes of Nekoda

50 The sonnes of Gazzam  
Vzzai, the sonnes of Pasfa

51 The sonnes of Besai, the  
nim, the sonnes of Nephis

52 The sonnes of Bakbuk, th  
kupha, the sonnes of Harh

53 The sonnes of Bazlith  
Mehidai, the sonnes of Har

54 The sonnes of Barkob, th  
serai, the sonnes of Tamah

55 The sonnes of Neziah  
Harphai,

56 The sonnes of Salomon  
sonnes of Satai, the sonnes  
the sonnes of Perida,

57 The sonnes of Iaalai, the

<sup>1</sup> He doubted  
not but God  
was able to  
preferre him,  
& knewe that,  
if he had ob-  
eyed this co-  
mmand, he shuld  
haue discou-  
ered all the  
people: thus  
God giuech  
power to his,  
to rebuke fal-  
se prophes-  
ies: though  
they seme to  
haue neuer so  
great proba-  
bilitie.

<sup>2</sup> Very grief  
caused him to  
pray againt  
suche, which  
vnder the pre-  
sence of being  
the ministers  
of God, were  
aduersaries to  
his glorie, and  
went about to  
ouerthrow his  
Church, de-  
claring also  
herby that  
where there is  
one true mini-  
ster of God, y<sup>e</sup>  
deuil hathe a  
great sorte of  
hislings.  
<sup>3</sup> Which was  
the first mo-  
ment and con-  
cerned parte  
of August, and  
parte of Sept.  
<sup>4</sup> After that I  
had sent San-  
ballat his an-  
swere.  
<sup>5</sup> Thus the  
Church of  
God hathe e-  
uermore ene-  
mies within  
it selfe, which  
are more dan-  
gerous then  
the outwarde  
and professed  
enemie.

<sup>6</sup> Esth. 1. 9, 10.

<sup>7</sup> To wit, the  
that are men-  
tioned, ver. 2.  
<sup>8</sup> Esh. 61. 1. 2.  
meaning till the  
barres were put  
in.

princes, and the rulers, & the  
 te their genealogies: and  
 of the genealogie of them  
 p at the first, and foune  
 b sonnes of y<sup>e</sup> province that  
 the captiuitie that was ca  
 whome Nebuchadnezzar  
 had caried away) and they  
 usalém & to Iudah, eue  
 tie.  
 came with Zerubbabél, Je  
 iah, Azariáh, Raamiáh,  
 ordecái, Bilshan, Misp  
 Nehúm, Baanáh. This is the  
 men of the people of Israel.  
 f Parósh, two thousand  
 tie and two.  
 f Shephatiáh, thre hun  
 and two.  
 f Aráh, six hundred thirtie  
 f Pahát Moáb of the son  
 of Ioáb, two thousand, eight  
 eightene.  
 f Elám, a thousand, two  
 and foure.  
 f Zattú, eight hundred &  
 e.  
 f Zaccháí, seuen hundred  
 f Binnúí, six hundred and  
 tie.  
 f Bebái, six hundred and  
 tie.  
 f Azgád, two thousand, thre  
 two and twentie.  
 f Adonikám, six hundred  
 euen.  
 f Biguái, two thousand thre  
 f Adín, six hundred, and  
 f Atér of Hizkiáh, ninetie  
 f Hashúm, thre hundred  
 ventie.  
 f Bezái, thre hundred and  
 tie.  
 f Hariph, an hundred and  
 f Gibeón, ninetie and  
 f Hém, & Neophiáh,  
 re score and eight.  
 f Mathóth, an hundred and  
 tie.  
 f Beth-azmáuth, two and  
 f Iriah-iarím, Chephiráh  
 en hundred, and thre and  
 amáh and Gába, six hun  
 dred

number of  
 dreth and one and twentie.  
 31 The men of Michmá, an hundred and  
 two an twentie.  
 32 The men of Beth-él and Aí, an hundred  
 and thre and twentie.  
 33 The men of the other Nebó, two and  
 fiftie.  
 34 The sonnes of the other Elím, a thou  
 sand, two hundred and foure and fiftie.  
 35 The sonnes of Harim, thre hundred &  
 ewentie.  
 36 The sonnes of Ierichó, thre hundred  
 and fyue and fourtie.  
 37 The sonnes of Lod-hadíd and Onó, se  
 uen hundred, and one and twentie.  
 38 The sonnes of Senaáh, thre thousand,  
 nine hundred and thirtie.  
 39 The Priests: the sonnes of Iedaiah of the  
 house of Ieshúa, nine hundred seuentie &  
 thre.  
 40 The sonnes of Immér, a thousand and  
 two and fiftie.  
 41 The sonnes of Pashúr, a thousand, two  
 hundred and seuen and fourtie.  
 42 The sonnes of Harim, a thousand and  
 seuenene.  
 43 ¶ The Levites: the sonnes of Ieshúa of  
 Kadmiel, and of the sonnes of Hodiúah,  
 seuentie and foure.  
 44 ¶ The singers: the children of Asaph,  
 an hundred, and eight and fourtie.  
 45 The porters: the sonnes of Shallúm, the  
 sonnes of Atér, the sonnes of Talmón,  
 & sonnes of Akkúb, the sonnes of Haritá,  
 the sonnes of Shobái, an hundred and  
 eight and thirtie.  
 46 ¶ The f<sup>r</sup> Nethinims: the sonnes of Zi  
 há, the sonnes of Hashuphá, the sonnes of  
 Tabaóth,  
 47 The sonnes of Kerós, the sonnes of Siá,  
 the sonnes of Padón,  
 48 The sonnes of Lebaná, the sonnes of Ha  
 gabá, the sonnes of Shalmái,  
 49 The sonnes of Hanán, the sonnes of  
 Giddél, the sonnes of Gahar,  
 50 The sonnes of Reaiáh, the sonnes of Re  
 zín, the sonnes of Nekodá,  
 51 The sonnes of Gazzám, the sonnes of  
 Vzzá, the sonnes of Paséah,  
 52 The sonnes of Befái, the sonnes of Meu  
 nim, the sonnes of Nephithesim,  
 53 The sonnes of Bakbúk, the sonnes of Ha  
 kuphá, the sonnes of Harhúr,  
 54 The sonnes of Bazlith, the sonnes of  
 Mehidá, the sonnes of Harshá,  
 55 The sonnes of Barkós, the sonnes of Sis  
 ferá, the sonnes of Támah,  
 56 The sonnes of Neziáh, the sonnes of  
 Hamphá,  
 57 The sonnes of Salomons seruants, the  
 sonnes of Sorái, the sonnes of Sophérech,  
 the sonnes of Peridá,  
 58 The sonnes of Iaalá, the sonnes of Dar

kón, the sonnes of Giddél,  
 59 The sonnes of Shephatiáh, the sonnes  
 of Hattíl, the sonnes of Pochérech of Ze  
 baim, the sonnes of Amón.  
 60 All the Nethinims, and the sonnes of  
 Salomons seruants were thre hundred, ni  
 netie and two.  
 61 ¶ And these came vp from Tel-meláh,  
 Tel-hareshá, Cherúb, Addón, and Im  
 mér: but they colde not shew their fathers  
 house, nor their sede, or if they were of Is  
 raél.  
 62 The sonnes of Delaiáh: the sonnes of  
 Tobiáh, the sonnes of Nekodá, six hun  
 dred and two and fourtie.  
 63 And of the Priests: the sonnes of Haba  
 iáh, the sonnes of Hakkóz, the sonnes of  
 Barzillai, which toke one of the daughters  
 of Barzillai the Giliadite to wife, & was  
 named after their name.  
 64 These fought their writing of the ge  
 nealogies, but it was not founde: there  
 fore they were put from the Priesthode.  
 65 And s the Tirshátha said vnto the, that  
 they shulde not eat of the most holy, til  
 there rose vp a Priest with \* Vrim and  
 Thummim.  
 66 All the Congregation together was two  
 and fourtie thousand, thre hundred and  
 threscore,  
 67 Besides their seruants and their maids,  
 which were seuen thousand, thre hundred  
 and seuen and thirtie: and they had two  
 hundred and fyue and fourtie singing  
 men and singing women.  
 68 Their horses were seuen hundred & six  
 and thirtie, & their mules two hundred  
 and fyue and fourtie.  
 69 The camels foure hundred and fyue &  
 thirtie, & six thousand, seuen hundred &  
 twentie asses.  
 70 And certeine of the chief fathers gaue  
 vnto the worke. The Tirshátha gaue to  
 the treasure, a thousand<sup>h</sup> drammes of gol  
 de, fiftie basins, fyue hundred and thirtie  
 Priests garments.  
 71 And some of the chief fathers gaue vnto  
 the treasure of the worke, twentie thou  
 sand drammes of golde and two thou  
 sand and two hundred<sup>h</sup> pieces of sil  
 uer.  
 72 And the rest of the people gaue twentie  
 thousand drammes of golde, & two thou  
 sand pieces of siluer, & thre score and se  
 uen Priests garments.  
 73 And the Priests and Levites, & the por  
 ters and the singers and the rest of the  
 people and the Nethinims, and all Israél  
 dwelt in their cities: and when the seuent  
 moneth came, the children of Israél were  
 in their cities.

g Meaning, Ne  
 hamah: for  
 Tirshatha is y<sup>e</sup>  
 Chaldee word  
 signifieth a  
 butler.  
 Exod. 28, 30.

h Read Ezra  
 2, 69.

i Or, mince.

j Which con  
 tained parte of  
 Septea ber. &  
 parte of Ocho  
 ber.



the Law. 12 They reioyce in Israël for the knowledge of the worde of God. 13 They kepe the feast of Tabernacles or bootes.

<sup>a</sup> Ezr 4: 10  
man.

<sup>a</sup> Read Ezr 7: 3.

<sup>b</sup> Which had age and discrecion to vnderstand.

<sup>c</sup> This declarer the great zeal, that the people had to heare the worde of God.

<sup>d</sup> To the intent that his voyce might be the better heard.

<sup>e</sup> In considering their offences against the Law. Therefore the Levites do not pause in our mourning, but assure the of Gods mercies for almu-  
<sup>f</sup> That is, remember the promise.  
<sup>g</sup> Reioyce in the Lord, and he wil giue you strength.

1 And all the people assembled themselves together, in the street that was before the watergate, and they spake vnto Ezr the scribe, that he wolde bring the booke of the Law of Moses, which the Lord had commanded to Israël.

2 And Ezr the Priest brought the Law before the Congregation bothe of men and women, and of all that coulde heare and vnderstand it, in the first day of the second month,

3 And he red therein in the street that was before the watergate (from the morning vntil the midday) before men and women, and of them that vnderstode it, and the eares of all the people hearkened vnto the booke of the Law.

4 And Ezr the scribe stode vpon a pulpit of wood, which he had made for the preaching, & beside him stode Mattithiah, and Shéma, and Ananiáh, and Vriah, & Hilkiáh, and Maaseiah on his right hand, and on his left hand Pedaiah, & Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezr opened the booke before all the people: for he was aboute all the people: and when he opened it, all the people stode vp.

6 And Ezr praised the Lord the great God, and all the people answered, Amen, Amén, with lifting vp their hands: & they bowed themselves, and worshiped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiáh, Iamin, Akkáb, Shabbethai, Hodiáh, Maaseiah, Kelitá, Azariah, Izabab, Hanán, Pedaiah, & the Levites caused the people to vnderstand the Law, and the people stode in their place.

8 And they red in the booke of the Law of God distinctly and gaue the sense, & caused them to vnderstand the reading.

9 Then Nehemiáh (which is Tirshatha) and Ezr the Priest & scribe, and the Levites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not, neither wepe: for all the people wept, whé they heard the wordes of the Law.

10 He said also vnto them, Go, and eat of the fat, & drinke the swete, and send parte vnto them, for whome none is prepared: for this day is holy vnto our Lord: be ye not fory therefore: for the ioye of the Lord is your strength.

11 And the Levites made silence throughout all the people, saying, Holde your peace: for this day is holy, be not sad therefore.

12 Then all the people went to eat and to

drinke, and to send away parte, & to make great ioye, because they had vnderstande the wordes that they had taught them.

13 And on the secóde day the chief fastners of all the people, the Priests and the Levites were gathered vnto Ezr the scribe, that he also might instruct them in the wordes of the Law.

14 And they founde writen in the Law, (that the Lord had commanded by Moses) that the childre of Israël shulde dwell in booths in the feast of the seuenth month,

15 And that they shulde cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Go forth vnto the mount, and bring oliue branches, and pine branches, and branches of myrtus, and palme branches, and branches of thick trees, to make bootes, as it is written.

16 So the people went forth and brought, & made them bootes, euerie one vpon the rofe of his house, and in their courtes, and in the courts of the house of God, in the strete by the watergate, and in the strete of the gate of Ephraim.

17 And all the Congregation of them were come againe out of the captiuitie, made bootes, & sate vnder the bootes: for since the time of Ieshua the sonne of Nun vnto this day, had not the children of Israël done so, & there was very great ioye.

18 And he red in the booke of the Law of God euerie day, from the first day vnto the last daye. And they kept the feast seuen dayes, & on the eight daye a soléne assemblie, according vnto the maner.

## CHAP. IX.

<sup>1</sup> The people repented, & forsake their strange wives, the Levites exhorted them to praise God, & <sup>2</sup> Declaring wonders, <sup>3</sup> And their ingratitude, <sup>4</sup> And Gods great mercies toward them.

1 In the foure & twentieth day of this moneth the children of Israël were assembled with fasting, & with sackecloth, and earth vpon them.

2 (And they that were of the sede of Israël were separated from all the strangers) & they stode and confessed their sinnes and the iniquities of their fathers.

3 And they stode vp in their place and red in the booke of the Law of the Lord their God foure times on the day, and they confessed and worshiped the Lord their God foure times.

4 Then stode vp vpon the staires of the Levites Ieshua, and Bani, Kadmiel, Shebaniáh, Bunni, Sherebiáh, Bani & Chenini, & cryed with a loude voice vnto the Lord their God.

5 And the Levites said, ene Ieshua & Kadmiel, Bani, Hashabniáh, Sherebiáh, Hodiáh, Shebaniáh & Pethahiah, Stod vp, & praised the Lord your God for euer, & euer, & let them

them praise thy glorious Name, excelleth aboute all that skye.

6 Thou art Lord alonethou art, and the heauen of all their hoste, the earth, and are therein, the seas, & all that therein is, and thou preferuest them of the heauen worshipeth.

7 Thou art, O Lord, the God of Abraham, & brogest his name, Caldea, and madest him

8 And foundest his heart thee, and madest a couena-  
gint vnto his sede the Iam-  
nites, Hittites, Amorites, &  
Iebusites, and Gergashites,  
formed thy wordes, because

9 Thou hast also consi-  
deration of our fathers in Eg-  
gypt, their crye by the red Sea,

10 And stowed tokens an-  
Pharaoh, and on all his ser-  
uants, the people of his land: for  
that they dealt proudly a-  
fore thou madest thee a Na-  
reth this day.

11 For thou didest breake  
re them, and they went the  
des of the Sea on drye land,  
pursued them, hast thou cut  
toms as a stone, in the mig-  
ht of thy hand.

12 And ledest them in the  
ler of a cloude, & in the  
ler of fyre to giue them  
that they went.

13 Thou camest downe a-  
Sinai, and spakest vnto the  
& gauest them right iud-  
lawes, ordinances & good

14 And declaredst vnto the  
bath, and commandedst  
ordinances, and laws, by  
thes thy seruants:

15 And gauest them bre-  
for their hungre, & brog-  
ter for them out of the  
thirst: & promisest them  
goyn, & take possession of  
which thou haddest lift vp  
to giue them.

16 But they and our fathers  
selves proudly and hard-  
so that they hearkened no  
mandements,

17 But refused to obey, and  
member thy marvellous  
hadest done for them, but  
nookes and had in their  
ne to their bondage by  
but thou, O God of mercie  
ful of compassion, of lo-  
of great mercie, yett for-  
18 Moreover when they m-

to send away parte, & to make  
because they had vnderstand  
that they had taught them.

Secōde day the chief fathers  
ple, the Priests and the Le-  
uered vnto Ezra the scribe,  
might instruct them in the  
Law.

unde writē in the Law, (the  
commanded by Moses) that  
Israel shulde dwell in bo-  
othes of the seuent moneth,  
it shulde cause it to be de-  
clained in all their cities, and  
saying, Go forthe vnto the  
girding oluebranches, and pi-  
ning branches of myrtus, and  
boothes, and branches of thicke  
boothes, as it is written.

They went forthe and brought  
boothes, euerie one vpon  
his house, and in their courts,  
before the house of God, &  
before the watergate, and in the  
gate of Ephraim.

Cōgregation of them y<sup>e</sup> we-  
re out of the captiuitie, made  
vnder the boothes: for sin-  
ce Ieshua the sonne of Nun  
had not the children of Is-  
rael there was very great ioye,  
in the booke of the Law of  
Moses, from the first daye vnto  
the last: they kept the feast seuen  
eighthe daye as of olde assen-  
bled vnto the maner.

A. P. IX.

for sake their strange wives: &  
to praise God, & Declaring  
their ingratitude, 30 And God gra-  
tified them.

& twentieth day of this  
children of Israel were as-  
sembled, & with sackecloth,  
they fasted.

It were of the sede of Is-  
taled from all the "trāgers")  
they confessed their sinnes and  
of their fathers.

vp in their place and red,  
the Law of the Lord their  
God on the day, and they be-  
shipped y<sup>e</sup> Lord their God

vp on the staires of the  
and Banī, Kadmiel, Sheba,  
Shebaniāh, Banī, & Chenani,  
gave voice vnto the Lord

said, our Ieshua & Kadmi-  
niāh, Sherebiāh, Hodiah,  
ethahiah, Siad vp & praise  
God for euer, & euer, & let  
them

them praise thy glorious Name, O God, &  
excellēt above all thanksgiving & praise.

Thou art Lord alone: thou hast made hea-  
uen, and the heauen of all heauens, with  
all their hoste, the earth, and all things that  
are therein, the seas, & all that are in the,  
and thou preservest them all, and the hoste  
of the heauen worshipeth thee.

Thou art, O Lord, the God, that hast cho-  
sen Abram, & broughtest him out of Cal-  
dea, & madeest his name Abraham,

And foundest his heart faithful before  
thee, & madeest a covenānt with him, to  
give vnto his sede the land of the Canaa-  
nites, Hittites, Amorites, & Perizzites, &  
Iebusites, and Girgasites, and hast per-  
formed thy wordes, because thou art iust.

Thou hast also considered the afflic-  
tion of our fathers in Egypt, and heard  
their crye by the red Sea,

And stewed tokens and wonders vpon  
Pharaoh, and on all his servants, & on all  
the people of his land: for thou knewest  
that they dealt proudly agāst thee: there-  
fore thou madeest thee a Name, as appea-  
reth this daye.

For thou didest breake vp the Sea befo-  
re them, and they went through the mids-  
des of the Sea on drye lāde: and those that  
pursued them, hast thou cast into the bot-  
toms as a stone, in the mightie waters:

And I leddest thee in the daye with a pil-  
ler of a cloude, & in the night with a pil-  
ler of fyre to give them light in the way  
that they went.

Thou camest downe also vpon mount  
Sinai, and spakest vnto them from heauen,  
& gauest them right iudgements, & true  
lawes, ordinances & good commandemēts,

And declaredst vnto the thine holy Sab-  
bath, and commandedst them precepts, &  
ordinances, and lawes, by the hand of Mo-  
ses thy seruāt:

And gauest them bread from heauen  
for their hungre, & broughtest forth the wa-  
ter for them out of the rocke for their  
thirst: & promisedst them that they shulde  
go in, & take possession of the lānd: for the  
which thou haddest lift vp thine hand for  
to give them.

But they and our fathers behaued them  
selues proudly and hardened their necke,  
so that they hearkened not vnto thy com-  
mandemens,

But refused to obey, and wolde not re-  
member thy marvelous workes that thou  
hadest done for them; but hardened their  
neckes and had in their heades to returne  
to their bondage by their rebellion;  
but thou, O God of mercies, gracious and  
full of compassion, of long suffering and  
of great mercie, yett forsokeest them not.

Moreouer when they made them a mol-

ten calf (and said, This is thy god, y<sup>e</sup> brought  
thee vp out of the land of Egypt) & com-  
mitted great blasphemies,

Yett thou for thy great mercies forsokeest  
them not in the wilderness: the pillar of  
the cloude departed not from them by  
day to lead them the way, neither the pil-  
ler of fyre by night, to shewe them light, &  
the way whereby they shulde go:

Thou gauest also thy good Spirit to in-  
struct them, & withheldst not thy MAN  
from their mouth, and gauest them water  
for their thirst.

Thou didest also fede the fourtie yeres  
in y<sup>e</sup> wilderness: they lacked nothing: their  
clothes waxed not olde, and their feet  
swelled not.

And thou gauest them kingdomes and  
people, and scatteredst them into cor-  
ners: so they possessed the land of Sihon  
and the land of the King of Heshbon, &  
the land of Og King of Bashan.

And thou didest multiplie their childre,  
like the starres of the heauen, & brogh-  
test them into the lāde, whereof thou ha-  
dest spoken vnto their fathers, that they  
shulde go, and possesse it.

So the children went in, and possessed  
the land, and thou subduedst before them  
the inhabitants of the land, when the Ca-  
naanites, and gauest them into their hāds,  
with their Kings and the people of the  
land, that they might do with them what  
they wolde.

And they toke their strong cities and the  
fat land, and possessed houses, full of all  
goods, cisternes digged out, vineyardes,  
& oliues, and trees for fode in abundance,  
and they did eat, and were filled, and be-  
came fat; & liued in pleasure through thy  
great goodnes.

Yett they were disobedient, and rebelled  
agāst thee, & cast thy Law behinde their  
backes & slew thy Prophetes (which pro-  
tested among them to turne them vnto  
thee) and committed great blasphemies.

Therefore thou deliueredst them into  
the hand of their enemies that vexed the:  
yer in the time of their affliction, when  
they cryed vnto thee; thou heardest them  
from the heauen, and through thy great  
mercies thou gauest them sauours, who  
saued them out of the hand of their ad-  
uersaries.

But when they had rest, they returned  
to do euil before thee: therefore ledest  
thou them in the hand of their enemies,  
so that they had the dominion ouer them;  
yet when they conuerted and cryed vnto  
thee, thou heardest them from heauen, and  
deliueredst them according to thy great  
mercies many times,

And protestedst among them that thou  
Hh.iii.

Exod. 13, 20.  
nom. 14, 14.  
1. Cor. 10, 2

Deut. 1, 4.  
c Though the  
way was re-  
dous & long.  
d Meaning the  
heath, n who-  
me he droue  
out.  
Rom. 11, 20.

e Taking hea-  
uon and earth  
to witte: that  
God wolde de-  
fend the, ex-  
cept they re-  
turned, as 2.  
Chro. 24, 19.

f He declareth  
how God mer-  
cies: that con-  
demed with  
the wickednes  
of the people,  
who euer in  
their prosperi-  
tie forgotte  
God.



# Nehemiah's prayer.

# Nehemiah.

# The covenant.

# First fruits.

Leuit. 16. 5.

Ex. 20. 11.

Roma. 10. 5.

Gal. 3. 12.

Which is a

similitude ta-

ken of oxen,

shrink at the

yoke or burde

as Zach. 7. 11.

h When thou

didst admon-

ish them by

thy Prophetes.

Exor. thou didst

bring up

thy many peo-

ple.

Exod. 34. 6.

Psal. 123. 2.

h By whom

we were led a-

way into capti-

uie, & have

been opposed

to be slave,

Exor. 3. 11.

h He confe-

sseth that all

these things ca-

me to their li-

berty for their

sinne, but he

appealeth frō

Gods iustice to

his mercies.

Y That thou

wouldest de-

stroy them, ex-

cept they wol-

de returne to

thee.

in Thap. 10.

to be the lords

share.

Thus by af-

firmation they

promise to ke-

pe Gods com-

mandements,

whereunto

they coulde not

be brought by

Gods gre. the

acties.

Exhorter.

mightest bring the againe vnto thy Law: but they behaued them selues proudly, and hearkened not vnto thy commandments, but sinned against thy iudgements (\* which a man shulde do and liue in them) and pulled away the shuldre, and were stiffe-necked, and wolde not heare.

Yet thou didest forbear them many yeres, and protestedst among them by thy Spirit, even by the hand of thy Prophetes, but they wolde not heare; therefore gauest thou them into the hand of the people of the lands.

Yet for thy great mercies, thou hast not consumed them, nether forsaken them: for thou art a gracious and merciful God.

Now therefore our God, \* thou great God, mightie and terrible, that kepest covenant and \* mercie, let not all the affliction that hath come vnto vs, seme a litle before thee, that is, to our Kings, to our princes, & to our Priests, and to our Prophetes and to our fathers, & to all thy people since the time of the Kings of Asshur vnto this day.

Surely thou art iust in all that is come vpon vs: for thou hast delt truly, but we have done wickedly.

And our Kings and our princes, our Priests and our fathers haue not done thy Law, nor regarded thy commandments nor thy protestations, wherewith thou hast protested among them.

And they haue not serued thee in their kingdome, and in thy great goodnes that thou shewedst vnto them, and in the large and fat land which thou sittest before them, and haue not conuerted from their euil workes.

Beholde, we are seruants this day, & the land that thou gauest vnto our fathers, to eate the frute thereof, and the goodnes thereof, beholde, we are seruants therein.

And it yeldeth muche frute vnto Kings whome thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies and ouer our cattel at their pleasure, and we are in great affliction.

Now because of all this we make a sure covenant, and write it, and our princes, our Leuites and our Priests seale vnto it.

## CHAP. X.

The names of them that sealed the covenant betweene God and the people.

Now these that sealed were Nehemiah the Tirshatha the sonne of Hachabiah, and Zidkiah,

Seraiah, Azariah, Ieremiah,

Palhur, Amariah, Malchiah,

Hattush, Shebaniah, Malluch,

Harim, Merimoth, Obadiah, Daniel, Ginnethon, Baruch, Meshullam, Abiah, Miamin, Maaziah, Bilgai, Sheamiah: these are the Priests,

And the Leuites: Ieshua the sonne of Azariah, Binnui, of the sonnes of Elead Kadmiel.

And their brethren, Shebaniah, Hodiah, Kelita, Pelaiiah, Hanan,

Michah, Rehob, Hashabiah,

Zaccur, Sherebiah, Shebaniah,

Hodiah, Bani, Benaiu.

The chief of the people were Parosh,

Pahath Moab, Elam, Zattu, Bani,

Bunni, Azgad, Bebai,

Adoniah, Bigvai, Adin,

Atai, Hizkiah, Azbuz,

Hodiah, Hashum, Bezai,

Hariph, Anathoth, Nebai,

Magpiah, Meshullam, Hezir,

Meshezababel, Zadok, Adadai,

Pelataiah, Hanan, Anaiah,

Hoshea, Hananiah, Hashub,

Hallopheth, Pileah, Shobek,

Rehum, Hashabnah, Maaseiah,

And Ahiah, Hanan, Anan,

Malluch, Harim, Baanah.

And the rest of the people, the Priests, the Leuites, the porters, the singers, the Nehinims, and all that were separated from the people of the land vnto the Law of God, their wives, their sonnes, and their daughters, all that coulde vnderstand.

The chief of them receiued it for their brethren, & they came to the castle, and to the other to walke in Gods Law, which was giuen by Moses the seruant of God, to obserue and do all the commandments of the Lord our God and his iudgements and his statutes:

And that we wolde not giue our daughters to the people of the land, nether take their daughters for our sonnes.

And if the people of the land brought ware on the Sabbath on any vitayles to sell, that we wolde not take it of them on the Sabbath and on the holy dayes: \* and that we wolde let the seuent yere be free, and the debtes of euery persone.

And we made statutes for our selues to giue by the yere the third parte of a shekel for the seruice of the house of our God,

For the shewebread, and for the dailey offering, and for the dailey burnt offering, the Sabbaths, the newe moones, for the solemne feastes, and for the things that were sanctified, and for the sinne offerings to make an atonement for Israel, and for all the worke of the house of our God.

We cast also lottes for the offering of the wood,

wood, euen the Priests, the Levites, the house of our fathers, appointed, to burne it vpon the Lord our God, as it is written: And to bring the first fruits, and the first of all the fruit yere by yere, into the house of our God. And the firstborne of our cattel, as it is written: the firstborne of our bullocke, shepe, to bring it into the house of our God, vnto the Priests that were in the house of our God.

And that we shulde bring of our dough, and our offering of euery tree, of wine and of oil, to the chambers of God: and the tithes of our Leuites, that the Leuites tithes in all the cities of our land. And the Priest, the sonne of Aaron, be with the Leuites, when they bring the tithes, and the Leuites shal be with the Priests, the tenth parte of the tithes of our God, vnto the treasure house.

For the children of Israel, the children of Levi shal bring vnto the chambers of the wine, and the chambers: and there of the Sanctuary, and the ministers, and the porters, and we wil not forsake the house.

## CHAP. XI.

Who dwelled in Ierusalem after it was builded.

And the rulers of the cities in Ierusalem: the cast lottes, to bring out of Ierusalem the houses that dwelt in the cities.

And the people thanked God, because they were willing to dwell in Ierusalem.

These now are the chief that dwelt in Ierusalem, Iudah, euery one dwelt in his possession in their cities of Ierusalem, and the Leuites, and the sonnes of Salomons seruants.

And in Ierusalem dwelt the children of Iudah, & of the tribe of Benjamin. Of the sonnes of the sonne of Vziaiah, the sonne of Shephatiah, the sonne of Pethai,

And Maaseiah the sonne of Col Hozeh, the sonne of Adaiiah, the sonne of Zechariah, the sonne of Perez,

All the sonnes of Perez that dwelt in Ierusalem, were foure hun-

imóth, Obadiáh,  
Nethón, Báriah,  
Abiáh, Miamín,  
Igái, Shemaiáh: these are the

Leuites: Ieshúa the sonne of  
Iosabab, of the sonnes of Henadab.

Jerethr, Shebaniáh, Hodiah,  
Hanán,  
Ob, Hashabiáh,  
Shebaniáh,  
Benai.

Of the people were Paróth,  
Elím, Zattu, Bani,  
Ad, Bebai,

Iguai, Adin,  
Ishai, Azzúr,

Ishum, Bezai,  
Ishbosh, Nebái,

Meshullám, Iezír,  
Ish, Zadók, Iaddúa,

Anán, Anaiáh,  
Naniáh, Hashúb,

Pileh, Shobek,  
Shabnáh, Maaseiáh,

Hanan, Anán,  
Arim, Baanáh.

Of the people, the Priests,  
the porters, the singers,

and all that were of the  
people of the land:

of God, their wives, their  
daughters, all that could

of them <sup>d</sup> received it: and  
they came to the city

to walke in Gods Law  
en by Moses, the seruante

and do all the commande-  
ment of our God and his

statutes:

wolde not giue our daugh-  
ters to the people of the

land, neither take  
for our sonnes.

people of the land brought  
wheat or any vitayles to

sell: neither take it of them on  
the holy dayes: and

et the seuent yere be free  
of euery persone.

statutes for our selues to  
doe: and the third parte of

the third parte of the  
house of our

bread, and for the daily  
burnt offerings:

the daily burnt offerings,  
the newe moones, for the

and for the things that  
were commanded by

and for the sinne offerings  
for Israel, and for the

house of our God.  
the house of our God.

lotteries for the offering of the  
wood,

wood, <sup>euen</sup> the Priests, the Leuites & the people  
pleto bring it into the house of our God, by  
the house of our fathers, yere at the times  
appointed, to burne it vpon the altar of the  
Lord our God, as it is written in the Law,

And to bring the first frutes of our land,  
and the first of all the frutes of all trees,  
yere by yere, into the house of the Lord,

And the firstborne of our sonnes, and of  
our cattel, as it is written in the Law, and  
the firstborne of our bullockes and of our  
shepe, to bring it into the house of our  
God, vnto the Priests that minister in the  
house of our God,

And that we shalde bring the first frute  
of our dough, and our offerings, & the frute  
of euery tree, of wine and of oyle, vnto the  
Priests, to the chambers of the house of our  
God: and the tithes of our land vnto the  
Leuites, that the Leuites might haue the  
tithes in all the cities of our traual.

And the Priest, the sonne of Aaron shal  
be with the Leuites, when the Leuites take  
tithes, and the Leuites shal bring vp the  
tenth parte of the tithes vnto the house  
of our God, vnto the chambers of the  
treasure house.

For the children of Israel, and the chil-  
dren of Leui shal bring vp the offerings of  
the corne, of the wine, & of the oyle, vnto  
the chambers: and there shal be the vessels  
of the Sanctuarie, and the Priests that min-  
ister, and the porters, and the singers, and  
we wil not forsake the house of our God.

## CHAP. XI.

Who dwelled in Ierusalem after it was buylded, <sup>21</sup> And  
who in the cities of Iudah.

And the rulers of the people dwelt  
in Ierusalem: the other people also  
cast lottes, a to bring one out of ten to  
dwell in Ierusalem the holy citie, and nine  
partes to be in the cities.

And the people thanked all the men that  
were willing to dwell in Ierusalem.

These now are the chief of the prouince,  
that dwell in Ierusalem, but in the cities of  
Iudah, euery one dwelt in his owne pos-  
session in their cities of Israel, the Priests  
and the Leuites, and the Nethinims, & the  
sonnes of Salomons seruants.

And in Ierusalem dwelt certaine of the  
childre of Iudah, & of the childre of Ben-  
iamin. Of the sonnes of Iudah, Athaiáh,  
the sonne of Vziáh, the sonne of Zecha-  
riáh, the sonne of Amariáh, the sonne of  
Shephatiáh, the sonne of Mahaleel, of the  
sonnes of Pérez,

And Maaseiáh the sonne of Barúch, the  
sonne of Colhozé, the sonne of Hazaiáh,  
the sonne of Adaiáh, the sonne of Ioarib,  
the sonne of Zechariáh, the sonne of Shiloni.

All the sonnes of Pérez that dwell at Ier-  
usalem, were foure hundredth, thre score

and eight valiant men.

These also are the sonnes of Beniamín,  
Sallú, the sonne of Meshullám, the sonne of  
Ioéd, the sonne of Pedaiah, the sonne of  
Kolaiáh, the sonne of Maaseiáh, the sonne  
of Ithiel, the sonne of Ieshaiáh.

And after him Gabái, Sallái, nine hun-  
dredth and twentie and eight.

And Iobél the sonne of Zichri <sup>was</sup> gouer-  
nour ouer them: and Iudáh, the sonne of  
Senuiáh <sup>was</sup> the seconde ouer the citie:

Of the Priests, Iedaiah, the sonne of Io-  
iariab, Iachin.

Seraiah, the sonne of Hilkiah, the sonne  
of Meshullám, the sonne of Zadók, the  
sonne of Meraióth, the sonne of Ahitúb  
<sup>was</sup> chief of the house of God.

And their brethren <sup>d</sup> that did the worke  
in the Temple, were eight hundredth, twen-  
tie and two: and Adaiáh, the sonne of Ie-  
rohám, the sonne of Pelaiáh, the sonne of  
Amzi, the sonne of Zechariáh, the sonne  
of Pashúr, the sonne of Malchiah:

And his brethren, chief of the fathers,  
two hundredth and two and fourtie: and  
Amashai the sonne of Azareel, the sonne  
of Ahazai, the sonne of Meshilemóth, the  
sonne of Immér:

And their brethren valiant men, an hun-  
dredth & eight & twentie: and their ouer-  
seer <sup>was</sup> Zabdíel the sonne of Hagedolim.

And of the Leuites Shemaiáh, the sonne  
of Hashúb, the sonne of Azrikám, the sonne  
of Hashabiáh, the sonne of Bunni.

And Shabberthai, and Iozabab of the  
chief of the Leuites were ouer the workes  
of the house of God without.

And Mattaniáh, the sonne of Michá, the  
sonne of Zabdí, the sonne of Asaph <sup>was</sup>  
the chief to begin the thankesgiuing &  
prayer: and Bakkukiáh the seconde of his  
brethren, and Abdá, the sonne of Sham-  
mú, the sonne of Galál, the sonne of Ie-  
duthán.

All the Leuites in the holy citie were two  
hundredth foure score & four.

And the porters Akkúb, Talmón & their  
brethren that kept the gates were an hun-  
dredth twentie & two.

And the residue of Israel, of the Priests,  
& of the Leuites dwell in all the cities of  
Iudah, euery one in his inheritance.

And the Nethinims dwell in the fortres,  
& Ziha, & Gispá <sup>was</sup> ouer the Nethinims.

And the ouerseer of the Leuites in Ier-  
usalem <sup>was</sup> Vzzi the sonne of Bani, the sonne  
of Ashabiáh, the sonne of Mattaniáh,  
the sonne of Michá: of the sonnes of A-  
saph fingers were ouer the worke of the  
house of God.

For it <sup>was</sup> the Kings commandement  
concerning the, that faithful prouision shalde  
be for the fingers euery day.



<sup>h</sup> Was chief about the King for all his affairs.

- 24 And Pethaiáh <sup>h</sup> sonne of Meshezabeél, of the sonnes of Zerah, the sonne of Iudáh <sup>h</sup> was at the Kings hand in all matters concerning the people.
- 25 And in the villages in their lands, some of the children of Iudáh dwelt in Kiriáth-arbá, and in the villages thereof, and in Dibón, and in the villages thereof, and in Iekabzeél, and in the villages thereof,
- 26 And in Ieshúa, and in Moladáh, and in Beth-páler,
- 27 And in Hazér-shuál, and in Beer-sheba, and in the villages thereof,
- 28 And in Ziklag, and in Mechonáh, and in the villages thereof,
- 29 And in En-rimmón, & in Zareáh, and in Iarmúth,
- 30 Zanoáh, Adullám, and in their villages, in Lachísh, and in the fields thereof, at Azekáh, & in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinmóm.
- 31 And the sonnes of Bëiamín from Géba, in Michmáh, & Aíiá, & Beth-él, & in the villages thereof,
- 32 Anathóth, Nob, Ananiáh,
- 33 Hazór, Ramáh, Gittáim,
- 34 Hadíd, Zeboim, Nebalár,
- 35 Lod & Onó, in the carpenters valley.
- 36 And of the Levites were diuisions in Iudáh and in Beniamín.

CHAP. XII.

<sup>g</sup> The Priests and Levites, which came with Zerubbabél vnto Ierusalém, are nombred. 27 And the wall is dedicated.

<sup>a</sup> From Babylon to Ierusalém.

- <sup>h</sup> These also are the Priests & the Levites that <sup>a</sup> went vp with Zerubbabél, the sonne of Shealtiel, and Ieshúa: <sup>to wit</sup>,
- 1 Seraiáh, Ieremíah, Ezrá,
- 2 Amariáh, Mallúch, Hattúsh,
- 3 Shecaníah, Rechúm, Merimóth,
- 4 Iddó, Ginnethó, Abiáh,
- 5 Miamín, Maadiáh, Bilgáh,
- 6 Shemaiáh, & Ioiarib, Iedaiáh,
- 7 Sallú, Amók, Hilkiah, Iedaiáh: these were the <sup>b</sup> chief of the Priests, & of their brethren in the daies of Ieshúa.
- 8 And the Levites, Ieshúa, Binnúí, Kadmi-él, Sherebiáh, Iudáh, Mattaniáh: were ouer the thanksgiuings, he, & his brethren.
- 9 And Bakkubíah and Vnní, & their brethren were about them in the <sup>c</sup> warches.
- 10 And Ieshúa begate Ioiakím: Ioiakím also begate Eliashib, & Eliashib begate Ioiadá.
- 11 And Ioiadá begate Ionathán, & Ionathán begate Iaddúa.
- 12 And in the daies of Ioiakím were these, the chief fathers of the Priests: vnder <sup>d</sup> Seraiáh was Meraiáh, vnder Ieremíah, Hananiáh,
- 13 Vnder Ezrá, Meshullám, vnder Amariáh, Iehohanán,
- 14 Vnder Melicú, Ionathán, vnder Shebaniáh, Ioséph,

<sup>e</sup> That is, next to Seraiáh, or rather of that ordre, which was called after the name of Seraiáh.

- 15 Vnder Harim, Adná, vnder Meraiáh, Helkái,
- 16 Vnder Iddó, Zechariáh, vnder Ginnethón, Meshullám,
- 17 Vnder <sup>f</sup> Abiáh, Zichrí, vnder Miamín, & vnder Moadiáh, Piltái,
- 18 Vnder Bilgáh, Shámúá, vnder Shemaiáh, Iehonathán,
- 19 Vnder Ioiarib, Mattenáí, vnder Iedaiáh, Vzzi,
- 20 Vnder Sallái, Kallái, vnder Amók, Eber,
- 21 Vnder Hilkiah, Hasbabiáh, vnder Iedaiáh, Nerhaneél.
- 22 In <sup>g</sup> daies of Eliashib, Ioiadá, & Iohanán and Iaddúa were the chief fathers of the Levites written, and the Priests in the reigne of Darius the Persian.
- 23 The sonnes of Leui, the chief fathers were written in the booke of the Chronicle: <sup>to wit</sup> vnto the daies of Iohanán the sonne of Eliashib.
- 24 And the chief of the Levites were Hasbabiáh, Sherebiáh, and Ieshúa the sonne of Kadmiél, & their brethren about them to giue praise and thanks, according to the ordinance of Dauid the man of God, warde ouer & against warde.
- 25 Mattaniáh and Bakkubíah, Obadiáh, Meshullám, Tamón and Akkúb were porters, keeping the warde at the thresholds of the gates.
- 26 These were in the daies of Ioiakím the sonne of Ieshúa, the sonne of Iozadák, & in the daies of Nehemiáh the captain, & of Ezrá the Priest and scribe.
- 27 And in the dedication of the wall at Ierusalém they sought the Levites out of all their places to bring them to Ierusalém, to kepe the dedication and gladnes, bothe with thanksgiuings and with songs,ymbales, viols and with harpes.
- 28 Then the <sup>h</sup> fingers gathered them selues together bothe from the plaine country about Ierusalém, and from the villages of <sup>i</sup> Netophathí,
- 29 And from the house of Gilgá, and out of the countreys of Géba, and Azmáver: for the fingers had buylt the villages rounde about Ierusalém.
- 30 And the Priests & Levites were purified, and censed the people, and the gates, and the wall.
- 31 And <sup>i</sup> I broght vp the princes of Iudáh vpon the wall, & appointed two great companies to giue thanks, and the one went on the right hand of the wall toward the dung gate.
- 32 And after them went Hosbabiáh, & halfe of the princes of Iudáh,
- 33 And Azaíah, Ezrá and Meshullám,
- 34 Iudáh, Beniamín, and Shemaiáh, and Ieremíah,
- 35 And of the Priests sonnes with trumpets, Zechariáh

Zechariáh the sonne of Iehoiada, the sonne of Shemaiah, the sonne of Michaiah, the sonne of Asaph. And <sup>k</sup> his brethren, Sherebi, Milalai, Gilalai, Manasseh, Hanani, with ym of Dauid the man of God, were before them.

37 And to the gate of the ouer against them went the scribes of the citie of Dauid, euen vnto the water gate, and the seconde companye of thanks, went on the wall after them, and the halfe of the wall beyond the furnices euen vnto the bether.

38 And vpon the gate of the old gate, and vpon the towre of Hananeel, and the scribes of the shepherds, euen vnto the shepherds, and the halfe of the rule.

39 So stood the two companies that gaue thanks in the I and the halfe of the rule.

40 The Priests also, Eliakim, Michaiah, Eliohanan, Hanani, with trumpets.

41 And Maaseiah, and Sherebi, and Vzzi, and Iehoiada, and Elam, & Ezer, sang loude, hauing IZ the ouerfeer.

42 And the same day they sacrificed and reioyced: for them great ioye, so that both the children were ioyful of Ierusalém was heard of.

43 Also at the same time they reioyced ouer the chamber of the offerings (for the first fruits) to gather in to the cities, the portions of the Priests and the Levites, and the Levites reioyced for the Priests that serued.

44 And bothe the fingers kept the warde of their offices of the purification according to the mandement of Dauid, the sonne.

45 For in the daies of Dauid were chief singers, praise and thanksgiuings, in the daies of Nehemiáh, the portions vnto the singers, his portion, and the holy things vnto the Levites, he gaue the holy things of Aaron.

<sup>k</sup> That is, the scribe of the citie.

*The Law is red. 3 They separate from them all strāgers. 15 Nehemiáh reproveth them that breake the Sabbath. 30 An ordinance to serue God.*

And on that day did they read in the boke of Moses, in the audience of the people, & it was founde writē therein, that the Ammonite, and the Moabite \* shulde not enter into the Congregation of God, because they met not the children of Israël w<sup>th</sup> bread & with water, \* but hired Ba-laám against the, that he shulde curse the: & our God turned the curse into a blessing.

Now when they had heard the Law, they separated from Israël \* all those that were mixed.

¶ And before <sup>b</sup> this had the Priest Eliashib the oversight of the chamber of the house of our God, being <sup>c</sup> kinsman to Tobiah:

And he had made him a great chamber & there had thei aforetime laid the offerings, the incense, and the vessels, and the tithes of corne, of wine, and of oyle (appointed for the Leuites, and the singers, & the porters) and the offerings of the Priests.

But in all this time was not I in Ierusalem: for in the two and thirtieth yere of <sup>d</sup> Artahsháshe King of Babel, came I vnto the King, and <sup>e</sup> after certeine dayes I obtained of the King.

¶ And when I was come to Ierusalem, I vnderstode <sup>f</sup> euil that Eliashib had done for Tobiah, in that he had made him a chāber in the court of the house of God,

And it grieved me sore: therefore I cast forth all <sup>g</sup> the vessels of the house of Tobiah out of the chamber.

¶ And I commanded them to cleanse the chambers: and thether brought I againe the vessels of the house of God with the meat offering and the incense.

¶ And I perceiued that the porcions of the Leuites had not bene giuen, and that euerie one was fled to his lād, euen the Leuites & singers that executed the worke.

The reproveth I the rulers & said, Why is the house of God forsake? And I assembled them, and set them in their place.

¶ Then brought all Iudáh the tithes of corne & of wine, & of oyle vnto <sup>h</sup> treasures.

¶ And I made treasurers ouer <sup>i</sup> treasures, Shelemiah the Priest, & Zadók the scribe, & of the Leuites, Pedaiah, & vnder their hand Hanán the sonne of Zaccúr the sonne of Mattaniáh: for they were counted faithful, and their office was to distribute vnto their brethren.

¶ Remember me, <sup>j</sup> O my God, herein, and wipe not out my <sup>k</sup> kindenes that I haue shewed on the house of my God, & on the offices thereof.

In those daies saw I in Iudáh the <sup>l</sup> y<sup>e</sup> trode

*Deu. 23. 2.*

*Nomb. 22. 5.*

*a That is, all such, which had toynd in vniuersal marriage, and also those, with whom God had forbidde them to haue societie.*

*b That the separation was made.*

*c He was ioynd in affinity with Tobiah the Ammonite, and enemye of the Iewes.*

*d Called also Darius, Ezerá 7. 1.*

*e Or, at the yeres end.*

*f Thus we se to what inconueniēces the people fall into, when they are dissuade of one that hath the fear of God, seeing that their chief gouernour was but while absent, and yet they fell into such great absurdities: as appeareth also, Eze. 34. 1.*

*g He proceheth that he did his dutie with a good conscience, yet he doeth not iustifie him selfe before God, but offereth God to fauour him, and to be merciful vnto him for his owne sake.*

*h. i. i.*

## Thanksgiuing.

Zechariáh the sonne of Ionathán, the sonne of Shemaiáh, the sonne of Mattaniáh, the sonne of Michaiáh, the sonne of Zaccúr, the sonne of Asaph.

And <sup>a</sup> his brethren, Shemaiáh, and Azareel, Milalai, Gilalai, Maai, Methaneel, & Iudáh, Hanáni, with <sup>b</sup> musical instruments of Dauid the man of God: and Ezrá the scribe went before them.

¶ And to the gate of the fountaine, euen ouer against them went they vp by <sup>c</sup> the staires of the citie of Dauid, at the going vp of the wall beyonde the house of Dauid, euen vnto the water gate Eastwarde.

¶ And the seconde companie of them that gaue thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the towre of the furnices euen vnto the broad wall.

¶ And vpon the gate of Ephraím, and vpon the olde gate, and vpon the fischgate, and the towre of Hananeel, and the towre of Meah, euen vnto the shepegate: and they stode in the gate of the warde.

¶ So stode the two companies (of them that gaue thanks) in the house of God, & I and the halfe of the rulers with me.

The Priests also, Eliakím, Maasiáh, Miniamín, Michaiáh, Elioenái, Zechariáh, Hananiáh, with trumpets,

And Maasiáh, and Shemaiáh, & Eleazár, and Vzzi, and Iehohanán, and Makchíah, and Elám, & Ezer: and the singers sang loude, hauing Izrahiah which was the ouerser.

¶ And the same day they offered great sacrifices and reioycied: for God had giuen them great ioye, so that bothe the women, and the children were ioyful: and the ioye of Ierusalem was heard farre of.

¶ Also at the same time were men appointed ouer the chambers of the store for the offerings (for the first frutes, and for the tithes) to gather in to the out of the fields of the cities, the porcions of the Law for the Priests and the Leuites: for Iudáh reioycied for the Priests & for the Leuites, that serued.

¶ And bothe the singers and the Leuites kept the warde of their God, & the warde of the purification according to the commandement of Dauid, and Salomón his sonne.

¶ For in the dayes of Dauid and Asaph, of olde were chief singers, and songs of praise and thanksgiuing vnto God.

¶ And in the dayes of Zerubbabél, and in the dayes of Nehemiáh did all Israël giue porcions vnto the singers and porters, euerie day his porcion, and they gaue the holy things vnto the Leuites, and the Leuites gaue the holy things vnto the sonnes of Aaron.

*a That is, the south parte of the citie.*



# The Sabbath reformed.

# Ester. Strange marriage

# of his disobedience.

CHAP. I.

**I** declared vnto the, that God wolde not suffer such transgressors of his Law to be punished.

**h** Was not this a great cause, why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague shulde be greater.

**i** About the time that the sunne went downe for the Sabbath lasted from the sunne going downe of the one day, to the sunne setting of the other.

**h** Meaning, of the Temple that none, that was vncleane, shulde come.

wine presses on the Sabbath, & that brought in sheaves, and which laded asses also with wine, grapes, and figges and all burdens, and brought them into Ierusalem vpon the Sabbath day: and I protested to them in the day that they solde vitayles.

**16** There dwelt men of Tyrus also therein, which brought fish and all wares, and solde on the Sabbath vnto the children of Iudah euery in Ierusalem.

**17** Then reproveth I the rulers of Iudah, & said vnto them, What euill thing is this that ye do, and breake the Sabbath day?

**18** Did not your fathers thus, and our God brought all this plague vpon vs, and vpon this citie? yet ye increase the wrath vpon Irael, in breaking the Sabbath?

**19** And when the gates of Ierusalem began to be darke before the Sabbath, I commanded to shut the gates, and charged, that they shulde not be opened til after the Sabbath, and some of my seruants set I at the gates, that there shulde no burden be brought in on the Sabbath day.

**20** So the chapmen and marchants of all marchandise remained once or twise all night without Ierusalem.

**21** And I protested among them, and said vnto them, Why tary ye all night about the wall? If ye do it once againe, I wil lay hands vpon you. Fro that time came they nomore on the Sabbath.

**22** ¶ And I said vnto the Leuites that they shulde cleanse themselves, and that they shulde come and kepe the gates, to sanctifie the Sabbath day. Remember me, o my God, concerning this, and pardone me according to thy great mercie.

**23** In those dayes also I sawe Iewes that married wiues of Ahdod, of Ammon, and of Moab.

**24** And their children spake halfe in the speache of Ahdod, & coulde not speake in the Iewes language, and according to the language of the one people, & of the other people.

**25** Then I reproveth them, and curse them, and smote certeine of them, and paled of their heere, & toke an othe of them by God, Ye shal not giue your daughters vnto their sonnes, neither shal ye take of their daughters vnto your sonnes, nor for your selues.

**26** ¶ Did not Salomon the King of Irael sinne by these things? yet among many nations was there no King like him: for he was beloued of his God, and God had made him King ouer Irael: yet strange women caused him to sinne.

**27** ¶ Shal we then obey vnto you, to do all this great euill, and to transgresse against our God, euen to marry strange wiues?

**28** And one of the sonnes of Ioiahi the sonne of Eliashib the hie Priest was the sonne in law of Sanballat the Horonites: but I chasid him from me.

**29** Remember them, o my God, that I detesteth the Priesthode, and the covenant of the Priesthode, and of the Leuites.

**30** Then cleansed I them from all strangers, and appointed the wardes of the Priests of the Leuites, euery one in his office,

**31** And for the offering of the wood at times appointed, & for the first frutes. Remember me, o my God, in goodnes.

## ESTER.

### THE ARGUMENT.

**B**ECAUSE of the diuersitie of names, wherely they vsed to name their Kings, and the supposition of yerres, wherein the Ebrewes, and the Grecians do varie, diuers authors write diuersly as touching this Ahasuerus, but it semeth Daniel 6.1, and 9.1, that he was Darius King of the Medes, and sonne of Astyages, called also Ahasuerus, which was a name of honour, and signified great and chief, as chief head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stirreth vp some, by whome he sendeth comfort, and deliuerance. Herein also is described the ambition, pride, and crueltie of the wicked, when they come to honour, and their saleye fall when they are at highest: and how God preserveth, and preferreth them which are zealous of his glorie, and haue a care and loue toward their brethren.

CHAP.

**1** King Ahasuerus maketh a royal decree, that the Quene Vashti wil not come, she is diuorced. **20** The King premitteth of man.

**N** the shue, shue, shue, from Echio, dreth, twenty

In those dayes when the rosh sate on his throne, the palace of Shushan, In the thirde yere of his a feast vnto all his princes, euen the power of Persia, to the capitaines and gouernours, which were before That he might shewe the rie of his kingdome, and great maiestie manie dayes, and foure score dayes.

**5** And when these dayes King made a feast to all were found in the palace the vnto great and finally the courte of the garden palace,

**6** Under an hanging of w blewe clothes, fastened w linen and purple, in siluer of marble: the bedde, and of siluer vpon a pauise, and marble and alabast coulour.

**7** And they gaue them dr golde, and changed vessell royal wine in abundance power of the King.

**8** And the drinking was might compel: for so appointed vnto all the offi that they shulde do acc mans pleasure.

**9** ¶ The Quene Vashti n for the womē in the roy Ahasuerus.

**10** Vpon the s euent da was mery with wine, he humin, Bizthā, Harbon bagthā, Zethār, and Car nuches (that serued in the Ahasuerus).

**11** To bring Quene Vashti with s crowne royal, the people and the prin for she was faire to loke

**12** But the Quene Vashti at the Kings worde, w in charge to the eunuch King was very angrie, a

*1 King Ahasuerus maketh a royal feast, so that vnto the Quene Vashti wil not come. 19 For which cause she is diuorced. 20 The Kings decree touching the preeminence of man.*



**I**N the dayes of <sup>a</sup> Ahasuerus (this is Ahasuerus that reigned, from India euen vnto Ethiopia, ouer an <sup>b</sup> hundredeth, and seuen and twentie prouinces)

In those dayes when the King Ahasuerus sat on his throne, which was in the palace of Shushan,

In the thirde yere of his reigne, he made a feast vnto all his princes and his seruants, <sup>c</sup> *giving* the power of Persia and Media, and to the captaines and gouernours of the prouinces which were before him,

That he might shewe the riches & glorie of his kingdome, and the honour of his great maiestie manie dayes, <sup>c</sup> *en* an hundredeth and foure score dayes.

And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, bothe vnto great and small, seuen dayes, in the court of the garden of the Kings palace,

<sup>6</sup> Vnder an hanging of white, grene, and blew clothes, fastened with cordes of fine linen and purple, in siluer rings, and pillars of marble: the <sup>4</sup> beddes were of golde, and of siluer vpon a pavement of porphyre, and marble and alabaster, and blew coulour.

<sup>7</sup> And they gaue them drinke in vessels of golde, and changed vessel after vessel, and royal wine in abundance according to the power of the King.

<sup>8</sup> And the drinking was by an ordre, none might compel: for so the King had appointed vnto all the officers of his house, that they shulde do according to euerie mans pleasure.

<sup>9</sup> The Quene Vashti made a feast also for the womē in the royal house of King Ahasuerus.

<sup>10</sup> Vpon the <sup>8</sup> seuent day when the King was mery with wine, he commanded Memucan, Bizthá, Harboná, Bigthá, and Abagthá, Zethár, and Carcás, the seuen eunuches (that serued in the presence of King Ahasuerus)

<sup>11</sup> To bring Quene Vashti before the King with <sup>5</sup> crowne royal, that he might shewe the people and the princes her beautie: for she was faire to loke vpon.

<sup>12</sup> But the Quene Vashti refused to come at the Kings worde, which he had giuen in charge to the eunuches: therefore the King was very angrie, and his wrath kin-

dled in him.

<sup>13</sup> Then the King said to the wise men, that knewe the times (for so was the Kings maner towardes all that knewe the lawe and the iudgement:

<sup>14</sup> And the next vnto him was Carshená, Shethár, Admátha, Tarshish, Méres, Mar-sená & Memucán the seuen princes of Persia and Media, which sawe the Kings face, and sate the first in the kingdome)

<sup>15</sup> What shal we do vnto <sup>5</sup> Quene Vashti according to the lawe, because she did not according to the worde of the King Ahasuerus by the commissiō of the eunuches?

<sup>16</sup> Then Memucán answered before the King and the princes, The Quene Vashti hath not onely done <sup>6</sup> euil against the King, but against all the princes, & against all the people that are in all the prouinces of King Ahasuerus.

<sup>17</sup> For the <sup>1</sup> acte of the Quene shal come abroad vnto all women, so that they shal despise their husbands in their owne eyes, and shal say, The King Ahasuerus commanded Vashti the Quene to be brought in before him, but she came not.

<sup>18</sup> So shal the <sup>m</sup> princeesses of Persia & Media this day say vnto all the Kings Princes, whē they heare of the acte of the Quene: thus shal there be muche despitefulness and wrath.

<sup>19</sup> If it please the King, let a royal decree procede from him, and let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti come no more before King Ahasuerus: and let the King giue her royal estate vnto her companion that is better then she.

<sup>20</sup> And when the decree of the King which shalbe made, shalbe published throughout all his kingdome (thogh it be <sup>o</sup> great) all the women shal giue their husbands honour, bothe great and small.

<sup>21</sup> And this saying pleased the King & the princes, & the King did according to the worde of Memucan.

<sup>22</sup> For he sent letters into all the prouinces of the King, into euerie prouince according to the writig thereof, & to euerie people after their language, that euerie man shulde beare rule in his owne house, and that he shulde publish it in the language of that same people.

## CHAP. II.

*2 After the Quene is put away, certeine yong maidens are brought to the King 14 Estér pleaseth the King, & is made Quene. 22 Mordecai discloseth vnto the King those that wolde betray him.*

**A**FTER these things, when the wrath of a King Ahasuerus was appeased, he remembered Vashti, & what she had do-

*h That had experience of things, as thei had learned by diligent marking in continuance of time.*

*i Which were his chief counsellors, that might haue all waies accesse to him.*

*k By her disobedience she hath giuen an example to all women to do the like to their husbands.*

*l That is, her disobedience.*

*m Meaning, y thei wolde take the first occasiō hereof to do y like, & that y rest of womē wolde by continuance do y same.*

*n Let her be diuorced & another made Quene.*

*o For he had vnder him an hundredth twentie and seuen countreis.*

*p That is, that y wife shulde be subiect to the husband and at his commandement.*



b By the seue  
wife men of  
his counsel.

ne, and what was decreed<sup>b</sup> against her.  
2 And the Kings seruants that ministred  
vnto him, said, Let them seke for the King  
beautiful yong virgins,

3 And let y King appoint officers through  
all the prouinces of his kingdom, and let  
thē gather all the beautiful yong virgins  
vnto the palace of Shushān, into the house  
of the women, vnder the hand of Hegē  
the Kings eunuche, keper of the women,  
to giue them their things<sup>a</sup> for purification.

4 And the maid that shal please the King,  
let her reigne in the stead of Vasthi. And  
thus pleased the King, and he did so.

5 ¶ In the citie of Shushān, there was a cer-  
taine Jewe, whose name was Mordecāi  
the sonne of Iair, the sonne of Shimei, the  
sonne of Kish a man of Iemini,

6 Which had bene caryed away from Ie-  
rusalēm<sup>a</sup> with the captiuitie that was  
caryed away with Iekoniāh King of Iuddāh  
(whome Nebuchadnezzār King of Babel  
had caryed away)

7 And he nourished Hadassāh, that is Ester,  
his vnles daughter: for she had nether fa-  
ther nor mother, and the maid was faire,  
and beautiful to loke on: & after the deat<sup>h</sup>  
of her father, and her mother, Mordecāi  
toke her for his owne daughter.

8 And when the Kings commandment, &  
his decree was published, and manie mai-  
des were brought together to the palace of  
Shushān, vnder the hād of Hegē, Ester was  
brought also vnto the Kings house vnder y  
hand of Hegē the keper of the women.

9 And the maid pleased him, and the founde  
fauour in his sight: therefore he caused  
her things for purification to be giuen her  
spedely, and her<sup>b</sup> late, and seuen comely  
maidens to be giuen her out of the Kings  
house, and he gaue change to her and to  
her maidens of the best in the house of the  
women.

10 <sup>10</sup> Ester shewed not her people and her  
kinred: for Mordecāi had charged her,  
that she shulde nor tel it.

11 And Mordecāi walked<sup>c</sup> euerie day be-  
fore the courte of the womens house, to  
knowe if Ester did wel, and what shulde be  
done with her.

12 And when the course of euerie maid  
came, to go in to King Ahashuerōsh, after  
that she had bene twelue moneths accord-  
ing to the maner of the women (for so  
were the dayes of their purifications ac-  
complished, six moneths with oyle of  
myrthe, & six moneths with sweete odours  
and in the purifying of the women:

13 And thus went the maids vnto the King)  
whatsoeuer he required, was<sup>d</sup> giuen her,  
to go with her out of the womens house  
vnto the Kings house.

e The abuse of  
these conitres  
was so great,  
that they in-  
uented manie  
meanes to fer-  
ue the lustes  
of princes, and  
therefore, as  
they ordeined,  
wicked lawes  
that the King  
might haue  
whose daugh-  
ters he wolde,  
so they bro-  
uers houses ap-  
pointed, as one  
for them, whi-  
les they were  
virgins, ano-  
ther wher they  
were concubi-  
nes, & for the  
Queens ano-  
ther.

d Read what  
this purifica-  
tion was, vers.  
11.

a. King 44, 15.

b 21. puritas.

c For though  
she was taken  
away by a  
cruel law, yet  
he ceased not  
to haue a fa-  
therlie care  
ouer her, and  
therefore did  
reioice oft ti-  
mes to heare  
of her.

f What appa-  
rel she asked  
of the eunuch,  
that was he  
boarde to gi-  
ue her.

14 In the euening she went, and on the mor-  
row she returned into the seconde house  
of the women, vnder the hand of Shaa-  
gāz the Kings eunuche, which kept the  
cōcubines: she came into the King noma-  
re, except she pleased the King, & that she  
were called by name.

15 Now when the course of Ester y daugh-  
ter of Abihail the vnles of Mordecāi  
(which had taken her as his owne daugh-  
ter) came, y she shulde go in to the King,  
she desired nothing, but what Hegē the  
Kings eunuche the keper of the women  
said: and Ester founde fauour in the sight  
of all them that looked vpon her.

16 ¶ So Ester was takē vnto King Ahashue-  
rōsh into his house royal in the tenth mo-  
neth, which is the<sup>h</sup> moneth Febéth, in the  
seuenth yere of his reigne.

17 And the King loued Ester aboue all the  
women, and she founde grace and fauour  
in his sight more then all the virgins: so  
that he set the crowne of the kingdom  
vpō her head, & made her<sup>i</sup> Queene in stea-  
de of Vasthi.

18 Then the King made a great feast vnto  
all his princes and his seruants which was  
the feast of Ester and gaue rest<sup>k</sup> vnto the  
prouinces, and gaue giftes, according to  
the power of a King.

19 And when the virgins were gathered the  
seconde time, then Mordecāi fate in the  
Kings gate.

20 Ester had not yet shewed her kinred nor  
her people, as Mordecāi had charged her,  
for Ester did after the worde of Mor-  
decāi, as when she was nourished with  
him.

21 ¶ In those daies when Mordecāi fate in  
the Kings gate, two of the Kings eun-  
ches, Bigthān and Téresh, which kept  
the dore, were wroth, & foght to lay hand  
on the King Ahashuerōsh.

22 And the thing was knowē to Mordecāi,  
and he tolde it vnto Queene Ester, and Es-  
ter certified the King thereof in Morde-  
cais name: and when inquisiciō was made,  
it was founde so: therefore thei were bothe  
hanged on a tre: and it was written in  
the booke of the<sup>l</sup> Chronicles before the  
King.

CHAP. III.

Hamān, after he was exalted, obtained of the King  
that all the Iewes shulde be put to death, because  
Mordecāi had not done him worship as other had.

A fter these things did King Ahashue-  
rōsh promote Hamān the sonne of  
Hammedātha the Agagite, & exalted him  
and set his seat aboue all the princes that  
were with him.

2 And all the Kings seruants that were at  
the Kings gate, bowed their knees, & re-  
uerēced Hamān: for the King had so comā-  
ded

ded cōcerning him: but M  
not the knee, nether did re  
Then the Kings seruants  
the Kings gate said vnto  
transgressedst thou the Ki  
mene

And albeit they spake d  
he wolde not heare them  
b tolde Hamān, that the  
Mordecāis matters wolde  
tolde them, that he was a  
And when Hamān sawe  
bowed not the knee vnto  
uerence vnto him, then H  
wrath.

Now he<sup>m</sup> thought it to b  
onely on Mordecāi: & b  
shewed him the people of  
mān foght to destroye al  
were throughout the who  
Ahashuerōsh, when y peo  
In the first moneth (tha  
Nisān) in the twelfth  
hashuerōsh, they cast Pu  
before Hamān, from da  
month to month, vnto  
neth, that is the moneth<sup>n</sup>

8 Then Hamān said vnto  
rōsh, There is a people  
perfected among the people  
ces of thy kingdom, and  
diuers from all people,  
obserue the Kings lawes  
nor the Kings profite to

9 If it please the King,  
that they may be destroye  
ten thousand talents of s  
of them that haue the ch  
nes to bring it into the K  
10 Then the King toke h  
hand and gaue it vnto H  
of Hammedātha the Ag  
aduersarie.

11 And the King said vnto  
silver be thine, and the p  
them as it pleaseth thee.

12 Then were the Kings  
the thirteenth day of the  
there was written (acco  
Hamān commanded) v  
ficers, and to the captain  
euerie prouince, and to  
rie people & to euerie pri  
to the writing thereof, &  
according to their langu  
of King Ahashuerōsh w  
sealed with the Kings rin

13 And the letters were sent  
all the Kings prouinces,  
and to destroye all the I  
and olde, children and w  
vpon the thirteenth day  
neth, (which is the moneth

The Persia  
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and euerie  
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ing she went, and on the morrow  
went into the seconde house  
vnder the hand of Shaas-  
eunuche, which kept the  
e came into the King, and  
pleased the King, & that the  
y name.

the course of Ester & daugh-  
ter of the vncle of Mordecái  
ken her as his owne daugh-  
ter shulde go in to the King  
thing, but what? Hege the  
the keper of the women  
er founde fauour in the King  
that looked vpon her.

as take vnto King Ahasue-  
rouse royal in the tenth mo-  
nth Tebeth, in the  
his reigne.

ing loued Ester aboute all the  
re founde grace and fauour  
then all the virgins: so  
crown of the kingdom  
& made her Queene in stea-

ng made a great feast vnto  
and his seruants which was  
ter and gaue rest vnto the  
gaue gifts, according to  
a King.

the virgins were gathered the  
then Mordecái sate in the

yet shewed her kinned nor  
Mordecái had charged her  
after the worde of Mo-  
she was nourished with

ies when Mordecái sate in  
two of the Kings eun-  
and Téresh, which kept  
broth, & soght to lay hand  
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when inquisició was made,  
therefore thei were bothe  
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e Chronicles before the

CHAP. III.

exalted, obtained of the King,  
shulde be put to death, because  
one him worship as other had.  
things did King Ahasue-  
note Hamán the sonne of  
the Agagite, & exalted his  
aboute all the princes that

gs seruantes that were at  
bowed their knees, & re-  
for the King had so com-  
del

ded concerning him: but Mordecái bowed  
not the knee, neither did reuerence.

Then the Kings seruants which were at  
the Kings gate said vnto Mordecái, Why  
transgressist thou the Kings commande-  
ment?

And albeit they spake dailey vnto hi, yet  
he wolde not heare them: therefore they  
tolde Hamán, that they might se how  
Mordecáis matters wolde stand: for he had  
tolde them, that he was a Iewe.

And when Hamán sawe that Mordecái  
bowed not the knee vnto him, nor did re-  
uerence vnto him, then Hamán was ful of  
wrath.

Now he thoght it to litle to lay hands  
onely on Mordecái: & because they had  
shewed him the people of Mordecái, Ham-  
mán soght to destroye all the Iewes, that  
were throughout the whole kingdome of  
Ahasuerósh, euen y people of Mordecái.

In the first moneth (that is the moneth  
Nisan) in the twelfth yere of King A-  
hasuerósh, they cast Pur (that is a lot)  
before Hamán, from day to day, and fro  
moneth to moneth, vnto the twelfth mo-  
nth, that is the moneth Adár.

Then Hamán said vnto King Ahasue-  
rósh, There is a people scattered, and dis-  
persed among the people in all the prouin-  
ces of thy kingdome, and their lawes are  
diuers from all people, and they do not  
obserue the Kings lawes: therefore it is  
not the Kings profite to suffe them.

If it please the King, let it be written  
that they may be destroyed, & I wil paye  
ten thousand talents of siluer by the háds  
of them that haue the charge of this busi-  
nes to bring it into the Kings tresurie.

Then the King toke his ring from his  
hand and gaue it vnto Hamán the sonne  
of Hammedátha the Agagite the Iewe  
adue: sarie.

And the King said vnto Hamán, Let y  
siluer be thine, and the people to do with  
them as it pleaseth thee.

Then were the Kings scribes called on  
the thirtent day of the first moneth, and  
there was written (according to all that  
Hamán commanded) vnto the Kings of-  
ficers, and to the captaines that were ouer  
euerie prouince, and to the rulers of eue-  
rie people & to euerie prouince, accordig  
to the writing thereof, & to euerie people  
according to their language: in the name  
of King Ahasuerósh was it written, and  
sealed with the Kings ring.

And the lettres were sent by postes into  
all the Kings prouinces, to rote out, to kill  
and to destroye all the Iewes, bothe yong  
and olde, children and women, in one day  
vpon the thirtent day of the twelfth mo-  
neth, (which is the moneth Adár) and to

spoil them as a pray.

The contents of the writing was, that  
there shulde be giuen a comandemēt in  
all prouinces, & published vnto all peo-  
ple, that thei shulde be ready against the  
same day.

And the postes compelled by the Kings  
comandement went for the, and the com-  
mandement was giue in the palace at Shu-  
shán: and the King and Hamán sate drin-  
king, but the cite of Shushán was in  
perplexitie.

g To wit, the  
Jewes, y were  
in Shushán.

CHAP. IIIII.

Mordecái giueth the Queene knowledge of the cruel  
deceit of the King against the Iewes. 16 She willeth  
that they pray for her

Now when Mordecái perceiued all  
that was done, Mordecái rent his  
clothes, and put on sackcloth, & ashes, and  
went out into the middes of the citie, &  
cried with a great crye, and a bitter.

And he came eue before the Kings gate,  
but he might not entre within the Kings  
gate, being clothed with sackcloth.

Because he  
wolde aduer-  
tise Ester of  
this cruell pro-  
clamation.

And in euerie prouince, & place, whether  
the Kings charge and his commision ca-  
me, there was great sorowe among the Ie-  
wes, and fasting, & weeping and mournig,  
and many laye in sackcloth & in ashes.

Ebr. sackcloth  
& ashes were  
spread for mo-  
rning.

¶ Then Esters maidens and her eunuches  
came and tolde it her: therefore the Que-  
ene was very heauy, and she sent raiment  
to clothe Mordecái, and to take away his  
sackcloth fro him, but he receiued it not.

Ebr. had cen-  
sed to stand be-  
fore her.

Then called Ester Hatách one of y Kings  
eunuches, whome he had appointed to  
serue her, and gaue him a commande-  
ment vnto Mordecái, to knowe what it  
was, and why it was.

So Hatách wēt forth to Mordecái vnto  
the streat of the citie, which was before  
the Kings gate.

And Mordecái tolde hi of all that which  
had come vnto him, and of the summe  
of the siluer that Hamán had promised to  
paye vnto the Kings treasures, because of  
the Iewes, for to destroye them.

Ebr. declar-  
ation.

Also he gaue him the copie of the writig  
& commision that was giuen at Shushán,  
to destroye the that he might shewe it vn-  
to Ester and declare it vnto her, and to  
charge her, that she shulde go in to the  
King, & make petition and supplication  
before him for her people.

Or, contrari-

¶ So when Hatách came, he tolde Ester  
the wordes of Mordecái.

Then Ester said vnto Hatách, and com-  
manded him, to say vnto Mordecái,

All the Kings seruantes do knowe, that  
whosoever, man or woman, that cometh  
to the King into the inner court, which  
is not called, there is a lawe of his,



that he shal dye, except him to whom the King holdeth out the golden rod, that he may liue. Now I haue not bene called to come vnto the King these thirtie dayes.

12 And they certified Mordecái of Esters wordes.

13 And Mordecái said, that thei shulde answer Ester thus, Thinke not with thy self that thou shalt escape in the Kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, comfort and deliuerance shal appeare to the Iewes out of another place, but thou and thy fathers house shal perish: and who knoweth whether thou art come to y<sup>e</sup> kingdome for such a time?

15 Then Ester commaded to answer Mordecái,

16 Go, & assemble all the Iewes that are found in Shushán, & fast ye for me, & eat not, nor drinke in thre dayes, day nor night. I also and my maides wil fast likewise, and so wil I go in to the King, which is not according to the Law: and if I perish, I perish.

17 So Mordecái said his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Hamán to a feast. 2 Hamán prepareth a galous for Mordecái.

1 And on the third day Ester put on her royal apparel, and stode in the court of the Kings palace within, ouer against the Kings house: and the King sate vpon his royal throne in the Kings palace ouer against the gate of the house.

2 And when the King sawe Ester the Queene standing in the court, she found fauour in his sight: & the King helde out the golde sceptre y<sup>e</sup> was in his hand: so Ester drewe nere, and touched the toppe of the sceptre.

3 Then said the King vnto her, What wilt thou, Queene Ester? & what is thy request? it shalbe euen giuen thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the King and Hamán come this day vnto the baket, y<sup>e</sup> I haue prepared for him.

5 And the King said, Cause Hamán to make hast that he maie do as Ester hath said. So the King and Hamán came to the baket that Ester had prepared.

6 And the King said vnto Ester at the baket of wine, What is thy petition, that it may be giuen thee? and what is thy request? it shal euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and said, My petition and my request is,

8 If I haue founde fauour in the sight of

the King, and if it please the King to giue me my petition, and to performe my request, let the King and Hamán come to the baket that I shal prepare for them, & I wil do tomorowe according to the Kings saying.

9 Then went Hamán forth the same day ioyful & with a glad heart. But when Hamán sawe Mordecái in the Kings gate, he stode not vp, nor moued for him, then was Hamán ful of indignacion at Mordecái.

10 Neuertheles Hamán refrained him self, and when he came home, he sent, and called for his friends, and Zéresh his wife.

11 And Hamán tolde them of the glorie of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how that he had set him above the princes and seruants of the King.

12 Hamán said moreouer, Yea, Ester the Queene did let no man come in with the King to the baket that he had prepared, saue me: and tomorowe am I bidden vnto her also with the King.

13 But all this doeth nothing auaille me, as long as I se Mordecái the Iewe sitting at the Kings gate.

14 Then said Zéresh his wife and all his friends vnto him, Let them make a tre of fiftie cubites hie, and tomorowe speake thou vnto the King, that Mordecái may be hanged thereon: the shalt thou go ioyfully with the King vnto the baket. And the thing pleased Hamán, and he caused to make the tre.

CHAP. VI.

1 The King turneth ouer the chronicles, and findeth the fidelitie of Mordecái, so And commandeth Hamán, to caue Mordecái to be had in honour.

1 The same night the King slept not, & he commanded to bring the booke of the records & the chronicles: and they were red before the King.

2 Then it was founde written that Mordecái had tolde of Bigtána, & Tereh two of the Kings eunuches, keepers of the doore, who fought to lay hands on the King Ahassuerós.

3 The King said, What honour & dignitie hath bene giuen to Mordecái for this? And the Kings seruants that ministered vnto him, said, There is nothing done for him.

4 And the King said, Who is in the court? (Now Hamán was come into the inner court of the Kings house, that he might speake vnto the King to hang Mordecái on the tre that he had prepared for him.) And the Kings seruants said vnto him, Beholde, Hamán standeth in the court. And the King said, Let him come in.

6 And when Hamán came vnto him, What shalbe done to him? whom the King wil honour in his heart, To whom the King do honour more then all the Kings.

7 And Hamán answered man whom the King wolde. Let the King bring for him royal robe, that the King rydeth vpon crowne royal may be set vpon him.

8 And let the rayment and liured by the hand of one of the noblest princes, and the man (whome the King causeth him to ride vpon the street of the citie, & p<sup>er</sup> him, Thus shal it be done to whome the King wil honour.

9 Then the King said to Hamán, take the rayment & do so vnto Mordecái: that siteth at the Kings gate, saue of all that thou hast.

10 So Hamán toke the rayment and arayed Mordecái, and horse backe through the citie, and proclaimed before it be done to the man wil honour.

11 And Mordecái came agate, but Hamán hatted him, and his head couered.

12 And Hamán tolde Zéresh his friends all that had bene said his wife men, and Zéresh to him, If Mordecái be of Iewes, before whome thou fall, thou shalt not preuaile, but shalt surely fall before him.

13 And while they were yett, came the Kings eunuchs to bring Hamán vnto the King, that he had prepared.

CHAP. VII.

1 The queene biddeth the King & Hamán to a feast for her selfe and her people, and he is hanged on the gallows, for Mordecái.

1 So the King and Hamán went with the Queene Ester to the King. And the King said againe the seconde day at the baket, What is thy petition, Queene? it shalbe euen performed to the kingdome.

2 And Ester the Queene answered, If I haue founde fauour in the Kings sight, and if it please the King, be giuen me at my petition at my request.

3 For we are solde, I, and my

<sup>a</sup> For breasting. b Thus Mordecái spake in y<sup>e</sup> confidence of that Luth, & all Gods children ought to haue: which is that God wil deliuer them, though all worldly meanes faile. c For to deliuer Gods Church out of the se present dangers.

<sup>d</sup> I wil put my life in danger & referre the successe to God, for his glorie & the deliuerance of his Church.

<sup>a</sup> To wit, after that the Iewes had begone to fast.

<sup>b</sup> Which was a signe y<sup>e</sup> her countenance was agreeable vnto him, as Chap. 4. 11.

<sup>c</sup> Meaning hereby, y<sup>e</sup> what sooner the angels shuld be granted, as Mat 6. 23.

<sup>d</sup> Because they used to drinke excessively in their banquettes, they called the baket by the name of that, which was moite in use or esteemed

<sup>a</sup> The God of Israel. b The same night. c The booke of the records. d The eunuchs. e The gallows.

<sup>a</sup> What Chap. 6.

# Hamans galous.

if it please the King to gi-  
cion, and to performe my  
King and Hamán come to  
I shal prepare for them, &  
rowe according to the King

Hamán forthethe same day  
a glad heart. But when Ho-  
rdecái in the Kings gate, the  
p, nor moued for him, then  
ul of indignacion at Mor-

Hamán refrained him selfe  
came home, he sent, and cal-  
ends, and Zéresh his wife.  
tolde them of the glorie  
, and the multitude of his  
all the things wherein the  
omoted him, and how that  
about the princes and Lu-

King.  
moreouer, Yea, Estér the  
no man come in with the  
unker that she had prepared,  
tomorrow am I bidden vnto  
the King.

oeth nothing auale me, as  
ordecái the Iewe sitting at

Zéresh his wife and all his  
im, Let them make a re of  
hie, and tomorowe speake  
King, that Mordecái may  
recon: the shalt thou go ioy-  
King vnto the banquet. And  
fested Hamán, and he cauled  
c.

HAP. VI.  
ouer the chronicles, and findeth  
cái, 10 And commandeth Hamán,  
to be had in honour.

ight the King slept not, &  
nded to bring the boke of  
the chronicles: and thei we  
the King.

ounde writen that Mord-  
of Bigtána, & Téresh two  
unuches, keepers of the dore,  
ay hands on the King Aha-

said, What honour & dig-  
e giuen to Mordecái for  
Kings seruants that mini-  
said, There is nothing do-

g said, Who is in the court  
was come into the inner  
ings house, that he might  
the King to hang Mordecái  
he had prepared for him.)  
ys seruants said vnto him,  
mán standeth in the court  
said, Let him come in.

## Mordecái promoted.

6 And when Hamán came in, the King said  
vnto him, What shalbe done vnto the mā,  
whome the King wil honour? Thé Hamán  
thought in his heart, To whome wolde the  
King do honour more then to me?

7 And Hamán answered the King, The  
man whome the King wolde honour,

8 Let the bring for him royal apparel, which  
the King useth to weare, and the horse  
that the King rydeth vpon, and that the  
crowne royal may be set vpon his head.

9 And let the rayment and the horse be de-  
liuered by the hand of one of the Kings  
moste noble princes, and let them apparel  
the man (whome the King wil honour) &  
cause him to ride vpon the horse through  
the strete of the citie, & proclaime befoe  
him, Thus shal it be done vnto the man,  
whome the King wil honour.

10 Then the King said to Hamán, Make  
haste, take the raymēt & the horse as thou  
hast said, & do so vnto Mordecái & Iewe,  
that sitteth at the Kings gate: let nothing  
faile of all that thou hast spoken.

11 So Hamán toke the raymēt & the horse,  
and arayed Mordecái, and brought him on  
horse backe through the strete of the ci-  
tie, and proclaimed before him, Thus shal  
it be done to the man whome the King  
wil honour.

12 And Mordecái came againe to the Kings  
gate, but Hamán halted home mourning  
and his head couered.

13 And Hamán tolde Zéresh his wife, & all  
his friends all that had befallen him. Thé  
said his wife men, and Zéresh his wife vn-  
to him, If Mordecái be of the fede of the  
Iewes, before whome thou hast begone to  
fall, thou shalt not preuaile against him,  
but shalt surely fall before him.

14 And while they were yet talking with  
him, came the Kings eunuches and hasted  
to bring Hamán vnto the baket that Estér  
had prepared.

## CHAP. VII.

The quene biddeth the King & Hamán againe & pro-  
neth for her selfe and her people 6 She accuseth Hamán  
and he is hanged on the gallows, which he had prepared  
for Mordecái.

1 SO the King and Hamán came to ban-  
cket with the Quene Estér.

2 And the King said againe vnto Estér on  
the seconde day at the banquet of a wine,  
What is thy petition, Quene Estér, that it  
may be giue thee: and what is thy request?  
It shalbe euen performed vnto the halfe  
of the king dome.

3 And Estér the Quene answered, and said,  
If I haue founde fauour in thy sight, o  
King, and if it please the King, let my life  
be giuen me at my peticion, & my people  
at my request.

4 For we are solde, I, and my people, to be

## Estér. Hamán hanged. 221

destroyed, to be slayne and to perish: but  
if we were solde for seruants, & for hand-  
maides, I wolde haue helde my tongue:  
althogh the aduersarie colde not be recō-  
pense the Kings losse.

5 Thé King Ahasuerósh answered, & said  
vnto the Quene Estér, Who is he? & where  
is he that presumeth to do thus?

6 And Estér said, The aduersarie and ene-  
mie is this wicked Hamán. Then Hamán  
was afraied before the King & the Quene.

7 And the King arose from the banquet of  
wine in his wrath, & went into the palace  
garden: but Hamán stode vp, to make re-  
quest for his life to the Quene Estér: for he  
sawe that there was a mischief prepared  
for him of the King.

8 And when the King came againe out of  
the palace garden, into the house where  
they dranke wine, Hamán was fallen  
vpon the bed whereon Estér sate: therefore  
the King said, Wil he force the Quene also  
before me in the house? As the worde wet  
out of the Kings mouthe, they couered  
Hamans face.

9 And Harbonáh one of the eunuches, said  
in the presence of the King, Beholde, the-  
re standeth yet the tre in Hamans house  
fittie cubites hie, which Hamán had pre-  
pared for Mordecái, that spake good for  
the King. Then the King said, Hang him  
thereon.

10 So they hanged Hamán on the tre, that  
he had prepared for Mordecái: then was  
the Kings wrath pacified.

## CHAP. VIII.

After the death of Hamán was Mordecái exalted.  
14 Comfortable letters are sent vnto the Iewes.

1 The same day did King Ahasuerósh  
giue the house of Hamán the aduer-  
sarie of the Iewes vnto the Quene Estér.  
And Mordecái came before the King: for  
Estér tolde what he was vnto her.

2 And the King toke of his ring, which he  
had taken from Hamán, and gaue it vnto  
Mordecái: and Estér set Mordecái ouer  
the house of Hamán.

3 And Estér spake yet more before the King,  
and fell downe at his fete weeping, and be-  
soght him that he wolde put away the  
wickednes of Hamán the Agagite, and  
his deuise that he had imagined against  
the Iewes.

4 And the King helde out the goldē scē-  
ptre toward Estér. Then arose Estér, and  
stode before the King,

5 And said, If it please the King, and if I  
haue founde fauour in his sight, and the  
thing be acceptable before the King, and  
I please him, let it be writen, that the let-  
ters of the deuise of Hamán the sonne of  
Ammedátha the Agagite may be called a-  
gaine, which he wrote to destroye the Iewes,

Kk.i.

b Hamán cold  
not so muche  
profite by King  
by this his  
malice, as he  
shulde hinder  
him by losse  
of the Iewes,  
& the tribute  
which he hath  
of them.  
c Estér, fittie hie  
beate.

e His consci-  
ce did accuse  
him that as he  
had conspired  
the death of in-  
nocents, so the  
vengeance of  
God might  
fall vpon him  
for the same.  
d He felldowne  
at the beddes  
fete or couche,  
wherupon she  
sate, and made  
request for his  
life.  
f This was the  
manner of the  
Persians, when  
one was out of  
the Kings fa-  
uour.  
g Which disco-  
uered the con-  
spiracie against  
the King, Chap.  
7.22

a That is, was  
reuelled into  
the Kings fa-  
uour and pro-  
fidence.  
b That he was  
her vncle and  
had brought her  
vp.

c Meaning, y  
he shulde abo-  
lish the wicked  
decrees, which  
he had made  
for the destru-  
tion of the  
Iewes.  
d Read Chap.  
7.22



that are in all the Kings provinces.

6 For how can I suffer and se the euil, that shal come vnto my people? Or how can I suffer and se the destruction of my kinred?

7 And the King Ahashueróth said vnto <sup>the</sup> Quene Ester, & to Mordecái the Iewe, Beholde, I haue giuen Ester the house of Hamán, whome they haue hanged vpon the tre, because he layed hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the Kings ring, may no man reuoke)

9 The were the Kings scribes called at the same time, euē in the third moneth, that is the moneth <sup>of</sup> Siuán, on the thre & twetieth day thereof: and it was written, according to all as Mordecái commanded vnto the Iewes and to the provinces, & captaines, and rulers of the princes, which were from India euen vnto Erthiopia, an hundredth & seuen and twentie provinces, vnto euerie prouince, according to the <sup>of</sup> writing thereof, and to euerie people after their speache, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the King Ahashueróth name, and sealed it with the Kings ring: & he sent lettres by postes on horsebacke, & that rode on <sup>of</sup> beastes of price, as dromedaries & coltes of mares.

11 Wherein the King granted the Iewes (in what cities soeuer they were) to gather them selues together, & to stand for <sup>of</sup> their life, & to roote out, to slay & to destroye all the power of the people & of the prouince that vexed them, <sup>of</sup> bothe children and women, and to spoyle their goods:

12 Vpon one day in all the provinces of King Ahashueróth, euen in the thirtent day of the twelfth moneth, which is the moneth <sup>of</sup> Adár.

13 The copie of the writing was, how there shulde be a commandement giuen in all and euerie prouince, published among all the people, and that the Iewes shulde be readie against that day to <sup>of</sup> auenge them selues on their enemies.

14 So the postes rode vpon <sup>of</sup> beastes of price, & dromedaries, & wet forth with speede, to execute the Kings commandement, & the decree was giuen at Shushán <sup>of</sup> the palace.

15 And Mordecái went out from the King in royal apparell of blew, and white, and with a great crowne of golde, and with a garment of fine linen and purple, and the citie of Shushán reioyced and was glad.

16 And vnto the Iewes was come light and <sup>of</sup> ioye and gladnes, and honour.

17 Also in all and euerie prouince, and in all and euerie citie and place, where the

Kings commādemēt & his decree came, there was ioye and gladnes to the Iewes, a feast and good day, and many of the people of the lād<sup>m</sup> became Iewes: for the feare of the Iewes fell vpon them.

## CHAP. IX.

At the commandement of the King the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes kepe a feast in remembrance of their deliuerance.

SO in the twelfth moneth, which is the moneth Adár, vpon the thirtent day of the same, when the Kings commandement and his decree drewē nere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it <sup>a</sup> turned contrary: for the Iewes had rule ouer them that hated them)

1 The Iewes gathered the selues together into their cities throughout all the prouinces of the King Ahashueróth, to lay hand on suche as sought their hurt, and no man colde withstande them: for the feare of them fell vpon all people.

2 And all the rulers of the prouinces, & the princes and the captaines, and the officers of the King <sup>b</sup> exalted the Iewes: for the feare of Mordecái fell vpon them.

3 For Mordecái was great in the Kings house, and the reporte of him went through all the prouinces: for this man Mordecái waxed greater and greater.

4 Thus the Iewes smote all their enemies with strokes of the sworde and slaughter, and destruction, and did what they wold vnto those that hated them.

5 And at Shushán the palace slewe <sup>of</sup> the Iewes and destroyed <sup>of</sup> five hundredth men,

6 And Parshandatha, and Dalphón, and Aspátha,

7 And Porátha, and Adalíá, and Aridátha,

8 And Parmásita, and Arisái, and Aridái, and Vaiezátha,

9 The ten sonnes of Hamán, the sonne of Ammedátha, the aduersarie of the Iewes slewe they: but they layed not their hāds <sup>of</sup> on the spoyle.

10 On the same day came the number of those that were slayne, vnto the palace of Shushán before the King.

11 And the King said vnto the Quene Ester, The Iewes haue slayne in Shushán the palace and destroyed five hundredth men, and the ten sonnes of Hamán: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreover, that it may be performed?

12 Then said Ester, If it please the King, let it be granted also to morowe to the Iewes that are in Shushán, to do according

vnto this dayes decree hang vpon the tre Haman. And the King charged the decree was giuen at Shushán Hamans ten sonnes.

13 So the Iewes that were scmbled them selues day of the moneth Adár, hundredth men in Shushán they layed not their hands

14 And the rest of the Iewes the Kings prouinces assailed and rode for <sup>of</sup> their liues from their enemies, & slayed them, <sup>b</sup> euē in the

15 but they layed not their hands. This they did on the <sup>of</sup> the moneth Adár, and the day thereof, and kept feasting and ioye.

16 But the Iewes that were scmbled them selues on the fourtente day of the moneth, on the fiftente of the same day of feasting and ioye.

17 Therefore the Iewes dwelt in the vnwalled citie the fourtente day of the moneth with ioye and feasting, and euerie one sent presents to his neighbour.

18 And Mordecái wrote and sent lettres vnto all the Iewes were through all the provinces of the King Ahashueróth, <sup>of</sup> bothe

19 Inioining them that on the fourtente day of the moneth and the fiftente day of the moneth

20 yere. According to the dayes they were rested from their labours the moneth which was turned sorrow to ioye, and from ioyful day, to kepe them from sorrow, and ioye, and <sup>of</sup> euerie man to his neighbour, and the poore.

21 And the Iewes promised had begonne, and as Mordecái vnto them,

22 Because Hamán the sonne of Ammedátha the Agagite all the Iewes, had imagined against them, & had cast to consume and destroye

23 And whē the came be

107. went about to slay the Iewes.

e This was the lawe of the Medes & Persians, as Dan. 6.15. notwithstanding the King reuoked the former decree granted to Haman, for Esters sake. f Which concerned the part of May and part of June. g That is, in such letters & language, as was vsual in euerie prouince.

107. mules.

h That is, to defend them selues against all that wold assault them.

i Which hath part of February and part of March.

k The King gaue them licence to kill all y did oppress them.

l He sheweth by these wordes that follow what this light was.

ter, If it please the King,  
I will also tomorrow to the  
in Shu-shan, to do according  
to your

10

3 And when she came before the King, he

## С Н А Р, X.

3 For Mordecai the Iewe was the seconde  
vnto King Ahashuerósh, and great amög  
the Iewes, and <sup>a</sup> accepted amög the mul-  
titude of his brethren, who procured the  
welth of his people, & spake peaceably to  
all his fede.

¶ That they  
wolde obser-  
ue this feast  
with fasting, &  
earnest prayer,  
which in E-  
brewe is signi-  
fied by this  
worde (that  
crye.)

a. These three  
pointes are  
here set forth  
as commendable, and neces-  
sary for him,  
that is in au-  
thoritie: to ha-  
ve the favour  
of the people  
to procure  
their welth, &  
to be gentle,  
and loving to-  
ward them.

Kk.ii.





16 And whiles he was yet speaking, another came, and said, The fyre of God is fallen from the heauen, and hath burnt vp the shepe and the seruants, and deuoured them: but I onely am escaped alone, to tel thee.

17 And whiles he was yet speaking, another came, and said, The Caldeans set out thre bandes, and fel vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sworde: but I onely am escaped alone to tel thee.

18 And whiles he was yet speaking, came another, & said, Thy sonnes, & thy daughters were eating, & drinking wine in their eldest brothers house,

19 And beholde, there came a great winde from beyond the wilderness, and smote the foure corners of the house, which fel vpon the childre, and they are dead, and I onely am escaped alone to tel thee.

20 Then Iob arose, and rent his garmēt, and shaued his head, and fel downe vpon the grounde, and worshiped,

21 And said, \*Naked came I out of my mothers wombe, & naked shal I retorne: whether the Lord hath giuen, and the Lord hath taken it: blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God foolishly.

23 But declared that God did althing according to iudgement.

CHAP. II.

1 Satan hath the permission to assault Iob. 2 His wife reprehendeth him to forsake God. 3 His three friends visite him.

1 And on a day the children of God came, and stood before the Lord, and Satan came also among them, and stood before the Lord.

2 Then the Lord said vnto Satan, Whence comest thou? And Satan answered the Lord, and said, From compassing the earth, and from walking in it.

3 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth? \* an vpright and iust man, one that feareth God, and escheweth euil: for yet he continueth in his vprightnes, although thou mouedst me against him, to destroye him without cause.

4 And Satan answered the Lord, and said, Skin for skin, & all that euer a man hath, wil he giue for his life.

5 But stretche now out thine hand, and touche his bones and his flesh, to see if he wil not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Lo, he is in thine hand, but saue his life.

7 So Satan departed from the presence of the Lord, and smote Iob with sore

boyles, from the sole of his fote vnto his crowne.

8 And he toke a potsharde to scrape him, and he sate downe among the ashes.

9 The said his wife vnto him, Doeſt thou continue yet in thine vprightnes? \* blaspheme God, and dye.

10 But he said vnto her, Thou speakest like a foolish woman: what? shal we receiue good at the hand of God, and not receiue euil? In all this did not Iob sinne with his lippes.

11 Now when Iobs thre friends heard of all this euil that was come vpon him, they came euerie one from his owne place, to wit, Elipház the Temanite, and Bildád the Shuhite, and Zophár the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So whē they lift vp their eyes a farre off, they knewe him not: therefore thei lift vp their voyces and wept, and euerie one of them rent his garment, & sprinkled a dust vpon their heades toward the heauen.

13 So thei sate by him vpon the grounde seuen dayes, and seuen nights, & none spake a worde vnto him: for they sawe, that the grief was very great.

14 And when their faith is assailed, and when they goeth about to perswade them, that thei trust in God in vayne.

15 For death was appointed to the blasphemers, & so the ment that he shulde be sone rid le out of his peme. n That is, to be patient in aduersitie, as we reioice, when he sendeth prosperitie, & so to acknowledge him to be bothe mercurial and iust. o He lo bridled his affections, that his iugue through impatience did not runne against God. p Which were men of ouri- tye, wife and learned, and as the Septuagint write, Kings, and came to comfort him, but when they saw how he was visited, they conceived an euil opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for his finnes. q This was also a ceremonie, which they vied in those countreies, as the renting of their clothes in signe of sorowe &c. r And therefore thought that he wolde not haue hearkened to their counsel.

CHAP. III.

1 Iob complaineth and curseth the day of his birth. 2 He desireth to dye, as though death were the end of all miserie.

1 Afterward Iob opened his mouthe, and cursed his day.

2 And Iob cryed out, and said,

3 Let the daye perish, wherein I was borne, and the night when it was said, There is a manchild conceived.

4 Let y day be darkenes, let not God regarde it from aboue, nether let the light shine vpon it,

5 But let darkenes, & the shadowe of death staine it: let the cloude remaine vpon it, & let them make it searefull as a bitter day.

6 Let darkenes possesse that night, let it not be ioined vnto the dayes of the yere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, & let no ioye be in it.

8 Let them that curse the day, (being ready to reneue their mourning) curse it.

Kk.iii.

and let it not haue the light of the sunne to separate it from the night.

e That is, more obscure Jackens, which wisheth them afraid of death, that are to it. f Which curse the day of their birth, let them curse that euil upon this night.

This fore was more- uer, with also God plagued the Egyptians, Exo. 9. and thre- uent to punish the re- bellious people. Dout. 28. 27. so that this tenta- tion was moſte grieuous: for if Iob had mea- ſured Gods fa- uour by the me- mencie of his diſeaſe, he might haue thought y God had caſt him of.

As deſeruite of all other helpe and mea- nes, and won- derfully afflic- ted with the forme of his diſeaſe.

k Satan vſeth the ſame in- ſtrument againſt Iob, as he did againſt Addi- m. Meaning, thou to ſerue God, ſing lie thee as though he were thine enemy: Thiſis y moſte gree- uous tentation of the faithfull, when their faith is aſſailed, and when Satan

goeth about to perſwade them, that thei truſt in God in vayne. m For death was appointed to the blaſphemers, & ſo the ment that he ſhulde be ſone rid le out of his peme. n That is, to be patient in aduerſitie, as we reioice, when he ſendeth prosperitie, & ſo to acknowledge him to be bothe mercurial and iust. o He lo bridled his affections, that his iugue through impatience did not runne againſt God. p Which were men of ouri- tye, wife and learned, and as the Septuagint write, Kings, and came to comfort him, but when they ſaw how he was viſited, they conceived an euil opinion of him, as though he had bene but an hypocrite, and ſo iuſtly plagued of God for his finnes. q This was alſo a ceremonie, which they vied in thoſe countreies, as the renting of their clothes in ſigne of ſorowe &c. r And therefore thought that he wolde not haue hearkened to their counſel.

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Kk.iii.

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g Let it be al-  
ways night, and  
never le day.  
h *For the eye*  
ladder of the  
mountain.  
h This & that  
which follo-  
weh declareth  
that when mi-  
grious place  
to his paffions,  
he is not able  
to stay nor ke-  
pe measure,  
but rineth he-  
aunting into all  
evil, except  
God call him  
backe.  
i The veheme-  
cie of his af-  
flictions, made  
him rotyer  
these wordes,  
athogh death  
were the end  
of all miseries  
and as if there  
were no life  
after this, &c.  
he speaketh  
not as though it  
were so, but  
i infirmities of  
his flesh cau-  
sed him to  
braut into  
this error of  
the wicked.  
k He noteth  
the ambition  
of the, which  
for their plea-  
sure, as it were,  
change the  
order of nature,  
and buyde  
in moste bare  
places, becau-  
se they wolde  
heir by make  
their names  
immortal.  
l There is, by  
death & crue-  
ltye of the ty-  
rants hatie  
ceased.  
m All they  
sustaine anie  
kinde of cala-  
mitie and mi-  
serie in this  
world: which  
he speaketh  
after the ind-  
gement of the  
flesh.  
n He sheweth  
that the bene-  
fites of God  
are not cor-  
ruptible, except  
the heart be foful,  
and the conscience  
quieted.

o That  
leeth not how to  
come out of his  
miseries, because  
he depedeth not  
on Gods  
providence.  
p In my prosperi-  
tie I looked out  
for a fall, as it  
came now  
to paffe.  
q The feare of  
troubles that  
shulde infuse,  
caused my  
prosperitie  
to seme to me  
as nothing, and  
yet I am not  
exempte from  
trouble.

CHAP. III.

5 Iob is reprehended of impiencie, 7 And uniuersall,  
17 And of the presumption of his owne righteousness.

1 The Elipház the Temanite answered,  
and said,

2 If we assay to commune with thee, wilt  
thou be grieved: but a who can withholde  
him self from speaking?  
3 Beholde, thou hast taught manie, & hast  
strengthened the weake hands.

4 Thy wordes haue confirmed him that  
was falling, & thou hast strengthened the  
weake knees.

a Seeing this  
thine impien-  
cie.  
b Thou haite  
3 comforted o-  
thers in their  
afflictions, and  
canst not now  
comfort thy  
self.

9 Let the starres of that twilight be dim  
through darkenes of it: let it loke for  
light, but haue none: nether let it & se  
the dawning of the daye,

10 Because it shut not vp the dores of my  
mothers wombe: nor hid sorowe from mine  
eyes.

11 Why dyed I not in my birth: or why dyed  
I not, when I came out of the wombe?

12 Why did the knees preuent me: and why  
did I sucke the breasts?

13 For so shulde I now haue l yen and bene  
quiet, I shulde haue slept then, and bene  
at rest,

14 With the Kings and counsellors of the  
earth, which haue buylded them selues  
desolate places:

15 Or with the princes that had golde, &  
haue filled their houses with siluer.

16 Or why was I not hid, as an vntimely  
birth, ether as infants, which haue not sene  
the light?

17 The wicked I haue there ceased from  
their tyrannie, and there they that laboured  
vanitantly, are at rest.

18 The prisoners rest together, and heare  
not the voyce of the oppressour.

19 There are small & great, and the seruāt  
is free from his master.

20 Wherefore is the light giuen to him  
that is in miserie: and a life vnto them that  
haue heauy hearts?

21 Which long for death, & if it come not,  
they wolde euen search it more then trea-  
sures:

22 Which ioye for gladnes and reioyce,  
when they can finde the graue.

23 Why is the light giuen to the man whose way  
is hid, & whome God hath hedged in?

24 For my sighing cometh before I eat, and  
my rorings are powred out like the water.

25 For the thing I feared, is come vpon  
me, and the thing that I was afayed of, is  
come vnto me.

26 I had no peace, nether had I quietnes,  
nether had I rest, yet trouble is come.

o That  
leeth not how to  
come out of his  
miseries, because  
he depedeth not  
on Gods  
providence.  
p In my prosperi-  
tie I looked out  
for a fall, as it  
came now  
to paffe.  
q The feare of  
troubles that  
shulde infuse,  
caused my  
prosperitie  
to seme to me  
as nothing, and  
yet I am not  
exempte from  
trouble.

But now it is come vpon thee, & thou art  
griued: it toucheth thee, & thou art  
bled.

6 Is not this thy feare, thy confidence,  
thy patience, and the vprightnes of thy  
wayes?

7 Remember, I pray thee: who euer perished  
being an innocent? or where were the  
right destroyed?

8 As I haue sene, they that plowe iniqui-  
tie, and sowe wickednes, reape the same.

9 With the blast of God they perish, and  
with the breath of his nostriles are con-  
sumed.

10 The roring of the lion, and the voice  
of the lionesse, and the teeth of the lion  
whelpes are broken.

11 The lion perisheth for lacke of praye,  
and the lions whelpes are scared a-  
brode.

12 But a thing was broght to me secretly,  
and mine eare hath receiued a litle there-  
of.

13 In the thoughts of the visions of the  
night, when slepe falleth on men,

14 Feare came vpon me, and dread which  
made all my bones to tremble.

15 And the winde passed before me, & made  
the heetes of my flesh to stand vp.

16 Then stode one, and I knew not his face:  
an image was before mine eyes, & in  
silence heard I a voyce, saying,

17 Shal man be more iust then God? or  
shal a man be more pure then his maker?

18 Beholde, he founde no stedfastnes in  
his seruants, & laied folie vpon his an-  
gels.

19 How muche more in them that dwell  
in houses of clay, whose fundacion is in the  
dust, which shalbe destroyed before the  
mothe?

20 They be destroyed from the morning  
vnto the euening: they perish for euery  
without regarde.

21 Doeth not their dignitie go away with  
them? do they not dye, and that without  
a wisdom.

swaged, as God appeared to Eliáz. 1 King 19. 12. I haue  
not punish the innocent, the creature shulde be more ruled  
which were a blasphemie. m If God finde impietie, he  
angel, when they are not maintained by his power, how muche  
lay folie to mans charge, when he wolde iustifie him selfe againe  
n That is, in this mortal body, subiect to corruption. o Certe-  
o They feare continually before their eyes, and daily approue  
them. p No man for all this doeth consider in  
that any of them were so wise as to thinke on death.

CHAP. V.

22 Elipház sheweth the difference betwene the children  
of God & the wicked. 3 The fall of the wicked & Gods  
power vnto destroy the wicked and deliuereth the  
righteous.

1 C All now, if anie wil a answer thee,  
& which of the Santes wilt thou  
turne?

2 Douteles & angre killeth the foolish, and  
enuei slayeth the idiothe.

against God in afflictions increaseth the paine, and vnto

I haue sene the foolish  
duny I cursed his habita-  
His children shalbe farre  
and they shalbe destroyed  
none shal deliuer them.  
The hungrie shal eat vp  
thei shal take it from amor  
and the thirstie shal drink  
it.

For miserie commeth no  
dust, nether doeth afflic-  
of the earth.

But man is borne vnto  
sparks flye vpwad.

But I wolde inquire  
ne my talke vnto God:

Which doeth great thinges  
cheable, and maruelous  
number.

He giueth raine vpon  
powreth water vpon the  
And fereeth vp on hie  
that the sorowful may be  
tion.

He scattereth the deuise  
so that their hands can no  
which they do enterprise.

He taketh the wise in  
the counsel of the wicked.

They mete with a dark  
time, and grope at noon  
night.

But he saueh the p poore  
from their a mouth, and  
the violent man.

So that the poore hath  
quiete shal stop her mou-  
Beholde, blessed is the  
correcteth: therefore refuse  
chastising of the Almightie.

For he maketh the wound  
in vp: he smiteth, and his  
in the sequent the euil shal  
in famine he shal deliue  
and in battel from the  
sword.

Thou shalt be hid from  
tongue, and thou shalt not  
deliuction when it come.

But thou shalt laugh at  
dearth, & shalt not be aff-  
of the earth.

For the stones of the field  
gue with thee, and the be-  
shale be at peace with thee.

And thou shalt knowe  
in thy tribulacion, & thou  
ne habitation, and shalt  
to keep their wordes, muche  
that his children  
shall not be  
a chaw which is called the  
a other trouble, thou shalt  
a other trouble, thou shalt  
a other trouble, thou shalt





1 Thei that pas  
se thereby to  
go into y<sup>e</sup> hote  
countries of  
Arabia, thinke  
to finde water  
there, to quench  
their thirst,  
but they are  
deceiued.

2 That is, like  
to this bro-  
ke, which de-  
ceiueth them,  
that thinke to  
haue water  
there in their  
mede, as I lo-  
ked for colola-  
tion at your  
hands.

3 He touch-  
eth y<sup>e</sup> world-  
delings, which  
for no necessi-  
tie will giue  
parte of their  
goods, and  
much more  
these men,  
which wolde  
not giue him  
comfortable  
wordes.

4 Shewe me  
wherein I ha-  
ue erred, and I  
will confesse  
my faute.

5 He y<sup>e</sup> haue  
a good confes-  
sion, doeth not  
thinke at the  
sharpe wordes  
or reasonings  
of others, ex-  
cept thei be a-  
ble to persua-  
de him by reason.

6 Do you censure at my wordes, because I shalbe be-  
thought to speake foolishly, when an now in miserie? Consider whe-  
ther I speake as one that is drunken to this impietie through very sorowes,  
or as an hypocrite, as you condemne me.

## CHAP. VII.

Job sheweth the shortness and miserie of mans life.

1 Is there not an appointed time to man  
vpon earth? and are not his dayes as the  
dayes of an hyreling.

2 As a seruant longeth for the shadowe, & as  
an hyreling loketh for the end of his worke,

3 So haue I had as an inheritance the mo-  
neths of vanitie, and painefull nights haue  
bene appointed vnto me.

4 If I laied me downe, I said, When shal  
I arise, and measuring the euening I am eu-  
enful with tossing to and fro vnto the  
dawning of the day.

5 My flesh is clothed with wormes & fil-  
thines of the dust: my skin is rent, & be-  
come horrible,

6 My dayes are swifter then the weauers shi-  
ttle, and they are spent without hope.

7 Remember that my life is but a winde, &  
that mine eye shal not returne to see plea-  
sure.

8 The eye that hath sene me, shal se me no  
more: thine eyes are vpon me, and I shalbe  
no longer.

9 As the cloude vanisheth & goeth away,  
so he that goeth downe to the graue, shal  
come vp nomore.

10 He shal returne nomore to his house,

18 Or thei departe from their way & course,  
yea, they vanish and perish.

19 Thei that go to Temá, considered the,  
& thei that go to Shebá, waited for them.

20 But they were confounded: when thei ho-  
ped, thei came thither and were ashamed.

21 Surely now are ye like vnto it: ye haue  
sene my fearful plague, and are a frayd.

22 Was it because I said, Bring vnto me, or  
giue a rewarde to me of your substance?  
23 And deliuer me from the enemies hand,  
or ransom me out of the hand of tyrants?

24 Teach me, & I wil holde my tongue: &  
cause me to vnderstand, wherein I haue  
erred.

25 How stedfast are the wordes of righte-  
ousnes: and what can any of you iustly re-  
proue?

26 Do ye imagine to reprove wordes, that  
the talke of the afflicted shulde be as the  
winde?

27 Ye make your wrath to fall vpon the fa-  
therles, and digge a pit for your friend.

28 Now therefore be content to lye vpon  
me: for I wil not lye before your face.

29 Turne, I pray you, let there be none in-  
iquitie: returne, I say, & ye shal se yet my  
righteousnes in that behalfe. Is there in-  
iquitie in my tongue? doeth not my mouth  
speake for sorowes?

30 Do you censure at my wordes, because I shalbe be-  
thought to speake foolishly, when an now in miserie? Consider whe-  
ther I speake as one that is drunken to this impietie through very sorowes,  
or as an hypocrite, as you condemne me.

nether shal his place knowe him any more.

11 Therefore I wil not spare my mouth:  
but wil speake in the trouble of my spirit,  
& muse in the bitterness of my minde.

12 Am I a sea, or a whales fish, that thou  
pest me in warde?

13 When I say, My couche shal relice me,  
& my bed shal bring comfort in my medi-  
tation,

14 Then fearest thou me with dreames,  
and astonishest me with visions.

15 Therefore my soule chooseth rather to  
be strangled, & to dye, then to be in my bo-  
nes.

16 I abhorre it, I shal not liue alway: spea-  
re me then, for my daies are but vani-  
tie.

17 What is man, that thou doest mag-  
nifie him, and that thou settest thine heart  
vpon him?

18 And doest visit him euerie morning, and  
tryest him euerie moment?

19 How long wil it be, yet thou departe  
from me? thou wilt not let me alone whiles I  
may swallowe my spittle.

20 I haue sinned, what shal I do vnto thee?  
& thou persuerest of men, why hast thou  
set me as a mark against thee, so that I  
am a burden vnto my selfe?

21 And why doest thou not pardon my tres-  
pass, and take away mine iniquities? for now  
shal I sleepe in the dust, and if thou seekest  
me in the morning, I shal not be founde.

22 He perfection, that he colde bridel him selfe fro reasoning, so  
that he shal trye his faith.

## CHAP. VIII.

1 Bildad sheweth that Job is a sinner, because God  
punisheth the wicked, and preserueth the good.

1 Then answered Bildad the Shuhite,  
and said,

2 How long wilt thou talke of these things?  
& how long shal the wordes of thy mouth  
be as a mightie winde?

3 Doest God peruert iudgement? or doest  
the almighty subuert iustice?

4 If thy sonnes haue sinned against him, &  
he hath sent them into the place of their  
iniquitie,

5 Yet if thou wilt early seke vnto God, &  
pray to the Almighty,

6 If thou be pure and vp right, then surely  
he wil awake vp vnto thee, & he wil make  
the habitation of thy righteousness prosper-  
ous.

7 And though thy beginning be small,  
yet thy latter end shal greatly increase.

8 Inquire therefore, I pray thee, of the  
former age, and prepare thy selfe to fear the  
che of their fathers.

9 (For we are but of yesterday, and are  
as all antiquitie, and he shal finde it true which he here saith,  
that it is not enough to haue the experience of our fathers,  
med by the examples of them that went before vs.)

ignorant: for our dayes vnto  
a thin row)

10 Shal not thei teache thee  
vnto the wordes of their  
vnto thei?

11 Can a rush growe w-  
ithout the grass? growe with-  
out the grass?

12 Though it were in greene,  
yet shal it wither before  
the herbe.

13 So are the paths of all  
fleshe, and the hypocrites hope  
is as the grass.

14 His confidence also shal  
flourish as the house of  
straw.

15 He shal leane vpon his  
strong hold, he shal holde  
his fast, he shal not endure.

16 The tree is greene before  
the wind, but the branches  
spread ouer the roof.

17 The rotes thereof are  
in the stone, & are fold  
of stones.

18 If anie plucke it from  
the root, it shal be as the  
denie, saying, I haue not  
seen thee.

19 Beholde, it wil reioyce  
because it may growe in an-  
other place.

20 Beholde, God wil not  
peruert iudgement, neither  
will he change his mind.

21 Til he haue filled thy  
mouth with his wordes, &  
thy lips with his counsel.

22 They that hate thee  
with shame, & the dwell-  
ers in the land shal not remaine.

## CHAP. IX.

1 Job declareth the mightie power  
of God, and that his  
righteousnes is nothing.

1 Then Job answered, and  
said, I knowe verely that  
all things can be done vnto  
me.

2 If he wolde dispute with  
me, I can not answer him one  
thing: for I feare him.

3 He is wise in heart, & mighty  
in strength: he hath made  
himselfe invincible.

4 He remoueth the mountains  
without any respect to  
them.

5 He remoueth the earth  
without any respect to  
the pillars thereof.

6 He commandeth the sun  
not to rise, & he commandeth  
the moon not to shine.

7 He shutteth the heauens,  
so that it raineth not.

8 He maketh the storm  
his strength, & he maketh  
the clouds his chariot.

9 He maketh the stars  
his servants, & he maketh  
the clouds his chariot.

10 He commandeth the sun  
not to rise, & he commandeth  
the moon not to shine.

11 He shutteth the heauens,  
so that it raineth not.

12 He maketh the storm  
his strength, & he maketh  
the clouds his chariot.

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his servants, & he maketh  
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15 He shutteth the heauens,  
so that it raineth not.

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his strength, & he maketh  
the clouds his chariot.

17 He maketh the stars  
his servants, & he maketh  
the clouds his chariot.

18 He commandeth the sun  
not to rise, & he commandeth  
the moon not to shine.

21 He is not  
an hyred ser-  
uant, some rest  
and ease: then  
in this my con-  
tinual torment  
I am worse  
then an hyre-  
ling.

22 My sorowe  
hath continued  
from morn-  
ing to morn-  
ing, and I haue  
looked for  
hope in vaine.

23 This signi-  
feth that his  
dyscase was  
very sore and  
moche  
horrible.

24 Thus he  
spea-  
keth in respect  
of the breui-  
tie of mans  
life, which  
passeth without  
hope of returne:  
inconsidera-  
tion whereof he  
desireth God  
to haue com-  
passion on him.

25 If thou be-  
holdest me in  
thine anger, I  
shal not be a-  
ble to stand in  
thy presence,  
for I shal nomore  
enioye this  
mortal life.

is place knowe him any more  
I wil not spare my mouth  
e in the trouble of my spirit  
he bitternes of my minde  
for a whales fish, that thouldest  
My couche shal relieue me  
al bring comfort in my meane  
est thou me with dreames  
est me with visions.  
to dye, then to be in my bo  
t, I shal not liue away: I spe  
for my daies are but v  
n, that thou dost magn  
that thou fellest thine ha  
fit him euerie morning, and  
erie moment?  
wil be yether thou departe fro  
not let me alone whiles I  
my spete.  
ed, what shal I do vnto thee?  
ner of men, why hast thou  
tke against thee, so that I  
vnto my self?  
est thou not pardone my tref  
way mine iniquities for now  
the dust, and if thou sekest  
ning, I shal not be founde  
ould bridel him selfe fro reasoning  
faith. *o That is, I shal be  
CHAP. VIII.*  
at Iob is a finner, because God  
and preseruethe the good.  
uered Bildad the Shuhiti,  
t thou talke of these things  
the wordes of thy mouth  
e winde?  
uert iudgement: or doest  
tribuert iustice?  
haue sinned against him, &  
them into the place of their  
ile early seke vnto God, &  
mighty,  
e and vpright, then surely  
vnto thee, & he wil make  
of thy righteousnes profite  
by beginning a be smale  
d shal greatly increafe.  
efore, I pray thee, of the  
prepare thy selfe to fear  
ners.  
ut of yesterday, and am  
ign  
hal finde it true which he here saith,  
ane the experience of our felicity  
them that went before vs.

ignorant: for our dayes vpon earth are but  
a shadow  
10 Shal not thei teache thee & tel thee, and  
utter the wordes of their heart?  
11 Can a rush growe without myre? or  
can the grasle growe without water?  
12 Though it were in grene & not cut downe,  
yet shal it wither before anie other  
herbe.  
13 So are the paths of all that forget God,  
and the hypocrites hope shal perish.  
14 His confidence also shal be cut of, & his  
trust: like as he house of a spyder.  
15 He shal lean vpon his house, but it shal  
not stand: he shal holde him fast by it, yet  
shal it not endure.  
16 The vine is greene before the sunne, and  
the branches spread ouer the garden the-  
roof.  
17 The rotes thereof are wrapped about  
the fountaine, & are falden about the house  
of stones.  
18 If anie plucke it from his place, and it  
denie, saying, I haue not sene thee,  
19 Beholde, it wil reioyce by this meanes,  
that it may growe in another molde.  
20 Beholde, God wil not cast away an v-  
right man, nether wil he take the wicked  
by the hand,  
21 Til he haue filled thy mouthe with laugh-  
ter, and thy lippes with ioye.  
22 They that hate thee, shal be clothed  
with shame, & the dwelling of the wicked  
shal not remaine.

CHAP. IX.

*Iob declareth the mightie power of God, and that mans  
righteousnes is nothing.*  
Then Iob answered, and said,  
I knowe verely that it is so: for how  
shulde man compared vnto God, be a iusti-  
fied?  
1 If he wolde dispute with him, he colde  
not answer him one thing of a thousand.  
2 He is wise in heart, & mightie in strength:  
who hath bene feare against him & hath  
prospered?  
3 He remoueth the mountaines & they sele  
not when he ouerthroweth them in his  
wrath.  
4 He remoueth the earth out of her place,  
that the pillars thereof do shake.  
5 He commandeth the sunne, and it riseth  
not: he closeth vp the starres, as vnder a  
signet.  
6 He him self alone spreadeth out the hea-  
uens, and walketh vpon the height of the  
fla.  
7 He maketh the starres, & Arcturus, Orion,  
and Pleiades, and the climats of the South.  
8 He doeth great things, and vnsearche-  
able: yea, meruelous things without num-  
ber.

11 Lo, when he goeth by me, I se him not:  
& when he passeth by, I perceiue him not.  
12 Beholde, when he taketh a pray, & who  
can make him to restore it? who shal say  
vnto him, What doest thou?  
13 God wil not withdraw his angre &  
the moste mightie helpe do stoupe vn-  
der him.  
14 How muche lesse shal I answer him? or  
how shulde I finde out my wordes with  
him?  
15 For though I were iuste, yet colde I not  
answer, but I wolde make supplication to  
my Iudge.  
16 If I crye, and he answer me, yet wolde  
I not beleue, that he heard my voyce.  
17 For he destroyeth me with a tempest, &  
woundeth me without cause.  
18 He wil not suffer me to take my breath,  
but filleth me with bitternes.  
19 If we speake of strength, beholde, he is  
strong: if we speake of iudgement, who  
shal bring me in to plaide?  
20 If I wolde iustifie my self, mine owne  
mouth shal condemne me: & if I wolde be  
perfite, he shal iudge me wicked.  
21 Though I were perfite, yet I knowe not my  
soules therefore abhorre I my lyfe.  
22 This is one point: therefore I said, He  
destroyeth the perfite and the wicked.  
23 If the scourge shulde suddenly slay  
me, shulde God laugh at the punishment  
of the innocent?  
24 The earth is giuen into the hand of the  
wicked: he couereth the faces of the iud-  
ges thereof: if not, where is he? or who  
is he?  
25 My daies haue bene more swift then a  
post: they haue fled, & haue sene no good  
thing.  
26 They are passed as with the moste swift  
shippes, and as the egles that flieth to the  
praye.  
27 If I say, I wil forget my complaint, I  
wil cease from my wrath, & comfort me,  
28 Then I am afrayed of all my sorowes,  
knowing that thou wilt not iudge me in-  
nocent.  
29 If I be wicked, why labour I thus in  
vaine?  
30 If I wash my self with snowe water,  
and purge mine hands moste cleane,  
31 Yet shalt thou plunge me in the pit, and  
mine owne clothes shal make me filthy.  
32 For he is not a man as I am, that I shulde

L.i.

with according to his iustice, he wil destroye aswel them that are coated per-  
fit, as them that are wicked. q To witte, the wicked. r This is spoken ac-  
cording to our apprehension, as though he wolde say, if God destroye but the  
wicked, as chap 5, why shulde he suffer the innocents to be so long tor-  
mented by them? s That they can not see to iustice. t That can knowe the  
contrary. u I thinke not to fall into these afflictions, but my sorowes bin-  
g me to these manifold infirmities, & my conscience condemneth me. x Why  
doest not God destroye me at once? thus he speaketh according to the in-  
firmities of the flesh. y Though I seme neuer so pure in mine owne eyes, yet all  
is but corruption before God. z Whatsoever I wolde vie to count my filthy-  
nes with, shal disclofe me so muche more.

I am not able to cope  
with his wor-  
kes, which are  
commune and  
daily before  
me: my eyes  
muche lesse  
in these things,  
which are hid  
and secret.  
f He sheweth  
that whē God  
doeth execute  
his power, he  
doeth it iuste-  
ly, for as much  
as none can  
controle him.  
g God wil not  
be appealed  
for that which  
man can laie  
for him self  
for his iustifi-  
cation.  
h That is, all  
reasons that  
men can laie  
to approue  
their cause.  
i How shulde  
I be able to  
answer him?  
j By eloquen-  
cie: which he  
noteth his  
friends, that  
albeit they  
were eloquent  
in talke, yet thei  
felt not in be-  
art that which  
thei spoke.  
k Meaning, in  
his owne opi-  
nion, signifying  
that man wil  
sometime flatter  
him selfe  
with his iustice,  
which before  
God is abomi-  
nation.  
l Whiles I am  
in my pangs,  
I can not but  
brink forth  
into many in-  
conueniences,  
although I  
know full that  
God is iust.  
m I am not able  
to fele my  
finnes so great,  
as I fele the  
weight of his  
plagues: & this  
he speaketh to  
condemne his  
dubious, and to  
iustifie God.  
n After he ha-  
th accused  
his owne wea-  
kenes, he contin-  
ueth to in-  
flicke God and  
his power.  
o If I wolde  
stande in mine  
owne defence,  
yet God hath  
iust cause to  
condemne me,  
if he examine  
mine heart, &  
conscience.  
p If God pa-  
tience



## Mans creation.

<sup>a</sup> Which might  
be an accu-  
sation betwene  
God and mee,  
speaking of  
impotence, &  
yet confiding  
God to be iust  
in punishing  
him.  
<sup>b</sup> Signifying  
Gods iudgements  
kepe  
him in awe.

<sup>a</sup> I am more  
like to a dead  
man then to  
one y liue.  
<sup>b</sup> I will make  
an ample de-  
claratio of my  
torments, accu-  
sing my self &  
not God.  
<sup>c</sup> He wolde  
not that God  
shulde proce-  
de against him  
by his secret  
iustice, but by  
the ordinarie  
meanes that  
he punisheth  
ethers.  
<sup>d</sup> Is it agree-  
able to thy na-  
ture to do me  
wrong?  
<sup>e</sup> Wilt thou  
be without  
compassion?  
<sup>f</sup> Wilt thou  
gratifie y wic-  
ked & conde-  
me me?  
<sup>g</sup> Doest thou  
this of igno-  
rance?  
<sup>h</sup> Art thou in-  
constant and  
changeable, as  
the times, to  
date a friend,  
to morrow an  
enemie?  
<sup>i</sup> By affliction  
thou keepst  
me as in a pri-  
son, & restray-  
nest me from  
doing euil, ne-  
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answer him, if we come together to iudgement.

<sup>33</sup> Neither is there any vmpire that might laie his hand vpon vs bothe.

<sup>34</sup> Let him take his rod away fro me, & let not his feare astonish me:

<sup>35</sup> Then wil I speake, & feare him not: <sup>b</sup> but because I am not so, I holde me stil.

### CHAP. X.

<sup>1</sup> Iob is weary of his life, and setteth out his fragilitie before God. <sup>20</sup> He desireth him to stay his hand. <sup>22</sup> A description of death.

<sup>1</sup> MY soule is cut of <sup>a</sup> though I liue: I wil leaue my <sup>b</sup> complaint vpon my self, & wil speake in the bitterness of my soule.

<sup>2</sup> I wil say vnto God, <sup>c</sup> Condemne me not: shewe me, wherefore thou contendest with me.

<sup>3</sup> Thinkest thou it <sup>d</sup> good to oppresse me, & to cast of the <sup>e</sup> labour of thine hands, and to fauour the <sup>f</sup> counsel of the wicked?

<sup>4</sup> Hast thou <sup>g</sup> carnal eyes? or doest thou see as man seeth?

<sup>5</sup> Are thy dayes as mans <sup>h</sup> dayes? or thy yeeres, as the time of man?

<sup>6</sup> That thou inquirest of mine iniquitie, & searest out my sinne.

<sup>7</sup> Thou knowest that I can not do <sup>i</sup> wickedly: for none can deliuer me out of thine hand.

<sup>8</sup> Thine <sup>k</sup> hands haue made me, and fashioned me wholly rounde about, & wilt thou destroy me?

<sup>9</sup> Remember, I pray thee, that thou hast made me as <sup>l</sup> the clay, and wilt thou bring me into dust againe?

<sup>10</sup> Hast thou not powred me out as mylke? and turned me to cruds like chese?

<sup>11</sup> Thou hast clothed me with skine and flesh, and ioyned me together with bones and sinewes.

<sup>12</sup> Thou hast giuen me life, and <sup>m</sup> grace: & thy <sup>n</sup> visitation hath preferred my spirit.

<sup>13</sup> Though thou hast hid these things in thine heart, yet I knowe <sup>o</sup> y it is so with thee.

<sup>14</sup> If I haue sinned, then thou wilt straightly loke vnto me, and wilt not holde me guiltles of mine iniquitie.

<sup>15</sup> If I haue done wickedly, wo vnto me: if I haue done righteously, I wil not <sup>p</sup> lift vp mine head, being ful of confusion, because I see mine affliction.

<sup>16</sup> But let it increafe: hunt thou me as a lyon: returne & shewe thy self a marvellous vpon me.

<sup>17</sup> That is, thy fatherly care & providence, whereby thou pre-  
seruest me, and without the which I shulde perish straight way.

<sup>18</sup> Though I be not fully able to comprehend these things, yet I must needs  
confesse that it is so.  
<sup>19</sup> I will alway walke in feare and humilitie, know-  
ing that none is iust before thee.  
<sup>20</sup> Iob being fore afflicted in this bat-  
tle betwene the flesh and the spirit, brast out into these afflictions, wishing  
rather short dayes then long paine.

<sup>a</sup> I am more  
like to a dead  
man then to  
one y liue.  
<sup>b</sup> I will make  
an ample de-  
claratio of my  
torments, accu-  
sing my self &  
not God.  
<sup>c</sup> He wolde  
not that God  
shulde proce-  
de against him  
by his secret  
iustice, but by  
the ordinarie  
meanes that  
he punisheth  
ethers.  
<sup>d</sup> Is it agree-  
able to thy na-  
ture to do me  
wrong?  
<sup>e</sup> Wilt thou  
be without  
compassion?  
<sup>f</sup> Wilt thou  
gratifie y wic-  
ked & conde-  
me me?  
<sup>g</sup> Doest thou  
this of igno-  
rance?  
<sup>h</sup> Art thou in-  
constant and  
changeable, as  
the times, to  
date a friend,  
to morrow an  
enemie?  
<sup>i</sup> By affliction  
thou keepst  
me as in a pri-  
son, & restray-  
nest me from  
doing euil, ne-  
ther can any  
fer me at li-  
berty.  
<sup>k</sup> To these  
eight verses  
following he  
describeth the  
meane of Gods  
will in the woe-  
ful creation of  
man; & thereof  
grounder that  
God shulde  
not shew him  
self rigorous  
against him.  
<sup>l</sup> As brutell,  
as a pot of  
clay.  
<sup>m</sup> That is, rea-  
son and vnder-  
standing, and  
many other  
giftes where-  
by man excel-  
leth all earth-  
ly creatures.

<sup>n</sup> That is, thy fatherly care & providence, whereby thou pre-  
seruest me, and without the which I shulde perish straight way.  
<sup>o</sup> Though I be not fully able to comprehend these things, yet I must needs  
confesse that it is so.  
<sup>p</sup> I will alway walke in feare and humilitie, know-  
ing that none is iust before thee.  
<sup>q</sup> Iob being fore afflicted in this bat-  
tle betwene the flesh and the spirit, brast out into these afflictions, wishing  
rather short dayes then long paine.

## Iob

## The perfection of

<sup>17</sup> Thou renuest thy plagues against me, and thou increasest thy wrath against me: <sup>18</sup> changes and armies of sorowes are against me.

<sup>19</sup> Wherefore the hast thou brought me out of the wombe? Oh that I had perished, and that none eye had sene me!

<sup>20</sup> And that I were as I had not bene, brought from the wombe to the graue.

<sup>21</sup> Are not my dayes fewe? let him <sup>c</sup> cease, and leaue of fro me, that I may take a little comfort,

<sup>22</sup> Before I go and shal not <sup>d</sup> returne, come to the land of darkenes and shadowe of death:

<sup>23</sup> Into a laid, I say, darke as darkenes it self, & into the shadow of death, where is none <sup>e</sup> order, but the light <sup>f</sup> is there as darkenes.

### CHAP. XI.

<sup>1</sup> Iob is vniuersally reprehended of Zophar. <sup>7</sup> God is just, prehensible, & He is merciful to the repentant in their assurance that liue godly.

<sup>1</sup> Then answered Zophar the Naamathite, and said,

<sup>2</sup> Shulde not the multitude of wordes be answered? or shulde a great <sup>a</sup> talker be iustified?

<sup>3</sup> Shulde men holde their peace at thy lyes, and when thou mockest others, shal none make thee ashamed?

<sup>4</sup> For thou hast said, <sup>b</sup> My doctrine is pure, and I am cleane in thine eyes.

<sup>5</sup> But oh, that God wolde speake and open his lippes against thee!

<sup>6</sup> That he might shewe thee the <sup>c</sup> secrets of wisdom, how <sup>d</sup> y hast deserved double,

<sup>7</sup> cordig to right: knowe therefore that God hath forgotten thee for thine iniquitie.

<sup>8</sup> Canst thou by searching finde out God, canst thou finde out the Almighty in his perfection?

<sup>9</sup> The heauens are hie, what canst thou do? it is deeper then the hel, how canst thou knowe it?

<sup>10</sup> The measure thereof is longer then the earth, and it is broder then the sea.

<sup>11</sup> If he cur of and <sup>e</sup> shut vp, or gather together, who can turne him backe?

<sup>12</sup> For he knoweth vaine men, and seeth iniquitie, & him that vnderstandeth nothing.

<sup>13</sup> Yet vaine man wolde be wise, though man <sup>f</sup> newe borne is like a wilde asse & colt.

<sup>14</sup> If thou <sup>g</sup> prepare thine heart, & stretch out thine hands toward him:

<sup>15</sup> If iniquitie be in thine <sup>h</sup> hand, put it farre away, & let no wickednes dwell in thy tabernacle.

<sup>16</sup> Then truly shalt thou lift vp thy face without

<sup>17</sup> That is, without vnderstanding: so that whatsoever gale thou  
ward, come of God and not of nature. <sup>18</sup> If thou ceasest  
sh Renounce thine owne euil workes, and feare that they  
whome thou hast charge. <sup>19</sup> I He declareth what question  
successe in all things such shal haue, which come to God by  
without

<sup>20</sup> That is, without vnderstanding: so that whatsoever gale thou  
ward, come of God and not of nature. <sup>21</sup> If thou ceasest  
sh Renounce thine owne euil workes, and feare that they  
whome thou hast charge. <sup>22</sup> I He declareth what question  
successe in all things such shal haue, which come to God by  
without

<sup>23</sup> That is, without vnderstanding: so that whatsoever gale thou  
ward, come of God and not of nature. <sup>24</sup> If thou ceasest  
sh Renounce thine owne euil workes, and feare that they  
whome thou hast charge. <sup>25</sup> I He declareth what question  
successe in all things such shal haue, which come to God by  
without

<sup>26</sup> That is, without vnderstanding: so that whatsoever gale thou  
ward, come of God and not of nature. <sup>27</sup> If thou ceasest  
sh Renounce thine owne euil workes, and feare that they  
whome thou hast charge. <sup>28</sup> I He declareth what question  
successe in all things such shal haue, which come to God by  
without

<sup>29</sup> That is, without vnderstanding: so that whatsoever gale thou  
ward, come of God and not of nature. <sup>30</sup> If thou ceasest  
sh Renounce thine owne euil workes, and feare that they  
whome thou hast charge. <sup>31</sup> I He declareth what question  
successe in all things such shal haue, which come to God by  
without

<sup>32</sup> That is, without vnderstanding: so that whatsoever gale thou  
ward, come of God and not of nature. <sup>33</sup> If thou ceasest  
sh Renounce thine owne euil workes, and feare that they  
whome thou hast charge. <sup>34</sup> I He declareth what question  
successe in all things such shal haue, which come to God by  
without

<sup>35</sup> That is, without vnderstanding: so that whatsoever gale thou  
ward, come of God and not of nature. <sup>36</sup> If thou ceasest  
sh Renounce thine owne euil workes, and feare that they  
whome thou hast charge. <sup>37</sup> I He declareth what question  
successe in all things such shal haue, which come to God by  
without

<sup>38</sup> That is, without vnderstanding: so that whatsoever gale thou  
ward, come of God and not of nature. <sup>39</sup> If thou ceasest  
sh Renounce thine owne euil workes, and feare that they  
whome thou hast charge. <sup>40</sup> I He declareth what question  
successe in all things such shal haue, which come to God by  
without

<sup>41</sup> That is, without vnderstanding: so that whatsoever gale thou  
ward, come of God and not of nature. <sup>42</sup> If thou ceasest  
sh Renounce thine owne euil workes, and feare that they  
whome thou hast charge. <sup>43</sup> I He declareth what question  
successe in all things such shal haue, which come to God by  
without

## The wisdom of God

without spot, and shalt not feare.

<sup>16</sup> But thou shalt forget the member it as waters that

<sup>17</sup> Thine age also shal ap- then the noone day: thou be as the morning.

<sup>18</sup> And thou shalt be bold hope: and thou shalt di- lye downe safely.

<sup>19</sup> \*For when thou takest make thee afraide: yea, fute vnto thee.

<sup>20</sup> But the eyes <sup>k</sup> of the and their refuge shal per- pe shal be sorowe of mind

<sup>21</sup> \*For when thou takest make thee afraide: yea, fute vnto thee.

<sup>22</sup> But the eyes <sup>k</sup> of the and their refuge shal per- pe shal be sorowe of mind

<sup>23</sup> \*For when thou takest make thee afraide: yea, fute vnto thee.

<sup>24</sup> But the eyes <sup>k</sup> of the and their refuge shal per- pe shal be sorowe of mind

<sup>25</sup> \*For when thou takest make thee afraide: yea, fute vnto thee.

<sup>26</sup> But the eyes <sup>k</sup> of the and their refuge shal per- pe shal be sorowe of mind

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<sup>37</sup> \*For when thou takest make thee afraide: yea, fute vnto thee.

<sup>38</sup> But the eyes <sup>k</sup> of the and their refuge shal per- pe shal be sorowe of mind

<sup>39</sup> \*For when thou takest make thee afraide: yea, fute vnto thee.

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<sup>41</sup> \*For when thou takest make thee afraide: yea, fute vnto thee.

<sup>42</sup> But the eyes <sup>k</sup> of the and their refuge shal per- pe shal be sorowe of mind

<sup>43</sup> \*For when thou takest make thee afraide: yea, fute vnto thee.

<sup>44</sup> But the eyes <sup>k</sup> of the and their refuge shal per- pe shal be sorowe of mind

<sup>45</sup> \*For when thou takest make thee afraide: yea, fute vnto thee.

<sup>46</sup> But the eyes <sup>k</sup> of the and their refuge shal per- pe shal be sorowe of mind

<sup>47</sup> \*For when thou takest make thee afraide: yea, fute vnto thee.

<sup>48</sup> But the eyes <sup>k</sup> of the and their refuge shal per- pe shal be sorowe of mind

<sup>49</sup> \*For when thou takest make thee afraide: yea, fute vnto thee.

<sup>50</sup> But the eyes <sup>k</sup> of the and their refuge shal per- pe shal be sorowe of mind

est thy plagues against me,  
cast thy wrath against me:  
for mine enemies are against me.

Thou hast thou brought me out  
of the womb: Oh that I had perished,  
mine eye had sene me!

As were as I had not bene,  
like the wombe to the graue,  
dayes fewe: let him <sup>c</sup> cast  
me, that I may take a little  
rest.

And shall not <sup>c</sup> returne,  
and shall not <sup>c</sup> be comforted,  
in the darke and shadowe of  
death.

For I say, darke as darkenes is felt  
the shadow of death, where is no  
light: is there as darkenes.

## CHAP. XI.

Prebened of Zophar. 7 God is  
merciful to the repentant. is there  
godlie.

Answered Zophar the Naama-  
thite said,

He multitude of wordes be  
shulde a great talker be.

holde their peace at thy lyen:  
they mocke it others, shal none  
reuerend.

He said, My doctrine is pure,  
and I am in thine eyes.

God wolde speake and open  
his mouth against thee!

He shewe thee the <sup>c</sup> secretes  
which thou hast <sup>c</sup> deserued double,  
and thou shalt knowe therefore that  
God is in thee for thine iniquities.

By searching finde out God,  
and out the Almightye to la-  
ment.

are he, what canst thou do?  
when the hel, how canst thou  
be there of?

broder then the sea.  
and <sup>c</sup> shut vp, or gather toge-  
ther him backe?

Heeth vaine men, and seeth  
that vnderstandeth nothing:  
an wolde be wise, though man  
like a wilde asse <sup>c</sup> cole.

pare thine heart, & stretch  
thy hand toward him:

be in thine <sup>c</sup> hand, put  
let no wickednes dwell in thy  
mouth.

Thou shalt thou lift vp thy  
voice without feare.

standing: so that what thou  
sayest shall be of nature. g. if thou  
sayest euil wordes, and seest that  
they come to pass, I declare what thou  
sayest: for thou shalt have, which thou  
sayest to God.

## The wisdom of God.

without spot, and shalt be stable, & shalt  
not feare.

But thou shalt forget thy miserie, and re-  
member it as waters that are past.

Thine age also shal appeare more cleare  
then the noone day: thou shalt shine and  
be as the morning.

And thou shalt be bolde, because there is  
hope: and thou shalt dig pittes, and shalt  
lye downe safely.

For when thou takest thy rest, none shal  
make thee afraied: yea, manie shal make  
sute vnto thee.

But the eyes <sup>c</sup> of the wicked shal faile,  
and their refuge shal perish, and their ho-  
pe shal be sorowe of minde.

## CHAP. XII.

Iob accuseth his friends of ignorance. 7 He declareth  
the might, and power of God. 17 And how he chan-  
geth the course of things.

Then Iob answered, and said,  
In dede because that ye are the peo-  
ple onely, a wisdom must dye with you.

But I haue vnderstanding as wel as you, &  
am not inferior vnto you: yea, who knoweth  
not suche things?

I am <sup>c</sup> as one mocked of his neighbour,  
who calleth vpon God, and he <sup>c</sup> hea-  
reth him: the iuste and the vpight is lau-  
ghed to scorne.

He that is ready to fall, is as a lampe  
despised in the opinion of the riche.

The tabernacles of robbers do prosper,  
and they are in fauour, that prouoke God,  
whome God hath enriched with his  
hand.

Allie now the beastes, <sup>c</sup> and they shal  
teache thee, and the foules of the heauen,  
and they shal tel thee:

Or speake to the earth, and it shal shewe  
thee: or the fishes of the sea, and they shal  
declare vnto thee.

Who is ignorant of all these, but that the  
hand of the Lord hath made these?

In whose hand is the soule of euerie  
liuing thing, and the breath of all man-  
kinde.

Doeth not the eares <sup>c</sup> discerne the wor-  
des? and the mouth talke meat for it  
self?

Among the <sup>c</sup> ancient is wisdom, and in  
the length of dayes is vnderstanding.

With him is wisdom and strength: he  
hath counsel and vnderstanding.

Beholde, he wil breake downe, and it can  
not be buylt: he shutteth a man vp, and he  
can not be loosed.

Beholde, he withholdeth the waters, and  
they drye vp: but when he sendeth the out,  
they destroye the earth.

He maketh the barren to be wise in iudging, and  
afew to know the right waye.

Why God hath giuen them eares, as he hath  
done a mouth. 8 Though they haue  
the continuance of time attaine to wisdom,  
yet it is not compa-  
rable to Gods wisdom, nor able to comprehend  
his iudgements, where is he  
that reacheth to that, which was alledged, Chap. 38.

## Iob. Iobs confidence. 226

With him is strength and wisdom: he  
that is deceiued, and that <sup>c</sup> deceiueth, a-  
re his.

He causeth the counselors to go as spoi-  
led, and maketh the iudges fooles.

He loseth <sup>c</sup> the colar of Kings, and gi-  
deth their loines with a girdle.

He leadeth away the princes as a pray, &  
ouerthroweth the mightie.

He taketh away the speache from the  
faithful counselors, & taketh away the iud-  
gement of the ancient.

He powreth cōtempt vpon princes and  
maketh the strength of the mightie weak.

He discouereth the depe places from  
their darkenes, & bringeth forth the sha-  
dow of death to light.

He <sup>c</sup> increaseth the people, and de-  
stroyeth them: he enlargeth the nacions, &  
bringeth them in againe.

He taketh away the hearts of them that  
are the chief ouer the people of the earth,  
and maketh them to wader in the wilder-  
nes out of the way.

They grope in the darke without light:  
he maketh them to stagger like a dron-  
ken man.

## CHAP. XIII.

Iob compareth his knowledge with the experience of his  
friends. 16 The penitent shal be saved, and the hypo-  
crite condemned. 20 He prayeth vnto God that he  
wolde not handle him rigorously.

O, mine eye hath sene all this: mine  
eare hath heard, and vnderstand it.

I knowe also as muche as you knowe: I  
am not inferior vnto you.

But I wil speake to the Almightye, and I  
desire <sup>c</sup> to dispute with God.

For in dede ye forge lyes, and all you are  
b p hicians of no value.

Oh, that you wolde holde your tongue,  
that it might be imputed to you for wis-  
dome!

Now heare my disputation, and giue eare  
to the arguments of my lippes.

Wil ye speake <sup>c</sup> wickedly for Gods de-  
fence, and talke deceitfully for his cause?

Wil ye accept his person: or wil ye con-  
tend for God?

Is it wel y<sup>e</sup> he shulde sike of you? wil you  
make a lye for him, as one lyeth for a mā?

He wil surely reprove you, if ye do se-  
cretly accept anie persone.

Shal not his excellencie make you afraid:  
and his feare fall vpon you?

Your <sup>c</sup> memories may be copared vnto  
ashes, and your bodies to bodies of clay.

Holde your tongues in my presenche, that  
I may speake, and let come vpon what wil.

Wherefore do I <sup>c</sup> take my flesh in my  
tethe, and put my soule in mine hand?

Lo, though he slay me, yet wil I trust in him,  
and I wil reprove my wayes in his sight.

Ll.ii.

He sheweth  
that there is  
nothing done  
in this worlde  
without Gods  
wil, and ordi-  
nance: for els  
he shulde not  
be almightie.  
I He taketh  
wisdom fro  
them.  
k He abateh  
the honour of  
princes, and  
bringeth them  
into the subie-  
ction of others.  
l He causeth  
that their wor-  
des haue no  
credit, which  
is wilfulle wil-  
lous sinne.  
m In this dis-  
course of  
Gods wonder-  
full workes Iob  
sheweth that  
whereas he wil  
doe in this  
worlde, bothe  
in y<sup>e</sup> cōdne and  
change of thigs  
is by Gods wil  
and appoint-  
ment: vpon  
he declareth  
that he thin-  
keth wel of  
God, and is as  
able to set  
forthe his po-  
wer in wordes  
as they that  
realloud a-  
gainst, were.  
Chap XIII.  
a For althogh  
he knewe that  
God had a ius-  
tice, he was  
manifest in his  
ordinarie wor-  
king, and ano-  
ther in his se-  
cret counsel,  
yet he wolde  
vnto his affec-  
tion to God,  
because he  
was not able  
to vnderstand  
the cause why  
he did this pu-  
nishment him.  
b You do not  
wel applye  
your medicine  
to the dyle, i.e.  
c He chasceth  
their rage w<sup>th</sup>  
had not know-  
ledge, neither  
regards d they  
to <sup>c</sup> sport him,  
but alwaye gra-  
titude to Gods  
iustice, as  
though it was  
not evidently  
seen in Iob.  
except they  
had vnderstande  
the probation  
thereof.  
d Your same  
shall come to  
nothing.  
e Is not this a  
manifest signe  
of mine afflic-  
tion, and that  
I do not com-  
plaine without  
cause, Iong y<sup>e</sup>  
I am thus tor-  
mented as though  
I shulde teare  
mine owne  
flesh, & put my  
life in danger?



# The breuitie of life.

Iob.

Iob acc. God punisheth the wicked

Whereby he 16 He shal be my saluation also: for the  
declareth that he is not an hy  
pocrite as thou  
poetrie as thou  
charg'd him.  
Thas is, clea  
red, and not  
cast of for  
my finnes, as  
you reason.  
To proue  
God doeth  
thus punish  
me for my  
finnes.  
I li I defend  
not my cause,  
euerie mā wil  
condemne me.  
He sheweth  
what these  
two things are.  
His pags thus  
moue him to  
reason w God,  
not denying  
but that he  
had sinned: but  
he desired to  
vnderstand  
what were his  
great finnes, y  
had defencē  
suche rigour,  
wherein he of  
fended, that he  
wolde knowe  
a cause of God  
why he did pu  
nish him.  
Thou pun  
ishest me now  
for the fautes  
that I commit  
ted in my  
youth.  
Thou mak  
est me thy pri  
soner, and do  
est to presse  
me that I can  
not sturre had  
not fore.  
Eter. 102.

16 He shal be my saluation also: for the  
hypocrite shal not come before him.  
17 Heare diligently my wordes, and marke  
my talke.  
18 Beholde now: if I prepare me to iudge  
ment, I knowe that I shal be s iustified.  
19 Who is he, that wil pleade with me for  
if I now holde my tongue, I dye.  
20 But do not these two things vnto me: the  
wil I not hide my self from thee.  
21 Withdrawe thine hand from me, and  
let not thy feare make me afraied.  
22 Then call thou, and I wil answer: or let  
me speake, and answer thou me.  
23 How manie are mine iniquities and  
finnes: shewe me my rebellion, and my  
sinne.  
24 Wherefore hidest thou thy face, and ta  
kest me for thineemie?  
25 Wilt thou breake a leafe driven to and  
fro? and wilt thou pursue the drye stubble?  
26 For thou writest bitter things against me,  
and makest me to possesse the iniquities  
of my youth.  
27 Thou puttest my fete also in the stocks,  
and lokest narrowly vnto all my paths,  
and makest the printe thereof in the hee  
les of my fete.  
28 Suche one consumeth like a rotten thing,  
and as a garment that is motheaten.

## CHAP. XIII.

Iob describeth the shortenes and miserie of the life of man. 14 Hope susteineth the godlie. 22 The condition of mans life.

Man a y is borne of woman, is of short  
continuance, and full of trouble.  
He shooteth forth as a flowre, and is  
cut downe: he vanissheth also as a shadow,  
& continueth not.  
And yet thou openest thine eyes vp o  
fuch one, and causest me to entre into  
iudgement with thee.  
Who can bring a cleane thing out of  
filthines: there is not one.  
Are not his dayes determined: the nōber  
of his moneths are with thee: thou hast  
appointed his boundes, which he can not  
passe.  
Turne from him that he may cease vntil  
his desired day, as an hyreling.  
For there is hope of a tre, if it be cut  
downe, that it wil yet sproute, and the  
branches thereof wil not cease.  
Thogh y rote of it waxe olde in the earth,  
& the stocke thereof be dead in y grounde,  
yet by the sent of water it wil bud, and  
bring forth the bowes like a plant.  
But man is sicke, and dyeth, & man per  
issheth, and where is he?  
As the waters passe from the sea, and as  
the flood decayeth and dryeth vp,  
So man slepeth and riseth not: for he shal  
not wake againe, nor be raised from his

sleep til the heauen be nomore.

Oh that thou woldest hide me in the gra  
ue, and kepe me secret, vntil thy  
were past, and woldest giue me terme, and  
remember me.  
If a man dye, shal he liue againe? All the  
dayes of mine appointed time wil I wa  
te, til s my changing shal come.  
Thou shalt call me, and I shal answer  
thee: thou louest the worke of thine owne  
hands.  
But now thou nombrest my steps, and  
doest not delay my finnes.  
Mine iniquitie is scaled vp, as in a ba  
ge, and thou addest vnto my wickednes.  
And surely as the moūtaine that falleth,  
cometh to noght, and the rocke that is  
remoued from his place:  
As the water breaketh the stones, when  
thou ouerflowest the things which growe  
in the dust of the earth: so thou destroyest  
the hope of man.  
Thou preuailest alway against him, so  
that he passeth away: he changeth his fa  
ce when thou castest him away.  
And he knoweth not if his finnes shal be  
honorable, nether shal he vnderstand con  
cerning thē, whether they shal be of lower  
degree,  
But while his flesh is vpon him, he shal  
be sorowful, and while his soule is in him,  
it shal mourne.

## CHAP. XV.

Eliphaz reprehendeth Iob, because he ascribeth his  
dome, and pures to himself. 16 He describeth  
curses that fall on the wicked, reking Iob to him  
of the number.

Then answered Eliphaz the Temanite,  
and said,  
Shal a wise man speake wordes of the  
winde, and fill his belly with the East  
winde?  
Shal he dispute with wordes not comely,  
or with talke that is not profitable?  
Surely thou hast cast of s feare, and  
restrainest prayer before God.  
For thy mouth declareth thine iniqui  
tie, seing thou hast chosen the tongue  
of the crafty.  
Thine one mouth condemneth thee, and  
not I, and thy lippes testifie against  
thee.  
Art thou the first man, that was borne,  
and wast thou made before the hills?  
Hast thou heard the secret counsel of  
God, and doest thou restraine wisdom  
to thee?  
What knowest thou that we knowe not:  
and vnderstandest that is not in vs?  
With vs are bothe ancient and ver  
aged men, sane older then thy father.  
See the consolations of God s smit  
vnto thee: is this thing strange vnto thee?

Why doest thou heart  
and what do thine eyes me  
That thou answerest to  
pleasure, and bringest such  
thy mouth?  
What is man, that he sh  
and he that is borne of  
shulde be iust?  
Beholde, he founde no st  
Saintes: yea, the heauens a  
his sight.  
How muche more is man  
filthie, which drinketh  
water?  
I wil tel thee: heare me,  
re that which I haue sene:  
Which wise men haue t  
heard of their fathers, and  
secret:  
To whome alone the land  
no stranger passed through  
The wicked man is co  
that trauelleth of childe,  
of yeres is hid from the  
A sould of feare is in his ea  
speritie y destroyer shal c  
He beleueth not to return  
kenes: for he seeth the swo  
He wadeth to and fro  
re he may: he knoweth tha  
kenes is prepared at hand  
Affliction and angui  
afraid: they shal preuaile  
King ready to the battel.  
For he hath stretched o  
God, and made him sel  
the Almightye.  
Therefore God shal runne  
his necke, & against  
part of his shield.  
Because he hath couer  
his finnes, & hath collo  
Thogh he dwell in de  
in houses which no man  
are become heapes,  
He shal not beriche, ne  
stance continue, nether  
the perfection thereof  
He shal neuer departe  
flame shal drye vp his br  
go away with the breath  
He beleueth not cha  
nities: therefore vanitie s  
His branche shal not b  
be cut of before his day.  
God shal destroy him as t  
grape, and shal cast hi  
doeth her li wre.  
For the congregation  
shal be desolate, & fyre  
houses of bribes.  
He shal be as a man  
pride that bring him to destruction.  
Which mer

ne aduersaries accuse me, and let me finde no fauour.  
deunne me, yet God is witnes of my cause.

Though man be



# No hope in prosperitie. Job.

# The fall of the hope of the resurrection

**h** Vse painted words in stead of true consolation.  
**i** Thus by his great torments he is carryed away, and bracken out his passions, and speaketh vnto himselfe as though God should intreat man more gently, feeling he hath but a short time here to liue.

**Chap. xviii.**  
**a** In stead of comfort, being now at death dore, he had but them that mocked at him, and discouraged him.  
**b** If he felt that they like but to vex one else reasoneth with God as a man belide himselfe to the intent of his cause might be brought to light, and answer for their.  
**c** That these mine afflictions are thy iust iudgements, though man know not the cause.  
**d** He that flattereth a man, and only iudgeth him happy in his prosperitie, shall not him selfe only, but in his prosperitie be punished.  
**e** God hath made all the world to speake of me, because of mine afflictions.  
**f** That is, as a continual sounde in their eares.  
**g** To wit, when they see God lie punished: but in the end they shall come to vnderstanding, and knowe what shall be the reward of the hypocrite.  
**h** That is, will not be discounting that the godlie are punished as well as the wicked.  
**i** Job speaketh to the three, y came to comfort him. What is, haue brought me sorrow in stead of comfort.  
**j** Though I shoulde hope to come from aduersitie to prosperitie as your discourses pretendeth.  
**k** I haue nomore hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of comfort.  
**l** All worldly hope, and prosperitie faile, which you say, are only signes of Gods fauour: but seeing that these things perill, I see mine hope in God, and in his life everlasting.

**20** My friends speake eloquently against me: but mine eye powreth out teares vnto God.  
**21** Oh that a man might please with God, as man with his neighbour.  
**22** For the yerres accounted come, and I shall go the way, whence I shall not returne.

## CHAP. xviii.

**Job sayeth that he consumeth away, and yet doeth patiently abide it. 10 He exhorreth his friends to repentance, 13 Shewing that he looketh but for death.**

**M**y breath is corrupt: my daies are cut off, and the graue is ready for me.  
**2** There are none but mockers with me, and mine eye continueth in their bitterness.  
**3** Laye downe now and put me in suretie for thee: who is he, that wil touche mine hands?  
**4** For thou hast hid their heart from vnderstanding: therefore shalt thou not see them vpon his.  
**5** For the eyes of his children shall faile, that speaketh flatterie to his friends.  
**6** He hath also made me a byworde of the people, and I am as a tabret before them.  
**7** Mine eye therefore is dim for grief, and all my strength is like a shadowe.  
**8** The righteous shall be astonied at this, and the innocent shall be moued against the hypocrite.  
**9** But the righteous wil holde his waye, and he whose hands are pure, shall increase his strength.  
**10** All you therefore turne you, and come now, and I shall not finde one wise among you.  
**11** My dayes are past, mine enterprises are broken, and the thoughts of mine heart.  
**12** Haue changed the night for the day, and the light that approached, for darkenes.  
**13** Though I hope, yet the graue shall be mine house, and I shall make my bed in the darke.  
**14** I shall say to corruption, Thou art my father, and to the worme, Thou art my mother and my sister.  
**15** Where is then now mine hope, for who shall consider the thing, that I hoped for?  
**16** They shall go downe into the bottoome of the pit: surely it shall lye together in the dust.

## CHAP. xix.

**Job rebearseth the prizes of the vnfaythful, and mocked.**

**T**hen answered Bildad the Shuhite, & said,

**1** When wilt thou make an end of thy words? cause vs to vnderstand, & thou wilt speake.  
**2** Wherefore are we counted as beasts, and are vile in your sight?  
**3** Thou art as one that teareth his fowle in anger. Shall the earth be forsaken for thy sake? or thy rocke remoued out of his place?  
**4** Yea, the light of the wicked shall be quenched, & the sparke of his fyre shall not flame.  
**5** The light shall be darke in his dwelling, and his candel shall be put out with him.  
**6** The steps of his strength shall be reuersed, and his owne counsell shall cast him downe.  
**7** For he is taken in the net by his feet, & he walketh vpon the snares.  
**8** The gonne shall take him by the heels, & the thefe shall come vpon him.  
**9** A snare is laid for him in the grounds, & a trappe for him in the way.  
**10** Fearfulness shall make him afraid on every side, and shall driue him to his fete.  
**11** His strength shall be as famine: & destruction shall be readie at his side.  
**12** It shall deuoure the partes of his skinned, & the fast borne of death shall deuoure his strength.  
**13** His hope shall be roted out of his dwelling, & shall cause him to go to the King of feare.  
**14** Feare shall dwell in his house (because it is not his) and brimstone shall be scttered vpon his habitation.  
**15** His rotes shall be dried vp beneath, and aboue shall his branche be cut downe.  
**16** His remembrance shall perish from the earth, and he shall haue no name in the streete.  
**17** They shall driue him out of the light vnto darkenes, and chase him out of the worlde.  
**18** He shall nether haue sonne nor nephew among his people, nor any posteritie in his dwellings.  
**19** The posteritie shall be astonied at his day, & feare shall come vpon the ancient.  
**20** Surely such are the habitacions of the wicked, and this is the place of him that knoweth not God.

## CHAP. xix.

**Job reprooueth his friends, 15 And reciteth his miseries & grievous paines, 25 He assureth him selfe of the generall resurrection.**

**B**ut Job answered, and said,  
**1** How long wilt thou vex me, and torment me with wordes?  
**2** Ye haue now ten times reproched me, & are not ashamed: ye are impudēt toward me.  
**3** And though I had in dede erred, mine error remaineth with me.  
**4** But in dede if ye wil aduise your selues against me,

against me, & rebuke me for mine iniquitie, knowe now, y God hath heard me, & hath compassed me about with his arm.  
**2** Beholde, I crye out of violence, none answer: I crye but troublement.  
**3** He hath hedged vp my waye, & I cannot passe, and he hath kept my paths.  
**4** He hath spoiled me of my strength, & taken the crowne away from me.  
**5** He hath destroyed me, & am gone: & he hath remoued me like a tree.  
**6** And he hath killed his strength, & counteth me as one of the dead.  
**7** His armies came together vpon me, & cast downe my tabernacle.  
**8** He hath remoued my bosome, and also mine acquisition.  
**9** My neighbours haue forgotten me, & my familiars haue forgotten me.  
**10** They that dwell in mine house, haue broken the covenant: they haue sought for my life, & haue set a snare for my feet.  
**11** I called my seruants, but they did not answer: though I praied him, but they despised me.  
**12** The wicked also despised me, & they spake against me.  
**13** All my secret friends abhorred me, & those whom I loved, are turned against me.  
**14** My bone cleaueth to the flesh, and I haue escaped from the net of my teethe.  
**15** Haue pittie vpon me: haue pittie, O ye my friends, for he hath touched me.  
**16** Why do ye persecute me, & are not satisfied with my iniquitie?  
**17** Oh that my wordes were written in stone, or in stone for euer.  
**18** For I am sure, that my seed shall stand the last day, & he shall stand the last day.  
**19** And though after my skin this body, yet shall I see God.  
**20** Whome I myself shall see, & shall beholde, and nomore shall be consumed with iniquitie.  
**21** But ye said, Why is he so long? there was a depe matter.  
**22** Be ye afraid of the wrath of God, & will be tauinged of wicked men, & know that there is a iudgement.  
**23** Zophar saith, that the wicked shall be destroyed, yet he declareth that the righteous shall be rewarded, & that God will be tauinged of this haire.

ye make an end of your way  
vs to vnderstand, & the we  
are we counted as beasts  
your sight  
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the earth be forsaken for  
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shal driue him to his feet.  
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God.

against me, & rebuke me for my reproche,  
Knowe now, y God hathe ouerthrowen  
me, & hathe compassed me with his net.  
Benolde, I crye out of violence, but I haue  
none answer: I crye but there is no iudge  
ment.  
He hathe hedged vp my waye that I can  
not passe, and he hathe set darkenes in  
my path.  
He hathe spoiled me of mine honour, &  
taken the crowne away from mine head.  
He hathe destroyed me on euery side & I  
am gone: & he hathe remoued mine hope  
like a tree.  
And he hath kidled his wrath against me,  
and counteth me as one of his enemies.  
His armies came together, and made  
their way vpon me, & camped about my  
tabernacle.  
He hathe remoued my brethren farre fro  
me, and also mine acquaintance were stra  
ngers vnto me.  
My neighbours haue forsaken me, and  
my familiars haue forgotten me.  
They that dwell in mine house, and my  
maides toke me for a stranger: for I was a  
stranger in their sight.  
I called my seruāt, but he wolde not an  
swer, though I praied him with my mouth.  
My breath was strange vnto my wife,  
though I praied her for the childrens sake  
of mine owne body.  
The wicked also despised me, & when I  
rofe, they spake against me.  
All my secret friends abhorred me, & thei  
whome I loued, are turned against me.  
My bone cleaueth to my skin & to my  
flesh, and I haue escaped with the skinne  
of my teth.  
Haue pitie vpon me: haue p pitie vpon  
me, (o ye my friends) for the had of God  
hathe touched me.  
Why do ye persecute me, as God? and  
are not satisfied with my flesh?  
Oh that my wordes were now writen: oh  
that thei were writen euen in a booke!  
And grauen with p any on pēnc in lead,  
or in stone for euer.  
For I am sure, that my Redemer liuech,  
and he shal stand the last on the earth.  
And though after my skin wormes destroy  
this bodie, yet shal I se God: in my flesh.  
Whome I my self shal se, and mine eies  
shal beholde, and nonother for me, though my  
reines are consumed within me.  
But ye said, Why is he persecuted? And  
there was a depe matter in me.  
Be ye afraid of the sword: for y sword  
will be tauoged of wickednes, that ye may  
know that there is a iudgement.

CHAP. XX.

Zophar sheweth that the wicked and the couetous shal  
be destroyed. y God hathe declared that he is a deper con  
trarye to the faith & patience, and so to be an example  
to God will reuenge of this hatie iudgement, whereby  
against

haue a shorte end, as Though for a time they flourish.  
He answered Zophar the Naamathite  
and said,  
Douteles my thoghts cause me to an  
swer, and therefore I make haste.  
I haue heard the correction of my re  
proche: therefore y spirit of mine vnder  
standing causeth me to answer.  
Knowest thou not this of olde? & since  
God placed man vpon the earth?  
That the reioycing of the wicked is shor  
te, & that the ioye of hypocrites is but a  
moment?  
Though his excellencie mounte vp to  
the heauen, and his head reache vnto the  
cloudes,  
yet shal he perish for euer, like his dung,  
and they which haue sene him, shal say,  
Where is he?  
He shal slee away as a dreame, & thei shal  
not finde him, and shal passe away as a vi  
sion of the night.  
So that the eye which had sene him, shal  
do so no more, and his place shal se him  
no more.  
His children shal flatter the poore, and  
his hands shal restore his substance.  
His bones are ful of the sinne of his youth,  
& it shal lye downe with him in the dust.  
Whē wickednes was sweete in his mou  
th, & he hid it vnder his tongue,  
and fauoured it, and wolde not forsake  
it, but kept it close in his mouth,  
Then his meat in his bowels was turned:  
the gall of aspes was in the middes of hi  
belly.  
He hathe deuoured substance, and he shal  
vomit it: for God shal drawe it out of his  
belly.  
He shal sucke the gall of aspes, and the  
vipers tongue shal slay him.  
He shal not se the riuers, nor the floods  
& streames of hony and butter.  
He shal restore y labour, & shal deuou  
re nomore: euen according to the substan  
ce shalbe his exchange, and he shal enioye  
it nomore.  
For he hathe vndone man: he hathe for  
saken the poore, & hathe spoiled houses  
which he buylded.  
Surely he shal sele no quietnes in his  
body, neither shal he referue of that which  
he desired.  
There shal none of his meat be left:  
therefore none shal hope for his goods.  
Whē he shalbe filled with his abundace,  
he shalbe in paine, & the hand of all the  
wicked shal assaile him.  
He shalbe about to fill his belly, but God  
shal send vpō hī his fierce wrath, & shal  
cause to raine vpō him, euen vpō his meat.  
He shal slee from the y on weapons, and  
the bowe of stele shal strike him through.

LI. iiii.

He declarerh  
that two thing  
moued him to  
speake so wit  
because Iob  
sente him to  
couche him, & be  
cause he  
thought he had  
knowledge iuf  
ficient to con  
fute him.  
His purpose  
is to prouide  
to be a wicked  
man, & an hy  
po crite, because  
God punished  
him, and chan  
ged his profe  
ritu into ad  
uersitie.  
Where as y  
father through  
ambition & ty  
rannie oppres  
sed the poore,  
the children  
through pover  
tie & miserie  
shal seke fa  
uour at y pore.  
So that the  
children which  
he hathe taken  
away by violē  
ce, shalbe re  
stored againe  
by force.  
Meaning, that  
he shal carry  
nothing away  
with him, but  
his sinne.  
As payson y  
is sweete in the  
mouthe bring  
eth destru  
ction, when it  
cometh into  
y body: so all  
vice at y hert  
is pleasant, but  
afterward God  
wurneth it to  
destruction.  
He compa  
rith euil gotten  
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pes, which fer  
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ing that Iob  
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Though God  
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part thereof.  
That is, the  
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God wil take  
it from them  
and caust the  
to make restitu  
tion, so yre fia  
buran exchange  
He shal lea  
ue nothing to  
his posteritie.  
The wicked  
shal neuer be  
in rest: for one  
wicked man  
shal seke tode  
stroy another.

m Some read, vpon his flesh, alluding to Iob, whose flesh was smitten with  
a scabbe.



a Some read, of 3. qualer.  
o All feare & sorow shal light vpon him, when he thinke to escape.  
p That is, yf he be taken, or fyre of Gods wrath.  
q Meaning, 3 children of wicked shal flowe away like riuers, and be disperied in diuers places.  
r Thus God wil plague the wicked.  
s Against God, thinking to exalt him selfe, and to escape Gods hand.

a Your dilige makinge of my wordes shalbe to me a great consolation.  
b As though he wolde say, I do not talke with man, but with God, who wil not answer me, & therefore my minde must needs be troubled.  
c He chargeth them as if they were not able to cōprehend this his feeling of Gods iudgement, & exhorteth thē therefore to silence.  
d Job proreth against his aduersaries that God punisheth not straight waies the wicked, but oftentimes giueth the long life, and prosperitie: so that we must not iudge God lisse or vniust by the things that appeare to our eye.  
e They haue store of children, lustre & beihful, & in these pointes be answereth so that which Zophar alledged before.  
f Not being tormented with long sicknesses.  
g They desire nothing more thē to be except from all subiection that they shulde beare to God: this Job sheweth his aduersaries, if they reason onely by y<sup>e</sup> which is sene by common experience.  
h Wicked that hate God, are better delt with all, then they that loue him.  
i It is not their owne, but God onely lendeth it vnto them.  
k God keep me from their prosperitie.

25 The arrowe is drawn out, and cometh forth of the body, and shineth of his gall, so feare cometh vpon him.  
26 All darkenes shalbe hid in his secret places: the fyre that is not blowne, shal deuoure him, and that which remaineth in his tabernacle, shalbe destroyed.  
27 The heauen shal declare his wickednes, and the earth shal rise vp against him.  
28 The increase of his house shal go away: it shal flowe away in the day of his wrath.  
29 This is the porcion of the wicked man from God, & the heritage that he shal haue of God for his wordes.

## CHAP. XXII.

Job declareth how the prosperitie of the wicked maketh them proude, in so muche that they blaspheme God.  
10 Their destruction is at hand. 23 None egi to be iudged wicked for affliction, neither good for prosperitie.

**B**Ut Job answered, and said,  
1 Hear diligently my wordes, and this shalbe in stead of your consolations.  
2 Suffre me, that I may speake, and when I haue spoken, mocke on.  
3 Do I direct my talke to man? If it were so, how shulde not my spirit be troubled?  
4 Marke me, and be abashed, and lay your hand vpon your mouth.  
5 Euen when I remember, I am afraied, & feare taketh holde on my flesh.  
6 Wherefore do the wicked liue, and waxe olde, and growe in welth?  
7 Their sede is established in their fight with them, and their generacion before their eyes.  
8 Their houses are peaceable without feare, and the rod of God is not vpon them.  
9 Their bullocke gendreth, & faileth not: their cowe calueth, and casteth not her calfe.  
10 They send forth the children e like shepe, and their sonnes dance.  
11 They take the tabret and harpe, and reioyce in the sounde of the organs.  
12 They spend their daies in welth, and suddenly they go downe to the graue.  
13 They say also vnto God, Depart fro vs: for we desire not the knowledge of thy waies.  
14 Who is the Almighty, that we shulde serue him? and what profite shulde we haue, if we shulde pray vnto him?  
15 Lo, their welth is not in their hand: therefore let the counsel of the wicked be farre from me.  
16 How oft shal the candell of the wicked be put out, and their destructio come vpon them? he wil deuide their liues in his wrath.  
17 They shal be as stubble before the winde, and as chaffe that the storme caryeth away.

18 God will lay vp the sorow of the father for his children: when he rewardeth him, he shal knowe it.  
19 The eyes shal se his destruction, and shal drinke of the wrath of Almighty.  
20 For what pleasure hath he in his wealth after him, when the number of his nephews is cut off?  
21 Shal any teache God knowledge, and iudgeth the hieft things?  
22 One dyeth in his full strength, being in all ease and prosperitie.  
23 His breasts are full of milke, and his benes runne full of marowe.  
24 And another dyeth in the bitterness of his soule, and neuer eateth with pleasure.  
25 They shal sleepe bothe in the dust, and the wormes shal couer them.  
26 Beholde, I know your thoughts, and enterprises, wherewith ye do me wrong.  
27 For ye say, Where is the princes dwelling, and where is the tabernacle of the wicked dwelling?  
28 May ye not aske thē that go by y way, and ye can not denie their signes.  
29 But the wicked is kept vnto the day of his destructio, & they shal be broght forth to the day of wrath.  
30 Who shal declare his waie to his face, and who shal rewarde him for that he hath done?  
31 Yet shal he be broght to the graue, and remaine in the heape.  
32 The slimie valley shalbe swete vnto him, and euerie man shal drawe after him, before him there were innumerable.  
33 How the comfort ye me in vaine, say in your answers there remaine but lyes.

## CHAP. XXIII.

Eliphaz affirmeth that Job is punished for his sinne.  
6 He accuseth him of unmercifubnes, and denieth Gods providence.  
21 He exhorteth him to repentance.  
**T**Hen Eliphaz the Temanite answered, and said,  
1 May a man be profitable vnto God, as he that is wise, may be profitable to himselfe?  
2 Is it any thing vnto the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes right?  
3 Is it for feare of thee that he wil accuse thee? or go with thee in to iudgement?  
4 Is not thy wickednes great, & thine iniquities innumerable?  
5 For thou hast taken the pledge from thy brother for night, and spoiled the clothes of the naked.  
6 To such as were weary, thou hast not giuen water to drinke, and hast withheld bread from the hungry.

Job exhorted to repent  
8 But the mightie man as he that was in autoritie,  
9 Thou hast cast out wide the armes of the father.  
10 Therefore snares are reared, and feare shal suddenly trample.  
11 Or darkenes that thou art, and abundance of water.  
12 Is not God on his in holde the height of the they are.  
13 But thou saiest, How shal I can be iudge through the cloude hid in the se, and he walketh in the night.  
14 Hast thou marked the where in wicked men haue been cut downe, whose fundacion is ouerflowed:  
15 Which said vnto God, vs, and asked what the Almightie would do for them.  
16 Yet he filled their houses with things: but let the counsellors be farre from me.  
17 The righteous shal see ioyce, and the innocent to scorne.  
18 Surely our substance is deuoured, and we haue deuoured the reuerend: therefore acquaint thyself with him, and make peace: shalst thou haue prosperitie.  
19 Receiue, I pray thee, mouth, and laie vp his heart.  
20 If thou returne to the se, shalt thou be buyt vp, & shalt thou be quiete farre from thy tabernacle?  
21 Thou shalt lay vp golde of Ophir, as the riuers.  
22 Yea, the Almighty shal be with thee, and thou shalt haue plenty.  
23 And thou shalt delight in the deliuerie, and lift vp thy face vnto the heauen.  
24 Thou shalt make thy vow, and he shal heare thee, and dre thy vowes.  
25 Thou shalt also decree, and establish it vnto thee, and shine vpon thy waies.  
26 When others are cast downe, thou say, I am lifted vp: the humble persone.  
27 The innocent shal deliuer, and it shalbe preserued in thine hands.  
28 The counsel of the wicked. 29 He exhorteth Job to repentance.  
30 God wil restore vnto thee all that thou hast deliuered, and thou shalt be deliuered from the hand of the wicked.  
31 God wil deliuer thee from the hand of the wicked.

lay vp the sorow of the fatherles: when he rewardeth him.

He shall see his destruction, and he shall see the wrath of the Almighty: for he hath pleasure in his trouble: when the number of his misdeeds shall be full.

He shall know the knowledge of his misery: for he shall see the chief things.

He shall see his ful strength, being in prosperity.

He shall see that he is full of milke, and his bow shall be of marowe.

He shall see that he dyeth in the bitterness: and he shall neuer ease with pleasure.

He shall see that he slepe both in the dust, and in the ful strength, being in prosperity.

He shall know your thoughts, and he shall see where ye do me wrong.

Where is the princes house? where is the tabernacle of the wicked?

He shall see that he aske the that go by way, and he shall not denie their signes.

He shall see that he is kept vnto the day of wrath: they shall be brought forth by wrath.

He shall declare his waie to his face: and he shall reward him for that he hath done.

He shall be brought to the graue, and he shall heape.

He shall see that the valley shall be swete vnto him, and he shall drawe after him, as the waters were innumerable.

He shall see that he comfort ye me in vaine, for the waters there remaine but lyes.

He shall see that he is brought to the graue, and he shall heape.

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He shall see that he comfort ye me in vaine, for the waters there remaine but lyes.

He shall see that he is brought to the graue, and he shall heape.

But the mightie man had the earth, and he that was in autoritie dwelt in it.

Thou hast cast out widowes empirie, and the armes of the fatherles were broken.

Therefore snares are rounde about thee, and feare shall suddenly trouble thee:

Or darkenes that thou shouldest not feare, and abundance of waters shall couer thee.

Is not God on his high in the heauen? & beholde the height of the starres how hee they are.

But thou saiest, How shulde God knowe can he iudge through the darke cloude?

The cloude hid him that he can not see, and he walketh in the circle of heauen.

Hast thou marked the way of the world, wherein wicked men haue walked?

Which were cut downe before the time, whose fundacion was as a riuer that overflowed:

Which said vnto God: Departe from vs, and aske what the Almighty colde do for them.

Yet he filled their houses with good things: but let the counsel of the wicked be farre from me.

The righteous shall see them, and shall reioyce, and the innocent shall laugh them to scorne.

Surely our substance is hid: but the fyre hath deuoured the remnant of them.

Therefore acquaint thy self, I pray thee, with him, and make peace: thereby thou shalt haue prosperitie.

Receiue, I pray thee, the law of his mouth, and laie vp his wordes in thine heart.

If thou returne to the Almighty, thou shalt be buylt vp, and thou shalt put iniurie farre from thy tabernacle.

Thou shalt lay vp golde for dust, and the golde of Ophir, as the flints of the riuers.

Yea, the Almighty shall be thy defence, and thou shalt haue plentie of siluer.

And thou shalt the delite in the Almighty, and lift vp thy face vnto God.

Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes.

Thou shalt also decree a thing, & he shall establish it vnto thee, and the light shall shine vpon thy waies.

When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble persone.

The innocent shall deliuer the yland, and it shall be preferred by the purenes of thine hands.

He shall see that he is brought to the graue, and he shall heape.

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He shall see that he comfort ye me in vaine, for the waters there remaine but lyes.

He shall see that he is brought to the graue, and he shall heape.

CHAP. XXIII.

Job affirmeth that he both knoweth and feareth the power and sentence of the Iudge. And that he is not punished onely for his finnes.

But Iob answered and said, Though my talke be this day in bitterness, and my plague greater than my gronings,

Wolde God yet I knewe how to finde him, I wolde entre vnto his place.

I wolde pleade the cause before him, and fill my mouth with arguments.

I wolde knowe the wordes, that he wolde answer me, and wolde vnderstand what he wolde say vnto me.

Wolde he plead against me with his great power? No, but he wolde put strength in me.

There the righteous might reason with him, so I shoulde be deliuered for euer from my Iudge.

Beholde, if I go to the East, he is not there: if to the West, yet I can not perceiue him:

If to the North where he worketh, yet I can not see him: he wil hide him self in the South, and I can not beholde him.

But he knoweth my way, and cryeth me, and I shall come forth like the golde.

My fote hath followed his steppes: his way haue I kept, and haue not declined.

Nether haue I departed from the commandement of his lippes, for I haue esteemed the wordes of his mouth more than mine appointed fode.

Yet he is in one minde, and who can turne him? yea, he doeth what his minde desireth.

For he wil performe that, which is decreed of me, and many such things are with him.

Therefore I am troubled at his presence, & in considering it, I am afrayed of him.

For God hath softened mine heart, & the Almighty hath troubled me.

For I am not cut of in darkenes, but he hath hid the darkenes from my face.

Iob confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good end: in many pointes man is not able to attaine to Gods iudgements.

He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

CHAP. XXIIII.

Job describeth the wickednes of men, and sheweth what curse belongeth to the wicked. How all things are governed by Gods prouidence. And the destruction of the wicked.

How shulde not the times be hid from the Almighty, seeing that thei which knowe him, se not his daies?

Some remove the land markes, that robbe the flockes and fede thereof.

They lead away the asse of the fatherles: and take the widowes ox to pledge.

Amn.

When he punisheth the wicked and rewardeth the good.

He sheweth the iuste cause of his complaining, & as touching that which he had exhorted him to returne to God, chap. 22, 23, he declareth that he desired nothing more: but it seemed that God wolde not be foule of him.

By sing his absolute power & saying, Because I am God, I may do what I will: Of his mercie he wolde giue me way: to answer him: When he of his mercie hath giuen strength to mainteine their cause.

Meaning, if he could consider Gods iustice, he is not able to cõprehende his iudgements on what fide he standeth: neuer he turneth him self.

God hath this preeminence about me that he knoweth my way: I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profite.

His wordes is more precious vnto me, then the most wherewith the body is furnished.

Thus Iob speaketh in his passions: and after the iudgment of the flesh: that is, he seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor reuengeth the godlie.



# The opprefion of the wicked. Iob.

# Gods part The rewarde of the wi

c And for cruel-  
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are pined for  
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j For y great  
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extortion.  
k Crye out &  
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l God doeth  
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his log silence.  
m That is,  
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iudgements.

4 They make the poore to turne out of the way, so that the poore of the earth hide them selues together.  
Beholde, others as wilde asses in the wildernes, go forth to their busines, and arise early for a pray: the wildernes giueth him & his children fode.  
5 They reape his prouisiō in the field, but they gather the late vitage of the wicked.  
6 They cause the naked to lodge without garment, & without couering in the colde.  
7 They are wet with the shewes of the mountaines, and they imbrace the rocke for want of a couering.  
8 They plucke the fatherles from the breast, and take the pledge of the poore.  
9 They cause him to go naked without clothing, and take the gleining from the hungry.  
10 They make oyle betweene their walles, and treade their winepresses, suffer thirst.  
11 Me crye out of the citie, & the soulles of the slayne crye out: yet God doeth not charge them with follicke.  
12 These are they, that abhorre the light: they knowe not the waies thereof, nor continue in the paths thereof.  
13 The murderer riseth early & killeth the poore and the nedie: and in the night he is as a theefe.  
14 The eye also of the adulterer waiteth for the twylight, and saith, None eye shal see me, and disguiseth his face.  
15 They digge through houses in the darke, which they marked for them selues in the day: they knowe not the light.  
16 But the morning is euen to them as the shadow of death: if one knowe the, they are in the terrors of the shadowe of death.  
17 He is swift vpon the waters: their portion shalbe cursed in the earth: he wil not beholde the way of the vineyardes.  
18 As the drye grounde & heat consume the snowe waters, so shal the graue consume the sinners.  
19 The pitiful man shal forget him: the worme shal fele his sweetenes: he shalbe no more remembred, & the wicked shalbe broken like a tre.  
20 He doeth euil intreat the baren, that doeth not beare, nether doeth he good to the widowe.  
21 He draweth also y mightie by his power, & whē he riseth vp, none is sure of life.  
22 Though men giue him assurance to be in sauetie, yet his eyes are vpon their wayes.  
23 They are exalted for a litle, but they are gone, and are brought lowe as all others: they are destroyed, and cut of as the top of an eare of corne.  
24 Though God suffer the wicked for a time, yet their end shal be moste vile destruction, & in this point Iob cometh to him self and sheweth his confidence.  
x He sheweth why the wicked shal not be lamented, because he did not pitee others.  
y He declareth that after that the wicked haue destroyed the wicked, they will do like to the strongest, and therefore are iustly presented by Gods iudgements.

25 But if it be not so, where is he? or who wil proue me a lyer, & make my wordes of no value?  
Biddad proueth that no man is cleane nor without sinne before God.  
Then answered Bildad the Shuhite, & said,  
a Power & feare is with him, that maketh peace in his hie places.  
b Is there any number in his armies? & vpon whome shal not his light arise?  
c And how may a man be iustified with God? or how can he be cleane, that is borne of woman?  
d Beholde, he wil giue no light to the moon, & the starres are vncleane in his sight.  
e How muche more man, a worme, euē the sonne of man, which is but a worme?

## CHAP. XXV.

1 Iob sheweth that man can not helpe God, & proueth it by his miracles.  
2 But Iob answered, and said,  
a Whome helpest thou? him that hath no power? fauest thou the arme that hath no strength?  
b Whome counselst thou? him that hath no wisdom? thou shewest right wel as the thing is.  
c To whome dost thou declare these wordes? or whose spirit cometh out of thee?  
d The dead things are formed vnder the waters, and nere vnto them.  
e The graue is naked before him, & there is no couering for destruction.  
f He stretcheth out the North over the emptie place, and hangeth the earth vpon nothing.  
g He bindeth the waters in his cloudes, and the cloude is not broken vnder them.  
h He holdeth backe the face of his throne, & spreadeth his cloude vpon it.  
i He hath set bondes about the waters, vntil the day and night come to an end.  
j The pillars of heauen tremble and quake at his reprove.  
k The sea is calme by his power, & by his vnderstanding he smiteth y pride thereof.  
l His Spirit hath garnished the heauens, & his hand hath formed y crooked serpents.  
m Lo, these are parte of his wayes: but how litle a portion heare we of him? and who can vnderstand his feareful powers?  
n The world endureth, & not that heauē hath pillars to support it, as though he wolde say, The heauē will keeth by a similitude, as though he wolde say, The heauē will abide his reproche.  
o Which is a figure of sturres, which because of the crookednes, m If he se fewe things, which our eyes, declare his great power and prouidence, how much they appeare, if we were able to comprehend all his wayes.

## CHAP. XXVII.

1 The constancie and perfines of Iob. 2 The remembrance of the wicked and of the tyrants.  
Moreover Iob proceeded and continued his parable, saying,

2 The living God hath iudgement: for the Almighty soule in bitterness.  
Yet so long as my breath is, the Spirit of God in my mouth, my lips surely shal speake, & my tongue shal shew.  
God forbid, that I shoulde vntill I dye, I wil neuer be innocent from my sinne.  
I wil kepe my righteousness, for I mine heart shal forsake it: mine heart shal forsake it.  
Mine enemy shal be as that riseth against me, as for what I hope hath he, he hath heaped vpon rich way his soule.  
Wil God heare his cry, cometh vpon him?  
Wil he see his delite, wil he call vpon God, & I wil teach you what is, & I wil not conceal that which is.  
Beholde, all ye your selfe, why then do you thus vnto this? This is the portion with God, & the heritage which they shal receiue of the.  
If his children be increased, his sword shal destroy them, shal not be satisfied with.  
His remnant shal be brought to his widowes, shal not be 16 Though he shulde heare dust and prepare raiment, He may prepare it, but it on, and the innocent shal buyldeth his house, and as a lodge that the w When the riche man not be gathered to his full their eyes, and he was go 20 Terrors shal take him, tempest shal carie him, The East wind shal tal shal departe: and it shal his place.  
22 And God shal cast vpon though he wolde faine slee 23 Euerie man shal clap th and hisse at him out of  
CHAP. XXVIII.  
Iob sheweth that the wisdom of the golde his place.  
Yron is taken out of the is molten out of the stone God putteth an end to d the perfectio of all t bode of darkenes, & of y 4 The flood breaketh o

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HAP. XXV.

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HAP. XXVI.

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Which is a figure of starres, which  
does, as if these few things, which  
reat power and prouidence, how much  
able to comprehend all his wayes

HAP. XXVII.

perfitnes of Iob. 13 The rewarde  
the tyrants.

r Iob proceeded and conti  
parable, saying,

3 The liuing God hath taken away my  
iudgement: for the Almighty hath put  
my soule in bitterness.

Yet so long as my breath is in me, and the  
Spirit of God in my nostrils,

My lips surely shall speake no wickednes,  
and my tongue shall utter no deceit.

God forbid, that I should be iustified you:  
vntill I dye, I wil neuer take away mine

innocencie from my self.

I wil kepe my righteousness, and wil not  
forsake it: mine heart shall not reprove me  
of my dayes.

Mine enemy shall be as the wicked, & he  
that riseth against me, as the vnrighteous.

For what? hope hath he the hypocrite whē  
he hath heaped vp riches, if God take a-  
way his soule?

Will God heare his crye, when trouble  
cometh vpon him?

Will he set his delite on the Almighty?  
wil he call vpon God at all times?

I wil teach you what is in? had of God,  
I wil not conceit that which is with the  
Almighty.

Beholde, all ye your selues haue sene it:  
why then do you thus vanish in vanities?

This is the portion of a wicked man  
with God, & the heritage of tyrants, which  
they shall receiue of the Almighty.

His children be in great number, the  
sword shall destroy them, and his posteritie  
shall not be satisfied with bread.

His remnant shall be buried in death, &  
his widowes shall not wepe.

Though he should heape vp siluer as the  
dust, and prepare raiment as the clay,

He may prepare it, but the iust shall put  
it on, and the innocent shall deuide? siluer.

He buyldeth his house as the mothe,  
and as a lodge that the watchman maketh.

When the riche man slepeth, he shall  
not be gathered to his sithers: they opened  
their eyes, and he was gone.

Terrours shall take him as waters, and a  
tempest shall carie him away by night.

The East wind shall take him away, & he  
shall depart: and it shall hurle him out of  
his place.

And God shall cast vpon him & not spare,  
though he wolde saine slee out of his hand.

Euery man shall clap their hands at him,  
and hisse at him out of their place.

#### CHAP. XXVIII.

Iob sheweth that the wisdom of God is vnsearchable.

The siluer surely hathē his vaine, & the  
golde his place, where they take it.

Yron is taken out of the dust, and brasie  
is molten out of the stone.

God putteth an end to darknes, & he try-  
eth the perfectiō of all things: he setteth a  
boile of darkenes, & of? shadow of death.

The flood breaketh out against the in-

habitant, and the waters are forgotten of the  
foote, being higher than the mā, are gone away.

Out of the same earth cometh bread, &  
vnder it, as it were fyre is turned vpon.

The stones thereof are a place of sap-  
phirs, and the dust of it is golde.

There is a path which no foule hath  
known, neither hath the kites eye sene it.

The lions whelps haue not walked it, nor  
the lion passed thereby.

He putteth his hand vpon the rocks, &  
ouerthroweth the mountaynes by? rootes.

He breaketh riuers in the rocks, and his  
eye seeth euery precious thing.

He bindeth the floods, that they do not  
ouerflowe, & the thing that is hid, bring-  
eth he to light.

But where is wisdome to be? & where  
is the place of vnderstanding?

Man knoweth not the price thereof: for  
it is not found in the land of the liuing.

The depth saith, It is not in me: the sea  
also saith, It is not with me.

Golde shall not be giuen for it, neither  
shall siluer be weighed for? price thereof.

It shall not be valued with the wedge of  
golde of Ophir, nor with the precious o-  
nix, nor the saphir.

The golde nor the cristall shall be equal  
vnto it, nor the exchange shall be for plate  
of fine golde.

No mencioni shall be made of coral, nor  
of the? gabazin: for wisdome is more pre-  
cious then perles.

The Topaz of Ethiopia shall not be e-  
qual vnto it, neither shall it be valued with  
the wedge of pure golde.

Whence? cometh wisdomē? and whe-  
re is the place of vnderstanding?

Seing it is hid from the eyes of all the li-  
uing, & is hid fro the? foules of? heauē?

Destruction and death say, We haue he-  
ard the fame thereof with our eares.

But God vnderstandeth the way thereof,  
and he knoweth the place thereof.

For he beholdeth the ends of? worlde,  
& seeth all that is vnder heauen,

To make the weight of the windes, & to  
weigh the waters by measure.

When he made a decree for the raine, &  
a way for the lightning of the thunders.

Then did he se it, and counted it: he pre-  
pared it and also considered it.

And vnto man he said, Beholde, the  
fear of the Lord is wisdomē, and to de-  
part from euil is vnderstanding.

#### CHAP. XXIX.

Iob complaineth of the prosperitie of the time past.

His autortie, 12 Justice and equitie.

Iob proceeded and continued his pa-  
rable, saying,

On that I were as in times past, when  
God preserved me!

Which a mā  
can not wade  
through.

That is, cor-  
ne, and vnder  
neath, a brim-  
stone or cole,  
which easily  
consecuteth fy-

If he alideth,  
to the mount-  
s and secret  
of nature, whi-  
ch are vnder  
the earth, whe-  
re-into outier  
soules nor be-  
astes can en-  
ter.

After that  
he hath de-  
clared the wi-  
sdomē of God  
in the secretes  
of nature, he  
describeth his  
power.

Though Gods  
power, & wis-  
domē may be  
vnderstand in  
partly things,  
yet his heauē-  
ly wisdomē  
can not be  
reached vnto.

It is to be a  
thing for man  
to attaine vnto  
in this worl-  
de.

It is neither  
bought for  
golde, nor pre-  
cious stones,  
but is onely? gift  
of God.

Which is  
describeth a  
kinde of pre-  
cious stone.

Meaning? of  
there is no na-  
tural meane,  
whereby man  
might attaine  
to the heauē-  
ly wisdomē:  
which he ma-  
keth by the  
beastes, that  
in him.

He maketh  
God onely? au-  
thor of this  
wisdomē, and  
the giuer the-  
reof.

He declar-  
eth that mā  
hath  
so much of  
this heauenly  
wisdomē, as  
he sheweth by  
fearing God,  
and departing  
from euil.

12. His autortie,  
12 Justice and equitie.

12. His autortie,  
12 Justice and equitie.

12. His autortie,  
12 Justice and equitie.

12. His autortie,  
12 Justice and equitie.

12. His autortie,  
12 Justice and equitie.

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12 Justice and equitie.

12. His autortie,  
12 Justice and equitie.

12. His autortie,  
12 Justice and equitie.

12. His autortie,  
12 Justice and equitie.

12. His autortie,  
12 Justice and equitie.



# Iobs former life.

<sup>a</sup> When I felt  
his fauour.

<sup>b</sup> I was free  
from afflictio.

<sup>c</sup> That is, se-  
med by euill  
tokens to be  
more present  
with me.

<sup>d</sup> By these fi-  
gures he  
declareth the  
great prosper-  
itie, that he  
was in, so that  
he had none  
occasion to be  
sith a sinner  
as they accus-  
ed him.

<sup>e</sup> Being asha-  
med of their  
highnes, and  
afraid of my  
gaute.

<sup>f</sup> Acknowled-  
ging my wil-  
dome.

<sup>g</sup> All that he-  
ard me, praised  
me.

<sup>h</sup> Testifying  
I did good  
iustice.

<sup>i</sup> Because his  
aduersaries did  
so much char-  
ge him with  
wickednes, he  
is compelled to  
rende a coue-  
te of his life.

<sup>k</sup> That is, I did  
succour him  
y<sup>e</sup> was in defec-  
se, and so he  
had cause to  
praise me.

<sup>l</sup> I delighted to  
do iustice as  
others did, to  
weare costly  
apparel.

<sup>m</sup> That is, at  
home in my  
bed without all  
trouble, and  
vnuenues.

<sup>n</sup> My felicitie  
doeth increas.

<sup>o</sup> That is, was  
pleasant vnto  
them.

<sup>p</sup> As the drye  
grounde thir-  
steth for the  
raine.

<sup>q</sup> That is, that  
thought it not  
to be a iest, or  
cheit thought  
not y<sup>e</sup> I would co-  
desced vnto  
the.

<sup>r</sup> They were  
afraid to as-  
sail me, and  
cause me to be  
angry.

<sup>s</sup> I had them  
at commande-  
ment.

<sup>t</sup> That is, I  
encreas in  
gail, and where  
as before the  
ancient men  
were glad to do  
me reuerence,  
the yong men  
now contume-  
ne.

When his light shined vpon mine head:  
when by his light I walked through the  
darkenes,

As I was in the dayes of my youth: when  
Gods prouidence was vpon my tabernacle:  
When the Almighty was yet with me, &  
my children rounde about me:

When I washed my paths with but-  
ter, and when the rocke powred me out ri-  
uers of oyle:

When I went out to the gate, *enem* to the  
iudgemēt seat, and when I caused them to  
prepare my seat in the strete.

The yong men sawe me, and hid them  
selues, and the aged arose, and stode vpon.

The princes stayed talke, and laied their  
hand on their mouth.

The voyce of princes was hid, and their  
tongue cleaued to the rooofe of their mouth.

And when the care heard me, it blessed  
me: and when the eye sawe me, it gaue wit-  
nes to me.

For I deliuered the poore that cryed,  
and the fatherles, and him that had none  
to helpe him.

The blessing of him that was ready to  
perish, came vpon me, and I caused the  
widowes heart to reioyce.

I put on iustice, and it couered me: my  
iudgement was as a robe, and a crowne.

I was the eyes to the blinde, and I was  
the fete to the lame.

I was a father vnto the poore, and when  
I knewe not the cause, I sought it out dili-  
gently.

I brake also the chawes of the vnright-  
eous man, and plucked the praye out of his  
tethe.

Then I said, I shal dye in my nest, and  
I shal multiplie my dayes as the sande.

For my roote is spread out by the water,  
and the dewe shal lye vpon my branche.

My glorie shal renue toward me, and  
my bowe shal be restored in mine hand.

Vnto me men gaue care, and waited,  
and helde their tongue at my counsel.

After my wordes thei replied not, & my  
talke dropped vpon them.

And they waited for me, as for the rai-  
ne, and they opened their mouth as for  
the latter raine.

If I laughed on them, they beleued it  
not: neither did they cause the light of my  
countenance to fall.

I appointed out their way, and did sit  
as chief, and dwelt as a King in the armie,  
and like him that comforteth y<sup>e</sup> mourner.

## CHAP. XXX.

Iob complaineth that he is contemned of the moste con-  
temptible, 11. 21. Because of his aduersitie and af-  
fliction. 23. Death is the house of all flesh.

**B**Vt now they that are yonger then I,  
mocke me: yea, thei whose fathers I

haue refused to set with the dogges  
my flockes.

For where to shulde the strength of their  
hands haue serued me, seing age perished  
in them?

For pouertie and famine they were soliti-  
rie, fleeing into the wildernes, which dwelt  
ke, desolate and waste.

They cut vpon nettles by the bushes, and  
the iuniper rootes was their meat.

They were chased forth from among men:  
they shewed at them, as at a thefe.

Therefore they dwelt in the clefts of ri-  
uers, in the holes of the earth and rocks.

They roared among the bushes, and  
under the thistles they gathered them selues.

They were the children of fooles and  
children of villaines, which were more vi-  
le then the earth.

And now am I their song, & I am their  
talke.

They abhorre me, and flee farre from  
me, and spare not to spit in my face.

Because that God hathe lofed my corde,  
and humbled me, & they haue lofed the  
bridel before me.

The youth rise vpon at my right hand: they  
haue pusht my fete, and haue trode on me  
as on the paths of their destruction.

They haue destroyed my paths: they  
toke pleasure at my calamitie, they haue  
none helpe.

They came as a great breache of waters,  
and vnder this calamitie they come on  
heapes.

Fear is turned vpon me: and thei pursue  
my soule as the winde, and mine heales  
passeth away as a cloude.

Therefore my soule is now powred  
out vpon me, and the dayes of affliction  
haue taken holde on me.

It perceith my bones in the night, and  
my sinewes take no rest.

For the great vehemencie is my garni-  
shed, which compasseth me about as the  
colar of my coate.

He hathe cast me into the myre, and I  
am become like ashes and dust.

When I crye vnto thee, y<sup>e</sup> doest not he-  
are me, neither regardest me, while I stand vpon.

Thou turnest thy self cruelly against  
me, and art enemy vnto me with the  
strength of thine hand.

Thou takest me vpon, and causest me to ri-  
de vpon the winde, and makest my  
strength to faile.

Surly I know that thou wilt bring me  
to death, and to the house appointed for  
all the liuing.

Doubles none can stretche his hand  
vnto the graue, though they crye in his  
destruction.

Did not I wepe with him y<sup>e</sup> was in trou-  
ble?

# What men mocke

# Iobs vprightnes

ble was not my soule in  
poore?

Yet when I looked for g  
vnto me: and when I v  
there came darkenes.

My bowels did boyle w  
dayes of affliction are co

I wet mourning with  
vp in the congregation

I am a brother to the  
companion to the ostric

My skinne is blacke vpon  
nes are burnt with x

Therefore mine harp i  
ning, and mine organs i  
them that wepe.

## CHAP. XXX.

Iob reciteth the innocencie of his  
his vertues, which declarath wh  
the faithful.

**I**Made a covenant w  
why the shulde I thin

For what portion shulde  
from aboue: and what is  
Almighty from on hie?

Is not destruction to the worl  
punishment to the worl

Doeth not he beholde r  
all my steeppes?

If I haue walked in van  
hath made haste to decei

Let God weigh me in  
and he shal knowe mine

If my step hath turned  
or mine heart hathe

eye, or if anie blot hath  
hands,

Let me sowe, & let ano  
my plants be rooted out

If mine heart hathe b  
woman, or if I haue laye

re of my neighbour,

Let my wife & grinde  
and let other men bowe

For this is a wickednes  
be condemned.

Yea, this is a fyre that  
destruction, and which

mine increas,

If I did contemne the  
seruant, and of my mai

contend with me.

What then shal I do  
deth vpon? and when he sh

shal I answer?

He that hathe made m  
hath he not made i

lone faction: dvs in the w

If I restrained the po  
or haue caused the eye

to faile,

Or haue eaten my mo  
fatherles hathe not eaten

ble was not my soule in heauines for the  
poore?

Yet when I loked for good, & euil came  
vnto me: and when I waited for light,  
there came darkenes.

My bowels did boyle without rest: for the  
dayes of affliction are come vpon me.

I wet mourning <sup>f</sup> without sunne: I stode  
vp in the congregacion <sup>c</sup> and cryed.

I am a brother to the <sup>u</sup> dragons, and a  
companion to the ostriches.

My skinne is blacke vpon me, and my bo-  
nes are burnt with <sup>x</sup> heat.

Therefore mine harp is turned to mour-  
ning, and mine organs into the voyce of  
them that wepe.

CHAP. XXXI.

*Job redith the innocencie of his living, and number of  
his vertues, which declareth what ought to be the life of  
the faithfull.*

I Made a covenant with mine <sup>a</sup> eyes:

Why the shulde I thinke on <sup>b</sup> a maid?

For what porcion shulde I haue of God  
from aboue: and what inheritance of the  
Almightie from on hie?

I not destruction to the wicked & strange  
punishment to <sup>c</sup> the workers of iniquitie?

Doeth not he beholde my wayes and tell  
all my steppes?

If I haue walked in vanitie, or if my fote  
hath made haste to deceit,

Let God weigh me in the iuste balance,  
and he shal knowe mine <sup>d</sup> vprightnes.

If my step hath turned out of the way,  
or mine heart hath <sup>e</sup> walked after mine  
eye, or if anie blot hath cleaued to mine  
hands,

Let me sowe, & let another <sup>f</sup> ear: yea, let  
my plants be rooted out.

If mine heart hath bene deceiued by a  
woman, or if I haue layed wayte at the do-  
re of my neighbour,

Let my wife <sup>g</sup> grinde vnto another ma,

and let other men bowe downe vpon her.

For this is a wickednes, and iniquitie to  
be condemned.

Yea, this is a fyre that shal deuoure <sup>h</sup> to  
destruction, and which shal roote out all  
mine increase,

If I did condemne the iudgement of my  
seruant, and of my maid, when they <sup>i</sup> did  
contend with me.

What then shal I do when <sup>k</sup> God sta-  
deth vpon? and when he shal visite me, what  
shal I answer?

Hether hath made me in the wombe,  
hath he not made <sup>l</sup> him: hath he not he a-  
lone facion <sup>dvs</sup> in the wombe?

If I refrained the poore of their desire,  
or haue caused the eyes of the widowe  
to faile,

Or haue eaten my morsels alone, & the  
fatherles hath not eaten thereof,

18 (For from my youth he hath growe vp  
with me <sup>n</sup> as with a father, & from my mo-  
thers wombe I haue bene a guide vnto  
her)

19 If I haue sene anie perish for want of clo-  
thing, or any poore without couering,

20 If his loines haue not blessed me, because  
he was warmed w the fleece of my shepe,

21 If I haue life <sup>o</sup> vpon mine hand against the  
fatherles, when I sawe that I might helpe  
him in the gate,

22 Let mine <sup>p</sup> arme fall fro my shulder, &  
mine arme be broken from the bone.

23 For Gods punishment was <sup>q</sup> fearful vnto  
me, and I colde not be deliuered from his  
highnes:

24 If I made golde mine hope, or haue said  
to the wedge of golde, Thou art my confi-  
dence,

25 If I reioyced because my substance was  
great, or because mine hand had gotten  
much,

26 If I did beholde the <sup>r</sup> sunne, when it shi-  
ned, or the moone, walking in her bright-  
tenes,

27 If mine heart did flatter me in secret, or  
if my mouth did kisse mine <sup>s</sup> hand,

28 (This also had bene an iniquitie to be  
condemned: for I had denyed the God  
about)

29 If I reioyced at his destruction that hat-  
ed me, or was moued to ioye when euil ca-  
me vpon him,

30 Nether haue I suffred my mouth to  
sinne, by wishing a curse vnto his soule.

31 Did not the men of my <sup>t</sup> tabernacle say,  
Who shal giue vs of his flesh? we can not  
be satisfied.

32 The stranger did not lodge in the strece,  
but I opened my dores vnto him, that wet  
by the way.

33 If I haue hid <sup>x</sup> my sinne, as Adam, conce-  
ling mine iniquitie in my bosom,

34 Thogh I colde haue made afraied a  
great multitude, yet the most contempti-  
ble of the families did <sup>y</sup> feare me: so I kept  
silence, and went not out of the dore.

35 Oh that I had some to heare me! beholde  
my <sup>a</sup> signe that the Almighty wil witnes  
for me: thogh mine aduersarie shulde  
write a boke against me,

36 Wolde not I take it vpon my shulder,  
& binde it as <sup>b</sup> a crowne vnto me?

37 I wil tel him the number of my goings,  
and go vnto him as to <sup>c</sup> a prince.

38 If my land <sup>d</sup> crye against me, or the for-  
rowes thereof complaine together,

39 If I haue eaten the frutes thereof with-  
out siluer: or if I haue grieved <sup>e</sup> the soules  
of the masters thereof,

40 Let thistles growe in stead of wheat, &  
cokle in the stead of barley.

THE FVVRDES OF IOB ARE ENDED

Mmiii.

<sup>n</sup> He mour-  
ned <sup>f</sup> father-  
les & mainte-  
ned the wi-  
dowes cause.

<sup>o</sup> To oppres-  
sion & Jo him  
in iurte.

<sup>p</sup> Let me rott  
in pieces.

<sup>q</sup> I refrained  
not from sin-  
ning for feare  
of men, but he  
cause I feared  
God

<sup>r</sup> If I was prou-  
de of my worl-  
delie prof-  
peritie & fel-  
icitie, which is  
ment by the  
shining of the  
sunne & bright-  
tenes of the  
moone.

<sup>s</sup> If mine aw-  
ned doings deli-  
ged me.

<sup>t</sup> By put-  
ting confide-  
nce in any  
thing, but in  
his alone.

<sup>u</sup> My seruants  
moued me to  
be cruell of  
mine enemies,  
yet did I ne-  
uer wish him  
harm.

<sup>v</sup> And not con-  
fessed it freely:  
whereby it is  
euidet that  
he iustified hi  
selfe before  
me, and not  
before God.

<sup>y</sup> That is, I re-  
uerenced the  
most weak &  
contemned &  
was afraid to  
offend them.

<sup>z</sup> I suffred  
not to shake euil  
of me and wet  
not out of my  
house to reue-  
ge it.

<sup>a</sup> This is a suf-  
ficient token  
of my righ-  
teousnes, that  
God is my wit-  
nes and wil iu-  
stifie my cause

<sup>b</sup> Shulde not  
this boke of  
his accusatio-  
be a prouf &  
condemnation  
to me?

<sup>c</sup> I wil make  
him a counte of  
all my life,  
without feare.

<sup>d</sup> As thogh I  
had withhol-  
den their wa-  
ges that labo-  
red in it.

<sup>e</sup> Meaning, that  
he was not bri-  
ber nor extor-  
cioner.

<sup>f</sup> That is, the  
talke which  
he had with  
his three friends.



<sup>1</sup> Elihu reproveth them of folly. <sup>8</sup> Age maketh not a man wise, but the Spirit of God.

<sup>1</sup> SO these three men ceased to answer Iob, because he esteemed him selfe iust.

<sup>2</sup> The wrath of Elihu the sonne of Barachel the Buzite, of y<sup>e</sup> familie of <sup>b</sup> Ram, was kindled: his wrath, I say, was kindled against Iob, because he iustified him selfe more then God.

<sup>3</sup> Also his anger was kindled against his three friends, because they colde not finde an answer, and yet condemned Iob.

<sup>4</sup> (Now Elihu had waited til Iob had spoken: for <sup>d</sup> they were more ancient in yeres then he)

<sup>5</sup> So when Elihu sawe, that there was none answer in the mouth of the three men, his wrath was kindled.

<sup>6</sup> Therefore Elihu the sonne of Barachel, the Buzite answered, and said, I am yong in yeres, and ye are ancient: therefore I doubted, and was afrayed to shewe you mine opinion.

<sup>7</sup> For I said, The dayes <sup>e</sup> shal speake, and the multitude of yeres shal teache wisdom.

<sup>8</sup> Surely there is a spirit in man, <sup>f</sup> but the inspiration of the Almighty giueth vnderstanding.

<sup>9</sup> Great men are not *alway* wise, nether do the aged *all way* vnderstand iudgement.

<sup>10</sup> Therefore I say, Heare me, and I will shewe also mine opinion.

<sup>11</sup> Beholde, I did waite vpon your wordes & hearkened vnto your knowledge, whiles you fought out <sup>g</sup> reasons.

<sup>12</sup> Yea, when I had considered you, lo, there was none of you that reproveth Iob, nor answered his wordes:

<sup>13</sup> Left ye shulde say, We haue <sup>h</sup> founde wisdom: for God hathe cast him downe, & no man.

<sup>14</sup> Yet hathe <sup>i</sup> he not directed his wordes to me, nether wil I answer <sup>k</sup> him by your wordes.

<sup>15</sup> Then they fearing, answered nomore, but left of their talke.

<sup>16</sup> When I had waited (for they spake not, but stode stil and answered nomore)

<sup>17</sup> Then answered I in my turne, & I shewed mine opinion.

<sup>18</sup> For I am ful of <sup>l</sup> matter, & the spirit within me compelleth me.

<sup>19</sup> Beholde, my bellie is as the wine, which hath no vent, & like the newe bottels that bratt.

<sup>20</sup> Therefore wil I speake, that I may take breath: I wil open my lippes, and wil answer.

<sup>21</sup> I wil not now accept the persone of mā, nether wil I giue titles to man.

<sup>22</sup> For I may not giue <sup>n</sup> titles, lest my Maister shulde take me away suddenly.

<sup>1</sup> Elihu accuseth Iob of ignorance. <sup>14</sup> He sheweth that God hathe divers meanes to instruct man and to deliver him from sinne. <sup>19-29</sup> He afflicteth man and delivereth him. <sup>30</sup> Man being delivered, giueth thanks to God.

<sup>1</sup> W Herefore, Iob, I pray thee, heare my talke and hearken vnto all my wordes.

<sup>2</sup> Beholde now, I haue opened my mouth: my tongue hathe spoken in my mouth.

<sup>3</sup> My wordes are in the vprightenes of mine heart, and my lippes shal speake pure knowledge.

<sup>4</sup> The <sup>a</sup> Spirit of God hathe made me, & the breath of the Almighty hathe giuen me life.

<sup>5</sup> If thou canst giue me answer, prepare thy selfe & stand before me.

<sup>6</sup> Beholde, I am according to thy wish in Gods stead: I am also formed of the clay.

<sup>7</sup> Beholde, my terror shal not feare thee, nether shal mine hand be heauy vpon thee.

<sup>8</sup> Doubtes thou hast spoken in mine eares, and I haue heard the voyce of thy wordes.

<sup>9</sup> I am <sup>d</sup> cleane, without sinne: I am innocent, and there is none iniquitie in me.

<sup>10</sup> Lo, he hathe founde occasions against me, and counted me for his enemy.

<sup>11</sup> He hathe put my fete in the flockes, and loketh narrowly vnto all my paths.

<sup>12</sup> Beholde, in this hast thou not done right: I wil answer thee, y<sup>e</sup> God is greater then mi.

<sup>13</sup> Why dost thou strue against him: for he doeth not <sup>e</sup> giue account of all his matters.

<sup>14</sup> For God speaketh <sup>f</sup> once or twise, & one seeth it not.

<sup>15</sup> In dreames & visions of the night, while slepe falleth vpon men, and they sleepe vpon their beddes,

<sup>16</sup> Then he openeth the eares of me, & correcteth me by his corrections, which he <sup>h</sup> had sealed.

<sup>17</sup> That he might cause man to turne away from his enterprise, and that he might lute the pride of man;

<sup>18</sup> And kepe backe his soule fro the pit, & y<sup>e</sup> his life shulde not passe by the sword.

<sup>19</sup> He is also stricken with sorow vpon his bed, and the grief of his bones is sore.

<sup>20</sup> So that his <sup>i</sup> life causeth him to abhorre bread, and his soule daintie meat.

<sup>21</sup> His flesh faileth that it cannot be sene, & his bones which were not sene, clatter.

<sup>22</sup> So his soule draweth to the graue, & his life <sup>l</sup> to the buriers.

<sup>23</sup> If there be <sup>m</sup> a messenger with him, or an interpreter, one of a thousand, to declare vnto man his righteousnes,

<sup>24</sup> Then wil he haue <sup>n</sup> mercie vpon him: cholen out of a thousand, & is able to declare the greatnes of sinners: & wherein mans righteousness standeth, which is the life of Iesus Christ & faith therein. <sup>o</sup> He sheweth that it is a mercie towards sinners, whē he causeth his wordes to be purged.

<sup>a</sup> Which came of Buz y<sup>e</sup> sonne of Nahor Abrahams brother.

<sup>b</sup> Or, as the Chaldee paraphrast readeth, Abram.

<sup>c</sup> By making him selfe innocent, and by charging God of rigour.

<sup>d</sup> That is, the three mentioned before.

<sup>e</sup> Meaning, the ancient, which haue experience.

<sup>f</sup> It is a speciall gift of God that man hathe vnderstanding, and cometh neither of nature nor by age.

<sup>g</sup> To prone: y<sup>e</sup> Iobs affliction came for his finnes.

<sup>h</sup> And scatter your selues, as much you had overcome him.

<sup>i</sup> To wit, Iob. <sup>k</sup> He speaketh almost like arguments, but without tanning, and respecteth.

<sup>l</sup> That is, conceived in my mind, great store of matter.

<sup>m</sup> I wil neither haue regard to riches, credit nor authority, but wil speake the verie truth.

and wil saie, Deliver him downe into the pit: for a reconciliation.

<sup>25</sup> The shal his flesh be as a

<sup>26</sup> He shal pray vnto God

<sup>27</sup> He loketh vpon me, as

<sup>28</sup> He wil deliver his sou

<sup>29</sup> Lo, all these things wil

<sup>30</sup> That he may turne ba

<sup>31</sup> Marke wel, Iob, & he

<sup>32</sup> If there be matter, an

<sup>33</sup> If thou hast not, heare

<sup>34</sup> I will teache thee

<sup>35</sup> Or thou wilt teache the

<sup>36</sup> I will teache thee, wherein mans iustification

<sup>37</sup> Elihu chargeth Iob, that he cal

<sup>38</sup> He sheweth that God is iust

<sup>39</sup> O reouer Elihu a

<sup>40</sup> Heare my wordes

<sup>41</sup> hearkē vnto me, ye cha

<sup>42</sup> For the eare tryeth the

<sup>43</sup> Let vs seke iudgement

<sup>44</sup> vs knowe among our se

<sup>45</sup> For Iob hathe said, I

<sup>46</sup> God hathe taken <sup>a</sup> awa

<sup>47</sup> Shulde I lye in my d<sup>r</sup>ir

<sup>48</sup> the arrowe is <sup>e</sup> grievous

<sup>49</sup> What mā is like Iob, &

<sup>50</sup> nesfulness like water?

<sup>51</sup> Which goeth in the

<sup>52</sup> that worke iniquitie, &

<sup>53</sup> ked men?

<sup>54</sup> For he hathe said, I h

<sup>55</sup> thing that he shulde w

<sup>56</sup> Therefore hearken

<sup>57</sup> wisdom, God forbid

<sup>58</sup> be in God, and iniquitie

<sup>59</sup> For he wil rendre vnto

<sup>60</sup> his worke, & cause eu

<sup>61</sup> cording to his way.

<sup>62</sup> And certainly God w

<sup>63</sup> nether wil the Almight

<sup>64</sup> ment,

<sup>65</sup> Whome<sup>h</sup> hathe he ap

<sup>66</sup> behide him selfe, or w

<sup>67</sup> whole worlde?

<sup>68</sup> If he set his heart v

<sup>69</sup> vnto him selfe his spiri

not giue titles, lest my blaine  
be away suddenly.

**CHAP. XXXIII.**  
Iob of ignorance. 14 He sheweth that  
his means to instruct man and to draw  
19.29 He afflicteth man and shal  
20 Man being deliuered, giueth  
reforme, Iob, I pray thee, hearken  
talke and hearken vnto all my

ow, I haue opened my mouth  
hathe spoken in my mouth.  
are in the vprightenes of mine  
my lippes shal speake pure

it of God hathe made me,  
of the Almighty hathe giuen

st giue me answer, prepare  
stand before me.

I am according to thy will in  
I am also formed of the clay,  
thy terror shal not feare thee,  
mine had be heavy vpon thee.

thou hast spoken in mine eares,  
heard the voyce of thy wordes,  
me, without faine: I am inno-

re is none iniquitie in me.  
the founde occasions against  
ted me for his enemye.

nto my fete in the stockes, and  
nto all my paths.

this hast thou not done righte-  
thee, y God is greater than I.  
thou striue against him? for

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pon men, and they sleepe vpon

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ght cause man to turne away  
rife, and that he might hide

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de not passe by the sword,  
tricken with sorow vpon his

rief of his bones in sore,  
life causeth him to abhorre  
soule daintie meat.

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hich were not sene, clatter.  
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e of a thousand to declare  
righteousnes,

e haue mercie vpon him,  
nd, y is able to declare the greater  
s righteousness standeth, which  
therein. O He sheweth that it is  
hic he causeth his word to be

and wil saie, Deliuere him, that he go not  
downe into the pit: for I haue receiued  
a reconciliation.

The shal his flesh be as fresh as a childes,  
& shal returne as in y daies of his youth.

He shal pray vnto God, and he wil be  
fauourable vnto him, and he shal se his fa-  
ce with ioy: for he wil rendre vnto man  
his righteousness.

He loketh vpon me, and if one say, I haue  
sinned, and peruertered righteousness,  
and it did not profit me,

He wil deliuer his soule from going in-  
to the pit, and his life shal se the light.

Lo, all these things wil God workes twice  
or thrise with a man,  
That he may turne backe his soule fro  
the pit, to be illuminate in the light of the  
liuing.

Marke wel, O Iob, & heare me: kepe silen-  
ce, and I wil speake.

If there be matter, answer me, & speake:  
for I desire to iustifie thee.

If thou hast not, heare me: holde thy ton-  
gue, and I wil teache thee wisdom.

any thing, or se occasion to speake against it.  
where, wherein mans iustification consisteth.

CHAP. XXXIII.

Elihu chargeth Iob, that he called him selfe righteous.  
12 He sheweth that God is iust in his iudgements. 24 God  
despreth the mightie. 30 By him the hypocrite rageth.

Oreouer Elihu answered, and said,  
Heare my wordes, ye a wise men, and  
hearkē vnto me, ye that haue knowledge.

For the eare tryeth the wordes, as y mouth  
tasteth meat.

Let vs seke iudgement among vs, & let  
vs knowe among our selues what is good.

For Iob hathe said, I am righteous, and  
God hathe taken away my iudgement.

Shulde I lye in my d right? my wounde of  
the arrowe is grievous without my sinne.

What mā is like Iob, that drinketh scor-  
neselnes like water?

Which goeth in the companie of them  
that worke iniquitie, & walketh with wicked  
men?

For he hathe said, It profiteth a mā no-  
thing that he shulde walke with God.

Therefore hearken vnto me, ye men of  
wisdom, God forbid y wickednes shulde  
be in God, and iniquitie in the Almighty.

For he wil rendre vnto man according to  
his worke, & cause euerie one to finde ac-  
cording to his way.

And certainly God wil not do wickedly,  
neither wil the Almighty peruert iudge-  
ment.

Whome hathe he appointed ouer y earth  
beside him self? or who hathe placed the  
whole worlde?

If he set his heart vpon man, and gather  
vnto him self his spirit, and his breath,

All flesh shal perish together, and man  
shal returne vnto dust.

And if y hast vnderstanding, heare this  
& hearken to the voyce of my wordes.

Shal he that hateth iudgement, gou-  
erne? & wilt thou iudge him wicked that  
is moste iust?

Wilt thou say vnto a King, Thou art a wic-  
ked? or to princes, Te are vngodlie?

How muche lesse to him that accepteth  
not the persones of princes, & regardeth  
not the riche, more then the poore? for thei  
be all the worke of his hands.

They shal dye suddenly, and the people  
shal be troubled at midnight, & they shal  
passe forth and take away the mightie  
without hand.

For his eyes are vpon the wayes of man,  
and he seeth all his goings.

There is no darkenes nor shadowe of de-  
ath, that the workers of iniquitie might be  
hid therein.

For he wil not lay on man so muche,  
that he shulde enter into iugement with  
God.

He shal breake the mightie without se-  
eking, and shal set vp other in their ste-  
ade.

Therefore shal he declare their workes:  
he shal turne the night, and they shal be  
destroyed.

He striketh them as wicked men in the  
places of the seers,

Because they haue turned backe from  
him, and wolde not consider all his waies:

So that they haue caused the voyce of  
the poore to come vnto him, and he hathe  
heard the crye of the afflicted.

And when he giueth quietnes, who can  
make trouble? and when he hideth his fa-  
ce, who can beholde him, whether it be  
vpon nacions, or vpon a man onely?

Because the hypocrite doeth reigne,  
& because the people are snared.

Surely it apperteineth vnto God to say, I  
haue pardoned, I wil not destroye.

But if I se not, teache thou me: if I ha-  
ue done wickedly, I wil do no more.

Wil he performe the thing through-  
out thee? for thou hast reprobud it, becau-  
se that thou hast chosen, and not I. now  
speake what thou knowest.

Let men of vnderstanding tel me, and  
let a wise man hearken vnto me.

Iob hathe not spoken of knowledge, ne-  
ther were his wordes according to wis-  
dome.

I desire that Iob may be tryed, vn-  
to the end touching the answers for wic-  
ked men.

For he addeth rebellion vnto his sin-  
ne: he clappeth his hands among vs, & mul-  
tiplieth his wordes against God.

Am.iiii.

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ked.



## CHAP. XXXV.

*Neither doeth godlines profite, or vngodlines hurt God, but man. 13 The wicked crye vnto God and are not heard.*

**E**Lihú spake moreouer, and said, *Thikest thou this right, that thou hast said, I am a more righteous then God? For thou hast said, What profiteth it thee and what auaieth it me, to purge me from my sinne?*

*Therefore wil I answer thee, and thy companions with thee.*

*Loke vnto the heauen, and se and beholde the c<sup>e</sup> cloudes which are hier then thou.*

*If thou sinnest, what doest thou against him, yea, when thy sinnes be many, what doest thou vnto him?*

*If thou be righteous, what giuest thou vnto him? or what receiueh he at thine hand?*

*Thy wickednes may hurt a man as thou art: thy rigteousnes may profite the sonne of man.*

*They cause many that are oppressed, to crye, which crye out for the violence of the mightie.*

*But none saith, Where is God that made me, which giueth songs in the night?*

*Which teacheth vs more the the beastes of the earth, and giueth vs more wisdom than the foules of the heauen.*

*Then they crye because of the violence of the wicked, but he answereth not.*

*Surely God wil not heare vanitie, neither wil the Almighty regarde it.*

*Although thou sayest to God, Thou wilt not regarde it, yet iudgement is before him: trust thou in him.*

*But now because his angre hathe not vnsified, nor called to coue the euil with great extremitie,*

*Therefore Iob<sup>h</sup> openeth his mouth in vaine, and multiplieth wordes without knowledge.*

## CHAP. XXXVI.

*Elhi<sup>h</sup> sheweth the power of God, 6 And his iustice, 9 And wherefore he punisheth. 13 The prosperie of the wicked.*

**E**Lihú also proceded and said,

*Suffie me a litle, & I wil instruct thee: for I haue yet to speake on Gods behalfe.*

*I wil fetch a my knowledge a farre of, & wil attribute righteousnes vnto my Maker.*

*For truely my wordes shal not be false, & he that is <sup>c</sup> perfite in knowledge, speakeh with thee.*

*Beholde, the mightie God casteth away none that is <sup>c</sup> mightie & valiant of courage.*

*He mainteineth not the wicked, but he giueth iudgement to the afflicted.*

*He withdraweth not his eyes from the righteous, but they are with <sup>c</sup> Kings in the*

throne, where he placeth them for euer: thus they are exalted.

*And if thei be bound in fetters & yokes with the cordes of affliction,*

*Then wil he shewe them their wickednes and their sinnes, because they haue bene proud.*

*He openeth also their eare to discipline, and commandeth them that they returne from iniquitie.*

*If they obey and serue him, they shal end their dayes in prosperitie, & they shal yeres in pleasures.*

*But if they wil not obey, they shal passe by the sword, & perishe without knowledge.*

*But the hypocrites <sup>h</sup> of heart increase the wrath: for thei call not when he bindeth them.*

*Their soule dyeth in <sup>k</sup> youth, & their life among the whoremongers.*

*He deliuereth the poore in his affliction, and openeth their eare in trouble.*

*Euen so wolde he haue taken thee out of the straight place into a broad place & not shut vp beneath: and that which resteth vpon thy table, had bene ful of fat.*

*But thou art ful of the <sup>m</sup> iudgement of the wicked, though iudgement and equitie mainteine all things.*

*For Gods wrath is, lest he shulderake thee away in thine abundance: for no multitude of giftes can deliuer thee.*

*Wil he regarde thy riches? he regardeth not golde, nor all them that excell in strength.*

*Be not careful in the night, how he destroyeth the people out of their place.*

*Take thou hede: loke not for iniquitie for thou hast chosen it rather then affliction.*

*Beholde, God exalteth by his power: what teacher is like him?*

*Who hath appointed to him his way, or who can say, Thou hast done wickedly?*

*Remember that thou magnifie his worke, which men beholde.*

*All men se it, and men beholde it a farre of.*

*Beholde, God is excellent, & we knowe him not, neither can the number of his yerres be searched out.*

*When he restraineth the droppes of water, the raine <sup>s</sup> powreth downe by the vapour thereof,*

*Which raine the cloudes do droppe & let fall abundantly vpon man.*

*Who can knowe the diuisions of the cloudes & the thunders of his tabernacle?*

*Beholde he spreadeth his light vpon the sea, and couereth the bottome of the sea.*

Fortherby he iudge

griueh meat abundanc

He couereth the ligh

and commandeth them

His companion sh

and there is angre in

## CHAP. XXXVII.

*Elhi<sup>h</sup> proueth that the vnsferu*

*is manifest by his workes. 4 A*

*storme. 9 The whirle winde.*

**A**T this also mine

& is moued out o

Hear the <sup>b</sup> founde o

noyse that goeth out o

He directeth it vnder

and his light vnto the e

After it a noyse found

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God thundreth maruel

he worketh great thing

not.

For he saith to the snow

earth: <sup>d</sup> likewise to the

the great raine of his p

With the force thereo

euerie man, that all m

worke.

Then the beasts go in

remaine in their places.

The whirle wide come

and the colde from the

At the breath of God

& the breadth of the w

rowe.

He maketh also the cl

to water the earth, & sc

of his light.

And it is turned about

met, that thei may do w

*Job neuer  
spake these  
wordes: but be  
cause he mai  
reined his inno  
cencie, it se  
med as though  
he wolde say,  
that God tor  
mented him  
without iust  
cause.*

*Suche as are  
in the like er  
ror.*

*If thou canst  
not controle  
the cloudes,  
wilt thou pre  
sume to in  
fringe Gods  
d<sup>e</sup>*

*Neither  
doeth thy sin  
ne hurt God,  
nor thy iustice  
profite hi: for  
he wil be glo  
rified without  
thee.*

*The wicked  
may hurt man  
and canic him  
to drie, who if  
he sought to  
God, which  
sendeth com  
fort, shulde be  
deliuered.*

*Because shal  
pray not in  
faith as seling  
Gods mercies.*

*God is iust,  
howfoener y  
iudgeth of hi.  
For if he di  
d punish  
thee, as thou  
deseruest, thou  
shuldest not be  
able to open  
thy mouth.*

*Chap XXXVI.  
a He sheweth  
that when we  
speake of God  
we must lift  
our spirits  
more high, then  
our natural  
sense is able  
to reach.*

*Thou shalt  
perceiue that  
I am a faith  
ful instructour,  
& that I spea  
ke to thee in y  
name of God.*

*Strong and  
constant, & of  
vnderstandi  
ng: for these are  
giftes of Gods  
& he loueth  
them in man:  
but for asmu  
che as God pu  
nished now  
Job, it is a sig  
ne that these  
are not in hi.*

*Therefore  
he wil not pre  
serue the wic  
ked: but to the  
humble & af  
flicted heart  
he wil shewe  
grace.*

*He prefer  
reth the godlie  
to honour.*

For thereby he iudgeth the people, and giueth meate abundantly.  
He couereth the light with the cloudes, and commandeth them to go against it.  
His companion riseth him thereof, and there is angre in fiew vp.

CHAP. XXXVII.

Elia's mouth that the vnsearchable wisdom of God is manifest by his workes, 4 As by the thunders, 6 The storme, 9 The whirle winde, 11 And the rage.

At this also mine heart is attonied, & is moued out of his place.

Hear the sounde of his voyce, and the noyse that goeth out of his mouth.

He directeth it vnder the whole heauen, and his light vnto the ends of the world.

After is a noyse soundeth: he thundreth with the voyce of his maiestie, and he will not stay when his voyce is heard.

God thundreth maruelously w<sup>th</sup> his voyce: he worketh great things, which we knowe not.

For he saith to the snowe, Be thou vpon y<sup>e</sup> earth: likewise to the smale raine and to the great raine of his power.

With the force thereof he shutteth vp euerie man, that all men may knowe his worke.

Then the beasts go into the denne, and remaine in their places.

The whirle winde cometh out of y<sup>e</sup> South, and the colde from the North winde.

At the breath of God the frost is giuen, & the breadth of the waters is made narrower.

He maketh also the cloudes to labour, to water the earth, & scattereth the cloudes of his light.

And it is turned about by his gouernment, that they may do whatsoeuer he commandeth them vpon the whole worlde:

Whether it be for punishment, or for his land, or of mercie, he causeth it to come.

Hearken vnto this, O Iob: stand and consider the wonderous workes of God.

Didst thou knowe when God disposed them? and caused the light of his cloudes to shine?

Hast thou knowen the varietie of the cloudes, & the wonderous workes of him, that is perfit in knowledge?

How thy clothes are warme, when he maketh the earth quiet through the South winde?

Hast thou stretched out y<sup>e</sup> heauens, which are strong, & as a molten glasse?

Tel vs what we shal say vnto him: for we cannot dispose our matter because of his darkenes.

For thereby he iudgeth the people, and giueth meate abundantly.

He couereth the light with the cloudes, and commandeth them to go against it.

His companion riseth him thereof, and there is angre in fiew vp.

At this also mine heart is attonied, & is moued out of his place.

Hear the sounde of his voyce, and the noyse that goeth out of his mouth.

He directeth it vnder the whole heauen, and his light vnto the ends of the world.

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Shal it be tolde him when I speake? shal ma<sup>n</sup> speake when he shalbe destroyed?

And now men se not the light, which shineth in the cloudes, but the winde passeth and clenfeth them.

The brightness cometh out of y<sup>e</sup> North: the praise thereof is to God, which is terrible.

It is the Almighty: we can not finde him out: he is excellent in power & iudgement, & abundant in iustice: he afflicteth not.

Let men therefore feare him: for he will not regarde any that are wise in their owne conceit.

CHAP. XXXVIII.

God speaketh to Iob, and declareth the weakenes of man in the consideration of his creatures, by whose excellencie the power, iustice and prouidence of the Creator is knowne.

Then answered the Lord vnto Iob out of the whirle winde, & said,

Who is this that darkeneth the counsel by wordes without knowledge?

Gird vp now thy loynes like a man: I will demande of thee and declare thou vnto me.

Where wast thou when I layed the fundacions of the earth? declare, if thou hast vnderstanding,

Who hath layed the measures thereof, if thou knowest, or who hath stretched the line ouer it?

Where vpon are the fundacions thereof set: or who layed the corner stone thereof?

When the starres of the morning praised me together, and all the children of God reioyced:

Or who hath shut vp the sea with dores, when it yfused and came forth out of the wombe?

When I made the cloudes as a couering thereof, & darkened the swadeling bandes thereof:

When I stablished my commandement vpon it, and set barres and dores,

And said, Hereto shalt thou come, but no farther, and here shal it stay thy proude waues.

Hast thou commanded the morning since thy dayes? hast thou caused the morning to knowe his place?

That it might take holde of the corners of the earth, and that the wicked might be shaken out of it?

It is turned as clay to faeion, & all stand vp as a garment.

And from the wicked their light shalbe taken away, and the hie arme shalbe broken.

For thereby he iudgeth the people, and giueth meate abundantly.

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He hath God made that man should reioyce when man murmureth against him?

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16 Hast thou entred into the bottomes of the sea? or hast thou walked to the bottom of the depth?

17 Have the gates of death bene opened vnto thee? or hast thou sene the gates of the shadow of death?

18 Hast thou perceiued the breadth of the earth? tel if thou knowest all this.

19 Where is the way where light dwelleth; and where is the place of darkenes,

20 That thou shouldest receive it in the boundes thereof, and that thou shouldest knowe the paths to the house thereof?

21 Knewest thou it, because thou wast then borne, & because the number of thy daies is great?

22 Hast thou entred into the treasures of the snowe? or hast thou sene the treasures of the hayle,

23 Which I haue hid against the time of trouble, against the day of warre & battell?

24 By what way is the light parted, which scattereth the East winde vpon the earth?

25 Who hath decider the spowtes for the raine, or the way for the lightening of the thunders,

26 To cause it to raine on the earth where no man is; & in the wilderness where there is no man?

27 To fulfil the wilde & waste place, & to cause the bud of the herbe to sprig forth?

28 Who is the father of the raine? or who hath begotten the dropes of the dewe?

29 Out of whose wombe came the yce; who hath ingedred the frost of heauen?

30 The waters are hid as with a stone; and the face of the depth is frozen.

31 Cast thou restrain the sweet influences of Pleiades; or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in their time? canst thou also guide Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set the rule thereof in y earth?

34 Canst thou lift vp thy voyce to y cloudes that the abundance of water may couer thee?

35 Canst thou sende the lightnings that they may walke, & say vnto thee, Lo, here we are?

36 Who hath put wisdom in the reins; or who hath giuen y heart vnderstanding?

37 Who can number cloudes by wisdom; or who can cause to cease the bottles of heauen,

38 When the earth groweth into hardenes, and the clottes are fast together?

39 After he had declared Gods workes in the heauen, he sheweth his maruolous prouidence in earth, and the brute beasts.

40 The bountie and prouidence of God, which extendeth euen to the yong rauen, giueth man full occasion to put his confidence in God. 37 Job confesseth & humbleth himself.

41 Wilt thou hunt the praye for the lyon; or fill the appetite of y lyons whelpes,

42 When they couche in their places, & remaine in the covert to lye in waite?

43 Who prepareth for the rauen his meate, when his byrdes crye vnto God, wandring for lacke of meate?

44 Knowest thou the time when the wilde goates bring forth the yong; or doest thou marke when the hindes do calue?

45 Canst thou number the months that they fulfill; or knowest thou the time when they bring forth?

46 They bowe the neckes; they bruiſe the yong and cast out their sowes.

47 Yet their yong waxe fat, and growe vp with corne; they go forth and returne not vnto them.

48 Who hath set the wilde asse at libertie; or who hath loosed the bondes of the wilde asse?

49 It is I which haue made the wilderness his house, and the salt places his dwelling.

50 He derideth the multitude of the cities; he heareth not the crye of the driuer.

51 He seeketh out the mountaine for his pasture, & searcheth after euerie green thing.

52 Will the vnicorne serue thee? or will he tary by thy crybbe?

53 Canst thou binde the vnicorne with his band to labour in y sorrowe; or will he plow the valleis after thee?

54 Wilt thou trust in him, because his strength is great, and cast of thy labour vnto him?

55 Wilt thou beleue him, that he will bring home thy fede, and gather it vnto thy barn?

56 Hast thou giuen the pleasant wings vnto the peacocke; or wings & feathers vnto the ostriche?

57 Which leaueth his egges in the earth & maketh them hote in the dust,

58 And forgetteth that the fore might scatter them, or that the wilde beast might breake them.

59 He sheweth him self cruel vnto his yong ones, as they were not his, and is without feare, as if he trauailed in valne.

60 For God hath deprived him of y wildome, & hath giuen him no parte of vnderstanding.

61 When time is, he mounteth on hye; he mocketh the horse and his rider.

62 Hast thou giuen the horse strength; covered his necke with y neyng?

63 Hast thou made him afraide as the graue; hath he strong neyng is feartful.

64 He diggeth in the valley, & reioyceth in his strength; he goeth forth to meet the hart-st man.

65 He mocketh at feare, & is not afraide; he tietheth not backe from the sworde,

66 Though the quier rattle against him, th

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He swalloweth th

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He saith among the

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Doeth the eagle moue

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His yong ones also s

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CHAP.

How weak man's power

workes of God: 20. W

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Wilt thou disannul m

thou condemne me,

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Or hast thou an arm

thou thunder with a

Decke thy self now

excellencie, & araye

and glorie.

Cast abroad the

wrath, and behold

proude; and abase hi

Loke on euerie one

bring him low: and d

their place.

Hide them in the dust

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Then wil I confesse

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r knowest thou the time when  
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out their sorowes,  
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neying is fearful.  
h in the valley, & reioyced  
the goeth forthe to meete

at feare, & is not afraid, &  
acke from the swordes,  
rattle against him, the

glittering speare and the shield.  
17 He swalloweth the grounde for fear-  
enes and rage, and he beleueth not that it  
is the noyse of the trumpet.  
18 He saith among the trumpets, Ha, ha:  
he smelleth the battell a farre of, and the  
noyse of the captaines, and the shouting.  
19 Shal the hauke flie by thy wisdom, stre-  
ching out his wyngs toward the South?  
20 Doeth the eagle mount vp at thy coman-  
dement, or make his nest on hye?  
21 She abideth and remaineth in the rocke,  
even vpon the top of the rocke, and the  
tower.  
22 From thence she spieth for meat, and her  
eyes beholde a farre of.  
23 His yong ones also sucke vp blood: and  
where the flaine are, there is she.  
24 Moreouer the Lord spake vnto Iob, and  
said,

25 Is this to I learne to strue with the  
Almightie? that reproveth God, let him  
answer to it:  
26 Then Iob answered the Lord, saying,  
Beholde, I am vile: what shal I answer  
thee? I will lay mine hand vpo my mouth.  
27 Once haue I spoken, but I wil answer no  
more, yea, wise, but I wil procede no far-  
ther.

CHAP. XL.

How weak mans power is, being compared to the  
might of God: 10 Whose power appeareth in the  
creation, and governing of the great beastes.

Againe the Lord answered Iob out of  
the whirlewinde, and said,  
2 Gird vp now thy loynes like a man: I wil  
demde of thee, & declare thou vnto me.  
3 Wilt thou disanul my iudgement, or wilt  
thou condemne me, that thou mayest be  
iustified?

4 Or hast thou an arme like God: or doest  
thou thunder with a voyce like him?  
5 Decke thy self now with maiestie and  
excellencie, & araye thy self with beautie  
and glorie.

6 Cast abroad the indignation of thy  
wrath, and beholde euerie one that is  
proude, and abase him.

7 Loke on euerie one that is arrogant, and  
bring him low: and destroy the wicked in  
their place.

8 Hide them in the dust together, & binde  
their faces in a secret place.

9 Then wil I confesse vnto thee also, that  
thy right hand can saue thee.

10 Beholde now Behemoth, (whome I  
made with thee) which eateth grassie  
as an ox.

11 Beholde now, his strength is in his loines,  
and his force is in the naui of his belly.

12 When he taketh pleasure, his taile is like  
a cedar: & sinewes of his stopes are wrapt  
together.

13 His bones are like stauies of brasse, and  
his small bones like stauies of yron.

14 He is the chief of the wayes of God:  
he that made him, wil make his sword to  
approche vnto him.

15 Surely the mountaines bring him forthe  
grassie, where all the beasts of the field  
playe.

16 Lyeth he vnder the trees in the couert of  
the rede and fennes?

17 Can the trees couer him with their sha-  
dowes? or can the willowes of the riuer co-  
passe him about?

18 Beholde, he spoileth the riuer, and ha-  
steth not: he trusteth that he can draw vp  
Iordan into his mouth.

19 He taketh it with his eyes, and thrusteth  
his nose through whatsoeuer meteth him.

20 Canst thou draw out Liuiathan with  
an hooke, and with a line which thou shalt  
cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose?  
canst thou perce his iawes with an angle?

22 Wil he make manie prayers vnto thee,  
or speake thee fautes?

23 Wil he make a couenant with thee? and  
wilt thou take him as a seruant for euer?

24 Wilt thou play with him as with a bird:  
or wilt thou binde him for thy maides?

25 Shal the companions banquet with him?  
shal they deuide him among the mar-  
chants?

26 Canst thou fill the basket with his skin-  
ne: or the sissipanyer with his head?

27 Laye thine hand vpon him: remember  
the battell, and do nomore for him.

28 Beholde, & his hope is in vaine: for shal  
not one perish euen at the sight of him?

CHAP. XLI.

By the greatness of this monster Liuiathan God sheweth  
his greatness, and his power, which nothing can resist.

1 One is so feare that dare stirre him  
vp. Who is he then that can stand  
before me?

2 Who hath preuented me that I shulde  
make an end? All vnder heaven is mine.

3 I wil not kepe silence concerning his  
partes, nor his power, nor his comely pro-  
portion.

4 Who can discover the face of his gar-  
ment: or who shal come to him with a dou-  
ble bridle?

5 Who shal open the dozes of his face:  
his teeth are fearful round about.

6 The maiestie of his scales is like strong  
shields, and are sure sealed.

7 One is fet to another, that no winde can  
come betweene them.

8 One is ioyned to another: they sticke to-  
gether, that they can not be sondred.

9 His niesings make the light to shine, &  
his eyes are like fyre lids of the morning.

10 Out of his mouth go lampes, and spar-  
Nn.ii.

h He is one  
of the chiefest  
workers of God  
among beasts.  
i Though man  
dare not come  
nere him, yet  
God can kill  
him.

h He drinketh  
at leisure, and  
searcheth as be-  
dy.

l Meaning, the  
whale.

m Because his  
feareth lest  
thou shouldest  
take him.

n To do thy  
business, & be  
at thy coman-  
dement?

o If thou  
dare consider the  
danger, thou  
wilt not medle  
with him.  
p To wit, that  
trusteth to sa-  
ke him.

a If some dare  
stand against  
a hale, which  
is but a crea-  
ture, who is  
able to cope  
with God the  
Creator?

b Who hath  
taught me to  
accomplish my  
workes?

c The partes,  
and members  
of the whale.

d That is, who  
dare put of his  
skinn?

e Who dare  
put a bridle  
in his mouth?

f Who dare  
loke in his  
mouth?

g That is, ca-  
reth not for  
me of fyre.



11 Out of his nostrilles cometh out smoke,  
as out of a boyling pot or caldron.  
12 His breath maketh the coles burne: for a  
flame goeth out of his mouth.  
13 In his necke remaineth strength, & his  
labour is reiected before his face.  
14 The members of his bodie are ioyned:  
they are strong in them selues, and can not  
be moued.  
15 His heart is as strong as a stone, and as  
hard as the nether millstone.  
16 The mightie are afraid of his maiestie,  
and for feare they faint in them selues.  
17 When the sworde doeth touche him, he  
will not rise vp, nor for the speare, dart, nor  
habergeon.  
18 He esteemeth yron as strawe, and brasse as  
rotten wood.  
19 The archer can not make him flee: the  
stones of the sling are turned into stubble  
vnto him.  
20 The dartes are counted as straw: and  
he laugheth at the shaking of the speare.  
21 Sharpe stones are vnder him, and he  
spreadeth sharpe things vpon the myre.  
22 He maketh the depth to be boyle like a  
pot, and maketh the sea like a pot of oym-  
ment.  
23 He maketh a path to shine after him:  
one wolde thinke the depth as an hore  
head.  
24 In the earth there is none like him: he is  
made without feare.  
25 He beholdeth all his things: he is  
King ouer all the children of pride.

CHAP. XLII.

1 The repentance of Iob. 2 He prayeth for his friends.  
3 His goods are restored double vnto him. 4 His  
children, age and death.

1 Then Iob answered the Lord, and  
said,  
2 I knowe that thou canst do all things,  
and that there is no thought hid from  
thee.  
3 Who is he that hideth counsell without  
knowledge: therefore haue I spokē that I  
vnderstode not, euen things to wonderful  
for me, and which I knewe not.  
4 Heare, I beseeche thee, and I wil speake: I  
wil demaunde of thee, and declare thou  
vnto me.  
5 I haue heard of thee by the hearing of

the eare, but now mine eye seeth thee.  
Therefore I abhorre my selfe, and repent in  
dust and ashes.

7 Now after that the Lord had spoken  
these wordes vnto Iob, the Lord also said  
vnto Eliphaz the Temanite, My wrath is  
kindled against thee, and against thy two  
friends: for ye haue not spokē of me a thing  
that is right, like my seruant Iob.

8 Therefore take vnto you now seuen bul-  
locks, and seuen rams, and go to my ser-  
uant Iob, & offer vp for your felues a burnt  
offring, and my seruant Iob shal pray for  
you: for I wil accept him, lest I shoulde  
put you to shame, because ye haue not spo-  
ke of me the thing, which is right, like my  
seruant Iob.

9 So Eliphaz the Temanite, and Bildad  
the Shuhite, and Zophar the Naamathite  
went, and did according as the Lord had  
said vnto them, and the Lord accepted  
Iob.

10 Then the Lord turned the capti-  
tie of Iob, when he prayed for his friends:  
also the Lord gaue Iob twise so muche as  
he had before.

11 Then came vnto him all his brethren,  
and all his sisters, and all they that had be-  
ne of his acquaintance before, and did eat  
bread with him in his house, and had com-  
passion of him, and comforted him for all  
the euill, that the Lord had broghe vpon  
him, and euerie man gaue him a piece of  
money, & euerie one an earring of golde.

12 So the Lord blessed the last dayes of Iob  
more then the first: for he had foure-  
tene thousand shepe, and six thousand cam-  
els, and a thousand yoke of oxen, and a  
thousand the asses.

13 He had also seuen sonnes, and thre daugh-  
ters.

14 And he called the name of one Lem-  
mah, and the name of the second Ke-  
ziah, and the name of the thirde Ker-  
happuch.

15 In all the land were no women founde so  
faire as the daughters of Iob, and their fa-  
ther gaue them inheritance among their  
brethren.

16 And after this liued Iob an hundred  
and fourtie yeres, and sawe his sonnes, and  
his sonnes sonnes, euen foure generations.

17 So Iob dyed, being olde, & full of dayes.

THE

This booke of Psalms is  
treasure, wherein all the  
present as in the life to come  
open for vs, to take thereof of  
God here we may see the bri-  
gible wisdom, here is the scho-  
le, and appoche nere thereu-  
to, and comfortable taste  
attaine to life everlasting, he  
bed. The riche man may lea-  
tion. He that wil reioyce, shal  
afflicted and oppressed shal  
when he sendeth them deli-  
how the hand of God is euen  
brideleth them, in so muche  
and how in the end their de-  
medies against all temptation.  
herin, we may be assured  
at length attaine to that inco-  
muming of our Lord Iesus

PSALME

Whether it was Asaph, or anie  
other, is not knowne. It is  
Psalmes into a booke, it seemeth  
first in manner of a preface, to  
be studie, and meditate the be-  
easeth herofin. That they be  
felices wholy all their life to the  
that the wicked contemners of  
a while happy, yet at length  
destruction.

But h

Law of the Lord, & in  
meditate day and night  
For he shal be like a tree  
riuers of waters, that w  
fruite in due season: wh  
fade: so whatsoeuer he  
per.

4 The wicked are not so  
which the winde driuet  
Therefore the wicked  
the Iudgement, nor fir-  
ble of the righteous.  
6 For the Lord knoweth  
righteous, and the way  
perish.

7 The wicked (swinge in this world, yet the Lord dri-  
ue them out of the companie of the right-  
eous, as he saith: God will  
doe it in due season: he will reprove and triue.

PSAL. I

The Prophet David reioyceth  
his promises page 3. I God will

# THE PSALMES of Dauid.

## THE ARGUMENT.

**T**his booke of Psalmes is set forth vnto vs by the holie Ghost to be esteemed as a moste precious treasure, wherein all things are contained that apperteyne to true felicitie: aswel in this life present as in the life to come. For the riches of true knowledge, and heauenlie wisdom are here set open for vs, to take thereof moste abundantly. If we wolde knowe the great, and hie maiestie of God, here we may see the brightnes thereof shine moste clearly. If we wolde seeke his incomprehensible wisdom, here is the scholl of the same profession. If we wolde comprehend his inestimable bounty, and appoche nere thereunto, and fil your hands with that treasure, here we may haue a moste sweete, and comfortable taste thereof. If we wolde knowe wherein standeth our saluation, and how to attaine to life everlasting, here is Christ our onely redemer, and mediator moste evidently described. The riche man may learne the true vse of his riches. The poore man may fynde ful contentation. He that wil reioyce, shal knowe the true ioy, and how to kepe measure therein. They that are afflicted and oppressed, shal see wherein standeth their comforte, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecutors of the children of God shal see how his hand of God is euer against them: and thogh he suffer them to prosper for a while, yet he bridleth them, in so muche as they can not touche an heere of ones head, except he permit them, and how in the end their destruction is moste miserable. Briefly, here we haue moste present remedies against all tentations, and troubles of minde and conscience, so that being wel practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glorie, which is laid vp for all them that loue the coming of our Lord Iesus Christ.

\* Or, Psaltes, according to the Hebrewes: and were chiefly inkriture to praise, and giue thanks to God for his benefices. They are called the Psalmes, or Songs of Dauid because the moste parts were made by him.

### PSALME I.

Whether it was *David*, or any other that gathered the Psalmes into a booke, it semeth he did set this Psalm first in manner of a preface, to exhort all godlie men to studie, and meditate the heauenlie wisdom. For the effect hereof is, 1 That they be blessed, which giue them selues wholly all their life to the holy Scriptures. 4 And that the wicked conuicers of God, shogh they seme for a while happy, yet at length shal come to miserable destruction.



Blessed is the man that doeth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornful:

But his delite is in the Law of the Lord, & in his Law doeth he meditate day and night.

For he shal be like a tree planted by the riuers of waters, that wil bring forth her fruite in due season: whose lease shal not fade: so whatsoeuer he shal do, shal prosper.

The wicked are not so, but as the chaffe, which the winde driueth away.

Therefore the wicked shal not stand in the Iudgement, nor sinners in the assemblie of the righteous.

For the Lord knoweth the way of the righteous, and the way of the wicked shal perish.

For he shal be like a tree planted by the riuers of waters, that wil bring forth her fruite in due season: whose lease shal not fade: so whatsoeuer he shal do, shal prosper.

### PSAL. II.

The Prophet *David* saith that notwithstanding his sinnes, yet God will continue his kingdom for

ouer & aduance it vnto the end of the worlde, so And therefore exhorteth Kings and rulers, that they wolde humbly submit them selues vnder Gods yoke, because it is in vaine to resiste God. Herein is figured Christi kingdom.

Why do the heathen rage, & the people murmure in vaine?

The Kings of the earth band them selues, and the princes are assembled together against the Lord, and against his Christ.

Let vs breake their bands, and cast their cords from vs.

But he that dwelleth in the heauen shal laugh: the Lord shal haue the in derisio.

Then shal he speake vnto them in his wrath, & vexe them in his sore displeasure, saying,

When I haue set my King vpon Zion mine holic mountaine.

I wil declare the decree: that is, the Lord hath said vnto me, Thou art my Sonne: this day haue I begotten thee.

Aske of me, & I shal giue thee the heathen for thine inheritance, and the endes of the earth for thy possession.

Thou shalt crush them with a sceptre of yron, & breake them in pieces like a potters vessel.

Be wise now therefore, ye Kings: be learned ye Iudges of the earth.

Serue the Lord in feare, and reioyce in trembling.

Kisse the Sonne, lest he be angrie, and ye perish in the waie, when his wrath shal be kindled against you.

Nn.iii.

When the wicked that say, Peace & rest, seeme yet to be but in the midway of their purposes, then shal destruction suddenly come. 2. Thessa. 3.1.

The conspi-  
racie of the  
Gen-  
tiles, & mur-  
muring of the  
Ie-  
wes, & power  
of Kings can  
not preuaile a-  
gainst Christ.

Thus the  
wicked say, &  
they wil cast  
off the yoke of  
God & of his  
Christ.

Gods pla-  
gues wil de-  
clare that in  
resisting his  
Christ, they  
fight against  
him.

To shewe  
that my voca-  
tion to the  
kingdome is  
of God.

Act. 13.33.

That is to  
say, as tou-  
ching mans  
knowledge, be-  
cause it was  
first time that  
Dauid appea-  
red to be ele-  
cted of God.  
So is it appli-  
ed to Christ  
in his first com-  
ing & mani-  
festatio to the  
worlde.

Not onely  
Iewes but the  
Gentiles also.

He exhor-  
teth all rulers  
to repent in  
time.



# Deliueraunce is of the Lord. Psalmes.

# Pacience in afflictiōe. Dauid's righteouſnes.

suddenly burne. blessed are all that trust in him.

ce: for thou, Lord, loney makest me dwell in ſauetic.

## PSAL. III.

*1* Dauid driue forth of his kingdome, was greatly tormēt in minde for his ſinnes againſt God: *4* And therefore calleth vpon God, & waſheth holde through his promeſes againſt the great railings and terrors of his enemies yea, againſt death it ſelf, which he ſaw preſent before his eyes. *7* Finally he reioyeth for the good ſucceſſe, that God gave him, and all the Church.

*A* Psalm of Dauid, when he fled from his ſonne Abſalom.

*L*ord, how are mine aduerſaries *1* increaſed: how manie riſe againſt me? *2* Manie ſaye to my ſoule, There is no helpe for him in God. *3* Sélah. *3* But thou Lord art a buckler for me: my glorie, and the liſter vp of mine head. *4* I did call vnto the Lord with my voyce, and he heard me out of his holie moutaine. Sélah. *5* I laied me downe & ſlept, and roſe vp againe: for the Lord ſuſtained me. *6* I wil not be afrayed for ten thouſand of the people, that ſhulde beſet me round about. *7* O Lord, ariſe: helpe me, my God: for thou haſt ſmitten all mine enemies vpon the cheke bone: thou haſt broken the teeth of the wicked.

*a* This was a token of his ſtable faith, that for all his troubles he had his reſourſe to God. *b* Sélah here ſignifieth a liſting vp of the voyce, to cauſe vs to conſider the ſentence, as a thing of great importance.

*c* When he conſidered the truth of Gods promeſes, and eried the ſame, his faith increaſed maruelouſly.

*d* Be the dangers neuer ſo great or manie, yet God hath cuer meanes to deliuer his.

*8* Saluatiō belongeth vnto the Lord, & thy bleſſing is vpon thy people. Sélah.

## PSAL. IIII.

*When* Saul perſecuted him, he called vpon God, truſting moſte aſſuredly in his promeſes, and therefore boldly reproſeth his enemies, who wilfully reſſed his dominion. *7* And finally preferreth the ſauour of God before all worldly meſures.

*A* To him that excelleth on *Reginōth*. *A* Psalm of Dauid.

*a* Among the that were appointed to ſing the Psalmes, and to play on the inſtruments, one was appointed chief to ſing, and to begin: who had the charge, becauſe he was moſte excellent, and he ſung this Psalm on the inſtrument called *Reginōth*, or in a tune ſo called.

*b* Thou art defender of my cauſe. *c* Bothe of minde and body. *d* Ye that ſhake your knees noble in this worlde.

*e* Though your enterpriſes pleaſe you neuer ſo muche, yet God wil bring them to naught.

*f* A King that walketh in his vocatiō. *g* For feare of Gods iudgement. *h* Ceſſe your rage. *i* Serue God purely and not with outward ceremonies. *k* The multitude ſeke worldly wealth, but Dauid ſeeketh his felicity in Gods fauour.

*H*ear me when I call, *6* & God of my righteouſnes: thou haſt ſet me at libertie, when I was in diſtreſſe: haue mercie vpon me and hearken vnto my prayer. *2* O ye ſonnes of men, how long wil ye turne my glorie into ſhame, & louing vanitie and ſeking lyes: Sélah. *3* For be ye ſure that the Lord hath choſen to him ſelf a godlie man: the Lord wil heare when I call vnto him. *4* Tremble, and ſinne not: examine your owne heart vpon your bed, and be ſil. Sélah.

*5* Offer the ſacrifices of righteouſnes, and truſt in the Lord.

*6* Manie ſaye, Who wil ſhew vs anie good? but Lord, liſt vp the light of thy countenance vpon vs.

*7* Thou haſt giuen me more ioye of heart, then they haue had, when their wheat and their wine did abunde.

*8* I wil lay me downe, & alſo ſlepe in peace.

## PSAL. V.

*1* Dauid oppreſſed with the crueltie of his enemies, ſearing greater dangers, calleth to God for ſuccour ſhewing how requiſite it is that God ſhoulde paſſe by the malice of his aduerſaries. *7* After being aſſured of a proſperous ſucces, he conceiueſt comfort, & conſidereth that when God ſhal deliuer him, others alſo ſhal be partakers of the ſame mercie.

*To* him that excelleth vpon *Rehilōth*. *A* Psalm of Dauid.

*H*ear my wordes, *6* Lord: vnderſtand my meditation. *2* Hearken vnto the voice of my crye, my King & my God: for vnto thee do I praye. *3* Hear me my voice in the morning, *6* Lord: for in the morning will I direct me vnto thee, and I wil wait. *4* For thou art not a God that ſloueth wickednes: nether ſhal euil dwell with thee. *5* The fooliſh ſhal not ſtand in thy ſight: for thou hateſt all them that worke iniquitie. *6* Thou ſhalt deſtroy them that ſpeake lyes: the Lord wil abhorre the bloodie man and deceitful. *7* But I wil come into thine houſe in the multitude of thy mercie: & in thy ſeate will I worſhip towards thine holie Temple. *8* Lead me, *6* Lord, in thy righteouſnes: becauſe of mine enemies: make thy waye plaine before my face. *9* For no coſtance is in their mouth: within, they are very corruption: their throat is an open ſepulchre, & they flatter with their tongue. *10* Deſtroye them, *6* God: let them ſtumble from their counſels: caſt them out from the multitude of their iniquities, becauſe they haue rebelled againſt thee. *11* And let all them that truſt in thee, reioyce & triumphe for euer, & couer thou them: and let them, that loue thy Name, reioyce in thee. *12* For thou Lord wilt bleſſe the righteouſ, & with fauour wilt compaſſ him, as with a ſhield.

*13* Thou ſhalt deſtroy them that ſpeake lyes: the Lord wil abhorre the bloodie man and deceitful.

*14* But I wil come into thine houſe in the multitude of thy mercie: & in thy ſeate will I worſhip towards thine holie Temple.

*15* Lead me, *6* Lord, in thy righteouſnes: becauſe of mine enemies: make thy waye plaine before my face.

*16* For no coſtance is in their mouth: within, they are very corruption: their throat is an open ſepulchre, & they flatter with their tongue.

*17* Deſtroye them, *6* God: let them ſtumble from their counſels: caſt them out from the multitude of their iniquities, becauſe they haue rebelled againſt thee.

*18* And let all them that truſt in thee, reioyce & triumphe for euer, & couer thou them: and let them, that loue thy Name, reioyce in thee.

*19* For thou Lord wilt bleſſe the righteouſ, & with fauour wilt compaſſ him, as with a ſhield.

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*24* Deſtroye them, *6* God: let them ſtumble from their counſels: caſt them out from the multitude of their iniquities, becauſe they haue rebelled againſt thee.

*25* And let all them that truſt in thee, reioyce & triumphe for euer, & couer thou them: and let them, that loue thy Name, reioyce in thee.

*26* For thou Lord wilt bleſſe the righteouſ, & with fauour wilt compaſſ him, as with a ſhield.

*27* Thou ſhalt deſtroy them that ſpeake lyes: the Lord wil abhorre the bloodie man and deceitful.

*28* But I wil come into thine houſe in the multitude of thy mercie: & in thy ſeate will I worſhip towards thine holie Temple.

*29* Lead me, *6* Lord, in thy righteouſnes: becauſe of mine enemies: make thy waye plaine before my face.

*30* For no coſtance is in their mouth: within, they are very corruption: their throat is an open ſepulchre, & they flatter with their tongue.

*31* Deſtroye them, *6* God: let them ſtumble from their counſels: caſt them out from the multitude of their iniquities, becauſe they haue rebelled againſt thee.

*32* And let all them that truſt in thee, reioyce & triumphe for euer, & couer thou them: and let them, that loue thy Name, reioyce in thee.

*1* Haue mercie vpon me, *6* Lord: heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake.

*2* My ſoule is alſo ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake.

*3* Lord how long wilt thou tarry? *6* Lord heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake.

*4* Returne, *6* Lord: deliuer me from thy mercies ſake: *6* Lord heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake.

*5* For in death there is no remembrance of thee: in the graue who can thee? *6* Lord heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake.

*6* I fainted in my mourning: *6* Lord heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake.

*7* euery night to ſwimme: *6* Lord heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake.

*8* che with my teares. *6* Lord heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake.

*9* Mine eye is dimmed for weeping: *6* Lord heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake.

*10* in becauſe of all mine enemies: *6* Lord heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake.

*11* Awake from me all ye that ſeeke after my ſoule: *6* Lord heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake.

*12* quire: for the Lord hath heard my weeping. *6* Lord heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake.

*13* The Lord hath heard my prayer: *6* Lord heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake.

*14* Lord wil receive my prayer: *6* Lord heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake.

*15* All mine enemies ſhall be confounded: *6* Lord heale my ſoule: for my ſoule is ſo weake: *6* Lord heale my ſoule: for my ſoule is ſo weake.

*16* For thou Lord wilt bleſſe the righteouſ, & with fauour wilt compaſſ him, as with a ſhield.

*17* Thou ſhalt deſtroy them that ſpeake lyes: the Lord wil abhorre the bloodie man and deceitful.

*18* But I wil come into thine houſe in the multitude of thy mercie: & in thy ſeate will I worſhip towards thine holie Temple.

*19* Lead me, *6* Lord, in thy righteouſnes: becauſe of mine enemies: make thy waye plaine before my face.

*20* For no coſtance is in their mouth: within, they are very corruption: their throat is an open ſepulchre, & they flatter with their tongue.

*21* Deſtroye them, *6* God: let them ſtumble from their counſels: caſt them out from the multitude of their iniquities, becauſe they haue rebelled againſt thee.

*22* And let all them that truſt in thee, reioyce & triumphe for euer, & couer thou them: and let them, that loue thy Name, reioyce in thee.

*23* For thou Lord wilt bleſſe the righteouſ, & with fauour wilt compaſſ him, as with a ſhield.

*24* Thou ſhalt deſtroy them that ſpeake lyes: the Lord wil abhorre the bloodie man and deceitful.

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*30* For thou Lord wilt bleſſe the righteouſ, & with fauour wilt compaſſ him, as with a ſhield.

*31* Thou ſhalt deſtroy them that ſpeake lyes: the Lord wil abhorre the bloodie man and deceitful.

PSAL. V.

with the crueltie of his enemies. dangers, calleth to God for succour. 7 After being assured of Gods concealeth comfort, is Conclufion of deliuer him, others also find the same mercies.

celleth vpon Agiloth. A Psalm of Dauid.

wordes; & Lord: vnderstand iudication.

to the voice of my crye, my God: for vnto thee do I praye. 2 In the morning, O Lord, morning will I direct me vnto thee.

not a God that loueth euill: thou shalt euill dwell with thee, thou shalt not stand in thy fight: all them that worke iniquity.

destroy them that speake lyes: & horre the bloodie man and

me into thine house in thy mercie: & in thy feare

warden thine holie Temple. O Lord, in thy righteousnes,

enemies: make thy waye my face.

is in their mouth: with lyes & corruption: their throats are

chre, & they flatter with their tongue.

m, O God: let them be silenced: cast them out forth: their iniquities, because they

gainst thee. O Lord, thou that trust in thee, re-  
member for euer, & couer thou them, that loue thy Name,

and wilt blesse the righteous: & wilt compas him, as with

PSAL. VI.

his finnes had provoked God: felt not onely his hand against him, but also the horrors of death vnto him. 6 Vexing that he in his indignation, he should deliuer him, as he was wont to do. 7 Then suddenly feling Gods rebuke, he is grieved, & prayeth.

celleth vpon Agiloth. A Psalm of Dauid.

rebuke me not in thine anger: neither chastise me in thy

Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

My soule is also sore troubled: but Lord how long wilt thou delay?

Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

For in death there is no remembrance of thee: in the graue who shall praise thee?

I fainted in my mournig: I cause my bed euer, night to swimme, & watter my couche with my teares.

Mine eye is dimmed for despite, & sunke in because of all mine enemies.

Awake from me all ye workers of iniquity: for the Lord hath heard the voyce of my weeping.

The Lord hath heard my pericion: the Lord wil receiue my prayer.

All mine enemies shall be confounded & sore vexed: they shall be turned backe, and put to shame suddenly.

PSAL. VII.

Being falsely accused by Chush one of Saule his men, he calleth to God to be his defender. 2 To whom he commendeth his innocencie. 3 First shewing that his conscience did not accuse him of any euill towards Saule: 4 Next that it touched Gods glorie to award sentence against the wicked. 5 And so entering vnto the consideration of Gods mercies and graces, he waxeth bold, and deuideth the vaine enterpriser of his enemy, 6 Threatning that it shall fall on their owne hecke, that which they haue purposed for others.

Shigaion of Dauid, which he sang vnto the Lord, concerning the wordes of Chush the sonne of Lemni.

O Lord my God, in thee I put my trust: saue me from all that persecute me, and deliuer me.

Left he deuoure my soule like a lion, and teare it in pieces, while there is none to helpe.

O Lord my God, if I haue done this thing: if there be any wickednes in mine hands,

If I haue rewarded euill vnto him that had peace with me, (yea I haue deliuered him that vexed me without cause)

Then let the enemy persecute my soule & take it: yea, let him treade my life downe vpon the earth, and lay mine honour in the dust. Selah.

Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for me according to the iudgement that thou hast appointed.

So shall the Congregation of the people compasse thee about: for their sakes therefore I returne on hie.

The Lord shall iudge the people: Iudge thou me, O Lord, according to my righteousnes, and according to mine innocen-

cie, that is in me.

Oh let the malice of the wicked come to an end: but guide thou the iust: for the righteous God tryeth the hearts and reines.

My defence is in God, who preserueth the vpright in heart.

God iudgeth the righteous, & him that condemneth God, i euerie day.

Except he turne, he hath whet his sword: he hath bent his bowe and made it readie.

He hath also prepared him deadly weapons: he wil ordeine his arrowes for them that persecute me.

Beholde, he shall traual with wickednes: for he hath conceiued mischief, but he shall bring forth a lye.

He hath made a pit and digged it, and is fallen into the pit that he made.

His mischief shall returne vpon his owne head, and his crueltie shall fall vpon his owne pate.

I wil praise the Lord according to his righteousnes, and wil sing praise to the Name of the Lord moste high.

PSAL. VIII.

The Prophet considering the excellent liberalitie and fatherlie prouidence of God towards man, whom he made, as it were a god ouer all his workes, deeth not onely giue great thanks, but is astonished with the admiration of the same, as one nothing able to compass such great mercies.

To him that excelleth on Gittith. A Psalm of Dauid.

O Lord our Lord, how excellent is thy Name in all the worlde! which

hast set thy glorie about the heauens.

Out of the mouth of babes and sucklings hast thou ordeined strength, because of thine enemies, that thou mightest

kill the enemy and the aungler.

When I beholde thine heauens, euen the workes of thy fingers, the moone and the

starres which thou hast ordeined,

What is man, say I, that thou art mindful of him: and the sonne of man, that thou

visitest him?

For thou hast made him a litle lower than God, and crowned him with glorie and

worship.

Thou hast made him to haue dominion in the workes of thine hands: thou hast

put all things vnder his fete:

All sheepe and oxen: yea, and the beastes of the field:

The foules of the aire, and the fish of the sea, & that which passeth through the

paths of the seas.

O Lord our Lord, how excellent is thy Name in all the worlde!

PSAL. IX.

After he had giuen thanks to God for the sundrie

h Though they pretend a iuste cause against my selfe: God shall iudge their hypocrites.

h He doeth continually call the wicked to repentance by some figures of his iudgements.

h Except Saul turne his minde, I dye: for he hath both men and weapons to destroy me. Thus conserueth his great danger, he maketh grace.

Isa. 59. 4. 66. 15. 35.

h In keeping faithfully his promises w men

Or, kinde of the Aramites, or some.

Or, nable to maruile.

a Though the wicked olde had Gods spiri- tual, yet every labes are suffi- cient witnesses of the same.

Or, resplendent.

b It had bene sufficient for him to haue set forth his glorie by the beuities, which he had not so low as to man, which is but dust.

c Touching his first creations

d By the temporal gifts of his creatures he is to consider the beuities, which he hath by his regeneration through Christ.





AL. X.

fraude, rapine, tyrannie, and all worldlie men use, assigninge the wicked men beinge as it were prosperitie, and therefore hope and reuerence towards God, all things without contrition, upon God to send some reuerat euill, is And at length com hope of deliuerance.

lest thou farre of, o Lord, thee in a due time, out in

h pride doeth persecute him be taken in the crafts imagined.

thee made boast of his e, and the couetous ble onteinneth the Lord. ie prosperitie, that he seeketh inketh alwaies, There

prosper: thy Iudgements light: therefore denieth

heart, I shall neuer be mnger.

of cursing and disceit, his tongue is mischief

in the villages: in the h. he murder the inno

secretly, euen as a lyon in

in: waite to spoile the

poile the poore, when he his net.

boweth: therefore hea do fall by his might.

his heart, God hath thawaie his face, & will

God: lift vp thine hand: are.

the wicked contemne is heart, Thou wilt not

it: for thou beholdest it, that thou maifeste is: the poore comiteth e: for thou art the helper

arme of the wicked and his wickednes, & thou

ng for euer and euer: the destroyed forthe of his

heard the desire of the est their heart: thou be

em, cherles and poore, that to feare no more.

PSAL.

PSAL. XI.

This psalme containeth two partes. In the first David sheweth how harde assailes of temptations he sustained, & how great anguish of minde he was, when Saul did persecute him. 4 Then next he reioyceth that God sit him succour in his necessitie, declaring his iustice as in punishinge the good, and the wicked men, as the whole worlde.

To him that excelleth. A Psal. of David.

IN the Lord put I my trust: how say ye then to my soule, a Flee to your mountaine as a bird.

For lo, the wicked bend their bowe, and make readie their arrowes vpō the string, that they may secretly shoote at the, which are vp right in heart.

For the b fundaciōs are cast downe: what hathe the c righteous done?

The Lord is in his holie palace: y Lords throne is in the heauen: his eyes d wil consider: his eye lids wil trye the children of men.

The Lord wil trye the righteous: but the wicked & him that loueth iniquitie, doeth his soule hate.

Vpon the wicked he shal raine snares, & fyer, and brimstone, & stormie tempest: this is the f porcion of their cup.

For the righteous Lord loueth righteounes: his countenance doeth beholde y iust.

PSAL. XII.

The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 The comforting him self and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping his promises.

To him that excelleth vpon the eight tune. A Psalme of David.

HE pe Lord, for there is not a godlie man left: for the faithfull are failed from among the children of men.

They speake deceitfully euerie one with his neighbour, b flattering with their lippes, and speake with a double heart.

The Lord cut of all flattering lippes, & the tongue that speaketh proude things:

Which haue said, c With our tongue wil we preuaile: our lippes are our owne; who is lord ouer vs?

d Now for the oppression of the medie, & for the sighes of the poore, I wil vp saie the Lord, and wil e set at libertie him, whom the wicked hathe snared.

The wordes of the Lord are pure wordes, as y siluer, tryed in a fornace of earth, fined seven folde.

Thou wilt kepe f them, o Lord: thou wilt preferre him from this generaciō for euer. The wicked walke on euerie side: when they are exalted, g it is a shame for the sonnes of men.

PSAL. XIII.

David as it were ouercome with sundrie and new

afflictions, fleeth to God as his onlie refuge. 3 And so at the length being encouraged through Gods promises, he conceiueh mosse sure confidence against the extreme horrors of death.

To him that excelleth. A Psalme of David.

How long wilt y forget me, o Lord, a for euer? how long wilt thou hyde thy face from me?

2 How long shal I take b coufel within my self, hauing wearines dailey in mine heart? how long shal mine enemy be exalted a boue me?

3 Beholde, & heare me, o Lord my God: lighten mine eyes, that I slepe not in death:

4 Lest mine enemy saie, I haue c preuailed against him: & they that afflict me, reioyce when I slide.

5 But I trust in thy d mercie: mine heart shal reioyce in thy saluacion: I wil sing to the Lord, because he hathe e delt louingly with me.

PSAL. XIII.

He describeth the peruerse nature of men, which were so grown to licentiousnes, that God was brought to utter contempt. 7 For the which thing although he was greatly grieved, yet being perswaded that God wolde send some present remedie, he comforteth him self & others.

To him that excelleth. A Psalme of David.

THE foole hathe said in his heart, a There is no God: thei haue b corrupted, and done an abominable worke: there is none that doeth good.

2 The Lord loked downe from heauen vpon the children of men, to se if there were anie that wolde vnderstand, and seke God.

3 c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Do not all y workers of iniquitie knowe that they eat vp my people, as they eat bread? they call not vpon the Lord.

5 d There they shal be taken with feare, because God is in the generation of the iust.

6 You haue made e a mocke at the counsel of the poore, because the Lord is his trust.

7 Oh giue saluacion vnto f Israēl out of Zión: when the Lord turneth the captiuitie of his people, then Iacob shal reioyce, and Israēl shal be glad.

PSAL. XV.

This psalme teacheth on what conditiō God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witness that they were his special and holie people.

To him that excelleth. A Psalme of David.

Lord, who shal dwel in thy Tabernacle? who shal rest in thine holie Mountayne?

a He describeth his afflictions laked a long time, & y his faith faileth not. b Chasing my purpose as the sickemā doeth his place.

c Which might turne to Gods dishonour, if he did not defend his. d The mercie of God is the cause of our saluacion. e Bothe by the benefices past and by others to come.

Psalm 13. a He sheweth that the cause of all wickednes is to forget God. b There is nothing but disorder & wickednes among them.

c David here makeith comparison betwene the faithfull and the reprobate. d Paul speaketh the same of all men naturally. e Where they thinke themselves moste sure.

f He prayeth for the whole Church, whom he is assured God will deliuer: for none but he onely, can do it.



## Who is blessed.

**1** First God requieth vp-  
rightnes of  
life, next do-  
wel to others,  
and thirdly  
truth and  
simplicitie in  
our wordes.

**2** He that flattereth not the  
vngodlie in  
their wicked-  
nes.

**3** To the hin-  
derance of his  
neighbour.  
**4** That is,  
shal not be  
cast forth of  
the Church as  
hypocrites.

**1** He sheweth  
that we can  
not call vpon  
God, except  
we trust in hi.  
**2** Thigh we  
ci not enriche  
God, yet we  
must bestowe  
Gods gift to  
the use of his  
children.  
**3** As griefe of  
conscience &  
mistrustable de-  
struction.  
**4** He wolde  
rather by out-  
warde profes-  
sion in heart  
nor in mouth  
consent to their  
idolatries.

**5** Wherewith  
my porcion is  
measured.

**6** God tes-  
tifieth me con-  
tinually by se-  
cret inspiration

**7** The faithfull  
are sure to per-  
severe to the  
end.

**8** That is, I re-  
ioyce bothe  
in bodie & in  
soule.  
**9** This is chief-  
ly meant of  
Christ, by whose  
resurrection on  
all his members  
haue immorta-  
litie.  
**10** Where God  
fauoreth, there  
is perfect felici-  
tute.

**1** My righteous  
cause

**2** He that walketh vprightly and wor-  
keth righteousnes, and speaketh the truth  
in his heart.

**3** He that scandreth not with his tongue,  
nor doeth euil to his neighbour, nor recei-  
ueth a false reporte against his neigh-  
bour.

**4** In whose eyes a vile persone is cōtem-  
ned, but he honoreth them that feare the  
Lord: he that sweareth to his owne hinde-  
rance and changeth not.

**5** He that giueth not his money vnto v-  
surie, nor taketh rewarde against the in-  
nocent: he that doeth these things, shall  
neuer be moued.

### PSAL. XVI.

**1** David prayeth to God for succour, not for his worker,  
but for his faiths sake. **2** Professing that he hateth all  
idolatrie, taking God onlie for his comfort and felici-  
tie, & who suffreth him to lacke nothing.

#### Michāam of David.

**1** Preserve me, O God: for in thee do I  
trust.

**2** O my soule, thou hast said vnto the Lord,  
Thou art my Lord: my blessing extendeth  
not to thee,

**3** But to the Saints that are in the earth,  
and to the excellent: all my desire is in  
them.

**4** The sorowes of them, that offer to  
another god, shall be multiplied: their  
offerings of blood wil I not offer, neither  
make mention of their names with my lip-  
pes.

**5** The Lord is the porcion of mine in-  
heritance and of my cup: thou shalt main-  
taine my lot.

**6** The lines are fallen vnto me in plea-  
sant places: yea, I haue a faire heritage.

**7** I wil praise the Lord, who hath giuen  
me counsel: my reins also teache me in  
the nights.

**8** I haue set the Lord alwayes before me:  
for he is at my right hand: therefore I shall  
not slide.

**9** Wherefore mine heart is glad and my  
tongue reioyceth: my flesh also doeth rest  
in hope.

**10** For thou wilt not leaue my soule in the  
grauē: neither wilt thou suffer thine holie  
one to see corruption.

**11** Thou wilt shewe me the path of life: in  
thy presence is the fulnes of ioye: and at  
thy right hand there are pleasures for euer-  
more.

### PSAL. XVII.

**1** Here he complaineth to God of the cruel pride and ar-  
rogancie of Saül, and the rest of his enemies, who thus  
raged without any cause giuen on his parte. **2** There-  
fore he desireth God to reuenge his innocencie and de-  
liuer him.

#### The prayer of David.

**1** Hear, O the right, O Lord, consider my  
crye: hearken vnto my prayer of slips

## Psalms. Gods worde bridled

vnfained.

**1** Let my sentence come forth from thy  
presence, & let thine eyes beholde & quie.

**2** Thou hast proued & visited mine heart  
in the night: thou hast tryed me, & found-  
dest nothing: for I was purposed that my  
mouth shulde not offend.

**3** Concerning the workes of men, by the  
wordes of thy lippes I kept me from the  
paths of the cruel man.

**4** Stay my steps in thy paths, that my feet  
do not slide.

**5** I haue called vpon thee: surely thou wilt  
heare me, O God: incline thine eare to me,  
& hearken vnto my wordes.

**6** Shewe thy maruelous mercies, thou that  
art the Sauour of them that trust in thee,  
from such as resist thy right hand.

**7** Kepe me as the apple of the eye: hide me  
vnder the shadow of thy wings,

**8** From the wicked that oppresse me, from  
mine enemies, which compass me rounde  
about for my soule.

**9** They are inclosed in their owne fat,  
and they haue spoken proudly with their  
mouth.

**10** They haue compassed vs now in our  
steps: they haue set their eyes to bring  
downe to the grounde:

**11** Like as a lyon that is greedie of praye,  
as it were a lyons whelp lurking in secret  
places.

**12** Vp Lord, disappoint him: cast him downe:  
deliuer my soule from the wicked  
with thy sword,

**13** From men by thine hand, O Lord, from  
men of the worlde, who haue their por-  
cion in this life, whose belies thou fillest  
with thine hid treasure: their children haue  
enough, and leaue the rest of their sub-  
stance for their children.

**14** But I wil beholde thy face in righteou-  
nes, & when I awake, I shall be satisfide  
with thine image.

### PSAL. XVIII.

**1** This Psalme is the first beginning of his gratulation,  
and thanksgiving in the cutting into his kingdom,  
wherein he extollet & praiseth most highly the mar-  
uelous mercies and grace of God, who hath thus pre-  
served and defended him. **2** Also he setteth forth the  
image of Christs kingdom, that the faithfull may be  
assured that Christ shall alwayes conquer & ouercome  
by the vnspokeable power of his Father, though all the  
whole worlde shulde striue thereagainst.

**1** To him that excellet. A Psalme of David the  
seruant of the Lord, which speaketh vnto the Lord  
the wordes of this song (in the day that the Lord  
deliuered him from the hand of all his enemies,  
& from the hand of Saül) and said,

**1** I wil loue thee derely, O Lord my  
strength.

**2** The Lord is my rocke, and my fortress,

## Dauids confidence.

and he that deliuereth  
strength: in him wil I  
horne also of my salu-  
I wil call vpon the  
chie to be praised:  
mine enemies.

The sorowes of  
and the floods of wi-  
fraied.

The sorowes of the  
me about: the snares o  
But in my trouble o  
Lord, and cryed vnto  
my voyce out of his  
crye did come before  
ares.

Then the earth trem-  
the fundacions also o  
ued and shoke, becau  
Smoke went out at hi  
suming fyre out of his  
kindled thereat.

He bowed the hea-  
downe, and darkened  
10. And he rode vpon  
sle, and he came flyin  
the winde.

He made darkenes h  
his pailion rounde a  
kenes of waters, and c  
12. At the brightnes  
cloudes passed, hailest

The Lord also thund-  
and the Higheft gaue  
stones and coles of fy  
14. Then he sent out  
tered them, and he in  
and destroyed them.

And the channels of w  
the fundacions of the  
uered at thy rebuking  
sling of the breath of

He hath sent downe  
ken me: he hath draw  
waters.

He hath deliuered  
enemie, and from them  
they were so strong

They preuented me  
calamities: but the Lo  
19. He brought me forth  
place: he deliuered  
uored me.

The Lord rewarded  
my righteousness: a  
renes of mine hands h  
Because I kept the w  
did not wickedly agai

For all his Lawes w  
did not cast away his  
from me.

I was vpright also w  
me from my wicked

nce come forth from  
er thine eyes beholde  
ed & visited mine heart  
halt tried me, & found  
I was purposed that my  
not offend.  
e workes of men, by the  
ppes I kept me from  
man.  
thy paths, that my feet  
on thee: surely thou wilt  
cline thine eare to me  
my wordes.  
elous mercies, thou shalt  
f them that trust in thee,  
sist thy right hand.  
apple of the eye hideme  
of thy wings,  
d that oppresse me, from  
rich compasse me rounde  
ule.  
sed in their owne i fault,  
ken proudly with their  
mpassed vs now in our  
fer their eyes to bring  
unde:  
that is greedie of praye, &  
whelpes lurking in secret  
point him: cast him downe  
soule from the wicked  
e hand, o Lord, from  
e, who haue their mouth  
whose belies thou fillest  
asure: their childre haue  
the rest of their subtilie  
en.  
thy face in righteous  
awake, I shall be iustified.  
XVIII.  
beginning of his gratulacion,  
he cing into his kingdom,  
praiseth masse highly the  
merce of God, who hath thus  
e, 32 Also he saith that the  
e, that the faint hearted  
advances coliquer & overcome  
er of his Father, though all the  
ine there against.

and he that deliuereth me, my God & my  
strength: in him wil I trust, my shield, the  
horne also of my saluacio, & my refuge.  
I wil call vpon the Lord, which is wor-  
the to be praised: so shal I be safe from  
mine enemies.  
The sorowes of death compassed me,  
and the floods of wickednes made me a-  
fraied.  
The sorowes of the graue haue compassed  
me about: the snares of death ouertoke me.  
But in my trouble did I call vpon the  
Lord, and cryed vnto my God: he heard  
my voyce out of his Temple, and my  
crye did come before him, *even* into his e-  
ares.  
Then the earth trembled, and quaked:  
the fundacions also of the mountaines mo-  
ued and shoke, because he was angrie.  
Smoke went out at his nostrils, and a co-  
suming fyre out of his mouth: coles were  
kindled thereat.  
He bowed the heauens also and came  
downe, and darkened vnder his fete.  
And he rode vpon Cherubim and did  
flye, and he came flying vpon the wings of  
the winde.  
He made darkenes his secret place, &  
his pavilion rounde about him, *even* dar-  
kenes of waters, and cloudes of the aire.  
At the brightnes of his presence his  
cloudes passed, hailestones & coles of fyre.  
The Lord also thundred in the heauen,  
and the Highest gaue his voyce, haile-  
stones and coles of fyre.  
Then he sent out his arrowes & scat-  
tered them, and he increased lightnings  
and destroyed them.  
And the chanel of waters were sene, and  
the fundacions of the worlde were disco-  
uered at thy rebuking, o Lord, at the bla-  
sing of the breath of thy nostrils.  
He hath sent downe from aboue and ta-  
ken me: he hath drawen me out of manie  
waters.  
He hath deliuered me from my strong  
emie, and from them which hate me: for  
they were to strong for me.  
They preuented me in the daye of my  
calamitie: but the Lord was my stay.  
He brought me forth also into a large  
place: he deliuered me because he fa-  
uored me.  
The Lord rewarded me according to  
my righteousness: according to the pu-  
renes of mine hands he recompensed me:  
Because I kept the wayes of the Lord, &  
did not wickedly against my God.  
For all his Lawes were before me, and I  
did not cast away his commandements  
from me.  
I was vpright also with him, & haue kept  
me from my wickednes.

24 Therefore y Lord rewarded me accord-  
ing to my righteousness, & according to  
the purenes of mine hands in his sight.  
25 With the godlie thou wilt shewe thy  
self godlie: with the vpright ma thou wilt  
shewe thy self vpright.  
26 With the pure thou wilt shewe thy self  
pure, & with the frowarde thou wilt shewe  
thy self froward.  
27 Thus thou wilt saue the poore people,  
& wilt cast downe the proude lokes.  
28 Surely thou wilt light my candle: the  
Lord my God will lighten my darkenes.  
29 For by thee I haue broken through  
an hoste, and by my God I haue leaped  
ouer a wall.  
30 The waye of God is vncorrupt: the  
worde of the Lord is tried in the fyre: he  
is a shield to all that trust in him.  
31 For who is God besides the Lord: and  
who is mightie saue our God?  
32 God girdeth me with strength, and ma-  
keth my waye vpright.  
33 He maketh my fete like hindes fete, and  
setteeth me vpon mine high places.  
34 He teacheth mine hands to fight: so that  
a bowe of brasse is broken with mine  
armes.  
35 Thou hast also giue me a shield of thy  
saluacion, and thy right hand hath stayed  
me, and thy louing kindenes hath cau-  
sed me to increase.  
36 Thou hast enlarged my steppes vnder  
me, and mine heles haue not slid.  
37 I haue pursued mine enemies, and take  
them, and haue not turned againe til I had  
consumed them.  
38 I haue wounded the, that they were not  
able to rise: they are fallen vnder my fete.  
39 For thou hast girded me with strength  
to battel them, that rose against me, thou  
hast subdued vnder me.  
40 And thou hast giuen me the neckes of  
mine enemies, that I might destroye them  
that hate me.  
41 They cryed, but there was none to saue  
them, *even* vnto the Lord, but he answered  
them not.  
42 Then I did beate them finite as the dust  
before the winde: I did tread them flat as  
the claye in the stretes.  
43 Thou hast deliuered me from the con-  
tentions of the people: thou hast made  
me the head of the heathen: a peo-  
ple, whome I haue not known, shal ser-  
ue me.  
44 As sone as thei heare, thei shal obey me:  
the strangers shal be in subiection to me.  
45 Strangers shal stirrinke away, & feare  
in their priuie chambers.  
46 Let the Lord liue, and blessed be my  
strength, and the God of my saluacion be  
exalted.

Here he  
speakech of  
God accordig  
to our capaci-  
tie, who shew-  
eth mercie to  
his penitents  
the wicked, as  
is said alio,  
Leuit. 26. 21.

u When their  
sinne is come  
to the full mea-  
sure.  
a He attribu-  
teth it to God  
that he bringe  
the widow  
in the field, &  
also destroyed  
the cities of  
his enemies.  
y He the dan-  
gers neuer fo-  
maue or gre-  
at, yet Gods  
promises must  
take effect.  
z He giueth  
good successe  
to all mine en-  
terprises.  
a As towres  
and fortes, &  
he took out of  
the hands of  
Gods enemies.  
b He defend  
me fro daung-  
ers.  
c He attribu-  
teth the begin-  
ning, continu-  
ance & increas-  
e of my well-  
doing onely to Gods  
favour.  
d I did declar-  
e that he  
did nothing  
besides his vo-  
cation, but was  
furnished vnto  
by Gods Spirit  
to execute his  
iudgements.  
e Thou hast  
giue the into  
mine hands to  
be slain.  
f Thei that re-  
lye on the  
of the afflicted,  
God wil also  
releue them,  
wher thei crye  
for help.  
g For perone  
of these cause  
those hypocri-  
tes to crye.  
h Which dwell  
round about me  
in the king-  
dome of Christ  
is my hands ki-  
ngdome pre-  
figured: who by  
preaching of  
his word bri-  
ng all to his  
subiectioun.  
i Only signi-  
fying a hie-  
dron constrain-  
ed & not vo-  
luntarie.  
k Feare shal  
cause them to  
be afraid, &  
some forth  
of their secret  
holcs & holdes  
shalle perishe.



47 It is God that giueth me power to auenge  
me, and subdueth the people vnder me.  
48 O my deliuerer from mine enemies,  
euen thou hast set me vp from them, that  
rose against me: thou hast deliuered me  
from the <sup>1</sup> cruel man.

49 Therefore <sup>1</sup> I wil praise thee, O Lord,  
among the nations, and wil sing vnto thy  
Name.

50 Great deliuerances giueth he vnto his  
King, & sheweth mercie to his anointed,  
euen to Dauid, and to his <sup>2</sup> sede for euer.

PSAL. XIX.

To the intent he might moue the faithfull to a deeper  
consideration of Gods glorie, he setteth before their eyes  
the most exquisite workmanship of the heauens with  
their proportion, and ornaments: <sup>3</sup> And afterward  
callethe the to the Law, wherein God hath reueiled him  
self more familiarly to his chosen people. The which pe-  
culiar grace by commending the Law he setteth forth  
more at large.

¶ To him that excelleth. A Psalm of Dauid.

The <sup>4</sup> heauens declare the glorie of  
God, and the firmament sheweth the  
workes of his hands.

<sup>5</sup> Daie vnto daie vttereth the same, and  
night vnto night teacheth knowledge.

<sup>6</sup> There is no speache nor <sup>7</sup> language, where  
their voyce is not heard.

<sup>8</sup> Their <sup>9</sup> line is gone forth through all  
the earth, and their wordes inco the ends  
of the worlde: in them hath he set a ta-  
bernacle for the sunne.

<sup>10</sup> Which commeth forth as a bridegrome  
out of his <sup>11</sup> chambre, and reioyceth like a  
mightie man to runne his race.

<sup>12</sup> His going out is from the end of the hea-  
uuen, and his compass is vnto the ends of  
the same, & none is hid from the heate  
thereof.

<sup>13</sup> The <sup>14</sup> Law of the Lord is perfitte, con-  
uerting the soule: the testimonie of the  
Lord is sure, and giueth wisdom vnto  
the simple.

<sup>15</sup> The statutes of the Lord are right and re-  
ioyce the heart: the commandement of the  
Lord is pure, and giueth light vnto the  
eyes.

<sup>16</sup> The feare of the Lord is cleane, and in-  
dureth for euer: the iudgements of the  
Lord are <sup>17</sup> truth: they are righteous <sup>18</sup> all  
together,

<sup>19</sup> And more to be <sup>20</sup> desired then golde,  
yea, then muche fine golde: sweeter also the  
honie and the honie combe.

<sup>21</sup> Moreouer by them is thy seruant made  
circumpect, & in keeping of them there is  
great <sup>22</sup> rewarde.

<sup>23</sup> Who can vnderstand his <sup>24</sup> fautes: cleanse  
me from secreet fautes.

<sup>25</sup> Kepe thy seruant also from <sup>26</sup> presump-  
tion: For God accepteth our iniquities, though it be  
foure vnperfite. <sup>27</sup> I then there is no rewarde of faulte, but of Grace: for where  
finis is, there death is the rewarde.

<sup>28</sup> Which are done purposely and of malice.

teous sinnes: let them not reigne ouer me:  
so shal I be vpright, and made cleane  
from muche wickednes.

14 Let the wordes of my mouth, and the  
meditation of mine heart be acceptable  
in thy sight, O Lord, my strength, and my  
remeder.

PSAL. XX.

A prayer of the people vnto God, that it wolde  
pleas him to heare their King & receiue his sacrifice, which  
he offred before he went to battell against the Am-  
monites.

¶ To him that excelleth. A Psalm of Dauid.  
The <sup>1</sup> Lord heare thee in the day of trouble:  
the <sup>2</sup> Name of the God of Iaakob defende thee:

<sup>3</sup> Send thee helpe from the Sanctuary, and  
strengthen thee out of Zion.

<sup>4</sup> Let him remember all thine offerings, and  
turne thy burnt offerings into ashes. Selah.

<sup>5</sup> And grante thee according to thine hea-  
art, and fulfil all thy purpose:

<sup>6</sup> That we may reioyce in thy <sup>7</sup> saluacion,  
and set vp the banner in the Name of our  
God, when the Lord shal performe all thy  
petitions.

<sup>8</sup> Now <sup>9</sup> know I that the Lord wil helpe  
his anointed, and wil heare him from his  
Sanctuarie, by the mightie helpe of his  
right hand.

<sup>10</sup> Some trust in chariots, and some in hor-  
ses: but we wil remember the Name of the  
Lord our God.

<sup>11</sup> They are broght downe and fallen, but  
we are risen, and stande vpright.

<sup>12</sup> Saue Lord: <sup>13</sup> let the King heare vs  
in the day that we call.

PSAL. XXI.

David in the person of the people praiseth God for his  
victorie, attributing it to God, and not to the strength  
of man. Wherein the holie Ghost directeth the faithfull in  
Christ, who is the perfection of this kingdome.

¶ To him that excelleth. A Psalm of Dauid.

The King shal reioyce in thy strength,  
O Lord: yea, how greatly shal he re-  
ioyce in thy saluacion!

<sup>3</sup> Thou hast giuen him his hearts desire, &  
hast not denied him the request of his lip-  
pes. Selah.

<sup>4</sup> For thou <sup>5</sup> didest preuent him with libe-  
ral blessings, & didest set a crowne of pu-  
re golde vpon his head.

<sup>6</sup> He asked life of thee, and thou gauest  
him a long life for euer and euer.

<sup>7</sup> His glorie is great in thy saluacion: digni-  
tie and honour hast thou layed vpon him.

<sup>8</sup> For thou hast set him as <sup>9</sup> blessings for euer:  
thou hast made him glad with the  
ioye of thy countenance.

<sup>10</sup> Because the King trusteth in the Lord,  
and in the mercie of the most High, he  
shal not slide.

<sup>11</sup> Thine hand shal finde out all thine ene-  
mies.

mies, and thy right hand  
that hate thee.

<sup>9</sup> Thou shalt make them  
in time of thine anger  
stroy them in his wrath  
denoure them.

<sup>10</sup> Their frute shal  
earth, and their sede  
men.

<sup>11</sup> For they <sup>12</sup> intend  
and imagined mischiefe  
preuail.

<sup>13</sup> Therefore shalt thou  
the strings of thy lyre  
ready against their fa-  
ult.

<sup>14</sup> Be thou exalted, O  
so wil we sing and pra-  
ise thee.

PSAL.

Dauid complained because he  
persecuted, that he was past  
reuerfid the sermes & vi-  
uenced, 10 He recouered  
pit of tentations and growed  
his some persone he setteth  
whome he did forsake by the  
shoule maruolously, & stran-  
before his Father shoulde ras-

¶ To him that excelleth.  
har. A Psalm of Dauid.

MY <sup>1</sup> God, my  
M<sup>2</sup> forsaken me, &  
mine health, and from  
roaring.

<sup>3</sup> O my God, I crye  
rest not, & by night, but  
But thou art holie,  
ther praises of Israels

<sup>4</sup> Our fathers trusted  
and thou didest deli-  
ver them.

<sup>5</sup> They called vpon thee  
red: they trusted in thee  
funded.

<sup>6</sup> But I am a <sup>7</sup> worme  
me of men, and the com-  
All they that se me,

<sup>8</sup> He trusted in the  
him: let him saue him  
But y<sup>9</sup> didest drawe me  
be: thou gauest me ho-  
thers breasts.

<sup>10</sup> I was cast vpon the  
wombe: thou art my  
thers belly.

<sup>11</sup> Be not farre from me  
nere: for there is none  
12 Manie yong bulles  
mightie & bulles of  
me about.

<sup>13</sup> They gape vpon me  
as a ramping and roa-  
14 I am like <sup>15</sup> water

<sup>16</sup> He meaneth, that his ene-  
mies were rather be-  
not comes, and now he declar-  
eth that he was tormented, both in soule and

em not reigne ouer me:  
right, and made cleane  
ednes.

of my mouth, and the  
ine heart be acceptable  
d, my strength, and my

L. XX.

unto God, that it wolde please  
g & receiue his sacrifice, which  
to battel against the

leth. A Psalme of Dauid.  
are thee in the day of  
Name of the God of

rec:  
from the Sanctuarie, and  
of Zion.

er all thine offerings, and  
frings into ashes. Selah.  
according to thine be-

urpose:  
yce in thy saluacion.  
er in the Name of our  
d shal performe all thy

hat the Lord wil helpe  
wil heare him from his  
e mightie helpe of his

riots, and some in hope  
ember the Name of the

nd downe and fallen, but  
ande vpright.  
the King heare vs in  
l.

L. XXI.

the people praise the Lord for  
to God, and not to the strength  
e God directeth the faithful in  
on of this kingdome.

th. A Psalme of Dauid.  
reioyce in thy strength,  
ow greatly shal he re-  
on!

im his hearts desire, &  
the request of his lip-  
e.

reuent him with libe-  
left set a crowne of pu-  
ead.

thee, and thou gauest  
uer and euer.  
in thy saluacio: digni-  
thou layed vpon him.

him as a blessing for  
de him glad with the  
rance.

trusteth in the Lord  
of the most High, he per-  
inde o it all thine ene-

mies, and thy right hand shal fide out the  
that hate thee.

9 Thou shalt make them like a fyrie oven  
in time of thine angr: the Lord shal de-  
stroy them in his wrath, and the fyre shal  
deuoure them.

10 Their frute shalt thou destroy from the  
earth, and their sede from the children of  
men.

11 For they intended euil against thee,  
and imagined mischief, but they shal not  
preuaile.

12 Therefore shalt thou put them aparte,  
& the strings of thy bowe shalt thou make  
ready against their faces.

13 Bethou exalted, O Lord, in thy strength:  
so wil we sing and praise thy power.

PSAL. XXII.

Dauid complained because he was brought into suche  
extremities, that he was past all hope, but after he had  
reuered the sorrows & griefs, wherewith he was  
wexed. 10 He recovereth him self from the bottomles  
pit of tentations and groweth in hope. And here vnder  
his come persone he setteth forth the figure of Christ,  
whome he did forese by the Spirit of prophesie, that he  
shoulde maruclously & strangely be deuiled, & abused,  
before his Father shoulde raise & exalte him againe.

To him that excellen vpon Ariele. h. Hastha-  
bar. A Psalme of Dauid.

MY God, my God, why hast thou  
forsaken me, & art so farre from  
mine health, and from the wordes of my  
roaring?

O my God, I crye by daie, but thou hea-  
rest not, & by night, but have no audiee.  
But thou art holie, and doest inhabite  
the praises of Israél.

Our fathers trusted in thee: they trusted,  
and thou didest deliuer them.  
They called vpon thee, and were deliue-  
red: they trusted in thee, and were not co-  
founded.

6 But I am a worme, & not a man: a sha-  
me of men, and the contempt of the people.  
All they that se me, haue me in derision:  
they make a mowe & nod the head, saying,

"He trusted in the Lord, let him deliuer  
him: let him saue him, seig he loueth him.  
But y didest drawe me out of the wombe:  
thou gauest me hope, euen at my mo-  
thers breasts.

10 I was cast vpon thee, euen from the  
wombe: thou art my God from my mo-  
thers belly.

11 Be not farre from me, because trouble is  
nere: for there is none to helpe me.

12 Manie yong bulles haue compassed me:  
mightie bulles of Bashan haue closed  
me about.

13 They gape vpon me with their mouthes,  
as a ramping and roaring lion.

14 I am like water powred out, and all  
my bones are out of ioynt: mine heart is  
like waxe: it is molten in the middes of  
my bowels.

My strength is dried vp like a pot heard,  
and my tongue cleueth to my iawes, and  
thou hast brought me into the dust of death.

For dogges haue compassed me, & the  
assemblie of the wicked haue inclosed me:  
they perced mine hands and my fete.

I maie tel all my bones: yet thei beholde,  
and loke vpon me.

They parte my garments among them,  
and cast lottes vpon my vesture.

But be not thou farre of, O Lord, my  
strength: hasten to helpe me.

17 Deliuier my soule from the sworde: my  
desolate soule from the power of the dog.

18 Saue me from the lions mouth, and  
answer me in sawing me from the hornes of  
the vnicornes.

\* I wil declare thy Name vnto my bre-  
thren: in the middes of the Congregacio  
wil I praise thee, saying,

"Praise the Lord, ye that feare him: mag-  
nifie ye him, all the fede of Isaak, & sear-  
re ye him, all the fede of Israél.

24 For he hath not despised nor abhorred  
affliction of the poore: nether hath he  
hid his face from him, but when he called  
vnto him, he heard.

25 My praise shal be of thee in the great Co-  
gregation: my vowes wil I performe be-  
fore them that feare him.

26 The poore shal eat and be satisfied:  
thei that seke after the Lord, shal praise  
him: your heart shal liue for euer.

27 All the ends of the worlde shal remem-  
bre them selues, and turne to the Lord: and  
all the kindreds of the nations shal worship  
before thee.

28 For the kingdome is the Lords, and he  
ruleth among the nations.

29 All thei that be fat in the earth, shal eat  
and worship: all they that go downe into  
the dust, shal bowe before him, euen he  
that can not quicken his owne soule.

30 Their fede shal serue him: it shal be cou-  
ted vnto the Lord for a generation.

31 Thei shal come, & shal declare his righ-  
teousnes vnto a people that shal be borne,  
because he hath done it.

PSAL. XXIII.

"Because the Prophet had proued the great mercies of  
God at diuerse times, and in sundrie maners, he ga-  
thereth a certaine assurance, fully perswading him self  
that God wil continue the verie same goodnes to-  
wards him for euer.

A Psalme of Dauid.

THE Lord is my shepheard, I shal not  
want.

2 He maketh me to rest in grene pasture, &  
leadeth me by the still waters.

3 He brestoreth my soule, & leadeth me in  
Oo.iii.

I Thou hast suf-  
fred me to be  
without all ho-  
pe of life.

Thus Dauid  
complained as  
though he were  
nailed by his  
enemies both  
hands & fete;  
but this was  
accomplished  
in Christ.

1 My life is  
solitarie, lett  
alone & forsake  
of all, Psal.  
35.17. & 25.16.

m Christ is de-  
liuered w amo-  
re mightiedell  
uerance by o-  
uercoming  
death, then if  
he had not suf-  
fered death as  
all.

Ebr. 2.12.  
He promi-  
seth to exhort  
the church y  
thei by his ex-  
ample might  
praise the Lord.

o The poore  
afflicted are co-  
forted by this  
exple of Da-  
uid, in Christ.

p Which were  
sacrifices of  
thanksgiuig,  
which they of-  
fired by Gods  
commandemet  
when thei were  
deliuered out  
of any great  
danger.

q He doeth  
allude still to  
the sacrifice.

r Though the  
poore be first  
named, as ver-  
16, yet the  
welchies are  
not separa-  
ted fro the gra-  
ce of Christs  
kingdome.

s In whome  
there is no ho-  
pe, that he shal  
reouer life:  
so nether po-  
ore nor riche,  
quicke nor de-  
ad shalbe reie-  
ced from his  
kingdome.

t Meaning the  
posteritie, &  
the Lord kee-  
peth as a fede  
to the Church  
to continue his  
praise among  
men.

u That is, God  
hath fulfilled  
his promise.



**c** Plaine, or  
straight waies.  
**d** Though he  
were in danger  
of death, as  
thou that wast  
druck in the  
darke valley  
without his  
shepherd.  
**e** About his  
enemies sought  
to destroy him,  
yet God deli-  
uereth him, &  
dealeth moste  
liberally with  
him in despite  
of them.  
**f** As was the  
manner of gre-  
at feastes.  
**g** He setteth  
not his felicitee  
in the plea-  
sures of this  
worlde, but in  
the reuerence  
of God.

the paths of righteousness for his Names sake.

Yea, though I shulde walke through the valley of the shadow of death, I wil feare no euil: for thou art with me: thy rod and thy staffe, they comfort me.

Thou doest prepare a table before me in the sight of mine aduersaries: thou doest appoint mine head with oyle, and my cup runneth ouer.

Douteles kindenes, & mercie shal follow me all the dayes of my life, and I shal remaine a long season in the house of the Lord.

PSAL. XXXIII.

*Albeit the Lord God hath made, and governeth all the worlde, yet towards his chosen people his gracious goodnes doeth moste abundantly appeare, in that among the he wil haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they do entre aright into this Sanctuary, which are the true worshippers of God, purged from the fustill filth of this worlde. Finally he magnifieth Gods grace for the buylding of the Temple, to the end he might stirre up all the faithful to the true seruice of God.*

A Psalm of David.

Deu. 10. 14.

Job. 28. 25.

1. cor. 10. 27.

a life worth

two things: the

one that the

earth to mans

iudgemente

feareth above

the waters: &

next, that God

maraculously

preferreth the

earth, in that it

is not drow-

ned with the

waters, which

naturally are

aboue it.

**d** Though cir-

cumcision sepa-

rate the carnal

side of Iaa-

kob from the

Gentiles, yet he

seeth God,

is true Iaa-

kob & the ve-

rie Israelites.

**e** David de-

scribeth the buy-

lding up of the

Temple, where-

in the glorie

of God shal de-

appare, and

under the figu-

re of this Tem-

ple he also

prayeth for

spiritual Tem-

ple, which is

eternall, becau-

se of the pro-

mes which was

made to the

Temple, as is

writ-

ten, Psal. 132. 14.

THE earth is the Lords, and all that therein is: the worlde and they that dwell therein.

For he hath founded it vpon the seas: and establisht it vpon the floods.

Who shal ascende into the mountaine of the Lord? and who shal stand in his holie place?

Even he that hath innocēt hāds, & a pure heart: which hath not lift vp his minde vnto vanitie, nor sworne deceitfully.

He shal receiue a blessing frō the Lord, & righteousness frō the God of his saluaciō.

This is the generation of them that seke him, of them that seke thy face, this is Iaa'kōb. Sélah.

Lift vp your heades yegates, and be ye lift vp ye euertlasting dores, and the King of glorie shal come in.

Who is this King of glorie: the Lord, strong and mightie, enē the Lord mightie in battel.

Lift vp your heades, ye gates, and lift vp your selues, ye euertlasting dores, & the King of glorie shal come in.

Who is this King of glorie: the Lord of hostes, he is the King of glorie. Sélah.

PSAL. XXV.

The Prophet touched with the consideration of his finnes, and also grieved with the cruel malice of his enemies, prayeth to God moste seruenly to haue his finnes forgiven, & specially such as he had committed in his youth. He begueth euery verse according to the Hebrew letters two or thre except.

A Psalm of David.

Vnto thee, O Lord, lift I vp my soule.

My God, I trust in thee: let me not be

confounded: let not mine enemies reioyce over me.

So all that hope in thee, shal not be ashamed: but let them be confounded, that trust in vaine without cause.

Shew me thy waies, O Lord, & teache me thy paths.

Lead me forth in thy trueth, and teache me: for thou art the God of my saluacion: in thee do I trust all the daie.

Remember, O Lord, thy tendre mercies, and thy louing kindenes: for they haue bene for euer.

Remember not the finnes of my youth, nor my rebellions, but according to thy kindenes remember thou me, euen for thy goodnes sake, O Lord.

Gracious and righteous is the Lord: therefore wil he teache sinners in the waies.

Them that be meke, wil he guide in iudgement, and teache the humble his waie.

All the paths of the Lord are mercie & trueth vnto such as kepe his couenant and his testimonies.

For thy Names sake, O Lord, be merciful vnto mine iniquitie, for it is great.

What man is he that feareth the Lord? him wil he teache the waies that he shal chuse.

His soule shal dwell at ease, and his sede shal inherite the land.

The secret of the Lord is reueiled to them, that feare him: and his couenant to giue them vnderstanding.

Mine eyes are euer toward the Lord: for he wil bring my fete out of the net.

Turne thy face vnto me, and haue mercie vpon me: for I am desolate and poore.

The sorowes of mine heart are enlarged: drawe me out of my troubles.

Loke vpon mine affliction & my trowel, and forgieue all my finnes.

Beholde mine enemies, for they are many, and they hate me with cruel hatred.

Kepe my soule, & deliuer me: let me not be confounded, for I trust in thee.

Let mine vprightenes and equite presegue me: for mine hope is in thee.

Deliuer Israël, O God, out of all his troubles.

PSAL. XXVI.

David oppressed with many iniuries, finding no help in the worlde, calleth for aide from God: & assured of his integritie toward Saül, desireth God to be his iudge, & to defend his innocencie. Finally he maketh mention of his sacrifice, which he wil offere for his deliuerance, & desireth to be in the companie of the faithful in the congregation of God, whiche he was banished by Saül, promising integritie of life, & open praises & thanksgiving.

A Psalm of David.

Vdgemente, O Lord, for I haue walked in mine innocencie: my trust hath bene also in the Lord: therefore shal I not slide.

Proue me, O Lord, and trye me: examine

my reines, and mine eyes: therefore haue I

I haue not thanted

neither kept copanie

I haue hated the al-

haue not companie

I wil wash mine ha-

Lord, and compasse

That I maye declar

thanksgiving, and fe

derous workes.

O Lord, I haue lou

chine house, and the p

nour dwelleth.

Gather not my fo

nor my life with the

In whose hands is

right hand is ful of

But I wil walke in

gement, and teache

me me then fore, and

My fore standeth in

praise thee, O Lord, in

PSAL.

David maketh this psalme

perils as appeareth by the

amend: O Herin we m

David against the affaies

so the end wherefore he desir

red, solely to worship God in

A Psalm

The Lord is my

tion, whome shal

th. strength of my li

be afraid?

When the wicked,

my foes came vpon

they stumbled and fe

Though an holte pit

heart shulde not be

be raised against me,

One thing haue I

that I wil require, eue

the house of the Lor

life, to beholde the b

to visite his Temple

For in the time of

me in his Tabernacle

his pansion that he h

vpon a rocke.

And now shal he l

boue mine enemies:

fore wil I offer in hi

ces of ioye: I wil

Lord.

Hearken vnto my v

crye: haue mercie al

me.

When thou saidest,

heart answered vnto

seke thy face.

Hide not therefore th

cast thy seruant awa

hall bene my succour

not mine enemies reioyce

in thee, shal not be al-  
lured, but confounded, thatt  
saie.

waies, & Lord, & teache

in thy truth, and teache  
the God of my saluacion:  
all the daie,

Lord, thy tendre mercie,  
kindenes: for thei haue be-

the sinnes of my youth,  
as, but according to my

ber thou me, *even* for thy  
Lord.

lighteous is the Lord: the-  
se sinners in the waie.

ke, wil he guide in iudice  
the humble his waie.

the Lord are mercie &  
kepe his couenant and

saie, & Lord, be mercie-  
full, for it is great.

that feareth the Lord:  
the waie that he shal

el at ease, and his sede  
and.

the Lord is reuered to  
m: and his couenant to

standing.

toward the Lord: for  
te out of the net.

unto me, and haue mer-  
cy: mine desolate and poor

mine heart is enlar-  
ged: of my troubles.

affliction & may trauel  
sinnes.

enemies, for thei are ma-  
de with cruel hatred.

deliuer me: let me not  
I trust in thee.

thentes and equitie pre-  
hope is in thee.

God, out of all his trou-

XXVI.

any injuries, finding no help  
aide from Gods: & assured

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will offere for his deliuerance,  
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he was banished by Sa. 11. promi-  
open praises & thanksgiu-  
e of Dauid.

rd, for I haue walked in  
: my trust hath bene

therefore shal I not slide  
and trye me: examine

my reines, and mine heart.

For thy louing kindenes is before mine  
eyes: therefore haue I walked in thy truth.

I haue not shamed with vaine persones,  
neither kept cōpanie with the dissemblers.

I haue hated the assemblie of the euil, &  
haue not companie with the wicked.

I wil wash mine hands in innocencie, &  
Lord, and compasse thine altar,

That I maie declare with the voice of  
thanksgiuing, and set forthe all thy won-  
derous workes.

O Lord, I haue loued the habitation of  
thine house, and the place where thine ho-  
nour dwelleth.

Gather not my soule with the sinners,  
nor my life with the bloodie men:

In whose hands is wickednes, and their  
right hand is full of bribes.

But I wil walke in mine innocēcie: rede-  
me therefore, and be merciful vnto me.

My forte standeth in vprightnes: I wil  
praise thee, O Lord, in the Congregacions.

PSAL. XXVII.

Dauid maketh this psalme being deliuered from great  
perils, as appeareth by the praises and thanksgiuing  
amixed: 6 Wherin we may see the constant faith of  
Dauid against the assaults of all his enemies. 7 And al-  
so the end, wherefore he desireth to liue and to be deliue  
red, namely to worship God in his Congregation.

¶ A Psalme of Dauid.

The Lord is my light and my salua-  
tion, whome shal I feare? the Lord is  
the strength of my life, of whome shal I  
be afraid?

When the wicked, *even* mine enemies and  
my foes came vpon me to eat vp my flesh  
they stumbled and fel.

Though an holte pitched against me, mine  
heart shulde not be afraid: though warre  
be raised against me, I wil trust in this.

One thing haue I desired of the Lord,  
that I wil require, *even* that I may dwell  
in the house of the Lord all the dayes of my  
life, to beholde the beautie of the Lord, &  
to visite his Temple.

For in the time of trouble he shal hide  
me in his Tabernacle: in the secret place of  
his pavilion shal he hide me, & set me vp  
vpon a rocke.

And now shal he lift vp mine head a-  
boue mine enemies round about me: there-  
fore wil I offer in his Tabernacle sacrifici-  
es of ioye: I wil sing and praise the  
Lord.

Hearken vnto my voice, O Lord, when I  
crys: haue mercie also vpon me and heare  
me.

When thou saidst, Seeke ye my face, mine  
heart answered vnto thee, O Lord, I wil  
seeke thy face.

Hide not therefore thy face from me, nor  
call thy seruante awaie in displeasure: thou  
halt bene my succour: leaue me not, ne-

ther forsake me, O God of my saluation.

Though my father and my mother  
shulde forsake me, yet the Lord wil ga-  
ther me vp.

Teache me thy waie, O Lord, and leade  
me in a right path, because of mine ene-  
mies.

Giue me not vnto the lust of mine ad-  
uersaries: for there are false witnessers rise  
vp against me, & suche as speake cruelly.

I shoulde haue fainted, except I had beleued  
to see the goodnes of the Lord in the  
land of the liuing.

Hope in the Lord: be strong, & he shal  
comfort thine heart, & trust in the Lord.

PSAL. XXVIII.

Being in great feare & heauines of heart to see God de-  
honored by the wicked, he desireth to be rid of them.  
4 And cryeth for vengeance against them: & as  
length assureth him selfe, that God hath heard his  
prayer. 6 Vnto whose tuition he commendeth all the  
faithful.

¶ A Psalme of Dauid.

Vnto thee, O Lord, do I crye: O my  
strength, be not deafe toward me,  
lest, if thou answer me not, I be like them  
that go downe into the pit.

Hear the voice of my petitions, when I  
crye vnto thee, when I holde vp mine hands  
toward thine holy Oracle.

Drawe me not awaie with the wicked,  
and with the workers of iniquitie: which  
speake friendly to their neighbours, when  
malice is in their hearts.

Reward them according to their dedes,  
and according to the wickednes of their  
inuentions: recompense them after the  
worke of their hands: reder them their re-  
warde.

For thei regard not the workes of thy Lord,  
nor the operation of his hands: therefore  
breake them downe, & buylde the not vp.

Praised be the Lord, for he hath heard  
the voice of my petitions.

The Lord is my strength and my shield:  
mine heart trusted in him, and I was hel-  
ped: therefore mine heart shal reioyce, &  
with my song wil I praise him.

The Lord is their strength, and he is  
the strength of the deliuerances of his a-  
nointed.

Saueth people, and blesse thine inheri-  
tance: fede them also, & exalt the for euer.

PSAL. XXIX.

The Prophet exhorteth the princes and rulers of the  
worldes, which for the masse parte thinke there is no  
God. 3 At the least to feare him for the thunders &  
tempestes, for feare whereof all creatures tremble.  
11 And though thereby God threateneth sinners yet in he  
alwaies merciful to his, & moueth the thereby to praise  
his Name.

¶ A Psalme of Dauid.

Giue vnto the Lord, ye a sonnes of the  
mightie: giue vnto the Lord glorie  
and strenght.

Oo. iiii.

He magni-  
fiesh Gods  
loue towards  
his, which far-  
re passeth the  
most tender  
loue of parents  
towards their  
children.

But ether  
pacifie their  
wrath, or be-  
del their rage.

In this pre-  
sent life befo-  
re I dye, as  
Ma. 38. 11.

He exhor-  
teth him self  
to depēde on  
God, seeing he  
 neuer failed in  
his promises.

He counteth  
him selfe as a  
dead man, &  
God shew his  
loue toward  
him, and grate  
him his peti-  
tion.

He vied  
this outward  
meanes to hel-  
pe his weaknes  
of his faith:  
for in y place  
was the Arke,  
and there God  
promised to  
shewe the to-  
kens of his fa-  
uour.

Destroy not  
the good with  
the bad.

He thus prai-  
seth in respect  
of Gods glo-  
rie, & not for  
his owne cau-  
se, being assu-  
red, that God  
wolde punish  
the persecuters  
of his Church.

Let them be  
vicerly des-  
troyed, as Ma-  
lach. 4.

Because he  
felt the assu-  
rance of Gods  
help in his  
heart, his mou-  
th was open-  
ed to sing his  
praises.

Meaning, his  
soldiers, who  
were as men-  
nes, by whome  
God declar-  
eth his powet.

He exhor-  
teth y proude  
tyrants to hu-  
ble the feltes  
vnder Gods  
hand, and not  
to be inferiour  
to bruite beasts  
& diuine crea-  
tures.



# Gods power.

<sup>b</sup> The thunder clappes, that are heard out of <sup>g</sup> cloudes, ought to make the wicked to tremble for feare of Gods anger.  
<sup>c</sup> That is, the thunderbolte breaketh the moste strong trees, and shal men thinke their power to be able to resist God?  
<sup>d</sup> Called also Hermon.  
<sup>e</sup> It causeth lightning to shote & glades to place moste desolate, where as heretofore there is no presence of God.  
<sup>f</sup> For feare maketh them to cast their callicies.  
<sup>h</sup> Maketh the trees bare, or perceiveth <sup>g</sup> most secret places.  
<sup>i</sup> Though <sup>h</sup> wicked are possibled mowed w<sup>th</sup> the scythes, yet <sup>i</sup> faithful praise God.  
<sup>k</sup> To moderate <sup>j</sup> rage of the tempest & waters, that they destroy not all.

<sup>a</sup> Sam. 7. 30.  
<sup>a</sup> After that Abisalon had polluted it w<sup>th</sup> moeste filthie fornication  
<sup>b</sup> He condemneth them of great ingratitude, which do not praise God for his benefites  
<sup>c</sup> Restored from <sup>d</sup> rebellion of Abisalon.  
<sup>d</sup> Meaning <sup>e</sup> he escaped death moeste narrowly.  
<sup>e</sup> The worde signifies the, <sup>f</sup> have received mercie & shew mercie liberally vnto others.  
<sup>f</sup> Before his Tabernacle.  
<sup>g</sup> Psal. 145. 8.  
<sup>h</sup> Isai. 54. 7.  
<sup>i</sup> 2. cor. 4. 17.  
<sup>j</sup> I put to much confidence in my quiet state, as Ier. 31. 22. 2. chr. 32. 24.  
<sup>k</sup> I thought I was established in Zion moeste surely.  
<sup>l</sup> After that <sup>h</sup> haden withdrawn thine help, I felt my miserie. <sup>k</sup> David meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he wolde liue to praise his Name, which is the end of mans creation.

<sup>2</sup> Giue vnto the Lord glorie due vnto his Name: worship the Lord in the glorious Sanctuarie.  
<sup>3</sup> The <sup>b</sup> voice of the Lord is vpon the waters: the God of glorie maketh it to thunder: the Lord is vpon the great waters.  
<sup>4</sup> The voice of the Lord is mightie: the voice of the Lord is glorious.  
<sup>5</sup> The voice of the Lord breaketh the cedres: yea, the Lord breaketh the cedres of Lebanon.  
<sup>6</sup> He maketh the also to leape like a calfe: Lebanon also and <sup>a</sup> Shirion like a yong vnicorne.  
<sup>7</sup> The voice of the Lord deuidenth the <sup>a</sup> flames of fyre.  
<sup>8</sup> The voice of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of <sup>a</sup> Kadeth to tremble.  
<sup>9</sup> The voice of the Lord maketh the hinds to <sup>a</sup> calue, & <sup>b</sup> discouereth the forests: therefore in his <sup>c</sup> Temple doeth euerie man speake of his glorie.  
<sup>10</sup> The Lord sitteth vpon the <sup>b</sup> flood, and the Lord doeth remaine King for euer.  
<sup>11</sup> The Lord shal giue strength vnto his people: <sup>a</sup> Lord shal blesse his people w<sup>th</sup> peace.

## PSAL. XXX.

*When David was deliuered from great danger, he rendred thanks to God, exhorting others to do the like, and to learne by his example, that God is rather merciful then seuer, and rigorous towards his children, and also that the fall from prosperitie to aduersitie is sudden. <sup>g</sup> This done, he returneth to prayer, promising to praise God for euer.*

<sup>a</sup> A Psal. m. or song of the dedication of the <sup>b</sup> house of David.

<sup>1</sup> I will magnifie thee, <sup>a</sup> Lord: <sup>b</sup> for thou hast exalted me, and hast not made my foes to reioyce ouer me.  
<sup>2</sup> O Lord my God, I cryed vnto thee, and thou hast <sup>a</sup> restored me.  
<sup>3</sup> O Lord, thou hast brought vp my <sup>a</sup> soule out of the graue: thou hast reuiued me from them that go downe into the pit.  
<sup>4</sup> Sing praises vnto the Lord, ye <sup>a</sup> Saints, and giue thanks <sup>b</sup> before the remembrance of his Holines.  
<sup>5</sup> <sup>a</sup> For he endureth but a while in his angre: but in his fauour is life: weeping maie abide at euening, but ioye cometh in the morning.  
<sup>6</sup> And in my <sup>a</sup> prosperitie I said, I shal neuer be moued.

<sup>7</sup> For thou Lord of thy goodnes hadest made my <sup>a</sup> mountaine to stand strong: but <sup>b</sup> y<sup>e</sup> didest hide thy face, and I was troubled.  
<sup>8</sup> Then cryed I vnto thee, <sup>a</sup> Lord, and prayed to thy Lord.  
<sup>9</sup> What profit is there in my blood, whē I go downe to <sup>a</sup> pit: shal the dust <sup>a</sup> giue thanks vnto thee? or shal it declare thy truth?  
<sup>10</sup> I after that <sup>h</sup> haden withdrawn thine help, I felt my miserie. <sup>k</sup> David meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he wolde liue to praise his Name, which is the end of mans creation.

# Psalms.

## A prayer of the faithfull

<sup>10</sup> Heare, <sup>a</sup> Lord, and haue mercie vpon me: Lord, be thou mine helper.  
<sup>11</sup> Thou hast turned my mourning into ioye: thou hast loosed my sacke & gadded me with gladnes.  
<sup>12</sup> Therefore shal my <sup>a</sup> tongue praise thee: and not cease: <sup>a</sup> Lord my God, I will giue thee thanks vnto thee for euer.

## PSAL. XXXI.

*David deliuered from some great danger, first reherceth what meditation he had by the power of faith, when death was before his eyes, his enemy being ready to take him. <sup>15</sup> Then he affirmeth that the fauour of God is alwaies readie to those that feare him. <sup>20</sup> Finally he exhorteth all the faithful to trust in God, and to loue him, because he preserveth and strengtheneth them, as they may see by his example.*

*To him that excelleth. A Psalme of David.*

<sup>1</sup> I <sup>a</sup> let me neuer be confounded: deliuer me in thy <sup>a</sup> righteousness.  
<sup>2</sup> Bowe downe thine eare to me: make haste to deliuer me: vnto me a strong rocke, & an house of defence to saue me.  
<sup>3</sup> For thou art my rocke and my fortress: therefore for thy Names sake direct me & guide me.  
<sup>4</sup> Drawe me out of the <sup>b</sup> net, that they haue laied priuily for me: for thou art my strength.

<sup>5</sup> Into thine <sup>a</sup> hand I commend my spirit: for thou hast redeemed me, <sup>a</sup> Lord God of truth.  
<sup>6</sup> I haue hated them that giue them selues to deceitful vanities: for I <sup>a</sup> trust in thee, Lord.

<sup>7</sup> I will be glad and reioyce in thy mercie: for thou hast sene my trouble: thou hast known my soule in aduersities,  
<sup>8</sup> And thou hast not shut me vp in the hand of <sup>a</sup> mine enemy, but hast set my feet at <sup>a</sup> large.  
<sup>9</sup> Haue mercie vpon me, <sup>a</sup> Lord: for I am in trouble: mine <sup>a</sup> eye, my soule & my bellie are consumed with grief.  
<sup>10</sup> For my life is wasted with heauines, and my yeres with mourning: my strength faileth for my paine, & my bones are consumed.

<sup>11</sup> I was as reproche among all mine enemies, but specially among my neighbours: and <sup>a</sup> feare to mine acquaintance, <sup>b</sup> who seeing me in the strete, fled from me.

<sup>12</sup> I am forgotten, as a dead man out of minde: I am like a broken vessel.  
<sup>13</sup> For I haue heard the railing of <sup>a</sup> great men: feare was on euerie side, while they conspired together against me, & consulted to take my life.  
<sup>14</sup> But I trusted in thee, <sup>a</sup> Lord: I said, <sup>a</sup> Thou art my God.  
<sup>15</sup> My <sup>a</sup> times are in thine hand: deliuer me from the hand of mine enemies, and from them that persecute me.

# Mans blessednes.

<sup>16</sup> Make thy face to shew, & saue me through thy  
<sup>17</sup> Let me not be confounded:  
<sup>18</sup> I haue called vpon thee, put to confusion, & made  
<sup>19</sup> Let the lying lippe, which cruelly, proueth  
<sup>20</sup> ke against the righte  
<sup>21</sup> How great is thy gift  
<sup>22</sup> I haue laied vp for the  
<sup>23</sup> done to them, that trust  
<sup>24</sup> re the fonnies of men!  
<sup>25</sup> Thou dost hide thy  
<sup>26</sup> presence from the pri  
<sup>27</sup> pest them secretly in  
<sup>28</sup> the strife of tongues.  
<sup>29</sup> Blessed be the Lord:  
<sup>30</sup> his maruelous kinde  
<sup>31</sup> strong citie.  
<sup>32</sup> Though I said in mi  
<sup>33</sup> out of thy sight, yet  
<sup>34</sup> of my praier, when I  
<sup>35</sup> Loue yet the Lord  
<sup>36</sup> Lord preserveth the  
<sup>37</sup> death abundantly in  
<sup>38</sup> All ye that trust in  
<sup>39</sup> and he shal establish y

## PSAL. XL.

*David punished with grieuous punishments, to witte their transgressions. <sup>5</sup> And his finnes, and obtained pardon. <sup>11</sup> And he shal like godly.*

*A Psalme of David to God.*

<sup>1</sup> Blessed is he who  
<sup>2</sup> giueth, & whose  
<sup>3</sup> Blessed is the man, vnto  
<sup>4</sup> imputeth not iniquitie  
<sup>5</sup> there is no guile.

<sup>6</sup> When I helde mine  
<sup>7</sup> consumed, or when I  
<sup>8</sup> (For thine had is hea  
<sup>9</sup> night: & my moistu  
<sup>10</sup> drought of summer.

<sup>11</sup> The <sup>a</sup> Lord acknowledgedged  
<sup>12</sup> neither hid I mine iniquitie  
<sup>13</sup> wil confesse against m  
<sup>14</sup> vnto the Lord, and th  
<sup>15</sup> nishment of my sinne

<sup>16</sup> Therefore shal euery  
<sup>17</sup> make his praier vnto  
<sup>18</sup> thou maiest be founde  
<sup>19</sup> of great waters & the  
<sup>20</sup> him.

<sup>21</sup> Thou art my secret  
<sup>22</sup> uilt me from trouble:  
<sup>23</sup> about with ioyful del  
<sup>24</sup> I wil <sup>a</sup> instruct thee  
<sup>25</sup> way, that thou shalt g  
<sup>26</sup> with mine eye.

<sup>27</sup> Be ye not like an h  
<sup>28</sup> which vnderstand no  
<sup>29</sup> which diligently loke and take care to di  
<sup>30</sup> I haue carefull bying, boasting, chink  
<sup>31</sup> able to not their rage





# The safetie of the godly Psalmes.

# Dauids complaint wherein the wicked

19 To deliuer their soules from death, and to preferre them in famine.  
 20 Our soule waiteth for the Lord: for he is our helpe and our shield.  
 21 Surely our heart shal reioyce in him, because we trusted in his holie Name.  
 22 Let thy mercie, O Lord, be vpon vs, as we trust in thee.

PSAL. XXXIII.

After David had escaped Achish, according as is written in the 1. Sam. 21. 11, whome in this title he calleth Abimelech (which was a general name to all the Kings of the Philistines) he praiseth God for his deliuerance, 3. Prouoking all others by his example to trust in God, to feare & serue him: 14. Who defendeth the godlie with his Angles, 15. And utterly destroyeth the wicked in their sinnes.

A Psalm of David, when he changed his behaviour before Abimelech, who drewe him a waie, & he departed.

1 I Wil a waile giue thanks vnto the Lord: his praise shal be in my mouth continually.  
 2 My soule shal glorie in the Lord: the humble shal heare it, and be glad.  
 3 Praise ye the Lord with me, and let vs magnifie his Name together.  
 4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.  
 5 They shall loke vnto him, and runne to him: and their faces shal not be ashamed, saying,  
 6 This poore man cryed, & the Lord heard him, and saued him out of all his troubles.  
 7 The Angel of the Lord pitcheth route about them, that feare him, and deliuereth them.  
 8 Tasse ye & se, how gracious the Lord is: blessed is the man that trusteth in him.  
 9 Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.  
 10 The Lyons do lacke, and suffer hunger, but they, which seke the Lord, shal want nothing that is good.  
 11 Come children, hearken vnto me: I wil teache you the feare of the Lord.  
 12 What man is he, that desireth life, and loueth long daies for to se good?  
 13 Kepe thy tongue from euil, and thy lip- pes, that they speake no guile.  
 14 Eschew euil and do good: seke peace & followe after it.  
 15 The eyes of the Lord are vpon the righteous, & his eyes are open vnto their crye.  
 16 But the face of the Lord is against them that do euil, to cut of their remembrance from the earth.  
 17 The righteous crye, and the Lord heareth them, and deliuereth them out of all their troubles.  
 18 The Lord is nere vnto them that are of a contrite heart, and wil saue suche as be afflicted in spirit.  
 19 Great are the troubles of the righteous:

but O Lord deliuereth him out of the all.  
 20 He kepeth all his bones: not one of them is broken.

21 But malice shal slay the wicked: & they that hate the righteous, shal perish.

22 The Lord redemeth the soules of his seruants: & none y trust in him, shal perish.

PSAL. XXXV.

So long as Saül was enemy to David, all that had any authority vnder him to slatter their King (as in the course of the world) did also messe cruelly perse- cuting him: David against whome he praieth God to please & to auenge his cause, 8. That they may be taken in their nets & snares, which they laied for him, that his innocencie may be declared, 27. And that the innocent, which taketh parte with him, may reioyce & praise the Name of the Lord, that thus deliuereth his seruant. 31. And praye so he promised to speake for the iustice of the Lord, & to magnifie his Name all the dayes of his life.

A Psalm of David.

1 Pleade thou my cause, O Lord, with them that strue with me: fight thou against them, that fight against me.  
 2 Laid hand vpon the shield and buckler, and stand vp for mine helpe.  
 3 Bring out also the speare and stoppe the waye against them, that persecute me: saue vnto my soule, I am thy saluacion.  
 4 Let the be confounded & put to shame, that seke after my soule: let them be turned backe, and brought to confusion, that imagine mine hurt.  
 5 Let them be as chaffe before the winde, and let the Angel of the Lord scatter them.  
 6 Let their waie be darke & slippery: & let the Angel of the Lord persecute them.  
 7 For without cause they haue hid the pit, and their net for me: without cause haue they digged a pit for my soule.  
 8 Let destruction come vpon him at vnwares, & let his net, that he hathe laied priuily, take him: let him fall into the same destruction.  
 9 The my soule shal be ioyful in the Lord: it shal reioyce in his saluacion.  
 10 All my bones shal saie, Lord, who is li- ke vnto thee, which deliuerest the poore from him, that is to strong for him: yea, the poore and him that is in miserie, from him that spoileth him!  
 11 Cruel witnesses did rise vp: they asked of me things that I knewe not.  
 12 They rewarded me euil for good, to haue spoiled my soule.  
 13 Yet when they were sicke, I was clothed with sacke: I humbled my soule with fasting: and my prayer was turned vpon mine bosome.  
 14 I behaued my selfe as to my friend, as to my brother: I humbled my selfe mourning as one that bewaileth his mother.  
 15 But in mine aduersitie they reioyced, & gathered them selues together: the ab-

jects assembled them: I knewe not: they tar- nished their teeth against me: Lord, how long wilt thou deliuer my soule from my desolate soule from the gregation: I will praise thee people.  
 19 Let not them that are iustly reioyce ouer me, wink with the eye, & cause.  
 20 For they speake mock- ingly, imagine deceitful & quiet of the land.  
 21 And they gaped o- thes, saying, Aha, aha!  
 22 Thou hast sene it, & receib not farre from me.  
 23 Arise and wake to my cause, my God: Iudge me, O Lord to thy righteousnes: reioyce ouer me.  
 24 Let them not saye of our soule reioyce: n- We haue deuoured his shame: together, let them be clothed with shame, & haue li- ued.  
 25 But let the be ioyful in my righteousness: yea, let the Lord be magnified in the prosperitie of his.  
 26 And my tongue shal praise thee, O Lord.

PSAL. XXXVI.

The Prophet grievously de- plaines of their malicie: & prayeth to consider the vnspoke- all creatures: 9. But that by the faith thereof he should be assured of his deliuerance by worke, 13. Who in the end with the iust.  
 1 To him that excell- seruant of the Lord.  
 Wickednes shall be euil in mi- feare of God before: For he slattereth eyes, while his ini- to be hated.  
 The wordes of his and deceive: he stand & to do good.  
 He imagineth m- he setteth him selfe good & doeth not a- be admonished the godlie to a-

When thou seeme to be swallowed vp w<sup>th</sup> afflictions, the God is at hand to deliuer thee.

ereth him out of the all  
all his bones: not one of

slay the wicked: & their  
teous, shall perish.

edemeth the soules of his  
y trust in him, shall perish.

r. xxxv.

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And that the innocent, which  
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Lord persecute them.

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me: without cause haue

for my soule.  
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halbe ioyful is the Lord:  
his saluacion.

shal saie, Lord, who is li-  
ich deliuerest the poore

to strong for him: yea,  
that is in miserie, from

him!  
did rise vp: they asked

I knowe not.  
me euil for good, to

me soule.  
were sicke, I was clothed

nable my soule with sal-  
ier was turned vpon my

jects assembled them selues against me, &  
I knewe not: they tare mine & ceased not,

With the false skoffers at o bankets,  
gnashing their teeth against me.

Lord, how long wilt thou beholde this  
deliuer my soule from their tumulte, euen

my desolate soule from the lions.  
So wil I giue thee thanks in a great Co-

gregation: I wil praise thee among mu-  
che people.

Let not them that are mine enemies, vn-  
iustly reioyce ouer me, neither let them

winke with the eye, that hate me without  
a cause.

For they speake not as friends: but they  
imagine deceitful wordes against the

quiet of the land.  
And they gaped on me with their moun-

thes, saying, Aha, aha, our eye hath seene.  
Thou hast seene it, O Lord: kepe not sil-

ence: not fare from me, O Lord.  
Arise and wake to my iudgement, euen

to my cause, my God, and my Lord.  
Iudge me, O Lord my God, according

to thy righteousnes, and let them not  
reioyce ouer me.

Let them not saye in their hearts, O  
our soule reioyce: neither let them saye,

We haue deuoured him.  
Let them be confounded, and put to

shame: together, that reioyce at mine  
hurt: let them be clothed with confusion

and shame; that lift vp them selues against  
me.

But let the be ioyful & glad, that loue  
my righteousnes: yea, let them saye alwaie,

Let the Lord be magnified, which loueth  
the prosperitie of his seruants.

And my tougue shall utter thy righteou-  
nes, & thy praise euerie day.

PSAL. XXXVI.

The Prophet grievously vexed by the wicked, doeth  
complaint of their malicie, & wickednes. Then he

turneth to consider the unspeakable goodness of God towards  
all creatures: 9 But specially towards his children,

that by the faith thereof he maie be comforted & as-  
sured of his deliuerance by this ordinarie course of Gods

workes. 13 We be in the end destroyed by the wicked & sa-  
ueth the iuste.

To him that excelleth. A Psalm of Dauid, the  
seruant of the Lord.

Wickednes saith to y wicked mā,  
euen in mine heart, that there is no

fear of God before his eyes.  
For he flattereth him self in his owne

eyes, while his iniquitie is found worthe  
to be hated.

The wordes of his mouth are iniquitie  
and deceit: he hath left of to vnder-

stand & to do good.  
He imagineth mischief vpon his bed:

he setteth him selfe vpon a waie, that is not  
good & doeth not abhorre euil.

He scorneth the godlie to beware of these vices.

Thy mercie, O Lord, reacheth vnto the  
heavens, and thy faithfulness vnto the

cloudes.  
Thy righteousness is like the mightie

mountaines: thy iudgements are like a great  
deepe: thou, Lord, dost saue man and

beast.  
How excellent is thy mercie, O God!

therefore the children of men trust vnder  
the shadowe of thy wings.

They shall be satisfied with the farnes of  
thine house, & thou shalt giue them drin-

ke out of the riner of thy pleasures.  
For with thee is the well of life, & in thy

light shall we see light.  
Extend thy louing kindenes vnto them

that knowe thee, and thy righteousness  
vnto them that are vpright in heart.

Let not the force of pride come against  
me, and let not the hand of the wicked

move me.  
There they are fallen that worke ini-

quities: they are cast downe, and shall not  
be able to rise.

PSAL. XXXVII.

This Psalm containeth exhortation & consolation for  
the weakes, that are grieved at the prosperitie of the

wicked, & the affliction of the godlie. 7 For how pros-  
perously flourish the wicked do line for the time, he doeth

affirme their felicitie to be vaine and transitorie, be-  
cause they are not in the fauour of God, but in the

end they are destroyed as his enemies, 11 And how  
miserably that the righteous seemeth to line in the worl-

d, yet his end is peace, & he is in the fauour of God;  
he is deliuered from the wicked & persecuted.

A Psalm of Dauid.

Reate not thy self because of the  
wicked men, neither be enuious for the

evil doers.  
For they shall soone be cut downe like

grasse, and shall wither as the grene herbe.  
Trust thou in the Lord & do good: dwell

in the land, & thou shalt be fed assuredly.  
And delite thy self in the Lord, and he

shall giue thee thine hearts desire.  
Commit thy way vnto the Lord, and

trust in him, and he shall bring it to passe.  
And he shall bring forth thy righteou-

nes as the light; & thy iudgement as the  
noone daye.

Waite patiently vpon the Lord & hope  
in him: fret not thy self for him which

prospereth in his waye: nor for the mā that  
bringeth his entreprises to passe.

Cease from angre, & leaue of wrath: fret  
not thy selfe: also to do euil.

For euil doers shall be cut of, and they  
that waite vpon the Lord, they shall inhe-

rite the land.  
Therefore yet a litle while, and the

God will cleare our cause and restore vs to our right  
the wicked to prosper, it seemeth to the flesh, that he fauoreth their doings.

Meaning, except he moderate his affections, he shall be led to do as they do.

He correcteth the impenitencie of our nature, which can not abide till the  
fulness of Gods time be come.

Though wic-  
kedes flourish  
to ouerflow all  
the world,

yet by thine  
heauenlie pro-  
vidence thou

generest hea-  
uē & earth.

Ed. the most  
raines of God: for  
whatseuer is  
excellent, is  
thou called.

f The depth of  
thy providen-  
ce governeth  
all things, and

dispositiō the,  
albeit the wic-  
ked seeme to

ouerwhelme  
the world.

g Onely O Lord,  
children haue  
youth of all

things both co-  
cerning this  
life & the life

to come.  
h He saith to  
those who are Gods  
children, to wit,

they y know  
him, and lead  
their lues vp-

rightly.

1 Let not the  
proud aduanti-  
ge him self a-

gainst me, ne-  
ther f power of  
the wicked

drue me away  
perously: for  
the wicked do line

for the time, he doeth  
affirme their felicitie to be vaine and transitorie, be-  
cause they are not in the fauour of God, but in the

end they are destroyed as his enemies, 11 And how  
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noone daye.

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prospereth in his waye: nor for the mā that  
bringeth his entreprises to passe.

Cease from angre, & leaue of wrath: fret  
not thy selfe: also to do euil.

For euil doers shall be cut of, and they  
that waite vpon the Lord, they shall inhe-

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Therefore yet a litle while, and the

God will cleare our cause and restore vs to our right  
the wicked to prosper, it seemeth to the flesh, that he fauoreth their doings.

Meaning, except he moderate his affections, he shall be led to do as they do.

He correcteth the impenitencie of our nature, which can not abide till the  
fulness of Gods time be come.



*Mat. 5. 1.*

*i The godlie are assured of the power and craft of the wicked, that not preiail against them, but fall on their owne neckes, & therefore ought patiently to abide Gods times, & in the meane while bewaile their finnes, & offer vp their reares as a sacrifice of their obedience.*

*k For they are daily fed as w<sup>th</sup> Manna fro heauen, & haue sufficient when y<sup>e</sup> wicked haue neuer ynough, but euer huger. l God knoweth what dangers hang ouer his, & by what means to deliuer them.*

*m For God will giue them comforted mindes, & that w<sup>th</sup> shall be necessarie. n They shall vanishe away suddenly: for they are fed for the daie of slaughter.*

*o God so furniseth him with his blessing, that he is able to helpe others. p God prospereth the faithfull, because they walke in his waies with an vpright conscience.*

*q When God doeth exercise his faith w<sup>th</sup> diuers tentations.*

*r Though the iust man dyeth, yet Gods blessings are extended to his posteritie, and though God suffer some iuste man to lacke temporal benefites, yet he recompenseth him with spiritual treasures.*

*s They shall continually be preferred vnder Gods wings, and haue at least inward rest. t These three pointes are required of the faithful, that their talke be godlie. y Gods law be in their heart, & their life be vpright.*

*u For though it be sometime so expedient both for Gods glorie & their saluation, yet he wil approue their cause, & reuenge their wrong.*

wicked shal not appeare, and thou shalt loke after his place, and he shal not be founde.

11 But meeke men shal possesse the earth, and shal haue their delite in the multitude of peace.

12 The wicked practiseth against the iust, and gnasheth his teeth against him.

13 But the Lord shal laugh him to scorn: for he seeth, that his daye is coming.

14 The wicked haue drawne their sworde, and haue bent their bowe, to cast downe the poore and nedie, and to slay suche as be of vpright conuersation.

15 But their sworde shal entre into their owne heart, & their bowes shal be broken.

16 A small thing vnto the iust man is better, then great riches to the wicked and mightie.

17 For the armes of the wicked shalbe broken: but the Lord vpholdeth the iust men.

18 The Lord knoweth y<sup>e</sup> dayes of vpright men, and their inheritance shalbe perpetual.

19 They shal not be confounded in the perillous time, and in the dayes of famine they shal haue ynough.

20 But the wicked shal perish, and the enemies of the Lord shalbe consumed as the fat of lambes: euen with the smoke shal they consume away.

21 The wicked boroweth and payeth not againe: but the righteous is merciful, and giueth.

22 For suche as be blessed of God, shal inherit the land, & they that be cursed of him, shalbe cut of.

23 The paths of man are directed by the Lord: for he loueth his waye.

24 Though he fall, he shal not be cast of: for the Lord putteth vnder his hand.

25 I haue bene yong and am olde: yet I saw neuer the righteous forsaken, nor his seede begging bread.

26 But he is euer merciful and lendeth, and his seede enioyeth the blessing.

27 Flee from euil and do good, and dwell for euer.

28 For the Lord loueth iudgement, & forsaketh not his Saints: they shalbe preferred for euermore: but the seede of the wicked shalbe cut of.

29 The righteous me shal inherit the land, and dwell therein for euer.

30 The mouth of the righteous wil speake of wisdom, and his tongue wil talke of iudgement.

31 For the Law of his God is in his heart, & his steppes shal not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But y<sup>e</sup> Lord wil not leaue him in his had, nor condemne him, when he is iudged.

34 Waite thou on the Lord, and kepe his waye, & he shal exalt thee, that thou shalt inherit the land: when the wicked men shal perish, thou shalt se.

35 I haue sene the wicked strong, & spreading him self like a grene baye tre.

36 Yet he passed away, and lo, he was gone, and I sought him, but he colde not be founde.

37 Marke the vpright man, and behold the iust: for the end of that man is peace.

38 But the transgressours shalbe destroyed together, and the end of the wicked shalbe cut of.

39 But the saluation of the righteous shalbe of the Lord: he shalbe their strength in the time of trouble.

40 For the Lord shal helpe them, and deliuer them: he shal deliuer them from the wicked, and shal saue them, because they trust in him.

## PSAL. XXXVIII.

*i David lying sicke of some grieuous dis ease, acknowledgeth him self to be chastised of the Lord for his sinnes, & therefore praiesh God to turne away his wrath. s He uttereth the greatness of his grief by manie wordes & circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euil treated of his enemies. as But in the end with firme confidence he commendeth his cause to God, & hopeth for speedie helpe at his hand.*

*Q A Psalme of David for a remembrance.*

O Lord, rebuke me not in thine anger, nether chastise me in thy wrath.

2 For thine arrowes haue light vpon me, and thine hand lieth vpon me.

3 There is nothing founde in my flesh, because of thine anger: nether is there resting my bones because of my sinne.

4 For mine iniquities are gone ouer mine head, & as a weightie burden they are to heaue for me.

5 My woundes are putrified, and corrupted because of my foolishnes.

6 I am bowed, and crooked very sore: I grieve mourning all the daye.

7 For my reines are full of burning, & the reins are nothing founde in my flesh.

8 I am weakened and sore broken: I sorrowe for the verie grief of mine heart.

9 Lord, I powre my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart panteth: my strength faileth me, and the light of mine eyes, euen are not mine owne.

11 My louers and my friends stand aside from my plague, and my kinsmen stand a farre of.

12 They also, that like after my life, laye snares, and they that go about to do me euil, talke wicked things and imagine deceit continually.

13 But as for me, I will trust in the Lord: for he will reuenge my cause, and will save my life.

14 And thou, O Lord, be not wroth with me, because of mine iniquities: for thine iniquities are many, and thy sinnes are great.

15 But O Lord, be merciful vnto me, according to thy great mercie: for thine iniquities are many, and thy sinnes are great.

But I as a deafe man, am as a dumme man, his mouth.

Thus am I as a man, in whose mouth are no words.

For on thee, O Lord, doe I heare me, my Lord, my God.

For I said, Heare me, O Lord, my God.

When my extollment selues are extolled, I am ready to me.

When I declare my sinnes, thou art ready to me.

Then mine enemies are manie, and they that hate me are manie.

They also, that reuenge are mine aduersaries, O Lord, my God.

For sake me not, O Lord, my God.

Haste thee to helpe me, O Lord, my God.

Saluation.

## PSAL. XL.

David uttereth with what minde he was driuen to the Lord, for his infirmities.

2 For he had determined silence, that he wolde not, because of his grief.

4 Then he rehearsed the infirmities of manie manie prayers: but all do shew mightily against de-

trouled, that is maye please the Lord, to helpe me.

To the excellent musicke.

Psalme of David.

I thought, I will waies, that I sinne.

I wil kepe my mouth from sin, because I am wicked.

I was dumme, and silence euen from gods house.

My heart was more stirred.

My heart was hot, I was musing, the fyre.

ke with my tongue, for I was wroth.

Lord, let me knowe the sure of my dayes, wherof I haue to say.

Beholde, thou hast made hand breadth, and made respect of thee: surely I am altogether man.

6 Douteles man walke in his sinnes, he disquieteth him self with riches, & can not tell.

7 And now Lord, when thou shalt hope, euen in thee.

8 Deliuere me from all mine iniquities, and make me not a fool.

I shoulde haue bene as a deafe man, as a dumme man, as a man whose mouth is not open, as a man whose eyes are not seene.

the Lord, and kepe his  
cal thee, that thou shal  
then the wicked men th  
se.

wicked strong, & spre  
a grene baye tre.

away, and lo, he was  
him, but he colde not

right man, and beholde  
d of that man is peace.

flours shal be destroyed  
end of the wicked shal

tion of the righteous me  
the shal be their strength

able.

hal helpe them, and deli  
deliuer them from the

saue them, because they

XXXXVIII.

me grievous discaise, acknow  
sified of the Lord for his sinnes,

God to turne away his wrath  
as wounded with the arrowes of

his friends, euil intreatid of his en  
d, with firme confidence he com  
d, & hopeth for speed helpe at

mid for a remembrance.

me not in thine b an  
chastise me in thy wrath.

thes haue light vpon me,  
eth vpon me.

founde in my flesh, be  
gre: neither is there resti

of my sinne.

quities are gone ouer mi  
reighne burden they at

putrified, and corrup  
oolishnes.

croked very sore: I g  
daye.

ful of burning, & the  
le in my flesh.

dore broken: I s ro  
rief of mine heart.

whole desire before thee  
nor hid from thee.

th: his strength faileth  
of mine eyes, euen d the

ce.

my friends stand asid  
nd my kin: kin stand

like after my life, lve  
that go about to do me  
things and imagine de

me is, that he was afflicte  
for verie sorowe. I Pandly  
A ducte and friendship.

Maps vanitie.

But I as a deafe man heard not, and  
am as a dumme man, which openeth not  
his mouth.

Thus am I as a man, that heareth not, &  
in whose mouth are no reprofes.

For on thee, o Lord, do I waite: thou wilt  
heare me, my Lord, my God.

For I said, Heare me, lest they reioyce o  
uer me: for when my sore slippeth, they  
extoll them selues against me.

Surely I am ready to halte, and my so  
row is euer before me.

When I declare my peine, & am sorie  
for my sinne,

Then mine enemies are aloue & are  
mightie, and they that hate me wrongfu  
ly are manie.

They also, that rewarde euil for good,  
are mine aduersaries, because I followe  
goodnes.

For sake me not, o Lord: be not thou fa  
re from me, my God.

Haite thee to helpe me, o my Lord, my  
saluation.

PSAL. XXXIX.

David uttereth with what great grief & bitternes  
of minde he was driven to these outrageous complain  
es of his infirmities. 2 For he confesseth that when he  
had determined silence, that he brast forth the yet into  
murder that he wolde not, through the greaues of his  
grief. 4 Then he rehearseth certaine requestes which  
taste of the infirmities of man. 5 And mixeth with the  
manie prayers: but all do shewe a minde wonderfully  
troubled, that it maye plainly appeare how he did  
sine mightily against death and desperation.

To the excellent musician A Iedunin. A  
Psalme of David.

I Thought, I wil take hede to my  
Iwaies, that I sinne not with my touge:  
I wil kepe my mouth brided, while the  
wicked is in my sight.

I was dumme and spake nothing: I kept  
silence euen from good, and my sorow  
was more stirred.

Mine heart was hote within me, and while  
I was muling, the fyre kindled, and I sp  
ake with my tongue, saying,

Lord, let me know mine end, & the mea  
sure of my dayes, what it is: let me know  
how long I haue to liue.

Beholde, thou hast made my dayes as an  
hand breadth, and mine age as nothing in  
respect of thee: surely euerie man in his best  
state is altogether a vanitie. Selah.

Douteles man walketh in a shadowe, and  
disquieteth him self in vaine: he heapeth  
vp riches, & ca not tel who shal gather the.

And now Lord, what waite I for? mine  
hope is euen in thee.

Deliuer me from all my transgressions,  
and make me not a rebuke vnto the  
foolish.

I shulde haue bene dumme, and not haue

Psalmes. Sacrifice refused. 243

opened my mouth, because & thou di  
dest it.

Take thy plague away from me: for I  
am consumed by the stroke of thine had.

When thou with rebukes dost chastise  
man for iniquitie, thou as a moth makest  
his beautie to consume: surely euerie ma  
is vanitie. Selah.

Heare my praier, o Lord, & hearken vn  
to my crye: kepe not silence at my teares,  
for I am a stranger with thee, & a sojour  
ner as all my fathers.

Stay thine angre from me, that I mai: re  
couer my strength, before I go hence &  
be not.

away all that is desired in this world. For his sorow causeth him to thinke that God wolde destroy him utterly: whereby we leaue hard it is for the verie Saintes to kepe a measure in their wordes, when death & despai

re assaile them.

PSAL. XL.

David deliuered from great danger, doeth magnifie  
and praise the grace of God for his deliuerance, & co  
mendeth his providence towards all mankind. 2 Then  
doeth he promise to giue him self wholly to Gods serui  
ce, & so declareth how God is truly worshipped. 4 Af  
terward he giueth thanks & praileth God, & hauing  
complained of his enemies, with good courage he cal  
leth for aide and succour.

To him that excelleth. A Psalme of David.

I Waited patiently for the Lord, & he  
inclined vnto me, and heard my crye.

He broght me also out of the horrible  
pit, out of the myrie claie, and set my fete  
vpon the rocke, and ordered my goings.

And he hath put in my mouth a new  
song of praise vnto our God: manie shal  
se it and feare, and shal trust in the Lord.

Blessed is the man, that maketh the Lord  
his trust, and regardeth not the proude,  
nor suche as turne aside to lies.

O Lord my God, thou hast made thy  
wonderful workes so manie, that none can  
count in ordre to thee thy thoughts tow  
ard vs: I wolde declare, & speake of them,  
but they are mo then I am able to expresse.

Sacrifice and offring thou didest not de  
fire: for mine eares hast thou prepared  
burnt offring and sin offring halt thou not  
required.

Then said I, Lo, I come: for in the rol  
le of the boke it is written of me,

I desired to do thy good wil, o my God:  
yea, thy Law is within mine heart.

I haue declared thy righteousnes in the  
great Congregation: lo, I wil not refre  
ine my lippes: o Lord, thou knowest.

I haue not hid thy righteousnes within  
mine heart, but I haue declared thy truth  
and thy saluation: I haue not concealed  
thy mercie and thy truth from the great  
Congregation.

service. When thou hadst opened mine eares & heart, I was ready to obey thee, being assured that it was written in the boke of thine elect for this end. In the Church assembled in y Sanduic.

I haue not hid thy righteousnes within  
mine heart, but I haue declared thy truth  
and thy saluation: I haue not concealed  
thy mercie and thy truth from the great  
Congregation.

I haue not hid thy righteousnes within  
mine heart, but I haue declared thy truth  
and thy saluation: I haue not concealed  
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Congregation.

I haue not hid thy righteousnes within  
mine heart, but I haue declared thy truth  
and thy saluation: I haue not concealed  
thy mercie and thy truth from the great  
Congregation.

I haue not hid thy righteousnes within  
mine heart, but I haue declared thy truth  
and thy saluation: I haue not concealed  
thy mercie and thy truth from the great  
Congregation.

Seeing my  
troubles came  
of thy proude  
ce, I fight to  
haue endured  
the patiently.

Though thine  
open pla  
gues light not  
enmore vpo  
them, yet thy  
secret curst  
cormally ire  
ceit them.

The worde  
signifieth all  
ye desire, as  
health, fore  
ce, strength,

beautie, and in  
w hartour he  
hath deliue  
so that the ro  
of God taketh  
him to thinke

hard it is for  
death & despai

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11 Withdrowe not thou thy tendre mercie from me, O Lord: let thy mercie and thy truth alway preſerue me.  
12 For innumerable troubles haue compaſſed me: my finnes haue taken ſuche holde vpon me, that I am not able to loke vp: yea, they are mo in number then the heeres of mine head: therefore mine heart hath failed me.

As touching the iudgement of the fleſh, I was ſtrictly diſturb'd of all count: yet I was inwardly moued mine heart to praye.

He deſireth that Gods mercie maye conſider him againſt the rage of his enemies.

Let the ſame ſhame, and conuiction light vpon them, w they intended to haue brought vpon me.

As one faithfull alwaye praife God for his countenances: ſo the wicked moue Gods children in their afflictions.

13 Let it pleaſe thee, O Lord, to deliuer me: make haſte, O Lord, to helpe me.

14 Let them be confounded & put to ſhame together, y ſeke my ſoule to deſtroye it: let them be drinck backward and put to rebuke, that deſire mine hurt.

15 Let them be deſtroyed for a rewarde of their ſhame, w ſaye vnto me, Aha, aha.

16 Let all the, that ſeke thee, reioyce and be glad in thee: & let the, that loue thy ſaluation, ſaye alway, The Lord be praifed.

17 Though I be poore and nedie, the Lord thinketh on me: thou art mine helper & my deliuerer: my God, make no taryng.

## PSAL. XLII.

Dauid being grievouſly afflicted, bleſſeth them, that pitie his caſe. 9 Anz complaint of the treaſon of his owne friends & familiares, as came to paſſe in Iudaſa, Iohn 13. 18 After he ſiding the great merites of God gently chaſtiſing him, & not ſuffering his enemies to triumph againſt him. 13 Quietly moue beaurie thankeſ vnto God.

To him that excelleth. A Pſalme of Dauid.

1 Beſſed is he that iudgeth wiſely of the poor: the Lord ſhal deliuer him in the time of trouble.

2 The Lord wil kepe him, & preſerue him aliu: he ſhal be bleſſed vpon the earth, & thou wilt not deliuer him vnto the wil of his enemies.

3 The Lord wil ſtrengthen him vpon the bed of ſorrowe: thou halt turned all his bed in his ſickenes.

4 Therefore I ſaid, Lord haue mercie vpon me: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies ſpeake euil of me, ſaying, When ſhal he dye, and his name periſh.

6 And if he come to ſe me, he ſpeaketh lies, for his heart heapeth iniquitie within him, & when he cometh forth, he ſeeketh to hurt me.

7 All they that hate me, whisper together againſt me: euen againſt me do they imagine mine hurt.

8 A miſchief is light vpon him, & he that lieth, ſhal no more riſe.

9 Yea, my familiar friend, whome I truſted, which did eat of my bread, ſ hath liſed vp the heale againſt me.

10 Therefore, O Lord, haue mercie vpon me, & raiſe me vp: ſo I ſhal rewarde thee.

11 By this I know that thou fauoreſt me, becauſe mine enemy doeth not triumph againſt me.

12 And as for me, thou vpholdeſt me in Chriſt, Iohn 13. 18, ſo ſhal his members continually proue the ſame. h Meaning ether in proſperitie of life, or in true feare of God againſt all temptatione.

mine integritie, and doeſt ſet me before thy face for euer.

13 Bleſſed be O Lord God of Iſrael world without end. So be it, euen ſo be it.

## PSAL. XLIII.

The Prophet grievouſly complaineth, that being deſerued by his perſecutors, he coulde not be preſent in the Congregation of Gods people, proteſting that although he was ſeparated in bodie from them, yet his heart was continually affeſtioned to them. And laſt of all he ſheweth, that becauſe he ſo ſurre overcame with theſe ſorowes & tribulations, that he continually put his confidence in the Lord.

To him that excelleth. A Pſalme to be ſung, committed to the ſonnes of Korah.

1 As the hart braieth for the riuer of waters, ſo paſteth my ſoule after thee, O God.

2 My ſoule thiſteth for God, euen for the liuing God: when ſhal I come and appeare before the preſence of God?

3 My teares haue bene my meat daie and night, while they daiele ſay vnto me, Where is thy God?

4 When I remembred theſe things, I poured out my verie heart, becauſe I had gone with the multitude, & led them into the Houſe of God with the voice of ſinging, & praife, as a multitude y kept a feaſt.

5 Why art thou caſt downe, my ſoule, and waquieſt within me? waite on God: for I wil yet giue him thanks for the helpe of his preſence.

6 My God, my ſoule is caſt downe within me, becauſe I remember thee, from the land of Iordén, and Harmonim, and from the mount Mizar.

7 One depe calleth another depe by y noſe of thy water ſpoutes: all thy waues and thy floods are gone ouer me.

8 The Lord wil grante his louing kindnes in the daie, and in the night ſhal I ſing of hi, euen a praiſe vnto O God of my life.

9 I wil ſai, vnto God, which is my rock: Why haſt thou forgotten me? why goll mourning, when the enemy oppreſſeth me?

10 My bones are cut a ſunder, while mine enemies reproche me, ſaying daiele vnto me, Where is thy God?

11 Why art thou caſt downe, my ſoule? why art thou diſquieted within me? waite on God: for I wil yet giue him thanks: he is my preſent helpe, and my God.

## PSAL. XLIII.

He praiech to be deliuered from them which conſpire againſt him, that he might ſoyfully praife God in his holie Congregation.

1 Iudge me, O God, & defend my cauſe againſt the vnmereiful people: deliuer me from the deceitful and wicked man.

2 For thou art the God of my ſtrength: why haſt thou put me awaie? why go I lo mourning, when the enemy oppreſſeth me.

3 Send thy light and thy truth: let them lead me: let the bring me vnto thine holy Mountaine and to thy Tabernacles.

4 To wit, thy fauour, which appeareth by the performance of thy promiſes.

Then wil I go vnto the God of my life, and vpon the harpe will I ſing to thee, O God, my God.

Why art thou caſt downe, my ſoule? why art thou diſquieted within me? waite on God: for I wil yet giue him thanks: he is my preſent helpe.

## PSAL. XLIV.

The faithfull remember the graces of God to his people. 9 After their complainte, they ſhew that they are not more. 17 Alſo they alledge the example of Abraham for the keeping of his promiſe, which was things they ſuffered. 23 Finally they ſhew that their affliction is not to be counted as a ſin, but as a ſign of Gods love.

To him that excelleth. A Pſalme to be ſung, committed to the ſonnes of Korah.

1 We haue heard thee, O God: our fathers ſay, that thou haſt done wonders in the old time:

2 How thou haſt driuen out the Canaanites with thine hand, and how thou haſt deſtroyed the ſtrong hold of them.

3 For they inherited not the land by their owne ſword, neither did they ſaue them: but thy right hand, and the light of thy countenance didſt thou fauour them.

4 Thou art my King, O God: vnto thee I ſay, O God: through thee haue we aduerſaries: by thy Name we haue downe them that roſe againſt us.

5 For I do not truſt in mine armie, neither do I ſaue my ſelfe by my ſword.

6 But thou haſt ſaued me from all mine aduerſaries, & haſt put the toe of thy right hand vpon me, & thou haſt ſaue me from all mine enemies.

7 Therefore wil we praife thee, O God, & wil confeſſe thy Name before all thy people.

8 But now thou art farre from me: thou art in confuſion, & goeſt ſeeking for thine armies.

9 Thou makeſt vs to be aduerſaries, and theiſe we are: thou makeſt vs to be ſeekers for thine felues.

10 Thou gulleſt vs as a ſnake, & thou ſcattereſt vs amongſt the heathen.

11 Thou ſelleſt thy people for nothing, & doeſt not increaſe their number.

12 Thou makeſt vs a reprobation, & a ſcandalum: that are round about vs, they ſay, They are vaine.

13 Thou makeſt vs a pſalm, & a nodding to the people.

14 My confuſion is d, & the ſhame of my face is hid: for the voice of the enemy is heard, & the enemy is ſeeking for thine felues.

15 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

16 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

17 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

18 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

19 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

20 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

21 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

22 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

23 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

24 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

25 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

26 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

27 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

28 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

29 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

30 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

31 Thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues: thou haſt ſeeked for thine felues, & thou haſt ſeeked for thine felues.

# Dauid's Church afflicted praieth. Psalmes. Christ figured. 244

and doest set me before  
God of Israel worlde  
be it, euen so ben.

AL. XLII.

ly complaineth, that being land  
old not be present in the Cōgre-  
gation, though he was  
my heart was thither  
of all he sheweth that he was  
at his confidence in the Lord  
Psalmes to govern  
braieth for the rulers of  
my soule after nces.

eth for God, euen for the  
that I come and appea-  
rence of God:  
bene my meat daie and  
eie daie say vnto me,  
od?

reid: these things, I pow-  
heart, because I had gone  
de, & led them into the  
with the voice of singing,  
leitude y kept a feat.  
me: waite on God: for I  
thanks for the helpe of

le is cast downe with  
mber thee, from the  
H. I. monim, and from

th. another depe by y. no-  
outes: all thy waues and  
ne ouer me.

grante his louing kinde  
in the night shal I sing  
vnto y. God of my life.  
God, which is my rocke,  
forgotten me? why go-  
e enemy oppresseth me:  
cut a sunder, while mine  
me, saying daieily vnto  
God:

cast downe, my soule:  
reced within me: waite  
re give him thanks: he  
e, and my God.

XLIII.

ed from them which confire  
ghte sofly praise God in his  
od, & defend my cause  
merciful people: deliuer  
ful and wicked man.  
God of my strength: why  
waie: why go I so mour-  
mie oppresseth me.  
and thy truth: let them  
ing me vnto thine holy  
thy Tabernacles.

appeareh by the performance of thy

Then wil I go vnto the altar of God,  
euen vnto the God of my ioy & gladnes:  
and vpon the harpe wil I giue thanks vn  
to thee, O God, my God.  
Why art thou cast downe, my soule? and  
why art thou disquieted within me? waite  
on God: for I wil yet give him thanks,  
be it my present helpe, and my God.

PSAL. XLIIII.

The faithful remember the great mercie of God toward  
the people. After thei complaine, because thei fele it  
no more. 17 After thei alledge the couenant made with  
Abraham for the King whereof thei shewe what grie-  
uous things thei suffer. 23 Finally they praise vnto God  
to cōtinue their affliction, using the same redoun-  
ders thei contempe of his honour.

To him that excelleth. A Psalm to give in-  
struction, committed to the sonnes of Korah.  
We haue heard with our eares, O  
God: our fathers haue tolde vs the  
workes, that thou hast done in their daies,  
in the olde time:

How thou hast driuen out the heathen  
with thine hand, and planted c them: how  
thou hast destroyed the people, and caused  
them to growe.

For thei inherited not the land by their  
own: sword, nether did thei owne arme  
saue them: but thy right hand, & thine ar-  
me and the light of thy countenance, be-  
cause thou didest fauour them.

Thou art my King, O God: send helpe  
vnto me: I haue called.

Through thee haue we thrust backe our  
aduersaries: by thy Name haue we troade  
downe them that rose vp against vs.

For I do not trust in my bowe, nether can  
my sword saue me.

But thou hast saued vs from our aduer-  
saries, & hast put the confusion y. hate vs.  
Therefore wil we praise God continually,  
& wil confesse thy Name for euer. Selah.

But now thou art farre of, and putteth vs  
to confusion, & goest not forth with our  
armies.

Thou makest vs to turne backe from the  
aduersarie, and thei, which hate vs, spoile  
for them selues.

Thou giest vs as shepe to be eaten, &  
doest scatter vs among the nations.

Thou sellest thy people without gaine,  
and doest not increase their price.

Thou makest vs a reproche to our neigh-  
bours, a ielle and a laughing stocke to the  
that are round about vs.

Thou makest vs a prouerbe among the  
nations, & a nodding of the head among  
the people.

My confusion is daieily before me, and  
the frame of my face hath covered me,

For the voice of the sclanderer and rebu-  
ker, for the enemy and a ouercomer.

For the voice of the sclanderer and rebu-  
ker, for the enemy and a ouercomer.

For the voice of the sclanderer and rebu-  
ker, for the enemy and a ouercomer.

17 All this is come vpon vs, yet do we not  
forget thee, nether deale we falsely con-  
cerning thy couenant.

18 Our heart is not turned backe: nether  
our steppes gone out of thy paths,

19 Albeit thou hast smitten vs downe into  
the place of dragons, and couered vs with  
the shadowe of death.

20 If we haue forgottē y. Name of our God,  
& holden vp our hāds to a strange go,

21 Shal not God searche this out? for he  
knoweth the secrets of the heart.

22 Surely for thy sake we are slaine cōtinu-  
ally, & scarce couēd as shepe for slaughter.

23 Vp, why sleepest thou, O Lord? awake, be  
not farre of for euer.

24 Wherefore hidest thou thy face? & for-  
gettest our miserie and our affliction?

25 For our soule is beaten downe vnto the  
dust: our belly cleueth vnto the ground.

26 Rise vp for our succour, and redeme vs  
for thy mercies sake.

PSAL. XLV.

The maiestie of Salomon his honour, strength, beautie,  
riches & power are praised, & also his marriage with  
the Egyptian being a heathen woman is blessed, to  
showe that she can reuolue her people & the loue of her coun-  
trei, and giue her selfe wholly to her husband. Under  
the which figure the wonderfull maiestie & cre-  
se of the kingdom of Christ and the Church his spouse  
now taken of the Gentiles is described.

To him that excelleth on a sh shawim a song  
of loue to give instruction, committed to  
the sonnes of Korah.

My heart wil utter forth a good  
matter: I wil intreat in my workes of  
the King: my congue is as the penne of a  
swift writer.

Thou art fairer than the childre of men:  
grace is powred in thy lippes, because God  
hath blessed thee for euer.

Giude thy sworde vpon thy thigh, O moste  
mightie, to wit, thy worship & thy glorie.

And prosper with thy glorie: hide vpon  
the worde of truth and of mekeries of  
righteousnes: so thy right hand shal re-  
ache thee terrible things.

Thine arrowes are sharpe to pierce the heart  
of the Kings enemies: therefore the people  
shal fall vnder thee.

Thy throne, O God, is for euer and euer:  
the scepter of thy kingdome is a scepter  
of righteousness.

Thou louest righteousness, and hatest wic-  
kednes, because God, euen thy God hath  
anointed thee with the oile of gladnes  
above thy fellows.

All thy garments smell of myrrhe and a-  
loes, and cassia, when thou comest out of  
thy yuorie palaces, & where thei haue made  
thee glad.

Kings daughters were among thin: hono-  
red.

Ps. iiii.

Hath established thy kingdome as the figure of Christ, which is the pe-  
ce & ioye of the Church. In the which palace the people made thee  
ioyful to se them giue thanks & reioyce for thee.

o Thei boaste  
not of their  
vertues, but de-  
clare that thei  
rest vpon God  
in the middes  
of their afflic-  
tions: who pu-  
nished not now  
their finnes,  
but by Iard af-  
flictions called  
them to the  
consideration  
of the heauen-  
lie ioyes  
o Or, whates  
meaneth the  
butcheres fear  
of execution?  
here we see the  
power of faith,  
which can be  
ouercome by no  
perill.

o This shewe  
that their hon-  
ored God, be-  
cause thei trusted  
in him alone.  
o Thei take  
God to vnnes  
y. thei were vp  
right to him-  
ward.

o The f. i. shal  
make th. their  
cōfort, that y.  
wicked punish  
them not for  
their finnes:  
but for Gods  
cause, Matt. 5.  
10. 1 Pet. 4. 14.  
o There is no  
hope of reco-  
uerie, except  
thou put to  
thine hand  
& raise vs vp.  
o Which is y.  
onellie & suffi-  
cient ransom  
to deliver bo-  
the bodie and  
soule from all  
kinde of sleaue-  
rie & miserie.

Psal. XLV.  
o This was a  
certaine time  
or any other  
o That per  
fire loue that  
ought to be be-  
tweene y. hus-  
band & the  
wife.

o Salomons be-  
autie and elo-  
quence to win-  
ne fauour with  
his people, and  
his power to  
ouercome his  
enemies: he  
re described  
all the almight  
to them y. ride  
in chariots in  
their triumphs,  
throwing y. the  
quiet fiare of  
a kingdome sta-  
deth i. truth,  
mekenes & iu-  
stice, not in  
worldlie pō-  
pence and var-  
tie. Under this  
figure of this  
kingdome of  
iustice is see  
forth y. euer-  
lasting king-  
dome of Christ





ions he hath made in the  
arres to cease vnto the  
he breaketh the bow an  
are, & burneth the chariot  
nowe that I am God: I will  
the heathen, & I will  
earth.  
holmes is with vs: the God  
refuge. Selah.  
L. XLVII.  
with all people to the worship of  
God, commending the mercies of  
of Iakob: 9 And after prophesie  
me of Christ in this time of the  
Ielleh: A psalme committed  
to Korah.  
a clap your hands: sing  
to God with a ioyful voice:  
high, & terrible: a great  
earth.  
dued the people vnder vs,  
vnder our fete.  
our inheritance for ever:  
of Iakob whome he lo-

with triumph, enen the  
founde of the trumpet.  
God, sing praises: sing  
King, sing praises.  
King of all the earth: sing  
that hath vnderitan-

ouer the heathen: God sit  
lie throne.  
the people are gathered  
of the God of Abraham.  
of the world belong to  
ly to be exalted.

glorious ascension into the  
heauen, & heauenly king  
of the world, whome he calleth Iehouah  
L. XLVIII.  
of Iereusalem from the hand of  
ened, for the which shalkeat  
state of that citie is praised, that  
as all times ready to defend the  
to be made in the time of Abi-  
gibid, for in their times chur-  
princes afflicted.

psalme committed to the son-  
lord, and greatly to be  
the Citie of our God,  
the Mountaine.  
Northward is faire in  
oye of the whole earth,  
the great King.  
er of God is known for

a re-  
ne of the songe of the con-  
all the world, yet he will be en-  
cause the words of saluacion

a refuge.  
For lo, the Kings were gathered, & wēt  
together.  
When thei sawe it, thei marueiled: thei  
were altonied, & suddenly driuen backe.  
Feare came there vpon them, & sorowe,  
vpon a woman in trauaile.  
As with an East winde thou breakest the  
suppes of Tarsush, so were they destroyed.  
As we haue heard, so haue we sene in  
the Citie of the Lord of hostes, in the Ci-  
tie of our God: God wil stablish it for e-  
uer. Selah.  
We waite for thy louig kindenes, O God,  
in the middes of thy Temple.  
O God, according vnto thy Name, so is  
thy praise vnto the worldes end: thy right  
hand is full of righteousnes.  
Let mount Ziō reioyce, & the daugh-  
ters of Iudā be glad, because of thy iud-  
gements.  
Compassie about Ziō, and go rounde  
about it, & tel the towres thereof.  
Marke wel the wall thereof: beholde her  
towres, that ye maie tel your posteritie.  
For this God is our God for ever & euer:  
he shal be our guide vnto the death.

PSAL. XLIX.

The holie Ghost calleth all men to the consideration of  
manly life, 7 shewing them not to be misse blessed, shew  
are misse wealthy, & therefore not to be feared: but  
contrary wise be lieth vpon our mindes to consider how  
all things are ruled by Gods providence: 14 Who as  
he ingeth these worldes misers to everlasting tor-  
ments, so dooth he procure his & wil reward the  
in the day of the resurrection. 2 Thess. 1. 6.  
To him that excedeth. A psalme committed to  
the sonnes of Korah.

Hear, this, all ye people: giue eare,  
all ye that dwell in the worldes,  
Aswell lowe as he, bothe riche & poore.  
My mouth shal speake of wisdom, and  
the meditation of mine heart is of know-  
ledge.  
I will incline mine eare to a parable, and  
vnto my graue matter vpon the harpe.  
Wherefore shulde I feare in the euil  
daies, when iniquitie shal compassie me a-  
bout, as at mine heles?  
They trust in their goods, & boast them  
selves in the multitude of their riches.  
Yet a man can by no meanes redeme his  
brother: he can not giue his ransom to  
God.  
(So) precious is the redemption of their  
soules, & the continuance for euer)  
That he may liue still for euer, & not se  
the graue.  
For he seeth that wisdom is dye, & also  
that the ignorant and foolish perish, and  
leaueth their riches for others.  
Yet they thinke, their houses, & their ha-  
bitations shal continue for euer, euen from  
one to another, but to strangers yet the wicked  
take by these examples, but shal dreame an immortalitie in earth.

generation to generation, and call their  
lands by their names.  
But man shal not continue in honour: he  
is like the beasts that dye.  
This their waite uttereth their foolishnes:  
yet their posteritie delite in their talke.  
Selah.  
Like shepe thei lie in graue: death  
deuoureth the, & the righteous shal haue  
domination ouer them in the morning:  
for their beaurie shal consume, when they  
shal go from their house to graue.  
But God shal deliuer my soule from the  
power of the graue: for he wil receiue  
me. Selah.  
Be not thou afraied when one is made  
riche, & when the glorie of his house is  
increased.  
For he shal take nothing awaie when he  
dyeth, nether shal his pompe descend af-  
ter him.  
For while he liued, he reioyced him  
self: and men wil praise thee, when thou  
make it muche of thy self.  
He shal enter into the generation of  
his fathers, & they shal not liue for euer.  
Man is in honour, and vnderstandeth  
not: he is like to beasts that perish.

PSAL. L.

Because the Church is alwaie full of hypocrites, which  
do imagine that God wil be worshiped with outward  
ceremonies only, without the heart: and especially the  
Iewes were of this opinion, because of their figures and  
ceremonies of the Law, thinking that their sacrifices  
were sufficient. 21 Therefore the Prophet doeth re-  
proue this grosse error, & pronounceth the Name of God  
to be blasphemed, where holines is set in ceremonies.  
23 For he declareth the worship of God to be spiritual,  
whereof are two principal parties, iuuocation, & than-  
kgiuing.

A psalme of a Asaph.

The God of gods, euen the Lord hath  
spoken and called the earth from the  
rising vpon of the sunne vnto the going downe  
thereof.  
Out of Ziō, which is the perfection of  
beaurie, hath God shined.  
Our God shal come and shal not kepe si-  
lence: a fyre shal deuoure before him, &  
a mightie tempest shal be moued rounde  
about him.  
He shal call the heauen above, and the  
earth to iudge his people.  
Gather my Saints together vnto me,  
those that make a couenant with me with  
sacrifice.  
And the heauens shal declare his righ-  
teousnes: for God is Iudge him self. Selah.  
Hear, O my people, & I wil speake: heare,  
O Israel, and I wil testifie vnto thee: for I  
am God, euen thy God.

God in respect of his elect, calleth the whole bodie holie. Saints & his peo-  
ple. Which shalde knowe that sacrifices are seals of the couenant be-  
tweene God and his people, and not for religion therein.

Qq. i.

10. I doe thus  
their name may  
be famous in  
earth.  
As touching  
death of the  
bodie.  
They speake  
& do the same  
thing: yet their  
fathers did.  
As these are  
set into  
tole, so shal  
thei be brought  
to the graue.  
Because they  
haue no part  
of life euerla-  
sting.  
Christ's com-  
ing is as the  
morning, when  
the elect shal  
reigne with  
Christ their  
head ouer the  
wicked.  
Because he  
hath recited  
me.  
Iob 27. 19.  
1 Tim. 4. 7.  
Eben be blessed  
baptiste.  
The flatter-  
ers praise the  
y liue in deli-  
tes & pleasu-  
res.  
Orie sale.  
And not passe  
the terme ap-  
pointed for life  
O Beate thou  
their fathers  
that liue here  
but a while, &  
at length dye  
for euer.  
The condem-  
neth mans in-  
gratitude, who  
hath receiued  
excellent gifts  
of God, abusi-  
eth them like  
a beast to his  
owne condem-  
nation.  
PSAL. L.  
A Who was e-  
ther the au-  
thor, or a chief  
finger, to whom  
it was com-  
mitted.  
To plead a-  
gainst his dis-  
sembling peo-  
ple before hea-  
uen and earth.  
Because God  
had chosen it  
to haue his  
Name there  
called vpon,  
and also his i-  
mage shined  
therein: out  
trine of the Law.  
As when  
God gaue his  
Law in mount  
Sinai, he appe-  
ared terrible  
with thunder  
and tempest,  
so wil he appeare  
terrible to take  
a count for the  
keeping  
thereof.  
As witnesses  
against the hy-  
pocrites



# The true sacrifice.

1 For I will not for sacrifice, except <sup>1</sup> true vie be there, which is to confirme your faith in my promises. <sup>2</sup> Though he did desire in sacrifice, yet had he no need of mans helpe therunto. <sup>3</sup> Though mans life for the infirmities thereof had the need of fode, yet God, whose life quickeneth all the world, hath no need of such meanes. <sup>4</sup> I shew thy self mindful of Gods benefices by thanksgiving. <sup>5</sup> Why dost thou fainter of my people and talkest of my covenant, seeing thou art but an hypocrite? <sup>6</sup> And to line according to my worde. <sup>7</sup> He sheweth what are the frutes of them that concerne Gods word. <sup>8</sup> He noteth the crueltye of hypocrites, & spare not in their talke or iudgement their owne mothers sonne. <sup>9</sup> I wil write all thy wicked dedes in a role and make thee to read & acknowledge the whether thou wilt or no. <sup>10</sup> Under the w is contained faith and inuocation. <sup>11</sup> As God hath appointed. <sup>12</sup> That is, declare my self to be his servant.

8 I wil not <sup>1</sup> reprove thee for thy sacrifices, or thy burnt offerings, that have not bene continually before me. <sup>2</sup> I wil take no bullocke out of thine house, nor goates out of thy foldes. <sup>3</sup> For all the beasts of the forest are mine, and the beasts on a thousand mountaines. <sup>4</sup> I knowe all the foules on the mountaines: & the wilde beasts of the field are mine. <sup>5</sup> If I be hungrie, I wil not tel thee: for the worlde is mine, and all that therein is. <sup>6</sup> Wil I eat the flesh of bulles? or drinke the blood of goates? <sup>7</sup> Offre vnto God praise, & I paie thy vowes vnto the moste High, <sup>8</sup> And call vpon me in the daie of trouble: so wil I deliuer thee, & thou shalt glorifie me. <sup>9</sup> But vnto the wicked said God, What hast thou to do to declare mine ordinances, that thou shuldest take my covenant in thy mouth, <sup>10</sup> Seeing thou hatest <sup>1</sup> to be reformed, and hast cast my wordes behind thee? <sup>11</sup> For whē thou seest a thefe, thou runnest with him, and thou art partaker with the adulterers. <sup>12</sup> Thou giuest thy mouth to euil, & with thy tongue thou forgett deceite. <sup>13</sup> Thou <sup>1</sup> fittest, and speakest against thy brother, and slanderest thy mothers sonne. <sup>14</sup> These things hast thou done, & I helde my tongue: therefore thou thoughtest that I was like thee: but I wil reprove thee, and I set them in order before thee. <sup>15</sup> Oh consider this, ye that forget God, lest I teare you in pieces, & there be none that can deliuer you. <sup>16</sup> He that offereth praise, shal glorifie me: and to him, that disposeth his waie aright, wil I shewe the saluacion of God.

## PSAL. LI.

When David was rebuked by the Prophet Nathan, for his great offences, he did not only acknowledge the same to God with protestation of his natural corruption and iniquitie, but also left a memorial thereof to his posteritie. 7 Therefore first he desireth God to forgive his finnes, 10 And to renew in him his holie Spirit, 13 With promises that he wil not be unmindeful of those great graces. 15 Finally fearing lest God wolde punish the whole Church for his faute he requireth that he wolde rather increase his graces towards the same.

To him that excelleth. A psalme of David, when the Prophet Nathan came vnto him, after he had gone in to Bathsheba.

1 H Ave mercie vpon me, o God, according to thy louing kindness: according to the multitude of thy compassions put awaie mine iniquities. <sup>2</sup> Wash me thoroughly from mine iniquities.

Wolde giue him the selling of his excellent and abundant mercies. My finnes haue I hid in me, that I haue made of them singularly hidden.

# Psalmes. The corrupt nature of

tie, and cleanse me from my sinne. <sup>3</sup> For I knowe mine iniquities, & my sinne is cuer before me. <sup>4</sup> Against thee, against thee onely haue I sinned, & done euil in thy sight, that thou maiest be iuste when thou speakest, and pure when thou iudgest. <sup>5</sup> Beholde, I was borne in iniquitie, and in sinne hath my mother conceiued me. <sup>6</sup> Beholde, thou louest trueti in inuariance: therefore hast thou taught me wisdom in the secret of mine heart. <sup>7</sup> Purge me with hyssope, and I shall be cleane: wash me, & I shall be whiter than snowe. <sup>8</sup> Make me to heare ioye and gladnes, that the bones, which thou hast broken, may reioyce. <sup>9</sup> Hide thy face from my finnes, and put awaie all mine iniquities. <sup>10</sup> Create in me a cleane heart, o God, & renew a right spirit within me. <sup>11</sup> Cast me not awaie from thy presence, and take not thine holie Spirit from me. <sup>12</sup> Restore to me the ioye of thy saluacion, and stablish me with thy fre Spirit. <sup>13</sup> Then shall I reache thy waies vnto the wicked, and sinners shal be conuerted vnto thee. <sup>14</sup> Deliuer me from blood, o God, which art the God of my saluacion, and my tongue shal sing ioyfully of thy righteousness. <sup>15</sup> Open thou my lippes, o Lord, and my mouth shal shewe forth thy praise. <sup>16</sup> For thou desirest no sacrifice, though I wolde giue it: thou desirest not in burnt offering. <sup>17</sup> The sacrifices of God are a contrite spirit: a contrite & a broken heart, o God, thou wilt not despise. <sup>18</sup> Be fauourable vnto Zion for thy good pleasure: buyld the wallies of Ierusalem. <sup>19</sup> Then shalt thou accept the sacrifices of righteousness, euen the burnt offering and oblation: then shal they offer calues vpon thine altar.

## PSAL. LII.

David describeth the arrogant tyrannie of his aduersarie Doeg: who by false seruises caused Abimelech with the rest of the Priests to be slayne. David prophesieth his destruction, & And incourageth the faithful to put their confidence in God, whose judgement are moste sharpe against his aduersaries. And finally he rendereth thanks to God for his deliuerance in this psalme is liuely set forth the kingdom of Anthonie.

To him that excelleth. A psalme of David to giue instruction. When Doeg the Egyptian slewed Saul & fled to him, David is come to the house of Achish.

Why dost thou hy self in wickednes, o man of peace, the louing kindness of God indureth thy dayes.

# The godlie oppressor

Thy tongue imagines like a sharpe razor. Thou dost loue euill, more than to speake truth. Thou louest all wickednes, & deceitest thyself. So shal God destroy thee, & thou shalt take thee and put thee in a tabernacle, & a rock of the liuing. Selah. The righteous shall feare, and shall laugh at him. Beholde the man of his strength, but of his riches, he is malicious. But I shall be like a house of God: for euery man that shall praise me, I wil alway praise him, & I wil cause it to be good before God.

## PSAL.

He describeth the crookednes of the wicked, & the punishment of the righteous. And describeth that they may reioyce together.

To him that excelleth.

Psalm of David. The fool hath said, there is no God. He hath done abominable works, that doeth good. God looked downe upon the children of men, to that wolde vnderstande. Euerie one is gathered corrupt: they are good, no not one. Do not the workers of iniquitie say, we will not seeper they call not vpon thee. There they were, as no feare was: for the bones of him thou hast put them. God hath cast them. Oh giue saluacion to Zion: when God turneth his people, then shall he be glad.

## PSAL.

David brought into great tribulation, & Callets vpon his enemies, & Promises of great deliuerance.

To him that excelleth.

me of David, to giue instruction. His enemies came & said, he is an ager.

Aue me, o God, thy power iudges me. O God, heare my prayer.

Thy

Thy

Thy

Thy

Thy

Thy

Thy tongue imagineth <sup>b</sup> mischief, and is  
like a sharpe razor, cutteth deceitfully.

Thou dost loue euill more, than the good, and  
lies, more then to speake y<sup>e</sup> truth. Selah.

Thou louest all wordes that maye des  
troie, o deceitful tongue!

So shal God destroy thee for ever: he  
shal take thee and plucke thee out of thy  
tabernacle, & <sup>d</sup> rote thee out of the land  
of the liuing. Selah.

The <sup>e</sup> ingenuous also shal see it, <sup>f</sup> and  
fear, and shal sing, haue him, saying,

Beholde, the man that toke n<sup>e</sup> God for  
his strength, but trusted vnto the multi  
tude of his riches, & put his strength in  
his malice.

But I shal be like a <sup>g</sup> grene oliue tre in  
the house o<sup>r</sup> God: for I trust d in the mer  
cie of God for ever and euer.

I wil alway praise thee, for that thou hast  
done <sup>h</sup> this, & I wil hope in thy Name, be  
cause it is good before thy Saints.

PSAL. LIII.

He describeth the crooked nature, <sup>4</sup> The crueltie,  
And punishment of the wicked, when they lye not  
for it. <sup>6</sup> And desireth the deliuerance of the godlie,  
that they maie reioyce together.

To him that excelleth on <sup>a</sup> Mahalath. A  
Psalm of David to giue instruction.

The foolke harthe said in his heart, There  
is no God. they haue corrupted and  
done abominable wickednes: there is none  
that doeth good.

God loken downe from heauen vpon the  
children of men, to see if there were anie  
that wolde vnderstand, and <sup>c</sup> seke God.

Euerie one is gone backe: they are alto  
gether corrupt: there is none that doeth  
good, no not one.

Do not the <sup>d</sup> workers of iniquitie knowe  
y they eat vp my people as they eat bread:  
they call not vpon God.

There they were afraied for feare, where  
no <sup>e</sup> feare was: for God hathe scattered  
the <sup>f</sup> bones of him that besieged thee:  
thou hast put them to confusion, because  
God hathe cast them of.

Oh giue saluacion vnto Israel out of  
Zion: when God turneth the captiuitie of  
his people, then Iakob shal reioyce, & Is  
rael shal be glad.

PSAL. LIIII.

David brought into great danger by the reason of the  
Ziphims, <sup>3</sup> Callesth vpon the Name of God to destroye  
his enemies, <sup>6</sup> Promising sacrifice and fre offerings for  
his great deliuerance.

To him that excelleth on <sup>a</sup> Neginoth. A Psalm  
of David, to giue instruction. When the Zi  
phims came & said vnto Saul, Is not David  
hid among vs?

Aue me, o God, <sup>b</sup> by thy Name, and by  
thy power iudge me.

O God, heare my prayer: hearken vnto  
him with an vpright conscience:

the wordes of my mouth.

For <sup>b</sup> strangers are risen vp against me,  
& <sup>c</sup> tyrants seke my soule: they haue not  
set God before them. Selah.

Beholde, God is mine helper: the Lord is  
with <sup>d</sup> them that <sup>e</sup> vpholde my soule.

He shal reward euill vnto mine enemies:  
oh cut them of in thy <sup>f</sup> truth!

Then I wil sacrifice <sup>g</sup> freely vnto thee: I wil  
praise thy Name, o Lord, because it is good

For he hathe deliuered me out of all trou  
ble, and mine eye hathe <sup>h</sup> sene my desire  
vpon mine enemies.

PSAL. LV.

David being in great heauines & distresse complaineth  
of the crueltie of Saul, <sup>13</sup> And of the falschode of his  
familiar acquaintance, <sup>17</sup> Vnting moste ardent as  
pirations to moue the Lord to pittie him. <sup>22</sup> After being  
affured of deliuerance he seuteth forthe the grace of God  
as though he had already obtained his request.

To him that excelleth on <sup>a</sup> Neginoth. A Psalm  
of David to giue instruction.

Heare <sup>b</sup> my prayer, o God, & hide not  
thy self from my supplication.

Heare vnto me, & answer me: I mourne  
in my prayer, and make a noyse,

For the <sup>c</sup> voyce of the enemye, & for the  
vexation of the wicked, because <sup>d</sup> they  
haue brought iniquitie vpon me, & fur  
iously hate me.

Mine heart trembleth within me, and the  
terrors of death are fallen vpon me.

Feare and trembling are come vpon me,  
& an horrible feare hathe <sup>e</sup> couered me.

And I said, Oh that I had wings like a  
doou: then wold I <sup>f</sup> flie away and rest.

Beholde, I wolde take my flight farre of,  
& lodge in the wilderness. Selah.

He wolde make halte for my deliuerance  
from the stormie winde and tempest.

Destroye, o Lord, and <sup>g</sup> deuide their ton  
gues: for I haue sene crueltie and strife in  
the cite.

Daye and night they go about it vpon  
the wallles thereof: bothe <sup>h</sup> iniquitie and  
mischief are in the middes of it.

Wickednes is in y middes thereof: deceit  
& guile departe not from her stretes.

Surely mine <sup>i</sup> enemye did not disfa  
me: for I colde haue borne it: nether did  
mine aduersarie exalt him self against me:  
for I wolde haue hid me from him.

But it was thou, o man, euen my <sup>k</sup> com  
panion, my guide and my familiar:

Which delited in consulting together,  
and went into the House of God as com  
panions.

Let death sease vpon them: let them <sup>l</sup> go  
downe quicke into the graue: for wicked  
nes is in their dwellings, euen in the middes  
of them.

But I wil call vnto God, & the Lord wil  
saue me.

Euening and morning, & at noone wil  
Q. ii.

b To wit, the  
Ziphims

c Saul and his  
armie, which  
were like cruel  
beastes & col  
de not be satisf  
fied but by lus  
tice

d But they nee  
re to few, as  
he was with  
Jonathan.

e According  
to thy faithful  
promises for my  
deliue.

f For hypocri  
tes seke God  
for feare, or v  
on conditions.

g We may law  
fully reioyce  
for Gods ind  
gements against  
the wicked, as  
the just are  
to be pure.

h They haue  
distanced one  
another, as  
wicked per  
sons: or, they  
haue imagined  
my aduersitie.

i There was  
no pite of hi  
that was not  
afforded with  
extreme feare.

k Flare had  
drue him to so  
great distresse,  
that he wished  
to be hid in so  
me wilderness.

l To be banish  
ed from this  
kingdome, w  
God had pro  
mised that he  
shulde carye.

m From y cruel  
rage & tyranie  
of Saul.

n As in the 6  
infirmitie of B. by  
lon, when the  
wicked conspi  
red against  
God.

o All his  
good ordres  
are broken, &  
onely vice &  
dishonour reig  
neth vnder  
Saul.

p If mine open  
enemye had  
fought mine  
hutt I coulde  
better haue  
defied him.

q Which was  
not onely toy  
ned to me in  
freeship & eo  
nity in world  
ly matters,

r but also in re  
ligion.

s A. A. A. A.  
Dathan & A  
biram.



in Which signifieth a feruent minde & sure truste to obiecte his peccatō, which thing made him earnest at all times in prayer. In Eue the Angels of God fought on his side against his enemies, 2. King. 6, 16.

o But their persons estate still continueth. p I did not p- uoke him, but was at peace with him, yet he made warre against me.

a Being chased by the furie of his enemies into a strage countrey, he was as a dūme doone, not seeking reuengeance

b He sheweth that it is euer now time, or neuer, y God helpe him for all y worlde is against him & ready to deuoure him.

c He sheweth his confidence vpo Gods promises, though he be not present helpe.

d All my confels haue coul successe & turne to mine owne sorowe.

e At all the teares of his Saints in store, much more will he remember their blood to auenge it: & though tyrants burne the bones, yet can they not blot the teares & blood out of Gods register.

f They thinke nor onely to escape punishment, but y more wicked they are, the more impudent they waxe.

g If God kepe the teares of his Saints in store, much more will he remember their blood to auenge it: & though tyrants burne the bones, yet can they not blot the teares & blood out of Gods register.

h He sheweth the malice of his enemies, the flatteries of the wicked, who toke secretly & openly sought to destroy him, from whence he appealeth to Gods iudgement, and saying that the iuste shall reioyce, when they see the punishment of the wicked to the glorie of God.

i To him that excelleth. Desyre not. A Psalm of David on Michim.

k I truly saye a Congregation, speake ye iustly: o sonnes of men, iudge ye righteously.

l Yea, rather ye imagine mischief in your hearts: o your hands execute crueltie vpon the earth.

I praye, & make anoise, & he wil heare my voyce.

18 He hath deliuered my soule in peace fro the battell, that was against me: for manie were with me.

19 God shal heare and afflict them, euen he that reigneth of olde, Selah. because they haue no changes, therefore they feare not God.

20 He played his hand vpon such, as be at peace with him, and he brake his covenant.

21 The wordes of his mouth were softer the butter, yet warre was in his heart: his wordes were more gentle then oyle, yet they were swordes.

22 Cast thy burden vpon the Lord, and he shal nourish thee: he wil not suffer the righteous to fall for euer.

23 And thou, o God, shalt bring the downe into the pit of corruptio: the bloodie, & deceitful men shal not liue: halfe their dayes: but I wil trust in thee.

## PSAL. LVI.

David being brought to Achish the King of Gath, 2. Sam. 21, 12, complaineth of his enemies, demandeth succour. 3 Putteth his trust in God & in his promises, 12 And promisseth to performe his vowes, which he had sake vpo him, whereof this was the effect to praise God in his Church.

To him that excelleth. A Psalm of David on Michim, concerning the dūme doone in a strage countrey, when the Philistims toke him in Gath.

1 B merciful vnto me, o God, for wolde swallow me vp: he fighteth continually and vexeth me.

2 Mine enemies wolde dailey swallow me vp: for manie fight against me, o thou molle High.

3 When I was afraid, I trusted in thee.

4 I wil reioyce in God, because of his worde, I trust in God, & wil not feare what flesh can do vnto me.

5 Mine owne wordes grieue me daily: all their thoughts are against me to do me hurt.

6 They gather together, and kepe them selues close: thei marke my stappes, because they waite for my soule.

7 They thinke they shal escape by iniquitie: o God, cast these people downe in thine angre.

8 Thou hast counted my wandrings: put my teares into thy bottell: are they not in thy registre?

9 When I crye, then mine enemies shal turne backe: this I know, for God is with me.

10 I wil reioyce in God because of his worde: in the Lord wil I reioyce because of his worde.

11 In God do I trust: I wil not be afraid what man can do vnto me.

12 Thy vowes are vpon me, o God: I wil rendre praises vnto thee.

13 For thou hast deliuered my soule from death, and also my teete from falling, that I maye walke before God in the light of the liuing.

## PSAL. LVII.

David being in the desert of Ziph, where the iudaues did betray him, & at length in the same case with Saul, 2 Calleth most earnestly vnto God with confidence, that he wil performe his promises & take him into the heauens, and the earth against his cruel enemies. 3 Therefore doeth he rendre laude & praise.

To him that excelleth. Destroye not. A Psalm of David on Michim. When he fled from Saul in the cave.

1 H Aue mercie vpon me, o God, haue mercie vpo me: for my soule trusteth in thee, and in the shadow of thy wings wil I trust, til these afflictions ouerpasse.

2 I wil call vnto the moste high God, extol to the God, that performeth his promises toward me.

3 He wil send from heauen, and saue me from the reprofe of him that wolde swallow me. Selah. God wil send his mercie, and his truth.

4 My soule is among lions: I lie among the childre of men, that are set on fyre: whose teete are speares and arrowes, and their tongue a sharpe sworde.

5 Exalte thy self, o God, about the heauens: & let thy glorie be vpon all the earth.

6 They haue layed a net for my stappes: my soule is pressed downe: they haue digged a pit before me, & are fallen into the middes of it. Selah.

7 Mine heart is prepared, o God, mine heart is prepared: I wil sing & giue praise. Awake my tongue, awake viole & harpe: I wil awake early.

8 I wil praise thee, o Lord, among the people, and I wil sing vnto thee among the nations.

9 For thy mercie is great vnto the heauens, and thy truth vnto the cloudes.

10 Exalte thy self, o God, about the heauens, and let thy glorie be vpon all the earth.

## PSAL. LVIII.

He describeth the malice of his enemies, the flatteries of the wicked, who toke secretly & openly sought to destroy him, from whence he appealeth to Gods iudgement, and saying that the iuste shall reioyce, when they see the punishment of the wicked to the glorie of God.

To him that excelleth. Desyre not. A Psalm of David on Michim.

1 I truly saye a Congregation, speake ye iustly: o sonnes of men, iudge ye righteously.

2 Yea, rather ye imagine mischief in your hearts: o your hands execute crueltie vpon the earth.

The wicked are stricken from the belly: speake lies.

Their poison is euen as a serpent: like the deaf he heareth not.

Which heareth not chanter, though he be mourning.

Breaketh their teete, & breaketh the iawes of the Lord.

Let them melt like as waxe: when they shall be as broken.

Let him consume like as waxe: when they shall be as broken.

Let him consume like as waxe: when they shall be as broken.

Let him consume like as waxe: when they shall be as broken.

Let him consume like as waxe: when they shall be as broken.

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Let him consume like as waxe: when they shall be as broken.

Let him consume like as waxe: when they shall be as broken.

Let him consume like as waxe: when they shall be as broken.

The wicked are strangers from the world between of the belly haue they erred, & speake lies.

Their poison is euen like the poison of a serpent: like the deafe adder that stoppeth his eare.

Which heareth not the voyce of the inchanter, though he be moste expert in charming.

Breaketh their teeth, O God, in their mouthes: breaketh the iawes of the yong lions, O Lord.

Let them melt like the waters, let them passe away: when he shooteth his arrowes, let them be as broken.

Let him consume like a snail that melteth, & like a vntimelie frute of a woman, that hath not sene the sunne.

As rawe flesh before your pottes sele the fyre of thornes: so let him carie them away as with a whirle winde in his wrath.

The righteous shal reioyce when he seeth the vengeance: he shal wash his feet in the blood of the wicked.

And men shal say, Verely there is frute for the righteous: doubtles there is a God that iudgeth in the earth.

PSAL. LIX.

David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocencie, & their furie. 5 Desiring God to destroye all those that sinne of malicious wickednes. 11 Whome though he kepe alive for a time to exercise his people, yet in the end he wil consume them in his wrath. 13 That he maye be knowne to be the God of Iakob to the end of the worlde. 16 For this he singeth praises to God, assured of his mercies

To him that excelleth. D. Strege no. A Psalm of David on a Michram. \* When Saul sent & they did watche the house to kill him.

My God, deliver me from mine enemies: defend me from them that rise vp against me.

Deliver me from the wicked doers, and saue me from the bloodie men.

For lo, they haue layed waite for my soule: the mightie men are gathered against me, not for mine offence, nor for my sinne, O Lord.

They runne and prepare them selues without a fauour on my parte: arise therefore to assist me, and behold.

Euen thou, O Lord God of hostes, O God of Israel awake to visite all the heathen, & be not mercifull vnto all that transgresse maliciously. Selah.

They go to and fro in the euening: they barcke like dogs, and go about the citie.

Beholde, they brag in their talke, and swordes are in their lippes: for who, say they, doeth heare?

But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

He is strong: but I wil waite vpon thee: for God is my defence.

My mercifull God wil preuent me: God wil let me see my desire vpon mine enemies.

Slay them not, lest my people forget it: but scatter them abroad by thy power, & put them downe, O Lord our shield,

For the sinne of their mouth, & the wordes of their lippes: and let them be taken in their pride, euen for their perituri and lies, that they speake.

Consume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Iakob, euen vnto the ends of the worlde. Selah.

And in the euening they shal go to and fro, & barcke like dogs, & go about the citie.

They shal runne here and there for meat: & surely they shal not be satisfied, though they tari all night.

But I wil sing of thy power, & wil praise thy mercie in the morning: for thou hast bene my defence and refuge in the day of my trouble.

Vnto thee, O my Strength, wil I sing: for God is my defence, and my mercifull God.

man to confounde the enemies strength, as 1 Sam. 19. 12. Confessing him selfe to be voyde of all verue and strength, he attributeth the whole to God.

PSAL. LX.

David being now King ouer Iudah and hauing had manie victories, sheweth by euident signes, that God elected him King, assuring the people that God wil prosper them, if they approue the same. 11 After he praiseth vnto God to finish that that he hath begun.

To him that excelleth vpon a Shishan Eduth, or Michram. A Psalm of David to teach.

\* When he fought against Aram, & Nabathim, and against Aram & Zobab, whil Iacob returned, and slew twelue thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast scattered vs, thou hast bene angrie, turne againe vnto vs.

Thou hast made the land to tremble, and hast made it to gape: heale the breaches thereof, for it is shaken.

Thou hast shewed thy people heauie things: thou hast made vs to drinke the wine of giddines.

But now thou hast giuen a banner to them that feare thee, that it maie be displayed because of thy trueth. Selah.

That thy beloued may be delivered, help with thy right hand and heare me.

God hath spoken in his holines: therefore I wil reioyce: I shal deuote Shechem, & measure the valley of Succoth.

Gilead shal be mine, and Manasse shal be mine: Ephraim also shal be my strength

Q. q. iii.

In making me King, thou hast performed thy promises, which seemed to haue lost the force, as if it were spoken by an oracle, that I shal possesse these places, which Saul had left to his children. h For it was strong and wel peopled.

Though Saul haue neuer so great power, yet I knowe y thou doest still delimitation. fore wil I patiently hope on thee. h He wil not faile to succour me, when neede requirereth.

Altogether, but by little & little, that the people feare offe times thy iudgements may be minded of thee.

That in their miserie & shame they may be as gladdes & examples of Gods vengeance.

When thy time shal come, and when they haue sufficiently serued for an example of thy vengeance vnto other.

He mocketh at their vaine enterprises, being assured y they shal not bring their purpose to passe.

Which didest vse the policie of a weak vnto

These were certaine songs after the note whereof this psalme was sung.

2 Sam. 8. 1. & 10. 1.

1. chro. 15. 1. 16. 3. 1. 17. 1. 18. 1. 19. 1. 20. 1.

Called also Sophene & Adath by Euphrates.

For when Saul was not able to resist y enemy & people fled thereto & therewith they could not be safe in their owne houses.

As this, & an earth quake e Thou hast handled thy people sharply in taking from them sea fe and giuen them an inheritance, in that thou hast cut the wicked King, and purged him, y to whom God had giuen the

It is so certaine, as if it were spoken by an oracle, that I shal possesse these places, which Saul had left to his children.

For it was strong and wel peopled.

For it was strong and wel peopled.

For it was strong and wel peopled.

For it was strong and wel peopled.

For it was strong and wel peopled.

For it was strong and wel peopled.

For it was strong and wel peopled.

For it was strong and wel peopled.

For it was strong and wel peopled.



Mans helpe is vaine.

Pfalmeſ.

The vanitie of

The evil tongue.

i David meaneth, that in this tribe his kigdome shal be established, Gen 49.10.  
k In most vile subiection.  
l For y wilte dissemble, and faine as thogh y werest glad. He was assured that God wolde giue hi strong cities of his enemies wherein they thoght the selues sure.

of mine head: <sup>1</sup> *Judah* is my lawgiuer.  
Moab *hath* my <sup>k</sup> waſſin por: ouer Edom  
wil I caſt out my ſhoe: <sup>1</sup> *Paleſtina* ſhe  
threw ſelf ſlonyful for me.  
Who wil lead me into the <sup>m</sup> ſtrong citie:  
who wil bring me vnto Edom?  
Wilt not thou, o God, *which* haſteſt caſt  
vs of, & dideſt not go forth, o God, with  
our armies:  
Giue vs helpe againſt trouble: for vaine  
is the helpe of man.  
Through God we ſhal do valiantly: for  
he ſhal treade downe our enemies.

## PSAL. LXI.

Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard & deliuered, 7. And confirmed in his kingdome. 8 He promisseth perpetual praises.

¶ To him that excelleth in strength. A Psalm of David.

1 **H**ear me crye, *o* God: giue eare vnto  
my prayer.

a From *h* place, where I was banished, being driven out of the City of *h* Temple by my s<sup>u</sup>nie Abfolom.  
b Vnto the *u* without Citie, that helpe I cannot attaine.

2 From *a* the ends of the earth wil I crye vnto thee: whe mine heart is opp<sup>re</sup>ssed, bring me vp<sup>o</sup> the rocke that is *b* higher then I. For thou hast bene mine hope, & a str<sup>o</sup>g tower agai<sup>st</sup> the enimie.

3 I wil dwell in thy Tabernacle for euer, & my trust shal be vnder the couering of thy wings. Selah.

4 For thou, *o* God, *c* hast heard my desires: thou hast giue<sup>n</sup> an heritage vnto those that feare thy Name.

5 Thou shalt giue the King *a* *d* long life: his yeres *sh*albe as manie ages.

6 He shal dwell before God for euer: prepare *e* mercie & faithfulness that they may preferue him.

7 So wil I alway sing praise vnto thy Name in performing daierly my vowes.

PSAL. LXII

*This Psalme partly containeth meditations, whereby David encourageth him self to trust in God against the assaults of temptations And because our mindes are easily drawen from God by the allurements of the world, he sharply reproveth this vanitie, to the intent he might cleave fast to the Lord.*

¶ To the excellent musician \* Jeduthun. A  
Psalme of David.

1 **E**t a my soule kepeth silence vnto  
 2 God: of my *cometh* my saluacion.  
 3 **Y**et he is my strength and my saluacio,  
 4 & my defence: *therefore* I shal not muche be  
 5 moued.  
 6 **H**ow loſg wil ye imagine mischief against  
 7 a man: ye shalbe all laine: ye shalbe as a  
 8 bowed well, or as a d<sup>d</sup> wall shaken.  
 9 **Y**et they confute to call him downe frō  
 10 his dignitie: their delite is in lies, thei blef-  
 11 se with their mouthes, but curse with their  
 12 hearrs. Selah.  
 13 **Y**et my soule kepeth thou silence vnto God:  
 14 my selfe, being  
 15 God had appointed to y<sup>e</sup> kingdome. d<sup>d</sup> Though ye fyme to be  
 16 a honour: yet God wil suddenly defraye you. d<sup>d</sup> David was greatly moued  
 17 with this troubles: therefore he firerth vp him self to trauell in God.

for mine hope is in him.  
Yet is he my strength, & my saluacion,  
my defence: therefore I shal not be moued.  
In God is my saluacion and my glory:  
the rock of my strength: in God is my trust.  
Trust in him alwaies, ye people: & pow-  
er out your hearts before him, for God is our  
hope. Selah.  
Yet the children of men are vanitie, & the  
chief of them are lies: to lay the vpon a lie,  
because they are altogether without light: the  
Trust not in oppression nor in robbery:  
it is not vaine: if riches increase, security  
your heart thereon.  
God spake once or twice, I haue heard  
it, that power belongeth vnto God,  
And to thee, O Lord, mercie: for thou  
wardst euerie one according to his work.

PSAL. LXIII.

David, after he had bene in great danger by Saul in the desert of Ziph, made this psalme, 3 W<sup>h</sup>erein he giveth thanks to God for his wonderful deliverance, whose mercies he trusted, even in the midst of his miseries, 9 Prophecying the destruction of Gods enemies: 11 And contrariwise happines to all them that trust in the Lord.

¶ A Psalm of David. When he was in the  
wildernes of Iudah.

O God, thou art my God, early wilt I  
ake thee: my soule <sup>b</sup> thirsteth for thee:  
my flesh longeth greatly after thee in a  
bare and drye land without water.  
Thus I beholde thee *as* in the Sanctua-  
rie, when I beholde thy power & thy glori-  
e.  
For thy louing kindenes is better then li-  
fe: *therefore* will my lippes shal praise thee.  
Thus wilt I magnific thee *all* my life, and  
lift vp mine hands in thy Name.  
My soule shal be satisfied, as with <sup>c</sup>maron  
and farnes, and my mouth shal praise thee  
with ioyful lippes,  
When I remember thee on my bed, <sup>d</sup>or  
when I thinke vpon thee in the night watch-  
es.  
Because thou hast bene mine helper, there-  
fore vnder the shadow of thy wings will  
I reioyce.  
My soule cleaueth vnto thee: <sup>e</sup>for thy right  
hand vpholdeth me.  
Therefore they that seke my soule to de-  
stroy it, they shal go into the lowest parts  
of the earth.  
<sup>f</sup> They shal cast him downe with the edge  
of the sworde, & thei shal be a portion  
for foxes.  
But the King shal reioyce in God, <sup>g</sup>and  
all that sweare by him shal reioyce in him:  
for the mouth of them that speake lies,  
shal be stopped.

## PSAL. LXXXIII.

David praisth against the furie and false reports of  
his enemies. 7 He declareth their punishment & de-  
struction, 10 To the comfort of the iust and the glorie  
of God.

**H**ear me, O Lord,  
and preserve my life  
from mine enemy,  
from the wicked,  
and from the cruel  
of iniquitie.  
Which haue whet  
their sword,  
and shot for  
words:

## PSAL.

1. A praise and thanksgiving  
unto a signified by Zi-  
lin and governance of the  
blessings poured forth upon  
toward his Church.

¶ To him that excelleth  
David.

Imagine: **O** God, a praise wa  
 on, & vnto thee

formed.

Wicked dedes e ha  
me: but thou wilt be n

gressions.  
+ Blessed is he, whome  
felt to come in the

courts, and we shall  
pleasures of thine H

the Temple.  
O God of our salu  
swear us with grace

in him.  
strength, & my saluacion,  
for I shal not be moued.  
saluacion and my glorious  
strength: in God is my strength  
alwaies, ye people: & power  
before him, for God is our  
father of men are vanities,  
est to lay to: & vpon a li  
together fight. & the an  
oppression nor in re  
if riches increase, let  
on.  
once or twice, I haue hear  
length vnto God,  
Lord mercies for thou  
one accordig to his wor  
L. LXIII.  
d bene in great danger by Sa  
made this psalme. 311 because  
d for his wonderful deliuerance,  
truffed, even in the mddes of his mi  
the destruction of Gods enemies  
he happiness to all them that trust  
of David. When he was in the  
L. LXIII.  
art my God, early wil I  
soule b thirst for thee  
ch greatly after thee in a  
land without water.  
de thee as in the Sanctua  
holde thy power & thy glo  
kindness is better then li  
ppes shal praise thee.  
gnifie thee all my life, and  
ands in thy Name.  
be satisfied, as with marrow  
my mouth shal praise thee  
oes,  
mber thee on my bed, &  
pon thee in the night wa  
thast bene mine helper, the  
e shadow of thy wings wil  
eth vnto thee: for thy right  
me.  
y that seke my soule to de  
al go into the lowest par  
st him downe with the ed  
le, & thei shal be a portio  
L. LXIII.  
shal reioyce in God, and  
by him shal reioyce in him  
of them that speake lies

To him that excelleth. A Psalm of David.  
Hear my voice, O God, in my prayer:  
I preferre my life from feare of the enemy.  
Hide me from the conspiracie of the wicked, and from the rage of the workers of iniquitie.  
Which haue whet their tongue like a sword, and shot for their arrowes bitter wordes:  
To shote at the vpriight in secret: thei shote at him suddenly, and feare not.  
Thei encourage them selues in a wicked purpose: thei comune together to laie snares priuily, and saie, Who shal se them?  
Thei haue sought out iniquities, and haue accomplished that which thei sought out, euen euery one his secret shoghis, and the depth of his heart.  
But God wil shote an arrow at them suddenly: their strokes shal be at once.  
Thei shal cause their owne tongue to fall vpon them: and whosoever shal se them, shal flee awaie.  
And all men shal se it, and declare the worke of God, and thei shal vnderstand, what he hath wrought.  
Bre the righteous shal be glad in the Lord, & t. all in him: and all that are vpriight of heart, shal reioyce.  
PSAL. LXX.  
Apaise and shal keping vnto God by the faithful.  
was a signified by Z. h. & For the causing, pr. serua  
tion and gouernance of them. 9 And for the plentiful  
blessings poured forth vpon all the earib, but specially  
vnto a his Church.  
To him that excelleth. A Psalm or song of David.  
O God, a praise waiteth for thee in Zion, & vnto thee shal the vowe be performed.  
Because thou hearest the prayer, vnto thee shal al flesh come.  
Wicked dedes haue preuailed against me: but thou wilt be merciful vnto our transgressions.  
Blessed is he, whome thou chusest and causest to come to thee: he shal dwell in thy courts, and we shal be satisfied with the pleasures of thine House, euen of thing holie Temple.  
O God, of our saluacion, thou wilt answer vs with seareful signe, in thy righteousnes, O thou the hope of all the ends of the earth, and of them that are farre of in the sea.  
He stablisheth y mouraines by his power: one is g. ed about withit engin.  
He appealeth the noise of the seas and the noise of the waues thereof, and the tumults of the people.  
Thei also, th. dwell in the vntermost part  
of the earth, shal be afraid of thy lignes:

thou shalt make" the East and the West  
to reioyce.  
Thou hast visited the earth, and waterest it:  
thou makest it very riche: the Riuer of  
God is ful of water: thou preparest them  
corne: for so thou appointest it.  
Thou waterest abundantly the forrowes  
thereof: thou causest the riuer to descend  
into y valleis thereof: thou makest it soft  
with showres, & blestest the bud thereof.  
Thou crownest the yere with thy good  
ness, and thy steps drop farnes.  
They drop vpon y pastures of the wilder  
nes: & the hills shal be copassed w gladnes.  
The pastures are clad with shepe: y val  
leis also shal be covered with coine: there  
fore they shoute for ioye, & sing.  
PSAL. LXXI.  
He prouoketh all men to praise the Lord and to consi  
der his workes. 6 He setteth forth the power of  
God to affray the rebels, 10 And sheweth how God  
hath minered Israel from great bondage and affli  
ctions. 13 He promisseth to giue sacrifice, 16 And  
prouoketh all men to heare what God hath done for  
him and to praise his Name.  
To him that excelleth. A song, or Psalm.  
Reioyce in God, all ye inhabitants of  
the earth.  
Sing for the glorie of his Name: make  
his praise glorious.  
Saie vnto God, How terrible art thou in  
thy workes: through the greenes of thy  
power shal thine enemies be in subiecti  
on vnto thee.  
And the worlde shal worship thee, & sing  
vnto thee, & sing of thy Name. Selah.  
Come and beholde the workes of God:  
he is terrible in his doing toward the fon  
nes of men.  
He hath turned the Sea into drye land:  
thei passe through the riuer on fote: there  
did we reioyce in him.  
He ruleth the worlde with his power: his  
cities beholde the nations: the rebellious shal  
not exalt them selues. Selah.  
Praise our God, ye people, and make the  
voice of his praise to be heard.  
Which holdeth our soules in life, and  
suffereth not our fete to slippe.  
For thou, O God, hast proued vs, thou  
hast tryed vs as silver is tryed.  
Thou hast brought vs into the snare, &  
laid a snare chaine vpon our loins.  
Thou hast caused men to ride ouer our  
heades: we were in o fyre & into water, but  
y broughtest vs out into a wealthie place.  
I will go into thine house with burnt  
offerings, & will praise thy name, yowes,  
Which my lippes haue promised, &  
my mouth hath spoken in mine afflictio.  
I will offer vnto thee the burnt offerings of  
Q. g. iiii.  
He prouoketh all men to praise the Lord and to consi  
der his workes. 6 He setteth forth the power of  
God to affray the rebels, 10 And sheweth how God  
hath minered Israel from great bondage and affli  
ctions. 13 He promisseth to giue sacrifice, 16 And  
prouoketh all men to heare what God hath done for  
him and to praise his Name.

1. The great  
further of his  
ministry. Or of  
the euangel.  
2 To wit, with  
came.  
3 That is, Shi  
loah, or y rai  
ne.  
4 Thou hast ap  
pointed y earth  
to bring forth the  
fode to man's  
vie.  
5 By this de  
scription he  
sheweth that  
all the ordie  
of nature is a  
testimonie of  
Gods louetow  
arde vs, who  
causest all crea  
tures to praise  
our Creator.  
6 That is, the  
dumme creatu  
res shal not  
onely reioyce  
for a time for  
Gods benefi  
ces, but shal  
continually  
sing.  
7 He prophes  
tieth y all na  
tions shal come  
to the know  
ledge of God,  
who then was  
only knowne  
in Iudaea.  
8 vs y faith  
ful shal obey  
God willingly  
so y inbelies  
for feare shal  
dismble thei  
selves to be  
subied.  
9 He toucheth  
y foolish du  
ties: for a du  
lie is colde in the  
consideration  
of Gods workes.  
10 His prouide  
ces wonder  
ful in mainte  
ning their cha  
ce.  
11 He proueth  
that God wil  
extend his gra  
ce to the he  
Gentiles, becau  
se he punisheth  
among them  
such as wil not  
obey his callig  
f. He punisheth  
sinners. 12  
13 He sheweth y God  
hath inuened to  
his Church of  
yewes in deli  
nering the fro  
some great di  
g. He sheweth  
that y genti  
les shal be  
much that y  
Gentiles shal  
be partakers.  
14 The condi  
tion of y Church  
is here descri  
bed, as y she  
h. l by Gods  
promissie in  
to troubles, to  
be subiect v  
nder tyrants,  
& to enter in  
to manifold  
tribulations, which are ne  
cessary for the Church to be  
keepe vnto the end to reade God praise for his benefices.





his power in his Ch...

# The number of his enemies. Psalmes. Comfort is only in God. 249

the solitarie to dwell in  
ereth them that were  
s: but the rebellious  
land.  
n how wentest forthe be  
when thou westest through  
(Sélah)  
ke, and the heaués dropped  
of this God: *euen* Sinai  
refence of God, *euen* the  
endest a gracious raine  
ence, & thou didest refresh  
reare.  
ation dwelled therein:  
of thy goodnes propa  
ore.  
ic matter to the woman  
eat armie.  
mies did flee: thei did de  
mained in the house, de  
lien among *k* pots, yet *sh*  
ys of a doone that is coue  
and whose fathers are  
mightie scatered Kinge  
te as the snow in Zalmon.  
ine of God is like the mo  
ánit is an high Mountai  
hán.  
ye high mountaines: as  
ne, God delireth to dwell  
d wil dwell in it for c  
f God are twentie thou  
ngels, and the Lord is  
in the Sanctuarie of Sinai  
vp on high: thou hast d  
e, and receiued gifts for  
e rebellious hast thou l  
od might dwell there.  
Lord, *euen* the God of our  
ladeth vs dailey with be  
d, *euen* the God that  
ne Lord God belong the  
wound the head of his  
berie pate of him that  
nnes.  
e said, I wil bring my  
Bashán: I wil bring them  
depths of the Sea:  
maie be dipped in blood,  
thy dogges in the blood  
in it.  
od, thy goinges the  
d, & my King, *wh*  
án, & other *yr*á, & fró the *dy*gn  
ce is requiréd. *r* Thó *h*is  
s that lap blood. *r* Thó  
y people to warre, and *g*uá

in the Sanctuarie.  
The fingers went before, the plaiers of  
instruments after: in the muddes were the  
maides playing with timbrels.  
Praise ye God in the assemblies, & the  
Lord, ye that are of the fountaine of Israël.  
There was a litle Benjamin with their  
ruler, & the princes of Iudáh with their  
assembly, the princes of Zebulón, & the  
princes of Naphtalí.  
Thy God hath appointed thy strength:  
stablish, O God, that, which hast wrought  
in vs.  
Out of thy Temple vpon Ierusalem:  
Kings shall bring presents vnto thee.  
Dilroye the copanie of the spearmen,  
& multitude of the mightie bulles, with  
the calves of the people: that tread vnder  
feet pieces of siluer: scatter the people that  
delire in warre.  
Then shall thy princes come out of Egypt:  
Ethiopia shall haile to stretch her háds vn  
to God.  
Sing vnto God, O ye kingdomes of the  
earth: sing praise vnto the Lord, (Sélah)  
To him that rideth vpon the moste high  
heavens, which were from the beginning:  
beholde he wil send out by his voyce a  
mightie sounde.  
Ascribe the power to God: for his maie  
sten vpon Israël, & his strength is in the  
cloudes.  
O God, thou art terrible out of thine  
holie places: the God of Israël is he that  
giueth strength and power vnto the peo  
ple: praised be God.

## PSAL. LXXIX.

The complaints, prayers, seruents zeale & great anguish  
of David is set forth as a figure of Christ & all his mé  
ber: 21 The malicious crueltie of the enemies, 22 And  
their punishment also, 26 Where Iudas & suché tra  
itors are cursed, 30 He gathereth courage in his afflic  
tion & offeth praises vnto God, 32 Which are more  
acceptable then all sacrifices: whereof all the afflicted  
maie take comfort. 33 Finally he doeth prouoke all crea  
tures to praises, prophesying of the kingdom of Christ,  
& the preseruacion of the Church, where all the fruit  
ful, 37 And their side shall dwell for ever.  
To him that excelleth vpon a Shephannim. A  
Psalm of David.  
Avenge me, O God: for the waters are  
centred euen to my soule.  
I stick fast in the depe myre, where no  
strife is: I am come into depe waters, and  
the streames runne ouer me.  
I am wearie of crying: my throte is drye:  
mine eyes faile, whiles I waite for my  
God.  
They that hate me without a cause, are  
more then the heeres of mine head: thei that  
wolde destroye me, and are mine enemies  
falsely, are mightie, so that I reitored that  
which I toke not.  
but their posteritie, which shall be like vnto them. u By their crueltie  
and increasing in their finnes let it be knowne that they be of the reprobate.  
They which samed by their profession to haue bene written in thy booke,  
yet by their frutes proue the contrarie, let them be known as reprobate.

O God, thou knowest my foolishnes, &  
my fautes are not hid from thee.  
Let not them that trust in thee, O Lord  
God of hostes, be ashamed for me: let  
not those that seke thee, be confounded  
through me, O God of Israël.  
For thy sake haue I suffred reprobation  
hathe couered my face.  
I am become a stranger vnto my brether,  
euen an aliant vnto my mothers sonnes.  
For the zeale of thine house hath eaten  
me, and the rebukes of them that rebuked  
thee, are fallen vpon me.  
I wept and my soule fasted, but that  
was to my reprobation.  
I put on a sacke also: and I became a pro  
phet vnto them.  
They that sate in the gate, spake of me,  
and the drunkards sang of me.  
But Lord, I make my praier vnto thee in  
an acceptable time, *euen* in the multi  
tude of thy mercie: O God, heare me in the  
trueth of thy saluacion.  
Deliuere me out of the myre, that I sinke  
not: let me be deliuered from the that hate  
me, and out of the depe waters.  
Let not thy watersflood drowne me, nether  
let the depe swallowe me vp: and let not  
the pit shut her mouth vpon me.  
Heare me, O Lord, for thy louing kinde  
nes is good: turne vnto me according to  
the multitude of thy tendre mercies.  
And hide not thy face from thy seruánt,  
for I am in trouble. make hast & heare me.  
Drawe nere vnto my soule & red me:  
deliuere me because of mine enemies.  
Thou hast known my reprobation and my  
shame, & my dishonour: all mine aduer  
saries are before thee.  
Rebuke hath broken mine heart, and I  
am full of heavines, and I looked for some  
to haue pittie on me, but there was none: and  
for comforters, but I founde none.  
For thei gaue me gall in my meate, and  
in my thirst thei gaue me vinegre to  
drinke.  
Let their table be a snare before them,  
and their prosperitie their ruine.  
Let their eyes be blinded that thei se not:  
and make their floynes alwaie to tremble.  
Powe out thine angrie vpon them, & let  
thy wrathful displeasure take them.  
Let their habitation be void, & let  
none dwell in their tentes.  
For thei persecute him, whom thou hast  
smitten; and they adde vnto the sorowe of  
them, whom thou hast wounded.  
Lay iniquitie vpon their iniquitie, &  
let them not come into thy righteousness.  
Let them be put out of the booke of life,

g Though I be  
giltie to thee  
was my sin  
I neuer tow  
arde them.  
Let not mine  
enemies  
be an occasi  
of the faithfu  
fall fro thee.  
When I sawe  
thine enemies  
pretend thy  
Name only  
in mouth, and  
in their life de  
nie the fa  
me, thine holi  
Spirit thrust  
me forward,  
to reprove the  
& defend thy  
glorie.  
k My zeale  
moued me to  
blame & praie  
for my salua  
cion.  
I the more he  
to thee with  
the more thei  
were against  
him both po  
re and riche.  
m Knowing  
that albeit  
I suffer, yet I  
haue a hope  
pointed my  
deliuerance.  
n He sheweth  
his kinde fauor  
in that y he af  
fureth his self,  
y God is fa  
vorable to his,  
whiche kinde  
to be angrie:  
at Iudas, wher  
he kinde  
to be farr of  
o Not that he  
feared y God  
wold in rege  
re him, but y  
care made him  
to thinke that  
God differred  
his  
p Thou seest y  
I am beset as  
a flie among  
manie wolues.  
q He sheweth  
it is in vaine  
to put trust  
in men in our  
great necessi  
ties, but y our  
comforte onely  
dependeth of  
God: for man  
rather misde  
feth a fauor  
er, then Iudas  
hath done.  
r He sheweth  
God to excu  
se his iudge  
ment against  
the reprobate,  
I can not by  
anie meanes  
be turned,  
Rom. 9. 11.  
s Telle of the  
iudgement and  
power of the  
Christ.  
t Punish not  
only them,  
u By their crueltie  
and increasing in their finnes let it be knowne that they be of the reprobate.  
They which samed by their profession to haue bene written in thy booke,  
yet by their frutes proue the contrarie, let them be known as reprobate.





his benefits towards  
wells: my praise shall be al-

# Christs kingdome figured. Psalmes. The wicked described. 250

¶ A Psalm of Solomon.

PSAL. LXXIII.

it were a monster vnto  
art my sure trust.  
be filled with thy praise,  
euerie daie.  
in the time of age for  
my strength faileth.  
nies speake of me, & they  
for my soule, take their co-

d hathe forsaken him: pur-  
e, for their is none to deli-  
rō me, o God: i my God,  
pe me.  
confounded and consumed  
my soule: let them be co-  
ose & confusio, that seke

continue continually, & wil pra-  
d more.  
daily rehearse thy right-  
saluacion: k for I knowe

warde in the strength of  
and wil make mention of  
euen of thine onely.  
hast taught me from my  
I know: therefore wil I tel o-

to mine olde age and grai-  
f sake me not, vntill I haue  
arme vnto this generatio-  
all them, that shal come.  
teousnes, o God, I wil ex-  
y hast done great thinge

hewed me great trouble  
es, but thou wilt returne  
and wilt come againe, and  
the depth of the earth.  
reale mine honour, & re-  
rt me.

praise thee for thy faith-  
on instrument and viol-  
ing vpon the harpe, o Ho-

reioyce when I sing vnto  
oule, which thou hast de-  
lo shal talke of thy right-  
or they are confounded &  
me, that seke mine hurt.

L. LXXII.

sporus estate of the kingdome of  
figure of Christ. 4 Under vnto  
peace and felicitie, 10 Vnto vnto  
trons shal do homage, 17 In  
indure for euer. & in vnto  
to delice in nothing, but wher

Glue thy iudgements to the King,  
o God, and thy righteoutnes to the  
Kings sonne.

Then shal he iudge thy people in righte-  
outnes, and thy poore with equitie.  
The 4 mountaines and the hills shal bring  
peace to the people by iustice.

He shal iudge the poore of the people:  
he shal saue the children of the nedie, and  
shal subdue the oppressor.

They shal feare thee as long as the sunne  
and moone endureth, from generation  
to generation.

He shal come s downe like the raine  
vpon the mowen grasse, & as the showres  
that water the earth.

In his daies shal the righteous flourish, &  
abundance of peace shalbe so long as the  
moone endureth.

His dominion shalbe also from sea to  
sea, and from the Riuer vnto the ends of  
the land.

They that dwell in the wildernes, shal  
knele before him, and his enemies shal lie-  
ke the dust.

The Kings of Tarsish & of the yles  
shal bring presents: the Kings of Shebā  
and Sebā shal bring gifts.

Yea, all Kings shal worship him: all na-  
tions shal serue him.

For he shal deliuer the poore when he  
cryeth: the nedie also, and him that hathe  
no helper.

He shalbe merciful to the poore and  
nedie, and shal preserue the soules of the  
poore.

He shal redeme their soules from deceit  
and violence, and i deare shal their blood  
be in his sight.

Yea, he shal liue, and vnto him shal  
they giue of the 12 golde of Shebā: they  
shal also praye for him continually, and  
daily blesse him.

An handful of corne shalbe sowne in the  
earth, euen in the top of the mountaines,  
and the frute thereof shal shake like the  
trees of Lebanon: and the children shal flo-  
rish out of the citie like the grasse of the  
earth.

His name shalbe for euer: his name shal  
indure as long as the sunne: all natiōs shal  
blesse o him, and be blessed in him.

Blessed be the Lord God, euen the God  
of Israēl, which onely doeth wonderous  
things.

And blessed be his glorious Name for  
euer: and let all the earth be filled with his  
glorie. So be it, euen so be it.

HERE END THE 4 praieres of Dauid,  
the sonne of Ithai.

God doth prosper them for his sake. p He confesseth that excepte  
God, he can not prosper his people, that neither the King nor the kingdome  
can continue.

q Concerning his sonne Salomōn.

The Prophet teacheth by his example that neither the  
w. delie prosperitie of the vngodlie. 14 Nor yet the  
affliction of the good ought to discourage Gods children:  
but rather ought to moue vs to consider our Fathers pro-  
vidence, and to cause vs to reuerence Gods iudgements,  
19 For asmuche as the wicked vanish away, 24 And  
the godlie enter into life euerlasting. 28 In hope whe-  
reof he resigneth him self into Gods hand.

¶ A Psalm committed to Asaph.

Et God is good to Israēl: euen, to  
the pure in heart.

As for me, my fete were almost gone: my  
steps had welnere slipt.

For I treated as the foolish, when I sawe  
the prosperitie of the wicked.

For there are no bands in their death,  
but they are lustie & strong.

They are not in trouble as other men, ne-  
ther are they plagued with other men.

Therefore pride is as a chaine vnto thes,  
& cruelrie couereth them as a garment.

Their eyes stand out for fatnes: they  
haue more then heart can wish.

They are licentious, and speake wicked-  
ly of their oppresion: thei talke presump-  
tuously.

They set their mouth against heauen, &  
their tongue walketh through the earth.

Therefore his people turne hither: for  
waters of a ful cup are wrung out to them.

And they say, How doeth God knowe  
it: is there knowledge in y moste High?

Lo, these are the wicked, yet prosper thei  
alway, & increase in riches.

Certainly I haue clenst mine heart in  
vaine, and washed mine hands in inno-  
cencie.

For daily haue I bene punished, and cha-  
stened euerie morning.

If I say, I wil iudge thus, beholde  
the generaciō of thy children: I haue tres-  
pased.

The thought I to knowe this, but it was to  
painful for me,

Vntil I went into the Sanctuarie of  
God: then vnderstode I their end.

Surely thou hast set them in slipperie  
places, and castest them downe into de-  
solation.

How suddenly are they destroyed, pe-  
rished & horribly consumed,

As a dreame when one awaketh! o Lord,  
when thou raisest vs vp, thou shalt ma-  
ke their image despised.

Certainly mine heart was vexed, & I was  
pricked in my reines:

So foolish was I and ignorant: I was a  
beast before thee.

Yet I was alway with thee: thou hast  
worde & holie spirit. y thou orderest all things moste wisely & iustly. i By  
thy feareful iudgment. k When thou openst out eyes to consider thy  
heutenlie felicie, we conterne all their vaine pompe. l For the more  
doeth he declare him self a beast. m By faith I was assured that thy prou-  
dence did watche alwayes ouer me to preserue me.

As it were  
betweene hope  
& despaire lie  
braeth for-  
the into this  
affliction, being  
assured y God  
wolde continue  
his fauour to-  
ward such as  
were godlie in  
deeds, and not  
hypocrites.  
b The wicked  
in this life li-  
ue at pleasure,  
& are not dra-  
wen to death  
like prisoners:  
that is by sic-  
kenes, & is dea-  
thes messinger.  
c They glorie  
in their pride  
as some do in  
their chaitie:  
& in cruckies,  
as some do in  
apparel.  
d They blas-  
pheme God &  
scare not his  
power, & raille  
vpon men, be-  
cause they se-  
sume the fel-  
ices aboute all  
others.  
e No onely y  
rprobate, but  
also y people  
of God often  
times fall ba-  
ken, & scing y  
perous efface  
of the wicked,  
and are ouer-  
whelmed with  
sorowes, thin-  
king y God cō-  
sidereth not a-  
right the state  
of the godlie.  
f Thus y de-  
mouth euen y  
godlie to dis-  
pute with God  
touching their  
poore state &  
the prosperitie  
of the wicked.  
g If I rise pla-  
ce to this we-  
ked thought, I  
of sed againe thy  
providence, se-  
ing y elipose  
all dayes, and  
ste wisely, and  
preserue thy  
children in  
their greatest  
dangers.  
h Vntil I en-  
tred into thy  
schole & learn-  
ed By thy  
worde & holie spirit. y thou orderest all things moste wisely & iustly. i By  
thy feareful iudgment. k When thou openst out eyes to consider thy  
heutenlie felicie, we conterne all their vaine pompe. l For the more  
doeth he declare him self a beast. m By faith I was assured that thy prou-  
dence did watche alwayes ouer me to preserue me.

Rt. ii.



# The Church afflicted prayeth. Psalmes.

holden me by my right hand.

24 Thou wilt guide me by thy counsel, & afterwarde receiue me to glorie.

25 Whome haue I in heauen but thee? and I haue desired none in y<sup>e</sup> earth with thee.

26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my portion for euer.

27 For lo, they that withdrawe them selues from thee, shal perish: thou destroyest all them that go awhoring from thee.

28 As for me, it is good for me: to drawe nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

## PSAL. LXXXIII.

The faithful complains of the destruction of the Church & true religion. 2 Under the name of Zion, and the Temple destroyed: 11 And trusting in the might & fre mercies of God, 20 By his covenant, 21 They require helpe & succour for the glorie of Gods holie Name, for the saluation of his poore afflicted seruants, 23 And the confusion of his proude enemies.

¶ A Psalm to giue instruction, committed to Asaph.

O God, why hast thou put vs away for euer? why is thy wrath kindled against the shepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of olde, & on the rod of thine inheritance, which thou hast redeemed, & on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy strokes, that thou maiest for euer destroye euerie enemy that doeth euil to the Sanctuary.

4 Thine aduersaries roare in the middes of thy Congregation, & set vp their banners for signes.

5 He that lifted the axes vpon the thicke trees, was renowned, as one, that brought a thing to perfection:

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuary into the fyre, & raised it to the ground, and haue defiled the dwelling place of thy Name.

8 They said in their hearts, Let vs destroye them altogether: they haue burnt all the Synagogues of God in the land.

9 We se not our signes: there is not one Prophet more, nor anie with vs that knoweth how long.

10 O God, how long shal the aduersarie reproche thee? shal the enemy blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, euen thy right hand? drawe it out of thy bosome, & consume them.

12 Euen God is my King of olde, working saluation in the middes of the earth.

13 Thou didest diuide y<sup>e</sup> Sea by thy power:

Meaning, in the sight of all the world.

thou brakest the heades of the dragons in the waters.

14 Thou brakest the head of Leviathan in pieces, and gauest him to be meat for the people in wilderness.

15 Thou brakest vp the fountaine and riuers: thou driedst vp mightie riuers.

16 The daye is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of y<sup>e</sup> earth: thou hast made somer and winter.

18 Remember this, that the enemy hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the foule of thy turtle dooer vnto the beast, & forget not the Congregation of thy poore for euer.

20 Consider thy covenant: for the daies places of the earth are ful of the habitations of the cruel.

21 Oh let not the oppressed returne ashamed, but let the poore & nedie praise thy Name.

22 Arise, O God: mainteine thine owne cause: remember thy daillie reproche by the foolish man.

23 Forget not the voyce of thine enemies: for the tumulte of them, that rise against thee, ascendeth continually.

## PSAL. LXXXV.

The faithful do praise the Name of the Lord, which shal come to iudge as the time appointed, when the wicked shal be put to confusion, and drinke of the cup of his wrath. 10 Their pride shal be abased, & the righteous shal be exalted to honour.

¶ To him that excelleth. Destroye not Asaphs Psalmes or song committed to Asaph.

We wil praise thee, O God, we wil praise thee, for thy Name is nere: therefore they wil declare thy wonderous workes.

2 When I shal take a conuenient time, I wil iudge righteously.

3 The earth and all the inhabitants thereof are dissolved: but I wil establish the pillars of it. Selah.

4 I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horn.

5 Lift not vp your horn on high, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South,

7 But God is the iudge: he maketh low and he maketh hie.

8 For in the hand of the Lord is a cup, and the wine is red: it is ful mixt, and he powreth out of the same: surely all the wicked of the earth shal wring out & drinke the dregs thereof.

9 But as the wicked are made so dronke, that by drinking till they come to the dregs, they are utterly destroyed.

# Gods mightie power

But I wil declare for les vnto the God of Israel. All the hornes of the breake: but the hornes shal be exalted.

## PSAL. I.

This Psalm setteth forth the defence of his people, trustful of the armie of Sanctuaries faithful to be thankfull.

¶ To him that excelleth me or song committed to Asaph.

God is knowne: his great in Israel.

For in Shalem is his dwelling in Zion: There brake he the shield and the sword. Selah.

Thou art more bright: the mountaines of peace: The stout harted are slept their slepe, & all haue not founde the.

At thy rebuke, O God, the chariot and horse.

Thou, euen thou art shal stand in thy strength.

Thou didest cause the heard from heauen: the red and was still.

When thou, O God, to helpe all the meke.

So surely the rage of thy praise: the remnant thou retrainest.

Vowes & performe vnto God, al ye that be let the bring presents to be feared.

He shal cut of the is terrible to the King.

The Hebrew worde signifieth, meaning that he shal make the counsels and en-

## PSAL. I.

The Prophet in the name of greatness of his affliction, and

6 Whereby he was driven to former conseruation, 11 Gods workes in the preferu-

he confirmeth his faith againe.

¶ For the excellent multitude of his workes committed to Asaph.

MY voyce cryed: my voyce heard me.

In the day of my trouble, my fore ranne & ceased.

My soule refused comfort: I did thinke vpon God.

bled: I prayed, and my guilt. Selah.

9 But I wil declare for euer, and sing praises vnto the God of Iakob.  
10 All the hornes of the wicked also wil I breake: but the hornes of the righteous shalbe exalted.

PSAL. LXXVI.

This Psalme setteth forth the power of God & care for the defence of his people in Ierusalem, in the destruction of the arme of Seneherib: 11 And exhorteth the faithful to be thankfull for the same.

To him that excelleth on Neginoth. A Psalm or song committed to Asaph.

God is known in Iudah: his Name is great in Israel.

For in Shalem is his Tabernacle, and his dwelling in Zion.

There brake he the arrowes of the bowe, the shield and the sworde and the battell. Selah.

Thou art more bright and puissant, then the mountaines of pray.

The stout harted are spoiled: they haue slept their slepe, & all the men of strength haue not founde their hands.

At thy rebuke, O God of Iakob, bothe the chariot and horse are cast a slepe.

Thou, when thou art to be feared: and who shal stand in thy sight, when thou art angrie!

Thou didest cause thy iudgement to be heard from heauen: therefore the earth feared and was still,

When thou, O God, arose to iudgement, to helpe all the meke of the earth. Selah.

Surely the rage of man shal turne to thy praise: the remnant of the rage shalt thou retrain.

Vowe & performe vnto the Lord your God, al ye that be rounde about him: let the bring presents vnto him that ought to be feared.

He shal cut of the spirit of princes: he is terrible to the Kings of the earth.

The Hebrew word signifieth, to vintage, or gather grapes: they that make the counsels and entrepries of wicked tyrants could not vintage.

PSAL. LXXVII.

The Prophet in the name of the Church rehearseth the greatness of his affliction, and his grievous tentations, 6 Whereby he was driuen to this end to consider his former conuersation, 11 And the continual course of Gods workes in the preservation of his seruants, & so he confirmeth his faith against these tentations.

For the excellent musician Ieduthin. A Psalm committed to Asaph.

MY voice came to God, when I heard me.

In the day of my trouble I fought with the Lord: my sore ranne & ceased not in the night: my soule refused comfort.

I did thinke vpon God, and was troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou kepest mine eyes waking: I was astonied and colden not speake.

5 Then I considered the daies of olde, and the yerres of ancient time.

6 I called to remembrance my song in the night: I communed with mine owne heart, and my spirit searched diligently.

7 Wil the Lord absent him self for euer: & wil he shewe no more fauour?

8 Is his mercie cleane gone for euer? doeth his promes faile for euer more?

9 Hathe God forgotten to be mercifull: hath he shut vp his tender mercies in displeasure? Selah.

10 And I said, This is my death: yet I remembered the yerres of the right hand of the most High.

11 I remembered the workes of the Lord: certainly I remembered thy wonderis of olde.

12 I did also meditate all thy workes, & did deuise of thine Actes, saying,

13 Thy waie, O God, is in the Sanctuary: who is so great as God as our God!

14 Thou art the God that doest wonderis: thou hast declared thy power among the people.

15 Thou hast redemed thy people with thine arme, euen the sonnes of Iakob and Ioseph. Selah.

16 The waters sawe thee, O God: the waters sawe thee, and were afraied: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a sounde: yea, thine arrowes went abroad.

18 The voice of thy thundre was round about: the lightnings lightened the world: the earth trembled and shoke.

19 Thy waie is in the Sea, and thy paths in the great waters, and thy footsteps are not known.

20 Thou didest leade thy people like shepe by the hand of Moses and Aaron.

PSAL. LXXVIII.

He sheweth how God of his mercie chose his Church of the posteritie of Abraham, 8 Reproaching the stubburn rebellion of their fathers: that the children might not onely vnderstand, 11 That God of his free mercie made his couenant with their aneours, 17 But also seeing them so malicious and peruerse, might be ashamed and so turne wholly to God. In this Psalme the holie Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in fewe wordes the effect of the whole histories of the Bible.

A Psalm to giue instruction committed to Asaph.

HEARE my doctrine, O my people: incline your eares vnto the wordes of my mouth.

I wil open my mouth in a parable: I wil declare high sentences of olde.

Meanly that his were as watchmen y kept his eyes from sleeping. Of thanksgiving, & I was accustomed to sing in my affliction: c Verse 5 causes why I was chastened, and when my sorowes shalbe hane an end. As if he shoulde saie, It is impossible: whereby he exhorteth him selfe to patience.

10 The first thought of my life, yet considering that God had his years, yea, his age of times, & was contented also to lift vp them, whome he had chosen, I take heart againe. That is, in heauen, wherunto we must ascend, yea, if we will knowe the waies of God.

15 The glory of God was declared, when he deliuered us through the blood of his Son, & lightened us. For when y hailest be the ouer thy people, the water returned to her course & y enemies that thought to haue followed thee, colden not passe through, Exod. 14. 19.

21 Read psalme 132. The Prophet vnderstandeth the name of a teacher, & the doctrine he teacheth, as Paul calleth it. Gospel his, but of the was but y preacher, as Rom. 2. 16 & 16. 2.



# Tempting of God.

# Psalmes.

# Gods plagues.

# Mans ingratitude e.

e Which were  
the people of  
God.

a By the testi-  
monie & Law  
he meaneth  
Law written,  
which they  
were comma-  
ded to teache  
their childre,  
D. 10. 6, 7.

e He sheweth  
wherin y chil-  
dren shulde be  
like their fa-  
thers, that is,  
in mainteining  
Gods pure re-  
ligion.

f He sheweth  
wherin y vfe  
of this doctri-  
ne Randeth in  
faith, in y me-  
ditation of  
Gods benefites  
& in obedi-  
ence.

g Thogh these  
fathers were  
the feds of A-  
braham & the  
chosen people,  
yet heloweth  
by their rebel-  
lion, prouoca-  
tion, falschode  
& hypocrisie,  
that the chil-  
dren ought not  
to followe  
their exiles.

h By Ephraim  
he meaneth  
also the rest of  
the tribes, be-  
cause they we-  
re multe in  
number: whose  
punishment de-  
clareth that  
they were un-  
faithfull to  
God, and by  
their multitu-  
de and auctori-  
tie had corrupte  
all others.

i He proueth  
that not onely  
the posteritie,  
but also their  
forefathers  
were wicked  
and rebellious  
to God.

Exod. 14. 21.  
Exod. 14. 24.  
Exod. 17. 6.  
num. 20. 11.  
psal. 105. 42.  
1 Cor. 10. 4.  
wis. 11. 6.

k Their wic-  
ked malice col-  
de be overco-  
me by no be-  
nefites, which  
were great &  
manie.

l Then to re-  
quire more the-  
is necessarie, &  
to separate  
Gods power from  
his wil, is to tempt God.

m Thus when we  
are place to sinne, we are moued to doubt of Gods power, except he wil al-  
ways be ready to serue our lust.

n That is, in his Fatherlie prouidence, whereby he careth  
for his and prouideth sufficiency.

3 Which we haue heard and knowen, and  
our fathers haue tolde vs.

4 We wil not hide them from their chil-  
dren, but to the generacion to come we wil  
shewe the praises of the Lord, his power  
also, and his wonderful workes that he  
hathe done:

5 How he established a testimonie in  
Iaakob, and ordeined a Law in Israél,  
which he commanded our fathers, that  
they shulde teache their children:

6 That the posteritie might knowe it, and  
the children, which shulde be borne,  
shulde stand vp, & declare it to their chil-  
dren:

7 That they might set their hope on  
God, and not forget the workes of God  
but kepe his commandments:

8 And not to be as their fathers, a diso-  
bedient and rebellious generacion: a gene-  
ration that set not their heart aright, and  
whose spirit was not faithfull vnto God.

9 The children of Ephraim being armed  
& shooting with the bowe, turned backe  
in the day of battel.

10 They kept not the couenant of God, but  
refused to walke in his Law,

11 And forgate his Actes, and his wonder-  
ful workes that he had shewed them.

12 He did maruelous things in the sight of  
their fathers in the land of Egypt: when  
in the field of Zoan.

13 He deuised the Sea, and led them  
through: he made also the waters to stand  
as an heape.

14 In the daietime also he led them with  
a cloude, and all the night with a light of  
fyer.

15 He claue the rockes in the wildernes,  
and gaue them drinke as of the great  
depths.

16 He brought floods also out of the stonie  
rocke, so that he made the waters to def-  
cend like the riuers.

17 Yet they sinned stil against him, and  
prouoked the Highest in the wildernes,  
and tempted God in their heartes in  
requiring meat for their lust.

18 They spake against God also, saying,  
Can God prepare a table in the wilder-  
nes?

19 Beholde, he smote the rocke, that the  
water gushed out, and the streames ouer-  
flowed: can he giue bread also? or pre-  
pare flesh for his people?

20 Therefore the Lord heard and was an-  
grie, and the fyer was kindled in Iaakob,  
and also wrath came vpon Israél,

21 Because they beleued not in God, and  
trusted not in his helpe.

22 Yet he had commanded the cloude to  
boue, and had opened the dores of hea-  
uen,

23 And had rained downe man vpon the  
for to eat, and had giuen them of the  
wheat of heauen.

24 Man did eat the bread of Angels: he sent  
them meat ynowh.

25 He caused the Eastwinde to passe in the  
heauen, and through his power he brogt  
in the Southwinde.

26 He rained flesh also vpon them as  
dust, and feathered foule as the fand of  
the sea.

27 And he made it fall in middes of their  
campe, euen round about their habita-  
tions.

28 So thei did eat and were wel filled: for he  
gaue them their desire.

29 They were not turned from their  
lust, but the meat was yet in their moun-  
thes,

30 When the wrath of God came euen vpon  
them, and slew the strongest of them,  
and smote downe the chosen men in  
Israél.

31 For all this, thei sinned stil, and beleued  
not his wonderous workes.

32 Therefore their daies did he consume in  
vanitie, and their yerres hastily.

33 And when he slew them, thei fought  
with him, & they returned, & fought God early.

34 And thei remembered that God was their  
strength, & the moste high God their re-  
demer.

35 But thei flattered him with their mouth,  
and dissembled with him with their con-  
science.

36 For their heart was not vpright with  
him: neither were they faithfull in his coue-  
nant.

37 Yet he being mercifull forgave their in-  
iquitie, and destroyed them not, but oft ti-  
mes called backe his angre, and did not  
stirre vp all his wrath.

38 For he remembered that they were flesh:  
yea, a winde that passeth and commeth not  
againe.

39 How oft did they prouoke him in the  
wildernes? & grieue him in the desert?

40 Yea, they returned, and tempted God,  
and limited the Holie one of Israél.

41 Thei remembered not his hand, nor the  
daie when he deliuered them from the ene-  
mie,

42 Nor him that set his signes in Egypt,  
his wonders in the field of Zoan,

43 And turned their riuers into blood, and  
their floods, that thei colde not drinke.

44 He sent a swarme of flies among them,  
which deuoured them, & frogs, which de-  
stroyed them.

45 Some take it for all forces of serpents: some for all  
wormes. Some take it for all forces of serpents: some for all  
wormes.

46 He gaue also their  
cerpillar, and their labo-  
opper.

47 He destroyed their  
their wilde figgetree  
stone.

48 He gaue their cattell  
and their flockes to the  
angre, indignation and  
ation by the sending  
gels.

49 He made awaie to h  
not their soule from d  
life to the peltillence,  
And smote all the fi  
even the beginning  
the tabernacles of H  
But he made his peo  
shape, and led them in  
flocke.

50 Yea, he caried them  
scared not, and the S  
nemies.

51 And he brogt them  
of his Sanctuarie: en  
ne, which his right han  
He cast out his peo  
and caused them to fa  
heritance, and made  
to dwell in their taber  
Yet they tempted  
moste high God, and  
nies:

52 But turned backe an  
their fathers: thei tur  
bowe.

53 And thei prouoked  
their high places, & w  
with their grauen ima  
God heard this, and  
ly abhorred Israél,

54 So that he forsoke  
Shilo, eue the Tabern  
among men,

55 And deliuered his m  
tie, and his beautie int  
And he gaue vp his  
de, and was angrie with  
The fyer deuoure  
and their maides we  
Their Priests fell b  
widowes lamented  
But the Lord awake  
and as a strong man  
cryeth out,

56 And smote his ene  
te, and put them to a  
Yet he refused the tr  
and chose not the tri  
But chose the tribe  
of Gods patience to be a slobbering  
here be setting their beaillie iudgement, faith  
showing that his spere  
though he punished their enemies.

Which were captiues amōg their enemies, & colde loke for

in respect of  
God they were  
justly punished  
for their sin-  
nes, yet in con-  
sideration of  
their cause, we  
are vniustly

Which were captives among their enemies, & could looke for nothing but death



Israels obstinacie

re go backe from thee  
and we shal call vpon thy

aine, O Lord God of holie  
to shine and we shal be

AL. LXXXI.

praise God both in heart & words  
to worship him only. 11 God  
side, 12 And sheweth what great  
through their owne malice.

excellen vpon a Gittith. A psalme  
committed to Asaph.

ly vnto God our strength  
vnto the God of Iacob.  
and bring forth the tim-  
harpe with the viole.  
imper in the newmone.  
e appointed, at our fea-

tatute for Israel, & a Law  
of Iacob.

Ioseph for a testimonie,  
out of the land of Egypt  
language, that I vnder-

owen his shulder from the  
hands haue left the pottes  
in a affliction and I deli-  
answered thee in the feere.  
I proued thee at the we-  
sh. Selah.

people, and I wil protecl vnto  
if thou wilt hearken vnto  
me.

strange god in thee, ne-  
ou any strange god.

Lord thy God, w brogt  
land of Egypt: open th  
d I will fit it.

e wolde not heare my voi-  
solde none of me.

m vp vnto the hardenes of  
thei haue walked in there.

people had hearkened vnto  
el had walked in my wayes.

haue humbled their ene-  
d mine hand against their

the Lord shulde haue bene-  
m, and their time shulde  
or euer.

he haue fed them with the  
and with honie out of the  
ue sufficed thee.

h them out.

appointeth, who shal I erre with-  
tered. 11 If the thirde  
le haue given them without ag-  
wheat and abundance of hane.

LXXXII.

ing God to be presen among the  
ates. 2 Reproueth their puer-

litie. 3 And exhorteth them to do iustice. 4 But sing  
none amendment. 5 He desireth God to undertake the  
matter & execute iustice him self.

A Psalm committed to Asaph.  
God standeth in the assemblie of  
gods: he iudgeth among gods.

How long wil ye iudge vniufully, and ac-  
cept the persones of the wicked? Selah.  
Do right to the poore and fatherles: do  
iustice to the poore and nedie.

Deliver the poore and nedie: saue them  
from the hand of the wicked.

They knowe not & vnderstand nothing:  
they walke in darknes, albeit all the fun-  
dations of the earth be moued.

I haue said, Ye are gods, and ye all are  
children of the most High.

But ye shal dye as a man, & ye princes,  
shal fall like others.

O God, arise, therefore iudge thou the  
earth: for thou shalt inherite all nations.

PSAL. LXXXIII.

The people of Israel praise vnto the Lord to deliver the  
from their enemies both at home and farre of, which i-  
magined nothing but their destruction. 9 And thei de-  
re that all suche wicked people maie, according as God  
was accustomed, be stricken with the storme temple of  
Gods wrath. 10 That thei maie knowe that the Lord is  
moste high vpon the earth.

A song, or Psalm committed to Asaph.

Kepe not thou silence, O God: be not  
still and cease not, O God.

For lo, thine enemies make a tumulte: &  
they hate thee, haue lifted vp the head.

Thei haue taken craftie counsell against  
thy people, and haue consulted against  
thy secret ones.

Thei haue said, Come and let vs cut  
them off from being a nation: and let the  
name of Israel be no more in remembrance.

For thei haue consulted together in  
heart, & haue made a league against thee:

The tabernacles of Edom, & the Ishmae-  
lites, Moab and the Agarims:

Gebal and Ammon, and Amalech, the  
Philistims with the inhabitants of Ty-  
rus:

Ashur also is ioyned with the: thei haue  
bene an arme to the children of Lot.  
Selah.

Do thou to them as vnto the Midiani-  
tes: as to Siserah: as to Iabin at the riuer  
of Kishon.

Thei perished at En-dor, & were don-  
gue for the earth.

Make the, euen their princes like Oreb  
and like Zeeb: yea, all their princes like  
Zebah and like Zalmunah.

Which haue said, Let vs take for our pos-  
session the habitations of God.

By these examples, thei were confirmed that God wolde  
be vnto them as he was vnto the Midianites, Iudg 7.21 and 4.35  
that he wolde be vnto them as he was vnto the Philistines, 1 Sam 13.17  
that he wolde be vnto them as he was vnto the Amalekites, 1 Sam 14.20

O my God, make the like vnto a whele,  
& as the stubble before the winde.

As the fyre burneth the forest, and as the  
flame setteth the mountaines on fyre:

So persecute them with thy tempest, and  
make them afraied with thy storme.

Fil their faces with shame, that thei maie  
seke thy Name, O Lord.

Let them be confounded and troubled  
for euer: yea, let them be put to shame and  
perish.

That they maie knowe that thou, which  
art called Iehovah, art alone, euen the mo-  
ste High ouer all the earth.

PSAL. LXXXIII.

David driven forth of his countrey. 2 Desireth moste  
ardently to come againe to the Tabernacle of the Lord  
& the assemblie of the Saints to praise God. 4 Promo-  
uencing them blest that maie so do. 6 Then he praeseth  
the courage of the people, that passe through the wil-  
dernes to assemblie them selues in Zion. 10 Finally with  
praise of this matter & confidence of Gods goodnes he  
endeth the Psalm.

To him that excellen vpon Gittith. A psalme  
committed to the sonnes of Korah.

O Lord of hostes, how amiable are  
thy Tabernacles!

My soule longeth, yea, & fainteth for the  
courtes of the Lord: for mine heart and  
my flesh reioyce in the liuing God.

Yea, the sparowe hathe foudre her an hou-  
se, and the swallowe a nest for her, where  
she maie lay her yong: euen by thine altars,  
O Lord of hostes, my King and my  
God.

Blessed are thei that dwell in thine hou-  
se: they wil euer praise thee. Selah.

Blessed is the man, whose strength is in  
thee, & in whose heart are thy waies.

They going through the vale of Baca,  
make welles therein: the raine also coue-  
reth the pooles.

They go from strength to strength, till  
euerie one appeare before God in Zion.

O Lord God of hostes, heare my prai-  
er: hearken, O God of Iacob. Selah.

Beholde, O God, our shield, & loke vpon  
the face of thine Anointed.

For a daie in thy courtes is better the  
a thousand o'er where: I had rather be a  
dore keeper in the House of my God, then  
to dwell in the tabernacles of wickednes.

For the Lord God is the sunne & shield  
of his chosen: the Lord wil giue grace & glorie,  
& no good thing wil he withholde from  
them that walke vprightly.

O Lord of hostes, blessed is the man that  
trusteth in thee.

PSAL. LXXXV.

Because God withdrew not his rods from his Church  
after their returne from Babylon, first they put him in  
minde of their deliurance, to the intent that he shulde  
not leaue the worke of his grace vnpersuade. Next they  
shew

Because the  
reprobateolds  
by no means  
be amended, he  
praeseth the  
maie utterly  
be destroyed  
be vnto the  
led with all  
windes.  
m That is, he  
compelled by  
thy plagues to  
conesse thy  
power.  
n Though they  
belene not, yet  
thei maie pro-  
ue by experie-  
ce, that it is in  
vaine to resist  
against thy co-  
uincit in lift-  
blushing thy  
Church.

a David com-  
plained, that he  
can not haue  
accesse to the  
Church of God  
to make pro-  
fession of his  
faith & to pro-  
fit in religion.  
b For none  
but the priests  
could enter in  
to the Sanctu-  
arie, & the rest  
of the people  
into the cour-  
tes.  
c So that the  
poore birdes  
haue made li-  
berty then I  
d Who trusteth  
nothing in him-  
self, but in  
thee onely, &  
learneth of  
thee to rule  
his life.  
e That is, of  
multure trees  
which was a  
bare place: in  
that they  
which passed  
through, must  
dig pits for  
water, signifi-  
y no lets  
can hinder the  
that are fully  
best to come  
to Christs  
Church, ne-  
ther yet that  
God wil euer  
faile them.  
f I haue been  
wearie, but  
increase in  
strength Reou-  
rage til thei  
come to Gods  
House.  
g That is, for  
Christs sake,  
that I figure I  
reprobat.  
h He wolde  
with to liue  
but one daie  
rather in Gods  
Church, then  
a thousand  
among y wor-  
ldlings.  
i But wil from  
time to time  
increase: his  
blessings tow-  
ard his more  
and more.



Thei confesse  
 that Gods  
 meritt was  
 the cause of  
 their deliue-  
 rance, be-cause  
 he would  
 haue them  
 had chosin.  
 b Thou hast  
 buried them  
 that thei shal  
 not come into  
 iudgement.  
 c Nowe onely  
 to punish  
 their roid,  
 but to reforme  
 our finnes, &  
 in touching  
 of hearts to  
 confesse them.  
 d As a mercie  
 past thei had  
 felt Gods mer-  
 cies: so now  
 bring oppressed  
 by the long  
 continuance of  
 euils, thei pray  
 for euill, that  
 they maye  
 according to  
 his nature be  
 made more  
 mercifull vnto  
 thei. E He  
 confesseth that  
 our saluati-  
 on cometh  
 of Gods mer-  
 cie. f He  
 will send  
 all prosperitie  
 to his Church,  
 when he hath  
 sufficiently  
 corrected the  
 altho his  
 punishments  
 the faithfull  
 shal learne  
 to beware  
 that thei re-  
 turne  
 not to like  
 of euill.  
 g Though for  
 a time God  
 thus exerce  
 them with  
 his rods,  
 yet vnder  
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 ness of  
 Christs  
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 h Iustice  
 shal then  
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 & passage  
 in euery  
 place.

Thei confesse  
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David persecuted of Saul, that praised, leaving the fame to the Church as a monument, how to seke redresse against their miseries.

I am not enemy to the, but pitie the, though thei be cruel toward me.

Which was a sure token he beloued the God wolde deliuer him.

He doeth confesse that God is good to all, but one.

ly merciful to  
poore sinners.  
maie not be wear  
we must earnestly

complainte of  
reioyce in hope  
race was figure  
shoulde be perf  
¶ To him th  
to the sou  
Ord, the  
thy lan  
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thy wrath.  
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vs thy e fa  
8 I wil hea  
for he wil s  
& to his Sa  
to folie.  
9 Surely his  
feare him,  
land.  
10 Mercie an  
nes and pea  
11 s Trueth  
righteous  
12 Yea, the L  
our land sh  
13 h Righte  
shal fer her  
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David fore aff  
ly for deliue  
s Sometimes  
be instructed  
of glorie by  
his Tra  
uersaries, & N

**I** Ncline  
me: for I  
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ciful: my G  
trusteth in  
Be me-cifu  
vpon thee a  
Reioyce th  
to thee, & I  
For thou, I  
& of great ki  
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c By crying and  
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How we  
but that

1 Let me incline  
 2 my ear to  
 3 your words,  
 4 O Lord.  
 5 For my  
 6 heart is  
 7 troubled,  
 8 and my  
 9 eyes are  
 10 weary,  
 11 and my  
 12 heart is  
 13 broken.  
 14 For my  
 15 heart is  
 16 broken,  
 17 and my  
 18 eyes are  
 19 weary,  
 20 and my  
 21 heart is  
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1 Let me incline  
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 3 your words,  
 4 O Lord.  
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 8 and my  
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the joy  
the gr  
mid, so

ods there is none like thee,  
ere t is none that can do like

home thou hast made,shal  
orship before thee, o Lord,  
thy Name.

great and doest wonderous  
t God alone.

thy waite, o Lord, and I wil  
ueth: knit mine heart vnto  
e feare thy Name.

ee, o Lord my God, with  
yea, I wil glorifie thy Na-

thy mercie towards me, and  
uered my soule from the

roude are risen against me,  
bles of violent men haue  
le, and haue not set thee be-

Lord, art a pitiful God and  
e to angre and great in kin-  
th.

me, and haue mercie vpon  
rength vnto thy seruant, &  
e of thine handmaid.

in of thy goodnes towards  
hich hate me, maie see it,  
because thou, o Lord, haue  
comforted me.

LXXXVII.  
miser that the condition of the  
in miserie after the captiuitie  
restored to great excellencie. 4 So  
nothing more comfortable than  
the members thereof.

ong committed to the sonnes

s a fundacions among the  
remanes.

eth y gates of Ziön about  
ons of Iakob.

ings are spoken of thee, o  
Sélah.

ention of e Raháb and Ba-  
n that knowe me: behold,  
yrus with Ethiopia, d The

t shalbe said, e Manie are  
nd he, euen the most High

count, when he f writeth  
was borne there. Sélah.

ers as the plaiers on instru-  
thee: all my s Springs are

ey shal come into the Church  
erth by his worde them into the  
his boke. g The Prophet saith  
Church.

LXXXVIII.

int of the faithful, fore afflic-

by his persecution & aduersitie: 7 Being as it  
wreists of God without any consolation. 13 Yet he  
callen vpon God by faith & striueth against desolation.  
15 Complaining him self to be forsaken of all earth-  
ly helpe.

A Song or Psalm of \* Hemán the Exrahitte  
to giue instruction, committed to the sonnes  
of Korah for him that excheleth vpon Mas-  
lith: 2 Leannoth.

O Lord God of my saluatiõ, I crye day  
and night b before thee.

Let my prayer enter into thy presence:  
incline thine eare vnto my crye.

For my soule is filled with euils, and my  
life draweth nere to the graue.

I am counted among them that go downe  
vnto the pit, and am as a man without  
strength:

As I amõg the dead, like the slaine lying  
in the graue, whome thou remembrest no  
more, and they are cut of from thine  
hand.

Thou hast laied me in the lowest pit, in  
darkenes, & in the depe.

Thine indignation lieth vpon me, and  
thou hast vexed me with all thy e waues.  
Sélah.

Thou hast put away mine f acquaintan-  
ce farre fro me, & made me to be abhor-  
red of them: s I am shut vp, and can not  
get forth.

Mine eye is sorrowful through mine af-  
fliction: Lord, I call dailey vpon thee: I  
stretche out mine hands vnto thee.

Wilt thou shewe a miracle to y dead:  
or shal the dead rise & praise thee? Sélah.

Shal thy louing kindenes be declared  
in the graue? or thy faithfulness in destru-  
ction?

Shal thy wonderous workes be known  
in the darke? and thy righteousness in the  
land of obliuion?

But vnto thee haue I cryed, o Lord, and  
early shal my praier come before thee.

Lord, why doest thou reiect my soule, &  
hidest thy face from me?

I am afflicted and at the point of death:  
from my youth I suffer thy terroures, dou-  
ting of my life.

Thine indignations go ouer me, & thy  
feare hath cut me of.

They came round about me dailey like  
water, & compassed me together.

My louers and friends hast thou put a-  
way from me, and mine acquaintance hid  
them selues.

PSAL. LXXXIX.

With manie wordes doeth the Prophet praise the good-  
nes of God. 23 For his testament & covenant, that he  
had made betwene him and his elect by Iesus Christ  
the same of Dauid: 28 Then doeth he complaine of  
the great ruine, and deolation of the kingdome of Da-  
uid, so that the outwarde appearance the promes was

broke. 46 Finally he praieeth to be deliuered fro his af-  
fliction, making mention of the shortnes of mans life,  
& confirming him self by Gods promes.

A Psalm to giue instruction, of Echan the  
Exrahitte.

I Wil sing the mercies of the Lord for  
euer: with my mouth wil I declare thy  
truth from generation to generation.

For I b said, Mercie shalbe set vp for e-  
uer: thy truth shalt thou e stablish in the  
vatie heauens.

I haue made a couenāt with my chosen:  
I haue swoine to Dauid my seruant,

Thy seide wil I stablish for euer, and set  
vp thy throne from generation to gene-  
ration. Sélah.

O Lord, euen the e heauens shal praise  
thy wonderous worke: yea, thy truth in  
the f Congregation of the Saints.

For who is equal to the Lord in the hea-  
uen! & who is like the Lord among the  
s sonnes of the gods!

God is verie terrible in the assemblie of  
the b Saints, and to be reuerenced aboue  
all, that are about him.

O Lord God of hostes, who is like vnto  
thee, which art a mightie Lord, and thy  
truth is about thee!

Thou rulest the raging of the sea: when  
the waues thereof arise, thou stillest them.

Thou hast beaten downe Raháb as a ma-  
slaine: thou hast scattered thine enemies  
with thy mightie arme.

The heauens are thine, the earth also is  
thine: thou hast laied the fundacion of the  
worlde, and all that therein is.

Thou hast created the North and the  
South: k Tabór and Hermón shal reioice  
in thy Name.

Thou hast a mightie arme: strong is  
thine hand, & high is thy right hand.

Righteousnes & equitie are the stablish-  
ment of thy throne: mercie ad trueth go  
before thy face.

Blessed is the people, that can m reioyce  
in thee: they shal walke in the light of thy  
n countenance, o Lord.

They shal reioyce continually in thy Na-  
me, and in thy righteousness shal they ex-  
alt them selues.

For thou art the e glorie of their stréngth,  
and by thy fauour our hornes shalbe ex-  
alted.

For our r shield appertaineth to the Lord,  
and our King to the Holie one of Israél.

Thou spakest the in a vision vnto a thi-  
ne Holie one, and saidest, I haue laied hel-  
pe vpon one that is: r mightie: I haue ex-  
alted one chosen out of the people.

their conscience that God is their Father. 2 They shalbe pre-  
ferred, by thy fatherlie p-ouidence. 6 In that they are preferred, and contin-  
uall, they ought to giue the praise and glorie early to thee. 10 In that thou art our King  
hath the power to defend vs, it is the gift of God. 12 To Samúel and to others,  
to assure that Dauid was thy chosen one. 13 Whome I haue bothe choi-  
sed and giuen him strength to execute his office, as veris.

a Though her  
rible confusio  
of things might  
cause them to  
despise of Gods fauour:  
yet the mani-  
fold exaples  
of his mercies  
cause them to  
trust in God,  
though to manie  
iug-met tuel  
saw none oc-  
casion  
b As he that  
furny belted  
in, at  
c As thine in-  
visible heauo  
is not rubid  
to auie altera-  
tion & change:  
so that y ru-  
tish thy pro-  
mes be vn-  
changeable  
d The Prophet  
sheweth what  
was y promes  
of Gods, where  
he grounded  
his faith.  
e The Angels  
shal praise thy  
power & faith-  
fulness in deli-  
uering thy  
Church.  
f That is, in y  
heauens.  
g Meaning, y  
Angls.  
h If the An-  
gels reble be-  
lours Gods ma-  
iestie & infinit-  
e iustice, what  
earthly crea-  
ture by op-  
pressing the  
Church, dare  
set him selfe  
against God?  
i For as he de-  
livered the  
Church by y  
red Sea, & by  
destroying Ra-  
hab, that is, y  
Egyptians: so  
wil he deliue  
deliuer it, whe  
the dangers be  
great  
k Tabór is a  
mountain West  
ward fro Te-  
rúlad, & Her-  
mon East-  
ward: so the Prophet  
signifieth  
y all partes &  
places of the  
worlde shal o-  
bey Gods  
power, for the  
e liuerance of  
his Church.  
l For hereby  
he sheweth the  
worlde, that  
each him self  
a merciful Pa-  
ther & faithful  
promisor vnto  
his  
m Felis in

Sf.ii.



# The truth of Gods promises. Psalms.

## The shortnes of man

## The providence of God

- 20 I haue founde David my seruant: with mine holie oyle haue I anointed him.  
 21 Therefore mine hand shalbe established with him, and mine arme shal strengthen him.  
 22 The enemye shal not oppresse him, neither shal the wicked hurt him.  
 23 But I wil <sup>f</sup> destroye his foes before his face, and plague them that hate him.  
 24 My trueth also and my <sup>f</sup> mercie shalbe with him, and in my Name shal his <sup>a</sup> horn be exalted.  
 25 I wil set his hand also in the sea, and his right hand in the <sup>a</sup> floods.  
 26 He shal crye vnto me, Thou art my <sup>f</sup> Father, my God and the rocke of my saluation.  
 27 Also I wil make him my first borne, higher then the Kings of the earth.  
 28 My mercie wil I keepe for him for euermore, and my couenant shal stand fast with him.  
 29 His fede also wil I make to endure <sup>a</sup> for ever, and his throne as the dayes of heauen.  
 30 But if his children forsake my Lawe, and walke not in my iudgements:  
 31 <sup>a</sup> If they breake my statutes, and kepe not my commandements:  
 32 Then wil I visit their transgression with the rod, and their iniquitie with strokes.  
 33 <sup>a</sup> Yet my louing kindenes wil I not take from him, neither wil I falsifie my trueth.  
 34 My couenant wil I not breake, nor <sup>a</sup> alter the thing that is gone out of my lippes.  
 35 I haue sworne once by mine holines, that I wil not faile David, saying,  
 36 His sede shal endure for ever, and his throne shalbe as the sunne before me.  
 37 He shalbe established for euermore as the moon; & as a faithful <sup>a</sup> witnes in the heauen. Selah.  
 38 But thou hast reiected and abhorred, thou hast bene angrie with thine Anointed.  
 39 Thou hast <sup>a</sup> broken the couenant of thy seruant, & profaned his <sup>a</sup> crown, casting it on the grounde.  
 40 Thou hast broken downe all his walles: thou hast layed his fortresses in ruine.  
 41 All that go by the way, spoile him: he is a rebuke vnto his neighbours.  
 42 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.  
 43 Thou hast also turned the edge of his sworde, and hast not made him to stand in the battell.  
 44 Thou hast caused his dignitie to decay, and cast his throne to the grounde.  
 45 The dayes of his <sup>f</sup> youth hast thou shortened, and couered him with shame. Selah.

<sup>f</sup> Though there shalbe euermore enemies against Gods kingdome, yet he promisseth to ouercome them.

<sup>a</sup> I wil mercifully performe my promises to him, notwithstanding his iniquities & offences. In his power, glorie & estate. He shal enioye the land round about. His excellēt dignitie shal appeare here in that he shal be named the sonne of God, & his first borne, wherein he is a figure of Christ.

<sup>a</sup> Though for sinnes of the people, & state of this kingdome decayed: yet God reiecteth it a rote, till he had accomplished this promise in Christ.

<sup>a</sup> Sam. 7. 14. a Though the faithful sweet nooſen all point to their protection, yet God wil not breake his couenant with them.

<sup>b</sup> For God in promising hath the respect to his mercie and not to mans power in performing.

<sup>c</sup> Else if I lie vnto David: which is a matter of shame.

<sup>d</sup> As long as I sinneke noone endure, they shalbe witnesses to me of this promise.

<sup>e</sup> Because of his horrible confusion of things, the Prophete complaineth to God as though he sawe not the performance of his promises. And thus discharging his charges on God, he reiecteth doubt & impatience.

<sup>f</sup> By this he meaneth his horrible dissolution and reuelling of Kingdome, which was vnder the Roboſamor els by the Spirit of prophetic Echān speaketh of those great miseries, which came ſone afterwarde to paſſe at the captiuitie of Babylon. He ſheweth that the kingdome failed before it came to perfection or was ripe.

- 46 Lord, how long wilt thou hide thy selfe for euill: shal thy wrath burne like fyre?  
 47 Remember <sup>a</sup> of what time I am weak: therefore shouldest thou creat in vaine all the children of men?  
 48 What man lueth, & shal not ſe death: shal he deliuer his soule from the hand of the graue? Selah.  
 49 Lord, where are thy former mercies, which thou ſwareſt vnto David in thy trueth?  
 50 Remember, O Lord, the rebuke of thy seruants, which I beare in my <sup>a</sup> boſome of all the mightie people.  
 51 For <sup>a</sup> thine enemies haue reproched thee, O Lord, because they haue reproched thee: for they haue foretold of thine Anointed.  
 52 Praiſed be the Lord for euermore. So be it, euen ſo be it.

### PSAL. XC.

<sup>a</sup> Moſes in his prayer ſetteth before vs the eternal fauour of God toward him, <sup>b</sup> Who are nether admiſſed by the breuitie of his life, <sup>c</sup> Nor by his plagues to be thankſful. <sup>d</sup> Therefore Moſes praiſeth God to turne their hearts & continue his mercies toward them, & their poſteritie for euer.

- <sup>a</sup> A prayer of Moſes, the <sup>a</sup> man of God.  
 Lord, thou haſt bene our <sup>b</sup> habitation from generation to generation.  
 Before the <sup>a</sup> mountaines were made, and before thou haſt formed the earth, & the worlde, euen from euerlaſting to euerlaſting thou art our God.  
 Thou <sup>a</sup> turneſt man to deſtruction: againe thou ſaiſt, Returne, ye ſonnes of Adam.  
 For a thouſand yeres in thy ſight are as yeſterdaie when it is paſt, and as a watere in the night.  
 Thou haſt <sup>a</sup> ouerflowed them: they are as a ſleepe: in the morning he groweth like the graſſe:  
 In the morning it flouriſheth and groweth, but in the evening it is cut downe and withereth.  
 For we <sup>a</sup> are conſumed by thine angrie, and by thy wrath are we troubled.  
 Thou haſt ſet our iniquities before thee, and our ſecret ſinnes in the light of thy countenance.  
 For all our dayes are paſt in thine angrie: we haue <sup>a</sup> ſpent our yeres as a thoght.  
 The time of our life is therefore yeres & ten, and if they be of ſtength, <sup>a</sup> foue ſcore yeres: yet their ſtrength is but labour, and ſorrow: for it is cut off quickly, and we flee away.  
 Who knoweth the power of thy wrath: thou according to thy feare <sup>a</sup> thine angrie.  
 Teache vs ſo to number our dayes, that we maie applie our hearts vnto <sup>a</sup> wiſdome.  
 Returne, O Lord, <sup>a</sup> how long? and be pacified toward thy ſeruants.

<sup>a</sup> Meaning, according to the common ſtate of life. <sup>b</sup> If we breuitie be miſerable, much more if they waſh in ſinne, and reſt in their onely knowe. <sup>c</sup> Which is, by conſidering the preſence of God by meditating the heauenlie ioyes. <sup>d</sup> Meaning, with ſeuerall comfort in thy ſeruaſe.

Fill vs with thy mercie ſo ſhal we reioyce all dayes.  
 Comfort vs according to thou haſt afflicted vs, yeres that we haue ſerued. Let thy worke be knowne, & thy glorie vnto all. And let the beautie of thy mercie be vpon vs, and a diſplay of our hands vpon vs, & the ke of our hands.

### PSAL. X.

Here is deſcribed in what al- ter his whole truſt in God, ſpecially to his protection in all of God to thoſe that loue him, he deliver them, & giue

Hoſo dwelleth in the moſte high ſhadowe of the Almighty. I wil ſay vnto the King, and my fortres: he is my truſt. Surely he wil deliuer me of the hunter, and from the ſtrength of the hunter. He wil couer thee with his ſhadowe, ſo ſhal be ſure vnto thee. Thou ſhalt not be afraid of the night, nor of the daye: Nor of the peſtilence, nor of the plague, nor of the death. A thouſand ſhal fall at thy right hand, and a thouſand at thy left: thou ſhalt come nere thee. Doubteles with thine holde and ſe the reward. For thou haſt ſaid, Thou haſt ſet the moſt ſure. There ſhal none of them: neither ſhal anie play the tabernacle. For he ſhal giue his thee to kepe thee in al- ter. They ſhal beare thee, thou hurt not thy foot. Thou ſhalt walke vnto the young lion and tread vnder ſete. Because he hath ſe wil I deliuer him: I ſe he hath knowne me. He ſhal call vpon me, I wil be with him in trouble, and glorifie him.

<sup>a</sup> To ſhew the faithful of Gods protection, he

long wilt thou hide thy selfe  
thy wrath burne like fyre  
of what time I am awake  
thou creat in vaine all the

en  
ueth, & shal not se death  
his soule from the hand of  
h.

re thy former mercies, which  
to Dauid in thy truth  
Lord, the rebuke of thy  
beare in my bosome of all  
people.

emies haue reproched thee,  
fe they haue reproched thee  
chine Anointed.  
the Lord for euermore, Su  
eit.

AL. XC.

seteth before vs the eternal fauour  
Who are nether admonished by  
life. 7 Nor by his plagues to be  
reforme Moses praeth God to turne  
his mercies toward them, & re-  
uer.

Moses, the a man of God.  
halt bene our b habitacion  
tacion to generation.  
mountaines were made, and  
elft formed the earth, & the  
om euerslasking to euerslask  
our God.

man to destruction: against  
turne yee sonnes of Adam.  
and yeres in thy sight are as  
it is past, and as a watche

ouerflowed them: they are  
e morning he groweth like  
g it flourisheth and groweth  
ning it is cut downe and

consumed by thine angre,  
h are we troubled.  
our iniquities before thee,  
sinnes in the light of thy

es are past in thine angre  
our yeres as a thought.  
ur life is therefore yeres &  
be of st ength, & foue  
their strength is but labour  
it is cut of quickly, and

th the power of thy wrath  
thy f are in thine angre.  
to number our dayes, that  
our hearts vnto wisdom.

rd, in how long? and be-  
thy seruants.

the commune state of life. & the  
more, if thy wrath lie vpon  
Which is, by considering the shortnes  
in the voyce. as Meaning, vnto

14 Fil vs with thy mercie in the mornings:  
so shal we reioyce and be glad all our  
dayes.

15 Comfort vs according to the dayes that  
thou hast afflicted vs, & according to the  
yeres that we haue sene euil.

16 Let thy worke be sene toward thy ser-  
uants, & thy glorie vpon their childre.

17 And let the beautie of & Lord our God  
be vpon vs, and 7 direct thou the worke  
of our hands vpon vs, euen direct the wor-  
ke of our hands.

PSAL. XCI.

Here is described in what assurance he liueth that put-  
teth his whole trust in God, & committeth him self  
wholly to his protection in all tentations: 14 A promes  
of God to those that loue him, know him and trust in  
him, to deliuer them, & giue them immortal glorie.

W Hoso dwelleth in the a secret of  
the moste High, shal abide in the  
shadowe of the Almighty.

b I wil say vnto the Lord, O mine hope,  
and my fortresse: he is my God, in him wil I  
trust.

Surely he wil deliuer thee fro the c snare  
of the hunter, and from the noisome pe-  
stilence.

d He wil couer thee vnder his wings, and  
thou shalt be sure vnder his feathers: his  
e trouth shal be thy shield and buckler.

f Thou shalt not be afraid of the feare of  
the night, nor of the arrowe that lieth by  
daye:

g Nor of the pestilence that walketh in the  
darknes: nor of the plague that destroyeth  
at noone daye.

h A thousand shal fall at thy side, and ten  
thousand at thy right hand, but it shal not  
come nere thee.

i Douteles with thine e eyes shalt thou be-  
holde and se the rewarde of the wicked.

j For thou hast said, The Lord is mine hope:  
thou hast set the moste high for thy re-  
fuge.

k There shal none euil come vnto thee,  
neither shal anie plague come nere thy  
tabernacle.

l For he shal giue his Angels charge ouer  
thee to kepe thee in all thy waies.

m They shal beare thee in their hands, that  
thou hurt not thy fote against a stone.

n Thou shalt walke vpon the lion and aspe-  
the b yong lion and the dragon shalt thou  
trād vnder fere.

o Because he hath loued me, therefore  
wil I deliuer him: I wil exalt him because  
he hath known my Name.

p He shal call vpō me, & I wil heare him:  
I wil be with him in trouble: I wil deliuer  
him, and glorifie him.

q He that is in the faithfull of Gods protection, he bringeth in God to consi-

16 With a long life wil I satisfie him, and  
shewe him my saluacion.

PSAL. XCII.

This psalme was made to be sung on the Sabbath, to  
stirre up the people to acknowledge God and to praise  
him in his worke: the Trophet reioyeth therein. 6 But  
the wicked is not able to consider that the vngodlie, which  
he is moste flourishing shal moste speedely perishe. 12 In  
the end is described the felicitie of the iust, planted  
in the house of God to praise the Lord.

A Psalm or song for the a Sabbath daie.

IT is a good thing to praise the Lord,  
and to sing vnto thy Name, o moste  
High.

b To declare thy louing kindenes in the  
mornig, and thy trouth in the night,

c Vpon an c instrument of ten strings, and  
vpō the viose with the song vpon the har-  
pe.

d For thou, Lord, hast made me glad by thy  
e workes, & I wil reioyce in the workes of  
thine hands.

f O Lord, how glorious are thy workes: &  
thy thoughts are verie depe.

g An c vnwise man knoweth it not, and a  
foole doeth not vnderstand this,

h (When the wicked growe as the grasse,  
and all the workers of wickednes do flou-  
rish) that thei shal be destroyed for euer.

i But thou, o Lord, art moste high for euer  
more.

j For lo, thine enemies, o Lord: for lo, thine  
enemies shal perishe: all the workers of ini-  
quitie shal be destroyed.

k But thou shalt exalt mine horne, like  
the vnicornes, & I shal be anointed with  
fresh oile.

l Mine eie also shal se my d fire against mi-  
ne enemies: and mine eares shal beare my  
wih against the wicked, that rise vp a-  
gainst me.

m The righteous shal b flourish like a pal-  
me tre, & shal growe like a cedre in Le-  
banon.

n Suche as be planted in the House of the  
Lord, shal flourish in y courts of our God.

o Thei shal stil bring forth the frute in their  
i age: thei shal be fat and flourishing,

p To declare that the Lord my rocke is  
righteous, and that none iniquitie is in  
him.

PSAL. XCIII.

He praiseth the power of God in the creation of the  
wilde & beateh downe all people which lift them vp  
against his maiestie. And prouoketh to consider his  
promises.

THE Lord reigneth, & is clothed with  
maiestie: the Lord is clothed, & gir-  
ded with power: the worlde also shal be es-  
tablished, that it can not be moued.

Thy b throne is established of olde: thou  
art from euerslasking.

c The floods haue lifted vp, o Lord: the  
floods haue lifted vp their voice: the

k For he is  
confessed with  
his life, that  
God giueth  
for by death y  
shortnes of  
this life is re-  
compensed w  
immortalitie.

PSAL. XCII.  
a Which teach-  
eth in the  
vse of y Sab-  
bath standeth  
i praising God,  
and not onely  
in ceasing fro  
worke.

b For Gods  
mercie & fide-  
lity in his  
gimises toward  
his, binde the  
to praise him  
continually  
bothe daie &  
night.

c These instru-  
ments were the  
permitted, but  
at Christs com-  
ing abolished.  
d He sheweth  
what is y vse  
of the Sabbath  
daie: to wit, to  
meditate Gods  
workes.

e This is, the  
wicked con-  
sider not Gods  
workes, nor  
his iudgements  
against them,  
& therefore mo-  
ue iustly per-  
ishe.

f Thy iudge-  
ments are mo-  
st constant a-  
gainst the wic-  
ked and passe  
our eies by.

g Thou wilt  
strengthen the  
all power,  
& blese them  
all felicitie.

h Though the  
faithfull seeme  
to wither and  
be cut downe  
by the wicked:  
yet thei shal  
growe againe  
and flourish  
in the Church of  
God.

i The cedres do in  
mount Leban-  
non.

j The childre  
of God shal ha-  
ue power a-  
bout nature, &  
their age shal  
brighthe mo-  
st fresh frutes.

PSAL. XCIII.  
k Is God by  
his power and  
wildome hath  
made and gou-  
erneth the  
worlde: so mu-  
st the same  
be our defence  
against all ene-  
mie & dangers.

b Where thou  
sitteth & gover-  
neth y worlde.

c Gods power  
appeareth in  
ruling the fu-  
rious wateres.



# The securitie of the wicked. Psalmes. The praise of God.

floods lift vp their wanes.

*d* Besides  
Gods power &  
wisdom in  
creating, and  
governing, his  
great mercie  
also appeareth  
in y<sup>e</sup> he hath  
giuen his peo-  
ple his worde  
and covenant.

4 The waues of the sea are maruelous  
through the noise of manie waters, yet the  
Lord on high is more mightie.  
5 Thy <sup>a</sup> testimonies are verie sure: holi-  
nes becommeth thine House, o Lord, for  
euer.

## PSAL. XCIIII.

*He praieth vnto God against the Violence and arro-  
gance of tyrants. 10 Warning them of Gods iudge-  
ments. 12 Then doeth he comfort the afflicted by the  
good issue of their afflictions, as he felt in him self, &  
did se in others, & by the ruine of the wicked. 23 W<sup>h</sup>ome  
the Lord wil destroye.*

*a* Whose office  
it is to take ve-  
geance on the  
wicked.

1 O Lord God <sup>a</sup> the aduenger, o God  
the aduenger, shewe thy self <sup>b</sup> clearly.

*b* Shewe by ef-  
fect y<sup>e</sup> thou art  
Iudge of the  
worlde to pu-  
nish y<sup>e</sup> wicked.

2 Exalt thy self, o Iudge of the worlde, &  
render a rewarde to the proude.

*c* That is, brag  
of their enuie  
& oppres-  
sion, or, chume  
them selues a-  
bout all other.

3 Lord, how long shal the wicked, how long  
shal the wicked triumph?

*d* Seing the  
Church was  
thus sore op-  
pressed, it ought  
not to seme  
strange to vs,  
if we se it so  
now, & therefo-  
re we must  
call to God to  
take our cause  
in hand.

4 They prate & speake fiercely: all the  
workers of iniquitie vante them selues.

*e* He sheweth  
that they are  
desperat in ma-  
lice, forasmu-  
ch as they fea-  
red not God,  
but giue the  
felus wholly  
to do wickedly.

5 They <sup>a</sup> smite downe thy people, o Lord,  
and trouble thine heritage.

*f* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

6 They slaie the widow and the stranger,  
and murder the facheyles.

*g* If God pu-  
nish whole na-  
tions for their  
sins, it is mere  
folie for any  
one man, or els  
a few to thinke  
that God wil  
spare the.

7 Yet they saie, The Lord shal not se: ne-  
ther wil the God of Iakob regarde it.

*h* God hath  
care euer his  
and chaiceth  
them for their  
wch, y<sup>e</sup> they  
shulde not pe-  
rish for euer  
with the wic-  
ked.

8 Vnderstand ye vnwise amog the people:  
and ye fooles, when wil ye be wise?

*i* He sheweth  
that they are  
desperat in ma-  
lice, forasmu-  
ch as they fea-  
red not God,  
but giue the  
felus wholly  
to do wickedly.

9 He that <sup>a</sup> planted the eare; shal he not  
heare? or he that formed the eye, shal he  
not se?

*j* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

10 Or he that chasticeth the <sup>a</sup> nations, shal  
he not correct? he that teacheth man know-  
ledge, shal he not knowe?

*k* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

11 The Lord knoweth the thoughts of man,  
that they are vanitie.

*l* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

12 Blessed is the man, whome thou <sup>a</sup> chastis-  
est, o Lord, and teachest him in thy Law,  
That thou maiest giue him rest from the  
dayes of euil, whiles the pit is digged for  
the wicked.

*m* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

13 Surely y<sup>e</sup> Lord wil not faile his people,  
neither wil he forsake his inheritance.

*n* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

14 For <sup>a</sup> iudgement shal returne to iustice,  
and all the vpright in heart shal followe af-  
ter it.

*o* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

15 Who wil rise vp with me against the  
wicked? or who wil take my partie against  
the workers of iniquitie?

*p* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

16 If the Lord had not <sup>a</sup> holpen me, my  
soule had almost dwelt in silence.

*q* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

17 When I said, My forte slideth, thy mer-  
cie, o Lord, staied me.

*r* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

18 In the multitude of my <sup>a</sup> thoughts in  
mine heart, thy comfortes haue reioyced  
my soule.

*s* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

19 Hathe the throne of iniquitie <sup>a</sup> fellowship  
with thee, which forgeth wrong for a law?

*t* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

20 Hathe the throne of iniquitie <sup>a</sup> fellowship  
with thee, which forgeth wrong for a law?

*u* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

21 Surely y<sup>e</sup> Lord wil not faile his people,  
neither wil he forsake his inheritance.

*v* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

22 For <sup>a</sup> iudgement shal returne to iustice,  
and all the vpright in heart shal followe af-  
ter it.

*w* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

23 Who wil rise vp with me against the  
wicked? or who wil take my partie against  
the workers of iniquitie?

*x* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

24 If the Lord had not <sup>a</sup> holpen me, my  
soule had almost dwelt in silence.

*y* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

25 When I said, My forte slideth, thy mer-  
cie, o Lord, staied me.

*z* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

26 In the multitude of my <sup>a</sup> thoughts in  
mine heart, thy comfortes haue reioyced  
my soule.

*aa* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

27 Hathe the throne of iniquitie <sup>a</sup> fellowship  
with thee, which forgeth wrong for a law?

*ab* He sheweth  
that it is im-  
possible, but  
God shal de-  
clare, & vnde-  
stand their  
wickednes.

28 Hathe the throne of iniquitie <sup>a</sup> fellowship  
with thee, which forgeth wrong for a law?

21 Thei gather them together against the  
soule of the righteous, and condemn his  
innocent blood.

22 But the Lord is my refuge, and my Go-  
d, is the rocke of mine hope.

23 And he wil recompense the their wicked-  
nes, and <sup>a</sup> destroye them in their owne  
malice: yea, y<sup>e</sup> Lord our God shal destroye  
the.

## PSAL. XCV.

*1 An earnest exhortation to praise God. 2 For the gou-  
ernement of the worlde, and the election of his Chur-  
che. 3 An admonition not to followe the rebellion of na-  
de fathers, that tempted God in the wilderness: 11 For  
the which they might not enter into the land of prom-  
ise.*

1 Come, let vs reioyce vnto the Lord,  
vs sing <sup>a</sup> aloud vnto the rocke of our  
saluation.

2 Let vs come before his face with praise:  
let vs sing loude vnto him with psalmes.

3 For the Lord is a great God, and a great  
King about all <sup>b</sup> gods.

4 In whose hid are y<sup>e</sup> depe places of y<sup>e</sup> earth,  
& the <sup>c</sup> heights of the mountaines are his.

5 To whome the sea belongeth: for he ma-  
de it, and his hands formed the drye  
land.

6 Come, let vs <sup>d</sup> worship and fall downe,  
knele before the Lord our maker.

7 For he is our God, and we are the people  
of his pasture, & the shepe of his <sup>e</sup> hand:

8 To daie, if ye wil heare his voice,  
Harden not your heart, as <sup>f</sup> in Meribah,  
& as in the daie of <sup>g</sup> Massah in the wil-  
dernes.

9 Where your fathers tempted me, prou-  
dly, though thei had sene my worke.

10 Fortie yerres haue I contended with this  
generation, & said, They are a people that  
erre in heart, for thei haue not knowne  
my waies.

11 Wherefore I sware in my wrath, say-  
ing, Surely they shal not enter into my <sup>h</sup> rest.

## PSAL. XCVI.

*2 An exhortation both to the Tewes and Gentiles to pre-  
se God for his mercie. And thus specially egies to be re-  
ferred to the kingdom of Christ.*

1 Sing <sup>a</sup> vnto the Lord a newe song: sing  
vnto the Lord, al the earth.

2 Sing vnto the Lord, & praise his Name:  
declare his saluation from daie to daie.

3 Declare his glorie among all nations, and  
his wonders among all people.

4 For the Lord is <sup>b</sup> great and muche to be  
praised: he is to be feared aboute all gods.

5 For all the gods of the people are <sup>c</sup> idols:  
but the Lord <sup>d</sup> made the heauens.

6 Stréngth & glorie are before him: pow-  
er and beantie are in his Sanctuarie.

7 Giue vnto y<sup>e</sup> Lord, ye families of y<sup>e</sup> peo-  
ple: giue vnto the Lord glorie & <sup>e</sup> power.

8 Giue vnto the Lord the glorie of his  
Name: bring <sup>f</sup> an offering, and entre into  
his Sanctuarie.

9 Praise ye the Lord, ye heauens, and  
ye that dwell therein: praise ye the Lord,  
ye waters that are aboue the heauens,  
ye fire, ye light, ye stormes, and  
ye all ye powers of God.

10 Praise ye the Lord, ye heauens, and  
ye that dwell therein: praise ye the Lord,  
ye waters that are aboue the heauens,  
ye fire, ye light, ye stormes, and  
ye all ye powers of God.

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ye that dwell therein: praise ye the Lord,  
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ye all ye powers of God.

# Idolaters confounded

his courtes.

9 Worship the Lord in  
his courtes: tremble before  
him: Saie amog the <sup>a</sup> nationes,  
neth: surely the worlde  
not moue, & he shal  
righteousnes.

10 Let the heauens reioyce  
be glad: let the sea reioyce  
bein is.

11 Let the field be ioyful:  
let the trees of the  
joyce

12 Before the Lord: for  
he commeth to iudge the  
the worlde with righte-  
ple in his trueth.

## PSAL. XCVI.

*1 The Prophet exhorteth all to  
of the kingdom of Christ. 7  
idolaters. 8 And ioyful to the  
to innocencie. 12 To reioicing.*

1 The Lord reigneth  
joyce: let the <sup>a</sup> multitude  
be glad.

2 Cloudes and darknes  
him: righteousness and  
fundation of his thron.

3 There shal go a syer  
ne vp his enemies rou-

4 His lightnings gaue  
the earth sawe it and  
the mountaines mel-

5 The presence of the Lord  
the Lord of the whol

6 The heauens decla-  
and all the people se

7 Confounded be all  
uen images, & that g

8 ship him: all ye gods  
Zion heard of it, and

9 daughters of Iudith  
thy iudgements, o Lo

10 For thou, Lord, art m  
the earth: thou art m

11 all gods.

12 Ye that <sup>a</sup> loue the L

13 serueth the soules of  
liuer them from the

14 ked.

15 Light is sowne for  
ioye for the vpright

16 Reioyce ye righteous  
giue thanks for his

17 ce.

18 God for their deliuerance,  
ye shall see it: yet it is lowen and  
of his benches and onely trust in

## PSAL. XCVI.

*1 An earnest exhortation to a  
Lord for his power, mercie, and  
Christ. 10 By whome he bat-  
tles to all nations.*

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tles to all nations.

9 An earnest exhortation to a  
Lord for his power, mercie, and  
Christ. 10 By whome he bat-  
tles to all nations.

them together against the  
righteous, and condemne the  
od.  
d is my refuge, and my Go-  
mine hope.  
e compensate the their wicked  
roie them in their owne ma-  
d our God shal destroe thei-

PSAL. XCV.  
ation to praise God. 4 For the gran-  
ride, and the election of his Church,  
not to followe the rebellion of the  
empted God in the wilderness: 11 For  
ght not enter into the land of promi-  
vs reioyce vnto the Lord: let  
loude vnto the rocke of our

before his face with praise:  
de vnto him with psalmes.  
is a great God, and a great  
b gods.  
are y<sup>e</sup> depe places of y<sup>e</sup> earth,  
s of the mountaines are his  
the sea br<sup>o</sup>length: for he ma-  
is hands formed the drye.

we worship and fall downe, &  
the Lord our maker.  
God, and we are the people  
& the shepe of his hand:  
ill heare his voice,  
your heart, as in Meribah,  
raie of <sup>o</sup> Massah in the wil-

thers tempted me, proud  
had sene my worke.  
haue I contended with the  
said, They are a people that  
for they haue not knowne

sware in my wrath, saying  
I will not enter into my <sup>o</sup> rell-  
PSAL. XCVI.  
e to the Tower and Gentiles to pre-  
e. And this specially ought to be re-  
me of Christ.

the Lord a newe song: sing  
rd, all the earth.  
Lord, & praise his Name:  
tation from daie to daie  
rie among all nations, and  
ong all people.

is b<sup>e</sup> great and muche to be  
be feared above all gods:  
s of the people are idolos:  
made the heauens.

rie are before him: pow-  
are in his Sanctuarie.  
ord, ye families of y<sup>e</sup> peo-  
the Lord glorie & <sup>o</sup> power:  
e Lord the glorie of his  
an offring, and entre ino-  
e not the heauens: are not God.  
length and glorie: the signe wherof ap-  
perience ye se that it is onely the creatur-  
es wholly vnto God, declare that you

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an offring, and entre ino-  
e not the heauens: are not God.  
length and glorie: the signe wherof ap-  
perience ye se that it is onely the creatur-  
es wholly vnto God, declare that you

his courtes.  
Worship the Lord in the glorious San-  
duarie: tremble before him all the earth.  
Saie amog the nations, The Lord reign-  
eth: surely the worlde shalbe stable, and  
not moue, & he shal iudge the people b<sup>e</sup> in  
righteousnes.

Let the heauens reioyce, & let the earth  
be glad: let the sea roare, and all that the-  
rein is.

Let the field be ioyful, and all that is in  
it: let all the trees of the wood then re-  
ioyce

Before the Lord: for he commeth, for he  
cometh to iudge the earth: he wil iudge  
the worlde with righteousness, & the peo-  
ple in his truth.

PSAL. XCVII.  
The Prophet exhorteth all to reioyce for the coming  
of the kingdom of Christ. 7 Dreadful to the rebels &  
idolaters. 8 And y<sup>e</sup>ful to the iust, whome he exhorteth  
to reioyce, 12 To reioycing and thanksgiving.

The Lord reigneth: let the earth re-  
ioyce: let the multitude of the yles  
be glad.

Cloudes and darkenes are round about  
him: righteousness and iudgement are the  
foundation of his throne.

There shal go a fyre before him, and bur-  
ne vp his enemies round about.

His lightnys gaue light vnto y<sup>e</sup> worlde:  
the earth sawe it and was afraid.

The mountaines melted like waxe at the  
presence of the Lord, at the presence of  
the Lord of the whole earth.

The heauens declare his righteousness,  
and all the people se his glorie.

Confounded be all they that serue gra-  
uen images, & that glorie in idoles: wor-  
ship him <sup>o</sup> all ye gods.

Zion heard of it, and was glad: and the  
daughters of Iudah reioyced, because of  
thy iudgements, <sup>o</sup> Lord.

For thou, Lord, art mozte high above all  
the earth: thou art muche exalted above  
all gods.

Ye that loue the Lord, hate euil: he pre-  
serueth the soules of his Saints: he wil de-  
liuer them from the hand of the wic-  
ked.

Light is sowne for the righteous, and  
ioye for the vpright in heart.

Reioyce ye righteous in the Lord, and  
giue thanks for his holie remembrance.

God for their deliuerance, Though Gods deliue-  
ance is suddenly, yet it is lowe and laied vp in store for them.  
of his benefices and onely trust in his defence.

PSAL. XCVIII.  
An earnest exhortation to all creatures to praise the  
Lord for his power, mercie and fidelitie in his promes by  
Christ. 10 Ty whome he hath communicated his salua-  
cion to all nations.

PSAL. XCVIII.  
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Christ. 10 Ty whome he hath communicated his salua-  
cion to all nations.

A Psalm.

Sing vnto the Lord a new song: for he  
shat he done maruclous things: <sup>o</sup> his  
right hand, and his holie arme haue got-  
ten him the victorie.

The Lord declared his saluation: his  
righteousnes hathe he reueiled in y<sup>e</sup> sight  
of the nations.

He hath remembred his mercie and his  
truth toward the house of Israel: all the  
ends of the earth haue sene the saluation  
of our God.

All the earth, sing ye loude vnto y<sup>e</sup> Lord:  
crye out and reioyce, and sing praises.

Sing praise to the Lord vpon the harpe,  
euen vpon the harpe with a singing voice.

With shalmes and bande of trumpets  
sing loude before the Lord the King.

Let the sea roare, and all that therein is,  
the worlde, and thei that dwell therein.

Let the floods clap their hands, & let the  
mountaines reioyce together

Before the Lord: for he is come to iudge  
the earth: with righteousness shal he iudge  
the worlde, and the people with equitie.

PSAL. XCIX.

He commendeth the power, equitie and excellencie  
of the kingdom of God by Christ ouer the Iewes and Gi-  
tiles. 7 And proueth them to magnifie the same &  
to serue the Lord. 8 Following the example of the an-  
cient Fathers, Moses, Aaron, Samuel, who calling vpon  
God, were heard in their prayers.

The Lord reigneth, let the people tre-  
ble: he sitteth betweene y<sup>e</sup> Cherubims,  
let the earth be moued.

The Lord is great in Zion, & he is high  
about all the people.

Thei shal praise thy great and feareful  
Name (for it is holie)

And the Kigs power, that loueth iudge-  
ment: for thou hast prepared equitie: thou  
hast executed iudgement & iustice in Iaa-  
kobb.

Exalt the Lord our God, and fall downe  
before his <sup>o</sup> fote: for he is holie.

Moses & Aaron were among his Priests,  
and Samuel among such as call vpon his  
Name: these called vpon the Lord, & he  
heard them.

He spake vnto the in the cloude pillar:  
thei kept his testimonies, & the Lawe that  
he gaue them.

Thou heardest them, <sup>o</sup> Lord our God:  
thou wast a fauourable God vnto them,  
though y<sup>e</sup> didest take vengeance for <sup>o</sup> their  
inuenions.

Exalt the Lord our God, and fall downe  
before his holie Mountaine: for the Lord  
our God is holie.

PSAL. C.

He exhorteth all to serue the Lord, 3 If he hath chosen  
us & preferred vs, 4 And to entre into his assemblies  
to praise his Name.

a That is, some  
long newly  
made in token  
of their won-  
derful deliue-  
rance by Christ.

Isai 52, 10.  
b He sheweth  
his Church  
miraculously.

c For the de-  
liverance of  
his Church.

d God was  
moued by no-  
ne other me-  
ans to gather  
his Church of  
the Iewes and  
Gentiles, but  
because he

would per-  
forme his pro-  
phecies.

e By this ex-  
hortation & ear-  
nest exhorta-  
tion to sing  
praises with  
instruments, &  
also of the di-  
me creature,

le sheweth y<sup>e</sup>  
the worlde is  
nowe able to  
praise God  
sufficiently  
for their deli-  
uerance.

When God  
deliuereth his  
Church, all y<sup>e</sup>  
enemies shal  
haue cause to  
tremble

Exod. 15, 22.  
b Though the  
wicked rage  
against God,  
yet the godlie  
shal praise his  
Name, & might  
ie power.

c That is, be-  
fore his Tem-  
ple, or Arke,  
where he promi-  
sed to be re-  
uealed in they  
worship.

d These newe  
promises his  
Church recei-  
ueth by reason  
of his Church is  
afflicted.

e Under the  
there he com-  
prehendeth y<sup>e</sup>  
whole people  
of Israell, whome  
God  
mille his pro-  
mise.

f For the more  
liberally y<sup>e</sup>  
God health  
with his peo-  
ple, the more  
doeth he pu-  
nish them that  
abuse his be-  
nefices.





are my praier, and let me  
vnto thee.  
face from me in the time of  
line thine eares vnto me  
make haste to heare me,  
are consumed like smoke,  
are burnt like an herbe,  
smitten and wichered like  
I forgate to eat my bread  
of my groning my bones  
my skin.  
pellicane of the wilderness  
of the deserts,  
am as a sparowe alone vpon  
pe.

reule me dailey, & thou  
me, haue I sworne againt me  
e eaten ashes as bread, and  
drinke with weping,  
thine indignation and thine  
hast heaued me vp, and can

like a shadowe that fadeeth,  
ered like grasse.

ord, doest remaine for re-  
membrance from generation

ife & haue mercie vpon thee  
e to haue mercie thereon,  
nted time is come.

as delite in the ffontes the-  
pitie on the dust thereof.  
then shal feare the Name  
all the Kings of the earth

ord shal buyde vp Zion, &  
in his glorie,  
ne vnto the praier of the  
or despise their praier.

written for the generation  
people, which shal be ex-  
the Lord.

oked downe fro the height  
rie: out of the heauen old  
ide the earth,  
ght heare the mourning of  
d deliuer the children of

ie declare the Name of the  
, and his praise in Ieru-

ple shalbe gathered & re-  
kingdomes to serue the

my strength in the waile, &  
daies.

O my God, take me not

created anewe  
nothing but death.  
d, then when religion flourisheth  
chiefly accomplished vnder the  
at thei feot the time of Church  
and short daies.

away in the middes of my daies: thy yeres  
endure from generation to generation.  
Thou hast aforetime laied the fundati-  
on of the earth, and the heauens are y wor-  
ke of thine hands.  
Thei shal perish, but thou shalt endure:  
euen thei all shal waxe olde as doeth a gar-  
ment: as a vesture shalt thou change them,  
and thei shalbe changed.  
But thou art the same, and thy yeres shal  
not faile.  
The children of thy seruants shal contin-  
ue, and their sede shal stand fast in thy  
fight.

PSAL. CIII.

He prouoketh all to praise the Lord, which hath pardoned  
inimes, deliuered him from destruction, and  
gouernin sufficient of all good things. 10 T. en he ad-  
deth the tender mercies of God, which he sheweth like a  
niste tender Father towards his childre. 14 The frail-  
tie of mans life. 20 An exhortation to man and An-  
gels to praise the Lord.

¶ A Psalm of David.

MY soule, praise y the Lord, & all that  
is within me, praise his holie Name.  
My soule, praise thou the Lord, and for-  
get not all his benefites.

Which forgiveth all thine iniquitie, &  
healeth all thine infirmities.

Which edmeth thy life from y grave,  
and crowneth thee with mercie and com-  
pssions.

Which satisfieth thy mouth with good  
things: and thy youth is renewed like the  
egles.

The Lord executeth righteousness and  
iudgement to all that are oppressed.

He made his waies known vnto Mosés,  
& his workes vnto the children of Israël.

The Lord is ful of compassion and mer-  
cie, slowe to angrie and of great kindenes.

He wil not alwaie chide, nether kepe his  
angre for euer.

He hath not dealt with vs after our  
finnes, nor rewarded vs according to our  
iniquities.

For as high as the heauen is above the  
earth, so great is his mercie toward them  
that feare him.

As farre as the East is from the West:  
so farre hath he remoued our finnes from  
vs.

As a father hath compassio on his chil-  
dren, so hath the Lord compassion on  
them that feare him.

For he knoweth whereof we be made: he  
remembereth that we are but dust.

The daies of y mā are as grasse: as a flow-  
er of the field, so flourisheth he.

For the winde goeth ouer it, and it is gone,  
and the place thereof shal knowe it no  
more.

But the louing kindenes of the Lord en-

dureth for euer & euer vpon them that fea-  
re him, and his righteousness vpon chil-  
drens children,

Vnto them that kepe his couenant, and  
thinke vpon his commandements to do  
them.

The Lord hath prepared his throne in  
heauen, and his kingdome rulth ouer  
all.

Praise the Lord, ye his Angels, that ex-  
cel in strength, that do his commande-  
ment in obeying the voice of his worde.

Praise the Lord, all ye his hostes, ye his  
seruants that do his pleasure.

Praise the Lord, all ye his workes, in all  
places of his dominion: my soule, praise  
thou the Lord.

PSAL. CIII.

An excellent Psalm to praise God for the creation of  
the worlde & the gouernance of the same by his mar-  
uelous prouidence, 33 44 herein the Prophet prateh a-  
gainst the wicked, who are occasions that God dimi-  
shed his blessings.

MY soule, praise thou y Lord: o Lord  
my God, thou art exceeding great, y  
art clothed with glorie & honour.

Which couereth him self with light as  
with a garment, & spreadeth the heauens  
like a curtaine.

Which laeth the beames of his chābers  
in the waters, and maketh the cloudes his  
chariot, and walketh vpon the wings of  
the winde.

Which maketh the spirits his messen-  
gers, & a flaming fyre his ministers.

He set the earth vpon her fundacions, so y  
it shal neuer moue.

Thou coueredst it with y deepe as with  
a garment: the waters wolde stand about  
the mountaines.

But at thy rebuke thei flee: at the voice of  
thy thunder thei haste awaie.

And the mountaines ascend, & the valleis  
descend to the place which thou hast esta-  
blished for them.

But thou hast set them a bonde, which thei  
shal not passe: thei shal not returne to co-  
uer the earth.

He sendeth the springs into the valleis,  
which runne betwene the mountaines.

Thei shal giue drinke to all the beastes  
of the field, and the wilde asses shal quen-  
che their thirst.

By these springs shal the foules of the  
heauen dwell, and sing among the brāches.

He watereth the mountaines from his  
chambers, & the earth is filled with the  
fruite of thy workes.

He causeth grasse to growe for the cat-  
tel, and herbe for the vse of man, that he  
maie bring forth the bread out of the earth,

And wine that maketh glad the heart of  
man, & oyle to make the face to shine,

T. i.

his iuke &  
fascial keep  
oi his pron es.  
To whom  
he giueth gra-  
ce to feare hi,  
& to obey his  
worde  
In that thar  
wes, which na-  
turally are  
flowe to prais-  
e God, & thar  
the argels, &  
willingly do it,  
we hurie vp  
our felues to  
confider our  
dutie, & awa-  
ke out of our  
suggathoes.

The Prophet  
sheweth that  
we neede not  
to enter into  
the heauens  
to seeke God,  
for almightie  
all the order  
of nature, with  
y proprietie  
and placing of the  
elementis, are  
moste lucky  
miraculous to  
his matthe in  
As the Pro-  
phet here  
sheweth y all  
visible power  
are ready to  
serue God, so  
the Apostle to  
y Ebr. 1. y be-  
holdeth in this  
glorie, how y  
uerie Angels  
also are obedi-  
ent to his  
commandment  
Thou makest  
the sea to be  
an ornament  
vnto y earth.  
d it by thy  
power y it  
dell not brede  
the rage of y  
waters, it were  
not possible.  
but the wool:  
worlde shulde  
be destroyed.  
c If God pro-  
uinc for y ve-  
rie beastes,  
much more  
wil he extend  
his prouident  
care to man.  
f There is na  
part of the wo-  
rld to barren,  
where moste  
evident signes  
of Gods bleis-  
ings appeare  
not  
g From the  
cloudes.  
h He descri-  
beth Gods p-  
ouident care  
ouer us, who  
dell not only  
promde necessi-  
tie thigs for  
him, as herbes  
& other meate  
but also thigs  
for ioyce and  
comforte him,  
as wine & oyle  
or ointments.



Or, does, voss,  
 & such like.  
 i As to separat  
 the night from  
 the day, & to  
 note daies, mo-  
 neths & yeres.  
 k That is, by  
 his courle, e-  
 ther farre or  
 nere, it noteth  
 sommer, win-  
 ter and other  
 seasons.

l That is, they  
onely finde  
meat accordg  
to Gods pro-  
vidence, who  
careth eue for  
the brute bea-  
stes.  
m To wit, whe  
the daie spring-  
eth: for the  
light is as it  
were a shield  
to defend man  
agaist the ty-  
rannie and fier-  
cenes of bea-  
stes.  
n He confe-  
sseth that no  
tongue is able  
to expresse  
Gods workes,  
nor minde to  
comprehende  
them.

Or, *Whate.*  
 O God is a  
 moste nour-  
 ishing Father,  
 who provideth  
 for all creatu-  
 res their daie-  
 ly fode.  
 As by thy  
 presence all  
 things haue  
 life: so, if thou  
 withdrawe  
 thy blessings,  
 theall perillu-  
 ¶ As thy death  
 of creatures  
 sheweth y<sup>e</sup>  
 are nothing of  
 our selues: so  
 their genera-  
 tion declareth  
 y<sup>e</sup> we receive  
 all things of  
 our Creator.  
 ¶ Gods mercif-  
 ull face giueth  
 strength to y<sup>e</sup>  
 earth, but his  
 seuerer counte-  
 nance burneth  
 y<sup>e</sup> mountaines  
 ¶ Who infa<sup>r</sup>  
 worlde, & so  
 cause God y<sup>e</sup>  
 he can not re-  
 ioyce in his  
 workes.

Psal CV.  
 2 Forasmuch  
 as the Israeli-  
 tes were expel-  
 led from the co-  
 mune condem-  
 nation of the  
 worlde, and  
 were elected  
 to be Gods  
 people, & Pro-  
 phet willett  
 them to shewe  
 them selves  
 mindeful by  
 thabysing.  
 3 By & Arce-  
 & face, be in-  
 cept & Arke  
 where God de-  
 clared his  
 4 power and his  
 presence.

& bread that strengtheneth mans heart.  
16 The high trees are satisfied, *euen* the cedars of Lebanon, which he hath planted,  
17 That the birdes make their nestes there: the stork dwelleth in the firre trees.  
18 The high mountains are for the goates: the rockes are a refuge for the conies.  
19 He appointed the moone for certayne seasons: & the sunne knoweth his going downe.  
20 Thou makest darkenes, and it is night: wherein all the beastes of the forest creep forth.  
21 The lions roare after their prairie, and seke their meate at God.  
22 When the sunne riseth, they retire, and couche in their denness.  
23 Then goeth man forth to his worke, and to his labour vntill the euenng.  
24 O Lord, how manifold are thy workes! in wisdom hast thou made them all: the earth is full of thy riches.  
25 So is this sea great & wide: for therein are things creeping innumerable, bothe small beastes and great.  
26 There go y ships, yea, that Liuiathan, whome thou hast made to piae therein.  
27 All these waite vpon thee, that thou maiest giue them fode in due season.  
28 Thou givest it to them, & they gather it: thou openest thine hand, & they are filled with good things.  
29 But if thou hide thy face, they are troubled: if thou take awaie their breath, they dye and returne to their duft.  
30 Again if thou send forth thy spirit, they are created, and thou renewest the face of the earth.  
31 Glorie be to the Lord for euer: let the Lord reioyce in his workes.  
32 He loketh on the earth and it trembleth: he toucheth y mountains, & they smoke.  
33 I wil sing vnto the Lord all my life: I will praise my God, while I liue.  
34 Let my wordes be acceptable vnto him: I will reioyce in the Lord.  
35 Let the sinners be consumed out of the earth, & the wicked til there be no more: ô my soule, praise thou the Lord. Praise ye the Lord.

PSAL. CV.

He praifeth the singular grace of God, who hath of all the people of the world chosen a peculiar people to him self, and hauing chosen them, neuer caufeth to do them good, euen for his promes sake.

**P**raife y Lord, & call vpon his Name: declare his workes amôg the people. Sing vnto him, sing praise vnto him, & talke of all his wonderous workes. Reioyce in his holie Name: let the heart of them that seke the Lord, reioyce. Seke the Lord & his strength: seke his face continually.

heart.  
the ce-  
lanted,  
r nestes  
e trees.  
goates:  
es.  
certeinc  
s going

5 Remembre his maruelous workes, the he hath done, his wonders and the iudgements of his mouth,  
6 Ye fede of Abraham his seruant, ye children of Iakob, which are his elect.  
7 He is the Lord our God: his iudgements are through all the earth.  
8 He hath alwaie remembered his covenants & promises, that he made to a thousand generations,  
9 *Even* that which he made with Abraham and his othe vnto Izhak:  
10 And *since* hath confirmed it to Iakob for a law, & to Irael for an euertlasting covenant,  
11 Saying, <sup>f</sup> Vnto thee wil I giue the land of Canaan, the lot of your inheritance.  
12 Albeit they were fewe in number, yet were fewe & strangers in the land,  
13 And walked about from nation to nation, from one kingdome to another people,  
14 Yet sufficed he no man to do them wrong, but reprobved Kings for their sakes, saying,  
15 Touche not mine <sup>a</sup> anointed, and do my <sup>i</sup> Prophetes no harme.  
16 Moreouer he called a famine vpon the land, & vitorly brake the <sup>k</sup> staff of bread.  
17 *But* he sent a man before them: Ioseph was solde for a slaue.  
18 Thei helde his fete in the flockes, & he was laied in yrons,  
19 Vntill his appointed time came, & the counsell of the Lord had tryed him.  
20 The King sent and losed him: *even* the Ruler of the people deliuered him.  
21 He made him Lord of his house, and ruler of all his substance,  
22 That he shulde binde his <sup>m</sup> princes vnto his wil, & teache his Ancients wisdom.  
23 Then Irael came to Egypt, and Iakob was a stranger in the land of Ham.  
24 And he increased his people exceedingly, and made them stronger then their oppressers.  
25 <sup>a</sup> He turned their heart to hate his people, & to deale craftily with his seruants.  
26 *Then* sent he Moses his seruant, & Aaron whome he had chosin.  
27 Thei shewed among them the message of his signes, and wonders in the land of Ham.  
28 He sent darkenes, and made it darke: and they were not disobedient vnto his commandment.  
29 <sup>a</sup> He turned their waters into blood, and sleweth their fish.  
30 <sup>a</sup> Their land brought forth the frogs, *even* in their Kings chambers.  
31 He spake, & there came swarms of flies & lice in all their quarters.  
32 He gaue them <sup>a</sup> hail for rain, & flames of fyre in their land.  
33 He smote their vines also and their figs:

is mar  
 his wor  
 mouth,  
 oraham  
 o, which  
 rd our C  
 l the ear  
 aie remo  
 t he ma

17 He spake, and the  
 18 caterpillers innumerable  
 19 And did eat vp all the  
 20 and deuoured the fruit  
 21 \* He smote also all the  
 22 land, *euery* the beginning  
 23 strength.  
 24 He brought them forth  
 25 and golde, and there  
 26 among their tribes.  
 27 Egypt was \* glad at  
 28 the feare of them had  
 29 He spred a cloude  
 30 fyre to giue light in  
 31 40 They \* asked, and  
 32 & he filled them with  
 33 He opened the rocks  
 34 flowed out, and ran  
 35 a riuer.  
 36 For he remembered  
 37 to Abraham his seru  
 38 And he brought forth  
 39 Ioyce, & his chosen  
 40 And gaue them the  
 41 and they toke the lab  
 42 possession.  
 43 \* That they might  
 44 obserue his Lawes .

P S A L M .

The people dispersed Under  
 the goodness of God among the  
 firing to be brought againe to  
 visitation. & And after  
 God wrought in their deliue  
 the great ingratitude of the  
 they pray & desire to be ga  
 in the intent they may pray  
 I rai l .

¶ Praise ye the

Praise a ye & Lo  
 for his mercie  
 2 Who can expresse  
 3 Lord, or shewe forth  
 4 Blessed are they that  
 5 and do righteousness  
 6 Remember me, O L  
 of thy people: visit m  
 7 That I may se the f  
 and reioyce in the i  
 glorie with thine in  
 8 We haue a sinned  
 haue committed ini  
 kedly.  
 9 Our fathers vnder  
 in Egypt, neither rem  
 titude of thy mercie  
 10 \* Seauen at the red s  
 11 Ieuertheless he s  
 as fike, that he mi  
 we knowen.  
 12 \* Others sinners, they shew that they had h  
 power wide prae them. & The inestimab  
 this play hee to change the order of nature  
 to be deliuered although they were wicked

maruelous workes, that  
his wonders and the iud-  
gement, which are his elect.  
our God: his iudgement  
the earth.

ie remembred his couenant  
he made to a thousand ge-

ch he made with Abraham  
to Izhák:  
the confirmed it to Iakób  
Iraél for an euertasting

to thee wil I giue the land  
lot of your inheritance.  
ere fewe in number, ye a-  
ngers in the land,  
about from nacio to nacio,  
dome to another people,  
no man to do them wrong.

Kigs for their sakes, saying,  
mine anointed, and do my  
harne.

called a famine vpon the  
brake the staff of bread.  
man before them: Ioseph  
flaue.

is fete in the stockes, & he  
ons,

pointed time came, & the  
Lord had tryed him.  
nt and losed him: enen the  
ple deliuered him.

Lord of his house, and ru-  
ostance,

de binde his princes vn-  
che his Ancients wisdom.

ame to Egypt, and Iakób  
in the land of Ham.  
fed his people exceeding  
m stronger then their op-

their heart to hate his peo-  
le craftely with his seruats  
Mosés his seruant, & Aa-  
had chosin.

among them the messag-  
and wonders in the land of

nes, and made it darke: and  
disobedient vnto his com-

their waters into blood, and  
brought forth the frogs, enen in  
ambers.

ere came swarmes of flies  
their quarters.

a hail'e for raine, & flin-  
their land.

r vines also and their fig-

trees, and brake downe the trees in their  
cozles.

He spake, and the grasshoppers came, &  
caterpillers innumerable,  
And did eat vp all the grasse in their lād,  
and deuoured the frute of their ground.

He smote also all the first borne in their  
land, enen the beginning of all their  
strength.

He brought them forth also with siluer  
and golde, and there was none feble a-  
mong their tribes.

Egypt was glad at their departing: for  
the feare of them had fallen vpon them.

He spred a cloude to be a couering, and  
fyre to giue light in the night.

They asked, and he brought quailles,  
& he filled them with the bread of heauē.  
He opened the rocke, and the waters  
flowed out, and ran in the drye places like  
a riuer.

For he remembred his holie promises  
to Abraham his seruant,  
And he brought forth his people with  
ioye, & his chosen with gladnes,

And gaue them the lands of the heathē,  
and they toke the labours of the people in  
possession,

That they might kepe his statutes, and  
obserue his Lawes. Praise ye the Lord.

PSAL. CVI.

The people disperisd Under Antichrus do magnifie the  
godnes of God among the iuste and repentāt: 4. De-  
siring to be brought againe into the land by Gods mercif-  
ful visitation. 2. And after the manifolde maruells of  
God wrought in their deliuerance forthe of Egypt, and  
the great ingratitude of the people rehearsed, 47. They  
depray & desire to be gathered from among the heathē  
to the intent they may praise the Name of the God of  
Iraél.

Praise ye the Lord.

Praise a ye Lord because he is good,  
for his mercie endureth for euer.

Who can expresse the noble actes of the  
Lord, or shewe forth the all his praise?

Blessed are they that kepe iudgement,  
and do righteousnes at all times.

Remember me, O Lord, with the fauour  
of thy people: visit me with thy saluacion,

That I may see the felicitie of thy chosen,  
and reioyce in the ioye of thy people, and  
glorie with thine inheritance.

We haue sinned with our fathers: we  
haue committed iniquities, and done wic-  
kedly.

Our fathers vnderstode not thy wōders  
in Egypt, nether remembred they multitude  
of thy mercies, but rebelled at the  
Sea, enen at the red Sea.

Nevertheless he saued them for his Na-  
mes sake, that he might make his power to  
be known.

For they shew that they had hope that God according to his  
mercie would change the order of nature, rather then his people shoulde  
be chastised, although they were wicked.

And he rebuked the red Sea, and it was  
dried vp, and he led them in the depe, as in  
the wilderness.

And he saued them fro the aduersaries  
hand, and deliuered them from the hand  
of the enimie.

And the waters covered their oppres-  
sors: not one of them was left.

Then beleued they his wordes, & sang  
praise vnto him.

But incontinently they forgate his wor-  
kes: they waited not for his counsel,

But lusted with concupiscēce in the wil-  
dernes, & tempted God in the desert.

Then he gaue them their desire: but he  
sent leannes into their soule.

They enuid Mosés also in the tentes, &  
Aarón the holie one of the Lord.

Therefore the earth opened and swal-  
lowed vp Dathan, and couered the companie  
of Abirám.

And the fyre was kindled in their assem-  
bly: the flame burnt vp the wicked.

They made a calfe in Horeb, & worshi-  
ped the molten image.

Thus they turned their glorie into the  
similitude of a bullocke, that eateth  
grasse.

They forgate God their Sauour, which  
had done great things in Egypt,

Wonderous workes in the land of Ham,  
and fearful things by the red Sea.

Therefore he minded to destroye them,  
had not Mosés his chosen stand in the  
breache before hi to turne away his wrath,  
lest he shoulde destroye them.

Also they contemned that pleasant  
land, & beleued not is worde,

But murmured in their tentes, & hear-  
kened not vnto the voyce of the Lord.

Therefore he lifted vp his had against  
them, to destroye them in the wilderness,

And to destroye their sede among the  
nations, and to scatter them throughout  
the countreys.

They ioyned them selues also vnto  
Baal-peór, & did eat the offringes of the  
dead.

Thus they prouoked him vnto angre  
with their owne inuentions, and the pla-  
gue brake in vpon them.

But Phinehas stode vp, and executed  
iudgement, and the plague was staied.

And it was imputed vnto him for ri-  
ghteousnes from generation to generaciō  
for euer.

They angered him also at the waters of  
Meribáh, so that Mosés was punished  
for their sakes,

Because they vexed his spirit, so that he  
spake vnaduisedly with his lippes.

Nether destroyed they the people, as  
the Lord had commanded them,

Tr.ii.

Exod. 14, 17.

f The wonder-  
ful workes of  
God, enuied  
the to beluse  
for a time and  
to praise him.

g They wolde  
prouet his wis-  
dome and pro-  
uidentie.

h The abundan-  
ce that God  
gaue the, pro-  
uident not, but  
made the pine  
away, because  
God curied it.

i By great  
actes of the pu-  
nishment the  
hainous offen-  
ce maie be co-  
sidered: for  
they that are  
against Gods  
ministers, re-  
bel against him.

k He sheweth  
all idolaters  
renounce God  
to be their glo-  
rie, when in  
stead of him  
they worship  
anie creature,  
much more  
wood, stone, me-  
tal or calfe.

l If Mosés by  
his intercessiō  
had not obtai-  
ned Gods fa-  
uour against  
their rebellio-  
n That is, he  
swore, Some  
also it was as  
it were an ear-  
nest penie of  
heauenlie in-  
heritance

n That is, he  
swore, Some  
also it was as  
it were an ear-  
nest penie of  
heauenlie in-  
heritance

o Which was  
idole of the  
Mabites.

p Sacrifices of  
fild to y dead  
idole.

q Signifying,  
what ouer  
man inuenteth  
of him self to  
serue God by,  
is detrahable &  
prouoketh his  
angre.

r When all o-  
ther neglected  
Gods glorie,  
he in his zeale  
killed y adul-  
terers & pre-  
uented Gods  
wrath.

Num. 25, 12.

f Thus he de-  
clared his li-  
uelle faith, &  
for his faiths  
fike was ac-  
cepted.

Num. 26, 2.

psal. 95, 8.

It is notable  
a Prophet of  
God, escape  
not punishment  
though others  
prouoked him  
to sinne, how  
much more  
shall they be  
punished, as  
Gods iudge-  
ment, which  
cause Gods kill  
dread.



## Israels rebellion.

35 But were mingled among the heathen, &  
learned their workes, . . .

36 And ſerued their idoles, which were their  
ruine.

38 And shed innocent blood, *even* the blood  
of their sonnes, and of their daughters,

39 Thus were they steined with their owne  
workes, and went \* a whoring with their  
owne inuentions.

41 And he gaue them into the hand of the heathen: and they that hated them, were lords ouer them.

43 Manie y a time did he deliuer them, but they prouoked him by their counsels: therefore they were broght downe by their

45 And he remembred his couenāt toward  
them, and <sup>2</sup> repenēd according to the mul

47 **Sau**e vs, ô Lord our God, and ⁊ gather  
vs from among the heathen. that we maie

48 Blessed be the Lord God of Israel for  
ever & ever, and let all the people say, So  
be it. Praise ye the Lord.

8 The Prophet exhorteth all those that are redeemed by the Lord, & gathered vnto him to giue thanks, 9 For his mercifull providence of God, governing all things at his good pleasure, 10 Sending good & euil, prosperitie and aduersitie to bring me vnto him 11 Therefore as the righte so the rei. y.e. so shal the wicked haue their mouthes stopped.

2 Let them, <sup>b</sup> which haue bene redeemed  
of the Lord, shewe how he hath deliuered  
them from the hand of the oppresser.

4 When they wandered in the desert & wil-  
dernes out of the way, and founde no citie

6 Then they cryed vnto the Lord in their  
sheweth that there is none affliction so grievous, out of the  
not deliuer his, and also exhorteth them, that are deliuered,

Pfalmes. Affliction causeth

trouble, and he deliuered them from their  
distres.

And led the forth by the right way, that  
they might go to a citie of habite.

For he satisfied the thirstie soule, and

shadowe of death, being bounde in m.  
rie and yron,  
Because they rebelled against

When he humbled their heart with ha-  
uines, then they fell downe and there was

their trouble, and he deliuered them from  
their distres.  
4 He brought them out of darkenes, and

Let them *ther. fore* confesse before the Lord his louing kindenes, & his wonderful workes before the sonns of m n.

8 Fooles by reason of their transgression  
& because of their iniquities are afflicted.  
9 Their soule abhorreth all meat, & they

trouble, & he deliuereth them from their  
distres.  
h He sendeth his worde and healeth

Let them therefore confesse before the Lord his louing kindenes, & his wonderful workes before the sonnes of men.

They that go down to the sea in ship  
pe, & occupie by the great waters,  
They shall see the works of the Lord, & his

stormie winde, and it lifteth vp the walls  
thercof.

They are tossed to and fro, and stagger  
like a drunken man, and all their cur-

He turneth the storme to calme, so that

The poore exalted.

he bringeth them vnto  
alderbe.

Let the therefore conf

gregation of the people  
the assembly of the

And a fruitful land  
the wickednes of them

And there he place  
they buyld a cnie to

8 For he bleſſeth them  
exceedingly, and he d.  
cattel.

40 He powreth out con  
and causeth them to  
out of the way.

of shepe.

kindnesses of the Lord

PSAL.

## PSAL.

and voyce to praise the Lord  
of the promes of God concer-  
raël, and his power against  
the Goyes.

<sup>1</sup> O God, mine hear  
my tongue: I w  
<sup>2</sup> Awake viol & harp

4 For thy mercie is great  
and thy truth unfeigned

6 That thy beloued  
d helpe with thy right  
7 God haue

...measure the vall  
... God ouer all, & so cōfesse that  
... fires maker vs partakers of his  
... prayer to desire him to continue  
... to Samuel conu

delivered them from their  
 orthe by the right way, that  
 to a citie of habitation.  
 fore cōfesse before the Lord  
 kinenes, & his wonderful wor-  
 sonnes of men.  
 d the thirstie soule, and like  
 the soule with goodnes.  
 well in darkenes and in the  
 ath, being bounde in mis-  
 d rebelled against the word,  
 and despised the counsel  
 igh,  
 mbled their heart with ha-  
 y fell downe and there was  
 e cryed vnto the Lord in  
 and he deliuered them from  
 hem out of darkenes, and  
 we of death, and brake their  
 er. fore cōfesse before the  
 g kinenes, & his wonder-  
 the sonnes of men.  
 broken y gates of brass,  
 rres of yon a fundre.  
 eason of their transgression  
 heir iniquities are afflicted.  
 abhorreth all meat, & they  
 deathe do re.  
 ye vnto the Lord in their  
 deliuereth them from their  
 h his worde and healeth  
 liuereth them from their  
 erefore cōfesse before the  
 g kinenes, & his wonder-  
 re the sonnes of men,  
 offer sacrifices of praise,  
 workes with reioicing,  
 downe to the sea in ship  
 by the great waters,  
 workes of the Lord, & his  
 depe.  
 mandeth and raiseth the  
 and it lieth vpon the waves  
 up to the heauē, & defend  
 hat their soule is miste.  
 ed to and fro, and stagger  
 man, and all their cum-  
 ye vnto the Lord in their  
 bringeth them out of their  
 forme to calme, so that  
 of are still.  
 equiered, they are glad.

he bringeth them vnto the haue, where  
 they wolde be.  
 Let the therefore cōfesse before the Lord  
 his louing kinenes, and his wonderful  
 workes before the sonnes of men.  
 And let them exalt him in the Congregation  
 of the people, and praise him  
 in the assemblie of the Elders.  
 He turneth the floods into a wildernes,  
 and the springs of waters into drieness,  
 And a fruitful land into barrennes for  
 the wickednes of them that dwell therein.  
 Again he turneth the wildernes into  
 pooles of water, & the drye land into water  
 springs.  
 And there he placeth the hungrie, and  
 they build a citie to dwell in,  
 And sowe the fields, & plant vineyardes,  
 which bring forth the fruitful increase.  
 For he blest them, and they multiplie  
 exceedingly, and he diminisheth not their  
 cattel.  
 Again men are diminished, and brought  
 lowe by oppression, euil and sorowe.  
 He powreth contempt vpon princes,  
 and caueth them to erre in desert places  
 out of the way.  
 Yet he raiseth vp the poore out of mis-  
 erie, and maketh him families like a flocke  
 of shepe.  
 The righteous shal feare, and reioyce,  
 and all iniquitie shal stop her mouth.  
 Who is wise that he maie obserue these  
 things: for they shal vnderstand the louing  
 kinenes of the Lord.

PSAL. CVIII.

This Psalm is composed of two other Psalmes before, the  
 seven and fiftieth & the sixtieth. The matter here con-  
 tained is, 1 That Dauid giueth him self with heart  
 and reioyce to praise the Lord. 2 And assureth him self  
 of the promise of God concerning his kingdome ouer Is-  
 rael, and his power against other nations: 3 If he  
 though he come to forsake vs for a time, yet he alone wil  
 in the end cast downe our enemies.

As song or Psalm of David.

O God, mine heart is prepared, so is  
 my tongue: I wil sing & giue praise,  
 Awake vnto the Lord, I wil awake early.  
 I wil praise thee O Lord, among the people,  
 and I wil sing vnto thee among the  
 nations.  
 For thy mercie is great above the heauē,  
 and thy trueth vnto the cloudes.  
 Exalt thy self, O God, above the heauē,  
 and let thy glorie be vpon all the earth,  
 That thy beloued maie be deliuered:  
 helpe with thy right hand and heare me.  
 God hath spoken in his holines: there-  
 fore I wil reioyce, I shal diuide Shechem  
 and measure the valley of Succoth.  
 God ouer all, & so cōfesse that thou art glorious. 4 When  
 thy enemies miseth vs parakers of his mercies, he commeth  
 to requite them: as thou wilt continue in faith his graces. 5 As  
 thou wilt requite them: as thou wilt continue in faith his graces. 6 As  
 thou wilt requite them: as thou wilt continue in faith his graces.

8 Gilead shall be mine, and Manassah shall be  
 mine: Ephraim also shall be the strength of  
 mine head: Iuda is my Lawgiuer.  
 9 Moab shall be my washpott: our Edom wil  
 I cast out my shoe: vpon Palestina wil I  
 triumph.  
 10 Who wil leade me into the strong citie:  
 who wil bring me vnto Edom?  
 11 While I asethou, O God: which haddest  
 forsaken vs, & diddest not go forth, O God,  
 with our armie.  
 12 Giue vs helpe against trouble: for vaine  
 is the helpe of man.  
 13 Through God we shal do valiantly: for  
 he shal tread downe our enemies.

PSAL. CIX.

David being falsly accused by flatterers vnto Saul,  
 praith God to helpe him and to destroy his enemies.  
 And vnder the heeckoete of Iudas the traitor vnto  
 Iesus Christ, and of all me like enemies of the chil-  
 dren of God. And sheweth soe he deliuered shal his  
 enemies maie knowe the workes of God. 30 Then  
 doeth he promise to giue praise vnto God.

To him that excheleth. A Psalm of David.

H Ode not thy tongue, O God of my  
 praise.  
 2 For the mouth of the wicked, and the  
 mouth of deceit are opened vpon me:  
 they haue spoken to me with a lying ton-  
 gue.  
 3 They compassed me about also with  
 wordes of hatred, and fought against me with-  
 out a cause.  
 4 For my friendship they were mine aduer-  
 saries: but I gaue my self to praier.  
 5 And they haue rewarded me euil for  
 good, and hatred for my friendship.  
 6 Set thou the wicked against him, and let  
 his aduersarie stand at his right hand.  
 7 When he shal be mugged, let him be con-  
 demned, and let his praier be turned into  
 sinne.  
 8 Let his daies be fewe, and let another  
 take his charge.  
 9 Let his children be fatherles, & his wife  
 a widow.  
 10 Let his children be vagabunds & begge  
 and seeke bread, coming out of their places  
 destroyed.  
 11 Let the extortioner catche all y the ha-  
 the, and let the stranger spoile his labour.  
 12 Let there be none to extend mercie vn-  
 to him: neither let there be anie to shewe  
 mercie vpon his fatherles children.  
 13 Let his posteritie be destroyed, & in the  
 generation following let their name be  
 put out.  
 14 Let the iniquitie of his fathers be had  
 in remembrance with the Lord: and let  
 not the sinne of his mother be done auaie.

T.iii.

From f. fite  
 verse of this  
 psalm vnto f.  
 last read f. ex  
 position in the  
 threthore psal-  
 me, and fite  
 verse.

a Though all  
 the world conde-  
 me me, yet thou  
 wilt appoyne  
 mine inno-  
 cence: that is a  
 sufficient praise  
 to me.

b To declare  
 y I had none  
 other refuge,  
 but thee: in  
 whom my co-  
 nscience was at  
 rest.

c Whether it  
 were Doug or  
 Saul, or some  
 falsly accused  
 man, that had  
 thus abused  
 his trust.

d As to the  
 left all things  
 turne to their  
 profit: so y  
 reprobat such  
 chole the go-  
 dly are good: rurs  
 to their dam-  
 nation.

e This was  
 iudicially ac-  
 complished in Iu-  
 das, the traitor  
 that betrayed  
 Iesus Christ  
 into the hands  
 of God: who  
 the extortion-  
 ers: who thin-  
 king to enri-  
 che their chil-  
 dren by their  
 vniuersal got-  
 ten goods, are

g Thus punisheth  
 the Lord to the third, and fourth generation the wickednes of the parents  
 in their wicked children.



# The power of Christe to sing Pſalmes.

# Gods couenants

# The righteous man.

15 But let them alway be before the Lord, that he maie cut of their memorial from the earth.

16 Because he he remembred not to shewe mercie, but persecuted the afflicted and poore man, and the sorowful hearted to slaye him.

17 As he loued cursing, so shal he come vnto him, as he loued not blessing, so shal it be farre from him.

18 As he clothed him self with cursing like a raiement, so shal it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shalbe alwaie girded.

20 Let this be the rewarde of mine aduersarie from the Lord, and of them, that speake euil against my soule.

21 But thou, O Lord my God, deale with me according vnto thy Name: deliuer me, (for thy mercie is good)

22 Because I am poore and nedie, and mine heart is wounded with in me.

23 I departe like y shadowe that declineth, and am shaken of as the grasshopper.

24 My knees are weake through fasting, & my flesh hath lost all fatnes.

25 I became also a rebuke vnto them: they that loked vpon me, shaked their heads.

26 Helpe me, O Lord my God: saue me according to thy mercie.

27 And they shal knowe, that this is thine hand, O thou, Lord, hast done it.

28 Though they curse, yet thou wilt bless: they thal aspe and be confounded, but thy seruant shal reioyce.

29 Let mine aduersaries be clothed with shame, and let them couer the selues with their confusion, as with a cloke.

30 I wil giue thanks vnto the Lord greatly with my mouth, and praise him amog the multitude.

31 For he wil stand at the right hand of the poore, to saue him from them that wolde condemne his soule.

## PSAL. CX.

1 David prophetic of the power and everlasting kingdom giue to Christ. 4 And of his Priesthood, which shulde put an end to the Priesthood of Levi.

## A Pſalme of David.

THE Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy foete.

2 The Lord shal send the rod of thy power out of Zion: be thou ruler in the middest of thine enemies.

3 Thy people shal come willingly at the time of assembling: thine armie in holie

through all the world: & this power chiefly standeth in the preaching of his worde. c By thy worde thy people shal be assembled into thy Church, who so increase shal be so abundantly & wonderfully, as the drops of the dewe.

beautie: the youth of thy wombe shal be the morning dewe.

4 The Lord swaie and wil not repent, Thou art a Priest for euer after the order of Melchizedek.

5 The Lord, that is at thy right hand, shal wounde Kings in the daie of his wrath.

6 He shal be Iudge among the heathen: he shal sit all with dead bodie, and smite the head ouer great countreis.

7 He shal drinke of the brooke in y wait therefore shal he lift vp his head.

## PSAL. CXI.

1 He giueth thanks to the Lord for his merciful workes toward his Church. 2 And declareth wisdom and right knowledge in his Church.

## Praise ye the Lord.

1 I wil praise the Lord with my whole heart in the assemblie and Congregation of the iust.

2 The workes of the Lord are great, and ought to be fought out of all them that loue them.

3 His worke is beautiful and glorious, and his righteousness endureth for euer.

4 He hath made his wonderful workes to be had in remembrance the Lord merciful and full of compassion.

5 He hath giuen a portion vnto the that feare him: he wil euer be mindeful of his couenant.

6 He hath shewed to his people the power of his workes in giuing vnto them the heritage of the heathen.

7 The workes of his hands are truth and iudgement: all his statutes are true.

8 They are established for euer & euer, and are done in truth and equitie.

9 He sent redemption vnto his people: he hath commanded his couenant for euer: holie and fearful is his Name.

10 The beginning of wisdom is the feare of the Lord: all they that obserue them, haue good vnderstanding: his praise endureth for euer.

11 They onely are wise, that feare God, and none haue wisdom that obey his worde.

## PSAL. CXII.

1 He praiseth the felicitie of the that feare God, and condemneth the cursed state of the contemners of Gods law.

## Praise ye the Lord.

1 Blessed is the man, that feareth the Lord, & delireth greatly in his commandments.

2 His sede shalbe mightie vpon earth: the generaciō of the righteous shalbe blessed.

3 Riches and treasures shalbe in his house, and his righteousness endureth for euer.

4 Vnto the righteous ariseth light in darkness: he is merciful and full of compassion

only. c The faithful in all their adversities knowe wel with them: for God wil be merciful and iust.

A good

1 For being destitute of mans helpe, he fully trusted in the Lord, that he wolde deliuer him. 1 As he are named merciful, gracious and long suffering, so shewe thy self in effect. 2 Meaning, y he haue no staine nor assistance in this worlde. 3 For hunger, that came of sorow, he was leane, and his natural moyse failed hi. 4 The more grievous Satan assailed him, the more earnest & instant was he in prayer. 5 They shal gaine nothing by cursing me. 6 Not onely in cōfessing it secretly in my self, but also in declaring it before all the Congregation. 7 Hereby he sheweth y he had not rodo them, that were of little power, but w the iudges and princes of the worlde.

a Iesus Christ in the two & twentie of Mate. giueth the interpretation hereof, & sheweth y this ca not properly be applied vnto David, but to him self. b And thence it shal stretch through all the worlde: & this power chiefly standeth in the preaching of his worde. c By thy worde thy people shal be assembled into thy Church, who so increase shal be so abundantly & wonderfully, as the drops of the dewe.

A good man is merciful and wil measure his ment.

2 Surely he shal neuer be brought into tribance.

3 He wil not be afraid: his heart is fixed, & his heart is stablished.

4 He wil not be afraid: his heart is fixed, & his heart is stablished.

5 He wil not be afraid: his heart is fixed, & his heart is stablished.

6 He wil not be afraid: his heart is fixed, & his heart is stablished.

7 He wil not be afraid: his heart is fixed, & his heart is stablished.

8 He wil not be afraid: his heart is fixed, & his heart is stablished.

9 He wil not be afraid: his heart is fixed, & his heart is stablished.

10 He wil not be afraid: his heart is fixed, & his heart is stablished.

11 He wil not be afraid: his heart is fixed, & his heart is stablished.

12 He wil not be afraid: his heart is fixed, & his heart is stablished.

13 He wil not be afraid: his heart is fixed, & his heart is stablished.

14 He wil not be afraid: his heart is fixed, & his heart is stablished.

15 He wil not be afraid: his heart is fixed, & his heart is stablished.

16 He wil not be afraid: his heart is fixed, & his heart is stablished.

17 He wil not be afraid: his heart is fixed, & his heart is stablished.

18 He wil not be afraid: his heart is fixed, & his heart is stablished.

19 He wil not be afraid: his heart is fixed, & his heart is stablished.

20 He wil not be afraid: his heart is fixed, & his heart is stablished.

21 He wil not be afraid: his heart is fixed, & his heart is stablished.

22 He wil not be afraid: his heart is fixed, & his heart is stablished.

23 He wil not be afraid: his heart is fixed, & his heart is stablished.

24 He wil not be afraid: his heart is fixed, & his heart is stablished.

25 He wil not be afraid: his heart is fixed, & his heart is stablished.

26 He wil not be afraid: his heart is fixed, & his heart is stablished.

27 He wil not be afraid: his heart is fixed, & his heart is stablished.

28 He wil not be afraid: his heart is fixed, & his heart is stablished.

29 He wil not be afraid: his heart is fixed, & his heart is stablished.

30 He wil not be afraid: his heart is fixed, & his heart is stablished.

young of thy wombe shall  
dew.  
sware and wil not repen-  
driest for euer after the ordi-  
zedek.  
that is at thy right hand, shall  
gs in the daie of his wrath.  
dge among the heathen: he  
dead bodie s, and smiteth  
eat countreis.  
nke of the brooke in y waite:  
he lift vp his head.

PSAL. CXI.  
to the Lord for his merciful  
is, so And declareth wherein  
rk knowledge ei fith.  
Praise ye the Lord.  
se the Lord with my whole  
e assemblie and Congrega-  
it.  
of the Lord are b great, and  
ht out of all them that loue

beautiful and glorious, and  
es endureth for euer.  
de his wonderful workes to  
embrance: the Lord, mer-  
compassion.  
en a portion vnto thee that  
vil euer be mindeful of his  
wed to his people the pow-  
es in giuing vnto them the  
heathen.  
of his hands are truth and  
his statutes are true.  
lished for euer & euer, and  
eth and equitie.  
mption vnto his people: he  
ded his couenant for euer:  
his Name.  
ning of wisdom is the feare  
all they that obserue & en-  
derstanding: his praise endu-

that feare God, and none haue  
f To wit, his commandments  
PSAL. CXII.  
icitie of shē that feare God, so And  
sed state of the contemners of God.  
Praise ye the Lord.  
the man, that feareth the  
deliterh greatly in his com-

be mightie vpon earth: the  
he righteous shall be blessed.  
reasures shall be in his house,  
oufnes endureth for euer.  
heous ariseth light in dar-  
erciful and ful of compassi-  
faithful in all their adreities knowledg  
d wilbe merciful and iust.

A good man is merciful and a lendeth,  
and wil measure his affaires by iudge-  
ment.  
Surely he shal neuer be moued: but the  
righteous shalbe had in euerlasting remem-  
brance.  
He wil not be afraid of euil tidings: for  
his heart is fixed, & beleueth in the Lord.  
His heart is established: therefore he wil not  
feare, vntil he se his desire vpon his ene-  
mies.

He hath e distributed and given to the  
poore: his righteousness remaineth for e-  
uer: his thorne shalbe exalted with glo-  
rie.  
The wicked shal se it and be angrie: he  
shal gnath with his teeth, and consume  
away: the desire of the wicked shal pe-  
niste.

PSAL. CXIII.  
An exhortation to praise the Lord for his providence,  
in that that contrarie to the course of nature he wor-  
keth in his Church.

Praise ye the Lord.  
Praise, o ye seruants of the Lord, a prai-  
se the Name of the Lord.  
Blessed be the Name of the Lord from  
hence forth and for euer.  
The Lords Name is praised from the ris-  
ing of the sunne vnto the going downe of  
the same.  
The Lord is high about all nacions, &  
his glorie about the heauens.  
Who is like vnto the Lord our God, that  
hath his dwelling on high!  
Who abaseth him self to beholde things  
in the heauen and in the earth.  
He raiseth the nedie out of the dust, & lif-  
teth vp the poore out of the dung,  
That he maie set him with the princes, e-  
uen with the princes of his people.  
He maketh the baren woman to dwell  
with a familie, & a ioyful mother of chil-  
dren. Praise ye the Lord.

PSAL. CXIII.  
How the Israelites were deliuered forthe of Egypt, &  
of the wonderful miracles, that God wrought at that ti-  
me. Which put vs in remembrance of Gods great mer-  
cie toward his Church, who, when the course of natu-  
re faileth, preferueth his miraculosity.

W H. n. I. f. ac. l. w. nt. out of Egypt,  
& the house of Iaakób from the  
barbarous people,  
Iudah was b his sanctificacion, & Israēl  
his dominion.  
The Sea saw it and fled: Iordén was tur-  
ned backe.  
The mountaines leaped like rams, & the  
hilles as lambs.  
What ailed thee, o Sea, that thou fleddest?  
o Iordén, why wast thou turned backe?

thing, but to shewe his fatherlie care toward men. I Thogh the dea fe  
for the Gods glorie: yet he meaneth here, that the praise sh not in his Church  
and Congregacion.

Ye mountaines, why leaped ye like rams,  
and ye hilles as lambs?  
The earth trembled at the presence of  
the Lord, at the presence of the God of  
Iaakób.  
Which turneth the rocke into water-  
pooles, & the flint into a fountaine of wa-  
ter.

PSAL. CXV.  
A prayer of the faithful oppressed by idolatrous tyrants  
against whom they desire that God wold succor them,  
Trusting most constantly that God wld preserve the  
in this their need seeing that he hath adopted and recei-  
ued them to his sauiour. is Promisi. g finally that thei  
wil not be vnnimful of so great a benefite, if it wold  
please God to heare their prayer, & deliuer them by  
his omnipotent power.

Not vnto vs, o Lord, not vnto vs, but  
vnto thy Name giue the glorie, for  
thy louing mercie and for thy truthes  
sake.  
Wherefore shal the heathen saie, b Whe-  
re is now their God?  
But our God is in heauen: he doeth what  
soeuer he wil.  
Their idoles are silver and golde, euen  
the worke of mens hands.  
Thei haue a mouth and speake not: thei  
haue eyes and se not.  
Thei haue eares and heare not: thei haue  
noses and smell not.  
Thei haue hands and touche not: thei  
haue fete and walke not: nether make thei  
a sounde with their throte.  
Thei that make them are like vnto the:  
so are all that trust in them.  
O Israēl, trust thou in the Lord: for he is  
their helpe and their shield.  
O house of Aarón, trust ye in y Lord:  
for he is their helpe and their shield.  
Ye that feare the Lord, trust in the Lord:  
for he is their helper and their shield.  
The Lord hath bene mindeful of vs:  
he wil blesse, he wil blesse the house of  
Israēl, he wil blesse the house of Aa-  
rón.  
He wil blesse them that feare the Lord,  
bothe smal and great.

The Lord wil encrease his graces toward  
you, eue toward you and toward your chil-  
dren.  
Ye are blessed of the Lord, which made  
the heauen and the earth.  
The heuens, euen the heuens are the  
Lords: but he hath giuen the earth to the  
sonnes of men.  
The dead praise not the Lord, nether  
anie that go downe into the place of silen-  
ce.  
But we wil praise the Lord from hence  
forth and for euer. Praise ye the  
Lord.

Te. iiii.  
thing, but to shewe his fatherlie care toward men. I Thogh the dea fe  
for the Gods glorie: yet he meaneth here, that the praise sh not in his Church  
and Congregacion.

Ought then  
his people to  
be inuiscible,  
when this so  
his power &  
maiestie?  
That is, eu-  
sed miraculou-  
ly water to co-  
me out of the  
rocke in mo-  
abid nee, Ex-  
od. 17, 6.

Because God  
promised to  
deliuer them,  
not for their  
sakes, but for  
his Name, Iſa.  
48. 11, therefore  
they grounde  
their praiſe  
vpon this pro-  
mis.  
b Whe ſe wic-  
ked ſe God  
accompliſheth  
not his promi-  
ſe, as thei iuge-  
ment, thei clanke  
there is no  
God.

c No impedi-  
ments can let  
his worke, but  
he wicth euen  
ſe impedi-  
ments to ſerue his  
will.  
d Seeing that  
neither ſe mat-  
ter, nor ſe for-  
me can com-  
mend ſe idoles,  
it followeth ſe  
there is no-  
thing, why thei  
ſhould be che-  
med.  
e He ſheweth  
what great va-  
nities it is to  
aſſe helpe of  
the, which not  
onely haue no  
helpe in them,  
but lacke ſen-  
ſe and reaſon.  
f As muche  
without ſenſe,  
as blockes &  
ſtones.

g For thei we-  
re appointed  
by God as in-  
ſtruments & tea-  
chers of faith  
and religion  
for others to  
followe  
h That is, he  
wil continue  
his graces  
toward his peo-  
ple.  
i And therfo-  
re doeth ſil  
gouerne & co-  
ſtitute all thi-  
gs therein.  
k And thei de-  
clare vnto  
his iuſtice, etc.  
l ſe the world  
remitteth, ſe  
not.



# The death of Martyrs.

# Psalmes.

# The helpe of the

# bleffednes of man.

PSAL. CXVI.

*David being in great danger of Saile in the desert of Maab, perceiving the great and inestimable love of God toward him, magnifieth such great mercies, and protesteth that he will be thankfull for the same.*

**L**ove y Lord, because he hath heard my voice and my prayers.

For he hath inclined his care vnto me, when I did call vpon him in my daies.

When the snares of death compassed me, and the griefs of the graue caught me: when I founde trouble and sorowe,

Then I called vpon the Name of the Lord, saying, I beseeche thee, O Lord, deliuer my soule.

The Lord is merciful & righteous, and our God is full of compassion.

The Lord preserueth the simple: I was in miserie and he saued me.

Returne vnto thy rest, O my soule: for y Lord hath bene beneficial vnto thee, because thou hast deliuered my soule from death, mine eyes from teares, & my feet from falling.

I shal walke before the Lord in the land of the liuing.

I beleued, therefore did I speake: for I was fore troubled.

I said in my feare, All men are liyers.

What shal I rendre vnto the Lord for all his benefices toward me?

I wil take the cup of saluacion, and call vpon the Name of the Lord.

I wil paie my vowes vnto y Lord, euen now in the presence of all his people.

Precious is the sight of the Lord is the death of his Saints.

Beholde, Lord: for I am thy seruant, I am thy seruant, & the sonne of thine hand maide: thou hast broken my bonds.

I wil offer to thee a sacrifice of praise, & wil call vpon the Name of the Lord.

I wil paie my vowes vnto the Lord, euen now in the presence of all his people.

In the courtes of the Lords house, as in the middes of thee, O Ierusalem. Praise ye the Lord.

*He exhorteth the Gentiles to praise God, because he hath accomplished a sile to them as to the Lewites promises of life euertlasting by Iesus Christ.*

**A**ll nations, praise ye the Lord: all ye people, praise him.

For his louing kindenes is great toward vs, and the truth of the Lord endureth for euer. Praise ye the Lord.

PSAL. CXVII.

*David reiects of Saile and of the people, at the time appointed, obtained the kingdome. For the which he biddeth all them that feare the Lord, to be thankfull. And vnder his person in all this was Christ liuely for those, who shoulde be of his people raised.*

**A**ll nations, praise ye the Lord: all ye people, praise him.

For his louing kindenes is great toward vs, and the truth of the Lord endureth for euer. Praise ye the Lord.

PSAL. CXVIII.

*David reiects of Saile and of the people, at the time appointed, obtained the kingdome. For the which he biddeth all them that feare the Lord, to be thankfull. And vnder his person in all this was Christ liuely for those, who shoulde be of his people raised.*

**A**ll nations, praise ye the Lord: all ye people, praise him.

For his louing kindenes is great toward vs, and the truth of the Lord endureth for euer. Praise ye the Lord.

**P**raise ye y Lord, because he is good: for his mercie endureth for euer.

Let Israell now saie, That his mercie endureth for euer.

Let the house of Aaron now saie, That his mercie endureth for euer.

Let them, that feare the Lord, now saie, That his mercie endureth for euer.

I called vpon the Lord in trouble, and the Lord heard me, and set me at large.

The Lord is with me: therefore I will not feare what man can do vnto me.

The Lord is with me among them that helpe me: therefore shal I feare my dayes vpon mine enemies.

It is better to trust in the Lord, then to haue confidence in man.

It is better to trust in the Lord, then to haue confidence in princes.

All nations haue compassed me: but in the Name of the Lord shal I destroye them.

Thei haue compassed me, yea, they haue compassed me: but in the Name of the Lord shal I destroye them.

Thei came about me like bees, but they were quenched as a fyre of thornes: for in the Name of the Lord I shal destroye them.

Thou hast thrust fore at me, that I might fall: but the Lord hath holpen me.

The Lord is my strength and song: for he hath bene my deliueance.

The voice of ioye and deliueance shal be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

I shal not dye, but liue, and declare the workes of the Lord.

The Lord hath chastened me sore, but he hath not deliuered me to death.

Open ye vnto me the gates of righteousness, that I maie go in to the, & praise the Lord.

This is the gate of the Lord: the righteous shal entre into it.

I wil praise thee: for thou hast heard me, and hast bene my deliueance.

The stone, which the builders refused, is the head of the corner.

This was the Lords doing, & it is maruelous in our eyes.

This is the day, which the Lord hath made: let vs reioyce and be glad in it.

O Lord, I praie thee, saue now: O Lord, I praie thee now giue prosperitie.

*He sheweth that we ought not to iustifie ourselues by our owne merits, except hee giue us grace by his mercie.*

**P**raise ye the Lord, because he is good: for his mercie endureth for euer.

Let Israell now saie, That his mercie endureth for euer.

Let the house of Aaron now saie, That his mercie endureth for euer.

Let them, that feare the Lord, now saie, That his mercie endureth for euer.

I called vpon the Lord in trouble, and the Lord heard me, and set me at large.

The Lord is with me: therefore I will not feare what man can do vnto me.

The Lord is with me among them that helpe me: therefore shal I feare my dayes vpon mine enemies.

It is better to trust in the Lord, then to haue confidence in man.

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All nations haue compassed me: but in the Name of the Lord shal I destroye them.

Thei haue compassed me, yea, they haue compassed me: but in the Name of the Lord shal I destroye them.

**B**lessed be he, that cometh in the name of the Lord: we haue blessed the house of the Lord.

The Lord is mightie, and hath wrought great things: the Lord is mightie, and hath wrought great things.

The Lord is mightie, and hath wrought great things: the Lord is mightie, and hath wrought great things.

The Lord is mightie, and hath wrought great things: the Lord is mightie, and hath wrought great things.

The Lord is mightie, and hath wrought great things: the Lord is mightie, and hath wrought great things.

The Lord is mightie, and hath wrought great things: the Lord is mightie, and hath wrought great things.

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The Lord is mightie, and hath wrought great things: the Lord is mightie, and hath wrought great things.

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The Lord is mightie, and hath wrought great things: the Lord is mightie, and hath wrought great things.

The Lord is mightie, and hath wrought great things: the Lord is mightie, and hath wrought great things.

The Lord is mightie, and hath wrought great things: the Lord is mightie, and hath wrought great things.

The Lord is mightie, and hath wrought great things: the Lord is mightie, and hath wrought great things.

The Lord is mightie, and hath wrought great things: the Lord is mightie, and hath wrought great things.

The Lord is mightie, and hath wrought great things: the Lord is mightie, and hath wrought great things.

The Lord is mightie, and hath wrought great things: the Lord is mightie, and hath wrought great things.

The Lord is mightie, and hath wrought great things: the Lord is mightie, and hath wrought great things.

ye Lord, because he is good: his mercie endureth for euer. now saie, That his mercie endureth for euer. The house of Aaron now saie, That his mercie endureth for euer. that feare the Lord, now saie, his mercie endureth for euer. on the Lord in trouble, and heard me, and set me at large. is with me: therefore I will not be ashamed. is with me among them therefore shall I see my sinner's eyes.

to trust in the Lord, then to silence in man. to trust in the Lord, then to silence in princes. have compassed me: but the Lord shall I desire.

compassed me, yea, they have compassed me, but in the Name of the Lord shall I destroy them. about me like bees, but they are as a fyre of thornes: for in the Name of the Lord I shall destroy them.

thou shalt thrust fore at me, that I may not be ashamed: but the Lord hath holpt me. my strength and song: for he hath delivered my deliue. ance.

voice of ioye and deliuerance. the tabernacles of the righteous. right hand of the Lord hath done.

at hand of the Lord is exalted. hand of the Lord hath done. at hand of the Lord is exalted.

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at hand of the Lord is exalted. hand of the Lord hath done. at hand of the Lord is exalted.

at hand of the Lord is exalted. hand of the Lord hath done. at hand of the Lord is exalted.

25 Blessed be he, that cometh in the Name of the Lord: we haue blessed you out of the house of the Lord.  
26 The Lord is mightie, and hath giuen vs light: bindeth the sacrifice with cordes vnto the hornes of the altar.  
27 Thou art my God, and I wil praise thee; even my God: therefore I wil exalt thee.  
28 Praise ye the Lord, because he is good: for his mercie endureth for euer.

PSAL. CXX.

The Prophet exhorteth the children of God to frame their liues according to his holie worde. 123 Also he sheweth wherein the true seruice of God standeth: that is, in the seruice him according to his worde, and not after the sense of man.

ALEPH.

Blessed are those that are vpriight in their waie, & walke in the Lawe of the Lord.  
Blessed are they that kepe his testimonies, & seke him with their whole heart.  
Surely they worke none iniquitie, that walke in his waies.  
Thou hast commanded to kepe thy precepts diligently.  
O that my waies were directed to kepe thy statutes.  
Then shoulde I not be confounded, when I haue respect vnto all thy commandements.

I wil praise thee with an vpriight heart, when I shall learne the iudgements of thy righteousness.  
I wil kepe thy statutes: forsake me not for euersong.

BETH.

Wherewith shall a young man redresse his waie: in taking heed thereto according to thy worde.  
With my whole heart haue I sought thee: let me not wander from thy commandements.  
I haue hid thy promises in mine heart, that I might not sinne against thee.  
Blessed art thou, O Lord: teache me thy statutes.

With my lipps haue I declared all the iudgements of thy mouth.  
I haue had as great delite in the waie of thy testimonies, as in all riches.

I wil meditate in thy precepts, and consider thy waies.  
I wil delite in thy statutes, & I wil not forget thy worde.

GIMEL.

Beneficial vnto thy seruant, that I maie liue and kepe thy worde.  
Open mine eyes, that I maie see the wonders of thy Law.

I am a stranger vpon earth: hide not thy face from me, O Lord.  
I haue said, I will not be able to see the face of the Lord: for I am a stranger vpon earth.

I haue said, I will not be able to see the face of the Lord: for I am a stranger vpon earth.

I haue said, I will not be able to see the face of the Lord: for I am a stranger vpon earth.

thy commandements from me.  
Mine heart breaketh for desire to thy iudgements alwaie.  
Thou hast destroyed the proude: cursed are they that do erre from thy commandements.  
Remove from me shame and contempt: for I haue kept thy testimonies.  
Princes also did sit, & speake against me: but thy seruant did meditate in thy statutes.  
Also thy testimonies are my delite, & my counsellors.

DALETH.

My soule cleaueth to the dust: quicken me according to thy worde.  
I haue declared my waies, and thou heardest me: teache me thy statutes.  
Make me to vnderstand the waie of thy precepts, and I wil meditate in thy wordes.  
My soule melteth for heauines: raise me vp according vnto thy worde.  
Take from me the waie of lying, and grant me graciously thy Law.  
I haue chosen the waie of truth, & thy iudgements haue I laied before me.  
I haue cleaued to thy testimonies, O Lord: confounde me not.  
I wil runne the waie of thy commandements, when thou shalt enlarge mine heart.

HE.

Teache me, O Lord, the waie of thy statutes, and I wil kepe it vnto the end.  
Giue me vnderstanding, and I wil kepe thy Law: yea, I wil kepe it with my whole heart.

Direct me in the path of thy commandements: for therein is my delite.  
Incline mine heart vnto thy testimonies, and not to couetousnes.  
Turne awaie mine eyes from regarding vanitie, & quicken me in thy waie.  
Stablish thy promises to thy seruant, because he feareth thee.  
Take awaie my rebuke that I feare: for thy iudgements are good.  
Beholde, I desire thy commandements: quicken me in thy righteousness.

VAU.

And let thy louing kindenes come vnto me, O Lord, & thy saluacion according to thy promises.  
So shall I make answer vnto my blasphemers: for I trust in thy worde.  
And take not the worde of truth vtterly out of my mouth: for I wait for thy iudgements.  
So shall I alwaie kepe thy Lawe for euer and euer.

And I wil walke at libertie: for I seke to be able to confute the slanderers of his aduersaries: & ply walke after Gods worde, haue no lets to intangle them, where as they, that do contrary, are euer in nets and snares.

VII.

In all ages I haue plagued all such, & maliciously & contemptuously depart from thy truth. When the powers of the worlde gaine false sentence against me, thy worde was a guide & counsellor to teache me what to do, & to comfort me. That is, it is almost brought to the grave, & without thy worde I can not liue. I haue confessed mine offences, and thou hast wholly on thee. If God did not mainteine vs by his worde, O life wolde we were like water. Instruct me in thy worde, when by my sinne I am purged to vanitie & thought to obey thy wil. By this he sheweth I we can neither choose good, cleaue to Gods word, nor runne forward in his waies, except he make a hearts large: to receiue his grace, & to follow his will. He sheweth that he can not followe vnto the end, except God teache him oile times and lead him forward. Not onely in outward conversation, but also inward affection. He sheweth meaning by meaning, because y couetousnes is the rote of all euil. Meaning all his senses. Let me not fall to thy dishonour, but let mine heart shal delite in thy gracious worde. Giue me strength to continue in thy worde euen to the end. He sheweth y Gods grace and loue is the first cause of our saluacion. By trusting in Gods worde he sheweth that he hath no feare of the enemy, where as they, that do contrary, are euer in nets and snares.



# Affliction is necessarie.

# Psalmes. True comfort in affli-

# tion of Gods worde.

thy precepts.  
46 I wil speake also of thy testimonies be-  
fore Kings, and wil not be ashamed.  
47 And my delite shalbe in thy comman-  
dements, which I haue loued.  
48 Mine hands also wil I liſt vp vnto thy  
commandements, which I haue loued, and  
I wil meditate in thy ſtatutes.

Z A I N.

49 Remembre a the promes made to thy ſer-  
uant, wherein thou haſt cauſed me to truſt.  
50 It is my comfort in my trouble: for thy  
promes haſte quickened me.  
51 The b proude haue had me exceedingly  
in deriſion: yet haue I not declined from  
thy Law.  
52 I remembred thy c iudgements of olde,  
o Lord, and haue bene comforted.  
53 d Feare is come vpon me for the wicked,  
that forſake thy Law.  
54 Thy ſtatutes haue bene my ſongs in the  
houſe of my e pilgrimage.  
55 I haue remembred thy Name, o Lord,  
in the f night, and haue kept thy Law.  
56 g This I had becauſe I kept thy precepts.

C H E T H.

57 O Lord, that art my a porcion, I haue de-  
termined to kepe thy wordes.  
58 I made my ſupplication in thy preſence  
with my whole heart: be merciful vnto me  
according to thy promes.  
59 I haue conſidered my b waies, & turned  
my ſete into thy teſtimonies.  
60 I made haſte and delayed not to kepe  
thy commandements.  
61 The bands of the wicked haue c robbed  
me: but I haue not forgotten thy Law.  
62 At midnight wil I riſe to giue thanks  
vnto thee, becauſe of thy righteous iud-  
gements.  
63 I am d companion of all them that feare  
thee, and kepe thy precepts.  
64 The earth, o Lord, is full of thy mercie:  
e teache me thy ſtatutes.

T E T H.

65 O Lord, thou haſt delt a graciously with  
thy ſeruant according vnto thy worde.  
66 Teache me good iudgement and know-  
ledge: for I haue beleued thy commande-  
ments.  
67 Before I was b afflicted, I went aſtraie:  
but now I kepe thy worde.  
68 Thou art good and gracious: teache me  
thy ſtatutes.  
69 The proude haue imagined a lie againſt  
me: but I wil kepe thy precepts with my  
whole heart.  
70 c Their heart is fat as greaſe: but my de-  
lite is in thy Law.

71 It is d good for me that I haue bene af-  
flicted, that I maie learne thy ſtatutes.

72 He confeſ-  
ſed vp with proſperitie & vaine eſtimation of them ſelues. d He confeſ-  
ſed that beſore that he was chaſtised, he was rebellious, as mā by nature is.

72 The Law of thy mouth is better vnto  
me, then thouſands of golde and ſiluer.

I O D.

73 Thine hands haue a made me and fa-  
cured me: giue me vnderſtanding thereof, ſe-  
that I maie learne thy commandements.  
74 So thei f b feare thee, ſeing me that I  
ioyce, becauſe I haue truſted in thy worde.  
75 I knowe, o Lord, that thy iudgements  
are right, and that thou haſt afflicted me  
iultly.  
76 I praie thee that thy mercie maie com-  
fort me according to thy promes vnto thy  
ſeruant.  
77 Let thy tender mercies come vnto me  
that I maie liue: for thy Law is my delite.  
78 Let the proude be aſhamed: for thei ha-  
ue dealt wickedly and falſely with me: u-  
I meditate in thy precepts.  
79 Let ſuche as feare thee d turne vnto me,  
and thei that e knowe thy teſtimonies.  
80 Let mine heart be vpriſt in thy ſtat-  
utes, that I be not aſhamed.

C A P H.

81 My ſoule a fainteth for thy ſaluacion: ye  
I waite for thy worde.  
82 Mine eyes faile for thy promes, ſaying  
When wilt thou comfort me?  
83 For I am like a b bottell in the ſmoke: ye  
do I not forget thy ſtatutes.  
84 How manie are the c daies of thy ſerua-  
nt: when wilt thou execute iudgement on the  
that perſecute me?  
85 The proude haue d digged pittes for me,  
which is not after thy Law.  
86 All thy commandements are true: thei  
perſecute me falſely: e helpe me.  
87 They had almoſt conſumed f me vpon  
the earth: but I forſoke not thy precepts.  
88 Quickene me according to thy louing  
kindenes: fo ſhal I kepe the teſtimonie of  
thy mouth.

L A M E D.

89 O Lord, thy worde endureth for euer  
in a heauen.  
90 Thy truth is from generation to ge-  
neration: thou haſt laied the fundacion of  
the earth, and it abideth.  
91 Thei b continue aen to this daie by thi-  
ne ordinances: for all are thy ſeruants.  
92 Except thy Law had bene my delite, I  
ſhulde now haue periſhed in mine afflic-  
tion.  
93 I wil neuer forget thy precepts: for by  
them thou haſt quickened me.  
94 I am c thine, ſiue me: for I haue ſought  
thy precepts.  
95 The wicked haue waited for me to deſ-  
troye me: but I wil conſider thy teſtimo-  
nies.  
96 I d haue ſene an end of all perfeccion  
but thy commandement is exceeding large:  
thig ſo perſite in earth, but it haſte an end onely Gods wordes.

M E M.

Oh how loue I thy Law! a it  
ditation continually.  
83 By thy commandements thou  
deme wiſer then mine enemies  
are euer with me.  
89 I haue had more b vnderſta-  
all my teachers: for thy teſtimonies  
meditation.  
90 I vnderſtoode more then the  
becauſe I kepe thy precepts.  
91 I haue refrained my ſete from  
euil way, that I might kepe thy  
I haue not declined from thy i-  
for c thou diſdeſt reache me.  
93 How ſweete are thy promes  
mouth! ye a, more then honie  
mouth.  
94 By thy precepts I haue gotten  
ſtanding: therefore I hate all the  
falſehode.

N V N.

95 Thy worde is a a lanterne vnto  
me, and a light vnto my path.  
96 I haue b ſworne and wil per-  
I wil kepe thy righteous iudgements.  
97 I am verie fore afflicted: o Lord,  
ken me according to thy wordes.  
98 O Lord, I beſeeche thee accept  
offerings of my mouth, and teach  
iudgements.  
99 My d ſoule is continually in  
yet do I not forget thy Law.  
100 The wicked haue layed a ſna-  
but I ſwarued not from thy pre-  
101 Thy teſtimonies haue I taken  
ritage for euer: for they are true  
in mine heart.  
102 I haue applied mine heart  
ſtatutes alwaie, euen vnto the cr-

S A M E C H.

103 I hate a vaine inuentions: but  
do I loue.  
104 Thou art my refuge and ſtre-  
truſt in thy worde.  
105 b Awake from me, ye wicked:  
kepe the commandements of mine  
106 Stabliſh me according to thy  
that I may liue, and diſappoint  
mine hope.  
107 c Staie thou me, and I ſhal  
wil delite continually in thy ſta-  
108 Thou haſt troden downe a  
departe from thy ſtatutes: for I  
is vaine.  
109 Thou haſt taken away all the  
the earth like d droſſe: therefore  
teſtimonies.  
110 My fleſh f trembleth for ſeare  
and I am aſtraid of thy iudgements.

A I N.

111 I haue executed iudgement  
in mine heart, but cauſe me to feare, euen during  
my life: ſo ſhal I cauſe repentance.

**I O D.**  
nds hūe made me and facio-  
me vnderstanding thereof,  
learn: thy commandements.  
seare thee, seing me shal  
se I haue trusted in thy worde  
Lord, that thy iudgement  
and that thou hast afflicted me.

ce that thy mercie maie com-  
ording to thy promises vnto thy  
ender mercies come vnto me.  
thine: for thy Law is my deli-  
coud be ashamed: for thou hast  
ckedly and falsely with me: as  
in thy precepts.  
as seare thee d turne vnto me,  
d knowe thy testimonies.  
heart be vpright in thy statu-  
e not ashamed.

**C A P H.**  
fainteth for thy saluacion: y  
thy worde.  
thou faile for thy promises, say-  
ing thou comfort me?  
like a b bottel in the smokeye  
get thy statutes.  
ie are the daies of thy seruice:  
thou execute iudgement on the  
me?  
de haue d digged pittes for me,  
after thy Law.  
commandments are true: they  
e falsely: helpe me.  
almost consumed f me vpon  
I forsoke not thy precepts.  
me according to thy louing  
o shal I kepe the testimonie of

**I A M E D.**  
thy worde endureth for euer  
th is from generation to ge-  
ou hast laied the fundacion of  
it abideth.  
ntinue euen to this daie by thi-  
es: for all are thy seruants.  
y Law had bene my delice. I  
haue perished in mine affliction.

forget thy precepts: for by  
th hast quickened me.  
me, saue me: for I haue fought  
d haue waited for me to deli-  
u: I wil consider thy testimo-  
e an end of all perfection:  
commandment exceeding large  
th, but it hath an end: onely Gods word

**M E M.**  
Oh how loue I thy Law! it is my me-  
ditation continually.  
By thy commandements thou hast ma-  
de me wiser then mine enemies: for they  
are euer with me.  
I haue had more b vnderstanding then  
all my teachers: for thy testimonies are my  
meditation.  
I vnderstode more then the ancient,  
because I kept thy precepts.  
I haue refrained my feet from euerie  
euil way, that I might kepe thy worde.  
I haue not declined fro thy iudgemēt:  
for thou didest teache me.  
How sweete are thy promises vnto my  
mouth: yea, more then honie vnto my  
mouth.  
By thy precepts I haue gotten vnder-  
standing: therefore I hate all the wayes of  
falshehode.

**N V N.**  
Thy worde is a a lanterne vnto my fe-  
et, and a light vnto my path.  
I haue b sworn and wil performe it, y  
I wil kepe thy righteous iudgements.  
I am verie sore afflicted: o Lord, quick-  
en me according to thy worde.  
O Lord, I beseeche thee accept the c fre  
offerings of my mouth, and teache me thy  
iudgements.  
My d soule is continually in mine hād:  
yet do I not forget thy Law.  
The wicked haue layed a snare for me:  
but I swarued not from thy precepts.  
Thy testimonies haue I takē as an e he-  
ritage for euer: for they are the ioye of mi-  
ne heart.  
I haue applied mine heart to fulfil thy  
statutes alwaie, euen vnto the end.

**S A M E C H.**  
I hate a vaine inuentions: but thy Law  
do I loue.  
Thou art my refuge and shield, and I  
trust in thy worde.  
Awake from me, ye wicked: for I wil  
kepe the commandements of my God.  
Stablish me according to thy promises,  
that I maye liue, and disapoint me not of  
mine hope.  
Staic thou me, and I shal be safe, and I  
wil delite continually in thy statutes.  
Thou hast troden downe all them that  
departe from thy statutes: for their d deceit  
is vaine.  
Thou hast taken away all the wicked of  
the earth like e drossie: therefore I loue thy  
testimonies.  
My flesh f trembleth for feare of thee,  
and I am afraied of thy iudgements.

**A I N.**  
I haue executed iudgement and iustice:  
I haue feared the Lord, but cause me to feare, cōsidering mine owne wea-  
kenesse: for I haue desired thy statutes.

leau me not to mine oppressours.  
122 a Answer for thy seruant in that, which  
is good, and let not the proude oppresse  
me.  
123 Mine eyes haue failed in waiting for thy  
saluacion, and for thy iuste promises.  
124 Deale with thy b seruant according to  
thy mercie, & teache me thy statutes.  
125 I am thy seruant: grante me therfore  
vnderstanding, that I maie knowe thy te-  
stimonies.  
126 It is c time for the Lord to worke: for  
they haue destroyed thy Law.  
127 Therefore loue I thy commande-  
ments aboue golde, yea, aboue molte si-  
ne golde.  
128 Therefore I esteeme all thy precepts mo-  
ste iuste, and hate all false d waies.

**P E.**  
129 Thy testimonies are a wonderfull: the-  
refore doeth my soule kepe them.  
130 The entrance into thy b wordes shew-  
eth light, and giueth vnderstanding to the  
simple.  
131 I opened my mouth & c panted, because  
I loued thy commandements.  
132 Loke vpō me and be merciful vnto me,  
as thou vtest to do vnto those that loue  
thy Name.  
133 Direct my steppes in thy worde, and  
let none iniquitie haue dominion ouer  
me.  
134 Deliuer me from the oppression of mē,  
and I wil kepe thy precepts.  
135 Shewe the light of thy countenance  
vpon thy seruant, and teache me thy sta-  
tures.  
136 Mine eyes gush d out with riuers of  
water, because they kepe not thy Law.

**T S A D D I.**  
137 Righteous art thou, o Lord, and iuste  
are thy iudgements.  
138 Thou hast commanded a iustice by thy  
testimonies and truth especially.  
139 \* My zeale hath euen consumed me,  
because mine enemies haue forgotten thy  
wordes.  
140 Thy worde is proued b moste pure,  
and thy seruant loueth it.  
141 I am c smale and despised: yet do I not  
forget thy precepts.  
142 Thy righteousness is an euerlasting ri-  
ghteousnes, and thy Law is truth.  
143 Trouble and anguise are come vpon  
me: yet are thy commandements my  
delite.  
144 The righteousness of thy testimonies is  
euerlasting: grante me vnderstanding, &  
I shal. d liue.

**K O P H.**  
145 I haue a cryed with my whole heart: he-  
are me, o Lord, & I wil kepe thy statutes.  
146 I called vpon thee: saue me, and I wil  
Vu.ii.

a Put thy self  
between mine  
enemies & me.  
as if thou were  
my pledge.

b He boasteth  
not that he is  
Gods seruant,  
but hereby put-  
teth God in  
minde, that as  
he made him  
his by his gra-  
ce, so he wold  
continue his fa-  
uour toward  
him.

c The Prophet  
sheweth, whē  
the wicked  
haue brought  
all things to  
confusion, and  
Gods worde  
to utter con-  
tempt, then is  
it Gods time  
to haue & red-  
remie.

d That is,  
whatsoeuer of  
flesh is fro the  
purity of thy  
worde.

e Containing  
high & secret  
my riches, so y  
I am moued w  
admiration &  
reuerence.  
f The simple  
idiot, y submit  
thee to the  
to God, haue  
their eyes ope-  
ned, and their  
minds illumina-  
ted so fone  
as they begu  
to read Gods  
wordes.

c My zeale  
toward thy  
worde was so  
great.  
d He sheweth  
what ought to  
be the zeale of  
Gods childre,  
when they se  
his worde com-  
mended.

a We can not  
confesse God  
to be righteous,  
except we liue  
vprightly and  
truly, as he  
hath comman-  
ded.

b Golde hath  
note to be fi-  
ned, but thy  
worde is per-  
fection it self.  
c This is the  
true trial, to  
praise God in  
aduantage.  
d So that the  
life of man  
without the  
knowledge of  
God is death.

a He sheweth  
that all his af-  
fections & wo-  
le heart were  
bent to God  
ward for to  
haue helpe in  
his dangers.



# Dauids grief at the wicked. Psalmes.

kepe thy testimonies.

147 I preuented the morning light, & cryed:  
for I waited on thy worde.

148 Mine eyes <sup>b</sup> preuent the night watches  
to meditate in thy worde.

149 Heare my voice according to thy lou-  
ing kindenes: o Lord, quicken me accord-  
ing to thy <sup>c</sup> iudgement.

150 They drawe nere, that followe after  
malice, and are farre from thy Law.

151 Thou art nere, o Lord: for all thy com-  
mandements are true.

152 I haue knowen long since <sup>d</sup> by thy tes-  
timonies, that thou hast established them  
for euer.

RESH.

153 Beholde mine afflictio, and deliuer me:  
for I haue not forgotten thy Law.

154 Pleade my cause, and deliuer me: quick-  
en me according vnto thy <sup>a</sup> worde.

155 Saluacion is farre from the wicked, be-  
cause they seke not thy statutes.

156 Great are thy tender mercies, o Lord:  
quicken me according to thy <sup>b</sup> iudge-  
ments.

157 My persecutours and mine oppressours  
are manie: yet do I not swaue from thy  
testimonies.

158 I sawe the transgressours & was <sup>c</sup> grie-  
ued, because they kept not thy worde.

159 Consider, o Lord, how I <sup>d</sup> loue thy pre-  
cepts: quicken me according to thy louing  
kindenes.

160 The <sup>e</sup> beginning of thy worde is truth,  
and all the iudgements of thy righteouf-  
nes endure for euer.

SCHIN.

161 Princes haue <sup>a</sup> persecuted me without  
cause, but mine heart stode in awe of thy  
wordes.

162 I reioyce at thy worde, as one that fin-  
deth a great spoile.

163 I hate felsehode and abhorre it, but thy  
Lawe do I loue.

164 <sup>b</sup> Seuen times a daie do I praise thee,  
because of thy righteous iudgements.

165 They, <sup>c</sup> that loue thy Law, shal haue  
great prosperitie, and they shal haue none  
hurt.

166 Lord, I haue <sup>d</sup> trusted in thy saluacion,  
and haue done thy commandements.

167 My soule hath kept thy testimonies:  
for I loue them exceedingly.

168 I haue kept thy precepts and thy testi-  
monies: <sup>e</sup> for all my waies are before  
thee.

TAV.

169 Let my complaint come before thee, o  
Lord, and giue me vnderstanding, <sup>a</sup> accord-  
ing vnto thy worde.

170 Let my supplicatio come before thee,  
and deliuer me according to thy pro-  
mes.

171 My lippes shal <sup>b</sup> speake praise, when  
thou hast <sup>c</sup> taught me thy statutes.

172 My tongue shal increase of thy worde,  
for all thy commandements are righte-  
ous.

173 Let thine had helpe me: for I haue cho-  
sen thy precepts.

174 I haue longed for thy saluacio, o Lord,  
and thy Law is my delite.

175 Let my soule liue, & it shal praise thee:  
and thy <sup>d</sup> iudgements shal helpe me.

176 I haue <sup>e</sup> gone astraye like a lost shep:  
seke thy seruant, for I do not forget  
thy commandements.

PSAL. CXX.

The prayer of Dauid being vexed by the felle persons  
of Sauls flatterers. 1 And therefore he lamenteth  
his long abode among those infidels. 7 Who were ge-  
uen to all kinde of wickednes and contention.

A song of <sup>a</sup> degrees.

1 Called vnto the Lord in my <sup>b</sup> trouble,  
and he heard me.

2 Deliuer my soule, o Lord, fro lying lip-  
pes, and from a deceitful tongue.

3 What doeth thy <sup>c</sup> deceitful tongue bring  
vnto thee: or what doeth it auail thee?

4 It is as the <sup>d</sup> sharpe arrowes of a mighty  
man, and as the coles of iuniper.

5 Wo is to me that I remaine in <sup>e</sup> Mis-  
shech, & dwell in the tentes of <sup>f</sup> Kedai-  
th.

6 My soule hath to long dwelt with him  
that hateth peace.

7 I seke <sup>g</sup> peace, and when I speake thereof,  
they are bent to warre.

nothing so sharpe to pierce, nor so sore to set on fire as the  
e These were people of Arabia, which came of Ishmael, one  
of the Ishmaelites. 2 He declarith what he meant  
Kedairh, the Ishmaelites, which had degenerate from their  
and hated and contended against the faithful.

PSAL. CXXI.

This Psalm teacheth that the faithful ought not to  
like for helpe at God, 7 Who only deeth maintain,  
preserue and prosper his Church.

A song of <sup>a</sup> degrees.

1 I will lift mine eyes <sup>b</sup> vnto the moun-  
taines, from whence mine helpe shal  
come.

2 Mine helpe commeth from the Lord,  
which hath made the <sup>c</sup> heaven and the  
earth.

3 He wil not suffer thy fote to slippe: for he  
that kepeth thee, wil not <sup>d</sup> slumber.

4 Beholde, he that kepeth Israel, wil neither  
slumber nor sleepe.

5 The Lord is thy keeper: the Lord is thy  
shadowe at thy right hand.

6 The sunne shal not <sup>e</sup> smite thee by daye,  
nor the moone by night.

7 The Lord shal preserue thee from all  
euil: he shal kepe thy soule.

8 The Lord shal preserue thy <sup>f</sup> going out,  
and thy coming in from hence forth,  
and for euer.

PSAL. CXXII.

Dauid reioyceth in the name of the faithful, that  
the Lord hath delivered them.

# The lying of the faithful.

hath accomplished his promise, and placed  
them. 7 For the which he giueth thanks,  
praise for the prosperitie of the Church.

A song of <sup>a</sup> degrees, or Psalm of <sup>b</sup> David.

1 Reioyced, when they said t  
I wil go into the house of the L

Our <sup>c</sup> feete shal stand in thy g  
rusalem.

Ierusalem is buylded as a citie  
compact together in it self:

Whereunto <sup>d</sup> the tribes, euen  
of the Lord go vp according to th  
nie to Israel, to praise the Na

Lord.

For there are thrones set for i  
euen the thrones of the house of

6 Praie for the peace of Ierusalem  
prosper that loue thee.

Peace be within thy <sup>e</sup> walles,  
and within thy palaces.

For my <sup>f</sup> brethren and neigh-  
bours I wil wish thee now prosper

Because of the House of the  
God, I wil procure thy welch.

PSAL. CXXIII.

A prayer of the faithful, which were as  
Babylon or under Antioch by the vi-  
cings and contempters of God.

A song of <sup>a</sup> degrees.

1 Lift vp mine eyes to thee,  
that dwellest in the heauens.

Beholde, as the eyes of <sup>b</sup> a serua-  
nt to the hand of their masters,

eyes of a maiden vnto the hau-  
sire: so our eyes waite vpon the  
God: until he haue mercie vpon

God haue mercie vpon vs, o Lord,  
and vpon vs: for we haue <sup>c</sup> suffe-  
red contemp.

Our soule is filled to ful of th  
of the welthie, & of the despise  
the proude.

PSAL. CXXIII.

The people of God, escaping a great pe-  
rill, praye for helpe, and are deli-  
uered, but by the power of God. 4 They de-  
cline from the perill, 6 And praise the Na-

A song of <sup>a</sup> degrees, or Psalm of <sup>b</sup> David.

1 If the Lord had not <sup>c</sup> bene  
to us, (saie Israel now say)

2 If the Lord had not bene on o  
men rose vp against vs,

3 They had then swallowed vs  
ke, while their wrath was kindle

4 Then the <sup>d</sup> waters had drown-  
ed the streame had gone ouer ou

5 Then had the swelling water  
our soule.

6 Praised be the Lord, which h  
uen vs as a praye vnto their re

7 Our soule is escaped, euen a  
of the <sup>e</sup> snare of the fowlers

8 And thou, O Lord, thou shalt  
deliuer them.

es shal speake praise, which  
taught me thy statutes,  
ue shal inreare of thy word:  
commandments are righte

had helpe me: for I haue cho-  
repts.

nged for thy saluaciō, O Lord,  
is my delight.

oule liue, & it shal praise thee.  
udgements shal helpe me.  
gone astraye like a lost shep-  
eant, for I do not forget  
gements.

## PSAL. CXX.

*David being vexed by the false report-  
ers. 1 And therefore he lamenteth  
among those infidels, 7 Who were gi-  
e of wickednes and contention.*

*A song of a degree.*  
vnto the Lord in my trouble,  
ced me.

ly soule, O Lord, fro lying lip-  
a deceitful tongue.

th thy deceitful tongue bring  
or what doeth it auail thee?

d sharpe arrowes of a mightie  
the coles of iuniper.

me that I remaine in Me-  
well in the tentes of Ked-  
hathe to long dwelt with him

peace.

ace, and when I speake there,  
t to warre.

to perce, nor so hote to set on fyre as a fel-  
ple of Arabia, which came of Israhel.  
tes. 6 He declareth what he meaneth  
Israhelites, which had degenerate from their  
ended against the faithful.

## PSAL. CXXI.

*Teacheth that the faithful ought only to  
in God. 7 Who only dreth maine-  
Israhel, which had degenerate from their  
prosper in Church.*

*A song of degrees.*  
t mine eyes vnto the moun-  
from whence mine helpe shal

pe commeth from the Lord,  
e made the a heauen and the

suffer thy fore to slippe: for he  
thee, wil not s lumber.

that kepeth Israhel, wil neither  
slepe.

is thy keeper: the Lord is thy  
thy right hand.

shal not smite thee by day,  
one by night.

I kepe thy soule.

shal preserue thy a going out,  
mming in from hence farther

r.

## PSAL. CXXII.

*th in the name of the faithful, that God*

hath accomplished his promises, and placed his Ark in  
Zion. 1 For the which he giueth thanks. 8 And  
praiseth for the prosperitie of the Church.

*A song of degrees, or Psalme of David.*

Reioyced, when they said to me, We  
will go into the house of the Lord.

Our feet shal stand in thy gates, O Ier-  
usalem.

Ierusalem is buylded as a citie, that is  
compact together in it self.

Whereunto the tribes, euen the tribes  
of the Lord go vp according to the testimo-  
nie to Israhel, to praise the Name of the  
Lord.

For there are thrones set for iudgement,  
euen the thrones of the house of David.

Praise for the peace of Ierusalem: let the  
prosper that loue thee.

Peace be within thy walles, & prospe-  
ritie within thy palaces.

For my brethren and neighbours sake  
I wil wish thee now prosperitie.

Because of the House of the Lord our  
God, I wil procure thy welth.

## PSAL. CXXIII.

*A prayer of the faithful, which were afflicted either in  
Babylon or vnder Antiochus by the wicked world-  
lings and contemners of God.*

*A song of degrees.*

Lift vp mine eyes to thee, that dwel-  
lest in the heauens.

Beholde, as the eyes of seruants lye vn-  
to the hand of their masters, and as the  
eyes of a maiden vnto the had of her ma-  
ster: so our eyes waite vpon the Lord our  
God vntil he haue mercie vpon vs.

Haue mercie vpon vs, O Lord, haue mer-  
cie vpon vs: for we haue sinned to mu-  
che contempt.

Our soule is filled to ful of the mocking  
of the welthe, & of the despitulnes of  
the proude.

## PSAL. CXXIII.

*The people of God, escaping a great peril, do acknow-  
ledge them selues to be deliuered, not by their owne for-  
ces, but by the power of God. 4 They declare the great-  
nes of the peril, 6 And praise the Name of God.*

*A song of degrees or Psalme of David.*  
If the Lord had not bene on our side,  
I (maie Israhel now say)

If the Lord had not bene on our side, whē  
men rose vp against vs,

They had then swallowed vs vp quick-  
ly, whē their wrath was kindled against vs.

Then the waters had drowned vs, and  
the streame had gone ouer our soule:

Then had the swelling waters gone ouer  
our soule.

Praised be the Lord, which hathe not gi-  
uen vs as a praye vnto their teeth.

Our soule is escaped, euen as a birde out  
of the snare of the fowlers: the snare  
had not caught any fauorously rage against the faithful, but crately  
deliuered them.

is broken and we are deliuered.

Our helpe is in the Name of the Lord,  
which hathe made heauen and earth.

## PSAL. CXXV.

*He describeth the assurance of the faithful in their af-  
flictions, 4 And desireth their welth, And the destru-  
tion of the wicked.*

*A song of degrees.*

Thou that trust in the Lord, shal be as  
a mount Zion, which can not be remo-  
ued, but remaineth for euer.

As the mountaines are about Ierusalem:  
so is the Lord about his people from hence  
forth, and for euer.

For the rod of the wicked shal not rest  
on the lot of the righteous, lest the right-  
eous put forth their hand vnto wicked-  
nes.

Do wel, O Lord, vnto those that be good  
and true in their hearts.

But these that turne aside by their cro-  
ked waies, them shal the Lord leade with  
the workers of iniquitie: but peace shal be  
vpon Israhel.

## PSAL. CXXVI.

*This psalme was made after the returne of the people  
from Babylon, and sheweth that the meane of their  
deliuerance was wonderful after the seuentie yerres of  
captiuitie foretold by Ieremie chap. 25. 12. & 29. 10.*

*A song of degrees or Psalme of David.*

When the Lord brought againe the  
captiuitie of Zion, we were like  
them that dreame.

Then was our mouth filled with laugh-  
ter, and our tongue with ioye: then said  
thei among the heathē, The Lord hathe  
done great things for them.

The Lord hathe done great things for  
vs, whereof we reioyce.

O Lord, bring againe our captiuitie, as  
the riuers in the South.

Thei that sowe in teares, shal reape in  
ioye.

Thei went weeping and caried precious  
seede: but thei shal returne with ioye and  
bring their sheaues.

It is no more impossible to God  
to deliuer his people, then to cause the riuers to runne in the wilderness and barren places.  
That is, seede which was scarce & deriding, that thei which trusted in  
Gods promes to returne, had their desire.

## PSAL. CXXVII.

*He sheweth that the whole estate of the worlde, bothe  
domestical and political standeth by Gods mere prou-  
dence and blessing. 3 And that to haue children wel  
nurtred is an especial grace and gift of God.*

*A song of degrees or Psalme of Salomon.*

Except the Lord buyld the house,  
thei labour in vaine that buyld it:  
except the Lord kepe the citie, the ke-  
per watcheth in vaine.

It is in vaine for you to rise early, & to  
lye downe late, & eat & be drinke of sorrow:  
but he wil surely giue rest to his beloued.

Beholde, children are the inheritance of  
the Lord, and the frute of the wombe his

## Vii.iii.

careen with grief of minde. e Not exempting them from labour, but as-  
king their labours comfort, ble, and as it were a rest.

a Though the  
worlde be sub-  
iect to muta-  
tions, yet the  
people of God  
shal stand sure  
& be defended  
by Gods pro-  
vidence.

b Though God  
suffer his to be  
vnder y cross-  
e, lest thei  
shulde imbrac-  
e wickednes,  
yet this crosse  
shal not so  
rest vpon thei,  
that it shulde  
driue thei fro  
hope.

c He desireth  
God to purge  
his Church  
from hypocri-  
tes & such as  
haue no scale  
of the truth.

a Their deli-  
uerance was as a  
thing incredi-  
ble, and there-  
fore toke as  
a waile all ex-  
tremity of ingratu-  
de.

b He sheweth  
how godlie  
ought to reioy-  
ce, when God  
gathereth his  
Church or de-  
liuereth it.  
c If the infid-  
les confesse  
Gods wonder-  
ful worke, the  
faithful can ne-  
uer shewe thei  
selues sufficent  
to deliuer his  
people, then to cause the riuers to runne in the wilderness and barren places.  
That is, seede which was scarce & deriding, that thei which trusted in  
Gods promes to returne, had their desire.

a That is, go-  
uerne & dispo-  
se all things  
pertaining to  
familie.

b The publike  
estate of y co-  
mune welth.

c Which wa-  
che, & warde,  
& are also ma-  
gistrates, & ru-  
lers of y citie.



rewards.

4 As are the arrowes in the hand of the strong man: so are the children of youth.

5 Blessed is the man, that hathe his quiver full of them: for they shall not be ashamed, when they speake with their enemies in the gate.

PSAL. CXXVIII.

1 He sheweth that blessednes appertaineth not to all universally, but to them only that feare the Lord, and walke in his wayes.

A song of degrees.

1 Blessed is euery one that feareth the Lord, and walketh in his wayes.

2 When thou eatest the labours of thine hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall be as the fruitful vine on the sides of thine house, and thy children like the olive plants round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shall bless thee, and thou shalt see the welth of Jerusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

a God approueth not our life, except it be reformed, according to his worde. b The worlde esteemeth them happy, who liue in welth, and ydelnes: but holie God approueth them best, whose line of the meane gift of their labours. c Because Gods fauour appeareth in none outward thing more than in increase of children, he promisseth to enrich the faithful with this gift. d Because of the spiritual blessing, which God hath made to his Church, these temporal things shall be granted. e For except God blessed his Church publicly, this private blessing were nothing.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shall be deliuered. 6 And the enemies for all their glorious shame, shall suddenly be destroyed.

A song of degrees.

1 They haue often times afflicted me from my youth (may Israel now say) They haue often times afflicted me from my youth: but they coulde not preuaile against me.

2 The plowers plowed vpon my backe, and made long furrowes.

3 But the righteous Lord hath cut the cordes of the wicked.

4 They that hate Zion, shall be all ashamed and turned backward.

5 They shall be as grass that groweth on the house topes, which withereth afore it cometh forth.

6 Whereof the mower filleth not his hand, neither the glaiuer his lap:

7 Neither they, which go by, say, The blessing of the Lord be vpon you, or, We blesse you in the Name of the Lord.

PSAL. CXXX.

1 The people of God from their bottomles miseries do cry vnto God, and are heard: 3 They confesse their sinnes and flee vnto Gods mercie.

A song of degrees.

1 Out of the deep places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine cares at-

tend to the voice of my prayers.

3 If thou, O Lord, straitly markest iniquities, O Lord, who shall stand?

4 But mercie is with thee, that thou makest me feared.

5 I haue waited on the Lord: my soule waited, and I haue trusted in his word.

6 My soule waiteth on the Lord more than the morning watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord is mercie, and with him is great redemption.

8 And he shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

1 Dauid charged with ambition and greedie desire to reigne, protesteth his humilitie & modestie before God, and teacheth all men, what they should doe.

A song of degrees or Psalm of Dauid.

1 Lord, mine heart is not haughty, neither are mine eyes loftie, neither haue I walked in great matters and hid from me.

2 Surely I haue behaued my self, like one wained from his mother, and kept silence: in my self as one that is wained.

3 Let Israel waite on the Lord from hence forth and for euer.

PSAL. CXXXII.

1 The faithful, gauding on Gods promises made vnto Dauid, desire that he wolde establish the same, by touching his posteritie and the bylding of the Temple, to praie there as was foretolden.

A song of degrees.

1 Lord, remember Dauid with all his affliction.

2 Who vnto the Lord, & vowed vnto the mightie God of Isaac saying,

3 I will not enter into the tabernacle of mine house, nor come vpon my pallet to bed,

4 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber,

5 Vntill I finde out a place for the Lord, an habitation for the mightie God of Israel.

6 Lo, we heard of it in Ephraim, and founde it in the fields of the forest.

7 We will entre into his Tabernacles, and worship before his foretelle.

8 Arise, O Lord, to come into thy rest, thou, and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness, and let thy Saintes reioyce.

10 For thy seruants Dauids sake refuse not the face of thine Anointed.

11 The Lord hath sworne in truth vnto Dauid, and he wil not shrinke from it.

was barren as a forest & compassed about only with hills. is, Jerusalem, because that afterward his Arke shoulde reuerence place. f Let the effect of thy grace be knowne in the people. g As thou first madest promise to it in his posteritie, that whatsoeuer they shall doe for their posteritie.

grows.

saies, Of the frute of thy bodie vpon thy throne.

If thy sonnes kepe my couenant testimonies, that I shall teache the sonnes also shall sit vpon thy throne for euer.

For the Lord hath chose Zion to dwell in it, saying,

This is my rest for euer: here will I dwell, for I haue a delight there.

I will surely blesse her vitales, & will clothe her Priests with righteousnes, and her Saintes shall reioyce.

There will I make the horn of bulke for I haue ordeined a light vnto the Anointed.

His enemies will I clothe with confusion, but on him his crowne shall flourish.

This psalm containeth the commendation of his amitie among the seruants of God.

A song of degrees or Psalm of Dauid.

1 Beholde, how good and how pleasant it is, brethren to dwell together.

2 As like to the precious ointment the head, that runneth downe vnto Aarons beard,

3 And as the dewe of Hermon, which vnto the mountaines of Zion, re the Lord appointed the blessing for euer.

The olincment was a figure of the graces, which shoulde be in the Church. c By Hermon & Zidon, which are about Jerusalem. d Where there is such a multitude of people.

PSAL. CXXXIII.

1 He exhorteth the Leuites, watching in the night, to praise the Lord.

A song of degrees.

1 Beholde, praise ye the Lord, ye that stand in the House of the Lord.

2 Lift vp your hands to the Sanctified, and praise the Lord.

3 The Lord, that hath made for us, blesse thee out of Zion.

4 Let all power blesse thee with his Fatherly benediction, who haue vowed to praise the Lord, and blesse him.

PSAL. CXXXV.

1 He exhorteth all the faithful, of what condition soeuer, to praise God for his marvellous & speciall graces toward his people, who haue declared his maiestie.

15 To the children of men, and to their idols.

Praise ye the Lord, ye that stand in the House of the Lord, ye that stand in the courts of the House of the Lord.

Praise ye the Lord, ye that stand in the House of the Lord, ye that stand in the courts of the House of the Lord.

Praise ye the Lord, ye that stand in the House of the Lord, ye that stand in the courts of the House of the Lord.

Praise ye the Lord, ye that stand in the House of the Lord, ye that stand in the courts of the House of the Lord.

Praise ye the Lord, ye that stand in the House of the Lord, ye that stand in the courts of the House of the Lord.

Praise ye the Lord, ye that stand in the House of the Lord, ye that stand in the courts of the House of the Lord.

Praise ye the Lord, ye that stand in the House of the Lord, ye that stand in the courts of the House of the Lord.

Praise ye the Lord, ye that stand in the House of the Lord, ye that stand in the courts of the House of the Lord.

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Praise ye the Lord, ye that stand in the House of the Lord, ye that stand in the courts of the House of the Lord.

Praise ye the Lord, ye that stand in the House of the Lord, ye that stand in the courts of the House of the Lord.

Praise ye the Lord, ye that stand in the House of the Lord, ye that stand in the courts of the House of the Lord.

Dauids humilitie, brotherlie loue.

the voice of my praers.  
Lord, graciously marked iniqui-  
d, who shall stand  
is with thee, that thou maist

ited on the Lord: my soule de-  
and I haue trusted in his wa-

waiteth on the Lord more than  
g wathe watcheth for the mor-

I waite on the Lord: for with  
mercie, and with him is great

hal redeme Israél from all in-

PSAL. CXXXI.

ed with ambition and greedy desire  
eth his humilitie & modestie be-  
beth all men, what they shal do

of degrees or Psalm of Dauid.  
mine heart is not hawtie, neither haue  
ine cies lositie, neither haue  
great matters and hid for

haue behaued my self, like one  
his mother, and kept silence. I  
mine as one that is wained.

waite on the Lord from hence  
for euer.

SAL. CXXXII.

voiding on Gods promises made vnto  
the wolde establish the same, but as  
steritie and the blyding of the Temple  
as was foretold, Dauid 12.1.

A song of degrees.  
remember Dauid with all his fa-

re vnto the Lord, & vowed vnto  
the God of Iakob, saying,

not enter into the tabernacle of  
e, nor come vpon my pale-

mine eyes to slepe, nor mine  
lumber,

de out a place for the Lord, and  
for the mightie God of Iakob

rd of it in Ephraim, & Iou-  
fields of the forest.

re into his Tabernacles, and  
fore his foretelle.

rd, to come into thy rest, thou  
of thy strength.

riests be clothed with righte-  
d let thy Saintes reioyce.

eruant Dauids sake refuse not  
chine Anointed.

hahe sworne in trueth vnto  
d he wil not shrinke from it.

est & compassed about onely with hills  
that afterwarde his Arke shalde remoue  
ter the effect of thy grace both to the  
As thou first madest promise to Dauid  
that whatsoeuer they shal aske for their people,

Of the frute of thy bodie wil I set  
vpon thy throne.

It thy sonnes kepe my conenant, and my  
testimonies, that I shal teache them, their  
sonnes also shal sit vpon thy throne for  
euer.

For the Lord hathe chose Zión, & loued  
to dwell in it, saying,

This is my rest for euer: here wil I  
dwell, for I haue a delite therein.

I wil surely blesse her vitales, & wil sa-  
tisfie her poore with bread,

And wil clothe her Priestes with salua-  
cion, and her Saintes shal shewe for  
ioye.

There wil I make the horne of Dauid  
to bud: for I haue ordeined a light for mi-  
ne Anointed.

His enemies wil I clothe with shame,  
but on his crowne shal flourish.

PSAL. CXXXIII.

This psalme containeth the commendation of brother-  
lie amitie among the seruants of God.

A song of degrees or Psalm of Dauid.  
Beholde, how good and how comelie a  
thing it is, brethren to dwell euery to-  
gether.

It is like to the precious ointment vpon  
the head, that runneth downe vpon the  
beard, euen vnto Aarons beard, which wet  
downe on the border of his garments:

And as the dewe of Hermon, which fal-  
leth vpon the mountaines of Zión: for there  
the Lord appointed the blessing & life  
for euer.

The ointment was a figure of the graces, which come fro  
the Church. By Hermon & Zión he meaneth the  
city of Ierusalem. Where there is such concord.

PSAL. CXXXIII.

He exhorted the Leuites, watching in the Temple, to  
praise the Lord.

A song of degrees.  
Beholde, praise ye the Lord, all ye as-  
suants of the Lord, ye that by night  
stand in the House of the Lord.

Lift vp your hands to the Sanctuarie, &  
praise the Lord.

The Lord, that hathe made heauen and  
earth, blesse thee out of Zión.

PSAL. CXXXV.

He exhorted all the faithful, of what estate so euer  
they be, to praise God for his maruelous workes, 12. And  
especially for his graces toward his people, wherein he  
haue declared his maiestie. 13. To the confusion of all  
idolaters and their idoles.

Praise ye the Lord.  
Praise the Name of the Lord: ye ser-  
uants of the Lord, praise him.

Ye stand in the House of the Lord, &  
in the courses of the House of our God,

Praise ye the Lord: for the Lord is good:  
sing praises vnto his Name: for it is a co-

melie thing.

For the Lord hathe chosen Iakob to  
him selfe, and Israél for his chief trea-  
sure.

For I knowe that the Lord is great, and  
that our Lord is above all gods.

Whatsoeuer pleased the Lord, that he did  
he in heauen and in earth, in the sea, & in  
all the depths.

He bringeth vp the cloudes from the  
ends of the earth, and maketh the light-  
nings with the raine: he draweth forth  
the winde out of his treasures.

He smote the first borne of Egypt bo-  
the of man and beast.

He hathe sent tokens and wonders into  
the middes of thee, O Egypt, vpon Pha-  
raoh, and vpon all his seruants.

He smote manie nacions, & slewe migh-  
ty Kings:

As Sihon King of the Amorites, and Og  
King of Bashan, and all the kingdomes  
of Canaan:

And he gaue their land for an inheritan-  
ce, euen an inheritance vnto Israél his peo-  
ple.

Thy Name, O Lord, endureth for euer: O  
Lord, thy remembrance is from generati-  
on to generation.

For the Lord wil iudge his people, and  
be pacified towards his seruants.

These idoles of the heathen are siluer &  
golde, euen the worke of mens hands.

Thei haue a mouth, & speake not: thei  
haue eyes and se not.

Thei haue eares and heare not, neither is  
there anie breath in their mouth.

Thei that make them, are like vnto them:  
so are all that trust in them.

Praise the Lord, ye house of Israél: prai-  
se the Lord, ye house of Aaron.

Praise the Lord, ye house of Leui: ye  
that feare the Lord, praise the Lord.

Praised be the Lord out of Zión, which  
dwelleth in Ierusalem. Praise ye the  
Lord.

PSAL. CXXXVI.

A miste earnest exhortation to giue thanks vnto God  
for the creation and gouernance of all things, which sta-  
deth in confessing that he giueth vs all of his mere libe-  
ralitie.

Praise ye the Lord, because he is good:  
for his mercie endureth for euer.

Praise ye the God of gods: for his mercie  
endureth for euer.

Praise ye the Lord of lords: for his mer-  
cie endureth for euer.

Which onelie doeth great wonders: for  
his mercie endureth for euer:

Which by his wisdom made the heauens:  
for his mercie endureth for euer:

Which hathe stretched out the earth  
V.iiii.

That is, hath  
freely loued the  
posteritie of  
Abraham.

He ioyneth  
Gods power  
his will, so the  
intend that we  
shulde not se-  
parat them: &  
hereby he wil  
teach Gods peo-  
ple to depend  
on his power,  
& his cōfirmati-  
on by example.  
1er. 10. 12.  
Exod. 12. 19.

Num. 11. 1.  
Exod. 12. 19.

He sheweth  
what frute the  
godlie concieue  
of Gods pow-  
er, whereby  
thei se how he  
destryeth his  
enemies, & de-  
luereth his  
people.

That is, go-  
uerne & defend  
his people.  
By shewing  
what punish-  
ment God ap-  
pointeth for  
heathen idola-  
ters, he warn-  
neth his peo-  
ple to beware  
the like offen-  
ces, seeing y  
idols haue nei-  
ther power nor  
life, & y their  
deli-  
uerance came  
not by idoles,  
but by y  
might  
tie power of  
God. read psal  
115. vers. 4.

By this re-  
pition he  
sheweth that  
least of Gods  
benefices bide  
vs to thank-  
giving: but chief-  
ly his mercie,  
y is principal-  
ly declared  
towards his  
Church.



# The Church deliuered.

# Psalmes. The Church in captiuitie.

# hiding secret to God.

**b** This was a comuone kinde of shakelouing, & the whole people vsed, when euer they receiued any benefite of Gods mercie. Chr 7. 6 & 20. 21. meaning y<sup>e</sup> God was not onely mercifull to their fathers, but also continuall y<sup>e</sup> fauore their posteritie. Gods mercifull prouidence toward vs appeareth in all his creatures, but chiefly in the Church from y<sup>e</sup> shalldome of their enemies. In doing such a worke as was neuer done before, nor that any other could do.

**e** Where for space of fortie yeres heliweled infinite and moſte ſtrange wonders. f Declaring thereby that no power nor autoritie was ſo dexte vnto him as the loue of his Church.

**g** In our greatesse affliction & ſelauerie, where we looked for nothing leſſe then to haue had any ſuccour. h Seeing y<sup>e</sup> God prouideth cure for the beaſtes: much more hath he care ouer his iſeing that all ages haue had moſt plaine teſtimonies of Gods benediſſes.

**a** That is, we abode a long time: & albeit y<sup>e</sup> conſolacion was pleaſant, yet cold it not ſaie our tear, nor turne vs fro the true ſeruite of our God. b To witte, of that countrie, by our ſilence we ſhould ſignifie that we hoped no more in God.

upon the waters: for his <sup>b</sup> mercie endureth for euer:

7 Which made great lights: for his mercie endureth for euer:

8 As the ſunne to rule the daie: for his mercie endureth for euer:

9 The moone and the ſtarres to gouerne the night: for his mercie endureth for euer:

10 Which ſmote Egypt with their firſt borne (for his mercie endureth for euer)

11 And brought out Iſrael from among them (for his mercie endureth for euer)

12 With a mightie hand and <sup>a</sup> ſtretched out arme: for his mercie endureth for euer:

13 Which diuided the red Sea in two partes: for his mercie endureth for euer:

14 And made Iſrael to paſſe through the middes of it: for his mercie endureth for euer:

15 And ouerthrew Pharaoh and his hoſte in the red Sea: for his mercie endureth for euer:

16 Which led his people through the wil- dernes: for his mercie endureth for euer:

17 Which ſmote great Kings: for his mercie endureth for euer:

18 And ſlew mightie Kings: for his mercie endureth for euer:

19 As Sihon King of the Amorites: for his mercie endureth for euer:

20 And Og the King of Baſhan: for his mercie endureth for euer:

21 And gaue their land for an heritage: for his mercie endureth for euer:

22 Euen an heritage vnto Iſrael his ſeruants: for his mercie endureth for euer:

23 Which remembered vs in our baſe eſta- te: for his mercie endureth for euer:

24 And hath reſcued vs from our oppreſ- ſours: for his mercie endureth for euer:

25 Which giueth foode to all <sup>b</sup> fleſh: for his mercie endureth for euer.

26 Praise ye the God of heauen: for his mercie endureth for euer.

PSAL. CXXXVII.

The people of God in their baniſhment ſeing Gods true religion decaye, liued in great anguiſh and ſorrowe of heart: the which grief the Chaldeans did ſo little pitie, that they rather increaſed the ſame dailely with ſatire, reproches and blaſphemies againſt God. 7 Wherefore the Iſraelites deſire God, firſt to puniſh the Edomites, who prouoked the Babylonians againſt them, & And moued by the ſpirit of God, prophetic the deſtruction of Babylon, where they were handled ſo tyrannouſly.

**B**y the riuers of Babel we <sup>a</sup> ſate, and there we wept, when we remembered Zion.

2 We hanged our harpes vpon the willowes in the middes <sup>b</sup> thereof.

3 Then they that led vs captiues, required of vs ſongs and mirth, when we had han-

c The Babylonians ſpoke thus in mocking vs as though

ged vpon our harpes, ſaying, Sing vs one of the ſongs of Zion.

4 How ſhal we ſing, ſaid we, a ſong of the Lord in a ſtrange land?

5 If I forget thee, O Ieruſalem, let my right hand forget to play.

6 If I do not remember thee, let my tongue cleave to the roſe of my mouth: if I preferre not Ieruſalem to my ioye.

7 Remember the children of Edom. Lord, in the daie of Ieruſalem, ſaid, Raſe it, raſe it to the fun- dament thereof.

8 O daughter of Babel, worthie to be de- ſtroied, bleſſed ſhal he be y<sup>e</sup> rewarder thereof, as thou haſt ſerued vs.

9 Bleſſed ſhal he be that taketh & daſteth thy children againſt the ſtones.

10 David with great courage praiſeth the Goddeſ of God toward him, the which is ſo great, that it is knowne to forren princes, who ſhal praiſe the Lord together with him. And he is aſſured to haue like comfort of God in the time following, as he hath had heretofore.

**A** Psalm of David.

1 I will praiſe thee with my whole heart: euen before the gods wil I praiſe thee.

2 I wil worſhip toward thine holie Temple and praiſe thy Name, becauſe of the louing kindenes and for thy truth: for thou haſt magnified thy Name about all things by thy worde.

3 When I called, then thou heardeſt me, & haſt increaſed ſtrength in my ſoule.

4 All the Kings of the earth ſhal praiſe thee, O Lord: for they haue heard the wordes of thy mouth.

5 And they ſhal ſing of the waies of the Lord, becauſe the glorie of the Lord is great.

6 For the Lord is high: yet he beheldeth the lowly, but the proude he knoweth to ſcare of.

7 Though I walke in the middes of trouble, yet wilt thou reuiue me: thou wilt ſtrengthen the thine hand vpon the wrath of mine enemies, and thy right hand ſhal ſaue me.

8 The Lord wil performe his worke toward me: O Lord, thy mercie endureth for euer: for ſake not the workes of thine hands.

9 David to cleaſe his heart from all hypocriſie, ſaying that there is nothing ſo hid, which God ſeeth not.

10 Which he confirmeth by the creation of man, after declaring his aſſe and feare of God, he proui- ded to be enemies to all them that contemne God.

**A** Psalm of David.

1 David to cleaſe his heart from all hypocriſie, ſaying that there is nothing ſo hid, which God ſeeth not.

2 Which he confirmeth by the creation of man, after declaring his aſſe and feare of God, he proui- ded to be enemies to all them that contemne God.

3 To him that excelleth.

4 David to cleaſe his heart from all hypocriſie, ſaying that there is nothing ſo hid, which God ſeeth not.

5 Which he confirmeth by the creation of man, after declaring his aſſe and feare of God, he proui- ded to be enemies to all them that contemne God.

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12 To him that excelleth.

13 David to cleaſe his heart from all hypocriſie, ſaying that there is nothing ſo hid, which God ſeeth not.

14 Which he confirmeth by the creation of man, after declaring his aſſe and feare of God, he proui- ded to be enemies to all them that contemne God.

15 To him that excelleth.

Lord, thou haſt tryed me

1 Thou knoweſt my fitting & my thought: thou underſtandeſt my thought: Thou compaſſeſt my paths, and art accuſtomed to my wayes.

2 For there is not a worde in my mouth, which thou knoweſt it wholly, O Lord: thou holdeſt me ſtrait behind the fore, and laiſt thine hand vpon my head.

3 Thy knowledge is to wonderfull: it is ſo high that I can not attaine to it. Whether ſhal I go from thee? whether ſhal I flee from thy preſence? If I aſcend into heauen, thou art there: If I lie downe in hel, thou art there: Let me take the wings of the morning, and dwell in the vetermoſt partes of the ſea: Yet therether ſhal thine hand leade me: thy right hand holde me.

4 If I ſaie, Yet the darkenes ſhal couer me: euen the night ſhal be ſight about me: Yea, the darkenes hideth not from thee: but the night ſhineth as the daie, and light are bothe alike.

5 For thou haſt poſſeſſed my heart: thou haſt couered me in my mothers womb: I wil praiſe thee, for I am ſeuerely wonderouſly made: maruelouſly workes, and my ſoule knoweth it.

6 My bones are not hid from thee: I was made in a ſecret place, & beneath in the earth.

7 Thine eyes did ſee me, when I was in the womb: for in thy boke were written, which in continuance were need, when there was none of thee.

8 How were there fore are thy thoughts, O God: how great is thy ſumme: If I ſhulde counte them, they are more then the ſand: where I wake, I am ſtill in the ſand: where I ſleepe, I am ſtill in the ſand: and bloodie men, to whom thou partieſt me from me.

9 Which ſpeake wickedly of thee: thine enemies are lifted vp in vainglorie: they do not I hate them, O Lord: they do not I earnestly conſider thoſe that riſe vp againſt thee? I hate them with an vnfaigned heart: they were mine enemies.

10 Trye me, O God, and knowe mine innocencie: and knowe my thought: and conſider if there be any wickednes in me, and lead me in the way of thy truth.

11 David to cleaſe his heart from all hypocriſie, ſaying that there is nothing ſo hid, which God ſeeth not.

12 Which he confirmeth by the creation of man, after declaring his aſſe and feare of God, he proui- ded to be enemies to all them that contemne God.

13 To him that excelleth.

14 David to cleaſe his heart from all hypocriſie, ſaying that there is nothing ſo hid, which God ſeeth not.

15 Which he confirmeth by the creation of man, after declaring his aſſe and feare of God, he proui- ded to be enemies to all them that contemne God.

16 To him that excelleth.

17 David to cleaſe his heart from all hypocriſie, ſaying that there is nothing ſo hid, which God ſeeth not.

18 Which he confirmeth by the creation of man, after declaring his aſſe and feare of God, he proui- ded to be enemies to all them that contemne God.

19 To him that excelleth.

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21 Which he confirmeth by the creation of man, after declaring his aſſe and feare of God, he proui- ded to be enemies to all them that contemne God.

22 To him that excelleth.

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33 Which he confirmeth by the creation of man, after declaring his aſſe and feare of God, he proui- ded to be enemies to all them that contemne God.

34 To him that excelleth.

35 David to cleaſe his heart from all hypocriſie, ſaying that there is nothing ſo hid, which God ſeeth not.

harpes, ſaying, Sing vs one of theſe.

we ſing, ſaid we, a ſong of

range land?

yet thee, O Ieruſalem, let me

forget to play.

remember thee, let my tongue

to the roſe of my mouth,

not Ieruſalem to my chief

er of Babel, worthe to be

ſed ſhall be thy reward, ſaith

it, ſued vs.

ſhall be that taketh & daſteth

againſt the ſtones.

by Ionaſ againſt their brethren, ſaith

to Cyrus and Darius, when he

at God viſit them as his ſon to paſſe

AL. CXXXVIII.

eat courage praiſeth the goddeſſe of

ne which is ſo great, 4 That it is known

res, who ſhall praiſe the Lord againſt

and he is aſſured to haue like comfort

the following, as he haue had heretofore

A Pſalme of David.

life thee with my whole heart

fore the gods wil I praiſe.

hip toward thine holie Temple

life thy Name, becauſe of the

denes and for thy truth: for

agnified thy Name about all

my worde.

alled, then thou heardeſt me,

alled ſtrength in my ſoule.

ings of the earth ſhall praiſe

for they haue heard the wor-

mouth.

ſhall ſing of the waies of the

uſe the glorie of the Lord.

ord is high: yet he beholdeſt

but the proude he knoweth

ualke in the middes of trouble

reuiue me: thou wilt ſtrech

hand vpon the wrath of mine

and thy right hand ſhall ſaue me.

ard wil I performe his worke.

O Lord, thy mercie endureth for

ake not the workes of chine

AL. CXXXIX.

his heart from all hypocrite ſeruit

nothing ſo hid, which God ſeeſt me,

firmeth by the creation of man, ſaith

in a gale and feare of God, he praiſeth

all them that conſume God.

that excelleth. A Pſalme of David.

O Lord, thou haſt tryed me and knowe

me.

Thou knoweſt my ſitting & my riſing:

thou underſandeſt my thought a farre off.

Thou compaſſeſt my paths, and my ly-

ing downe, and art accuſtomed to all my

waies.

For there is not a worde in my tongue,

but ſo, thou knoweſt it wholly, O Lord.

Thou holdeſt me ſtrait behinde and be-

fore, and laiſt thine hand vpon me.

Thy knowledge is to wonderful for me:

it is ſo high that I can not attaine vnto it.

Whether ſhal I go from thy Spirit? or

whether ſhal I flee from thy preſence?

I ſhall aſcend into heauen, thou art there: if

I lie downe in hel, thou art there.

Let me take the wings of the morning, &

dwel in the vtermoſt partes of the ſea:

Yet thether ſhal thine hand lead me, &

thy right hand holde me.

If I ſaie, Yet the darkenes ſhall hide me,

euē the night ſhall be light about me.

Yea, the darkenes hideth not from thee:

but the night ſhineth as the daie: for darknes

and light are bothe alike.

For thou haſt poſſeſſed my reins: thou

haſt couered me in my mothers wombe.

I wil praiſe thee, for I am fearfully &

wonderfully made: maruelous are thy

workes, and my ſoule knoweth it wel.

My bones are not hid from thee, though

I was made in a ſecret place, & facioned

beneth in the earth.

Thine eyes did ſee me, when I was with-

out forme: for in thy boke were all things

written, which in continuance were facio-

ned, when there was none of them before.

How were there therefore are thy thoughts vn-

to me, O God! how great is thy lumme of the!

If I ſhulde counte them, they are mo then

the ſand: when I wake, I am ſtil with thee.

Oh that thou woldeſt ſlay, O God, thy wic-

ked and bloodie men, to whom I ſaie, De-

partie ye from me:

Which ſpeake wickedly of thee, & being

thine enemies are lifted vp in vaine.

Do not I hate them, O Lord, that hate

thee? and do not I earneſtly contend with

choſe that riſe vp againſt thee?

I hate them with an vnfaigned hatred, as

they were mine enemies.

Try me, O God, and know mine heart:

proue me and knowe my thoughts,

And conſider if there be anie waie of

wickednes in me, and lead me in thy waie

for euer.

AL. CXL.

Dauid complaineth of the crueltie, falſhode & injuries

of his enemies & Agaiſt the which he praieth vnto the

Lord and aſſureth himſelf of his helpe and ſuccour.

AL. CXL.

Dauid being grievouſly perſecuted Under Saul, only

fleeeth vnto God to haue ſuccour, Deſiring him to bri-

dle his afflictions, that he maie patiently abide til God

take vengeance of his enemies.

A Pſalme of David.

O Lord, I call vpon thee: haſte thee vn-

to me: heare my voyce, when I crye

vnto thee.

Let my praiſe be directed in thy fight as

incenſe, & the lifting vp of mine hands

as an evening ſacrifice.

Set a watch, O Lord, before my mouth,

& kepe the dore of my lippes.

Incline not mine heart to euil, that I

ſhulde commit wicked workes with men

that worke iniquities: and let me not eat of

their delicacies.

Let the righteous ſmite me: for that is a be-

nefice: & let him reprove me, & ſhall be a

precious oyle, that ſhal not breake mine

head: for within a while I ſhall euē praiſe

in their miſeries.

When their iudges ſhall be caſt downe in

I ſhall ſee the wicked ſo ſharply handled, that I ſhall for pite

praiſe for them,

XXI.

12 Wherefore he prouoketh the iuſt to praiſe the Lord,

& to aſſure them ſelues of his tuition.

To him that excelleth. A Pſalme of David.

Deliver me, O Lord, from the euil man:

preſerue me from the cruel man:

Which imagine euil things in their heart,

& make warre continually.

Thei haue ſharpened their tongues like a

ſerpent: & adders poiſon is vnder their lip-

pes. Selah.

Kepe me, O Lord, from the hands of the

wicked: preſerue me from the cruel man,

which purpoſeth to cauſe my ſteppes to

ſlide.

The proude haue laid a ſnare for me &

ſpred a net with cordes in my pathwaie, &

ſet grennes for me. Selah.

Therefore I ſaid vnto the Lord, Thou art

my God: heare, O Lord, the voice of my

praiſers.

O Lord God the ſtrength of my ſalua-

cion, thou haſt couered mine head in the

daie of battel.

Let not thy wicked haue his deſire, O Lord:

performe not his wicked thought, leſt thei

be proude. Selah.

As for the chief of them, that compaſſe

me about, let the miſchief of their owne

lippes come vpon them.

Let coles fall vpon them: let him caſt

them into the fyre, & into the depe pites,

that thei riſe not.

For thy backbiters ſhal not be eſtabliſhed

vpon the earth: euil ſhall hunt the cruel

man to deſtruction.

I knowe that the Lord wil auenge the

afflicted, & iudge the poore.

Surely the righteous ſhall praiſe thy Na-

me, & the iuſt ſhall dwell in thy preſence.

AL. CXLI.

Dauid being grievouſly perſecuted Under Saul, only

fleeeth vnto God to haue ſuccour, Deſiring him to bri-

dle his afflictions, that he maie patiently abide til God

take vengeance of his enemies.

A Pſalme of David.

O Lord, I call vpon thee: haſte thee vn-

to me: heare my voyce, when I crye

vnto thee.

Let my praiſe be directed in thy fight as

incenſe, & the lifting vp of mine hands

as an evening ſacrifice.

Set a watch, O Lord, before my mouth,

& kepe the dore of my lippes.

Incline not mine heart to euil, that I

ſhulde commit wicked workes with men

that worke iniquities: and let me not eat of

their delicacies.

Let the righteous ſmite me: for that is a be-

nefice: & let him reprove me, & ſhall be a

precious oyle, that ſhal not breake mine

head: for within a while I ſhall euē praiſe

in their miſeries.

When their iudges ſhall be caſt downe in

I ſhall ſee the wicked ſo ſharply handled, that I ſhall for pite

praiſe for them,

XXI.

a Which per-

ſecuteth me of

malice & with-

out cauſe

b That is, by

their falſe ca-

alluciations and

lies they kille

ſhared of the

wicked againſt

me.

c He ſheweth

what weapons

ſh wicked vſe,

when power &

force faile the

d He declareth

what is the re-

medie of the

godlie, when

they are oppreſ-

ſed by the

worldlings.

e He calleth to

God with li-

uelie faith,

being aſſured

of his mercies,

becauſe he

before time

gauen, that God

helped him e-

uer in his dan-

gers.

f For it is in

Gods hand to

ouerthrowe

counties & en-

terpriſes of

wicked.

g It ſemeth

ſe he alludeth

to Saul.

h To wit, God:

for David ſaw

ſe thei were re-

probate & that

there was no

hope of repen-

tance in them.

i Gods plagues



<sup>2</sup> The people, which followed their wicked rulers in persecuting <sup>3</sup> Prophet, shall repent & turne to God, when they see their wicked rulers punished.  
<sup>4</sup> Here appeareth <sup>5</sup> David was miraculously deliuered out of many deaths, as 1. Cor. 1.9.  
<sup>6</sup> Into Gods nettes, whereby he catcheth <sup>7</sup> wicked liars their owne malice.  
<sup>8</sup> So that none of the escape.

ronie places, thei shal & heare my wordes, for thei are swete.

<sup>7</sup> Our bones lie scattered at the <sup>8</sup> graues mouth, as he that heweth wood or diggeth in the earth.

<sup>8</sup> But mine eyes <sup>9</sup> loke vnto thee, <sup>10</sup> Lord God: in thee is my trust: leaue not my soule destitute.

<sup>9</sup> Kepe me from the snare, which thei haue laied for me, and from the gennes of the workers of iniquitie.

<sup>10</sup> Let the wicked fall into <sup>11</sup> his nettes <sup>12</sup> together, whiles I escape.

## PSAL. CXLII.

*The Prophet nether astonished with feare, nor caried away with anger, nor forced by desperation, wolde kill Saul, but with a quiet minde directed his earnest prayer to God, who did preserve him.*

<sup>1</sup> A Psalm of David, to giue instruction, & a prayer, when he was in the cave.

<sup>1</sup> I cryed vnto the Lord with my voyce: I with my voyce I praied vnto <sup>2</sup> Lord.

<sup>2</sup> I powred out my meditation before him, & declared mine afflictions in his presence.

<sup>3</sup> Though my spirit <sup>4</sup> was in perplexitie in me, yet thou knowest my path: in <sup>5</sup> waie, wherein I walked, haue thei priuely laied a snare for me.

<sup>4</sup> I looked vpon my right hand, & behelde, but there was none that wolde knowe me: all refuge failed me, & none <sup>5</sup> cared for my soule.

<sup>5</sup> Then cryed I vnto thee, <sup>6</sup> Lord, & said, Thou art mine <sup>7</sup> hope, & my porcion in <sup>8</sup> land of the liuing.

<sup>6</sup> Hearken vnto my crye, for I am brought verie lowe: deliuer me from my persecuters, for thei are to strong for me.

<sup>7</sup> Bring my soule out of <sup>8</sup> prison, that I maie praise thy Name: then shall the righteous <sup>9</sup> come about me, when thou art beneficial vnto me.

## PSAL. CXLIII.

*An earnest prayer for remission of finnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 2 He desireth to be restored to grace. 3 To be gouerned by his holie Spirit, that he maie spende the remnant of his life in the true feare & seruice of God.*

<sup>1</sup> A Psalm of David.  
<sup>1</sup> Heare my praier, <sup>2</sup> Lord, & hearken vnto my supplication: answer me in thy <sup>3</sup> truth, & in thy <sup>4</sup> righteousness.

(And entre not into iudgement with thy seruant: for in thy <sup>5</sup> sight shall none that liueth, be iustified.)

For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: he hath laied me in the darkenes, as thei that haue bene dead <sup>6</sup> long ago:

<sup>7</sup> And my spirit was in perplexitie in me, & mine <sup>8</sup> heart within me was amazed.  
<sup>9</sup> He acknowledge that God is the onlie & true phisician to heale him: & that he is able to raise him to life, though he were dead long ago, & turned to ashes. <sup>10</sup> So that onely by faith, & by the grace of Gods Spirit he was vpholden.

<sup>1</sup> Yet do I remember the time <sup>2</sup> past: I meditate in all thy workes, <sup>3</sup> yea, I do meditate in the workes of thine hands.

<sup>4</sup> I stretch forth mine hands vnto thee: my soule desireth after thee, as the thirland. <sup>5</sup> Selah.

<sup>6</sup> Heare me speedely, <sup>7</sup> Lord, for my spirit <sup>8</sup> fealeth: hide not thy face from me, lest I shalbe like vnto them that go downe into the pit.

<sup>9</sup> Let me heare thy louing kindenes in the morning, for in thee is my trust: <sup>10</sup> shewe me the waie, that I shulde walke in, for I lift vp my soule vnto thee.

<sup>11</sup> Deliuer me, <sup>12</sup> Lord, from mine enemies: for I hid me with thee.

<sup>13</sup> Teache me to <sup>14</sup> do thy wil, for thou art my God: let thy good Spirit lead me vnto the land of <sup>15</sup> righteousness.

<sup>16</sup> Quickene me, <sup>17</sup> Lord, for thy Names sake, & for thy righteousness bring my soule out of trouble.

<sup>18</sup> And for thy mercie <sup>19</sup> slay mine enemies, and destitute all them that oppresse my soule: for I am thy <sup>20</sup> seruant.

## PSAL. CXLIII.

*He praisth the Lord with great affection and humilitie for his kingdom restored, and for his victorie obtained. 2 Demanding helpe and the destruction of his wicked. 3 Promising to acknowledge the same with songs of praisth. 4 And declareth wherein the faithfull of anie people consisteth.*

<sup>1</sup> A Psalm of David.

<sup>1</sup> Blessed be the Lord my strength, <sup>2</sup> who teacheth mine hands to fight, & my fingers to battell.

<sup>3</sup> He is my goodnes & my fortres, my tower & <sup>4</sup> my deliuerer, my shield, and in him I trust, which subdueth my <sup>5</sup> people vnto me.

<sup>6</sup> Lord, what is man that thou <sup>7</sup> regardst him! or the sonne of man that thou thinkest vpon him!

<sup>8</sup> Man is like to vanities: his daies are like to shadowe, that vanisheth.

<sup>9</sup> Bowe thine heauens, <sup>10</sup> Lord, and come downe: touche the mountaines & thei shall smoke.

<sup>11</sup> Cast forth the lightening and scatter them: shote out thine arrowes, and confound me them.

<sup>12</sup> Send thine hand from aboue: deliuer me, and take me out of the great <sup>13</sup> waters, and from the hand of strangers.

<sup>14</sup> Whose mouth talketh vanitie, and their right hand is a right hand <sup>15</sup> of falsehood.

<sup>16</sup> I will sing a <sup>17</sup> newe song vnto thee, <sup>18</sup> O God: & sing vnto thee vpon a viole, & an instrument of ten strings.

<sup>19</sup> It is he that giueth deliuerance vnto the poor of speeches he sheweth that all the letters in the world shew Gods power, which he apprehended by faith. <sup>20</sup> That is, in tumbling of them that shulde be my people, but are corrupted & enterprised, as though thei were strangers. <sup>21</sup> For though yet thei hope not promises. <sup>22</sup> In that is, a rare & excellent benefice defense.

Kings, & rescueth David his the hurtful sword.

<sup>1</sup> Rescure me, and deliuer me from of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falsehood.

<sup>2</sup> That our <sup>3</sup> sonnes may be as trees growing vp in their youth, & their right hand is a right hand of falsehood.

<sup>4</sup> That our <sup>5</sup> corners may be full, & our <sup>6</sup> diuers sortes, and that we may bring forth the thousands and stand in our streetes:

<sup>7</sup> That our <sup>8</sup> oxen may be strong, & our <sup>9</sup> horses may be swift, & our <sup>10</sup> horses may be swift, & our <sup>11</sup> horses may be swift, & our <sup>12</sup> horses may be swift, & our <sup>13</sup> horses may be swift, & our <sup>14</sup> horses may be swift, & our <sup>15</sup> horses may be swift, & our <sup>16</sup> horses may be swift, & our <sup>17</sup> horses may be swift, & our <sup>18</sup> horses may be swift, & our <sup>19</sup> horses may be swift, & our <sup>20</sup> horses may be swift, & our <sup>21</sup> horses may be swift, & our <sup>22</sup> horses may be swift, & our <sup>23</sup> horses may be swift, & our <sup>24</sup> horses may be swift, & our <sup>25</sup> horses may be swift, & our <sup>26</sup> horses may be swift, & our <sup>27</sup> horses may be swift, & our <sup>28</sup> horses may be swift, & our <sup>29</sup> horses may be swift, & our <sup>30</sup> horses may be swift, & our <sup>31</sup> horses may be swift, & 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member the time spall: I meditate  
thy workes, yea, I do meditate  
of thine hands.

for the mine hands vnto thee:  
fireth after thee, as the thistle

spedely, O Lord, for my spirit  
e not thy face from me, & I  
vnto them that go downe into

are thy louing kindenes in the  
for in thee is my trust: & I  
that I shulde walke in, for  
foule vnto thee.

me, O Lord, from mine enemies:  
me with thee.

me to do thy wil, for thou art  
et thy good Spirit lead me vnto  
righteousnes.

me, O Lord, for thy Name  
thy righteousness bring me  
of trouble.

thy mercie may mine enemies  
all them that oppresse me,  
am thy seruant.

SAL. CXLIIII.

Lord with great affliction and humi-  
dome restored, and for his victorie  
standing helpe and the destruction of his  
promising to acknowledge the same  
11 And declareth wherein the faithfull  
consisteth.

A Psalm of David:

Be the Lord my strength, & my  
h mine hands to fight, & my  
attel.

odnes & my fortres, my tower  
uerer, my shield, and in him I  
sh subdueth my people vnder

at is man that thou regardest  
sonne of man that thou thinkest  
him!

to vanities: his daies are like  
at vaniseth.

ne heaueus, O Lord, and come  
che the mountaines & the hills

the the lightening and scatter  
out thine arrowes, and confound

hand from aboue: deliuer me  
out of the great waters, and  
and of strangers,

outh talketh vanitie, and their  
is a right hand of falsehood:  
newe song vnto thee, O God,

to thee vpon a viole, & an in-  
ten strings.

that giueth deliuerance vnto  
sheweth that all the letters in the world  
be apprehended by it. & That is,  
that shulde be my people, but are  
ough that were strangers. & For  
rouines. & That is, a rare & excellent

Kings, & rescueth David his seruāt frō  
the hurtful sword.

Rescue me, and deliuer me from the hād  
of strangers, whose mouth talketh vanitie,  
and their right hand is a right hand of fal-  
schode:

That our sonnes maye be as the plan-  
tes growing vp in their youth, & our dau-  
ghters as the corner stones, grauen after the  
limilitude of a palace:

That our corners may be ful, and abun-  
ding with diuers sortes, and that our shepe  
may bring forth the thousands and tē thou-  
sand in our stretes:

That our oxen may be strong to la-  
bour: that their be none inuasiō, nor going  
out, nor no crying in our stretes.

Blessed are the people, that be so, yea,  
Blessed are the people, whose God is the  
Lord.

the context of our houses may be ful of store for the great a-  
bundance of thy mercie. & He attributeth not onely the great com-  
forts also to Gods favour. & And if God giue not  
these things, we shall be as the chaff, which the wind scattereth.

PSAL. CXLI.

This Psalm was composed, when the kingdom of David  
was restored. & Wherein he describeth the wonderful  
prouidence of God, as wel in governing man, as in pre-  
serving all the rest of his creatures. 17 He praiseh  
God for his iustice & mercie, 18 But specially for his  
loving kindenes toward those that call vpon him, that  
fear him, and love him: 21 For the which he pro-  
miseth to praise him for euer.

A Psalm of David of praise.

My God and King, I wil extoll  
thee, and wil blesse thy Name for e-  
uer and euer.

I wil blesse thee daily, and praise thy Name  
for euer and euer.

Great is the Lord, & moste worthie to  
be praised, and his greatnes is incompre-  
hensible.

Generacion shal praise thy workes vnto  
generacion, and declare thy power.

I wil meditate of the beautie of thy glo-  
rious maiestie, & thy wonderful workes,  
and they shal speake of the power of thy  
& fearful Actes, and I wil declare thy  
greatnes.

They shal breake out into the mencion  
of thy great goodnes, & shal sing aloude  
of thy righteousness.

The Lord is gracious and merciful,  
slowe to anger, and of great mercie.

The Lord is good to all, & his mercies  
are ouer all his workes.

All thy workes praise thee, O Lord, and  
thy Saints blesse thee.

They shewe the glorie of thy kingdo-  
me and speake of thy power,

whereafter what forte God sheweth him self to all his creatu-  
res: & how he hath punished the wicked, & how he hath  
pardoned the finnes of his elect, but in doing good euen to  
those they can not feele the swete comfort of the same. & The  
more appereth in all thy creatures: & though the wicked wolde  
be by their office, yet the faithful are euer mindful of the same.

To cause his power to be knowne to  
the sonnes of men, & the glorious renome  
of his kingdome.

Thy kingdome is an euerlasting king-  
dome, & thy dominion endureth through-  
out all ages.

The Lord vpholdeth all that fall, and  
lifteth vp all that are readie to fall.

The eyes of all waite vpon thee, and  
thou giuest them their meat in due season.

Thou openest thine hand, and fillest all  
things liuing of thy good pleasure.

The Lord is righteous in all his waies,  
and holie in all his workes.

The Lord is nere vnto all that call vpon  
him: yea, to all that call vpon him in  
truth.

He wil fulfil the desire of them that  
feare him: he also wil heare their crye, &  
wil saue them.

The Lord preserueth all them that loue  
him: but he wil destroye all the wicked.

My mouth shal speake the praise of the  
Lord, and all flesh shal blesse his holie  
Name for euer and euer.

liuing them. 1 Which onely appertaineth to the faithfull: and this ver-  
tue is contrarie to infidelitie, doubting, impacience and murmuring.  
m For they will do or wish for nothing, but according to his wil. 1. Job 4  
n That is, all men shal be bounde to praise him.

PSAL. CXLVI.

David declareth his great zeale that he hath to prai-  
se God. 3 And teacheth, not to trust in man, but on-  
ly in God almightie. 7 Which deliuereth the afflic-  
ted. 9 Defendeth the strangers, comforteth the fa-  
therles, and the widowes. 10 And reigneth for euer.

Praise ye the Lord.

Praise thou the Lord, O my soule.  
I wil praise the Lord during my li-  
fe: as long as I haue anie being, I wil sing  
vnto my God.

Put not your trust in princes, nor in the  
sonne of mā, for there is none helpe in hi.

His breath departeth, & he returneth to  
his earth: then his thoughts perish.

Blessed is he, that hath the God of Iaa-  
kōb for his helpe, whose hope is in the Lord  
his God.

Which made heauen & earth, the sea,  
and all that therein is: which kepeth his fi-  
delitie for euer.

Which executeth iustice for the op-  
pressed: which giueth bread to the hungry:  
the Lord looseth the prisoners.

The Lord giueth sight to the blinde: the  
Lord raiseth vp the croked: the Lord  
loueth the righteous.

The Lord kepeth the strangers: he re-  
lieueth the fatherles and widowe: but he  
ouerthroweth the way of the wicked.

Xx.ii.

& pacifice for a while he cryeth, but at length he punisheth the aduersaries, that  
he may be knowne to be iudge of the worlde. & Though he visit them by  
affliction, hunger, imprisonment and such like, yet his Fatherlie loue and  
pittie neuer faileth them, yea, rather to his therie are signes of his loue.  
g Meaning all them, that are destitute of worldlie meanes and succour.

He sheweth  
all thyng  
out of order,  
but onely who  
re God reig-  
neth.

Luk. 7. 33.

dan. 7. 14.

h Who being  
in miserie and  
affliction wolde  
fainte and fall  
away, if God  
did not vpholde  
them, &  
therefore they  
ought to reue-  
rence him, that  
reigneth in heu-  
en, & giueth  
them salues to  
be gouerned  
by him.

i To wit, as wel  
of man, as of  
beast.

k He praiseh  
God not onely  
for that he is  
beneficiall to  
all his creatu-  
res, but also in  
that that he  
iustly punisheth  
the wicked; &  
mercifully  
examyneth his  
by the crosse,  
giuing them  
strength & de-  
liuerance.

l To wit, as wel  
of man, as of  
beast.

m For they will do or wish for nothing, but according to his wil. 1. Job 4  
n That is, all men shal be bounde to praise him.

a He affirmeth  
vp him self, &  
all his creatures  
to praise God.  
b That God  
may haue the  
whole praise,  
wherein he  
biddeth all  
vaine confidence,  
showing y  
of nature we are  
more inclined  
to put our trust  
in creatures,  
then in God y  
Creator.

c As their vai-  
ne opinions,  
whereby they  
flattered them-  
selves, and so  
imagined wic-  
ked, entrepri-  
ses.  
d He encoura-  
geth y godlie  
to trust onely  
in the Lord,  
but the for that  
his power is  
able to deliue-  
them from all  
dangers, & for  
his promes fa-  
ke his wil is  
more readie  
to do it.

e Whole faith  
y aduersaries, that  
he may be knowne to be iudge of the worlde. & Though he visit them by  
affliction, hunger, imprisonment and such like, yet his Fatherlie loue and  
pittie neuer faileth them, yea, rather to his therie are signes of his loue.  
g Meaning all them, that are destitute of worldlie meanes and succour.



# Gods prouidence.

# Psalmes.

# The praise of

*h* He assureth the Church of Gods reigneth for euer for preference of the same.

10 The Lord shal <sup>h</sup> reigne for euer: <sup>o</sup> Zión,thy God endureth from generation to generation. Praise ye the Lord.

PSAL. CXLVII.

*1* The Prophet praiseth the bountie, wisdom, power, iustice & prouidence of God vpon all his creatures, *2* But specially vpon his Church, which he gathereth together after their dispersion, *3* Declaring his worde and iudgements so vnto them, as he hath done to none other people.

*1* Praise yet the Lord, for it is good to sing vnto our God: for it is a pleasant thing, & praise is comelie.

*2* The Lord doeth buyld vp Ierusalém, & gather together the disperfed of Israel. *3* He healeth those that are broken in heart, and bindeth vp their sores.

*4* He counteth the number of the starres, & calleth them all by their names.

*5* Great is our Lord, and great is his power: his wisdom is infinite.

*6* The Lord releueth the meke, & abaseth the wicked to the ground.

*7* Sing vnto the Lord with praise: sing vpon the harpe vnto our God,

*8* Which couereth the heauē with cloudes and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines:

*9* Which giueth to beastes their fode, and to the yong rauens that crye.

*10* He hath not pleasure in the strength of an horse, nether deliteth he in the legges of man.

*11* But the Lord deliteth in them that feare him, and attend vpon his mercie.

*12* Praise the Lord, <sup>o</sup> Ierusalém: praise thy God, <sup>o</sup> Zión.

*13* For he hath made the barres of thy gates strong, and hath blessed thy children within thee.

*14* He setteth peace in thy borders, & satisfieth thee with the floure of wheat.

*15* He sendeth forth his commandemēt vpon earth, and his worde runneth verie swiftly.

*16* He giueth snow like wool, & scattereth the hoare frost like ashes.

*17* He casteth forth his yce like morsels: who can abide the colde thereof?

*18* He sendeth his worde and melteth the ice: he causeth his winde to blowe, & the waters flowe.

*19* He sheweth his worde vnto Iakób, his statutes and his iudgements vnto Israel.

*20* He hath not dealt so with euery nation, neither haue they known his iudgements. *1* He doeth not only furnish his Church with all things necessarie, but preferreth also the same, & maketh it strong against all outward force. *2* His secret working in all creatures is as a commandemēt to kepe the in order, & to giue the mouing & force. *3* For iudicially & without rethiking all things obserueth. *4* As before he called Gods secret working in all his creatures his worde he meant here, by his worde, Iudicium of life euerslasting, & he hath left his Church, as a most precious treasure. *5* The cause of this difference is Gods free mercie, which hath elected his in his Sonne Christ Iesus to saluation: & his other iudgemēt, whereby he hath appointed the reprobate to eternal damnation.

*a* He sheweth wher we ought to exercise our felicitie continually, & to take our pastime: to wit, in praising God. *b* Because the Lord is the founder of the Church, he can not be destroyed, though many members thereof be disperfed, and some, as it were, for a time to be cut off. *c* With affliction or sorrow for sinne. *d* Though it seeme to man incredible, that God should assemble his Church, being so disperfed, yet nothing can be so hard to him, that can move & name all the starres. *e* For the more high that the wicked climb, the greater is their fall in the end. *f* He sheweth by the examples of Gods mightie power, goodnes & wisdom, that we cannot without occasion to praise God. *g* For their crying is as it were a confession of their need, which cannot be relieved but by God. *h* Onely then if God shew him self mercifull to those contemptible foules, can he suffer them to dye in famine, whome he hath assured of life euerslasting? *i* Though to vs lawfull meates be bothe profitable & pleasurable, yet to put our trust in them, is to defraude God of his honour. *k* He doeth not only furnish his Church with all things necessarie, but preferreth also the same, & maketh it strong against all outward force. *l* His secret working in all creatures is as a commandemēt to kepe the in order, & to giue the mouing & force. *m* As before he called Gods secret working in all his creatures his worde he meant here, by his worde, Iudicium of life euerslasting, & he hath left his Church, as a most precious treasure. *n* The cause of this difference is Gods free mercie, which hath elected his in his Sonne Christ Iesus to saluation: & his other iudgemēt, whereby he hath appointed the reprobate to eternal damnation.

Praise ye the Lord.

PSAL. CXLVIII.

*1* He prouoketh all creatures to praise the Lord in heauē and earth and all places, *2* Specially his Church, the power that he hath giuen to the same after that he had chosen them and rayned them vnto him.

*1* Praise ye the Lord.

*2* Praise ye him in the high places.

*3* Praise ye him, all ye his Angels, praise him, all his armie.

*4* Praise ye him, sunne and moone: praise him all bright starres.

*5* Praise ye him, heauens of heauens, & waters, that be about the heauens.

*6* Let them praise the Name of the Lord for he hath created them, and they were created.

*7* And he hath established them for euer, and euer: he hath made an ordinance, which shal not passe.

*8* Praise ye the Lord fro the earth, ye dragons and all depth:

*9* Fyre and haille, snowe and vapors, stormie winde, which execute his worde:

*10* Mountaines and all hilles, fruitfull trees and all cedres:

*11* Beastes and all cattel, creeping things, & feathered foules.

*12* Kings of the earth and all people, princes and all iudges of the worlde:

*13* Yong men and maidens, also olde men and children:

*14* Let them praise the Name of the Lord, for his Name onely is to be exalted, and his praise about the earth and the heauens.

*15* For he hath exalted the horne of his people, which is a praise for all his Saints, euen for the children of Israel, a people that is nere vnto him. Praise ye the Lord.

*16* By Gods appointed ordinance, *17* For the greatest gift, received, and the more high that one has preferred, the more he praye God for the same, but neither high nor lowe can be exempted from this doctrine. *18* That is, the almightie power of his Church. *19* By reason of his covenant made with Abraham.

*20* An exhortation to the Church to praise the Lord for his victorie and conquest, that he giueth his Saints against all mans power.

*21* Praise ye the Lord.

*22* Sing ye vnto the Lord, a new song: let his praise be heard in the Congregation of Saints.

*23* Let Israel reioyce in him that made him, and let the children of Zión reioyce in their King.

*24* Let them praise his Name with the fluttimber and harpe.

*25* For the Lord hath pleasure in his people: he will make the make glorious by his luicance.

*26* Let the Saints be ioyful with glorie: let them sing loude vpon their beddes.

*27* continually flicke vnto him as to their most lawfull King to that continual rest, and quietnes; which they shall haue.

*28* Let the high Actes of God be mouth, and a two edged sword hands;

*29* To execute vengeance vpon their enemies, & corrections among the people: To binde their Kings in chains: their nobles with fetters of yron: That they maye execute vpon iudgement that is written: that shalbe to all his Saints. Praise ye the Lord.

*30* Let the high Actes of God be mouth, and a two edged sword hands;

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# The foolish hate wisdom. Prouerbes. The harlot desireth the chiefest treasure.

Whereby he concludeth the covetous man is a murderer.

This wisdom is the eternal word of God.

So that none can pretend ignorance.

Wisdom reprooveth three kinds of men: the foolish or simple, which are of ignorance, and mockers, that can not suffer to be taught, and fools which are drowned in worldly lusts, and hate the knowledge of godliness.

This is spoken according to our capacity, signifying that the wicked, who mock & scoff at Gods words, shall have the just reward of their mocking.

That is, your destruction, & thing you feared.

Because they sought not with an affection to God, but for ease of their owne grief.

Shewing without faith and obedience we can not call upon God aright.

They shall see what commodity their wicked life shall give them.

That is, the prosperitie, & sensualitie, wherein they delite.

That is, keepe them in thine heart.

If thou give thy self to the true knowledge of God without hypocrisie.

Meaning, if we must reke the knowledge of God with care and diligence.

Shewing, no labour must be spared.

This sayeth he, the true wisdom to knowe, & feare God.

Or, desireth the salvation.

Suche are the wayes of everie one that is greedy of gaine: he wolde take away the life of the owners thereof.

¶ A wisdom cryeth without: she uttereth her voyce in the streets.

She calleth in the hye strete among the prease in the entrings of the gates, & uttereth her wordes in the citie, saying,

O ye foolish, how long wil ye loue foolishnes: & the skornefull take their pleasure in skorning, & the foolkes hate knowledge.

(Turne you at my correction: lo, I wil powre out my minde vnto you, & make you vnderstand my wordes)

Because I haue called, and ye refused: I haue stretched out mine hand, and none wolde regarde.

But ye haue despised all my counsell, & wolde none of my correction.

I wil also laugh at your destruction, and mocke, when your feare cometh.

When your feare cometh like sudden desolation, and your destruction shall come, like a whirle winde: when affliction & anguish shall come vpon you,

Then shall they call vpon me, but I wil not answer: they shall seeke me early, but they shall not finde me,

Because they hated knowledge, and did not chuse the feare of the Lord.

Thei wolde none of my counsell, but despised all my correction.

Therefore shall they eat of the frute of their owne way, and be filled with their owne deuises.

For a ease slayeth the foolish, and the prosperitie of foolkes destroyeth them.

But he that obeith me, shall dwell safely, & be quiet from feare of euil.

## CHAP. II.

Wisdom exhorteth to obey her. She teacheth the feare of God. & She is giuen of God. She preferreth from wickednes.

My sonne, if thou wilt receiue my wordes, and hide my commandements within thee,

And cause thine eares to hearken vnto wisdom, & encline thine heart to vnderstanding,

(For if thou callest after knowledge, & cryest for vnderstanding:

If thou seekest her as siluer, and searchest for her as for treasures,

Then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God.

For the Lord giueth wisdom, out of his mouth commeth knowledge and vnderstanding.

He preferreth the state of righteous: he is a shield to them that walke vprightly,

That they may kepe the wayes of iudgement: and he preferreth the way of the Saints)

Then shalt thou vnderstand righteousness, and iudgement, and equitie, & euery good path.

¶ When wisdom entreth into thine heart, and knowledge deliteth thy soule,

Then shall counsell preferre thee, & vnderstanding shall kepe thee,

And deliuer thee from the euil way, and from the man that speaketh flatterie,

And from them that leaue the waies of righteousness to walke in the waies of crokenes:

Which reioyce in doing euil, & delight in the frowardnes of the wicked,

Whose waies are crooked and they are lewde in their paths.

And it shall deliuer thee from the strange woman, euen from the stranger, which flattereth with her wordes.

Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

Surely her house tenderth to death, & her paths vnto the dead.

All they that go vnto her, returne not againe, neither take they holde of the waies of life.

Therefore walke thou in the waies of good men, & kepe the waies of the righteous,

For the iust shall dwell in the land, and the vpright men shall remaine in it.

But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

## CHAP. III.

The words of God giue life. Trust in God. Truste him. Honour him. Suffre his correction. Let them that follow the words of God, all things shall succede well.

My sonne, forget not thou my Law, but let thine heart kepe my commandements.

For they shall increase the length of thy daies, and the yers of life, and thy prosperitie.

Let not mercie and trueth forsake thee: binde them on thy necke, & write them vpon the table of thine heart.

So shalt thou finde fauour and good vnderstanding in the sight of God and man.

Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.

In all thy waies acknowledge him, and he shall direct thy waies.

Be not wise in thine owne eyes: but feare the Lord, and departe from euil.

So health shall be vnto thy navel, and marrow

marrow vnto thy bones.

Honour the Lord with thy riches, with the first frimes of all thine income.

So shall thy barnes be filled with dance, and thy presses shall be full of wine.

¶ My sonne, refuse not the correction of the Lord, neither be grieved when he reuerceth.

For the Lord correcteth him whom he loveth, euen as the father doeth the sonne whom he deliteth.

Blessed is the man that findeth correction, and the man that getteth vnderstanding.

For the marchandise thereof is more precious than the marchandise of siluer, and she gaineth thereof is better then gold.

It is more precious then pearles, things that thou canst desire, are compared vnto her.

Length of daies is in her right hand, in her left hand riches and glory.

Her waies are waies of pleasure, her paths prosperitie.

She is a tree of life to them that take heed on her, and blessed is he that feareth her.

The Lord by wisdom hath laid the fundacion of the earth, and hath blisshed the heavens through vnderstanding.

By his knowledge the deepes are ken vp, and the cloudes droppe dewe.

¶ My sonne, let not these things escape thee, but obserue wisdomes counsel.

So thei shall be life to thy soule, & vnto thy necke.

Thei shall thou walke safely, and thy foot shall not stumble.

If thou sleepest, thou shalt not be troubled, and when thou sleepest, thy sleep shall be sweete.

Thou shalt not feare for anie reuersion, neither for the destruction of the land, when it cometh.

For the Lord shall be for thine helper, & thou shalt kepe thy foot from the snare.

Withholde not the good word, but thou shalt be the owners thereof, though thou be in thine hand to do it.

Saie not vnto thy neighbour, I will not do this, for thou shalt do it againe, and to morowe wil I be ashamed, for thou now haue it.

Incline none hurt against thy neighbour, for he doeth dwell without thee.

Strive not with a man, for he hath done thee no harme.

Be not enuious for the wealth of the rich, for he shall be cut off, and thou shalt be his heir.

¶ My sonne, let not thy heart be enuious for the wealth of the rich, for he shall be cut off, and thou shalt be his heir.

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Withholde not the good from the  
owners thereof, though there be power  
in thine hand to do it.

Saie not vnto thy neighbour, Go & come  
again, and to morowe wil I giue thee, if  
thou now haue it.

Incede none hurt agāst thy neighbour,  
suing he doeth dwell without feare by  
thee.

Strive not with a man causeles, when  
he hath done thee no harme.

Be not enuious for the wicked man,  
nether chafe anie of his waies.

For the froward is abomination vnto  
the Lord: but his secret is with the right  
eous.

The curse of the Lord is in the house  
of the wicked: but he blesseth the habita  
tion of the righteous.

With the skorneful he skorneth, but  
he giueth grace vnto the humble.

The wise shal inherite glorie: but fool  
es dishonour, though they be exalted.

CHAP. IIII.

Wisdom and her frutes ought to be searched. 14 The  
way of the wicked must be refused. 20 By the wordes  
of God the heart, eyes and course of life must be gui  
ded.

Hear, o ye children, the instruction  
of a father, and giue care to learne  
vnderstanding.

For I do giue you a good doctrine: there  
fore forsake ye not my law.

For I was my fathers sonne, tender and  
deere in the sight of my mother,

When he taught me, and said vnto me,  
Let thine heart holde fast my wordes: kepe  
my commandements, and thou shalt  
liue.

Get wisdom: get vnderstanding: forget  
not, nether decline from the wordes of my  
mouth.

Forsake her not, and she shal kepe thee:  
loue her and she shal preserue thee.

Wisdom is the beginning: get wisdom  
therefore: and about all thy possession get  
vnderstanding.

Exalt her, and she shal exalt thee: she  
shal bring thee to honour, if thou embrace  
her.

She shal giue a comelie ornament vnto  
thine head, yea, she shal giue thee a crowne  
of glorie.

Hear me my sonne, and receiue my wor  
des, and the yerres of thy life shal be ma  
nie.

I haue taught thee in the waie of wis  
dome, and led thee in the paths of right  
eousnes.

When thou goest, thy gate shal not be  
strait, and when thou runnest, thou shalt  
not fall.

Take holde of instruction, & leaue not:  
kepe her, for she is thy life.

Entre not into the way of the wicked, &  
walke not in the waie of euil men.

Avoid it & go not by it: turne from it,  
& passe by.

For thei can not slepe, except thei haue  
done euil, and their slepe departeth, except  
thei cause some to fall.

For they eat the bread of wickednes,  
and drinke the wine of violence.

But the way of the righteous shineth as the  
light, that shineth more and more vn  
till.

That is, his  
counsel, & fa  
therly affecti  
on is hid & se  
cret from the  
world.

He wil  
shewe by his  
plagues that  
they skorne  
shal turne to  
their owne  
destruction, as  
Chap. 4. 26.

He speaketh  
this in the per  
son of a prea  
cher & mini  
ster, who is as a  
father vnto his  
people, read  
Chap. 18.

In hebre  
it is Only: for  
though he had  
three others by  
virtue, yet Sa  
lomon was o  
nely her sonne  
by David.

Meaning Da  
uid his father.  
He sheweth  
that we must  
first begin at  
Gods word, if  
to be we wil  
other things  
prosper with  
vs, contrary to  
the iudgement  
of the world,

which make it  
their last study  
or els, care not  
for it at all.

Salomon des  
cribeth what  
care his fa  
ther had to  
bring him vp  
in the true fea  
re of God: for  
this was Da  
vids protecti  
on.

Thou shalt  
walke at liber  
tie without of  
fence.  
Meaning, that  
to do euil is  
more proper &  
natural to the  
wicked, then  
to slepe, eat or  
drinke.

Given by  
wicked meanes  
and cruel op  
pression.

Signifying  
the godlie in  
crease dayly  
in knowledge  
& perfection,  
till thei come  
to full perfec  
tion, who is whē  
thei shal be  
toynded in their  
head in the  
heauen.





the water of thy cistene  
rivers out of the middes of the  
ill.

mountaines flowe forth, and the  
waters in the stretes,  
them be thine, *even* thine  
the strangers with thee.

mountaine be blessed, and rejoyce  
wife of thy youth.

as the louing hinde and pleae  
her breasts satisfie thee at all  
lite in her loue continually.  
thuldest thou delite, my sonne,  
woman, or embrace the bo-  
panger?

ices of mā are before the eyes  
and he pondereth all his pa-

iniquities shal take the wicked  
and he shalbe holden with  
is owne sinne.

dye for faulte of instruction,  
ye through his great folie.

othe in heart and in outward conser-  
gements of God. a Because he wil  
be admonished.

CHAP. VI.

erties. 6 The slothful and sluggard  
12 He describeth the nature of the  
things that God hateth. 20 To dis-  
f God. 24 To flee adulterie.

ne, if thou be surtie for thy  
bour, & haſt striken hāds with

snared with the wordes of thy  
art *even* taken with the wor-  
owne mouth.

w, my sonne, and deliuer thy  
our art come into the hand of  
our, go, and humble thy self, &  
riends.

pe to thine eyes, nor slumber  
lides.

self as a doe from the hand  
and as a birde from the hand  
er.

the pismire, & sluggard: behol-  
and be wife.

ing no guide, gouernour, nor

er meat in the sommer, & ga-  
fode in harvest.

g wilt thou sleepe, & sluggard  
ou arise out of thy sleepes

leepe, a litle slumber, a litle  
the hands to sleepe.

thy pouertie cometh as one  
sleeth by the waie, & thynne

a armed man.

stiffie man & the wicked man  
a frowarde mouth.

a signe with his eyes: the  
field

He is lesse then adulterie: he  
his fingers.

14 Lewer things are in his heart: the imagi-  
neth euil at all times, and raiseth vp con-  
tentions.

15 Therfore shal his destructiō come spe-  
dely: he shalbe destroyed suddenly with-  
out recoverie.

16 These six things doeth the Lord hate:  
yea, his soule abhorreth seuen:

17 The haucie eyes, a lying tongue, and the  
hands that shede innocent blood,

18 An heart that imagineth wicked enter-  
prises, a fete that bewist in running to  
mischiefe,

19 A falsse winnes that speaketh lyes, & him  
that raiseth vp cōtentions amōg brethré.

20 My sonne, kepe thy fathers comman-  
dement, and forsake not thy mothers in-  
struction.

21 Binde them alway vpon thine heart, and  
tye them about thy necke.

22 It shal leade thee, when thou walkest: it  
shal watch for thee, when thou slepest, and  
when thou wakest, it shal talke with thee:

23 For the commandement is a lantern,  
and instruction a light: and cōreCTIONS  
for instruction are the waie of life,

24 To kepe thee from the wicked woman,  
& from the flatterie of the tongue of a  
strange woman.

25 Desire not her beautie in thine heart, ne-  
ther let her take thee with her eyeliddes.

26 For because of the whoorish womā a man  
is brought to a morsel of bread, & a woman  
wil hunt for the precious life of a man.

27 Can a man take fyre in his bosome, &  
his clothes not be burne?

28 Or can a man go vpon coles, and his fete  
not be burne?

29 So he that goeth in to his neighbours  
wife, shal not be innocent, whosoeuer tou-  
cheth her.

30 Men do not despise a thief, when he  
stealeth, to satisfie his soule, because he  
is hungry.

31 But if he be founde, he shal restore seuen  
fold, or he shal giue all the substance of  
his house.

32 But he that committeth adulterie with a  
woman, he is destitute of vnderstanding:  
he y doeth it, destroyeth his owne soule.

33 He shal finde a wounde and dishonour,  
& his reproche shal neuer be put away.

34 For ielousie is y rage of a man: therefore  
he wil not spare in the day of vengeance.

35 He can not beare the sight of anie raun-  
some: neither wil he consent, though thou  
augment the giftes.

CHAP. VII.

An exhortation to wisdom and to the wordes of God,  
which wil preserve vs from the harlots, & whose  
maner are described.

MY sonne, kepe my wordes, and hide  
my commandements with thee.

2 Kepe my commandements, & thou shalt  
liue, and mine instruction as the apple of  
thine eyes.

3 Binde them vpon thy fingers, and write  
them vpon the table of thine heart.

4 Saie vnto wisdom, Thou art my sister:  
and call vnderstanding thy kinswoman,

5 That they maie kepe thee from the stran-  
ge woman, *even* from the stranger that is  
smothe in her wordes.

6 As I was in the windowe of mine  
house, I looked through my windowe,

7 And I sawe among the fooles, and con-  
sidered among the children a yong man de-  
stitute of vnderstanding,

8 Who passed through the strete by her  
corner, and went toward her house,

9 In the twilight in the euening, when the  
night began to be blacke and darke.

10 And beholde, there met him a woman  
with an harlots behauiour, and subtil in  
heart.

11 (She is babling and lowde: whose fete  
cannot abide in her house.

12 Now she is without, now in the stretes, &  
liech in waite at currie corner)

13 So she caught him & kissed him & with  
an impudent face said vnto him,

14 I haue peace offings: this day haue  
I paid my vowes.

15 Therefore came I forth to te mete thee: y  
I might seke thy face: & I haue founde thee.

16 I haue deckt my bed with ornaments,  
carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe,  
aloes, and cynamom.

18 Come, let vs take our fill of loue vntil the  
mornig: let vs take our pleasure in dallie,

19 For mine husband is not at home: he is  
gone a iourney farre of.

20 He hath taken with him a bagge of  
siluer, and wil come home at the day ap-  
pointed.

21 Thus with her great craft she caused  
him to yelde, & with her flattering lippes  
she entised him.

22 And he followed her straightwaies, as an  
oxe that goeth to the slaughter, & as a  
foole to the stockes for correction,

23 Til a darte strike through his liuer, as a  
birde hath to the snare, not knowing  
that he is in danger.

24 Heare me now therefore, & children,  
and hearken to the wordes of my mouth.

25 Let not thine heart decline to her waies:  
wander thou not in her paths.

26 For she hath caused manie to fall downe  
wounded, and the strong men are all slay-  
ne by her.

27 Her house is the waie vnto the graue,  
which goeth downe to the chambers of  
death.

by this diuer  
sity of wordes  
he meaneth y  
nothing ought  
to be to de-  
vnto vs as the  
wordes of God,  
nor y we loke  
on any thing  
more, nor mide  
any thing so  
much.

Salomō v.  
in this para-  
ble to declare  
their folie, y  
suffer the fel-  
lies to be abu-  
sed by harlot-  
tes.

He sheweth  
that there was  
almost none so  
impudent, but  
they were a-  
braide to be it-  
ne, and also  
their owne cō-  
fidences did  
accuse them,  
which caused  
them to seke  
the night to  
couer their  
filthines.

Orgenat.  
107. bid.

He descri-  
beth certeyn  
condicions, y  
are peculiar  
to harlottes.

Ebr. she stre-  
ngthened her face  
because that in  
peace offring  
a portion is due  
vnto man, y  
offred, she shew-  
eth him that she  
hath not it  
at home to  
make good  
there, or els  
she wolde  
vnto some cloke  
of holines, til  
she had gotten  
him in her sna-  
re.

Which de-  
clareth that  
harlottes out-  
wardly wil se-  
melye, & re-  
ligious: bothe  
because they  
may the better  
deceiue others,  
and also thin-  
king by obstru-  
cting of cere-  
monies, & of-  
fices, to make  
themselves for-  
get their wces.

Orgenat.  
107. bid.

Ebr. in his hā-  
d Which thin-  
king y goeth  
to the snare,  
goeth willing-  
ly to his ow-  
ne destructiō

Which goeth  
cheerfully, not  
knowing that  
he shalbe cha-  
stised.

Ebr. it is a  
subtil

Nether wit  
not strength  
of deliuer the  
that fall into  
the harlot.

Chap. 2. 18.



CHAP. VIII.

1 *Wisdom declareth her excellencie. 11 Riches 15 Power 22 eternitie. 32 She exhorteth all to loue and followe her.*

Chap. 8. 20.

a Salomon declar-  
eth that  
man is cause  
of his owne  
perdition, and  
that he can  
pretend no ig-  
norance, for al-  
moste as God  
callesth to all  
man by his  
worde, and by  
his workes, to  
followe vertue  
and to flee tri-  
stie.

b Where the  
people had mo-  
re resort, and  
which was the  
place of iustice.

c Meant, that  
the worde of  
God is esse vnto  
all, that ha-  
ue a desire vnto  
it, and which are  
not blinded by  
the prince of this  
world.

d That is, ex-  
cept a man ha-  
ue wisdom, he  
is in tene know-  
ledge of God, he  
can neither  
be prudent nor  
good counsellor.

e So that he  
doth not hate  
euil, feareth  
not God.

f Whereby he  
declareth that  
honour, dig-  
nity or riches  
come not of  
mans wisdom  
or industrie,  
but by the pro-  
uidence of God.  
g That is, di-  
stinge the worde  
of God dili-  
gently, and with  
a desire to pro-  
fite.

h Signifying  
he chiefly  
meaneth the  
spiritual trea-  
sures and hea-  
uencly riches.  
i For there can  
be no true ius-  
tice or iudge-  
ment, which is  
not directed  
by this wisdo-  
me.

k He declar-  
eth hereby the di-  
uinitie & eter-  
nity of this  
wisdom, & he  
magnifieth and  
praiseth  
through this  
boke meaning  
thereby eter-  
nal Sonne of  
God Iesus  
Christ our Sa-  
uiour, whome  
S. Iohn calleth  
the worde.

l was in the be-  
ginning, i. e.

1 **W**isdom declareth her excellencie, and vn-  
derstandeth vnto her voyce.  
2 She standeth in the top of the high pla-  
ces by the way in the place of the paths.  
3 She cryeth besides the gates before the  
citie at the entrie of the dores,  
4 O men, I call vnto you, and vnto my voi-  
ce to the children of men.  
5 O ye foolish men, vnderstand wisdom,  
and ye, o fooles, be wise in heart.  
6 Giue care, for I wil speake of excellent  
things, and the opening of my lippes shal  
teache things that be right.  
7 For my mouth shal speake the trueth, and  
my lippes abhorre wickednes.  
8 All the wordes of my mouth are righte-  
ous, there is no lewdenes, nor frowarde-  
nes in them.  
9 They are all plain to him that wil vn-  
derstand, and straight to them that wolde  
finde knowledge.  
10 Receiue mine instruction, and not sluer,  
and knowledge rather then fine golde.  
11 For wisdom is better then precious ston-  
es: and all pleasures are not to be com-  
pared vnto her.  
12 I wisdom dwell with prudence, and I  
finde forthe knowledge and counsels.  
13 The feare of the Lord is to hate euil  
as pride, and arrogancie, and the euil waie:  
and a mouth that speaketh lewde things,  
I do hate.  
14 I haue counsell and wisdom: I am vn-  
derstanding, & I haue strength.  
15 By me, Kings reign, and princes de-  
cree iustice.  
16 By me princes rule and the nobles, and  
all the iudges of the earth.  
17 I loue them that loue me: & they that seeke  
me early, shal finde me.  
18 Riches and honour are with me: eu-  
er durable riches and righteousness.  
19 My fruit is better then golde, euen the fine  
siluer.  
20 I cause to walke in the waie of righte-  
ousnes, & in the middes of the paths of  
iudgement,  
21 That I maie cause them that loue me, to  
inherit substance, and I wil fill their trea-  
sures.  
22 The Lord hath possessed me in the be-  
ginning of his waie: I was before his wor-  
kes of olde.  
23 I was set vp from euerlasting, from the  
beginning & before the earth.  
24 When there were no depths, was I be-  
gotten, when there were no fountaines  
abundant with water.

25 Before the mountaines were feeld:  
before the hilles, was I begotten.  
26 He had not yet made the earth, nor  
open places, nor the height of the dun-  
the worlde.  
27 When he prepared the heauens, I  
was there, when he set the compas vpon  
the depe.  
28 When he established the cloudes above,  
when he confirmed the fountaines of  
the depe,  
29 When he gaue his decree to the sea, that  
the waters shoulde not passe his comma-  
dement: when he appointed the founda-  
tions of the earth,  
30 Then was I with him as a nou-  
risher: and I was daily his delite reioycing  
before him,  
31 And toke my place in the compasse  
of his earth: & my delite was with the  
children of men.  
32 Therefore now hearken, o children, vn-  
derstand: for blessed are they that kepe my wordes.  
33 I heare instruction, and be ye wise, & re-  
flect it not: blessed is the man that hea-  
reth me, watching daily at my gates, & gi-  
uing attendance at the postes of my dores.  
34 For he that findeth me, findeth life, and  
shal obteine fauour of the Lord.  
35 But he that sinneth against me, hurte-  
th his owne soule: & all that hate me, lon-  
geth death.

CHAP. IX.

1 *Wisdom calleth all to her feast. 7 The sinner will  
be corrected. 10 The feare of God. 13 The conduct  
of the harlot.*

1 **W**isdom hath buye her house:  
she hath bought her seven pillars.  
2 She hath killed her vitayles, drawn her  
wine, and prepared her table.  
3 She hath sent forth her maidens, and  
cryeth vpon the highest places of the ci-  
tie, saying,  
4 Who so is simple, let him come hether,  
to him is requisite of wisdom, she hath  
to him is requisite of wisdom, she hath  
5 Come, & eat of my meat, and drinke  
of the wine that I haue drawn.  
6 Forsake your way, ye foolish, and ye shal  
liue: & walke in my waie of vnderstanding.  
7 He that reproveth a scorner, purchase-  
th to him self shame: and he that rebuketh the  
wicked, getteth to him self a blot.  
8 Rebuke not a scorner, lest he hate thee:  
but rebuke a wise man, & he wil loue thee.  
9 Giue admonition to the wise, and he wil  
increase in learning.  
10 The beginning of wisdom is the feare of  
the Lord, & the knowledge of holy things.

11 *For the wicked will contemne the  
beginning of wisdom, which is the feare of  
God, for he speaketh this in comparison, not that  
he sheweth their malice, and the female hope of  
the wicked.*

12 *For the wicked will contemne the  
beginning of wisdom, which is the feare of  
God, for he speaketh this in comparison, not that  
he sheweth their malice, and the female hope of  
the wicked.*

CHAP. X.

1 *This chapter and all that followeth vnto the  
end of the book, are exhortations by diuers senten-  
ces, to followe vertue, and to  
flee sin, and what profiteth cometh of wis-  
dom, and what proceedeth of foolishnes.*

THE PARABLES OF SA.

1 **A** Wife a sonne maketh a  
foolish sonne: but a foolish sonne is an  
honor to his mother.  
2 The treasures of wickednes  
are nothing: but righteousness deli-  
ueth death.  
3 The Lord wil not famish the  
righteous: but he catcheth aw-  
fullnes of the wicked.  
4 A mouthful hand maketh poor:  
and the diligent maketh rich.  
5 He that gathereth in summer,  
is of wisdom: but he that slepeth  
in autumn, is the sonne of confusion.  
6 Blessings are vpon the head of  
the righteous: but iniquity shal couer  
of the wicked.  
7 The memorial of the iust shal  
not be cut off: but the name of the wicked shal  
be forgotten.  
8 The wife in heart wil receive  
the fruit: but the foolish in heart shal  
be forgotten.  
9 He that walketh vprightly, wyl  
be known.  
10 He that winketh with the  
eye, shal be hated: and he that is  
foolish, shal be beaten.  
11 The mouth of a righteous man  
bringeth forth life: but iniquity  
bringeth forth death.  
12 Hatred stirreth vp contention:  
but charitie couereth all trespasses.  
13 In the lippes of him that hath  
wisdom, is sound, and a  
for the backe of him that is  
doubtful.

he mountaines were seled: & the hills, was I begotten. not yet made the earth, nor the height of the dust. he prepared the heauens; I was then he set the compass vpon the earth. he established the cloudes above: & confirmed the fountaines of the earth. he gaue his decree to the sea: & the waves shulde not passe his commaundment. when he appointed the fundamēt of the earth, I was I with him as a nourisher, & daily his delite reioicing alwaies in me. my solace in the compass of the earth: & my delite is with the children of men.

re now hearken, O children, vnto the word of the Lord: for he hath spoken, & he will do it. blessed is the man that heareth the word of the Lord, & keepeth it. he shall be like a tree, that bringeth forth his fruit in due season: & his leaf shall not wither: neither shall he be cut down, nor shall he be cut off. the word of the Lord shall be in his heart, & he shall not be ashamed, nor shall he be confounded, when he shall speak with the wise, & shall be as the meek water.

CHAP. IX.

Wisdome hath buyt her a house, & she hath dwelt in it. she hath hewen out her seven pillars: & she hath killed her vitayles, & drawn her wine, & she hath prepared her table. she hath sent forth her maidens, & she hath called them vnto the highest places of the city. she hath said, let him come hether: who is destitute of wisdom, & the faith of my meat, & drink, & my oil. I have drawn you out of your way, ye foolish, & ye shall walke in my waie of vnderstanding. I shall proueth a scorne, & purchasse a shame: and he that rebuketh him, shall be a blot. he that is a scorner, & he will loue thee: & he will be as a friend to the wife, & he will be as a companion to the wife, & he will be as a teacher to the righteous man, & he will be as a learner. the beginning of wisdom is the feare of the Lord: & the knowledge of holy things is the beginning of wisdom.

For the wicked wil contemne him: & he will be as a scorner to him: & he will be as a friend to the wife, & he will be as a companion to the wife, & he will be as a teacher to the righteous man, & he will be as a learner.

is vnderstanding. For thy dayes shall be multiplied by me, & the yerres of thy life shall be augmented. If thou be wise, thou shalt be wise for thy self, & if thou be a scorner, thou alone shalt suffice. A foolish woman is troublesome: she is ignorant, & knoweth nothing. But she sitteth at the dore of her house on a seat in the hye places of the citie, & she saith, I will be a scorne to all that passe by the way, & they shall go right on their way, saying, Who so is simple, let him come hether, & to him that is destitute of wisdom, she saith also, Stollen waters are swete, & hid bread is pleasant. But he knoweth not, that the dead are there, & that her ghesles are in the depth of hel.

CHAP. X.

In this chapter and all that followe vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to followe vertue, and flee vice: and sheweth also what profite cometh of wisdom, & what hinderance proceedeth of foolishnes.

THE PARABLES OF SALOMON.

A Wise sonne maketh a glad father: but a foolish sonne is an heauines to his mother. The treasures of wickednes are profite nothing: but righteousness deliuereth fro death. The Lord wil not famish the soule of the righteous: but he calteth away the substance of the wicked. A slouthful hand maketh poore: but the hand of the diligent maketh riche. He that gathereth in sommer, is the sonne of wisdom: but he that slepeth in haruest, is the sonne of confusion. Blessings are vpon the head of the righteous: but iniquitie shall cower the mouth of the wicked. The memorial of the iuste shall be blessed: but the name of the wicked shall rotte. The wise in heart wil receiue commendements: but the foolish in talke shall be beaten. He that walketh vprightly, walketh boldly: but he that peruerteth his waies, shall be known. He that winketh with the eye, worketh forowe, and he that is foolish in talke, shall be beaten. The mouth of a righteous man is a well spring of life: but iniquitie cowereth the mouth of the wicked. Hatred stirreth vp contentions: but loue couereth all trespasses. In the lippes of him that hath vnderstanding wisdom is founde, and a rod shall be for the backe of him that is destitute of

wisdome. Wise men laye vp knowledge: but the mouth of the foole is a present destruction. The riche mans goods are his strong citie: but the feare of the Lord is their pouertie. The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne. He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way. He that dissembleth hatred with lying lippes, and he that inuenteth sculdrie, is a foole. In manie wordes there can not wit iniquitie: but he that refraineth his lippes, is wise. The tongue of the iuste man is as a fined siluer: but the heart of the wicked is litle worthe.

The lippes of the righteous doe fede manie: but fooles shall dye for want of wisdom. The blessing of the Lord, it maketh riche, and he doeth adde no forowes with it. It is as a passe time to a foole to do wickedly: but wisdom is vnderstanding to a man. That which the wicked feareth, shall come vpon him: but God wil grante the desire of the righteous. As the whirle winde passeth, so is the wicked no more: but the righteous is as an euerlasting fundacion. As vinegre is to the teeth, and as smoke to the eyes, so is the slouthful to them that send him. The feare of the Lord increaseth the dayes: but the yerres of the wicked shall be diminished. The patient abiding of the righteous shall be gladnes: but the hope of the wicked shall perish. The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie. The righteous shall neuer be remoued: but the wicked shall not dwell in the land. The mouth of the iuste shall be fruteful in wisdom: but the tongue of the frowarde shall be cut out. The lippes of the righteous knowe what is acceptable: but the mouth of the wicked speaketh frowarde things.

CHAP. XI.

False balances are an abomination vnto the Lord: but a perfecte weight pleaseth him. When pride cometh, then cometh shame: but with the lowlie is wisdom.

And for maketh him belde to do euill, where as puerie bridel the poore from manie euill things.

For they speake truth and edifie manie by exhortations, admonition and counsel. Meaning of all worldlie things brag care, & sorow, where as they that relye the blessings of God, haue none.

He is but a trouble, and gret to him & scatter him aboute with busshes. The time of their prosperitie shall be short, because of their great fall, though they seeme to lue long.

They enioy in this life by faith, and hope their euertlasting life.

Vnder this worde he conuinceth all false weights, measures and deceit. When man forgetteth him self, and alloweth to be exalted aboue his vocation, then God bringeth him to confusio



- 3 The vprightnes of the iuste shal guide them: but the frowardnes of the transgressors shal destroye them.
- 4 \* Riches auail not in the day of wrath: but righteousnes deliuereth from death.
- 5 The righteousnes of the vpright shal direct his way: but the wicked shal fall in his owne wickednes.
- 6 The righteousnes of the iuste shal deliuer them: but the transgressors shal be take in their owne wickednes.
- 7 \* When a wicked man dyeth, his hope perissheth, and the hope of the vniust shal perissh.
- 8 The righteous escapeth out of trouble, & the wicked shal come in his stead.
- 9 An hypocrite with his mouth hurteth his neighbour: but the righteous shal be deliuered by knowledge.
- 10 In the prosperitie of the righteous the citie is exalted: and when the wicked perissheth, there is ioye.
- 11 By the blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.
- 12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding wil kepe silence.
- 13 He that goeth about as a scladerer, discovereth a secret: but he that is of a faithful heart, concealeth a matter.
- 14 Where no counsel is, the people fall: but where manie counselors are, there is health.
- 15 He shal be sore vexed, that is suretie for a stranger, and he that hateth suretieship, is sure.
- 16 A gracious woman atteineeth honour, & the strong men attein riches.
- 17 He that is merciful, rewardeth his owne soule: but he that troubleth his owne flesh, is cruel.
- 18 The wicked worketh a disceitful worke: but he that soweth righteousnes, shal receive a sure reward.
- 19 As righteousnes leadeth to life: so he that followeth euil, seeketh his owne death.
- 20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delite.
- 21 Though hand ioyne in bad, the wicked shal not be unpunished: but the fede of the righteous shal escape.
- 22 As a iewel of golde in a swines snoute: so is a faire woman, which lacketh discretio.
- 23 The desire of the righteous is only good: but the hope of the wicked is indignation.
- 24 There is that scattereth, and is more increased: but he that spareth more, then is right, surely cometh to pouertie.
- 25 The liberal persone shal haue plentie: and he that watereth, shal also haue raine.

c That is, shal enter into trouble.

d A dissembler that pretendeth friendship, but is a prauie enemy.

e The country is blessed, where there is godlie men, & they ought to reioyce, when the wicked are take away.

f Will not make light report of others.

g Where God giueth store of men of wisdom, and counsel.

h Whose consulation he knoweth not.

i He is caught out without iudgement, and consideration of the circumstances put him self in danger.

k Is bothe good to him self, and to others.

l Though they make neuer so manie friends, yet thinke the selues neuer so sure, yet they shal not escape.

m Is of rascally behaviour in they can looke for nothing but Gods vengeance.

n Meaning the, that give liberally, whom God blesseth.

o That is, the niggard.

p Eke, the fault of lying shal be made fit.

- 26 He that with draweth the corne, the people wil curse him: but blessing shal be upon the head of him that selleth corne.
- 27 He that seeketh good things, getteth honour: but he that seeketh euil, it shal come to him.
- 28 He that trusteth in his riches, shal fall: but the righteous shal flourish as a leafe.
- 29 He that troubleth his owne house, shal inherit the wind, and the foole shal be vnto the wife in heart.
- 30 The frute of the righteous is as a tree of life, and he that winneth soules, is wise.
- 31 Beholde, the righteous shal be recompensed in the earth: how much more the wicked and the sinner?

## CHAP. XII.

- 1 He that loveth instruction, shal know a foole.
- 2 A good man getteth fauoure of the Lord, but the man of wicked imaginations wil be condemne.
- 3 A man can not be established by wickednes: but the roote of the righteous shal not be moued.
- 4 A vertuous woman is the crowne of the housband: but she that maketh him ashamed, is as corruption in his bones.
- 5 The thoghts of the iuste are righteous: but the counsels of the wicked are disceitful.
- 6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous wil deliuer them.
- 7 God ouerthroweth the wicked, and they are not: but the house of the righteous shal stand.
- 8 A man shal be commended for his wisdom: but the froward of heart shal be despised.
- 9 He that is despised, and is his owne servant, is better then he that boasteth himself, and lacketh bread.
- 10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruel.
- 11 He that tilleth his land, shal be satiated with bread: but he that followeth the vain imagination, is destitute of vnderstanding.
- 12 The wicked desireth the net of euil: but the roote of the righteous giueth fruite.
- 13 The euil man is snared by the wickednes of his lippes, but the iust shal come out of aduersitie.
- 14 A man shal be satiate with good things by the frute of his mouth, and the recompense of a mans hands shal God giue him.
- 15 The way of a foole is straight in his own eyes: but he that heareth counsell, is wise.
- 16 A foole in a day shal be known by his

- anger: but he that couereth his face, he shal be wise.
- 17 He that speaketh trueth, wil flourish: but a false witness shal perish.
- 18 There is that speaketh words of pricking: as a sword: but the tongue of wise men is health.
- 19 The lippe of trueth shal be established: but a lying tongue shal be made void.
- 20 Disceit is in the heart of them that imagine euil: but to the counsellors shal be ioye.
- 21 There shal none iniquitie be hid: but the wicked are full of deceit.
- 22 The lying lippes are an abomination to the Lord: but they that deale truth, shal be his delite.

- 23 A wise man concealeth knowledge: but the heart of the fool shal publish it.
- 24 The hand of the diligent ruleth: but the idle shal be vnder tribute.
- 25 Heauines in the heart of man, is made low: but a good worde reioyceth the heart.
- 26 The righteous is more excellent than his neighbour: but the way of the wicked shal be made straight.
- 27 The disceitful man roseth himself in hunting: but the riches of the diligent man are precious.
- 28 Life is in the way of righteousness: but there is no death in that pathway.

## CHAP. XIII.

- 1 A wise sonne wil obey the Lord: but a scorner wil despise his father: but a skornefull sonne shal bring rebuke.
- 2 A man shal eat good things of his mouth: but the soule of the froward shal suffer violence.
- 3 He that keepeth his mouth, keepeth his life: but he that openeth his lippes, shal be brought down.
- 4 The sluggard is lusteth, but he hath nothing: but the soule of the diligent shal be full.
- 5 A righteous man hateth lying: but the wicked causeth scandal.
- 6 Righteousnes preferueth the life: but wickednes ouercometh the sinner.
- 7 There is that maketh him himselfe nothing, & that maketh himselfe poor, hauing great riches.
- 8 A man wil giue his riches for his life: but the poore wil not reprove.
- 9 The light of the righteous shal be as a candle: but the candle of the wicked shal be put out.
- 10 Onely by pride doeth man contend: but with the well intention.
- 11 The riches of vanitie shal be as a wind: but he that gathereth with labour, shal be as a tree.

with draweth the corn: the  
the him: but blessing is  
of him that selleth corn:  
seeketh good things, getteth  
he that seeketh euil, it shall come  
trusteth in his riches, shall fall:  
righteous shall flourish as a leake:  
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CHAP. XII.

at loucheth instructiō, loucheth know-  
e; but he that hateth correction  
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d: but she that maketh him as  
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ghts of the iuste are right: but the  
of the wicked are disceitful.

king of the wicked is to lie in wa-  
d: but the mouth of the righteous  
liueth them.

erthroweth the wicked, and the  
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teous man regardeth the Lord:  
craft: but the mercies of the wicked  
are few.

at tilleth his land, shall be fauor-  
ad: but he that followeth the  
of vnderstanding.

icked desireth the encrease of euil:  
roote of the righteous is green.

uil man is snared by the wicked:  
his lippest, but the iust shall come  
to liue.

shall be satiate with good things:  
ure of his mouth, and the reward  
of a mans hands shall giue vnto  
him.

ay of a foole is right in his  
e: but he that heareth counsell  
in a day shall be known by his

ange: but he that couereth shame, is  
wife.

He that speaketh trueth, wil shewe right-  
counses: but a false witness shall disceit.

There is that speaketh wordes like the  
prickings of a sword: but the tongue  
of wise men is health.

The lippe of trueth shall be stable for euer:  
but a lying tongue varieth incontinently.

Disceit is in the heart of them that ima-  
gine euil: but to the counsellors of peace  
shall be ioye.

There shall none iniquitie come to the  
iuste: but the wicked are ful of euil.

The lying lippest are an abomination to  
the Lord: but they that deale truly are  
his delite.

A wife man conceileth knowledge: but the  
heart of the foolles publisheth foolishnes.

The hand of the diligent shall beare  
rule: but the idle shall be vnder tribute.

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Life is in the way of righteousness, and in  
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CHAP. XIII.

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of his father: but a scorner wil heare  
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of his mouth: but the soule of the tref-  
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life: but he that openeth his lippest, destruc-  
tion shall be to him.

The sluggarde lusteth, but his soule  
hath noight: but the soule of the diligent  
shall haue plentie.

A righteous man hateth lying wordes: but  
the wicked causeth selander and shame.

Righteousnes preferreth the vpright of  
life: but wickednes overthroweth the  
sinner.

The e is that maketh him self riche, and  
hath nothing, and that maketh him self  
poore, hauing great riches.

A man wil giue his riches for the rauosome  
of his life: but the poore can not heare the  
reproche.

The light of the righteous reioyceth:  
but the candle of the wicked shall be put  
out.

Onely by pride doeth man make con-  
tentation: but with the wel aduised is wis-  
dome.

The riches of vanitie shall diminish: but  
he that gathereth with the hand, shall in-  
crease them.

The hope that is differred, is the fainting  
of the heart: but when the desire com-  
meth, it is as a tree of life.

He that despiseth the worde, he shall be  
destroyed: but he that feareth the comma-  
dement, he shall be rewarded.

The instruction of a wife man is as the  
well spring of life, to turne away from the  
snarcs of death.

Good vnderstanding maketh acceptable:  
but the way of the disobedient is hated.

Euerie wise man wil worke by knowle-  
ge: but a foole wil spread abroad follie.

A wicked messenger falleth into euil:  
but a faithful ambassadour is preserua-  
tion.

Pouertie and shame is to him that re-  
fuseth instructiō: but he that regardeth cor-  
rection, shall be honored.

A desire accomplished delicteth the soule:  
but it is an abominatiō to foolles to depar-  
te from euil.

He that walketh with the wise, shall be  
wise: but a companion of foolles shall be  
afflicted.

Afflictio followeth sinners: but vnto the  
righteous God wil recompense good.

The good man shall giue inheritance vn-  
to his childrens children: and the riches  
of the sinner is laied vp for the iuste.

Muche foode is in the field of the poore:  
but the field is destroyed without discretiō.

He that spareth his rod, hateth his sonne:  
but he that loucheth him, chasteneth him be-  
time.

The righteous eateth to the contenta-  
tiō of his minde: but the bellie of the wic-  
ked shall want.

CHAP. XIII.

A wife woman buildeth her house:  
but the foolish destroyeth it with her  
owne hands.

He that walketh in his righteousness,  
feareth the Lord: but he that is lewde in  
his waies, despiseth him.

In the mouth of the foolish is the rodde  
of pride: but the lippest of the wise pre-  
serue them.

Where none oxen are, there the crib is  
empty: but muche increase cometh by the  
strength of the ox.

A faithful witness wil not lye: but a false  
recorde wil speake lyes.

A scorner seeketh wisdom, and findeth  
it not: but knowledge is easie to him that  
wil vnderstand.

Depart from the foolish man, when thou  
perceiuest not in him the lippest of know-  
ledge.

The wisdom of the prudent is to vnder-  
stand his way: but the foolishnes of the  
fooles is disceit.

Meaning, the  
word of God,  
whereby he is  
admonished of  
his duties.

Chap. 12, 13.  
h bringeth ma-  
ne incommen-  
ces both to  
him selfe and  
to others.

As he is par-  
taker of their  
wickednes &  
beareth with  
their vices, so  
shall he be pu-  
nished alike  
as they are.

Read Job,  
27, 28.  
God blesteth  
the labour of  
the poore: &  
sumeth their  
goods, which  
are negligent,  
because they  
thinke they  
haue ynough.

Chap. 23, 13.  
eccl. 30, 1.

a That is, ta-  
keth paine to  
proctre her fa-  
mille and to  
do that which  
concerneth her  
dutie in her  
house.

Ioh 12, 4.  
b That is  
in prighenes  
of heart and  
without hypo-  
cristie.

c His proude  
tongue shall  
cause him to  
be punished.

d By the ox  
is meant la-  
bour, and by the  
crib the bar-  
ne or meane.

e The main-  
tenance of his  
owne ambitiō  
and the ser-  
vice of glorie,  
as Simoa ma-  
gus.



# The feare of God.

# Prouerbes. The wicked sacrifici

f Doeth not knowe y grieuouſnes therof nor Gods iudgements againt the ſame.  
g As a mans confidence is winnes of his owne greits for another cā not ſeele the ioye and comforte which a man feeleth in him ſelf.

Chap. 16. 25.

h He ſweeth that the alluſion ſemeth ſweete, but the end thereof is deſtruction.  
i He that forſaketh Gods ſhal be puniſhed, and made wearie of his finnes wherein he delighted.  
\* By the mā of indignation.

k If this come me daily to paſſe, we muſte conſider that it is becauſe of our finnes, & let Gods working.

l That is, the ſtrength of a hand in manie people.

16. 16. 16.

Chap. 17. 25.

m For as much as they are conuict thereby, and put to ſilence.

- 9 The fool maketh a mocke of finnes: but among the righteous there is fauour.
- 10 The heart knoweth the bitterneſſe of his ſoule, and the ſtranger ſhal not medle with his ioye.
- 11 The houſe of y wicked ſhalbe deſtroyed: but the tabernacle of the righteous ſhal flouriſh.
- 12 \* There is a way which ſemeth right to a man: but the yſſues thereof are the wayes of death.
- 13 Euen in laughing the heart is ſorrowful, and the end of that mirth is heauines.
- 14 The heart that declineth, ſhalbe ſacrificed with his owne wayes: but a good man ſhal departe from him.
- 15 The fooliſh wil beleue euery thing: but the prudent wil conſider his ſteppes.
- 16 A wiſe man feareth, and departeth from euil: but a fooler rageth, and is careleſſe.
- 17 He that is haſtie to angre, committeth folie, and a buſie bodie is hated.
- 18 The fooliſh do inherite folie: but the prudent are crowned with knowledge.
- 19 The euil ſhal bowe before the good, and the wicked at the gates of the righteous.
- 20 The poore is hated euen of his owne neighbour: but the friends of the riche are manie.
- 21 The ſinner deſpiſeth his neighbour: but he that hath mercie on the poore, is bleſſed.
- 22 Do not they erre that imagine euil? but to them that thinke on good things, ſhalbe mercie, and trueth.
- 23 In all labour there is abundance: but the talke of the lippes bringeth onely want.
- 24 The crowne of the wiſe is their riches, & the folie of foolles is fooliſhnes.
- 25 A faithfull witnes deliuereth ſoules: but a diſceiuer ſpeaketh lies.
- 26 In y feare of y Lord is an aſſured ſtrength, and his children ſhal haue hope.
- 27 The feare of the Lord is as a well ſpring of liſe, to auoide the ſnares of death.
- 28 In the multitude of the people is the honour of a King, and for the want of people cometh the deſtruction of the prince.
- 29 He that is ſlowe to wrath, is of great wiſdome: but he that is of an haſtie minde, exalteth folie.
- 30 A ſound heart is the liſe of the fleſh: but enuie is the rotting of the bones.
- 31 \* He that oppreſſeth the poore, reproveth him that made him: but he honoureth him that hath mercie on the poore.
- 32 The wicked ſhalbe caſt away for his malice: but the righteous hath hope in his death.

33 Wiſdome reſteth in the heart of him that hath vnderſtanding, and is known in the middes of foolles.

- 34 Juſtice exalteth a nation, but ſinne ſhame to the people.
- 35 The pleaſure of a King is in a wife: but his wrath ſhalbe toward him that is lewde.

## CHAP. XV.

- A \* Soft answer putteth away wrath, but grievous wordes ſtirre vp angre.
- 2 The tongue of the wiſe ſeeth knowledge aright: but the mouth of foolles bringeth out fooliſhnes.
  - 3 The eyes of the Lord in euery place beholde the euil and the good.
  - 4 A whoſome tongue is as a tre of liſe: but the frowardnes thereof is the breaking of the minde.
  - 5 A fool deſpiſeth his fathers inſtruction: but he that regardeth correſtiō, is prouident.
  - 6 The houſe of the righteous hath muche treaſure: but in the reuenues of the wicked is trouble.
  - 7 The lippes of the wiſe do ſpread abroad knowledge: but the heart of the fool doth not ſo.
  - 8 The ſacrifice of the wicked is abomination to the Lord: but the prayer of y righteous is acceptable vnto him.
  - 9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteouſnes.
  - 10 Inſtruction is euil to him that forſaketh the way, & he y hateth correſtiō, ſhal die.
  - 11 Hel & deſtruction are before the Lord: how much more the hearts of the ſonnes of men?
  - 12 A ſcorniour loueth not him that rebuketh him, nether wil he go vnto the wiſe.
  - 13 \* A ioyful heart maketh a cheerefull countenance: but by the ſorrow of the heart the minde is heauie.
  - 14 The heart of him that hath vnderſtanding, ſeketh knowledge: but the mouth of the fool is fed with fooliſhnes.
  - 15 All y daies of the afflicted are euil: but a good conſcience is a continual feaſt.
  - 16 \* Better is a litle with y feare of the Lord, than the great treaſure and trouble therewith.
  - 17 Better is a dinner of grene herbes where loue is, then a ſtalled oxe and hatred therewith.
  - 18 \* An angrie man ſtirreth vp ſtrife: but he that is ſlowe to wrath, appeaſeth ſtrife.
  - 19 The way of a ſlouthful man is as an hedge of thornes: but the way of y righteous is plaine.
  - 20 \* A wiſe ſonne reioyceth the father: but a fooliſh man deſpiſeth his mother.
  - 21 Fooliſhnes is ioye to him that is deſtitute of vnderſtanding: but a man of vnderſtanding walketh vprightly.
  - 22 Without counſel thoghtes come to nought: but in the multitude of counſellers there is ſtedfaſtneſſe.

## AND WAIES.

- 1 A ioye cometh to a man by the mouth of his mouth: and how good is a word in due ſeaſon?
- 2 The waie of liſe is on high to them that to auoide from hel beneth.
- 3 The Lord wil deſtroy the houſe of proud men: but he wil ſtabliſh the ſiders of the widowe.
- 4 The thoghts of the wicked are an abomination to the Lord: but the pure heart ſpeaketh words.
- 5 He y is greedy of gaine, troubleth his houſe: but he y hateth giſtes, ſhal be long liuing.
- 6 The heart of the righteous ſhall be ſerued by y wicked mans mouth: but he y is greedy of gaine, troubleth his houſe: but he y hateth giſtes, ſhal be long liuing.
- 7 The Lord is farre off from the wicked: but he heareth the prayer of y righteous.
- 8 The light of y eyes reioyceth in a good name maketh the bones of a man ſtrong.
- 9 The eare that hearkeneth to the word of liſe, ſhal lodge among the righteous.
- 10 He that refuseth inſtruction, ſhal be deſtroyed: but he that obeyeth, getteth vnderſtanding.
- 11 The feare of the Lord is the beginning of wiſdome: & before honour is millicie.
- 12 The preparations of the heart are liſe: but the answer of the tongue is the Lord.
- 13 All the waies of a mā are before the Lord: & he ſhal ſeeke out all his ſecrets: but the Lord pōdereth the thoughts ſhal be directed.
- 14 The Lord hath made all things: but he y is greedy of gaine, troubleth his houſe: but he y hateth giſtes, ſhal be long liuing.
- 15 By y mercie and trueth iniquity ſhal be forgiven, and by the feare of the Lord departe from euil.
- 16 When the waies of a man pleaſe the Lord, he wil make alſo his enemies to be liſe.
- 17 \* Better is a litle with righteouſnes, then great reuenues without equitie.
- 18 The heart of mā purpoſeth his way: but the Lord directeth his ſteppes.
- 19 A diuine ſentence ſhal be in the mouth of the King: his mouth ſhal not traieſe.
- 20 \* A true weight, and balance, are the Lord: all the weights of the ſcales are of his worke.
- 21 It is an abomination to King, to commit wickednes: for the throne ſhal be ſet by iuſtice.
- 22 Righteous lippes are the delight of the King: he wil loue him that ſpeaketh right things.

exalteth a nation, but time  
the people.  
treasure of a King is in a wife  
his wrath shalbe toward himselfe.

CHAP. XV.

oft answer putteth away  
griuous wordes stirre vp  
the tongue of the wise vnder  
knowledge: but the mouth of fool  
is foolishnes.

of the Lord in euery place  
the euil and the good.

ome tongue is as a tre of life  
ardnes thereof is the breaking  
of the heart.

despise his fathers instructi  
regardeth correctiō, is prou  
use of the righteous had a muse  
but in the reuenges of the wi  
double.

es of the wife do spread abra  
ce: but the heart of the fool  
is.

crifice of the wicked is abomin  
the Lord: but the praiser of y  
acceptable vnto him.

of the wicked is an abomin  
the Lord: but he loueth him  
righteousnes.

is euil to him that forsaketh  
he y hateth correctiō, shal  
destruction are before the Lord  
more the hearts of the sonnes

r loueth not him that rebuketh  
r wil he go vnto the wife.

l heart maketh a chereful coun  
at by the sorow of the heart  
the euile.

rt of him that hathe vnderstan  
h knowledge: but the mouth of  
is fed with foolishnes.

es of the afflicted are euil: but a  
cience is a continual fealt.

a little with y feare of the Lord  
treasure and trouble therewith  
a dinner of grene herbes where  
a stalled oxe and hatred the

ie man stirreth vp strife: but he  
e to wrath, appeareth strife.

of a slouthful man is as an hed  
nes: but the way of y righteous

onne reioyceth the fathers: but  
n despise his mother.

is ioye to him that is defini  
nderstanding: but a man of va  
g walketh vprightly.

et counsel thoghnes come to  
et in the multitude of counsel  
is red saltines.

the waies.

12 A ioye cometh to a man by the answer of  
his mouth: and how good is a worde in  
the season.

13 The waie of life is on high to the prudēt,  
to auoide from hel beneth.

14 The Lord wil destroy the house of the  
proude men: but he wil stablish the bor  
ders of the widowe.

15 The thoughts of the wicked are abomi  
natiō to the Lord: but the pure haue plea  
sant wordes.

16 He y is gredie of gaine, troubleth his ow  
ne soule: but he y hateth gites, shal liue.

17 The heart of the righteous studieth to  
answer: but y wicked mans mouth bableth  
euil things.

18 The Lord is farre of from the wicked:  
but he heareth the praiser of y righteous.

19 The light of y eyes reioyceth the heart,  
& a good name maketh the bones fat.

20 The eare that hearkeneth to the cor  
rection of life, shal lodge among the wise.

21 He that refuseth instruction, despiseth  
his owne soule: but he that obeieith correc  
tion, getteth vnderstanding.

22 The feare of the Lord is the instructiō  
of wisdom: & before honour goeth humi  
lilitie.

CHAP. XVI.

The preparations of the heart are in  
the man: but the answer of the tongue is  
of the Lord.

2 All the waies of a mā are cleane in his ow  
ne eyes: but the Lord pōdereth y spirits.

3 Comit thy workes vnto the Lord, & thy  
thoughts shal be directed.

4 The Lord hath made all things for his  
owne sake: yea, euē the wicked for the day  
of euil.

5 All that are proude in heart, are an abo  
mination to the Lord: thogh hand ioyne in  
hand, he shal not be vnpunished.

6 By mercie and trueth iniquitie shalbe  
forgiue, and by the feare of the Lord they  
departe from euil.

7 When the waies of a man please y Lord,  
he wil make also his enemies at peace  
with him.

8 Better is a litle with righteousness, then  
great revenues without equitie.

9 The heart of mā purposeth his way: but  
the Lord doeth direct his steppes.

10 A diuine sentence shalbe in the lippes of  
the King: his mouth shal not transgresse in  
iudgement.

11 A true weight and balance are of the  
Lord: all the weights of the bagge are  
his worke.

12 It is an abomination to Kings to com  
mit wickednes: for the throne is stablished  
by iustice.

13 Righteous lippes are the delite of Kings,  
and the King loueth him that speaketh  
right things.

14 The wrath of a King is as h messengers  
of death: but a wise man wil pacifie it.

15 In the light of the Kings countenance is  
life: and his fauour is as a cloude of the  
latter raine.

16 How muche better is it to get wisdom  
then golde: and to get vnderstanding, is  
more to be desired then siluer.

17 The path of the righteous is to decline  
from euil, & he kepeth his soule, that ke  
peth his way.

18 Pride goeth before destruction, and an  
high mnde before fall.

19 Better it is to be of humble mind with  
the lowlie, then to deuide the spoiles with  
the proude.

20 He that is wise in his busines, shal finde  
good: and he that trusteth in the Lord, he  
is blessed.

21 The wise in heart shalbe called prudēt:  
& the swetenes of the lippes shal increa  
se doctrine.

22 Vnderstanding is a well sprig of life vnto  
them that haue it: and the instruction of  
fooles is folie.

23 The heart of the wise guideth his mouth  
wisely, and addeth doctrine to his lip  
pes.

24 Faire wordes are as an honie combe,  
swetenes to the soule, & health to the bo  
nes.

25 There is a way that semeth right vnto  
man: but the yssue thereof are the waies of  
death.

26 The persone that trauaileth, trauaileth  
for him self: for his mouth craueth it of  
him.

27 A wicked man diggeth vp euil, and in  
his lippes is like m burning fyre.

28 A froward persone soweth strife: and a  
tale teller maketh diuision among prin  
ces.

29 A wicked man disceiue his neighbour,  
and leadeth him into the way that is not  
good.

30 He shutteth his eyes to deuise wicked  
nes: he moueth his lippes, & bringeth euil  
to passe.

31 Age is a crowne of glorie, when it is  
founde in the way of righteousness.

32 He that is slowe vnto angre, is better the  
the mightie man: and he that ruleth his  
owne minde, is better then he that winneth  
a citie.

33 The lot is cast into the lappe: but the  
whole disposition thereof is of the Lord.

CHAP. XVII.

1 Better is a drye morsel, if peace be with  
it, then an house full of sacrifices with  
strife.

2 A discrete seruant shal haue rule ouer a  
lewde sonne, and he shal deuide the heri  
tage among the brethren.

Yy.iiii.

h That is, he  
Andeth out ma  
nie means to  
execute his  
wrath.  
i Which is mo  
re cōfortable  
to the drye  
grounde, Deu.  
11.14.

Chap. 1.10.

h The swete  
wordes of cō  
solation, & cō  
me forth of  
agodie heart.  
I ether that  
the wicked  
teache others,  
or els it is fo  
lie to teache  
them that are  
malicious.

Psal. 125.4.

Chap. 14.12.

h For he cōsu  
meth him self  
and others  
n With his  
whole inde  
uour he labo  
rith to bring  
his wickednes  
to passe.  
o I hat is, whē  
it is ioyne  
vnto: or els  
the elder that  
is wicked are,  
the more they  
are to be ab  
horred.  
p So that the  
re is nothing  
ought to be  
tribute to for  
tune: for all  
things are de  
termined in  
cōseil of God  
which shal  
come to passe.  
Chap. xvi.1.  
A For here as  
were manie  
sacrifices, there  
were manie  
portions giue  
to the people,  
where with  
they fasted.  
Eccle 10.30.  
h That is, shal  
be made gouer  
nour ouer the  
children.



3 *As is ſiluing pot for ſiluer, & the forna-  
ce for golde; ſo the Lord tryeth y hearts.*  
4 The wicked giueth hede to faile lippes,  
& a lyer hearkeneth to the naughtie ton-  
gue.

5 *Chap. 14. 30.* He that mocketh the poore, reprocheth  
him, that made him: and he that reioyeth  
at deſtruction, ſhal not be vnpiſhed.  
6 Childrens children are the crowne of y  
elders: and the glorie of the children are  
their fathers.

7 *Eccl. the lippe* He that talketh becometh not a foole, muche  
*of excellencie.* leſſe a lying talke a prince.

8 A rewarde is as a ſtone pleaſant in the  
eyes of the that haue it: it prospereth, whe-  
ther ſouer it cometh.

9 He that couereth a tranſgreſſion, ſeketh  
loue: but he that repeateth a matter, ſepa-  
rath the prince.

10 A reprofe encreth more into him that  
hathe vnderſtanding, then an hundreth  
ſtripes into a foole.

11 A fedicious perſone ſeketh onely euil, &  
a cruel meſſenger ſhal be ſent againſt  
him.

12 *It is better for a mā to mete a beare rob-  
bed of her whelpes, then ſ a foole in his  
folie.*

13 *He that rewardeth euil for good, euil  
ſhal not departe from his houſe.*

14 The beginning of ſtriſe is as one that  
openeth the waters: therefore or the con-  
tention be medled with, leaue of.

15 *He that iuſtifieth the wicked, and he y  
condemneth the iuſt, euen thei bothe are  
abomination to the Lord.*

16 *Wherefore is there aſprice in the hand  
of the foole to get wiſdome, and he hathe  
none heart?*

17 A friend loueth at all times: and a bro-  
ther is borne for aduerſitie.

18 A man deſtitute of vnderſtanding i tou-  
cheth the hand, and becometh ſuretie for  
his neighbour.

19 He loueth tranſgreſſiō, that loueth ſtriſe:  
and he that exalteth his gate, ſeketh de-  
ſtruction.

20 The frowarde heart findeth no good:  
and he that hathe a naughtie tongue, ſhal  
fall into euil.

21 He that begetteth a foole, getteth him ſelf  
ſorowe, and the father of a foole can haue  
no ioye.

22 *Chap. 15. 1.* A ioyful heart cauſeth good health: but  
a ſorowful minde dryeth the bones.

23 A wicked man taketh a gift out of the  
boſome to wreſt the waies of iudge-  
ment.

24 *Wiſdome is in the face of him that  
hathe vnderſtanding: but the eyes of a  
foole are in the corners of the worlde.*

25 A fooliſh ſonne is a grief vnto his father,  
and a heauines to her that bare him.

26 Surely it is not good to condemne  
iuſte, nor that the princes ſhulde ſinne  
for equitie.

27 He that hathe knowledge, ſparch his  
wordes, and a man of vnderſtanding is  
of an excellent ſpirit.

28 Euen a foole (when he holdeth his pe-  
ce) is counted wiſe, and he that ſloppeth  
his lippes, prudent.

CHAP. XVIII.

1 *For the deſire thereof he wil ſeparate  
him ſelf to ſeke it, & occupie him ſelf  
in all wiſdome.*

2 A foole hathe no delite in vnderſtan-  
ding: but that his heart may be diſcon-  
red.

3 When the wicked commeth, then com-  
meth contempt, and with the vile man  
reproche.

4 The wordes of a mans mouth are like de-  
pe waters, & the well ſpring of wiſdome  
is like a flowing riuier.

5 It is not good to accept the perſone of  
the wicked, to cauſe the righteous to fall  
in iudgement.

6 A foolles lippes come with ſtriſe, and his  
mouth calleth for ſtripes.

7 A foolles mouth is his owne deſtruction,  
and his lippes are a ſnare for his ſoule.

8 The wordes of a tale bearer are as flate-  
rings, and thei go downe into the bowe  
of the bellie.

9 He alſo that is ſlouthful in his worke,  
in euen the brother of him that is a great  
waller.

10 The Name of the Lord is a ſtrong tower:  
the righteous runneth vnto it, and is ex-  
alted.

11 The riche mans riches are his ſtrong citie:  
and as an hie wall in his imagination.

12 Before deſtruction the heart of a man  
is haucie, and before glorie goeth lowe-  
nes.

13 He that answereth a matter before he  
heare it, it is folie and ſhame vnto him.

14 The ſpirit of a man wil ſuſteine his in-  
firmities: but a wounded ſpirit, who can  
beare it?

15 A wiſe heart getteth knowledge, and the  
care of the wiſe ſeketh learning.

16 A mans gift enlargeth him, and lea-  
deth him before great men.

17 He that is fiſt in his owne cauſe, iuſtifi-  
eth him ſelf: but he that ſeeketh his neigh-  
bour, and maketh  
inquire of him.

18 The lot cauſeth contentions to ceaſe:  
& maketh a partition among the mighty.

19 A brother offended is harder to winne  
then a ſtrong citie, & their contentions are  
like the barre of a palace.

20 With the frute of a mans mouth ſhal

his bely be ſatiſfied & with the  
lippes ſhal he be filled.  
Death and life are in the pow-  
er of the tongue, and they that loue it, ſhal  
fruite thereof.

21 He that findeth a wife, findeth  
good, and receiueſh fauour of  
the Lord.

22 The poore ſpeaketh wiſe prauers,  
but the riche answereth roughly.

23 A man that hathe friends, ought to  
be ſelf friendly: for a friend is nei-  
ther brother.

CHAP. XIX.

1 *Better is y poore that walketh in  
vprightnes, then he that is  
lippes, and is a foole.*

2 For without knowledge the miſdeed  
is good, and he that halteth with him  
will not.

3 The fooliſhnes of a man per-  
uayeth his way, & his heart freeth againſt  
him.

4 Riches gather manie friends: but  
poore is ſeparated from his neighbour.

5 A falſe witnes ſhal not be vn-  
punished: & he that ſpeaketh lies, ſhal not  
be ſafe.

6 Manie reuerence the face of the  
rue: but a friend to him that  
giſtes.

7 All y brethren of the poore doo  
not knowe him: but his friends ſhal knowe  
him: though he be inſt-  
it.

8 He y poſſeſſeth vnderſtanding  
will ſeuer his owne ſoule, & kepeth wiſdome  
goodnes.

9 A falſe witnes ſhal not be vn-  
punished: he that ſpeaketh lies, ſhal periſh.

10 Pleaſure is not comelie for  
much: leſſe for a ſeruāt to haue  
it.

11 The diſcretion of a man diſ-  
crepancy his glorie: & he that is diſcre-  
tious, he ſhal paſſe  
fence.

12 The Kings wrath is like the  
leopard: but his fauour is like the  
roſe.

13 A fooliſh ſonne is the calamity  
of his father, & the contentions of  
his wife a continual dropping.

14 Houſe and riches are the inheri-  
tance of the fathers: but a prudent wiſe  
man ſhal inherit  
the Lord.

15 Slouthfulnes cauſeth to fall a  
man: but a diſcreet perſone ſhal be aſſam-  
bled.

16 He that kepeth the command-  
mentes of the Lord, ſhal ſaueth his  
ſoule: but he that  
forgetteth, he ſhal  
loſe it.

17 He that hathe mercie vpon  
the poore, lendeth vnto the Lord: and the  
Lord will recompenſe him: which he  
will doo.

18 Chaiſten thy ſonne while he  
is in the way: and let not thy ſoule ſpare  
him.

c The rewarde  
hathe greater  
ce to gaine y  
hearts of  
men.  
d He that ad-  
moniſheth the  
prince of his  
faute, maketh  
him his ene-  
mie.

e By the meſ-  
ſenger is met  
ſuche meane,  
as God viſit  
to puniſh the  
rebeldes.  
f Whereby he  
meaneth the  
wicked in his  
rages, who ha-  
ue no feare  
of God.

Rom. 13. 17.  
1. theſſ. 5. 15.  
1. pet. 3. 9.  
1. ſa. 5. 23.  
chap. 14. 24.

g What ſuſi-  
leth it the wil-  
ked to be ri-  
che, ſeing he  
ſeeth not his  
minde to wiſ-  
dome?  
h So that he is  
more then a  
friend, euen a  
brother y hel-  
peth in time of  
aduerſitie.  
i Read Chap.  
6. 1.  
k Liſteth vp hi  
ſelf aboue his  
degre.

Chap. 15. 1.

l That is, ſe-  
cretly & out of  
the boſome of  
the riche.

Eccl. 2. 14. &  
3. 1.  
m That is, wan-  
der to & fro &  
ſeke not after  
wiſdome.  
Chap. 10. 1.

# The refuge of the death & life in the tongue. Prouerbes. None is cleane. 273

It is not good to condemn  
that the princes shulde smite  
the knowledge, spareth  
and a man of vnderstanding  
gent spirit.  
die (when he holdeth his  
ated wife, and he that is  
prudent.

CHAP. XVIII.  
The desire then of he wil separate  
if to seke it, & occupie him  
me.  
hathe no delite in vnderstand  
that his heart may be discou-

wicked commeth, then com  
tempt, and with the vile man  
es of a mans mouth are like de  
& the well spring of wisdom  
ring riuer.

ood to accept the persone  
to cause the righteous to fa  
nt.

lippes come with strife, and  
eth for stripes.  
mouth is his owne destruction  
ppes are a snare for his soule  
of a tale bearer are as flatter

hei go downe into the bowels  
e.  
that is slouthful in his worke,  
brother of him that is a great

of the Lord is a strong tower  
ous runneth vnto it, and is ex-  
ne mans riches are his strong ci-  
as an hie wall in his imagin-

destruction the heart of a man  
and before glorie goeth lowe  
answereth a matter before  
is folie and shame vnto him.

it of a man wil susteine his in-  
but a wounded spirit, who can  
part getteth knowledge, and the  
wife seketh learning.

gift enlargeth him, and lea-  
before great men.  
is first in his owne cause, is  
th his neighbour, and maketh  
him.

causeth contentions to cease,  
th a partition among the migh-  
ner offended is harder to winne  
ng citie, & their contentions are  
arre of a palace.

e frute of a mans mouth shall

his bely be satisfied & with the increase of  
his lippes shall he be filled.  
Death and life are in the power of the  
tongue, and they that loue it, shall eat the  
frute thereof.

He that findeth a wife, findeth a good  
thing, and receiueth fauour of the Lord.  
The poore speaketh with prayers: but the  
riche answereth roughly.  
A man that hath friends, ought to shewe him  
self friendly: for a friend is never a true  
brother.

CHAP. XIX.  
Better is y poore that walketh in his  
vprightnes, then he that abuseth his  
lippes, and is a foole.

For without knowledge the minde is not  
good, and he that halteth with his fete, sin-  
neth.  
The foolishnes of a man peruerteth his  
way, & his heart freeth against y Lord.

Riches gather manie friends: but the poore  
is separated from his neighbour.  
A false witnes shall not be vnpunished:  
& he that speaketh lies, shall not escape.

Manie reuerence the face of the prince, &  
euerie man is friend to him that giueth  
giftes.  
All y brethren of the poore do hate him:  
how muche more wil his friends departe  
farre from him: though he be instant with  
wor, & yet they wil not.

He y possieth vnderstanding, loueth  
his owne soule, & kepeth wisdom to finde  
goodnes.  
A false witnes shall not be vnpunished: &  
he that speaketh lyes, shall perish.

Pleasure is not comelie for a foole,  
muche lesse for a seruāt to haue rule ouer  
princes.  
The discretion of a man differeth his  
angere: and his glorie is to passe by an of-  
fence.

The Kings wrath is like the roaring of  
a lyon: but his fauour is like the dewe vpon  
the grasle.  
A foolish sonne is the calamitie of his  
father, & the contentions of a wife are  
like a continual dropping.

House and riches are the inheritance of  
the fathers: but a prudent wife cometh of  
the Lord.  
Slouthfulnes causeth to fall a slepe, and a  
disceitful persone shall be assamished.

He that kepeth the commandement, ke-  
peth his owne soule: but he that despiseth  
his waies, shall dye.  
He that hath mercie vpon the poore,  
lendeth vnto the Lord: and the Lord wil  
recopense him that which he hath giue.

Chasten thy sonne while there is hope,  
and let not thy soule spare for his mur-  
muring.

A man of muche angre shall suffer pu-  
nishment: & though thou deliuer him, yet  
wil his angre come againe.

Heare counsell, and receiue instruction,  
that thou maiest be wise in thy latter end.

Manie deuices are in a mans heart: but  
the counsell of the Lord shall stand.

That that is to be desired of a man, is his  
goodnes, and a poore man is better then  
a lyer.

The feare of the Lord leadeth to life: and  
he that is filled therewith, shall continue, &  
shall not be visited with euil.

\* The slouthful hideth his hand in his  
bosome, and wil not put it to his mouth a-  
gain.

\* Smite a scorner, and the foolish wil  
beware: and reprove the prudent, and he  
wil vnderstand knowledge.

He that destroyeth his father, or chaseth  
away his mother, is a lowde and shameful  
childe.

My sonne, heare no more the instructiō,  
that causeth to erre from the wordes of  
knowledge.

A wicked witnes mocketh at iudgemēt,  
and the mouth of the wicked swalloweth  
vp iniquitie.

But iudgemēt is prepared for the scor-  
ners, & stripes for the backe of the fool.

CHAP. XX.  
Wine is a mocker & strong drin-  
ke is raging: & whosoever is de-  
ceiued thereby, is not wise.

\* The feare of the King is like the roar-  
ing of a lyon: he that prouoketh him vnto  
angre, sinneth against his owne soule.

It is a mans honour to cease from strife:  
but euerie foole wil be meddling.

The slouthful wil not plowe, because of  
winter: therefore shall he begge in sommer,  
but haue nothing.

The counsell in the heart of a man is like  
depe waters: but a man that hath vnder-  
standing, wil drawe it out.

Manie men wil boast, euerie one of his  
owne goodnes: but who can finde a faith-  
ful man?

He that walketh in his integritie, is iuste:  
& blessed shall his children be after him.

A King that sitteth in the throne of iud-  
gement, chaseth away all euil w his eyes.  
Who can say, I haue made mine heart  
cleane, I am cleane from sinne?

Diuers weightes, and diuers measures,  
bothe these are euen abomination vnto  
the Lord.  
A childe also is known by his doings,  
whether his worke be pure and right.

The Lord hath made bothe these, euen  
the eare to heare, and the eye to se.  
Loue not slepe, lest thou come vnto po-  
uertie: open thine eyes, and thou shalt be

f Though for a  
time he gise  
place to coun-  
sel, yet none  
after wil he  
gise place to  
his raging af-  
fections.  
g Mans deuice  
shall not haue  
succes, except  
God gouerne  
it, whose pur-  
pose is yacian  
geable.  
h That is, that  
he be honest:  
for the poore  
man that is  
honest, is to be  
esteemed aboue  
y riche which  
is not vertuous.

Chap. 18, 15.  
Chap. 21, 11.  
i That is, the  
simple and ig-  
norant men  
learn, when  
they see the wicked  
punished.

k Taketh a  
pleasure and  
delite therein,  
as gluttons &  
drunkardes in  
delicate meats  
and drinkes.

l By wine he-  
re is ment him  
that is giuen  
to wine, and so  
by kreg drink-  
ke  
Chap. 19, 13.

m Putteth his  
life in danger.

n It is hard to  
finde out, for  
it is as depe  
waters, whose  
bottom can  
not be found:  
yet the wise  
man wil knowe  
a man ether  
by his wordes  
or manners.

o Where righ-  
teous iudge-  
ment is ex-  
cused, there sinne  
ceaseth and  
vice dare not  
appare.

p King 8, 46.  
a chro. 6, 36.  
ecl. 7, 21.  
1. ioh. 1, 8.

q Ebr. bene and  
sone, ephab &  
ephah  
e Read Chap.  
16, 11.



## The craft of byers.

## Prouerbes. No counsell against

satisfied with bread.

14 It is naught, it is naught, saith the byer: but when he is gone a pace, he boasterh.

15 There is golde, and a multitude of precious stones, but the lippes of knowledge are a precious iewel.

Chap. 27. 13.  
I teach him  
wit, that he  
can not him  
self rashly in-  
to danger.

Chap. 11. 13.

Exod. 21. 17.

Leuit. 19. 9.

Mat. 15. 4.

Deut. 32. 35.

Chap. 17. 13.

Ex. 24. 19.

Num. 12. 17.

1. thess. 5. 15.

1. pet. 3. 9.

Chap. 11. 1.

Ex. vers. 10.

Lerem. 10. 23.

g. That is,

to apply it, or to

take it to his

owne vse,

which was ap-

pointed to

Gods, and the

Inquire how

thei maie be

exempted fro

the faute.

h. Which was

a kinde of pu-

nishment then

vied.

i. The words

of God giueh

life vnto man,

and caueh

vs to be & trye

the secrets of

our darke

hearts. Ebr.

4. 17.

Chap. 29. 14.

k. Sharpe pu-

nishment, y

perceh euen

the inward

partes, is pro-

fitable for the

wicked, to

bring them to

auement.

Chap. XXI.

a. Though

Kings seme

to haue all things

at their comma-

ndement, yet

are they not

able to bring

their owne pur-

poses to pass.

g. The

raie the

God in the ap-

pointe: which

16 \* Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is swete to a man: but afterwarde his mouth shalbe filled with grauel.

18 Establish the thoughts by counsell: and by counsell make warre.

19 He that goeth about as a sclanderer, discovereth secrets: therefore medle not w<sup>th</sup> him that flattereth with his lippes.

20 \* He that curseth his father or his mother, his light shalbe put out in obscure darkenes.

21 An heritage is hastily gotten at the beginning, but the end thereof shal not be blessed.

22 Say not thou, \* I wil recompense euil: but waite vpon the Lord, and he shal saue thee.

23 \* Diuers weightes are an abomination vnto the Lord, and disceitful balances are not good.

24 \* The steppes of man are ruled by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to deuoure that which is sanctified, and after the vowes to inquire.

26 A wife King scattereth the wicked, and causeth the whole to turne ouer them.

27 The light of the Lord is the breth of man, and searcheth all the bowels of the bellie.

28 \* Mercie and trueth preferue the King: for his throne shalbe established w<sup>th</sup> mercie.

29 The beautes of yong men is their strenght, and the glorie of the aged is the graye head.

30 \* The blewenes of the wounde serueth to purge the euil, and the stripes within the bowels of the bellie.

### CHAP. XXII.

The Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whithersoener it pleaseth him.

2 But the way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 \* To do iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A haucie loke, and a proude heart, which is the b<sup>l</sup>ight of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance: but who soeuer is hastie, cometh surely to pouertie.

6 \* The gathering of treasures by a disceitful tongue is vanitie tossed to and fro of

them that seeke death.

7 The robbery of the wicked shal destroy them: for thei haue refused to extende iudgement.

8 The way of some is peruerted and straggled: but of the pure man, his worke is right.

9 \* It is better to dwell in a corner of a house, then with a contentious woman in a wide house.

10 The soule of the wicked wisheth euil: and his neighbour hath no fauour in his eyes.

11 \* When the scorner is punished, the foolish is wise: and when one instructeth a wife, he wil receiue knowledge.

12 The righteous teacheth the house of the wicked: but God ouerthroweth the wicked for their euil.

13 He that stoppeth his eare at the cry of the poore, he shal also crye and not be heard.

14 As gift in secret pacifieth anger, and gift in the bosome great wrath.

15 It is ioye to the iust to do iudgement: but destruction shalbe to the workers of iniquitie.

16 A man that wandereth out of the way of wisdom, shal remaine in the congregacion of the dead.

17 He that loueth pastime, shalbe a poore man: he that loueth wine & oyle, shal not be riche.

18 The wicked shalbe a ransom for the iust, and the trasgressour for the righteous.

19 \* It is better to dwell in the wilderness, then with a contentious & angrie woman.

20 In y<sup>e</sup> house of the wife is a pleasant treasure and oyle: but a foolish man deuor-ereth it.

21 He that followeth after righteousness & mercie, shal finde life, righteousness, and glorie.

22 A wife man goeth vp into the citie of the mighty, and casteth downe y<sup>e</sup> strength of the confidence thereof.

23 He that kepeth his mouth and his tongue, kepeth his soule from afflictions.

24 Proude, haucie & scornful: his name that worketh in his arrogancie wrath, shal be despised.

25 The desire of the slouthful is sinne: for his hands refuse to worke.

26 He cometh greedely, but the righteous giueh, and spacieth not.

27 The sacrifice of the wicked is an abomination: how much more when he bring-eth it with a wicked minde.

28 \* A false witness shal perishe: but he that heareth, and speaketh continually.

29 A wicked man hardeneth his face: but the iust, he wil direct his way.

30 There is no wisdom, neither vnderstanding, nor counsell against the Lord.

31 The horse is prepared against the day

## Good education.

of battell: but saluacion is of the Lord.

### CHAP. XXIII.

A good name is to be cherished above riches, and a louing aboute silver and aboute golde.

2 The riche and poore are made of the Lord: the maker of them both.

3 A prudent man seeth the hidden things: but the foolish hideth himself: but the foolish are punished.

4 The rewarde of humilitie, & God is riches, and glorie, and li-

5 Thornes and snares are in the frowarde: but he that regardeth wil departe farre from them.

6 Teache a childe in the way, and when he is olde, he will departe from it.

7 The riche ruleth y<sup>e</sup> poore, and serueth to the man that lendeth.

8 He that soweth iniquitie, shal reape the rodde of his anger.

9 He that hathe a good eye, he will sell for the giueh of his bread.

10 Cast out the scorner, and thou shalt haue contention and reproch.

11 He that loueth purenes of grace of his lips, the King shal pre-

12 The eyes of the Lord are pre- ledge: but he ouerthroweth the transgressour.

13 The slouthful man saith, A out, I shal be slaine: in the street.

14 The mouth of strange woman is as a pit: he with whom she is, shall fall therein.

15 Foolishnes is bounde in the childe: but the rodde of correction drive it away from him.

16 He that oppresseth the poore, se himself, & giueh vnto the rely come to pouertie.

17 Incline thine eare, & heare the wife, and applie thine knowledge.

18 For y<sup>e</sup> shalbe pleasant, if thou keep thy bellie, & if they be directed in thy lippes.

19 That thy confidence may be, I haue shewed thee this day: take heed.

20 Haue not I writ vnto thee in counsels and knowledge,

21 That I might shewe thee the wordes of trueth to answer to them that send thee.

22 Robbe not y<sup>e</sup> poore, because neither oppress y<sup>e</sup> afflicted: for the Lord wil defende thee.

23 For the Lord wil defende thee, spoile the soule of those that

24 Make no friendship with a nether go with the furious man.

25 Lest thou learne his wayes

ke death.  
bberie of the wicked ſhal be  
for thei haue refuſed to receiue  
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the pure man, his worke is righte  
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wicked ſhall e a ranſome for the  
the traſgreſſour for the righteous.

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haute & ſcornful is his name

with in his arrogancie wrath.  
fire of the flouthfull ſlaeth him

nds reſuſe to worke.  
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and ſpareth not.  
acrifice of the wicked is an abo

how muche more when he bring  
h a wicked mind.

with ſhal pe ſh: but he that  
ſpeaketh continually.

man hardeneth his face: but  
he wil dir & his way.

no wiſdome, neither vnderſta  
counſel againſt the Lord.

orſe is prepared againſt the day

of battell: but ſaluacion is of the Lord.

CHAP. XXII.

A good name is to be choſen aboue  
great riches, and a louing fauour is  
aboue ſiluer and aboue golde.

The riche and poore be mate together:  
the Lord is the maker of them all.

A prudent man ſeeth the plague, and  
hideth him ſelf: but the fooliſh go on til,  
and are puniſhed.

The rewarde of humilitie, & the feare of  
God is riches, and glorie, and life.

Thornes and ſnares are in the way of the  
ſrowarde: but he that regardeth his ſoule,  
wil departe farre from them.

Teache a child in the trade of his  
way, and when he is olde, he ſhal not de  
part from it.

The riche ruleth y poore, and y borrower  
is ſeruant to the man that lendeth.

He that ſoweth iniquitie, ſhal reape affli  
ction, & the rodde of his angrie ſhal faile.

He that hathe a good eye, he ſhal be bleſ  
ſed: for he giueth of his bread vnto y poore.

Caſt out the ſcorner, and ſtriſe ſhal go  
out: ſo contention and reproche ſhal ceaſe.

He that louth purenes of heart for the  
grace of his lips, the King ſhall e his frie.

The eyes of the Lord be preſerue know  
ledge: but he ouerthroweth the wordes of  
the traſgreſſour.

The ſlouthfull man ſaith, A lyon is with  
out, ſhal be ſlaine in the ſtrete.

The mouth of ſtrange womē is as a depe  
pitche with whome y Lord is angrie, ſhal  
fall therein.

Fooliſhnes is bounde in the heart of a  
childe: but the rodde of correction ſhal  
driue it away from him.

He that oppreſſeth the poore to increaſe  
him ſelf, & giueth vnto the riche, ſhal ſure  
ly come to pouertie.

Incline thine eare, & heare y wordes of  
the wiſe, and applie thine heart vnto my  
knowledge.

For it ſhal be pleaſant, if thou kepe them in  
thy bellie, & if they be directed together  
in thy lippes.

That thy confidence may be in y Lord,  
I haue ſhewed thee this day: thou therefo  
re take heed.

Haue not I writē vnto thee three times  
in counſels and knowledge,

That I might ſhewe thee the aſſurance of  
the wordes of truth to answer the wordes  
of truth to them that ſend to thee?

Robbe not y poore, becauſe he is poore,  
neither oppreſſe y afflicted in iudgement.

For the Lord wil defende their cauſe, &  
ſpoile the ſoule of thoſe that ſpoile them.

Make no frieſhip with an angrie mā,  
neither go with the furious man,

Leſt thou learne his wayes, and receiue

deſtruction to thy ſoule.

Be not thou of them that touche y had,  
nor among the that are ſuretie for debts.

If thou haſt nothing to paye, why cauſeſt  
thou y he ſhuld take thy bed from vnder thee?

Thou ſhalt not remoue the ancient bou  
des which thy fathers haue made.

Thou ſeeſt that a diligent mā in his bu  
ſines ſtandeth before Kings, and ſtandeth  
not before the baſe ſorte.

CHAP. XXIII.

When thou ſitteſt to eat with a ru  
ler, conſider diligently what is  
before thee,

And put the knife to thy throte, if thou  
be a man giuen to the appetite.

Be not deſirous of his deimie meats: for  
it is a diſcuiable meat.

Trouail not to muche to be riche: but cea  
ſe from thy wiſdome.

Wilt thou caſt thine eyes vpon it, which  
is nothing: for riches take her to her win  
ges, as an eagle, and ſleeth into the heauen.

Eat y not the bread of him that hathe an  
euill eye, neither deſire his deimie meats.

For as though he thought it in his heart, ſo  
wil he ſay vnto thee, Eat and drinke: but  
his heart is not with thee.

Thou ſhalt vomit thy morſels that thou  
haſt eaten, and thou ſhalt loſe thy ſweete  
wordes.

Speake not in the eares of a fool: for he  
wil deſpiſe the wiſdome of thy wordes.

Remoue not the ancient boundes, and  
entre not into the fields of the fatherles.

For he that redemeth the, is mightie: he  
wil defende their cauſe againſt thee.

Applie thine heart to inſtruction, & thine  
eares to the wordes of knowledge.

Withholde not correction from the chil  
de: if thou ſmite him with the rod, he ſhal  
not dye.

Thou ſhalt ſmite him with the rodde,  
and ſhalt deliuer his ſoule from hel.

My ſonne, if thine heart be wiſe, mine  
heart ſhal reioyce and I alſo.

And my reins ſhal reioyce, when thy  
lippes ſpeake righteous things.

Let not thine heart be enuious againſt  
ſinners: but let it be in the feare of the Lord  
continually.

For ſurely there is an end, and thy hope  
ſhal not be cut of.

O thou my ſonne, heare, and be wiſe, &  
guide thine heart in the way.

Kepe not companie with dronkards,  
nor with gluttons.

For y dronkard & y glutton ſhal be poore,  
& the ſleper ſhal be clothed with ragges.

Obe thy father that hathe begot thee,  
& deſpiſe not thy mother when ſhe is olde.

Bye the truth, but ſel it not like wiſe  
dome, and inſtruction, and vnderſtanding.

22.ii.

Which ra  
lly, but the  
felices in dan  
ger for others,  
as Chap. 6.11.

Deut. 27.17.  
chap 23.16.

a Eat with ſo  
briety  
b Bradel thine  
appetite, as it  
were by force  
and violence.  
c For oft times  
the rich, who  
they bid their  
inferiours to  
their tables, it  
is not for the  
loue they be  
are them, but  
for their owne  
ſecret purpo  
ſes.  
d Be ſure not  
the gifts, that  
God hathe gi  
uen thee, to  
wordlie rich  
es.  
e That is, con  
tention, as con  
trariety: a good  
eye is take for  
liberal, as  
Chap. 22.9.

f He wil not  
caſt off his ha  
the vnto thee  
ſome harme, &  
his flatterin  
wordes ſhal  
come to no  
vie.  
Deut. 27.17.  
chap. 22.28.  
chap. 22.33.

Chap 13.24.  
& 29.18.  
eccl. 30.1.

g That is from  
deſtruction.

Tſal 37.1.  
ch. 24.11.

h The proſper  
itie of y wicked  
ſhal not  
continue.  
i In the obser  
uation of Gods  
commandments.  
k For the bib  
lic.  
l For drun  
kenes of ſilke.

k Spare no cost  
for truths  
ſake, neither  
d part from  
it for anie gain  
ne.



# Dronkennes.

# Prouerbes.

# Enuie not the

# King.

CHAP. XXV.

*1* Cise thy self wholly to wilddome.  
*Chap. 22, 14.*

*Chap. 7, 1.*  
*m* She seduceth manie, & causeth them to offend God.

*2* Which by art make wine stronger, & more pleasant.

*3* That is, dronkennes shall bring thee to whoredome.

*4* In such great danger shalt thou be.  
*5* Though dronkennes make them more inensible then beasts, yet can they not refrain.  
*Psalm 37, 1.*  
*Chap. 23, 17.*

*6* To the place where wisdom should be sowed.

*7* Man hath no trial of his strength till he be in troubles.  
*8* None can be excused, if he helpe not the innocent, who he is in danger.

- 24 The father of the righteous shal greatly reioyce, & he that begetteth a wife childe, shal haue ioye of him.
- 25 Thy father and thy mother shal be glad, and she that bare thee, shal reioyce.
- 26 My sonne, giue me <sup>1</sup> thine heart, and let thine eyes delite in my wayes.
- 27 \*For a whore <sup>is</sup> as a depe ditch, & a strange woman <sup>is</sup> as a narrow pit.
- 28 \*Also she lieth in wait as for a pray, and she increaseth the transgressors among men.
- 29 To whome is wo? to whome is sorrow? to whome is strife? to whome is murmuring? to whome are woundes without cause? to to whome is the rednes of the eyes?
- 30 *Euen* to them that tarie long at the wine, to them that go, <sup>a</sup> and seke mixt wine.
- 31 Loke not thou vpon the wine, when it is red, & when it sheweth his colour in the cuppe, or goeth downe pleasantly.
- 32 In the end thereof it wil bite like a serpent, and hurt like a cockatrice.
- 33 Thine eyes shal loke vpon strage womē, and thine heart shal speake lewde things.
- 34 And thou shalt be as one that slepeth in the middes of the sea, and as he that slepeth in the top of the mast.
- 35 They haue striken me, *shalt thou say*, but I was not sicke: they haue beaten me, but I knewe not, when I awoke: *therefore wil I seke it yet still.*

CHAP. XXIII.

- 1 **B**E not thou enuious against euil men, neither desire to be with them.
- 2 For their heart imagineth destruction, and their lippes speake mischief.
- 3 Through wisdom is an house buylded, and with vnderstanding it is established.
- 4 And by knowledge shal the chambers be filled with all precious, & pleasant riches.
- 5 A wife man is strong: for a man of vnderstanding increaseth his strength.
- 6 \*For with counsel thou shalt enterprise thy warre, and in the multitude of them that can giue counsel, is health.
- 7 Wisdom is hie to a foole: *therefore* he can not open his mouth in the <sup>a</sup> gate.
- 8 He that imagineth to do euil, men shall call him an autor of wickednes.
- 9 The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.
- 10 If thou be <sup>b</sup> faint in the day of aduersitie, thy strength is final.
- 11 Deliuer them that are drawn <sup>c</sup> to death: and wilt thou not preserue them that are led to be slaine?
- 12 If thou say, Beholde, we knewe not of it: he that pōdereth the hearts, doth not he vnderstand it? and he that keepeth thy soule, knoweth he it not? wil not he also recompense euerie man according to his workes?

- 13 My sonne, eat <sup>d</sup> honie, for it is good, and the honiecombe, for it is swete vnto thy mouth.
- 14 So shal the knowledge of wisdom be vnto thy soule, if thou finde it, and there shal be an end, and thine hope shal not be cut of.
- 15 Lay no waite, <sup>e</sup> wicked man, against the house of the righteous, and spoyle not his resting place.
- 16 For a iuste man <sup>f</sup> falleth seuen times, & riseth againe: but the wicked fall into mischief.
- 17 Be thou not glad when thine enemy falleth, and let not thine heart reioyce when he stumbleth,
- 18 Lest the Lord se it, and it displease him, and he turne his wrath <sup>g</sup> from him.
- 19 \*Freat not thy self because of the malicious, nether be enuious at the wicked.
- 20 For there shal be none end of <sup>h</sup> plagues to the euil man: the light of the wicked shal be put out.
- 21 My sonne, feare the Lord, and the King: <sup>i</sup> meddle not with the that are sedicious.
- 22 For their destruction shal rise suddenly, & who knoweth the ruine of the <sup>j</sup> bothe?
- 23 **A**LSO THESE THINGS PERTENE TO THE WISE, It is not good to haue respect of anie persone in iudgement.
- 24 He that saith to the wicked, \*Thou art righteous, him shal the people curse, and the multitude shal abhorre him.
- 25 But to them that rebuke him, shal be pleasure, and vpon them shal come the blessing of goodness.
- 26 They shal kisse the lippes of him that answereth vp right wordes.
- 27 Prepare thy worke without, and make ready thy things in the field, <sup>k</sup> and after, buylde thine house.
- 28 Be not a witness against thy neighbour without cause: for wilt thou deceiue with thy lippes?
- 29 \*Say not, I wil do to him, as he hath done to me, I <sup>l</sup> wil recompense euerie man according to his worke.
- 30 I passed by the field of the slothful, & by the vineyarde of the man destitute of vnderstanding.
- 31 And lo, it was all growen ouer with thornes, & nettles had couered the face thereof, and the stone wall thereof was broken downe.
- 32 Then I behelde, and I considered it well: I loked vpon it, and <sup>m</sup> received instruction.
- 33 *For* a little sleepe, <sup>n</sup> a little slumber, a little folding of the hands to sleepe.
- 34 So thy pouertie cometh as one that trauielleth by the way, and thy necessitie like an armed man.

CHAP.

THESE ARE ALSO PROVERBS OF SALOMON, WHICH THE KING OF JUDAH COPIED.

The glorie of God is to <sup>o</sup> conceale a thing secret: but the <sup>p</sup> King is to searche out a thing.

The heavens in height, and the earth in depenes, and the Kings heart can searche out.

Take the <sup>q</sup> droffe from the silver, and there shal procede a vessel for the King.

Take away the wicked from before the King, and his throne shal be stablished in righteousness.

Boast not thy self before the King, and stand not in the place of great men.

\*For it is better, that it be said vnto the King, Come vp hither, than thou be in the presence of the prince when thy eyes haue sene.

Go not forth hastily to strife, for thou knowe not what to do in the end, when thy neighbour hath put thee to shame.

Debate thy matter with thy neighbour, and discouer not the secret to another.

Lest he that heareth it, put thee to shame, and thine infamie do not cease.

A worde spokē in his place, is like silver, & gold, & pictures of siluer.

He that reproveth the wise, is like a golden earring, & a golden earring.

As the colde of the snow in harvest, so is a faithful messenger to them that send him: for he refresheth the face of his masters.

A man that boasteth of false words, is like a cloude and winde without.

A prince is pacified by staying, and a softē tongue breaketh the knot.

If thou haue founde honie, <sup>r</sup> sufficient for thee, lest thou be full, and vomit it.

Withdrowe thy fote from thy neighbours house, lest he be weary of thee, and hate thee.

A man that beareth false witness against his neighbour, is like a hammer that shal breake the stone, and a sharpe arrowe.

Confidence in an vnfaithfull man, is like a broken torow, and a broken fote.

He that taketh away the garment of a poor man, is like a vineger poured vpon his face, and like him that singeth songs to an enemy.

If he that hateth thee be hungry, do not bread to eat, and if he be thirsty, do not him water to drinke.

For thou shalt lay <sup>s</sup> coles vpon him, and the Lord shal recompense thee.

CHAP. XXV.

THESE ARE ALSO PARABLES OF SALOMON, which the men of Hezekiah King of Iudah copied out.

The glorie of God isto conceile a thing secret: but the Kings honour is to seache out a thing.

The heauens in height, and the earth in depenes, and the Kings heart can no man seache out.

Take the drossie from the siluer, and there shal procede a vessel for the finer.

Take away the wicked from the King, and his throne shalbe stablished in righteousness.

Boast not thy self before the King, and stand not in the place of great men.

For it is better, that it be said vnto thee, Come vp hither, then thou to be put lower in the presence of the prince whome thine eyes haue sene.

Go not forthe hastily to strife, lest thou knowe not what to do in the end thereof, when thy neighbour hath put thee to shame.

Debate thy matter with thy neighbour, & discouer not the secret to another,

Lest he that heareth it, put thee to shame, and thine infamie do not cease.

A worde spokē in his place, is like appels of golde with pictures of siluer.

He that reproveth the wife, & the obedient eare, is as a golden earing and an ornament of fine golde.

As the colde of the snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soule of his masters.

A man that boasteth of false liberalitie, is like cloudes and winde without raine.

A prince is pacified by staying of angers, and a softie rogue breaketh y bones.

If thou haue founde honie, eat that is sufficient for thee, lest thou be ouerfull, and vomit it.

Withdrowe thy fote from thy neighbours house, lest he be weary of thee, and hate thee.

A man that beareth false witness against his neighbour, is like an hammer & a sword, and a sharpe arrowe.

Confidence in an vnfaithfull man in time of trouble is like a broken toche and a sliding fote.

He y taketh away the garment in colde season, is like vinegar powred vpon nitre, or like him y singeth songs to an heauie heart.

If he that hateth thee be hungrie, giue him bread to eat, and if he be thirftie, giue him water to drinke.

For thou shalt lay thy coles vpon his head, and the Lord shal recompense thee.

As the Northwind driueth away the raine, so doeth an angrie countenance y scolding tongue.

It is better to dwell in a corner of the house toppe, then with a contentious woman in a wide house.

As are the colde waters to a wearie soule, so is good newes from a farre country.

A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.

It is not good to eat muche honie: so to search their owne glorie is not glorie.

A man that refraineth not his appetite, is like a citie which is broken downe, & without walles.

CHAP. XXVI.

As the snow in the sommer, and as the raine in the haruest are not mete, so is honour vnseemly for a foule.

As the sparow by flying, and the swallowe by flying escape, so the curse that is causeles, shal not come.

Vnto the horse belongeth a whip, to the asse a bridle, and a rodde to the fooles backe.

Answer not a foole according to his foolishnes, lest thou also be like him.

Answer a foole according to his foolishnes, lest he be wise in his owne conceite.

He that sendeth a message by the hand of a foole, is as he that cutteth of the fete, and drinketh iniquitie.

As they that lift vp the legges of the lame, so is a parable in a fooles mouth.

As the closing vp of a precious stone in an heape of stones, so is he that giueth glorie to a foole.

As a thorne standing vp in the hand of a drunkard, so is a parable in the mouth of fooles.

The excellent that formed all things, bothe rewardeth the foole and rewardeth the transgressors.

As a dogge turneth againe to his owne vomite, so a foole turneth to his foolishnes.

Seest thou a man wise in his owne conceite: more hope is of a foole then of him.

The slouthful man saith, A lyon is in the waye: a lyon is in the streets.

As the dore turneth vpon his hinges, so doeth the slouthful man vpon his bed.

The slouthful hideth his hand in his bosome, and it grieveth him to put it agayne to his mouth.

The sluggard is wiser in his owne conceit, then seuen men that can rendre a reason.

He that passeth by and medleth with the strife that belongeth not vnto him, is as one that taketh a dogge by the eares.



18 As he that faineth him self mad, casteth  
fyre brandes, arrowes and mortal things,  
19 So dealeth the deceitful man with his  
friend and faith, Am not I in sporte?

<sup>f</sup> Which dis-  
combleth him  
self to be that  
he is not.

20 Without wood the fyre is quenched, &  
without a tale bearer strife ceaseth.

*Eccles. 31. 12.*

21 \*As the cole maketh burning coles, and  
wood a fyre, so the contentious man is apt  
to kindle strife.

*Chap. 11. 2.*

22 \*The wordes of a tale bearer are as flat-  
terings, and they go downe into the bowels  
of the bellie.

<sup>k</sup> They will so-  
ne breake out  
and utter the  
secrets.

23 As siluer droffe ouerlayed vpon a pot-  
shard, so are burning lippes, and an euil  
heart.

24 He that hateth, wil counterfait with his  
lippes, but in his heart he layeth vp de-  
ceit.

<sup>l</sup> Meaning ma-  
nichie victi-  
nether certifi-  
for the vicer-  
time.

25 Thogh he speake fauorably, beleue him  
not: for there are <sup>l</sup> seuen abominations in  
his heart.

<sup>m</sup> In the assem-  
bly of the  
goodly.  
*Eccles. 10. 2.*  
*Eccles. 27. 30.*

26 Hatred may be couered by deceit: but  
the malice thereof shalbe discovered in  
the <sup>m</sup> Congregation.

27 \*He that diggeth a pit, shal fall therein,  
and he that rolleth a stone, it shal retur-  
ne vnto him.

28 A false tongue hateth the afflicted, and a  
flattering mouth causeth ruine.

CHAP. XXVII.

<sup>a</sup> Delaye not  
the time, but  
take occasion  
when it is of-  
fised.

**B**oast not thy self of to <sup>a</sup> morowe: for  
thou knowest not what a day may  
bring forth.

2 Let another man praise thee, and not thine  
owne mouth: a stranger, and not thine  
owne lips.

*Eccles. 22. 10.*

3 \*A stone is heauie, and the sand weightie:  
but a foolies wrath is heauier then them  
bothe.

<sup>b</sup> For the en-  
uious are ub-  
stinate and ca-  
not be recon-  
ciled.

4 Anger is cruel, and wrath is raging: but  
who can stand before <sup>b</sup> enuie?

<sup>c</sup> They are  
battering, and  
teare treuol.  
*Job. 6. 6.*

5 Open rebuke is better then secret loue.

6 The woundes of a louer are faithful, and  
the kisses of an enemy are <sup>c</sup> pleasant.

7 \*The person that is full, despiseth an ho-  
nie combe: but vnto the hungrie soule e-  
uerie bitter thing is swete.

8 As a birde that wandereth from her nest,  
so is a man that wandereth from his owne  
place.

<sup>d</sup> Trust not  
to anye worl-  
delie helpe in  
the day of thy  
trouble.

9 As ointement and perfume reioyce the  
heart, so doeth the sweetnes of a mans frien-  
d by heartie counsel.

10 Thine owne friend and thy fathers frind  
forsake thou not: nether entre into thy bro-  
thers <sup>d</sup> house in the day of thy calamitie:  
for better is a neighbour that is nere, then a  
brother farre of.

11 My sonne, be wise, & reioyce mine heart,  
that I may answer him that reprocheth  
me.

*e* Read Chap.  
22.

12 \*A prudent man seeth the plague, and  
hideth himself: but the foolish go on stil,

and are punished.

13 \*Take his garment that is surety for a  
stranger, & a pledge of him for the  
stranger.

14 He that <sup>f</sup> praiseth his friend with a lo-  
de voyce, rising <sup>f</sup> early in the morning,  
shalbe counted to him as a curse.

15 \*A continual dropping in the day of  
troune, and a contentious woman are alike.

16 He that hideth her, hideth the wind,  
she is as the oyle in his right hand, that  
creeth it self.

17 Yron sharpeneth yron, so doeth a  
man sharpen the face of his friend.

18 He that kepeth the figge tre, shal eat the  
fruite thereof: so he that waiteth vpon his  
master, shal come to honour.

19 As in water face answereth to face, so the  
heart of man to man.

20 The graue and destruction can neuer be  
filled, so the eyes of man can neuer be  
satisfied.

21 \*As is the fining pot for siluer & the  
furnace for golde, so is euery man according  
to his dignitie.

22 Thogh thou shuldest braye a foole in a  
mortar among wheat brayed with a pestel,  
yet wil not his foolishnes departe  
from him.

23 Be diligent to knowe the state of thy  
flocke, and take hede to the heards.

24 For riches remaine not alwaye, nei-  
ther the crowne from generation to genera-  
tion.

25 The heyde discovereth it self, and the  
grass appeareth, and the herbes of the  
mountaines are gathered.

26 The <sup>k</sup> lambs are for thy clothing, and  
the goats are the price of the field.

27 And let the milke of the goats be suffi-  
cient for thy foode, for the foode of thy  
familie, and for the sustinance of thy man-  
des.

CHAP. XXVIII.

**T**he wicked <sup>a</sup> see when none pursueth  
them: but the righteous are bolde as  
a lyon.

2 For the transgression of the land <sup>b</sup> there  
are manie princes thereof: but by a man  
of vnderstanding and knowledge <sup>c</sup> a re-  
medie likewise endureth long.

3 A poore man, if he oppresse the poore,  
is like a raging raine, that leaueth no  
foode.

4 They that forsake the Law, praise the  
wicked: but they that kepe the Law, set their  
soules against them.

5 Wicked men vnderstand not iudgements,  
but they that feare the Lord, vnderstand all  
things.

6 \*Better is the poore that walketh in  
vprightnes, then he that peruertereth his  
waies, thogh he be riche.

He that kepeth the law, is a child  
derstanding: but he that fedeth  
himself, shameh his father.

He that increaseth his riches by  
interest, gathereth them for  
himself: but he that is  
merciful vnto the poore.

He that turneth away his eare from  
the Law, euen his praier shal  
be counted vnto him as  
vain.

He that causeth the righteous  
to stray by an euil way, shal fall into  
the pit, and the vpright shal inher-  
it the same.

The riche man is wise in his  
owne conceits: but the poore  
that hateth vaine  
glorie, can trye <sup>e</sup> him.

When righteous men reioyce  
in great glorie: but when the wicked  
man is tried.

He that hideth his finnes, shal  
be perished: but he that con-  
fesseth, and sheweth  
them, shal haue mercie.

He that is the man that  
seareth his heart, but he  
that hardeneth his heart,  
into euil.

As a roaring lyon, and an  
huging lion, so is a wicked  
ruler ouer the poe-  
ple.

A prince destitute of vnder-  
standing, shal also a great  
oppressour: but he that  
couetousnes, shal prolong  
his daies.

A man that doeth violence  
against a poore person, shal  
lose his blood, and thei  
shal not stay him.

He that walketh vprightly,  
shal be hated: but he that  
is froward in his  
heart, shal once fall.

He that tilleth his land,  
shal be filled with bread:  
but he that followeth  
the multitude, shal be  
filled with pouertie.

A faithful man shal  
abound in riches, & he  
that maketh hatte to  
him, shal not be innocent.

To haue respect of  
personnes is a transgres-  
sion: but man wil  
transgresse for  
bread.

A man with a wicked  
eye, haileth his neigh-  
bour, and knoweth not,  
that perdition cometh  
vpon him.

He that rebuketh a man,  
shal be fauoured at the  
length, then he that  
praiseth him with his  
tongue.

He that robbeth his  
father, and his mother,  
is a transgression, and  
the portion of a man  
that deltroies.

He that is of a  
proude heart, shal  
be afflicted: but he  
that trusteth in the  
Lord, shal be  
safe.

He that trusteth in  
his owne strength,  
shal be deliuered:  
but he that walketh  
in the Law, shal  
be safe.

He that giueth vnto  
the poore, shal be  
enriched: but he  
that refuseth to  
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CHAP. XXVIII.  
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derstanding: but he that fedeth the glut  
tons, shamerh his father.

He that increaseth his riches by vsurie  
and interest, gathereth them for him that  
is merciful vnto the poore.

He that turneth away his care from hea-  
ring the Law, euen his praiser shall be  
abominable.

He that causeth the righteous to go a-  
stray by an euil way, shall fall into his owne  
pit, and the vpright shall inherit good  
things.

The riche man is wise in his owne conceits:  
but the poore that hathe vnderstand-  
ing, can trye e him.

When righteous men reioyce, there is  
great glorie: but when the wicked come  
vpon the man, he is tryed.

He that hideth his finnes, shall not prosper:  
but he that confesseth, and forsaketh  
them, shall haue mercie.

Blessed is the man that swareth alwaye:  
but he that hardeneth his heart, shall fall  
into euil.

As a roaring lyon, and an hūgrie beare,  
so is a wicked ruler ouer the poore people.

A prince destitute of vnderstanding, is  
also a great oppressour: but he that hateth  
couteousnes, shall prolong his daies.

A man that doeth violence against the  
blood of a persone, shall flee vnto the graue,  
and thei shall not stay him.

He that walketh vprightly, shall be sa-  
ued: but he that is froward in his waies,  
shall once fall.

He that tilleth his land, shall be satisfi-  
ed with bread: but he y followeth the ydle,  
shall be filled with pouertie.

A faithful man shall abound in blef-  
sings, & he that maketh halte to be riche,  
shall not be innocent.

To haue respect of persones is not good:  
for that man wil transgresse for a peece of  
bread.

A man with a wicked eye hasteth to ri-  
ches, and knoweth not, that pouertie shall  
come vpon him.

He that rebuketh a man, shall finde more  
fauour at the length, then he that flatter-  
eth with his tongue.

He that robbeth his father and mother,  
& saith, it is no transgression, is the com-  
panion of a man that destroyeth.

He that is of a proude heart, stirreth vp  
strife: but he that trusteth in the Lord, shall  
be safe.

He that trusteth in his owne heart, is a  
foole: but he that walketh in wisdom,  
shall be deliuered.

He that giueth vnto the poore, shall not  
lacke: but he that hideth his eyes, shall haue  
many curses.

lacke: but he that hideth his eyes, shall haue  
many curses.

28 \* When the wicked rise vp, men hide the  
selues: but when thei perish, the righteous  
increase.

CHAP. XXIX.

A Man that hardeneth his necke, when  
he is rebuked, shall suddenly be de-  
stroyed and can not be cured.

\* When the righteous are in autoritie,  
the people reioyce: but when the wicked  
beare rule, the people sigh.

A mā that loueth wisdom, reioyceth his  
father: \* but he that fedeth harlots, wa-  
steth his substance.

A King by iudgement mainteineth the  
countrie: but a man receiuing giftes, de-  
stroyeth it.

A man y flattereth his neighbour, & spre-  
deth a net for his steppes.

In the transgression of an euil man is his  
snare: but the righteous doeth sing and  
reioyce.

The righteous knoweth the cause of the  
poore: but the wicked regardeth not know-  
ledge.

Scornful men bring a citie into a snare:  
but wise men turne away wrath.

If a wise man contend with a foolish  
man, whether he be angrie or laugh, there  
is no rest.

Bloodie men hate him that is vpright:  
but the iuste haue care of his soule.

A foole powreth out all his minde: but a  
wise man kepeth it in til afterwaide.

Of a prince that hearkeneth to lyes, all  
his seruants are wicked.

\* The poore and the vsurer mete toge-  
ther, and the Lord lighteneth bothe their  
eyes.

\* A King that iudgeth the poore in tru-  
eth, his throne shall be established for e-  
uer.

The rodde and correction giue wisdom:  
but a childe set at libertie, maketh his  
mother ashamed.

When the wicked are increased, trans-  
gression increaseth: but the righteous shall  
see their fall.

Correct thy sonne and he wil giue thee  
rest, and wil giue pleasures to thy sou-  
le.

Where there is no vision, the people  
decay: but he that kepeth the Law, is bli-  
ssed.

A seruant wil not be chastised with  
wordes: though he vnderstand, yet he wil  
not answer.

Seest thou a man hastie in his mat-  
ters? there is more hope of a foole, then  
of him.

He that delicately bringeth vp his seruāt  
Zz.iiii.

Chap. 28. 18.

Or. 28.  
Or, are incre-  
sed.

Luk. 11. 13.

a He y giueth  
care to y hate  
re, is in dager  
as y bird is be-  
fore y fowler.  
b He is euer  
ready to fall  
into y snare y  
he sayeth for  
others.

a He can beare  
no admoitiō.  
in what sort  
fouler at 10  
spoken.

Chap. 22. 2.

Chap. 20. 28.

d Where there  
are not faith-  
ful ministers of  
the worde of  
God  
e He y is of a  
feruent & rebel-  
lious nature.  
f Or, regards.



Chap. 15. 18.

Job. 20. 29.

*He feareth  
man more the  
God falleth  
into a snare &  
is destroyed.  
He needeth  
not to flatter  
his ruler, for what  
God hath ap-  
pointed, that  
shal come to  
him.*

from youth, at length he wil be euen as his sonne.

22 \* An angrie man stirreth vp strife, and a furious man abundeth in transgression.

23 \* The pride of a man shal bring him lowe: but the humble in spirit shal enioye glorie.

24 He that is partener with a thief, hateth his owne soule: he heareth cursing, and declareth it not.

25 The feare of man bringeth a snare: but he that trusteth in y Lord, shalbe exalted.

26 Manie do seke the face of the ruler: but euerie mans iudgement commeth from the Lord.

27 A wicked man is abominacio to the iust, and he that is vpright in his way, is abominacion to the wicked.

## CHAP. XXX.

*To humble our selues in consideration of Gods workes.  
The worde of God is persite. 11 Of the wicked & hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderfull.*

## THE WORDES OF AGUR THE SONNE OF IAKH.

The prophetic which the mā spake vnto Ithiel, euen to b Ithiel, and Vcal.

1 Surely I am more foolish then anie man, and haue not the vnderstanding of a man in me.

2 For I haue not learned wisdom, nor attained to the knowledge of holie things.

3 Who hath ascended vp to heaven, and descended? Who hath gathered the winde in his fist? Who hath bounde the waters in a garment? Who hath established all y ends of the worlde? What is his name, & what is his sonnes name, if thou canst tel?

4 \* Euerie worde of God is pure: he is a shield to those, that trust in him.

5 \* Put nothing vnto his wordes, lest he reprove thee, and thou be founde a lyer.

6 Two thinges haue I required of thee: deny me them not before I dye.

7 Remoue farre fro me vanitie and lies: giue me not pouertie, nor riches: fede me with fooode conuenient for me,

8 Lest I be ful, and denie thee, and say,

9 Who is the Lord? or lest I be poore and Reale, and take the Name of my God in vaine.

10 Accuse not a seruant vnto his master, lest he curse thee, & when thou hast offended.

11 There is a generacion that curseth their father, and doeth not blesse their mother.

12 There is a generacion that are pure in there owne conceit, and yet are not washed from their filthines.

*a Who was an  
excellent man  
in verue and  
knowledge in  
the time of Sa-  
lomon*

*b Which were  
Agurs schol-  
lers or frends.*

*c Herein he  
declareth his  
great humilitie  
who wolde  
not attribute  
anie wisdom  
to his self, but  
all vnto God.*

*d Meaning, to  
knowe the se-  
cretes of God,  
as though he  
wolde saye,  
Nour.*

Psal. 139. 6.

Deut. 4. 2.

Eccl. 12. 32.

*a He maketh  
his request vnto  
God.*

*f Meaning, y  
they that put  
their trust in  
their riches,  
forget God, &  
in by to mu-  
che wealth me  
haue an occa-  
sion to blame  
him in accusing  
him without  
cause.*

13 There is a generacion, whose eyes are as cie, and their eye liddes are lifted vp.

14 There is a generacion, whose teeth are as swordes, and their chawes as knives to cutt vp the afflicted out of the earth, and the poore from among men.

15 The horse leache hath two b daughters which crie, Giue, giue. There be three that wil not be satisfied: yea, foure that are not, It is ynough.

16 The graue, & the baren wombe, the carue that can not be satisfied with water, & the fyre that saith not, It is ynough.

17 The eye that mocketh his father, and despiseth the instructio of his mother, let the rauen of the valley picke it out, and the yong egles eat it.

18 There be three things hid from mee: yea, foure that I knowe not.

19 The way of an egle in the aire, the way of a serpent vpon a stone, the way of a shippe in the middes of the sea, and the way of a man with a maide.

20 Suche is the way also of an aduouerous woman: she eateth & wipeth her mouth, and faith, I haue not committed iniquitie.

21 For three things the earth is moued: yea, for foure it can not susteine it self:

22 For a seruant when he reigneth, and a foole when he is filled with meat,

23 For the hateful woman, when she is married, and for a handmaid that is in heire to her maistres.

24 These be foure smal things in the earth, yet they are wise and ful of wisdom:

25 The finisies a people not strong, yet prepare they their meat in sommer:

26 The conies a people not mightie, yet make they their houses in the rocke:

27 The grethopper hath no King, yet goeth for the all by bandes:

28 The spider taketh holde with her hilde, and is in Kings palaces.

29 There be three things that order me in their going: yea, foure are comelie in going,

30 A lyon which is strong among beastes, and turneth not at the sight of anie:

31 A lustie grayhound, and a goat, and a King against whome there is no rising vp.

32 If thou hast bene foolish in lifting thy self vp, and if thou hast thoght wickedly, thy thine hand vpon thy mouth.

33 When one churneth milke, he bringeth forth the butter: and he that wringeth the nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

## CHAP. XXXI.

*He exhorteth to chastitie and iustice, 10 And sheweth the condicions of a wise and worthy woman.*

Lemuel: The b prophetic which his mother taught him.

W Hat my sonne! and what ne of my wombe! and sonne of my desires!

Giue not thy strength vnto women, thy waies, which is to destroy Kings.

It is not for Kings, o Lemuel, it is for Kings to drinke wine, nor for strong drinke,

Lest he drinke, and forget the decree: change the iudgement of all the of affliction.

Giue ye strong drinke vnto him, ready to perishe, and wine vnto him, haue grief of heart.

Let him drinke, that he may forget pouertie, and remember his more.

Open thy mouth for the defence, cause of all the children of destru.

Open thy mouth: iudge righteous, iudge the afflicted, and the poore.

Who shal finde a vertuous woman? her price is farre above the pearle.

The heart of her hous band trusteth in her, and he shal haue no nede of feare.

She wil do him good, and no the daies of her life.

She seeketh wooll and flaxe, and cherefully with her hands.

She is like the shippes of march, bringeth her fode from a farre.

And she riseth, while it is yet snow, & gueth the porcion to her hous.

## ECCLES

T H

Salomon, as a preacher and one that deceivable vanities of this worlde, but rather inflamed with the desire, which set their felicitie, ether in knowe mans true felicitie consisteth in that that all other things must be reiecte the treasure, which is sure and permanent.

## CHAP. I.

*a All things in this worlde are full of vanitie and endurance. 13 All mans wisdom is in grief.*



He wordes of Solomon the sonne of David King in Ierusalem.

Vanitie of vanities, all is vanitie, and what remaineth vnto man in a

a generacion, whose eyes are hid  
their eye liddes are lifted vp  
a generacion, whose teeth are  
and their chawes as knives to ex  
sifted out of the earth, and the  
m among men.  
rfe leache hath two b daughters  
Give, give. There be three things  
not be satisfied: yea, foure that  
ynough.  
ue, & the baren wombe, the earth  
not be satified with water, and  
that faith not, it is ynough.  
that that mocketh his father and def  
the instructio of his mother, let the  
of the valley picke it out, and the  
es eat it.  
be three things hid from me: yea,  
I knowe not.  
ay of an egle in the aire, the waie  
ent vpon a stone, the waie of a  
the middes of the sea, and the  
man with a maide.  
the earthe & wipeth her mouth,  
I haue not committed iniqui  
e things the earth is moued: yea,  
it can not susteine it self:  
seruant when he reigneth, and a  
en he is filled with meat,  
hateful woman, when the is ma  
for a handmaid that is in heire  
es.  
e foure smal things in the earth,  
a wife and full of wisdom:  
sifmires a people not strong, yet  
they their meat in somer:  
onies a people not mightie, yet  
y their houses in the rocke:  
eshopper hath no King, yet go  
he all by bandes:  
der taketh holde with her hadd,  
Kings palaces.  
be three things that order  
g: yea, foure are comelie in

THE WORDES OF KING  
Lemuél: The prophetic which his  
mother taught him.

**W**Hat my sonnelland what the son  
ne of my wombe! and what, o  
sonne of my desires!  
Give not thy strength vnto womé, nor  
thy waies, which is to destroy Kings.  
It is not for Kings, o Lemuél, it is not for  
Kings to drinke wine, nor for princes  
strong drinke,  
Left he drinke, and forget the decree, and  
change the iudgement of all the children  
of affliction.  
Give ye strong drinke vnto him, that is  
readie to perishe, and wine vnto them that  
haue grief of heart.  
Let him drinke, that he may forget his  
pouertie, and remember his miserie no  
more.  
Open thy mouth for the domme in the  
cause of all the children of destruction.  
Open thy mouth: iudge righteously, and  
iudge the afflicted, and the poore.  
Who shal finde a vertuous woman? for  
her price is farre above the pearles.  
The heart of her housband trusteth in  
her, and he shal haue no nede of spoile.  
She wil do him good, and not euil all  
the dates of her life.  
She seeketh wooll and flaxe, and laboreth  
cherefully with her hands.  
She is like the shippes of marchants: she  
bringeth her fode from a farre.  
And she riseth, whiles it is yet night; and  
giueth the porcion to her housholde, and

the ordinarie to her maids;  
16 She considereth a field, and getteth it  
with the frute of her hands she pláeth  
a vineyarde.  
17 She girdeth her loynes with strength, &  
strengtheneth her armes.  
18 She feleth that her marchandise is good:  
her candle is not put out by night.  
19 She putteth her hands to the wherue, &  
her hands handle the spindle.  
20 She stretcheth out her hand to the poore,  
and putteth forthe her hands to the needie.  
21 She feareth not the snowe for her fami  
lie: for all her familie is clothed with skar  
ler.  
22 She maketh her self carpets: fine linnen &  
purple is her garment.  
23 Her housband is knownen in the gates,  
when he sitteth with the Elders of his land.  
24 She maketh shetes, and selleth them, &  
giueth girdels vnto the marchant.  
25 Strength and honour is her clothing,  
and in the latter day she shal reioyce.  
26 She openeth her mouth with wisdom,  
and the law of grace is in her tongue.  
27 She ouerleeth waies of her housholde,  
and eateth not the bread of ydleness.  
28 Her children rise vp, and call her bles  
sed: her housband also shal praise her, say  
ing,  
29 Manie daughters haue done vertuously:  
but thou surmountest them all.  
30 Favour is disceitful, and beaurtie is vani  
tie: but a woman that feareth the Lord, she  
shal be praised.  
Give her of the frute of her hands, and  
let her owne workes praise her in the gates.

She prepa  
reth their  
meat betime.  
She purcha  
seth it with  
gaines of her  
travaille.  
In the assem  
blies and places  
of iudge  
ment.  
Or, linnen  
cloth.  
After that  
he had spoke  
of the appa  
rel of the bo  
dy, he now de  
clareth the ap  
parel of the  
spirit.  
In her tongue  
is as a booke  
whereby, one  
might learne  
manie good  
things: for the  
delicth to tal  
ke of the wor  
de of God.  
That is, do  
her reuerence.  
p Confesse her  
diligent la  
bours, and co  
mende her  
therefore.  
q For as much  
as the iustie  
honorable are  
clad in the ap  
parel that shi  
maie.

ECCLESIASTES, OR  
the Preacher.

THE ARGUMENT.

Alomón, as a preacher and one that desired to instruct all in the way of saluacion, describeth the  
Succinable vanities of this worlde, that man shoulde not be addicted to anie thing vnder the sunne,  
but rather inflamed with the desire of the heauenlie life: therefore he consulteth their opinions,  
which set their felicitie, ether in knowledge, or in pleasures, or in dignitie and riches, shewing that  
mans true felicitie consisteth in that that he is united with God and shal inioye his presence: so  
that all other things must be reiected, save in as much as thei further vs to attaine to this heauen  
lie treasure, which is sure and permanent, and can not be founde in anie other saue in God, alone  
uail, which he suffreth vnder the sunne.

CHAP. I.

All things in this worlde are full of vanitie, and of none  
insurance. 13 All manys wisdom is but folie and  
grief.



He wordes of the Preacher, the sonne of Dauid  
King in Ierusalem.

Vanitie of vanities,  
saith the Preacher: vanitie  
of vanities, all is vanitie.

What remaineth vnto mā in all his tra

One generacion passeth, and another gene  
racion succedeth: but the earth remaineth  
for euer.  
The sunne riseth, & the sunne goeth downe,  
& draweth to his place, where he riseth.  
The winde goeth toward the South, & co  
passeth toward the North: the winde goeth  
round about, & returneth by his circuites.  
All the riuers go into the sea, yet the sea  
is not full: for the riuers go vnto the place,  
& i.

One man dieth  
after another,  
and the earth  
remaineth  
longer, re  
uenue to the last  
date, which yet  
is subiect to  
corruption.  
By the sunne,  
winde and ri  
uers he shew  
eth that the  
great labour  
and longest  
hath an end,  
and therefore  
there can be  
no felicitie in  
this worlde.  
Eccles. 40. 11.

CHAP. XXXI.

to chastitie and iustice, 10 And the man  
of a wife and worthy woman.





he ° giue his portion: this also  
and a great grief.

now: & that that shalbe, hath now bene  
for God<sup>e</sup> requireth that which is past.

9 <sup>f</sup> Two are better then one: for they ha

mutual love  
tie, to y<sup>e</sup> Int<sup>y</sup>  
they may be  
fitable one  
another; &



better wages for their labour.

10 For if they fall, the one wil lift vp his fellowe: but two vnto him that is alone: for he falleth, and there is not a seconde to lift him vp.

11 Also if two slepe together, then shal they haue heat: but to one how shulde there be heat?

12 And if one ouercome him, two shal stande against him: and a threfolde s coard is not easly broken.

13 Better is a poore and wise childe, then an olde and foolish King, which wil no more be admonished.

14 For out of the prison he cometh for the to reigne: when as he that is borne in his kingdome, is made poore.

15 I behelde all the liuing, which walke vnder the sunne, with the seconde childe, which shal stande vp in his place.

16 There is none end of all the people, nor of all that were before them, and they that come after, shal not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take hede to thy foote when thou enrest into the House of God, and be more nere to heare then to giue the sacrifice of foolcs: for they knowe not that they do euill.

CHAP. V.

Not to speake lightly, chiefly in Gods matters. 9 The courteous can neuer haue yrough. 11 The laborers slepe is swete. 14 Man when he dyeth, taketh nothing with him. 18 To liue ioyfully, and with a conſidered minde is the gift of God.

Be not rash with thy mouth, nor let thine heart be halie to vtter a thing before God: for God is in the heauens, and thou art on y earth: therefore let thy wordes be fewe.

For as a dreame cometh by the multitude of busines: so the voyce of a foole is in the multitude of wordes.

When thou hast vowed a vowe to God, deferre not to pay it: for he deliteth not in foolcs: paye therefore y thou hast vowed.

It is better that thou shuldest not vowe, then that thou shuldest vowe and not paye it.

Suffer not thy mouth to make thy flesh to sinne: nether say before the Angel, that this is ignorance: wherefore shal God be angrie by thy voyce, & destroye the worke of thine hands?

For in the multitude of dreames, & vanities are also manie wordes: but feare thou God.

If in a country thou seest the oppresſiõ of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is higher then the highest, regardeth, and there be higher then they.

8 And the abundance of the earth is sowne: all the King also consisteth by the field that is tilled.

9 He that loueth siluer, shal not be satisfied with siluer, & he that loueth riches, shal without the frute thereof: this also is vanitie.

10 When goods encrease, they are encreased: that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

11 The slepe of him that trauaileth, is sweete, whether he eat little or much: but the societie of the riche wil not suffer him to slepe.

12 There is an euil sickenes that I haue seene vnder the sunne: to wit, riches referred to the owners thereof for their euil.

13 And these riches perish by euil trauail, & he begetteth a sonne, and in his hand is nothing.

14 As he came forth of his mothers belly, he shal returne naked to go as he came, & shal beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euil sickenes that in all pointes as he came, so shal he go, and what profite hath he that he hath trauailed for the winde?

16 Also all his dayes he eateth in darkness with muche grief, and in his sorow & angre.

17 Beholde then, what I haue seene good, that it is comelie to eat, and to drinke, & to take pleasure in all his labour, wherein he trauaileth vnder the sunne, y whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euerie man to whome God hath giuen riches and treasures, and giueth him power to eat thereof, and to take his parte, and to enioye his labour: this is the gift of God.

19 Surely he wil not muche remember the dayes of his life, because God answereth to the ioye of his heart.

CHAP. VI.

The miserable estate of him to whome God hath giuen riches, and not the grace to vse them.

There is an euil, which I sawe vnder the sunne, and it is muche among men: A man to whome God hath giuen riches and treasures and honour, and he wanteth nothing for his soule of all that it desireth: but God giueth him not power to eat thereof, but a strange man shal eat it: this is vanitie, and this is an euil sickenes.

If a man beget an hundred children and liue manie yeres, and the dayes of his yeres be multiplied, and his soule be not satisfied with good things, and he be buried, I say that an vntimelie fruit is better then he.

4 For he cometh into vanitie and goeth

into darkenes: & his name shal be forgotten with darkenes.

Also he hath not sene y sunne: it is therefore this hath more reioyce then other.

6 And if he had liued a thousand yerolde, and had sene no good, he goeth to one place.

All the labour of man is for his soule: the soule is not filled.

For what hath the wise man the soule: what hath the poore man the soule: how to walke before the liue?

The sight of the eye is better than the lustre: this also is vexation of spirit.

What is that that hath bene thereof is now named: and it is that it is man: and he can not him that is stronger then he.

CHAP. VII.

Where precepts to followe that which is good, and to shunne the contrary.

Surely there be manie thinges vnder the sunne: & what auerſe vanitie: & what auerſe

For who knoweth what is a good name in the life, & in the number of the life of his vanitie, seing that as a shadow? For who can man what shalbe after him vn

A good name is better then a ment, and the day of death, that one is borne.

It is better to go to the house of mourning, then to go to the house of feasting: for in the end of all man liuing shal lay it to his heart.

Anger is better then laughing: for the heart is made better by the heart.

The heart of the wife is in mourning: but the heart of the foole is in mirth.

Better it is to heare the rebuke of a man, then that a man shulde be full of foolcs.

For like the noise of the thimble, so is the laughter of the foole: also is vanitie.

Surely oppresſiõ maketh a wretched man, and the rewarde destroyeth the man.

The end of a thing is the beginning thereof, & the pac is better then the proude in spirit.

Benot y of an halste spirit for angre resteth in the bosom of a man.

Say not thou, Why is it that the dayes were better the theses: for thou enquire s wisely of God.

Wisdome is good with an excellent to them that feare the Lord.

For man shal rest in the shadowe, & in y shadowe of siluence of the knowledg

g By this pro-  
uerbe he decla-  
reth how ne-  
cessarie it is, y  
men shulde li-  
ue in societie.  
h That is, for a  
poore, & bafe  
stranger, or out-  
cast, as Ioseph  
did, Gen 45, 14  
i Meaning, y is  
borne a King.  
k Which fol-  
low, & flatter  
y Kings sonne,  
or him y shal  
succeede to en-  
ter into credit  
with them in  
hope of game.  
l They neuer  
cease by all  
meanes to cre-  
pe into fauour:  
but when they  
obeyne not  
their greedie  
desires, they  
thinke the le-  
ues auoided, as  
other haue be-  
come i time past,  
and so care no  
more for him.  
m That is, y  
what affliction  
thou comest to  
heare y worde  
of God.  
n Meaning, of  
the wicked, w  
thinke to plea-  
se God, w ce-  
remonies, and  
haue nether  
faith nor repe-  
tance.

a Either yow-  
ing or in pray-  
ing, meaning y  
we shulde vse  
all reuerence to  
God warde.  
b He heareth  
thee not for  
thy manie wor-  
des sake, or  
often repeti-  
tions, but con-  
sidereth thy  
faith, and fer-  
uent minde.  
Deut. 23, 21.  
c He speaketh  
of vovcs, w are  
approved by  
Gods worde,  
and serue to  
his glorie.  
d Cause not  
thy self to sin-  
ne by vowing  
rashly: as thei  
do w make a  
vowe to liue  
vnmarrid, and  
suche like.  
e That is, befo-  
re Gods mes-  
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shal examine  
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though thy ig-  
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be a wnt excuse.  
f Meaning, y  
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fore we must  
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also confisteth by the field:

th siluer, shal not be satisfi  
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and what good cometh  
ereof, but the beholding  
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him that trauaileth, i. fore  
little or much; but they  
riche wil not suffer him

euil sickenes that I haue  
ness to wit, riches\* referred  
ereof for their euil,  
ches perish by euil trauail,  
a sonne, and in his hand

forthe of his mothers be  
burne nak to go as he came,  
away nothing of his labour,  
he caused to passe by his hand,  
to is an euil sickenes that mak  
came, so shal he go, and wite  
he that he hathe trauailed for

dayes he eateth in a darke  
the grief, and in his sorrow

en, what I haue sene good,  
ellie to eat, and to drinke,  
are in all his labour, where  
nder the sunne, y. w. o. d. e.  
yes of his life, which God gi  
his is his portion.

ic man to whome God haue  
n treasures, and giueth him  
thereof, and to take his part  
his labour: this is the gift of

ill not muche remember the  
life, because God answereth  
his heart.

CHAP. VI.

of him to whome God hathe giue  
the grace to see them.

an euil, which I sawe vnder  
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ome God hathe giuen riches  
and honour, and he wane  
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y that an vntimelic fine

eth into vanitie and goe

into darkenes: & his name shalbe covered  
with darkenes.

15 Also he hathe not sene y sunne, nor knowe  
it: therefore this hathe more rest then the  
other.

16 And if he had liued a thousand yeres twi  
fold, and had sene no good, shal not all  
go to one place?

17 All the labour of mā is for his mouth: yet  
the soule is not filled.

18 For what hathe the wise man more then  
the fool? what hathe y poore that know  
eth how to walke before the liuing?

19 The sight of the eye is better then to  
walke in the lutes: this also is vanitie and  
vexation of spirit.

20 What is that that hathe bene the name  
thereof is now named: and it is known  
that it is man: and he can not strice with  
him that is stronger then he.

CHAP. VII.

There preceds to followe that which is good, and to auoi  
de the contrary.

1 Surely there be manie things that in  
crease vanitie: & what auaileth it mā?  
2 For who knoweth what is a good for man  
in the life? & in the number of the dayes  
of the life of his vanitie, seing he maketh  
the as a shadow? For who can shawe vnto  
man what shal be after him vnder y sunne?  
3 A good name is better then a good oym  
ent, and the day of birth, then the day  
that one is borne.

4 It is better to go to the house of mourning,  
then to go to the house of feasting,  
because this is the end of all men: and the  
liuing shal lay it to his heart.

5 Anger is better then laughter: for by a  
sad loke the heart is made better.

6 The heart of the wise is in the house of  
mourning: but the heart of foolos is in the  
house of mirth.

7 Better it is to heare the rebuke of a wise  
man, then that a mā shulde heare the song  
of foolos.

8 For like the noise of the thornes vnder  
the pot, so is the laughter of the fool: this  
also is vanitie.

9 Surely oppressio maketh a wife mā mad:  
an the rewarde destroyeth the heart.

10 The end of a thing is better then the  
beginning thereof, & the patient in spirit  
is better then the proude in spirit.

11 Benot y of an hastie spirit to be angrie:  
for anger resteth in the bosome of foolos.

12 Say not thou, Why is it that the former  
daies were better then these? for thou doest  
not enquire wisely of this thing.

13 Wisdome is good with an inheritance,  
and excellent to them that se the sunne.

14 For man shal rest in the shadowe of wis  
dome, & in y shadowe of siluer: but the ex  
cellencie of the knowledge of wisdome

giueth life to the possessers thereof.

15 Beholde the worke of God: for who can  
make a straight that which he hathe made  
crooked?

16 In the day of wealth be of good comfort,  
& in the day of affliction consider: God  
also hathe made this contrary to that, to  
the intent that mā shulde finde nothing  
after him.

17 I haue sene all things in the daies of my  
vanitie: there is a iuste man that perisheth  
in his iustice, and there is a wicked man  
that continueth long in his malice.

18 Be not thou iuste ouermuche, nether  
make thy self ouer wise: wherefore shul  
dest thou be desolate?

19 Be not thou wicked ouermuche, nether  
be thou foolish: wherefore shuldest thou  
perish not in thy time?

20 It is good that thou laie holde on this:  
but yet withdrawe not thine hand from  
it that: for he that feareth God, shal come  
forthe of them all.

21 Wisdome shal strengthen the wife man  
more then ten mightie princes that are in  
the citie.

22 Surely there is no man iust in the earth,  
that doeth good and sinneth not.

23 Giue not thine heart also to all y wor  
des that men spake, lest thou do heare thy  
seruant cursing thee.

24 For often times also thine heart know  
esh that thou likewise hast cursed others.

25 All this haue I proued by wisdome: I  
thought I wil be wise, but it went farre from  
me.

26 It is farre of, what maier it be: and it is a  
profound depenes, who can finde it?

27 I haue compassed about, but I and mine  
heart to knowe and to enquire and to sear  
che w. s. o. m. e. and reason, and to knowe the  
wickednes of folie, and the foolishnes of  
madnes.

28 And I finde more bitter then death the  
woman whose heart is as nettes & snares,  
and her hands, as bands: he that is good be  
fore God, shalbe deliuered from her, but y  
sinner shalbe taken by her.

29 Beholde, saith the Preacher, this haue I  
founde, seking one by one to finde y couter

30 And yet my soule seeketh, but I finde it  
not: I haue founde on: man of a thousand:  
but a woman among them all haue I not  
founde.

31 Onely so, this haue I founde, that God  
hathe made man righteous: but they haue  
sought manie inuentions.

CHAP. VIII.

To obey Princes and Magistrates. 17 The workes of  
God passe mans knowledge.

1 How is as the wise man and who  
knoweth the interpretation of a  
thing, the wisdome of a man, both make

i Consider  
wherefore God  
doeth the end  
and what maie  
come thence.  
k. The man  
shulde be able  
to controule  
nothing in his  
workes.

i Meaning, that  
cruel tyrants  
put the godlie  
to death, and  
let the wicked  
go free.

i Bost not to  
matche of thi  
cruel iustice  
and wisdome

i Tare not  
long when y  
art admoni  
shed to come  
out of the  
way of wic  
kednes

i O to wit, on  
these admoni  
tions that go  
before

i Consider  
the desolati  
on & curse  
that cometh  
if thou do not  
obey them.

i King. 8. 46.  
i 2 Chron. 6. 32.

i Prov. 20. 2.  
i 1. Solom. 1. 8.

i 4. Cr. do it m  
n. rather care  
for them.

i Meaning, wis  
dome.

i That is, to  
come to a con  
clusion.

i And so are  
causes of their  
owne destruc  
tion





the whole worke of God  
not finde out the worke  
under the sunne: for the  
ch to feke it, and can not  
thogh the wise man thinke  
he can not finde it.

HAP. IX.  
thing can man knowe where God  
12 No man knoweth his end, 118  
strength.

ly given mine heart to all this  
clare all this, that the iustice  
their workes are in the hand  
o man knoweth ether loue  
all that is before them.  
ome alike to all: and the same  
to the iuste and to the wicked,  
and to the pure, & to the pol  
im that sacrificeth, & to him  
th not: as is the good, so is the  
at sweareth, as he that feareth.

among all that is done vnder  
e, that there is one b cond  
and also the heart of the forme  
of euil, and madnes is in the  
they liue, and after that, they  
d.

foeuer is ioyned to all the li  
hope: for it is better to sh  
to a dead lyon.  
ng knowe that they shal dye,  
knowe nothing at all: neither  
is more a rewarde: for their  
is forgotten.  
ue, and their hatred, & their  
perished, and they haue no  
foreuer, in all that is done  
one.

read with ioye, & drinke thy  
herful heart: for God nos  
y workes.  
et thy garments be e white,  
yle be lacking vpon thee.

with the wife whome y haue  
days of the life of thy vanitie  
hath given thee vnder the  
days of thy vanitie: for this  
in the life, & in thy travail  
a laborest vnder the sunne.

ne hand shal finde to do, do  
power: for there is neither  
vention, nor knowledge, nor  
the graue whether thou goest  
I sawe vnder the sunne that  
to the swift, nor the barre  
not yet bread to the wise, nor  
men of vnderstanding: in their  
n of knowledge: but time  
cometh to them all.

oeth man knowe his time,  
which are taken in an eu

es, & as the birdes that are caught in the  
snare: so are the children of men snared in  
the euil time when it falleth vpon them  
suddenly.

I haue also sene this wisdome vnder the  
sunne, and it is great vnto me.

A litle citie and fewe men in it, and a  
great King came against it, and compas  
sed it about, and buylded fortes against it.

And there was founde therein a poore  
and wise man, and he deliuered the citie  
by his wisdome: but none remembred this  
poore man.

Then said I, Better is wisdome then  
strength: yet the wisdome of the poore is  
despised, and his wordes are not heard.

The wordes of the wife are more heard  
in quietnes, then the cye of him that ru  
leth among fooles.

Better is wisdome then weapons of war  
re: but one sinner destroyeth muche good.

CHAP. X.  
The difference of foolishnes and wisdome. 11 A scorpion  
dovet is like a serpent that can not be charmed. 16 Of  
foolish Kings, and drunken princes. 17 And of good  
Kings and princes.

Dead flies cause to stinke, and putrifie  
the ointment of the apoticarie: so doeth  
a litle folie him that is in estimation for  
wisdome, and for glorie.

The heart of a wise man is at his right had:  
but the heart of a foole is at his left hand.

And also whē the foole goeth by the way,  
his heart faileth, and he b telleteth vnto all  
that he is a foole.

If the spirit of him that ruleth, rise vp  
against thee, leaue not thy place: for gen  
tlenes pacifieth great sinnes.

There is an euil that I haue sene vnder the  
sunne, as an error that procedeth fro the  
face of him that ruleth.

Folie is set in great excellencie, and the  
riche set in the lowe place.

I haue sene seruants on horses and prin  
ces walking as seruants on the grounde.

He that diggeth a pit, shal fall into it, &  
he that breaketh the hedge, a serpent shal  
bite him.

He y remoueth stones, shal hurt him self  
thereby, & he that cutteth wood, shal be in  
danger thereby.

If the yron be blunt, and one hath not  
whet the edge, he must chieuen to more  
strength: but the excellencie to direct a  
thing is wisdome.

If the serpent bite, when he is not char  
med, no better is a babler.

The wordes of the mouth of a wise man  
haue grace: but the lippes of a foole deuou  
re him self.

The beginning of y wordes of his mou  
th is foolishnes, and the latter end of his  
mouth is wicked madnes.

For the foole multiplieth wordes saying,  
Man knoweth not what shalbe: and who  
can tel him what shalbe after him?

The labour of the foolish doeth weary  
him: for he knoweth not to go into the  
city.

Wo to thee, o land, when thy King is  
a childe, and thy princes eat in the mor  
ning.

Blissed art thou, o land, when thy King  
is the sonne of nobles, and thy princes  
eat in time, for strength and not for dron  
kennes.

By slouthfulness y rooffe of the house go  
eth to decay, and by the ydienes of the  
hands the house droppeth through.

Thei prepare bread for laughter, and  
wine comforteth the liuing, but siluer an  
swereth to all.

Curse not the King, no not in thy thoght,  
neither curse the riche in thy bed cham  
ber: for the soule of the heau n shal cary  
the voice, & that which hath wings, shal  
declare the matter.

CHAP. XI.  
To be liberal to the poore. 4 Not to doubt of Gods pro  
vidence. 5 All ydelitie prospereth: but vanitie y God  
will iudge all.

Cast thy bread vpon the waters: for  
after manie daies thou shalt fin  
de it.

Giue a portion to seuen, & also to eight:  
for thou knowest not what euil shalbe v  
pon the earth.

If the cloudes be ful, they wil powre  
forthe raine vpon the earth: and if the  
tre do fall toward the South, or toward  
the North, in the place that the tre falleth,  
there it shalbe.

He that obserueth the winde, shal not  
sowe, and he that regardeth the cloudes,  
shal not reape.

As thou knowest not which is the way of  
the spirit, nor how the bones do growe in  
the wombe of her that is with childe: so  
thou knowest not the worke of God that  
worketh all.

In the morning sowe thy sede, and in the  
euening let not thine hand rest: for thou  
knowest not whether shal prosper, this or  
that, or whether bothe shalbe alike good.

Surely the light is a pleasant thing: and  
it is a good thing to the eyes to see y sunne.

Thogh a man liue manie yeres, and in  
them all he reioyce, yet he shal remember  
the daies of his darknes, because thei are  
manie, all that cometh is vanitie.

Reioyce, o yong man, in thy youth, &  
let thine heart chere thee in the daies of  
thy youth: and walke in the waies of thine  
heart, and in the sight of thine eyes: but  
knowe that for all these things, God wil  
bring thee to iudgement.

&.iii.

The ignorant  
& beatti  
nes of y wic  
ked is such, y  
thei knowenot  
chance things,  
& yet wil thei  
dissuade hie  
matters  
h Thar is,  
without wis  
dome and cou  
sel.  
i Are giuen to  
their lustes &  
pleasures  
k Meaning, whe  
he is noble for  
cruel & with  
dome & wil  
dome & the  
giues of God.

Thou canst  
not worke euil  
so secretly, but  
it shal be know  
en.

a That is, be  
liberal to the  
poore, & thogh  
it seme to be  
as a thing vnto  
vnto y, yet it shal bring  
thee profice.

b As the clou  
des that are  
full, powre out  
raie, so thier  
che that haue  
abundance, must  
distribute it  
liberally.

c He exhort  
eth to be libe  
ral, while we  
liue: for after  
there is no  
power  
d He that fear  
eth incommen  
sures, when  
need vnto re  
quered, shal  
ruin his due  
re.

e Be not weary  
of wldomg.

f That is, of  
thy workes a  
re most agree  
ble to God.

g That is, of  
distraction & trou  
ble  
h He derideth  
them that see  
their delite in  
worldly plea  
sures, as though  
God would not  
call them to  
an account.



## Repent betime.

i To wit, an-  
gre, and enuie,  
k Meaning, car-  
nal lustes, whe-  
reunto youth  
is giuen

Chap. XII.

a Before thou  
come to a con-  
tinual miserie,  
for when the  
cloudes remi-  
ne alter y raine,  
mans grief  
is increased.

b The hands,  
which kepe y  
bodie.

c The legs.

d The teethe.

e The eyes.

f The lippes,

or mouth.

g When the  
chaire shal  
scape, and  
shew no more  
his shal not  
be able to spee

i That is, the  
wonder pipes

or the eares

shal be deafe &  
not able to  
heare singing.

k To climbe  
hie because of  
their weakne-  
nes, or thei  
sloope downe,

as thogh they  
were fraid lest  
ane thing shul-  
de hie them

l That shal re-  
ble as thei go,  
as thogh they  
were arraid.

m Their head  
shal be as white  
as the blou-  
somes of an al-  
monde tree.

n Thei shal be  
abl to beare  
nothing.

10 Therefore take away i grief out of thi-  
ne heart, and cause euil k to departe from  
thy flesh: for childeholde & youth are va-  
nitie.

### CHAP. XII.

To thinke on God in youth and not to differre till age.  
7 The soule returneth to God in his willome is the gift of  
God, and consisteth in fearing him, and keeping his com-  
mandements.

1 Remember now, thy Creator in the  
daies of thy youth, whiles the euil  
daies come not, nor the yerres approche,  
wherein thou shalt say, I haue no pleasure  
in them:

2 Whiles the sunne is not darke, nor the  
light, nor the moone, nor the starres, nor  
the cloudes returne after the raine:

3 When the keepers of the house shal trem-  
ble, and the strong men shal bowe them  
felous, and the grinders shal cease, becau-  
se thei are fawe, and they waxe darke that  
e loke out by the windowes:

4 And the dores shal be shut without by  
the bas: sounde of the grinding, and he  
shal rise vp at the voice of the birde:  
& all thei daughters of singing shal be a-  
baf:d.

5 Also thei shal be afraied of the hie  
thing, and feare shalbe in the way, and  
the almonde tre shal flourish, and the  
grasshopper shal be a burden, and concu-  
piscence shal be driuen away: for man go-

## The song of

## The soule immort

eth to the house of his age, and the mou-  
ners go about in the strete.

6 Whiles the siluer corde is not leng-  
ned, nor the golden ewer broken, nor the  
pitcher broke at the well, nor the wine  
le broken at the cistern:

7 And dust returne to the earth as it was,  
and the spirit returne to God that ga-  
ue it.

8 Vanitie of vanities, saith the Preacher,  
all is vanitie.

9 And the more wise the Preacher was, the  
more he taught the people knowledge,  
and prepared manie parables.

10 The Preacher fought to finde outplea-  
sant wordes, & an vpright writing, & true  
wordes of trueth.

11 The wordes of the wise are like goades,  
and like nailes fastened by the mallers of  
the assemblies, which are giue by one pe-  
fleur.

12 And of other thigs besides these, my fan-  
ne, take thou hede: for there is none end  
making manie bokes: and muche reading  
is a wearines of the flesh.

13 Let vs heare the end of all: feare God &  
kepe his commandements: for this is the  
whole dutie of man.

14 For God wil bring euerie worke vnto  
iudgem. nt, with euerie secret thing, whe-  
ther it be good or euil.

## Churchis beautie.

ueth, where thou fedest, where thou  
moone: for why shulde I be as the  
meth alide to y flockes of thy chur-

7 If thou knowe not, o thou that  
among women, get thee forth by the  
pes of the flocke, and fede thy  
the tents of the shepherdes.

8 I haue compared thee, o my  
troupe of horses in y charetes of  
Tay chekes are comelie w roses,  
nes, and thy necke with chaines of  
fluddes of siluer.

9 Whiles the King was at his  
sphearde gaue the smel thereof

10 My welbeloued is as a bundle  
vnto me: the shal lye betwene my  
arms.

11 My welbeloued is as a clustre  
vnto me in the vines of Eng-  
land.

12 My loue, beholde y art faire  
vnto me: thine eyes are like  
the floures of the field.

13 My welbeloued, beholde, thou  
art as a vine, and pleasant: also our  
beames of our house are cedre  
trees.

### CHAP. II.

The Church desireth to rest vnder  
Christ. 1 She heareth his voyce. 14  
And the enemies to the Church.

1 I Am the rose of the field, &  
the valleis.

2 Like a lillie among the thorne  
bushes, lone among the daughters.

3 Like the apple tre amog the  
forest: so is my welbeloued among  
the children of men: vnder his shadowe I  
will sitte downe: and his frute will  
be as my mouth.

4 He broght me into the wine  
cellar: and his banner ouer me.

5 Stay me with flagons, and  
comfort me with apples: for I am sicke of  
lofe.

6 His left hand is vnder mine  
head, and his right hand doeth imbrace me.

7 I charge you, o daughters of  
Ierusalem, by the roes & by the hinds  
of the field, that ye visite not vp, nor wak-  
en till the please.

8 It is the voice of my welbeloued,  
that he cometh leaping by the  
rocks, and skipping by the hilles.

9 My welbeloued is like a rose  
that groweth in the desert: he standeth be-  
hind the hedge, and his kingdome  
is forthe of the windowes,

10 My welbeloued spake & said  
vnto me, my loue, my faire one, &  
behold, winter is past, the floure  
is changed, and is gone away.

11 The flowers appeare in y ca-  
rpet, the time of the birds is come,  
the time of the turtle is heard in ou-  
re eares.

12 The figure hathe broght forth  
the figges: & the vines with their  
clusters.

# AN EXCELLENT SONG

which was Salomons.

### THE ARGUMENT.

In this Song, Salomon by moste swete and comfortable allegories and parables describeth the  
perfeite loue of Iesus Christ, the true Salomon and King of peace, and the faithful soule  
his Church, which he haue sanctified and appointed to be his spouse, holy, chaste, and without  
reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and  
great and excellent benefites wherewith he doth enriche her of his pure bountie and grace with-  
out anie of her deservings. Also the earnest affection of the Church which is inflamed with the  
loue of Christ, asiring to be more and more ioynted to him in loue, and not to be forsaken for anie  
spot or blemish that is in her.

### CHAP. I.

The familiar talke and mystical communication of the  
spiritual loue betwene Iesus Christ and his Church.

6 The domestical enemies that persecute the Church.

7 He kisse me with the  
kisses of his mouth: for thy  
loue is better then  
wine.

8 Because of the fauour  
of thy good ointments  
thy name is as an oint-  
ment powred out: therefore the  
vignes loue thee.

9 Draw me: we will runne after thee: she

King hathe broght me into his chambers: we wil reioyce and be glad in thee:  
we wil remember thy loue more then wine:  
neither the righteous do loue thee.

4 I am blacke, o daughters of Ierusalem,  
but comelie, as the frutes of Kedar, as  
the curtains of Salomon.

5 Regarde me not because I am blacke:  
for the sunne hath looked vpon me. The  
sonnes of my mother were angrie against me:  
they made me the keeper of the vines.

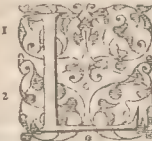
6 Shewe me, o thou, whome my soule lo-  
ueth.

a This is spo-  
ken in the per-  
son of the  
Church, or of  
the faithful  
soule, inflam-  
d with y fire of  
Christ, who  
me the bountie.

b The feling of  
thy great be-  
nefites.

c Thei that are  
pure in hart &  
conuersation.

d The faithful  
confesse that  
thou can not  
come to Christ  
except thei be  
drawen.



use of his age, and the more in the fire.

siluer corde is not lengen. golden p ewer broken, nor the as at the well, nor the wisest cist rne:

turne to the earth as it was. it. returne to God that ga-

unities, saith the Preacher,

re wife the Preacher was the hit the people knowledge, to o heare, & searched for a manic parabes.

er fought to finde outplea of an vpright writing, and the uth.

of the wise are like goader, x fastened by the matters of s, which are giue by one pe-

r thigs besides these, my son, dede: for there is none end in e bokes: and much reading of the flesh.

the end of all feare God & mandements: for this is the end of man.

il bring euerie worke vnto rich euerie secreet thing, whe- d or euil.

# SONG

s.

ies and parabes describeth the grace, and the full fauour of life, buy, chist and without re- come toward the bride, and his is pure bountie and grace with- ch which is inflamed with the and not to be forsaken for any

roght me into his cham- eioyce and be glad in thee: mber thy loue more then wi- ous do loue thee.

re, o daughters of Ierusalém, es of Salomón.

ne not because I am blacke: me the keeper of the vines not mine owne vine.

o thou, whome my soule lo-

ueth, where thou fedest, where thou liest at noone: for why shulde I be as the that tur-

ath aside to thy flockes of thy copanions? If thou knowe not, o thou the fairest a-

among women, get thee forth by the step- pes of the flocke, and fede thy kiddes by the tents of the shepherdes.

I haue compared thee, o my loue, to the troupe of horses in y charrets of Pharaoh.

Thy chekes are comelie w rowes of ston- es, and thy necke with chaines.

We wil make thee borders of golde with studdes of siluer.

Whiles the King was at his repast, my sp kenarde gaue the smel thereof.

My welbeloued is as a bundle of myrrhe vnto me: she shal lye betwene my breasts.

My welbeloued is as a clustre of camphire vnto me in the vines of Engédi.

My loue, beholde, y art faire: beholde, y art faire: thine eyes are like the dooues.

My welbeloued, beholde, thou art faire and pleasant: also our bed is grene: the beames of our house are cedres.

## CHAP. II.

The Church desireth to rest vnder the shadowe of Christ. 1 She heareth his voyce. 12 She is compared to the dooue, 13 And the enemies to the foxes.

I Am the rose of the field, & the lillie of the valleis.

Like a lillie among the thornes, so is my loue among the daughters.

Like the apple tre amog the trees of the forest: so is my welbeloued among the sonnes of men: vnder his shadowe had I delite, & sate downe: and his frute was swete vnto my mouth.

He broght me into the wine celler, and loue was his banner ouer me.

Stay me with flagons, and comfort me with apples: for I am sicke of loue.

His left hand is vnder mine head, & his right hand doeth imbrace me.

I charge you, o daughters of Ierusalém, by the roes & by the hundes of the field, that ye stirre not vp, nor waké my loue, vntil she please.

It is the voice of my welbeloued: beholde, he cometh leaping by the mountaines, and skipping by the hilles.

My welbeloued is like a roe, or a yong heart: lo, he standeth behinde our wall, looking forth of the windowes, shewing him selfe through the fgates.

My welbeloued spake & said vnto me, Arise, my loue, my faire one, & come thy way.

For beholde, winter is past: the raine is changed, and is gone away.

The flowers appeare in y earth: the time of the singing of birds is come, & the voice of the turtle is heard in our land.

The figre hath brought forth the her yong figges: & the vines with their small grapes

haue cast a saour: arise my loue, my faire one, and come away.

My dooue, that art in the holes of the rocke, in y secret places of y staires, shewe me thy sight, let me heare thy voice: for thy voyce is swete, and thy sight comelie.

Take vs y foxes, y litle foxes, w destroy the vines: for our vines haue smale grapes.

My welbeloued is mine, and I am his: he fedeth among the lilies,

Vntil y day breake, & the shadowes flee away: returne, my welbeloued, & be like a roe, or a yong hart vpon the mountaines of Béther.

## CHAP. III.

The Church desireth to be ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wilderness.

I N my bed by a night I foght him that my soule loued: I foght him, but I founde him not.

I wil rise therefore now, and go about in the citie, by the stretes & by the open places, & wil seke him that my soule loueth: I foght him, but I founde him not.

The watchemen that went about the citie, founde me: to whome I said, Haue you sene him whome my soule loueth?

When I had past a litle from them, then I founde hi whome my soule loued: I toke holde on him and left him not, til I had broght him vnto my mothers house into the chamber of her that conceiued me.

I charge you, o daughters of Ierusalém, by the roes and by the hundes of the field, that ye stirre not vp, nor waké my loue vntil she please.

Who is she that commeth vp out of the wilderness like pillars of smoke perfumed with myrrhe and incense, & with all the spices of the marchant?

Beholde his bed, which is Salomons: threscore strong men are round about it, of the valiant men of Israël.

Thei all handle the swordes, & are expert in warre, euerie one hath his sword vpon his thigh for the feare s by night.

King Salomón made him selfe a palace of the trees of Lebanón.

He made the pillers thereof of siluer, & y pauemēt thereof of golde, the hangings thereof of purple, whose middes was paued w the loue of y daughters of Ierusalém.

Come forth, ye daughters of Zión, & beholde the King Salomón w the crowne, wherewith his mother crowned him in the day of his mariage, and in the day of the gladnes of his heart.

## CHAP. IIII.

The praises of the Church. 7 She is without blemish in his sight. 9 The loue of Christ towardes her.

Beholde, thou art faire, my loue: beholde, thou art faire: thine cies are like the dooues: among thy lockes thine here is

& v.

Thou that art ashamed of thy finnes, come & shewe thy self vnto me.

Suppresse y heretikes whi les that are yong, that is, whiche thei be- gine to shewe their malice & destroy y vine of the Lord.

The Church d. fresh Christ so be more ready to helpe her in all dangers.

The Church by night, y it in troubles se- keth to Christ, but is not in- stantly heard.

Shewing y although we be not heard at y first, yet we must still conti- nue in prayer till we feele co- fort.

Which decla- reth, that we must seke vnto all of whome we hope to haue euie suc- cour.

Read Chap. 27.

This is refer- red to the Church of I- srahel, w was led by the wilder- nes fortie ye- res.

Eby. powder. f By the bed is ment the Tēple, which Salomón made

g He alludeth to the watche, which kept y Temple.

Ore. chaies.

All ye, that are of the nob- ber of y faith- ful

i Christ beco- me with was crowned by y loue of God w the glorious crowne of his diuinitie.

Because Christ d. lieth in his Church, he comendeth all that is in her.

Chap 6.4.





ine honie cōbe with mine  
my wine with my milke  
inke, and make you merry,

t mine heart waketh in the  
y welbeloued that knoweth  
n vnto me, my sister, my loue,  
ny vndeiled: for mine heart  
and my lockes with the day  
night.

fmy d coate, how shal I  
walshed my fete, how shal I

ued put in his hand by the  
, & mine heart was affe  
im.

opō to my welbeloued, & mine  
droppe downe myrrhe, & my  
myrrhe vpon the handes of

my welbeloued: but my wel  
gone, & past: mine heart  
did speake: I fought him, but  
did him: I called him, but he  
nor.

chemen that went about the  
me: they smote me & wound  
archemen of the walles to  
le from me.

, & daughters of Ierusalem.  
my welbeloued, that you  
flicke of loue.

rest among women, what  
ed more then other welbe  
thy welbeloued more then  
that thou dost lo charge  
oued is white and ruddy, the  
n thousand.

as fin: golde, his lockes cur  
as a rauen.

like dooues vpon the riuers of  
are washt with milke, & re  
ful as oil.

are as a bed of spices, and  
& his lippes like lilies drop  
ure myrrhe.

is rings of golde set with the  
is bellie like white yuorie co  
phairs.

re as pillars of marble, set  
of fine golde: his counten  
n, excellent as the cedres.  
as as sweete things, and he is  
ble: this is my welbeloued, &  
er, & daughters of Ierusalem.

rest among womē, whether  
ed gone? whether is thy wel  
ed aside, that we may take

HAP. VI.  
eth her selfe of the loue of Christ,  
the Church. & She is but one and

MY welbeloued is gone downe into  
his garden to the beds of spices, to  
fede in the garden, and to gather lilies.

I am my welbeloued, and my welbe  
loved is mine, who fedeth among the lilies.

Thou art beautiful, my loue, as b Tīrzāb,  
comelie as Ierusalem, terrible as an armie  
with banners.

Turne away thine eyes from me: for they  
ouercome me: thine heere is like a flocke  
of goats, which loke downe from Gilead.

Thy teth are like a flocke of shepe, which  
go vp from the washing, which euerie one  
brig out twins, & none is bare among the.

Thy temples are within thy lockes as a  
piece of a pomegranate.

There are threescore Quenes & fore score  
concubines, & of the camels without  
number.

But my dooue is alone, & my vndeiled,  
she is the onlie daughter of her mother,  
and she is deare to her that bare her: the  
daughters haue sene her and counted her  
blessed: these the Quenes and the concubi  
nes, and they haue praised her.

Who is she that loketh forthe as the  
morning, faire as the moone, pure as the  
sunne, terrible as an armie with banners!

I went downe to the garden of nuttes,  
to se the frutes of the valley, to se if the  
vine budded, and if the pomegranates  
florished.

I knewe nothing, my soule set me<sup>h</sup> as  
the charers of my noble people.

Returne, returne, & Shulamite, returne:  
returne that we may beholde thee. What  
shal you se in the Shulamite, but as the cō  
panie of an armie?

CHAP. VII.

The beautie of the Church in all her members. 10 She  
is assured of Christ's loue towardes her.

How beautiful are thy goings with  
thy shoes, & princes daughter: the iointes  
of thy thighs are like iewels: the worke  
of the hand of a cunning workeman.

Thy navel is as a rounde cuppe that wan  
teth not lickour: thy belly is as an heape of  
wheat compassed about with lilies.

Thy two breastes are as two yong roes  
that are twinnes.

Thy necke is like a towre of yuorie: thine  
eyes are like fish pooles in Heshbōn  
by the gate of Bath-rabbim: thy nose is as  
the towre of Lebanōn, that loketh toward  
Damascus.

Thine head vpon thee is as skarlet, and  
the bush of thine head like purple: the  
King is tyed in the rafters.

How faire art thou, and how pleasant art  
thou, & my loue, in pleasures!

This thy stature is like a palme tree, and  
thy breastes like clusters.

I said, I wil go vp into the palme tre, I

wil take holde of her boughes: thy breas  
tes shal now be like the clusters of the vi  
ner: and the fauour of thy nose like apples,

And the roufe of thy mouth like good  
wine, which goeth straight to my welbe  
loved, & causeth the lippes of the ancient to  
speake.

I am my welbeloued, and his desire is  
toward me.

Come, my welbeloued, let vs go forthe  
into the field: let vs remaine in villages.

Let vs get vp early to the vines, let vs se  
if the vine flourish, whether it hath bud  
ded the finale grape, or whether the pome  
granates flourish: there wil I giue thee my  
loue.

The mādrakes haue giue a smel, & in our  
gates are all swete things, newe & olde:  
my welbeloued, I haue kept them for thee.

CHAP. VIII.

The Church wil be taught by Christ. 3 She is vphol  
den by him. 6 The richement loue wherewith Christ  
loueth her. 11 She is the vine that bringeth forth frute  
to the spiritual Salomon, which is Iesus Christ.

OH that thou wert as my brother, &  
I sucked the breastes of my mother: I  
wolde finde thee without, I wolde kisse  
thee, then thou shuldest not despise me.

I wil lead thee & bring thee into my mo  
thers house: there thou shalt teache me: &  
I wil cause thee to drinke spiced wine, &  
newe wine of the pomegranate.

His left hand shal be vnder mine head, &  
his right hand shal embrace me.

I charge you, & daughters of Ierusalem,  
that you stirre not vp, nor waken my loue,  
vntill the pleafe.

(Who is this that commeth vp out of the  
wildernes, leaning vpon her welbeloued?)  
I raised thee vp vnder an apple tree: there thy  
mother conceived thee: there she concei  
ued that bare thee.

Set me as a scale on thine heart, & as a  
signet vpon thine arme: for loue is strong  
as death: ielouise is cruel as the graue: the  
coles thereof are fyrie coles, & a vehement  
flame.

Muche water can not quenche loue, neither  
can the floods drowne it: if a man shulde  
giue all the substance of his house for loue,  
they wolde greatly conteme it.

We haue a little sister, and she hath no  
breastes: what shal we do for our sister whō  
she shalbe spoken for?

If she be a walle, we wil buyld vpon her  
a siluer palace: and if she be a dore, we wil  
kepe her in with bordes of cedre.

I am a walle & my breastes are as tow  
res: then was I in his eyes as one that fin  
deth peace.

Salomōn had a vine in Baal-hamōn: he  
gaue the vineyard vnto keepers: euerie one  
bringeth for the frute thereof a thousand  
pieces of siluer.

& vi.

d This spon  
se ipeaceth.

e If the people  
that are called  
to Carth, bring  
forthe aunc  
tūte.

a The Church  
called of the  
Gentiles, spea  
keth thus to  
Church of Ie  
rualem.  
Or, me.

b Read Chap.  
2, 6.

c Read Chap.  
3, 5.

d The spon  
se ipeaceth  
to be ioyed  
in perpetuall  
loue with him.

e The Iewish  
Church ipea  
ceth thus to  
Church of the  
Gentiles

f If she be sure  
& fast, she is  
more for the  
best band to  
dwel in

g The Church  
promiseth fide  
lity & constan  
cie.

h This is the  
quaynde of  
Lord's out,  
Mat. 23, 33.



# Salomón.

22 But my vineyard which is mine, is before me: to thee, O Salomón, appertaineth a thousand pieces of silver, & two thousand to them that kepe the frute thereof.

companions hearken vnto thy voyces: O my welbeloued, flee away, and be like vnto the roe, or to the yong hart vpon the mountaines of spices.

i Christ dwelleth in his Church whose voyce is faith full heart.

## ISAIAH.

### THE ARGUMENT.

God, according to his promes Deut. 18, 15. that he wold neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a special reuelation, but also to interpret & declare the Law, and to apply particularly the doctrine, contained briefly therein, to the viliie & profite of those, to whome they thought it chiefly to appertine, and as the time and state of they required. And principally in the declaration of the Lawe they had respect to thre things, which were the groundes of their doctrine: First to the doctrine contained briefly in the twotables; secondly to the promises & threatenings of the Law; & thirdly, to the covenant of grace & reconciliation, grounded vpon our Sauour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regarde to the enemies, but to assure the Church of their safegarde by the destruction of their enemies. And as touching the doctrine of reconciliation they haue more clearly intreated it then Moses, and set forth the more lively Iesu. Christ, in whome the covenant of reconciliation was made. In all these things Isaiah did excell all the Prophetes, and was moste diligent to set out the same, with moste vehement admonitions, reprehensions, and consolations: and applying the doctrine, as he sawe that the disease of the people required. He declareth also many notable propheties which he had receiued of God, as touching the promes of the Messias, his office, and his kingdome. Also of the fauour of God toward his Church, the vocation of the Gentiles, and their vniou with the Iewes. Which are as moste principal pointes contained in this booke, and a gathering of his sermons that he preached. Which after certeine daies that they had stur vpon the Temple dore (for the manner of the Prophetes was to sit vpon the summe of their doctrine for certeine daies that the people might the better marke it, as Isa. 8, 1. & Habak. 2, 2.) the Priests toke it downe and reserued it among their registers: and so by Gods prouidence these booke were preserved as a monument to the Church for euer. As touching his person and time, he was of the Kings stocke: for Amoz his father was brother to Azarish King of Iudah, as the best written agree, and propheticall more then 63 yeres from the time of Vaxiah vnto the reigne of Manasse, whose father in Lawe he was (as the Ebrewe write) and of whome he was put to death. And in reading of the Prophetes this one thing among other is to be obserued, that they speake of things to come as though they were now past, because of the certieintie thereof, and that they coulde not but come to passe, because God had ordeined them in his secret counsel, and so reueiled them to his Prophetes.

# loue & correction.

## CHAP. I.

reproveh the Iewes of their ingratitude, that neither for benefites nor punishment amend. ii He sheweth why their sacrifices are refused, and wherein Gods true seruice standeth. 24 cause of the destruction of Ierusalem, as of the reformation thereof.

A vision of Iſaiah sonne of Amoz, he sawe the comenſation of Iudah and Ierusalem in the daies of Iocham, Ahaz, & Manasse, the kings of Iuda.

Hear, O heavens, and hearken for the Lord hath said, I haue nurtured and brought vp children, but they rebelled against me.

The ox knoweth his owner, and the ass his masters cryb, but Israel hath forgotten my people hath not vnderknown: my people hath not vnderknown: a sinful nation, a people laden with iniquities, a sede of the wicked, corrupted: they haue forsaken the Lord, the maker of heaven and earth, the holy one of Israel: they are gone backward.

Wherefore shulde ye be smitten? more for ye fall away more and more: whole head is sicke, and the whole house is heauie.

From the sole of the foote to the head, there is nothing whole in them: wounded, & swelling, and fores corruption: they haue not bene wrapped in bandes vp, nor mollified with oil: Your land is waste: your cities are without inhabiters: strangers deuoure you by your presence, and it is desolate: it is the house of strangers.

And the daughter of Zion shall be like a cottage in a vineyard, like a garden of cucumbers, like a fenced citie.

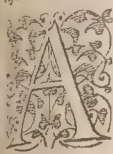
Except the Lord of hostes preserve vs, when a small remnant shall be left: as Sodóm, & Gomorrah.

Hear the worde of the Lord, our God, O people of Gomorrah: What haue I to do with the multitude of your sacrifices, saith the Lord: I desire not the burnt offerings of rams, & of fed beastes: and I desire not the

to see to amend you by punishment, saith the Lord. By turning the chief priests, that there was no part of the whole body. I haue purged the body, also all the kingdome. Their plagues were so grievous that they would not repent. A Meaning of them, that they take for no advantage of that, which remaineth in Ierusalem. Because that he hath named. That is, all destroyed. You be destroyed as they of Sodóm, saith the Lord. Lam. 4, 22. Although God command as aides and exercises of their faith: yet with true repentance, God detesteth them. Plal.

CHAP. I.

*Isaiah reproveh the Lewes of their ingratitude and faithlesnes, that neither for benefites nor punishment woulde amend. 11 He sheweth why their sacrifices are reiecte, and wherein Gods true service standeth. 24 He propheseth of the destruction of Ierusalem, 25 And of the regeneration thereof.*



A vision of Iſaiâh, the ſonne of Amôz, which he ſawe <sup>b</sup> concerning Iudâh and Ieruſalem: in the daies of <sup>c</sup> Vzziah, Iochâm, Ahâz & Hezekiah Kings of Iudâh.

Hear, ô <sup>a</sup> heavens, and hearken, ô earth: for the Lord hathe ſaid, I haue nourished and brought vp <sup>e</sup> children, but they haue rebelled againſt me.

The <sup>f</sup> ox knoweth his owner, and the aſſe his maſters cryb, but Iſraël hathe not known: my people hathe not vnderſtand. Ah, ſinful nation, a people laden with iniquitie: a ſede of the wicked, corrupt children: thei haue forſaken the Lord: thei haue prouoked the <sup>g</sup> holy one of Iſraël to anger: they are gone backward.

Wherefore ſhulde ye be <sup>i</sup> ſmitten anie more: for ye fall away more and more: the whole <sup>k</sup> head is ſicke, and the whole heart is heauie.

From the <sup>l</sup> ſole of the foote vnto the head, there is nothing whole therein, but woundes, & ſwellings, and forces ful of corruption: thei haue not bene wrapped, nor bounde vp, nor mollified with oyle.

Your land is waſte: your cities are burnt with fyre: ſtrangers deuoure your land in your preſence, and it is deſolate like the outworne <sup>m</sup> of ſtrangers.

And the daughter of <sup>n</sup> Zión ſhal remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, & like a beſieged citie.

Except the Lord of hoſtes <sup>o</sup> had reſerued vnto vs, euen a ſmale remnant: we ſhulde haue bene <sup>p</sup> as Sodôm, & ſhulde haue bene like vnto Gomorâh.

Hear the worde of the Lord, ô <sup>r</sup> princes of Sodôm: hearken vnto the Law of our God, ô people of Gomorâh.

What haue I to do with the multitude of your ſacrifices, ſaith the Lord: I am ful of the burnt offrings of rams, & of the fat of fed beaſtes: and I <sup>s</sup> deſire not the blood of

bullockes, nor of lambes, nor of goates.

<sup>t</sup> Whē ye come to appeare before me, who required this of your hâds to tread in my courtes?

<sup>u</sup> Bring no mo oblations, <sup>v</sup> in vaine: inſeſe is an abomination vnto me: I can not ſuffer <sup>w</sup> our newe moones, nor ſabbaths, nor ſolemne daies (it is iniquitie) nor ſolemne aſſemblies.

<sup>x</sup> My ſoule hateth your <sup>y</sup> newe moonēs & your appointed feaſts: they are a burden vnto me: I am weary to beare them.

<sup>z</sup> And whē you ſhal ſtretch out your hâds, I wil hide mine eyes from you: and though ye make manie prayers, I wil not heare: for your hands are ful <sup>a</sup> of blood.

<sup>b</sup> Waſh you, make you cleane: take away the euil of your workes from before mine eyes: ceaſe to do euil.

<sup>c</sup> Learne to <sup>d</sup> do wel: ſeke iudgement, relieue the oppreſſed: iudge the fatherles & defend the widowe.

<sup>e</sup> Come now, <sup>f</sup> & let vs reaſo together, ſaith the Lord: though your ſinnes were as crimſin, they ſhalbe made <sup>g</sup> white as ſnowe: though they were red like ſkarlet, they ſhal be as well.

<sup>h</sup> If ye <sup>i</sup> conſent and obey, ye ſhal eat the good things of the land.

<sup>j</sup> But if ye reſuſe and be rebellious, ye ſhalbe deuoured with the ſworde: for the mouth of the Lord hathe ſpoken it.

<sup>k</sup> How is the <sup>l</sup> faithful citie become an harlot? it was ful of iudgement, & iuſtice lodged therein, but now <sup>m</sup> theſe are murderers.

<sup>n</sup> Thy <sup>o</sup> ſiluer is become droſſe: thy wine is mixt with water.

<sup>p</sup> Thy princes are rebellious and companions of <sup>q</sup> theues: euerie one loueth gifts, & followeth after rewards: they iudge not the fatherles, nether doeth the widowes cauſe come before them.

<sup>r</sup> Therefore ſaith the Lord God of hoſtes, the mightie one of Iſraël, Ah, I wil <sup>s</sup> eaſe me of mine aduerſaries, and avenge me of mine enemies.

<sup>t</sup> Then I wil turne mine hand vpon thee, and burne out thy droſſe, til it <sup>u</sup> be pure, & take away all thy tynne.

<sup>v</sup> And I wil reſtore thy iudges as at the firſt, and thy counſellers as at the beginning:

<sup>w</sup> as at the firſt, and thy counſellers as at the beginning: as at the firſt, and thy counſellers as at the beginning:

<sup>x</sup> That is, Ieruſalem, which had promiſed ſidelitie vnto me, as a wife to her houſband: <sup>y</sup> as a wife to her houſband: <sup>z</sup> as a wife to her houſband: <sup>a</sup> as a wife to her houſband: <sup>b</sup> as a wife to her houſband: <sup>c</sup> as a wife to her houſband: <sup>d</sup> as a wife to her houſband: <sup>e</sup> as a wife to her houſband: <sup>f</sup> as a wife to her houſband: <sup>g</sup> as a wife to her houſband: <sup>h</sup> as a wife to her houſband: <sup>i</sup> as a wife to her houſband: <sup>j</sup> as a wife to her houſband: <sup>k</sup> as a wife to her houſband: <sup>l</sup> as a wife to her houſband: <sup>m</sup> as a wife to her houſband: <sup>n</sup> as a wife to her houſband: <sup>o</sup> as a wife to her houſband: <sup>p</sup> as a wife to her houſband: <sup>q</sup> as a wife to her houſband: <sup>r</sup> as a wife to her houſband: <sup>s</sup> as a wife to her houſband: <sup>t</sup> as a wife to her houſband: <sup>u</sup> as a wife 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## The zeale of the godly.

## Isaiāh. Gods terrible iudgement.

*m* By iustice  
is meant Gods  
faithful prom-  
ises, & is the  
cause of y<sup>e</sup> de-  
liverance of  
his Church.  
*n* The wicked  
shalnor bepar-  
takers of Gods  
promises, Psal  
92.9.

*o* That is the  
trees & plea-  
sant places,  
where ye com-  
mit idolatrie,  
which was  
forbidden,  
Deut 16.22.

*p* The false  
god, wherein  
ye put your  
confidence, shall  
be consumed  
as easily, as a  
piece of tow.

afterwarde shalt thou be called a citie of  
righteousnes, & a faithful citie.

27 Zión shalbe redemed in iudgement, and  
they that returne in her, in iustice.

28 And the destruction of the transgres-  
sours and of the sinners shalbe together:  
and they that forsake the Lord, shalbe con-  
sumed.

29 For thei shalbe cōfounded for the oaks,  
which ye haue desired, and ye shalbe asha-  
med of the gardens, that ye haue chosen.

30 For ye shalbe as an oke, whose leafe fa-  
deth: & as a garden that hath no water.

31 And the strong shalbe as towes, and the  
maker thereof, as a sparke: and they shal  
bothe burne together, & none shal quen-  
che them.

### CHAP. II.

2 The Church shalbe restored by Christ, and the Gentiles  
called. 6 The punishment of the rebellious & obstinate.

1 The worde that Isaiāh the sonne of A-  
mōz sawe vpon Iudāh and Ierusa-  
lēm.

2 \*It shalbe in the last daies, that the mōu-  
taine of the house of the Lord shalbe pre-  
pared in the top of the mōuntaines, & shal  
be exalted aboue the hilles, & all nacions  
shal flowe vnto it.

3 And manie people shal go, & say, Come,  
and let vs go vnto the mōuntain of the  
Lord, to the house of the God of Iakōb, &  
he wil teache vs his waies, and we wil wal-  
ke in his paths: for the Law shal go forth  
of Zión, and the worde of the Lord from  
Ierusalem,

4 And he shal iudge among the natiōs, &  
rebuke manie people: thei shal breake  
their swordes also into mattocks, & their  
speares into fishes: nacion shal not lift vp  
a sword against nacion, nether shal they  
learne to fight anie more.

5 O house of Iakōb, come ye, and let vs  
walke in the light of the Lord.

6 Surely thou hast forsaken thy people,  
the house of Iakōb, because thei are ful  
of the East maners, and are forcerers as the  
Philistims, and abunde with strange  
children.

7 Their land also was ful of silver and  
golde, and there was none end of their  
treasures: and their land was ful of horses,  
and their charetes were infinite.

8 Their land also was ful of idoles: they  
worshipped the worke of their owne hāds,  
which their owne fingers haue made.

*Mich. 4.1.*  
*a* The decre-  
e and ordinance  
of God, con-  
cerning the re-  
stauracion of  
the Church, &  
is chiefly  
ment of the  
time of Christ.  
*b* In an euident  
place to be se-  
ene and discer-  
ned.

*c* When the  
kingdome of  
Christ shalbe  
enlarged by  
preaching of  
the doctrine.  
Here also is  
declared the  
zeale of the  
children of  
God, when  
they are cal-  
led.

*d* Alluding to  
mount Zion,  
where the vi-  
sible Church  
then was.

*e* Meaning the  
whole doctri-  
ne of saluacion.  
*f* That was ac-  
complished,  
when the Gos-  
pel was first  
preached in  
Ierusalem, and  
from thence  
went through  
all the worlde.

*g* The Lord, &  
is Christ, shal  
haue all pow-  
er given him.  
*h* That they  
may acknow-  
ledge their  
sins, & turne to him.

*i* He sheweth the  
fruit of the peace,  
which the Gos-  
pel shal bring:  
to wit, that men  
shal doo good  
one to another,  
where as be-  
fore they were  
enemies.

*k* He speeth out  
against the vse  
of weapons and  
lawful warre,  
but sheweth how  
the hearts of the  
godlie shal be  
affected one  
toward another:  
which peace and  
loue doeth be-  
ginne and growe  
in this life,  
but shal be per-  
fected when we  
are ioined with  
our heaue Christ  
teisti.

*l* Song the Gentiles  
will be so ready,  
make you haile,  
and shewe them  
the way to wor-  
ship God.

*m* The Prophet seig the false hope, that the Iewes  
wolde conceit, complaineth to God, as though he had  
vicerly forsaken them for  
their finnes. A ful of the corrupcions that reigned  
chiefly in the East partes.

*n* They altogether giue them selues to the fictions  
of other nacions.  
*o* The Prophet first  
condemned their superstiti-  
on and idolatrie:  
next their  
deuoutnes, and  
thirdly their  
aine trust in  
worldlie riches.

And a man bowed him self, and a  
hūbled him self: therefore spare the  
dust from before the feare of the Lord,  
and from the glorie of his maiestie.

11 The hie lōke of man shalbe humbled,  
and the loftines of men shalbe abased:  
Lord onely shalbe exalted in that day.

12 For the day of the Lord of hostes is  
on all the proude and haucie, and vpon  
that is exalted: and it shalbe made lowe.

13 Euen vpon all the cedres of Leban-  
that are hie and exalted, and vpon  
oakes of Bashān,

14 And vpon all the high mōuntaines  
vpon all the hilles that are lifted vp,

15 And vpon euerie hie towre, and vpon  
uerie strong wall,

16 And vpon all the fippes of Tarshish,  
and vpon all pleasant pictures.

17 And the hauntes of men shalbe broghe  
lowe, and the loftines of men shalbe abas-  
fed, and the Lord shal onely be exalted  
in that day.

18 And the idoles wil be vtterly destroye.

19 Then they shal go into the holes of the  
rockes, and into the caues of the earth,  
from before the feare of the Lord, & from  
the glorie of his maiestie, when he shal  
rise to destroye the earth.

20 At that day shal man cast away his siluer  
idoles, and his golden idoles (which they  
had made them selues to worship them-  
sels to the mowles and to the backes,

21 To go into the holes of the rockes, and  
into the toppes of the ragged rockes from  
before the feare of the Lord, and from  
the glorie of his maiestie, when he shal  
rise to destroye the earth.

22 Cease ye from the man whose breath  
is in his nostrilles: for wherein is he to  
estemed?

### CHAP. III.

1 For the sūne of the people God wil take away the  
men, and giue them foolish princes. 12 The conuulsi-  
on of the gouernours. 16 The pride of the women.

For lo, the Lord God of hostes  
take away from Ierusalem and from  
Iudāh the stay, and the strength: euen  
the stay of bread, and all the stay of wa-  
ter,

2 The strong man, and the man of warre,  
the iudge and the Prophet, the prudent  
and the aged,

3 The captain of fiftie, and the honorable  
and the counseler, and the cunning artifi-  
cer, and the eloquent man.

4 And I wil appoint children to be their  
princes, and babes shal rule ouer them.

5 The people shalbe oppressed one of  
another, & euerie one by his neighbour:  
children shal presume against the ancies,  
the vile against the honorable.

6 And in that day shal the Lord take away  
the stay of bread, and all the stay of wa-  
ter,

7 The strong man, and the man of warre,  
the iudge and the Prophet, the prudent  
and the aged,

8 The captain of fiftie, and the honorable  
and the counseler, and the cunning artifi-  
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the stay of bread, and all the stay of wa-  
ter,

12 The strong man, and the man of warre,  
the iudge and the Prophet, the prudent  
and the aged,

## Pride of women.

When euerie one shal take his  
brother of the house of his father,  
thou hast clothing: thou shalt be  
rich, and let this fall be vnder thee:  
in that day he shal sweare, say-  
ing, I am not be a helper: for there is no  
mine house, nor clothing: there  
is no prince of the people.

13 Douteles Ierusalem is fallen, and  
is fallen downe, because their  
workes are against the Lord, to  
the eyes of his glorie.

14 Thei shall be as a chastei-  
ment against them, yea, thei declare  
themselves as Sodom, they hide them  
vnto their soules: for they haue  
ruined vnto them selues.

15 Say ye, Surely it shalbe wel with  
them, for they shal eat the frute of the  
earth: Wo be to the wicked, it shal  
be as a chastei-ment for the rewarde of his hāds  
vnto him.

16 Children are extortioners,  
and women haue rule ouer  
the people, they that lead thee, car-  
ene, and destroye the way of the  
Lord standeth vp to please  
the people.

17 The Lord shal entre into iudge-  
ment, the Ancies of his people and  
thereof: for ye haue eaten vp the  
de: the spoyle of the poore  
houses.

18 What haue ye to do, that ye be  
ple to pieces, and grinde the  
poore, saith the Lord, euen the  
holles?

19 The Lord also saith, Because  
the daughters of Zión are haucie, and  
stretched out neckes, and  
wring eyes, walking and  
going, and making a tinkling  
of the feet,

20 Therefore shal the Lord make  
the daughters of Zión bald,  
and shal discover their secret  
ornament of the slippers, &  
the roundet yres,

21 And in stead of sweete sauour  
be stinke, and in stead of a  
garment of dresing of  
the face, and in stead of  
stake cloth, & burning in  
stead of a chastei-ment  
according to the

22 The tyres of the head, and the  
head bands, & the tablets,  
the rings and the musslers,  
the costlie apparel and the  
wimples, and the crisping  
And the glasse and the fy-  
the hoodes, and the saun-  
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the hoodes, and the saun-  
And in stead of sweete sauour  
be stinke, and in stead of a  
garment of dresing of  
the face, and in stead of  
stake cloth, & burning in  
stead of a chastei-ment  
according to the

31 The tyres of the head, and the  
head bands, & the tablets,  
the rings and the musslers,  
the costlie apparel and the  
wimples, and the crisping  
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garment of dresing of  
the face, and in stead of  
stake cloth, & burning in  
stead of a chastei-ment  
according to the

bowed him self, and a man  
self: therefore spare the  
the rocke, & hide thee  
before the feare of the Lord  
glorie of his maiestie.  
oke of man shalbe humbled  
ines of men shalbe abased,  
y shalbe exalted in that day  
y of the Lord of hostes,  
oude and haucie, and vpon  
ed: and it shalbe made lowe.  
a all the cedres of Lebanon  
and exalted, and vpon all the  
han,  
all the high mountaines,  
hilles that are lifted vp,  
euerie hie towre, and vpon  
wall,  
all the shippes of Tarshish,  
pleasant pictures,  
auncies of men shalbe brought  
the loslines of men shalbe  
Lord shal onely be exalted.

oles wil be vterly destroyed  
shal go into the holes of  
into the caues of the earth  
the feare of the Lord, & from  
his maiestie, when he shal  
oye the earth.  
y shal man cast away his filius  
is golden idoles (which they  
them selues to worship them)  
les and to the backes,  
to the holes of the rockes, and  
des of the ragged rockes from  
are of the Lord, and from the  
maiestie, when he shal ruse  
arth.

from the man whose breain  
relles: for wherein is he to be

CHAP. III.

the people God will take away the  
them: for he will take away the  
10 The pride of the women.

the Lord God of hostes  
y from Ierusalem and from  
y and the strength: euen as  
road, and all the stay of wa-

man, an I the man of warre  
I the Prophet, the prodent  
of fittie, and the honorable  
fister, and the cunning artificer,  
eloquent man.

ppointe children to be their  
babes shal rule ouer them.  
shal be oppressed one of an-  
rie one by his neighbour:  
presume against the ancients,  
nisi the honorable.

When euerie one shal take holde of his  
brother of the house of his father, & say,  
Thou hast clothing: thou shalt be our pri-  
ce, and let this fall be vnder thine hand.  
In that day he shal sweare, saying, I can  
not be an helper: for there is no bread in  
mine house, nor clothing: therfore make  
me no prince of the people.

Douteles Ierusalem is fallen, and Iudah  
is fallen downe, because their tongue and  
workes are against the Lord, to prouoke  
the eyes of his glorie.

The troyal of their countenance testifieth  
against them, yea, they declare their finnes,  
as Sodóm, they hide them not. Wo be  
vnto their soules: for they haue rewarded  
vnto them selues.

Say ye, Surely it shalbe wel with y iuste:  
for they shal eat the frute of their workes.  
Wo be to the wicked, it shalbe euil with  
them: for thereward of his hands shalbe gi-  
uen him.

Children are extortioners of my peo-  
ple, and women haue rule ouer them: o my  
people, they that lead thee, cause thee to  
erre, and destroye the way of thy paths.

The Lord standeth vp to iudge the people.

The Lord shal entrie into iudgemēt with  
the Ancients of his people and the princes  
thereof: for ye haue eaten vp the vineyar-  
de: the spoyle of the poore is in your  
houses.

What haue ye to do, that ye beat my peo-  
ple to pieces, and grinde the faces of the  
poore, saith the Lord, euen the Lord of  
hostes.

The Lord also saith, Because the daugh-  
ters of Zión are haucie, and walke with  
stretched out neckes, and with wand-  
ring eyes, walking and minsing as they  
go, and making a tinkeling with their  
feet,

Therefore shal the Lord make the heads  
of the daughters of Zión balde, and the  
Lord shal discover their secret partes.

In that day shal the Lord take away the  
ornament of the slippers, & the calles, &  
the round tyres,

The swete balles, and the bracelets, and  
the bonnets,

The tyres of the head, and the sloppes, &  
the head bands, & the tablets, & earings,

The rings and the mufflers,

The costlie apparel and the vailles, and  
the wimples, and the crisping pinnes,

And the glasses and the fyne lincen, and  
the hoodes, and the claines.

And in stead of swete saour, there shal-  
be stinke, and in stead of a girdle, a rent,  
& in stead of dresing of y here, baldnes,  
and in stead of a stomacher, a girding of  
facke cloth, & burning in stead of beaucie.

comelic apparel according to their degre.

Thy men shal fall by the sworde, & thy  
strength in the battel.

Then shal her gates mourne and lamēt,  
and she, being desolate, shal sit vpon the  
grounde.

CHAP. IIIII.

The snale remnant of men after the destrucion of Ie-  
rusalem. 2 The graces of God vnto them that remaine.

And in that day shal a fewen wo-  
men take holde of one man, saying,  
We wil eat our owne bread, and we wil  
weare our owne garments: onely let vs  
be called by thy name, & take away our  
reproche.

In that day shal the budde of the Lord  
be beautiful and glorious, and the frute of  
the earth shalbe excellent and pleasant for  
them that are escaped of Isaiel.

Then he that shalbe left in Zión, and he  
y shal remaine in Ierusalem, shalbe called  
holie, and euerie one shalbe written a-  
mong the liuing in Ierusalem,

When the Lord shal wash the filthines  
of the daughters of Zión, & purge the  
blood of Ierusalem out of y middes the-  
reof by the spirit of s iudgement, and by  
the spirit of burning.

And the Lord shal creat vpon euerie pla-  
ce of mount Zión, and vp the assemblies  
thereof, a cloude and smoke by day, and  
the shining of a flaming fyre by night:  
for vpon all the glorie shalbe a defense.

And a couering shalbe for a shadowe in  
the day for the heat, and a place of refuge  
and a couert for y storme & for the raine.

to the boke of life, whereof read Exod 32, 33 meaning that is, that  
vnto them his elect are predestinate to life everlasting. 1 That is, the cruel  
extortion, auarice, and wickednes. 2 When things shalbe restored, that  
were misse. 3 He alimoth to the pillar of the cloude, Exod 32, 33 meaning  
that Gods fauour & grace shal appear in euery place. 4 The faith-  
ful are called the glorie of God because his image, and tokens of his grace  
shin in them. 5 God promitteth to be the couerle of his Church against  
all troubles and dangers.

CHAP. V.

Under the similitude of the vine he describeth the sta-  
te of the people, 8 Of their auarice. 11 Their drunken-  
nes. 13 Of their captiuitie.

Now will I sing to my beloued a song of  
my beloued to his vineyard, \* My be-  
loued had a vineyard in a very fruitful hil,

And he hedged it, and gathered out the  
stones of it, and he planted it with the best  
plants, and he buylt a towre in y mid-  
des thereof, & made a wine presse therein:

thē he looked y it shulde bring forth the gra-  
pes: but it broght forth the wilde grapes.

Now therefore, o inhabitants of Ierusa-  
lēm & me of Iudah, iudge, I pray you, be-  
twene me, and my vineyard.

What colde I haue done anie more to my  
vineyarde y I haue not done vnto it: why  
haue I looked that it shulde bring forth the  
grapes, & it bringeth forth the wilde grapes?

And now I will tel you what I wil do to  
my vineyard: I wil take away y hedge

as it was cuēt: y they were the cause of their owne ruine  
no more care for it meaning y he wolde take fro the his worde & muniters, &  
all other cofortes, & send them contrarie plagues.

Meaning, y  
God wil not  
only punish  
y women, but  
their hous-  
bādes, & haue  
suffered this dis-  
solutenes, and  
also y comune  
wealth, & hath  
not remedied  
it.

Chap. IIIII.  
a When God  
shal execute  
this vengeance,  
there shal not  
be one man  
soudere to be y  
head to manie  
women, & thei  
contrarie to  
womanly sham-  
efactines, shal  
like vnto men,  
and offer them  
selues to anie  
condition.  
b He shon out  
houf hand, and  
let vs be cal-  
led thy wmes.  
c For so they  
thought it to be  
without an  
head & hous-  
band.  
d He comfort-  
eth y Church  
in this desola-  
tio, which shal  
spring vp like  
y basil, signifi-  
ing that Gods  
graces shulde  
be as plentiful  
towards the  
faithful, as  
though they  
sprang out of  
the earth, as  
Chap. 42, 8.

Some by the  
bud of y Lord  
meane Christ.  
e He alimoth  
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all troubles and dangers.

The Prophet  
by this song  
doeth set be-  
fore y peoples  
eyes their in-  
gratitude, and  
Gods merite.  
b That is, to  
God.

Ier. 2, 21.  
ma. 2, 13, 3.

Meaning, y  
he had plated  
his Church in  
a place moſte  
plentiful and  
abundant  
d He hedged  
no diligence  
nor cost.  
e In y fourth  
verse he decla-  
reth what thei  
were.  
f He maketh  
the iudges in  
their owne cau-  
se. g I wil take  
away y hedge  
as it was cuēt: y they were the cause of their owne ruine  
no more care for it meaning y he wolde take fro the his worde & muniters, &  
all other cofortes, & send them contrarie plagues.



thereof, & it shal be eaten vp: I wil breake the wall thereof, & it shal be trode downe:  
 6 And I wil lay it waste, it shal not be cut, nor digged, but briars, & thornes shal growe vp: I wil also commande the cloudes that they raine no raine vpon it.

7 Surely the vineyarde of the Lord of hostes is the house of Israēl, and the men of Iudah are his pleasant plant, and he looked for iudgement: but beholde oppression for righteousness, but beholde a crying.  
 8 Wo vnto the that ioyne house to house, and lay field to field, til there be no place, that ye may be placed by your selues in the middes of the earth.

9 This is in mine eares, saith the Lord of hostes. Surely manie houses shalbe desolate, euē great, & sayre without inhabitant.  
 10 For ten acres of vines shal yelde one bath, & the sedge of an homer shal yelde an ephāh.

11 Wo vnto them, that rise vp early to followe drunkennes, and to them that continue vntil a night, til the wine do inflame them.

12 And the harpe and viole, timbrel, and pipe, and wine are in their feastes: but they regarde not the worke of the Lord, nether consider the worke of his hands.

13 Therefore my people is gone into captiuitie, because they had no knowledge, and the glorie thereof are men famished, & the multitude thereof is dryed vp with thirst.

14 Therefore he hath enlarged it self, and hath opened his mouth, without measure, and their glorie, and their multitude, and their pompe, and he that reioyced among them, shal descende into it.

15 And man shalbe brought downe, and man shalbe humbled, euē the eyes of the proude shalbe humbled.

16 And the Lord of hostes shalbe exalted in iudgement, and the holie God shalbe sanctified in iustice.

17 Then shal the lambes fede after their manner, and the strangers shal eat the desolate places of the fat.

18 Wo vnto them, that drawe iniquitie w<sup>th</sup> cordes of vanitie, and sinne, as with cart ropes:

19 Which say, Let him make spede: let him hasten his worke, that we may se it: & let the counsell of the holie one of Israēl drawe nere and come, that we may knowe it.

20 Wo vnto them that speake good of euil, a and euil of good, which put darkenes for light, and light for darkenes, that put bitter for swete, and swete for sowre.

21 Wo vnto them that are wise in their owne eyes, and prudent in their owne sight.

22 Wo vnto them that are mightie to drinke wine, and to them that are strong to poure in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousness of the righteous from him.

24 Therefore as flame offyre deuoureth the stubble, and as the chaffe is consumed of the flame: so their roote shalbe as rottennes, and their budde shal rise vp like dust, because they haue cast of the Law of the Lord of hostes, and contemned the worde of the holie one of Israēl.

25 Therefore is the wrath of the Lord kindled against his people, & he hath stretched out his hand vpon them, and hath smitten them that mountaines did treble: and their carcasses were torne in the middes of the fire, & for all this his wrath was not turned away, but his hand was stretched out stil.

26 And he will lift vp a signe vnto the nations a farre, and wil hille vnto them from the end of the earth: & beholde, they shal come hastily with spede.

27 None shal faint nor fall among them: none shal slumber nor slepe, neither shal the girdle of his loynes be loosed, nor the latchet of his shoes be broken:

28 Whose arrowes shalbe sharpe, & all bowes bent: his horse shalbe thought like flint, & his wheles like a whirle wind.

29 His roaring shalbe like a lyon, and he shal roare like lyons whelpes: they shal roar, and lay holde of the pray: they shal take it away, and none shal deliuer it.

30 And in that day they shal roare vpon them, as the roaring of the sea: & if they loke vnto the earth, beholde darkenes, sorrow, and the light shalbe darkened in their skie.

## CHAP. VI.

Isaiāh sheweth his vocation by the Vision of the Lord maieſtie. 9 He sheweth the obſtinacie of the people. 11 The destruction of the land. 13 The remnant reserved.

IN the yere of the death of King Vazrahiah, I sawe also the Lord sitting vpon an high throne, and lifted vp, and the lower partes thereof filled the temple.  
 2 The Seraphims stood vpon it: euery one had six wings: with twaine he covered his face, and with twaine he covered his feet, and with twaine he did sit.

3 And one cryed to another, and said, Ho-

4 As a iudge ready to giue sentence. 5 Of his garment. 6 They were Angels in called, because they were of a higher order. 7 They burnt in the love of God, and were light as fire. 8 Signifying, that they are not able to endure the glory of God. 9 Thereby was declared the vocation of the prophet. 10 Which thing is, that the holy Angels can not satisfie them selues in praising of God.

h Iudgement and righteousness are true frutes of the feare of God, and therefore in the cruel oppressors there is no religion. i Of them that are oppressed. k To wit, for the poore to dwell in.

l I haue heard the complaint, and crye of the poore. m Which contineth about the potells: so the acie shalbe but yelde one potell.

n Which contineth an hundred potells. o An Ephāh contineth ten potells: & is in drye things as much as bath is in licours.

p That spare no paine nor diligence to followe their lusts. q Which are neuer weary of their rioting and excessive pleasures: but vse all meanes to prouoke to the same.

r They regarde not the prouident care of God ouer them, nor for what end he hath created them.

s That is, that certainly goe for so the Prophets vse to speake, as though the thing which shal come to passe, were done already.

t Because they woulde not obey the worde of God. u Meaning, y graue that swallowe vp them that shal dye for hunger and thirst, and yet for all this great destruction it shal neuer be satisfied.

x God comforteth the poore lambes of his Church. y had bene strangers in other countreys, promising that they shoulde dwell in those places againe, whereof they had bene depriv'd by the satan and cruel tyrants.

z Which vse all illumes, occasions, and excuses to harden their conscience in sinne. 7 He sheweth what are the wordes of the wicked, when they are moued with Gods iudgements. 1 Pet. 3. 4. a Which are not ashamed of sinne, nor care for honestie, but are grown to a desperate impietie.

ly, holy, holy is the Lord of hostes: the worlde is ful of his glorie.

And the lincels of the dore chokt: and the voyce of him that cryed at the house was filled with smoke.

Then I said, Wo is me: for I am done, because I am a man of pollutes, and I dwell in the middes of polluted lippes: for mine eyes haue seen the King and Lord of hostes.

Then flewe one of the Seraphims me with an hote cole in his hand: he had take from the altar with tennes, and he touched my mouth, and this hath touched thy lippes, and iniquitie shalbe taken away, and thou shalt be purged.

Also I heard the voyce of the Lord saying, Whome shal I send? and who will for vs? Then I said, Here am I, send me. And he said, Go, and say vnto the people, Ye shall heare in dede, but shall not vnderstand: ye shall plainly see, but shall not perceiue.

Make the heart of this people steepe: their eares heauie, and shut their eyes: lest they see with their eyes, & heare with their eares, and vnderstand with their heart, and conuert; and he shall heale them.

Then said I, Lord, p how long? he answered, Vntil the cities be without inhabitant, and the house man, and the land be utterly desolate.

And the Lord haue removed away, and there be a great desolation in the middes of the land.

But yet in it shalbe a tenth, a turne, and shalbe eaten vp as an oke, which haue a substance when they cast their leaues: so the substance shalbe the substance thereof.

As they will not learne thereby to obey his will, and to do their dutie, and as they are so obstinate, that through their owne malice they haue made themselves so hard, that they are not to be moved with a charitable affection towards them: or as some write, it was reuelled vnto him, that the remnant of the people of Iuda, and of Ierusalem, were from Ierusalem to Ierusalem, & for the sake of the remnant they shal after flourish as a tree, which is cut downe to be dead, yet in summer is fresh, and flourisheth.

## CHAP. VII.

Isaiāh comforteth Ierusalem besieged. 4 Isaiāh comforteth Ierusalem.

AND in the dayes of Ahaz King of Iuda, the sonne of Vazrahiah, Rezin the King of Syria, and Pekah the sonne of Remiah, King of Israēl, to Ierusalem against it, but he coulde not ouercome it.

And it was tolde the house of David, saying, Aram is ioynd with Syria: therefore his heart was moued, for it are moued by the wind.

Then said the Lord vnto







61.

ether on heapes, & ye people  
e broken in pieces, and here  
countreys: gird your  
shalbe broken in pieces, and  
& you shalbe broken in pieces  
together, yet it shalbe  
laught: pronounce a decree, yet  
and for God is with vs.  
spake thus to me in taking  
taught me, y I shulde not we  
of this people, saying,  
A confederacie to all them  
his people faith a confederacie  
are you their feare, nor becom

the Lord of hostes, and I shall  
and let him be your dread,  
be as a Sanctuary: but as  
e as a rocke to fall vpon, to  
oules of Israēl, & as a snare  
inhabitants of Ierusalem.  
among them shal I stand,  
and shal be broken and shal  
be taken.

the testimonie: seale vp the  
my disciples.

I wil wait vpon the Lord that  
face from the house of Iaa  
l loke for him.

and the children whome the  
giue me, are as signes & as wo  
d, by y Lord of hostes, which  
mount Zion.

he shal say vnto you, Enqui  
at haue a spirit of diuination,  
ut saiers, which whisper and  
shulde not a people enquire at  
om the liuing to the dead:  
awe, and to the testimonie,  
not according to this word:  
ere is no light in them.

is afflicted & famished, shal  
in it: & when he shalbe hum  
euen feare him self, & cur  
nd his gods, & shal loke vpon

shal loke to the earth, beholde  
& darkenes, waxacion & an  
is drinen to darkenes.

ation in their troubles, knowing that  
wil of the Lord. u Answer the w  
our onely at him? x I haue, &  
t, who is the mouth of God, and saie  
of Saren. y Seke remedie in the w  
dth, where thei shulde haue recei  
ed. b In whome afore thei put their  
earth & all creatures are beaues

CHAP. IX.

the Gentiles. A prophesie of Christ  
of the Gentiles for their pride and

darkenes shal not be accor  
to the affliction, & that he  
first he touched lightly &  
first by Tielath-pileser, which was  
which suffered afterward by Shalman  
etues.

land of Zebulun and the land of Naph  
tali, nor afterward when he was more grie  
uous by y way of the sea beyonde Iordan  
in Galile of the Gentiles.

The people that walked in darkenes, ha  
ue sene a great light: thei that dwelled  
in the land of the shadow of death, vpon  
them hath the light shined.

Thou hast multiplied the nation, & not  
increased their ioye: thei haue reioyced  
before thee according to the ioye in har  
nest, & as men reioyce when they diuide a  
spoile.

For the yoke of their burdē, & the staffe  
of their shulder & the rodde of their op  
pression hast thou broken as in the day of  
Midian.

Surely euerie battel of the wariour is  
with noise, & with tumbling of garmets  
in blood: but this shalbe with burning  
and deuouring of fyre.

For vnto vs a Child is borne, & vnto vs  
a sonne is giue: & the gouernment is vpon  
his shulder, & he shal call his name Won  
derfull, Counsellor, The mightie God, The  
euertlasting Father, The prince of peace,

The increase of his gouernment and  
peace shal haue none end: he shal sit vpon  
the throne of Dauid, & vpon his king  
dome, to order it, and to stablish it with  
iudgement and with iustice, from hence  
forth, eue for euer: the zeale of the Lord  
of hostes wil performe this.

The Lord hath sent a worde into Iaa  
kōb, and it hath lighted vpon Israēl.

And all the people shal knowe, eue Ephra  
im, and the inhabitant of Samaria, that  
saie in y pride & presumptio of y heart,

The bricke are fallē, but we wil buyl  
de it with hewen stones: the wilde figtrees  
are cut downe, but we wil change the in  
to cedres.

Neuertheles the Lord wil raise vp the  
aduersaries of Rezin against him, & ioi  
ne his enemies together.

Arām before & the Philistims behind,  
and thei shal deuoure Israēl with open  
mouth: yet for all this his wrath is not tur  
ned awaie, but his hand is stretched out  
stil.

For the people turneth not vnto him that  
smiteth the, nether do thei seke the Lord  
of hostes.

Therefore wil the Lord cut of from  
Israēl head and taile, branch and rush in  
one daie.

The ancient and the honorable man, he  
is the head: & the prophet that teacheth  
lies, he is the taile.

For we wil make our  
we wil nether care for our enemies, nor feare Gods thre  
atons King of Syria, who was in league with Israēl, as saie  
that we wil cut downe Arām, that is, the Syrians were against I  
other doe were assailed by the Philistims.

16 For the leaders of the people cause the  
to erre: and thei that are led by them, are  
deuoured.

17 Therefore shal the Lord haue no plea  
sure in their young men, nether wil he  
haue compassion of their fatherles and of  
their widowes: for euerie one is an hypo  
crite and wicked, and euerie mouth spea  
keth folie: yet for all this his wrath is not  
turned awaie, but his hand is stretched out  
stil.

18 For wickednes burneth as a fyre: it deu  
oureth briars & the thornes & wil kin  
dle in the thicke places of the forest: and  
thei shal moune vpon like the lifting vp of  
smoke.

19 By the wrath of the Lord of hostes shal  
the land be darken d, and the people shal  
be as fyre: no man shal spare  
his brother.

20 And he shal snatche at the right hand, &  
be hungry: & he shal eat on the left hand,  
and shal not be satisfied: euerie one shal  
eat the flesh of his owne arme.

21 Manassēh, Ephraim: & Ephraim Mana  
sēh, and thei bothe shalbe against Iudah:  
yet for all this his wrath is not turned a  
waie, but his hand is stretched out stil.

# CHAP. X.

Of wicked lawe makers: God wil punish is people by  
the Assyrians and after destroye them. 21 The remnant  
of Israēl shalbe saved.

W vnto them that decre wic  
ked decrees, & write grievous  
things,

To kepe backe the poore from iudgement,  
and to take awaie the iudgement of the  
poore of my people, that widowes maie be  
their prairie, and that thei maie spoile the  
fatherles.

What wil ye do now in the daie of visi  
tation, & of destruction, which shal come  
fro farre: to whome wil ye flee for helpe,  
and where wil ye leaue your glorie?

4 Without me euerie one shal fall among  
them y are boude, & thei shal fall downe  
among the slaine: yet for all this his wrath  
is not turned awaie, but his hand is stretch  
ed out stil.

5 O Affū, the rodde of my wrath: and  
y staffe in their hands is mine indignatio.

6 I wil send him to a stumbling nation,  
and I wil giue him a charge against the  
people of my wrath to take the spoile &  
to take the prairie, and to treade them vn  
der fete like the myre in the strete.

7 But he thinketh not so, nether doeth  
his heart esteeme it so: but he imagineth to  
destroie and to cut of not a fewe nations.

For we wil make our  
we wil nether care for our enemies, nor feare Gods thre  
atons King of Syria, who was in league with Israēl, as saie  
that we wil cut downe Arām, that is, the Syrians were against I  
other doe were assailed by the Philistims.

p Wickednes  
as a bellowe  
kindeth the fy  
re of Gods  
wrath, which  
consumeth all  
his oblate  
enemies.

q Though there  
were no force  
enemie, yet  
thei shal de  
stroy one ano  
ther: eue grad  
in the flesh, io  
that one brot  
her shal eat  
up another, as  
though he shal  
deceit his owne  
flesh.

a Which wises  
and pronounce  
a wicked sente  
ce to oppresse  
the poore: mea  
ning that the  
wicked magi  
strates, which  
were the chief  
cause of mis  
chief, shulde  
be first puni  
shed.  
b To wit, from  
Assyria.  
c Your riches  
& auroric, y  
this maie be  
safe, and that  
ye maie recei  
ue hem againe  
d Because thei  
haue forsaken  
me, some shal  
go into capti  
vite, and the  
rest shalbe  
slaine.

e God call for the Assy  
rians to be exe  
cutioners of  
his vengeance  
f That is, the  
Assyrians ag  
ainst the lawes,  
which are but  
hypocrites, &  
in this sixt and  
seuenth verse  
is declared y  
difference of y

work of God & of wicked in one verie thing and after Gods intention is  
to chastise them for their amendment: and the Assyrians purpose is to des  
troie them to enriche them selues: thus in respect of Gods iustice, it is Gods  
work, but in respect of their owne malice, it is the worke of the deuil.

Aaa.iii.



# Blasphemie of the enemy. Isaiáh. Prophecie of Christ.

# Knowledge of God.

g Seeing that I haue ouercome, as wel one citie as another, so that none cold resist, shall Ierusalem be able to escape mine hands?

h Whē he hath the sufficient ly chastised his people (for he beginneth at his owne house) the wil he burne the rodde: i Meaning, of Sancherib.

k Here we see that no creature is able to do any thing, but as God appointeth him, & that they are all but his instruments to do his worke, though the intentions be diuerse, as ver. 6. i Meaning, that God is a light to comfort his people, & a fyre to burne his enemies. m That is, the Assyrians n To win, bodie and soule vnto ly. o When y barabell is lost, and the handeraken. p This is the end of Gods plagues towards his, to bring them to him and to forsake all trust in others. q This female number, is seemed to be consumed, and yet according to Gods decree is fined, shall be sufficient to fill all the world with righteousnes. r God will destroy this hill as he hath determined, and after saue a female portion.

8 For he saith, Are not my princes, all together Kings?  
9 Is not Calnó as Carchemish: Is not Hamath like Arpad: Is not Samaria as Damascus?

10 Like as mine had hath founde the kingdoms of the idoles, seing their idoles were aboute Ierusalem, and aboute Samaria:

11 Shall not I, as I haue done to Samaria, & to the idoles thereof, so do to Ierusalem and to the idoles thereof?

12 ¶ But when the Lord hath accōplished all his worke vpon mount Zión and Ierusalem, I wil visit the frute of the proude heart of the King of Asshúr, and his glorious and proude lokes,

13 Because he said, By the power of mine owne hand haue I done it, and by my wisdom, because I am wise: therefore I haue remoued the borders of the people, and haue spoiled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath founde as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.

15 Shall the axe boast it self against him that heueth therewith? or shall the saw exalt it self against him that moueth it? as if the rod shulde lift vp it self against him that taketh it vp, or the staffe shulde exalt it self, as it were no wood.

16 Therefore shall the Lord God of hostes send among his fat men, leanenes, and vnder his glorie he shall kindle a burning, like the burning of fyre.

17 And the light of Israël shall be as a fyre, and the Holy one thereof as a flame, and it shall burne, and deuoure his thornes and his briars in one day:

18 And shall consume the glorie of his forest, & of his frutefull fields bothe soule and flesh: and he shall be as the fainting of a stander bearer.

19 And the rest of the trees of his forest shall be fewe, that a childe may tel them.

20 ¶ And at that day shall the remnant of Israël, and such as are escaped of the house of Iakób, staye no more vpon him that smote them, but shall stay vpon the Lord, the holy one of Israël in trueth.

21 The remnant shall returne, then the remnant of Iakób vnto the mightie God.

22 For though thy people, o Israël, be as the sand of the sea, yet shall the remnant of the returne. The consumption decreed shall ouerflowe with righteousness.

23 For the Lord God of hostes shall make the consumption, euen determined, in the middes of all the land.

24 Therefore thus saith the Lord God of hostes, O my people, that dwellest in Zión, be not afraid of Asshúr: he shall smite thee with a rod, and shall lift vp his staffe against thee after the maner of Egypte.  
25 But yet a very litle time, and the wate shall be consumed, and mine anger in that destruction.

26 And the Lord of hostes shall raise vp a scourge for him, according to the plague of Midian in the rocke Oré: and shall staffe was vpon the Sea, so he wil lift vp after the maner of Egypte.

27 And at that day shall his burde be taken away from of thy shulder, & his yoke from of thy necke: & the yoke shall be destroyed, because of the anointing.

28 He is come vnto Aiath: he is passed into Migron: at Michmash shall he lay downe his armour.

29 They haue gone ouer the forde: they lodged in the lodging at Gebá: Ramah is afraid: Gibeon of Saul is fled away.

30 Lift vp thy voice, o daughter Gallim, cause Laish to heare, o poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered them selues together.

32 Yet there is a time y he wil stay at Nob: he shall lift vp his hand toward the mount of the daughter Zión, the hill of Ierusalem.

33 Beholde, the Lord God of hostes shall cut of the bough with feare, and the high stature shall be cut of, and the hie shall be humbled.

34 And he shall cut away the thicke places of the forest with yron, & Lebanon shall haue a mightie fall.

## CHAP. XI.

1 Christ borne of the roote of Ithai. 2 His Vertues and kingdom. 3 The frutes of the Gospell. 4 The calling of the Gentiles.

1 Vnto there shall come a rod forthe of the stocke of Ithai, & a grafe shall grow out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the Spirit of wisdom and vnderstanding, the Spirit of counsel & strength, the Spirit of knowledge, and of the feare of the Lord,

3 And shall make him prudent in the feare of the Lord: for he shall not iudge after the sight of his eyes, nether reprove by the hearing of his eares.

4 But with righteousness shall he iudge the poore, and with equitie shall he reprove the meke of the earth: and he shall smite the earth with the rodde of his mouth, & with the breath of his lippes shall he slay the wicked.

5 And iustice shall be the girdle of his loynes, & faithfulness the girdle of his raiment.

The wolfe also shall dwell with the lambe, and the leopard shall lye with the kidde, and the lion, and the asse shall graze together, and a childe shall lye with the asse, and the kowe and the beare shall feed together, and the lyon shall eat strawe like the bullocke.

And the sucking childe shall play in the hole of the aspe, & the wained childe shall put his hand vpon the cockatrice.

Then shall none hurt nor destroy in all the mountaine of mine holines: for I shall be full of the knowledge of the Lord, as the waters that cover the sea.

And in that day y roote of Ithai shall stand vp for a signe vnto the nations, that shall seeke vnto it, & his shall be glorious.

And in the same day shall the Lord put his hand againe the second time, and shall gather the remnant of his people, which he hath left, of Asshúr, and of Egypte, of Pathros, and of Ethiopia, and of Shinar, and of Hamath, and of the yles of the sea.

And he shall set vp a signe to the people, and shall assemble the dispersed of Iudah, and shall gather the scattered of Iudah, from the foure corners of the worlde.

The harred also of Ephraim shall be gathered, and the aduersaries of Iudah shall be gathered: Ephraim shall not enuie Iudah, and Iudah shall vex Ephraim.

But they shall slee vpon the flanks of the Philistims toward the West, and they shall spoyle them of the East together: Moab shall be the stretching of hands, & the children of Ammon shall be in obedience.

The Lord also shall utterly destroy the tongue of the Egyptians sea, and the mightie winde shall lift vp his voice, and shall smite him in the streames, and cause men to wade with shoes.

And there shall be a path to the desert, which shall be left of his people, which are left of Iudah, as it was vnto Israël in the day that he came vp out of the land of Egypte.

## CHAP. XII.

1 A thanksgiving of the faithful for the mercie of the Lord.

1 And thou shalt say in that day, Lord, I wil praise thee: I wil walke with angrie with me, thy wrath was against me, and thou comfortest me. Beholde, God is my saluacion, and wil not feare for the Lord: his strength and song: he also is my saluacion.

2 Therefore with ioy shall ye dance out of the welles of saluacion.

3 And ye shall say in that day, The graces of God shall be so abundant, that the gates of Ierusalem shall be as a fountain, that shall bring forth waters.

thus faith the Lord God of  
people, that dwelleth in Z.  
aid of Ashûr: he shall smite  
od, and shall lift vp his staff  
after the manner of Egypt:  
very little time, and the warr  
med, and mine angre in that

ord of hostes shall raise vp a  
nim, according to the pla  
n the rocke Oré: and  
on the Sea, so he wil lift  
maner of Egypt.

day shall his burde be taken  
thy shoulder, and his yoke fro  
and the yoke shall be destroye  
the anointing.

y to Aiath: he is passed inat  
Michmâsh shall he laye

gone ouer the foorde: the  
lodging at Gebâ: Ramon  
beah of Saül is fled away.

voice, ô daughter Gallim  
o heare, ô poore Anathoth.  
is remoued: the inhabitants of  
gathered them selues toge

s a time y he wil stay at Nob  
his hand toward the mount  
ther Ziôn, the hill of Ierusal

the Lord God of hostes shall  
ough with feare, and they  
shal be cut of, and the hie shall

cut away the thicke places of  
h yron, and Lebanon shall be  
fall.

CHAP. XI.

the roote of Ishai. 2 Hu Vertues  
frutes of the Gospell. 10 The calling

shall come a rod for the of  
Ishai, & a grafe shall growe  
ofes.

it of the Lord shall rest vpon  
th of wisdome and vnderstan  
it of counsell & strenght, the  
nowledge, and of the feare of

ke him prudent in the feare  
for he shall not iudge after  
his eyes, neither reprove by  
of his eares.

theousnes shall he iudge the  
th equitie shall he reprove for  
the earth: and he shall smite  
in the rodde of his mouth, &  
th of his lippes shall he laye

shall be the girdle of his loy  
nes the girdle of his raimet.

The wolfe also shall dwell with the labe,  
and the leopard shall lye with the kid, and  
the calfe, and the lyon, and the fat beast  
together, and a little childe shall lead them:  
And the kowe and the beare shall feede:  
And their yong ones shall lie together: and the  
lyon shall eat strawe like the bullocke.

And the sucking childe shall play vpon y  
hole of the aspe, & the wained childe shall  
put his hand vpon the cockatrice hole.

Then shall none hurt nor destroy in all the  
mountaine of mine holines: for the earth  
shall be full of the knowledge of the Lord,  
as the waters that couer the sea.

And in that day y roote of Ishai, which  
shall stand vp for a signe vnto the people,  
thenaciôs shall feke vnto it, & his rest shall  
be glorious.

And in the same day shall the Lord stretch  
his hand againe the second time, to  
whele the remnant of his people, (which  
shall be left) of Ashûr, and of Egypt, and  
of Pachros, and of Ethiopia, and of Elâm,  
& of Shinar, and of Hamath, and of the  
ylas of the sea.

And he shall set vp a signe to the nacions,  
and assemble the disperfed of Israël, and  
gather the scattered of Iudâh from the  
foure corners of the worlde.

The hatred also of Ephraim shall departe,  
and the aduersaries of Iudâh shall be cut  
off: Ephraim shall not enuie Iudâh, neither  
shall Iudâh vex Ephraim:

But they shall slee vpon the shoulders of  
the Philistims toward the West: they shall  
spoyle them of the East together: Edom  
& Moab shall be stretching out of their  
hands, & the children of Ammon in their  
obedience.

The Lord also shall utterly destroye the  
tongue of the Egyptians sea, & with his  
mightie winde shall lift vp his hand ouer  
the ruer, and shall smite him in his seven  
streames, and cause men to walke there in  
with shooes.

And there shall be a path to the remnant  
of his people, which are left of Ashûr, like  
as it was vnto Israël in the day that he  
came vp out of the land of Egypt.

CHAP. XII.

Thanks giuing of the faithfull for the mercies of God.

And thou shalt say in that day, O  
Lord, I wil praise thee: though thou  
wast angrie with me, thy wrath is turned  
away, and thou comfortest me.

Beholde, God is my saluaciôn: I wil trust,  
and wil not feare: for the Lord God is my  
strenght and song: he also is become my  
saluacion.

Therefore with ioy shall ye drawe waters  
out of the welles of saluacion.

And ye shall say in that day, \* Praise the  
great of God: shall be so abundant, that ye may receiue  
the great of God: shall be so abundant, that ye may receiue  
the great of God: shall be so abundant, that ye may receiue

Lord: call vpon his Name: declare his  
workes among the people: make mention  
of them, for his Name is exalted.

Sing vnto the Lord, for he hath done  
excellent things: this is known in all the  
worlde.

Crye out, and shoute, ô inhabitant of  
Ziôn: for great is the holy one of Israël in  
the middes of thee.

CHAP. XIII.

The Medes and Persians shall destroye Babylon.

The burden of Babel, which Isaiâh  
the sonne of Amôz did se.

Lift vp a standard vpon the hie mountai  
ne: lift vp the voyce vnto them: wagge  
the bâd, that they may go into the gates  
of the nobles.

I haue commanded them, that I haue fan  
tified: and I haue called the mightie to  
my wrath, & the that reioyce in my glorie.

The noyse of a multitude is in the mountai  
nes, like a great people: a tumultuous  
voyce of the king domes of the nacions ga  
thered together: the Lord of hostes nom  
breth the hoste of the battel.

They come from a farre country, from  
the end of the heauen: euen the Lord with  
the weapons of his wrath to destroy the  
whole land.

Howle f you, for the day of the Lord is  
at hand: it shall come as a destroyer from  
the Almightie.

Therefore shall all hands be weakened, &  
all mens hearts shall melt,

And they shall be afayed: anguish & sorrow  
shall take them, and they shall haue peine, as  
a woman that travaileth: euerie one shall be  
amaled at his neighbour, and their faces  
shall be like flames of fyre.

Beholde, the daye of the Lord cometh,  
cruel, with wrath and fierce angre to lay  
the land waste: and he shall destroy the sin  
ners out of it.

For the starres of heauen and the plan  
ets thereof shall not giue their light: the  
sune shall be darkened in his going forth,  
and the moone shall not cause her light to  
shine.

And I wil visite the wickednes vpon the  
worlde, and their iniquitie vpon the wic  
ked, and I wil cause the arrogancie of the  
proude to cease, and wil cast downe the  
pride of tyrants.

I wil make a man more precious then  
fine golde, euen a man about the wedge of  
golde of Ophir.

Therefore I wil shake the heauen, and the  
earth shall remoue out of her place in the  
wrath of the Lord of hostes, and in the day

of the whole worlde, because they so esteemed them selues by reason of their  
great empire. k He north the principal vice, whereunto they were moste gi  
uen, as are all that abide in welth. l He north the great lightning y shall be,  
using the enemy shall nether for golde, or siluer spare a mans life, as ver 17.

d Ye that are  
of the Church.

a That is, the  
great calamity,  
which was  
prophecied to  
come on Ba  
bel, as a moste  
griuous bur  
den: & that we  
were not able to  
beare in their  
12 Chapters  
following, he  
speaketh of y  
plagues, where  
with God  
wolde smite  
these strange  
nations, (who  
me thou know)  
to declare that  
God chastised  
y Irahates as  
his children,  
& these other  
as his enem  
ies: & also that  
if God spare  
not these that  
are ignorant, y  
they must not  
thinke strange,  
if he punished  
them. y haue  
knowledge of  
his Law and  
kepe it not.

b To wit, to y  
Medes & the  
Persians.  
c That is, pre  
pared & appo  
inted to exe  
cute my iud  
gements.  
d Which wil  
ligly go about  
y workes, where  
unto I appo  
int the, but  
how the wic  
ked do this,  
read Chap 10.

e The Armie  
of the Medes  
& the Persia  
against Baby  
lon.  
f Ye Babylo  
nians.  
g The Baby  
lonians angre  
& griefe shall  
be so much, that  
their faces  
shall burne as  
fyre.  
h They that  
are ouercome,  
shall thinke y  
all the powres  
of heauen and  
earth are a  
gainst them. E  
zek 27. 10cl.  
i. 15 mat 24. 29  
j He compe  
neth Babylon

to the whole worlde, because they so esteemed them selues by reason of their  
great empire. k He north the principal vice, whereunto they were moste gi  
uen, as are all that abide in welth. l He north the great lightning y shall be,  
using the enemy shall nether for golde, or siluer spare a mans life, as ver 17.



## Gods plagues.

*m* Meaning, the power of Babylon with their hired soldiers.

*Psal. 137. 9.*  
*n* This was not accomplished when Cyrus took Babylon, but after the death of Alexander & Great.

*Genes. 19. 25.*  
*187. 50. 40.*

*o* Who vrest to go from coucurey to countrey to find pasture for their beasts, but there shall they finde none.  
*p* Which were either wilde beasts, or fowles, or wicked spirits, where by Satan deluded man, as by the faines, goblins, and such like fantasies.

*a* He sheweth why God will haue to destroy his enemies: to wit, because he will delure his Church.  
*b* Meaning, y the Gentiles shall be ioyned with the Church and worship God.

*c* Signifying y y lewes shuld be superiours to the Gentiles, & y thei shuld be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiectis of Christ, 2. Cor. 10. 5.

*d* That is, he suffered all violence and injuries to be done.

of his fierce angre.

24 And <sup>m</sup> it shalbe as a chafed doe, and as a shepe that no man taketh vp. euerie man shal turne to his owne people, and flee eche one to his owne land.

25 Euerie one that is found, shalbe stricken through: and whosoever joyneeth him self, shal fall by the sworde.

26 \* Their <sup>n</sup> children also shalbe broken in pieces before their eies: their houses shalbe spoiled, and their wiues rauished.

27 Beholde, I wil stirre vp the Medes agaiſt them, which shal not regard siluer, nor be desirous of golde.

28 With bowes also shal they destroie the children, & shal haue no compassion vpon the frute of the wombe, and their eies shal not spare the children.

29 And Babel the glorie of king domes, the beautie and pride of the Chaldeans, shalbe as the destruction of God \* in Sodóm & Gomorah.

30 It shal not be inhabited for euer, neither shal it be dwelled in from generacion to generacion: neither shal the Arabian pitch his tets there, neither shal the shepherdes make their foldes there.

31 But <sup>p</sup> Ziim shal lodge there, and their houses shalbe ful of Ohim: Ostriches shal dwell there, & the Satyrs shal dance there.

32 And Iim shal crye in their palaces, and dragons in their pleasant palaces: and the time thereof is readie to come, & the dayes thereof shal not be prolonged.

### CHAP. XIII.

*The returne of the people from captiuitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistims.*

For <sup>a</sup> the Lord wil haue compassion of Iakób, and wil yet chuse Israél, and cause them to rest in their owne land: and the stranger <sup>b</sup> shal ioyne him self vnto them, and they shal cleaue to the house of Iakób.

And the people shal receiue the & bring them to their owne place, & the house of Israél shal possesse them in the land of the Lord, for seruants & handmaids: & they shal take the prisoners, whose captiues they were, & haue rule ouer their oppressors.

¶ And in that day whē the Lord shal giue thee rest from thy sorow, and from thy feare, and from the sore bondage, wherein thou didest serue,

Then shalt thou take vp this prouerbe agaiſt the King of Babel, and say, How hath the oppressor ceased: and the golde thirke <sup>c</sup> Babel rested?

The Lord hath broken the rodde of the wicked, and the sceptre of the rulers:

Which smote the people in angre with a continual plague, & ruled the nation in wrath: if anie were persecuted, he did <sup>d</sup> not let.

## Isaiāh. The fall of the tyrant.

The whole worlde is at rest & is quiet: they sing for ioye.

8 Also the fyrrer trees reioyced of thee, the cedres of Lebanon, <sup>flying</sup>. Since thou art laide downe, no hewer came vp agaiſt vs.

9 Hell beneth is moued for thee to meete thee at thy comming, raising vp the dead for thee, <sup>euē</sup> all the princes of the earth: and hath raised from their thrones all the Kings of the nations.

10 All thei shal crye, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, & the sounde of thy viols: the women is spread vnder thee, and the women couer thee.

12 How art thou fallen from heauē, <sup>o</sup> Lucifer, sonne of the morning: & cut downe to the ground, which didest cast lottes vpon the nations?

13 Yet thou saidest in thine heart, I wil ascend into heauen, and exalt my throne aboue beside the starres of God: I wil sit also vpon the mount of the Congregation in the sides of the North.

14 I wil ascend aboue y height of the cloudes, & I wil be like the moste high.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 Thei that se thee, shal <sup>o</sup> loke vpon thee & consider thee, <sup>saying</sup>. Is this the man that made the earth to tremble, & that did shake the king domes?

17 He made the worlde as a wilderness, and destroyed the cities thereof, & opened not the house of his prisoners.

18 All the Kings of the nations, <sup>euē</sup> they all slepe in glorie, euerie one in his owne house.

19 But thou art <sup>m</sup> cast out of thy graue like an abominable branch: like the raimēt of those y are slaine, & thrust thorowe with a sworde, which go downe to the stones of the pit, as a carkeise troden vnder feet.

20 Thou shalt not be ioyned w them in the graue, because y hast destroyed thine owne land, & slaine thy people: the seede of the wicked shal not be renowned for euer.

21 ¶ Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fill the face of the worlde with enemies.

22 ¶ For I wil rise vp agaiſt the (saith the Lord of hostes) and wil cut off from Babel the name and the remnant and the sonne, and the nephewe, saith the Lord: And I wil make it a possession to y heathen, and pooles of water, and I wil wype it with the befoame of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworn, <sup>saying</sup>

## Against Palestina.

Surely like as I haue purposed, so shall it come to passe, and as I haue co

shall stand:

¶ That I wil breake to pieces my land, and vpon my mountaine treade him vnder fote: so y he departe from <sup>p</sup> them, and his be taken from of their shuldr

¶ This is the counſel that is co the whole worlde, and this is th

ched out ouer all the nations, because the Lord of hostes ha

mined it, and who shal disanul hand is stretched out, and who

it away? ¶ In the yere that King Ahaz this burden.

¶ Reioyce not, (thou whole because the rod of him that did is broke: for out of the serpents come forth a cockatrice, and therof shalbe a fyrie flying scrp

¶ For the first borne of the po fed, & the nedie shal lye downe and I wil kil thy roote with fan

¶ Howle, o gate, crye o citie: the land of Palestina art dissolued, shal come from the North, and none shalbe alone, & at hi

What shal then one answer the Gētiles? That the established Zion, & the poore ple shal trust in it.

### CHAP. XV.

*A prophesie agaiſt Moab.*

The burden of Moab. Surely Moab was destroyed & by silence in a night: surely Kir of destroyed, & brought to silence

¶ He shal go vp to the temple, bō to the hie places to wepe: and for Medeba shal Moab ha

all their heads shalbe baldenes beard shauen,

In their stretes shal they be g sackcloth: on the toppes of th

and in their stretes euerie one: and come downe with weping. And I Ieshubōn shal crye, & El

voice shalbe heard vnto Iahaz warriors of Moab shal shov

of euerie one shal lament in hi Mine heart shal crye for Mo

gitiues shal flee vnto Zabar, & a thre yere olde: for they shal g

ping by the mounting vp of H by the way of Horonaim they

vp a crye of destruction.

world is at rest & is quiet  
joye.

re trees reioyced of thee  
Lebanon, saying, Since thou  
vne, no hewer came vp ag-

is moued for thee to fete  
omming, raising vp the dead  
all the princes of the earth  
raised from their thrones all  
of the nations.

al crye, and say vnto thee, Arise  
e weake also as we are thou  
vnto vs?

is brought downe to the gra-  
nde of thy violes: the worme  
nder thee, and the worme

ou fallen from heauē, & thou  
of the morning, & cur downe  
unde, which didst cast lotte-  
ions?

aidest in thine heart, I wil as-  
auen, and exalt my throne  
the staires of God: I wil sit  
e mount of the Congrega-  
des of the North.

about y height of the cloud-  
be like the moſte high.

ult be brought downe to the  
fides of the pit.

ee thee, shal I loke vpon thee  
aying, Is this the man that  
th to tremble, & that did  
g domes?

he worlde as a wilderness, and  
e cities thereof, & opened no-  
his prisoners.

gs of the nations, euen they  
lorie, euerie one in his owne

cast out of thy graue like  
le branches like the raimēt of  
aine, & thrust thorowe with  
ch go downe to the stones of  
carkeise troden vnder feete,  
nor be ioyned w chem in the  
y hast destroyed thine coun-  
e thy people: the sede of the  
not be renowned for euer.

slaughter for his children,  
irie of their fathers: let them  
or possesse the land, nor filth  
worlde with enemies.

rife vp against theē (saith the  
es) and wil cut of from Be-  
e and the remnant and the  
e nephews, saith the Lord:

ake it a possession of the  
oles of water, and I wil fac-  
e before of destruction, I will

holtes.

of holtes hath sworn, say-  
g,

Surely like as I haue purposed, so shal it  
come to passe, and as I haue consulted, it  
shal stand:

That I wil breake to peeces Ashūr in  
my land, and vpon my mountaines wil I  
trede him vnder fote: so y his yoke shal  
departe from them, and his burden shal  
be taken from of their shuldr.

This is the counſel that is consulted vpō  
the whole worlde, and this is the had stret-  
ched out ouer all the nations,

because the Lord of hostes hath deter-  
mined it, and who shal disanul it? and his  
hand is stretcht out, and who shal turne  
it away?

In the yere that King Aház dyed, was  
this y burden.

Reioyce not, (thou whole Palestina)  
because the rod of him that did beat thee,  
is broke: for out of the serpents roote shal  
come forth a cockatrice, and the frute  
thereof shal be a fyrie flying serpent.

For the first borne of the poore shal be  
fed, & the nedie shal lye downe in safety:  
and I wil kil thy roote with famine, & it  
shal slay thy remnant.

Howe, o gate, crye o citie: thou whole  
land of Palestina art dissolued, for there  
shal come from the North a smoke,  
and none shalbe alone, at his time ap-  
pointed.

What shal then one answer y y messen-  
gers of the Gentiles? That the Lord hath  
habited Zion, & the poore of his peo-  
ple shal trust in it.

CHAP. XV.

A prophesie against Moab.

The burden of Moab. Surely Arof  
Moab was destroyed & brought to si-  
lence in a night: surely Kir of Moab was  
destroyed, & brought to silence in a night.

He shal go vp to the temple, and to Di-  
bōn to the hie places to wepe: for Nebō  
and for Medebā shal Moab howle: vpon  
all their heads shalbe baldnes, and euerie  
heard shauen.

In their strates shal they be girded with  
sackcloth: on the toppes of their houses,  
and in their stretes euerie one shal howle,  
and come downe with weping.

And Heshbōn shal crye, & Elealéh: their  
voyce shalbe heard vnto Iahaz: therefore  
wayters of Moab shal shewe: the soule  
of euerie one shal lament in him self.

Mine heart shal crye for Moab: his sa-  
gritines shal see vnto Zéar, & an heiffer of  
three yere olde: for they shal go vp w we-  
ping by the mounting vp of Luhith: and  
by the way of Horonaim they shal raise  
vp a crye of destruction.

For euerie one that euer liued in pleasure, and neuer felt sorow,  
and the miserable dissipatoun, and flight of the Moabites,

For the waters of Nimrim shal be dried  
vp: therefore the grasse is withered, the  
herbes consumed, & there was no grene  
herbe.

Therefore what euerie man hath left, &  
their substance shal they beare to y broke  
of the willowes.

For the crye went rounde aboute y bor-  
ders of Moab: & the howling thereof  
vnto Eglaim, & the striking thereof vnto  
Beer Elim,

Because the waters of Dimón shalbe full  
of blood: for I wil bring more vpon Di-  
món, euen Lyons vpon him that esca-  
perth of Moab, and to the remnant of the  
land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

End ye a lambe to the ruler of the  
sworde from the rocke of the wilder-  
nes, vnto the mountaine of the daughter  
Zión.

For it shalbe as a birde that flyeth, and a  
nest forsaken: the daughters of Moab shal  
be at the foordes of Arnōn.

Gather a counſel, execute iudgement:  
make thy shadowe as the night in the  
midday: hide them that are chased out:  
bewraye not him that is fled.

Let my banished dwel with thee: Moab be-  
thou their couert from the face of the de-  
stroyer: for the extorcionier shal end:  
the destroyer shalbe consumed, & the op-  
pressour shal cease out of the land.

And in mercie shal the throne be prepa-  
red, & he shal sit vpon it in stedfa-  
stnes, in the tabernacle of Dauid, iudg-  
ing, and seeking iudgement, and hastning  
iustice.

We haue heard of the pride of Moab (he  
is verie proud) euen his pride, and his ar-  
rogancie, and his indignacion, but his lies  
shal not be so.

Therefore shal Moab howle vnto Moab:  
euerie one shal howle: for the fundacions  
of Kir-hareseth shal ye mourne, yet thei  
shalbe still kin.

For the vineyardes of Heshbōn are cut  
downe, & the vine of Sibmáh: the lords  
of the heathen haue broken the principal  
vines thereof: they are come vnto Iazér:  
they wandred in the wilderness: her good-  
lie branches stretched out them selues, &  
went ouer the sea.

Therefore wil I wepe with the weping  
of Iazér, & of y vine of Sibmáh, o Hesh-  
bōn: and Elealéh, I wil make thee drunke  
with my teares, because vpon thy summer  
frutes, and vpon thy haruest a howling  
is fallen.

great, that it wolde haue moued anie man to lament with them, as Psal. lxxv.  
The enemies are come vpon thee, and shewte for ioye, when they carie thy  
commodities from thee, as Ier. 48.33.

To hide the  
felices, & thair  
goods there.

Of the thar  
are slaine  
so that by no  
meanes they  
shal escape  
the hand of  
God: thus wil  
God punish  
enemies of his  
Church.

A thus is offer  
sacrifice:  
whereby he  
derideth their  
long delay,  
which wolde  
not repent whe  
the Lord cal-  
led the, shew-  
ing them that  
it is now to  
late, seeing the  
vengeance of  
God is vpo the  
There is no  
remedie, but  
you must fle.  
He sheweth  
what Moab  
shulde haue  
done, when I  
rael their  
in affliction, to  
whome becau-  
se they wolde  
giue no sha-  
dowe nor co-  
fise, they are  
now left co-  
fortles.

The Affy-  
rians shal op-  
press the Is-  
raclites, but  
for a while.  
Meaning  
Christ.  
if their vaine  
confidence, &  
proude brag-  
ges shal de-  
cease them, as  
Ier. 48.2  
For all your  
mourning, yet  
the cite shal  
be destroyed,  
euen vnto the  
fundacions.  
That is, the  
Affyrians, and  
other enemies,  
Meaning y  
the countrie  
of Moab was  
now destroyed  
and all the  
precious things  
thereof were  
caried into the  
borders, yes,  
into euer co-  
untry, yes, and  
ouer the sea.

He sheweth  
that their pla-  
gue was so  
great, that it wolde haue moued anie man to lament with them, as Psal. lxxv.  
The enemies are come vpon thee, and shewte for ioye, when they carie thy  
commodities from thee, as Ier. 48.33.



m For verie  
forow and cō-  
pāfsion.  
n They ſha-  
ll ſee all meanes  
to ſeke helpe  
of their idoles  
& all in vaine:  
for Chemōz  
their great  
god ſhal not  
be able to helpe  
them.  
o He appointed  
a certaine  
time to puniſh  
the enemies in-  
p Who wil ob-  
ſerue iuſtly &  
time, for the  
which he is  
hyred, & ſerue  
no longer, but  
wil euer long  
for it.

Read Chap. 11.  
The chief cities of Syria.  
It was a country by the river  
Euphrates.  
It is called the Prophet  
Isaiah's country.  
The Church in the  
desert.  
The Kings of Syria & Is-  
rael, when as they had con-  
spired to overthrow the  
kingdom of Is-  
rael.  
The ten tribes  
in their multi-  
tude, and al-  
liance with other  
nations: there-  
fore they were  
brought downe  
and the Syrians  
also.  
The meaning of  
the words, "the  
sculdes of their  
nobilitie, pite-  
rie, and freghe-  
multitude."  
As the abundance  
of sinne which  
they had wrought  
the heathen  
men y<sup>e</sup> shulde  
cut it downe:  
no more shall  
multitude of  
sinne be able  
to overcome the  
nemesitie of  
God, y<sup>e</sup> whom  
they had ap-  
pointed to  
destroye them.  
Which was  
plotted by  
the heathen  
king of Syria  
to destroye  
the Church in  
the desert.

1 Because God wolde haue his couenēt stable, he promiffeth to referre some of this people, and to bring them to repentance. k He sheweth that Gods corrections euer bring forth some frute, and cause his to turne from their finnes, and to humble them selues to him. l As the Canaanites left their cities, whē God did plague the Israelites there, so the cities of Iſrael ſhal no more be able to defend their inhabitants, then buſhes, when God ſhal ſend the enemy to plague them.

10 And gladnes is taken away, & ioye out  
of the plentiful field: and in the vineyar-  
des shalbe no fingring nor shouting for  
ioye: the treader shal not tread wine in  
the wine presses: I haue caused the reioy-  
cing to cease.

11 Wherefore, my bowels shal founde li-  
ke an harpe for Moab, and mine inwarde  
partes for Ker-hareh.

12 And when it shal appeare that Moab  
shalbe wearie of his hie places, then shal  
he come to his a temple to pray, but he  
shal not preuaile.

13 This is the worde that the Lord hathe  
spoken against Moab since that time.

14 And now the Lord hathe spoken, saying,  
15 In thre yeres, as the yeres of a phryeling,  
and the glorie of Moab shalbe contēned  
in all the great multitude, & the remnant  
shalbe very small & feeble.

СНАР. XVII.

*A prophetic of the destruction of Damascus and Ephraim. 7 Calamitie moueth to repentance.*

**T**He <sup>a</sup>burden of <sup>b</sup>Damascus. Be-  
holde, Damascus is taken away from  
being a citie, for it shalbe a ruinous heape.  
The cities of <sup>c</sup>Aroër shalbe forsaken: they  
shalbe for <sup>y</sup>flockes: for their shal lye there,  
and none shal make them afraide.  
The munition also shal cease from <sup>d</sup>E-  
phraim, & the kingdome from Damascus,  
and the remnant of Aram shalbe as the  
<sup>e</sup>glorie of the children of Israël, saith the  
Lord of hostes.  
And in that day the glorie of <sup>f</sup>Isakób  
shalbe impouerished, and the farnes of his  
flesh shal be made leane.  
And it shalbe as when the haruest man  
gathereth <sup>g</sup>the corne, and reapeth the eares  
with his arme, and he shalbe as he that  
gathereth the eares in the valley of <sup>h</sup>Re-  
pháim.  
Yet a gathering of grapes shal <sup>i</sup>be left  
in it, as the shaking of an oliue tre, two or  
thre berries are in the top of the ypmoste  
boughs, & foure or fve in the hyc branches  
of the frute thereof, saith the Lord  
God of Israël.  
At that day shal a man loke to his <sup>k</sup>ma-  
ker, and his eyes shal loke to the holic one  
of Israël.  
And he shal not loke to the altars, the  
workes of his owne hands, neither shal he  
loke to those things, which his owne fin-  
gers haue made, as groues and images.  
In that day shal the cities of their strength  
be as the forsaking of boughs & bráches,  
which <sup>l</sup>they did forsake, because of the

childre of Israel, & there shalbe desolation.  
10 Because thou hast forgotten the God of thy  
saluation, and hast not remembered  
the God of thy strength, therefore  
thou set pleasant plants, and shal graffe  
strange vine branches:  
11 In the day shalt thou make thy plant  
growe, and in the morning shalt thou  
make thy seed to flourish: but the harvest  
thou shalt be gone in the day of possession,  
and there shalbe a desperate sorow.  
12 Ah, the multitude of manie people,  
shale make a founde like the noyse of the  
sea: for the noyse of the people shal make  
a founde like the noyse of mightie waters.  
13 The people shal make a founde like  
the noyse of manie waters: but God shal  
rebuke them, and they shal flee farre of,  
shale be chased as the chaffe of the  
mountaines before the winde, and as a rolling  
thing before the whirle winde,  
14 And lo, in the euening there shal be trouble,  
but afore the morning it is gone. This  
is the portion of them that spoile vs, and the  
lot of them that robbe vs.

## CHAP. XVIII.

Of the enemies of the Church. 7 And of the  
resurrection of the Gentiles.

1 O H, the <sup>a</sup>land shadowing with wings  
which is beyonde the riuers of E  
thiopia,

2 Sending ambassadours by the sea, e  
vessels of <sup>b</sup>redes vpon the waters, saying  
Go, ye swift messengers, to a nation th  
is scatred abroad, and spoiled, vnto a ter  
rible <sup>d</sup>people from their beginning cu  
hitherto : a nation by litle and litle, cut  
trod in vnder fote, whose land the <sup>e</sup>flood  
haue spoiled.

3 All ye the inhabitants of the world and  
dwellers in the earth, shal se when the fe  
teth vp a signe in the mountaines, and  
he bloweth the trumpe, ye shal heare.

4 For so the Lord said vnto me, I will stir  
& beholde in my tabernacle, as <sup>b</sup>the heath  
drying vp the raine, & as a cloude of dew  
in the heat of haruest.

5 For afore the haruest when the floure  
finisshed, & the frute is riping in the floure  
re, then he shal cut downe the branches  
with hookes, and shal take away, & cut o  
the boughs:

6 They shal be left together vnto the foun  
tles of the mountaines, and vnto the <sup>i</sup>beasts  
of the earth: for the foule shal sommer v  
it, and euerie beall of the earth shal winter  
vpon it.

ned, Den. 18. 37. e Meaning the Assyrians as Chap. 1. 10.  
 prepareth to fight against <sup>the</sup> Ethiopians g I will ray a while  
 wicked. h Which two seasons are moſt profitable for <sup>the</sup> people  
 whereby he meaneth, <sup>that</sup> he will ſeme to ſauour them. i Now  
 for a time, but he will ſuddenly cut them off. i Now  
 them, but the brute beaſts. k Meaning, that God will pre-  
 ſerue that little remnant as an offering vnto his ſelf.

### Education of Egypt.

unto the Lord of hostes, (a people  
scattered abroad, and spoiled, and  
terrible people from their beginning  
to, a nation, by little and little eue  
under force, whose land the rivers ha  
led) to the place of the Name of  
of hostes, *uen* the mount Zión.

## СНАР. X'

The destruction of the Egyptians by the  
of their conversion to the Lord.

**T**he burden of Egypt. Be  
Lord rideth vpon a swift  
shal come into Egypt, & y<sup>e</sup> idoles  
shal be moued at his presen<sup>ce</sup>, &  
of Egypt shal melt in the midd<sup>e</sup>.  
And I wil set the Egyptians ag<sup>ainst</sup>  
Egyptians: so euerie one shal fig<sup>ht</sup>  
his brother, and euerie one a  
neighbour, citie ag<sup>ainst</sup> citie, e<sup>ach</sup>  
ag<sup>ainst</sup> kingdome.

And the spirit of Egypt shal  
middles of her, and I wil destroy  
unsel, and they shal seke at the  
the forcerers, & at them that h  
of diuination, and at the south  
And I wil deliuer the Egyptia  
hand of cruel lords, and a mig  
shal rule ouer them, saith the L  
hostes.

Then the waters of the sea shal  
the riuer shal be dried vp, and  
6 And the riuers shal go far  
riuers of defense shalbe empty  
vp: the reedes & flagges shalbe  
7 The grasse in the riuer, and a  
of the riuers, and all that grow  
riuer, shal wither, & be drie:  
be no more.

5.3 The ffishers also shal<sup>n</sup> mourne  
they that cast angle into the ri  
ment, and they that spread the  
the waters, shalbe weakened.  
9 Moreouer, they that worke in  
uers sortes, shalbe confounded  
that weaue nettes.

For their nettes shalbe bro  
they, & make ponds, shalbe hear  
Surely & princes of i Zoán an  
counsel of the wise counselors  
is become foolish: how say y  
raoh, I<sup>k</sup> am the sonne of the w  
sonne of the ancient Kings?

13 Where are now thy wise men  
may tel thee, or may know what  
of hostes hath determined against  
13 The princes of Zoán are become  
the princes of <sup>1</sup> Noph are de  
haue deceived Egypt, euen the  
of the tribes thereof.

14 The Lord hath mingled  
the other things, whereby countreis are  
confused: as he did vpon Nilus. & He noteth  
the perill of the King that he was wife, and u  
the command to be battered him self, sayin  
to others alexandria, and now called the  
spoliators thereof are the chiefest cause

ael, & there shalbe desolati-  
on, and hast not remembered  
my strength, therefore shal  
ant plants, and shalge  
branches:

shal thou make thy plant  
the morning shal thou  
florish: but the hiruel  
the day of possession,  
perate sorow.

itude of manie people, there  
ounde like the noye of the  
yse of the people shal make  
e noye of mightie waters.

shal make a founde like the  
ie waters: but God shal  
d they shal fee farre of,  
as the chaffe of the moun-  
the winde, and as a rolling  
the whirle winde.

the evening there is trouble,  
morning it is gone. This  
of them that spoile vs, and  
that robbe vs.

HAP. XVIII.

of the Church. 7 And of the vices.

land shadowing with wings  
s beyonde the riuers of E-

bassadours by the sea, eu  
edes vpon the waters, sayi  
messengers, to a nation that  
road, and spoiled, vnto a re-  
le from their beginning  
nation by litle and litle, eu  
fores, whose land the e floo-

habitants of the worlde and  
the earth, shal se when e be  
e in the mountaines, and wh  
e trumpe, ye shal heare.  
ord said vnto me, I will  
my tabernacle, as e the  
raine, & as a cloude of dew  
haruist.

e haruest when the floure  
the frute is riping in the flou-  
the cut downe the branches  
and shal take away, & cut off

e left together vnto the fou-  
mountaines, and to the beates  
or the foule shal sommer vpon  
beast of the earth shal winter

shal a present be brought  
Meaning the Assyrians Chap. 1.  
ant y Ethiopiae g I wil say  
we fauours are more profitable  
I didly cut them off. I saw  
Meaning that God will  
as an offering vnto him self.

vnto the Lord of hostes, (a people that is  
scattered abroad, and spoiled, and of a ter-  
rible people from their beginning hither-  
to, a nation, by litle and litle euen troden  
vnder foot, whose lads the riuers haue spoile-  
d) to the place of the Name of the Lord  
of hostes, euen the mount Ziön.

CHAP. XIX.

The destruction of the Egyptians by the Assyrians.  
of their conuersion to the Lord.

The burden of Egypt. Beholde, the  
Lord rideth vpon a swift cloude, &  
shal come into Egypt, & y idoles of Egypt  
shal be moued at his presence, & the heart  
of Egypt shal melt in the middes of her.

And I wil see the Egyptians against the  
Egyptians: so euerie one shal fight against  
his brother, and euerie one against his  
neighbour, citie against citie, & kingdo-  
me against kingdome.

And the spirit of Egypt shal faile in the  
middes of her, and I wil destroye their cou-  
nselfe, and they shal seke at the idoles, & at  
the forcerers, & at them that haue spirits  
of diuination, and at the fourthayers.

And I wil deliuer the Egyptians into the  
hand of cruel lords, and a mightie King  
shal rule ouer them, saith the Lord God of  
hostes.

Then the waters of the sea shal faile, &  
the riuers shal be dried vp, and wasted.

And the riuers shal go farre away: the  
riuers of defense shalbe emptyed & dried  
vp: the redes & laggas shalbe cut downe.

The grasse in the riuers, and at the head  
of the riuers, and all that growth by the  
riuers, shal wither, & be driuen away, and  
be no more.

The fishers also shal mourne, and all  
they that cast angle into the riuers, shal la-  
ment, and they that spread their net vpon  
the waters, shalbe weakened.

Moreover, they that worke in flax of di-  
uers sortes, shalbe confounded, and they  
that weaue nettes.

For their nettes shalbe broken, and all  
they make ponds, shalbe heauie in heart.

Surely y princes of Zoän are fooles: the  
counsel of the wise counselors of Pharaoh  
is become foolish: how say ye vnto Pha-  
raoh, I am the sonne of the wife? I am the  
sonne of the ancient Kings?

Where are now thy wise men, that they  
may tel thee, or may know what the Lord  
of hostes hath determined against Egypt?

The princes of Zoän are become fooles:  
the princes of Noph are deceiued, they  
haue deceiued Egypt, euen the corners  
of the tribes thei eof.

The Lord hath mingled among them

other things, whereby counsels are enriched. i Cal-  
as famous came vpon Nilus. k He noteth the flatterers of  
Pharaoh the King that he was wise, and vmbie, and that his  
counsel was good. l He noteth how he flattered himself, saying, I am wis-  
e, and now called the great Cair. m  
The princes of the cities of Egypt, and now called the great Cair.

the spirit of errors: and thei haue caused  
Egypt to erre in euerie worke thereof, as a  
drunken man erreth in his vomite.

Nether shal there be anie worke i Egypt,  
which the head maie do, nor the taile, the  
branche nor the rush.

In that daie shal Egypt be like vnto wo-  
men: for it shalbe afraide & feare because  
of the mouing of the hand of the Lord of  
hostes, which he shaketh ouer it.

And the land of Iudah shalbe a feare  
vnto Egypt: euerie one y maketh mencio-  
on of it, shalbe afraid thereat, because of  
the counsel of the Lord of hostes, which  
he hath determined vpon it.

In that daie shal siue cities in the land of  
Egypt, & speake the language of Canaan,  
and shal sweare by the Lord of hostes:  
one shalbe called the citie of destruction.

In that daie shal the altar of the Lord be  
in the middes of the land of Egypt, and a  
pillar by the border thereof vnto y Lord.

And it shalbe for a signe and for a wit-  
nes vnto the Lord of hostes in the land of  
Egypt: for thei shal cry vnto the Lord, be-  
cause of the oppressers, and he shal send  
them a Saviour and a great man, and shal  
deliuer them.

And the Lord shalbe knowne of the E-  
gyptians, and the Egyptians shal knowe the  
Lord in that daie, and do sacrifice & ob-  
lacion, & shal vowe vowes vnto the Lord,  
and performe them.

So the Lord shal smite Egypt, he shal  
smite and heale it: for he shal returne vnto  
the Lord, and he shalbe intreated of the  
and shal heale them.

In that daie shal there be a path frö E-  
gypt to Affhur, & Affhur shal come into  
Egypt, & Egypt into Affhur: so the E-  
gyptians shal worship with Affhur.

In that daie shal Israël be the third with  
Egypt and Affhur, euen a blessing in the  
middes of the land.

For the Lord of hostes shal blesse it, say-  
ing, Blessed be my people Egypt and Af-  
shur, the worke of mine hands, and Israël  
mine inheritance.

comprehendeth the spiritual seruice vnder Christ. y By these two nations  
which were then chief enemies of the Church, he sheweth that the Gentiles, &  
the Iewes shoulde be ioined together in one faith and religion, and shoulde be  
all one folde vnder Christ their shepherd.

CHAP. XX.

The three yeres captiuitie of Egypt and Ethiopia descri-  
bed by the three yeres going naked of Isaiäh.

In the yere that Tartin came to Affhur,  
(whē Sargón King of Affhur set  
him) and had foght against Affhod, and  
taken it,

At the same time spake the Lord by the  
hand of Isaiäh the sonne of Amóz, saying,  
Go, and lose the sackcloth from thy  
loynes, and put of thy shoe from thy fore.

lament the miserie that he sawe prepared, before the three yeres, that he was  
naked and bare footed.

For the spi-  
rit of witho-  
line he hath  
made the cro-  
ken & guide  
with y spirit  
of error.

Nether the  
great nor the  
finely strong  
nor y want

Considering  
that through  
their occasion  
the Iewes ma-  
de not God  
their detence,  
but put their  
trust in them,

& were the-  
refore now pu-  
nished, they  
shal feare left  
the like light  
open shal

Shal make  
one confesio-  
of faith with  
the people of  
God: by the  
speache of Ca-  
naan meaning  
the language

wherein God  
was then ser-  
ued.

Shal renouce  
their supersti-  
tious & proce-  
d to feruē God  
a right.

Meaning, of  
the cruell hie  
thulde ferue  
God, and the  
five remaine

in their we-  
keness: so of  
the five parte  
there shoulde  
be but one  
left.

There shalbe  
euent signes  
& tokens, that  
Gods religio-  
n there, whē  
maner of spe-  
ach is taken  
of the Patriar-  
ches and aucti-  
times, as  
God haue not  
as yet appoin-  
ted the place,  
and ful moue  
how he shoulde  
be worshipped.

In this ac-  
cēt, that this  
apphet, shal-  
be accom-  
plished in the  
time of Christ.

x by these ce-  
remonies he

comprehendeth the spiritual seruice vnder Christ. y By these two nations  
which were then chief enemies of the Church, he sheweth that the Gentiles, &  
the Iewes shoulde be ioined together in one faith and religion, and shoulde be  
all one folde vnder Christ their shepherd.

Who was e  
captaine of Sa-  
ncherib, a King  
of Affhur.

A citie of  
Philistins.

The Hebrew  
write that Sa-  
ncherib was  
so called.

Which fig-  
ureth that  
Propheet diu-



# The fall of Babylon.

# Isaiâh.

# Of Iudea.

And he did so, walking naked and barefore.

And the Lord said, Like as my seruant Isaiâh hath walked naked, & barefore thre yeres, as a signe & wondre vpon Egypt, & Ethiopia,

So shal the King of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and olde men, naked and barefore, with their buttockes vncouered, to the shame of Egypt.

And they shal feare, and be ashamed of Ethiopia their expectation, and of Egypt their glorie.

The shal inhabitat of this yle saye in that day, Beholde, suche is our expectation, whether we fled for helpe to be deliuered from the King of Asshur, and how shal we be deliuered?

## CHAP. XXI.

Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Iudaea, 13 And of Arabia.

The burden of the desert sea. As the whirlwindes in the South vse to passe from the wilderness, so shal it come from the horrible land.

A grieuous vision was shewed vnto me, The transgression against a trisigressour, and the destroyer against a destroyer. Go vp Elam, besige Media: I haue caused all the mourning thereof to cease.

Therefore are my sorowes filled w sorowes: sorowes haue taken me as the sorowes of a woman that trauielerh: I was bowed downe when I hearde it, & I was amased when I sawe it.

Mine heart failed: fearfulness troubled me: the night of my pleasures hath he turned into feare vnto me.

Prepare thou the table: watche in thy watchetowre: eat, drinke: arise, ye princes, anynt the shield.

For thus hath the Lord said vnto me, Go, set a watchman, to tel what he seeth.

And he sawe a charet with two horsemen: a charet of an asse, & a charet of a camel: and he hearkened & toke diligent hede.

And he cryed, A lyon: my lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euerie night.

And beholde, this mans charet cometh with two horsemen. And he answered and said, Babél is fallen: it is fallen, and all the images of her gods hath he broken vnto the grounde.

O my threshing, and the corne of my

floor. That which I haue heard of the Lord of hostes, the God of Israel, haue shewed vnto you.

The burden of Dumah. He calleth to me out of Seir, Watchman, what was in the night? Watchman, what was in the night?

The watchman said, The morning cometh, & also the night. If ye will aske, enquire: retorne & come.

The burden against Arabia. In the rest of Arabia shal ye tary all night, in the waies of Dedanum.

Inhabitants of the land of Temah: for the water to meete the chariots, prevent him that sleeth with his bread.

For they flee from the drawn sword, euen from the drawn sword, and from the bent bowe, and from the grieuousness of warre.

For thus hath the Lord said vnto me, Yet a yere according to the yeres of sin, & reeling, & all the glorie of Kedar shal fall.

And the residue of the number of the strong archers of the sonnes of Kedar shal be fewe: for the Lord God of Israel hath spoken it.

## CHAP. XXII.

The prophesieth of the destruction of Ierusalem by Nebuchadnezzar. 11 A threatening against Shinar, 20 To whose office Eliakim is preferred.

The burden of the valley of vision. What aileth thee now that thou art wholly gone vp vnto the house toppes?

Thou that art full of noise, a citie full of brute, a ioyous citie: thy slaine men shal not be slaine with sword, nor dye in battle.

All thy princes shal flee together from thee: bowe: thei shal be bound: all that shal be founde in thee, shal be bounde together, which haue fled from farre.

Therefore said I, Turne away from me: I wil wepe bitterly: labour not to comfort me for the destruction of the daughter of my people.

For it is a day of trouble, and of ruine, & of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a crying vnto the mountaynes.

And Elam bare the quiver in a mans charet with horsemen, and Kir vncouered the shield.

And thy chief valles were full of charers, & the horsemen set them selues in aray

especially of the ministers, Jer. 21. 1. That is, the thowre of the house of David, whom God had appointed to destroy the citie. 1. He that is the house of David, whom God had appointed to destroy the citie. 1. He that is the house of David, whom God had appointed to destroy the citie.

In whose side they trusted, of whom they boasted, and loved. Meaning Iudaea, which was compassed about with their enemies, as an yle with waters.

On the sea side betwene Iudaea & Chaldea was a wilderness, where by he meant Chaldea. That is, the name of Babylon by the Medes, and Persians.

The Assyrians, which had destroyed other nations, shal be overcome of the Medes & Persians, and thus he prophesied an hundredth yere before it came to passe.

By Elam, he meant the Persians.

Because thei shal finde no succour, they shal mourne no more, or, I haue caused them to cease mourning, whom Babylon had assailed.

This the Prophet speaketh in person of the Babylonians.

He prophesied the death of Belshazzar, as Dan 5. 30. who in the middes of his pleasures was destroyed.

Whiles they were as good as dead, drinking they shal be commended to runne to their weapons.

To wit, in a vision by the spirit of prophesie. Meaning charers of men of warre, and others that carryed the baggage.

Meaning Babylon. 2. Jer. 50. 1. Meaning Darius, whose name Iudaea set vp, tolde him, who came toward Babylon, and the Angel declared that it shoulde be destroyed: all this was done in a vision.

Meaning Babylon. 2. Jer. 50. 1. Meaning Darius, whose name Iudaea set vp, tolde him, who came toward Babylon, and the Angel declared that it shoulde be destroyed: all this was done in a vision.

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Meaning Darius, whose name Iudaea set vp, tolde him, who came toward Babylon, and the Angel declared that it shoulde be destroyed: all this was done in a vision.

against fasting.

against the gate.

And he discovered the <sup>k</sup> covering of Tuda: & thou didest loke in that day to the armour of the house of the forest.

And ye have sene the breaches of the citie of David: for they were manie, and ye gathered the waters of the lower poole.

And ye nombred the houses <sup>m</sup> of Ierusalem, and the houses haue ye broken downe to fortifie the wall,

And haue also made a ditch betwene the two walles, for the <sup>n</sup> waters of the olde poole, and haue not looked vnto the maker thereof, neither had respect vnto him that formed it of olde.

And in that day did <sup>y</sup> Lord God of hostes call vnto weeping & mourning, & to baldnes and girding with sackcloth.

And behold, ioye and gladnes, slaying oxen and killing shepe, eating flesh, and drinking wine, <sup>p</sup> eating and drinking: for to morowe we shal dye.

And it was declared in the eares of the Lord of hostes. Surely this iniquitie shal not be purged from you, til ye dye, saith the Lord God of hostes.

Thus saith the Lord God of hostes, Go, get thee to that <sup>r</sup> treasurer, to Shebna, the steward of the house, & say,

What hast thou to do here? and whome hast thou <sup>s</sup> here? that thou shuldest here howe thee out a sepulchre, as he <sup>y</sup> heweth out his sepulchre in an hie place, or that graueth an habitacion <sup>t</sup> for him self in a rocke?

Beholde, the Lord wil carye thee away with a great captiuitie, and wil surely couer thee.

He wil surely rolle & turne thee like a ball in a large cuntry: there shalt thou dye, and there the charers of thy glorie shal be the <sup>u</sup> shame of thy lords house.

And I wil dryue thee from thy statiõ, & out of thy dwelling wil he destroy thee.

And in that day wil I <sup>v</sup> call my seruant Eliakim the sonne of Hilkiáh,

And with thy garments wil I clothe him, and with thy girdle wil I strengthen him: thy power also wil I commit into his hand, and he shal be a father of the inhabitants of Ierusalem, and of the house of Iuda.

And the <sup>w</sup> keye of the house of David wil I laie vpon his shoulder: so he shal open & no man shal shut: and he shal shut, and no man shal open.

And I wil fasten him as a <sup>x</sup> nail in a sure place, and he shal be for the throne of glorie to his fathers house.

And thou shalt hang vpon him all the ancient rites, as length it wil come to the shame of those Priests.

To be stoward againe, out of the house porie by the craft of Shebna. I wil commit a gouernement of the Kings house. I wil cō-

condemne him in his office: this phrase read Ezra 9.9.

glorie of his fathers house, <sup>even</sup> of the nephewes and posteritie <sup>z</sup> all smale vessels, from the vessels of the cuppes, <sup>even</sup> to all the instruments of musike.

In that daie, saith the Lord of hostes, shal the <sup>a</sup> nail, that is fastened in the sure place, departe & shal be broken, and fall: and the burden, that was vpon it, shal be cut of: for the Lord hath spoken it.

CHAP. XXXII.

A prophesie against Tyrus. 17 A promise that it shal be restored.

The <sup>a</sup> burden of Tyrus. Howle, ye shippes of <sup>b</sup> Tarshish: for it is destroyed, so <sup>y</sup> there is none house: none shal come from the land of <sup>d</sup> Chittim: it is <sup>reueiled</sup> vnto them.

Be still, ye that dwell in the yles: the marchants of Zidon, & such as passe ouer the sea, haue <sup>r</sup> replenished thee.

The <sup>s</sup> fede of Nilus growing by the abundance of waters, & the haruest of the riuer was her reuenues, and she was a marre of the nations.

Be ashamed, thou Zidon: for the <sup>h</sup> sea hath spoken, <sup>even</sup> the strength of the sea, saying, I haue not <sup>t</sup> trauailed, nor brought forth the childre, neither nourished yong men, nor brought vp virgins.

When the same commeth to the Egyptians, they shal be <sup>k</sup> forie, concerning the rumor of Tyrus.

Go you ouer to <sup>i</sup> Tarshish: howle, ye that dwell in the yles.

Is not this that your glorious <sup>citie</sup> her antiquitie <sup>is</sup> of ancient daies: her owne fete shal lead her a farre of to be a sojourner.

Who hath decreed this against Tyrus (that <sup>m</sup> crowne men) whose marchants are princes: whose chapmen are the nobles of the worlde?

The Lord of hostes hath decreed this, to staine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.

Pass through thy land like a flood to <sup>y</sup> daughter of Tarshish: there is no more strength.

He stretched out his hand vpon the sea: he shoke the kingdomes: the Lord hath giuen a commandement concerning the place of marchandise, to destroye the power thereof.

And he said, Thou shalt no more reioyce when <sup>y</sup> art oppressed: <sup>o</sup> virgin <sup>n</sup> daughter of Zidon: rise vp, go ouer vnto Chittim: yet there thou shalt haue no rest.

Beholde the land of the Chaldeans: this was no people: <sup>q</sup> Asshur founded it by the inhabitants of the wilderness: they set vp the towres thereof: they raised the palaces

Bbb.iii.

Meaning that bothe male & great that shal come of Ebraim, shal haue praise & glorie by this faithful officer. A he meaneth Shebna, who in mans judgement shulde neuer haue fallen.

Read Chap. 33. Ye of Cilicia, come thither for marchandise. Tyrus is destroyed by Nebuchadnezzar. By Chittim they went all the yles and countreys. Toward from Palestine. All men knowe of this destruction. I have heard tell of it, and enriched thee. Meaning the countreys of Egypt which was fed by overflowing of Nilus. That is, Tyrus, which was the chief port of the Sea. I have no people left in me, and am as a barren woman that neuer had child. Because the two countreys were ioined in league together. Tyrus will both other marchants to go to Cilicia and to come no more there. In whom maketh her marchants like princes.

Thy strength will no more reioyce thee: therefore see to other countreys for succour. For Tyrus was neuer touched nor afflicted before. Because Tyrus was buyle by them of Zidon. The Chaldeans which dwell in tentes in the wilderness, were gathered by Asshurians into cutis.



## A curse for sinnes.

<sup>r</sup> The people of <sup>s</sup> Chaldea destroyed the Assyrians: whereby the Prophet meaneth, that the Chaldeans were able to overcome the Assyrians, who were so great a nation, much more shall these two nations of Chaldea & Assyria be able to overthrow Tyrus. <sup>f</sup> This is Ty-  
rus, by whom we are enriched.  
<sup>r</sup> Tyrus shall lie destroyed 70. yeres, which he calleth the reigne of one King: a measure. <sup>u</sup> Shall vse all craft and subtiltie to entise men againe to her.

<sup>z</sup> She shall labour by all means to recover her first credit, as an harlot when she is long forgotten, seeketh by all means to entice her louers.  
<sup>y</sup> Though she haue chastitie of the Lord, yet she shall returne to her olde wicked practices, & for gaue she giue her selfe to all mens lusts like an harlot. <sup>z</sup> He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, & turne her heart from auarice and filthie gaue vnto the true worshipping of God and liberallitie toward his Saints.

### CHAP. XXIIII.

A prophetic of the curse of God for the sinnes of the people: <sup>13</sup> A remnant reserved, shall praise the Lord.

<sup>a</sup> This prophetic is as a colufo of char, which hath bene threatened to the Jewes & other nations from the 13. Chap: & therefore by <sup>y</sup> earth we meaneth those lands, which were before named.

<sup>b</sup> Because this was a name of dignity, it was also applied to rise, which were not of Aarons familie, & so signifieth also a man of dignity, as 2 Sam. 8. 18. and 20. 23. 1 Chron. 18. 17. and by these wordes the Prophet signifieth an horrible confusion, where there shall be neither religio, order nor policie, Hofca. 4. 9.

<sup>c</sup> That is, redreth not her frute for the sinne of <sup>s</sup> people, whom <sup>s</sup> earth deceiued of their mourure, be-  
<sup>2</sup> cause they de-  
<sup>3</sup> ceued God of his honour.

<sup>d</sup> Written in the Law, as Leui. 26. 14. deui. 28. 26. which are general in the Law. <sup>e</sup> Which heare drought, or els, that they were consumed with the fyre of Gods wrath.

thercof & he broght it to ruine.

<sup>14</sup> Howle ye shippes of Tarshish, for your strength is destroyed.

<sup>15</sup> And in that daie shall Tyrus be forgotte seuentie yeres, (according to the yeres of one King) at the end of seuentie yeres shall Tyrus be as an harlot.

<sup>16</sup> Take an harpe, & go about the citie: (thou harlot that hast bene forgotten) make swete melodie, sing mo songs that thou maiest be remembred.

<sup>17</sup> And at the end of seuentie yeres shall the Lord visite Tyrus, & she shall returne to her wages, and shall commit fornication with all the kingdomes of the earth, that are in the world.

<sup>18</sup> Yet her occupying and her wages shall be holie vnto the Lord: it shall not be laied vp nor kept in store, but her marchandise shall be for the that dwell before the Lord, to eat sufficiently, and to haue durable clothing.

<sup>19</sup> She shall labour by all means to recover her first credit, as an harlot when she is long forgotten, seeketh by all means to entice her louers.  
<sup>y</sup> Though she haue chastitie of the Lord, yet she shall returne to her olde wicked practices, & for gaue she giue her selfe to all mens lusts like an harlot. <sup>z</sup> He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, & turne her heart from auarice and filthie gaue vnto the true worshipping of God and liberallitie toward his Saints.

<sup>B</sup>ehold, & he maketh it waste: he turneth it upside downe, & scattereth abroad the inhabitants thereof.

<sup>2</sup> And there shall be like people, like Priest, and like seruant, like master, like maide, like maistresse, like byer, like seller, like lender, like borrower, like giuer, like taker to vsurie.

<sup>3</sup> The earth shall be cleane emptied, and vterly spoyled: for the Lord hath spoken this worde.

<sup>4</sup> The earth lamenteth and fadeth away: the world is feble & decayed: the proude people of the earth are weakened.

<sup>5</sup> The earth also deceiueh, because of the inhabitants thereof: for they trasgressed the lawes: they changed the ordinances, and brake the euerlasting couenant.

<sup>6</sup> Therefore hath the curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are burned vp, and fewe me are left.

<sup>7</sup> The wine faileth, vine hath no might: all that were of mery heart, do mourne.

<sup>8</sup> The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the ioye of the harpe ceaseth.

<sup>9</sup> They shall not drinke wine with mirth;

because they de-  
ceued God of his honour.  
<sup>d</sup> Written in the Law, as Leui. 26. 14. deui. 28. 26. which are general in the Law. <sup>e</sup> Which heare drought, or els, that they were consumed with the fyre of Gods wrath.

## Isaiah.

## The godly lament.

strong drinke shall be bitter to them that drinke it.

<sup>10</sup> The citie of vanitye is broken downe: curie house is shut vp, that no man may come in.

<sup>11</sup> There is a crying for wine in the street: all ioye is darkened: the mirth of the worlde is gone away.

<sup>12</sup> In the citie is left desolacion, & the gate is smitten with destruction.

<sup>13</sup> Surely thus shall it be in the middes of the earth, among the people, as the king of an olive tre, and as the grape when the vintage is ended.

<sup>14</sup> They shall lift vp their voyce: they shall shoute for the magnificence of the Lord: they shall reioyce from the sea.

<sup>15</sup> Wherefore praise ye the Lord in the vales, <sup>e</sup> the Name of the Lord God of Israel, in the yles of the sea.

<sup>16</sup> From the vttermoost parte of the earth we haue heard praises, <sup>e</sup> glorie to the Lord: & I said, My leanness, my leanness, wo is me: the transgressors haue offended: yea, the transgressors haue grieuouly offended.

<sup>17</sup> Feare, and the pit, and the snare are vpon thee, <sup>o</sup> inhabitant of the earth.

<sup>18</sup> And he that fleeth from the noise of the feare, shall fall into the pit: & he that cometh vp out of the pit, shall be taken in the snare: for the windows from on high are open, and the fundacions of the earth do shake.

<sup>19</sup> The earth is vtterly broken downe: the earth is cleane dissolved: the earth is moued exceedingly.

<sup>20</sup> The earth shall reile to & fro like a drunken man, and shall be remoued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more.

<sup>21</sup> And in that day shall the Lord visite the hoste about that is on him, <sup>e</sup> the King of the world that are vpon the earth.

<sup>22</sup> And they shall be gathered together, as the prisoners in the pit: and they shall shut in the prison, & after manie daies shall they be visited.

<sup>23</sup> Then the moone shall be abashed, & the sunne ashamed, when the Lord of hostes shall reigne in mount Zion, and in Ierusalem: and glorie shall be before his ancient men.

<sup>red.</sup> <sup>p</sup> When God shall restore his Church, the glorie thereof, and his ministers (which are called his ancient men) shall be as the moon in comparison thereof.

### CHAP. XXV.

A thanksgiving to God in that that he sheweth him selfe iudge of the worlde, by punishing the wicked & manning the godly.

<sup>O</sup> Lord, thou art my God: I will extol thee, & I will praise thy Name: for thou hast done wonderful things, according

## Isaiah shall be destroyed.

in the counsels of olde, with a

For thou hast made of a citie a strong citie, a ruine: <sup>e</sup> the strangers of a citie, it shall neuer be reuiued: the citie shall be as a shadow vnto thee: the citie of nations shall feare thee.

For thou hast bene a strength to the poore, <sup>e</sup> a strength to the trouble, a refuge against the shadowe against the heate: for of the mightie is like a storme wall.

Thou shalt bring downe the strangers, <sup>e</sup> as the heat in a drye will bring downe the song of the heat in the shadowe of And in this mountaine shall hostes make vnto all people a things, <sup>e</sup> a feast of lined wines things full of marowe, of wines riched.

And he wil destroye in this the couering that couereth all the vaile that is spred vpon all: He wil destroye death for eu Lord God wil wipe away the all faces, and the rebuke of his he take away out of all the ear Lord hath spoken it.

And in that day shall men say, our God: we haue waited for him: wil saue vs. This is the Lord, we redreth for him: we wil reioyce in his saluacion.

For in this mountaine shall the Lord rest, and Moab shall vnder him, <sup>e</sup> as strawe is vnder Madmenah.

And he shall stretch out his middes of the (as he that swimmeth them out to swimme) and strength of his hands shall be their pride.

The defense also of the he wals that he bring downe and cast them to the grounde, <sup>e</sup> dust.

two cities of this name: one in Iudah, 1. Chron. 2. 23. and the other in Moab, 1. Chron. 2. 23. which seemeth to haue Chap. 101.

### CHAP. XXVI.

A song of the faithful, wherein is declared the saluacion of the Church, and the trust.

<sup>I</sup>n that day shall this son of the land of Iudah, We haue saluacion: for the saluacion shall God set bulwarke.

<sup>O</sup>pe ye the gates that the re-  
for the which they shal sing this song.  
were the saluacion: for vs. <sup>c</sup> He shall be captiue to Ierusalem.

There are two cities of this name in Indah, 1. Chron. 24. 49, and another of Moab, 1. Terr. 48. 2. which seemeth to haue bene a plentiful city. Chap. 10. 31.

## CHAP. XXVI.

A song of the faithful, wherein is declared, in what consisteth the saluation of the Church, and wherein they are to trust.

In that day shal this song be sung in the land of Iudah, We haue a strong citie: b saluacion shal God set for walles & bulwarkes.

Opē ye the gates that the righteous nation: for the which they shulde sing this song. b God pro- uide a saluacion for the suffering: for vs. c He assurēth the galileo- nians of the captiuitie to Ierusalem.





of the <sup>m</sup> River vnto the  
and ye shalbe gathered, one  
dren of Israēl.

Also shal the great trumpet  
and they shal come, which per  
land of Asshur: and they shal  
into the land of Egypt, and  
worship the Lord in the  
Jerusalem.

HAP. XXVIII.  
le & drunkennes of Israēl. The venge  
that shalbe leaue the worde of  
all things in time and place.

to the a crowne of pride, the  
onkards of Ephraim: for  
beautie shalbe a fading flower,  
head of the b valley of them  
are overcome with wine.  
The Lord hathe a mightie  
te, like a tempest of hailes,  
that ouerthroweth, like a  
hie waters y<sup>e</sup> ouerflowe, which  
the grounde mightly.  
be troden vnder fote, euen  
the pride of the dronkards

rious beautie shalbe a fading  
ch is vpon the head of the  
that be fat, and as d<sup>y</sup> hallic  
umer, which whē he that look  
h it, while it is in his hands,

shal the Lord of hostes befor  
glorie, and for a diadem  
to the residue of his people:  
spirit of iudgement to him  
gement, & for strength  
away the batel to the pa  
haue erred because of wine,  
he way by strong drinke  
Prophet haue erred by flou  
y are swallowed vp with wine  
gone astray through str  
faile in vision: thei stumble

tables are ful of filthy vomit  
is cleane.

shal he teache knowledge: an  
he make to vnderstand  
he heareth: them that are we  
milke, and drawn from the

pt must be vpon precept, pre  
cept, line vnto line, line vnto  
line & there a litle.

hammering <sup>k</sup> tongue & w  
uage shal he speake vnto the

ne he said, <sup>m</sup> This is the re  
him that is wearie: and chis  
g, but thei wolde not heare.

That is to say, the Prophetes  
new herupon ye ought to say & re  
haue need of rest, what is the need

Therefore

Therefore shal the worde of the Lord  
be vnto them precept vpon precept, pre  
cept vpon precept, line vnto line, line vnto  
line, there a litle & there a litle, that  
they may go, and fall backward, and be  
broken and be snared and be taken.

Wherefore, heare the worde of the Lord;  
ye scornful men y<sup>e</sup> rule this people, which  
is at Ierusalem.

Because ye haue said, We haue made a  
covenant with death, & w<sup>e</sup> hell are we at  
agreement: thogh a scourge runne ouer, &  
passe through, it shal not come at vs: for  
we haue made a fallshode our refuge, and  
vnder vanitie are we hid,

Therefore thus saith the Lord God,  
Beholde, I wil lay in Ziō a stone, a tryed  
stone, a precious corner stone, a sure fun  
dacion. He that beleueth, shal not make  
naite.

Iudgement also wil I laye to the rule, &  
righteousnes to the balace, and the h<sup>a</sup>ie  
shal swepe away the vaine confidence,  
and the waters shal ouerflowe the secret  
place.

And your covenant with death shalbe  
disanulled, & your agreement with hel shal  
not stand: when a scourge shal runne ouer  
and passe through, then shal ye be trodde  
downe by it.

When it passeth ouer, it shal take you a  
way: for it shal passe through euerie mor  
ning in the day, and in the night, and there  
shal be onely feare to make you to vnder  
stand the hearing.

For the bed is streit that it can not suf  
fice, and the couering narrowe that one ca  
not wrap him self.

For the Lord shal stand as in mount <sup>P</sup>e  
razim: he shalbe wrath as in the valley of  
Gibeōn, y<sup>e</sup> he may do his worke, his strange  
worke, and bring to passe his acte, his  
strange acte.

Now therefore be no mockers, lest your  
bonds increase: for I haue heard of the  
Lord of hostes a consumption, euen deter  
mined vpon the whole earth.

Hearken ye, and heare my voyce: hearkē  
ye, and heare my speache.

Doeth the plow man plow all the day,  
to sowe? doeth he open, and breake the clot  
res of his grounde?

When he hathe made it plaine, wil he  
not then sowe the fitches, and sowe cum  
min, and cast in wheat by measure, & the  
appointed barley and rye in their place?

For his God doeth instruct him to haue  
discretion, and doeth teache him.

For fitches shal not be threshed with a  
threshing instrument, nether shal a cart

be used to plow, and some at another, some after one sorte and some  
after another: for his chosen seeds is beaten, and tryed, but not broken, as

whole be turned about vpon the cummin:  
but the fitches are beaten out with a staffe  
and cummin with a rod.

Bread cometh when it is threshed, he doeth  
not alway thresh it, nether doeth the whe  
le of his cart make any se, nether wil he  
breake it with the rethe thereof.

This also cometh from the Lord of ho  
stes, which is wonderful in counsel, & ex  
cellent in workes.

CHAP. XXIX.

A prophetic against Ierusalem. 13 The vengeance of  
God on them that followe the traditions of men.

**A**l<sup>l</sup> altar, altar of the cite that Da  
uid dwelt in: adde yere vnto yere:  
let them kil lambes.

But I wil bring the altar into distres, and  
there shalbe heaumes & sorow, and it shal  
be vnto me like an altar.

And I wil beseege thee as a circle, & fight  
against thee on a mount, & wil cast vp ramparts  
against thee.

So shalt thou be humbled, & shalt speake  
out of the d<sup>y</sup> grounde, and thy speache  
shal be as out of the dust: thy voyce also  
shalbe out of the grounde like him that  
hathe a spirit of diuination, and thy tal  
king shal whisper out of the dust.

Moreover, the multitude of thy stran  
gers shal be like smale dust, and the mul  
titude of strong men shalbe as chaffe that  
passeth away, and it shalbe in a moment,  
euen suddenly.

Thou shalt be visited of y<sup>e</sup> Lord of hostes  
with thundre, and shaking, and a great  
noyse, a whirlwinde, and a tempest, and a  
flame of a deuouring fyre.

And the multitude of all the nacions y<sup>e</sup>  
fight against the altar, shalbe as a dreame  
or vision by night: euen all they that make  
the warre against it, and strong holds a  
gainst it, and laye sege vnto it.

And it shalbe like as an hūgrie man drea  
meth, and beholde, he eateth: and when  
he awaketh, his soule is emptie: or like as  
a thirstie man dreameth, and lo, he is drin  
king, and when he awaketh, beholde, he is  
fainte, and his soule longeth: so shal the  
multitude of all nacions be that fight a  
gainst mount Ziō.

Stray your selues, and wonder: they are  
blinde, & make you blinde: they are dron  
ken, but not with wine: they stagger, but  
not by strong drinke.

For the Lord hathe couered you with a  
spirit of slomber, and hathe shut vp your  
eyes: the Prophetes, and your chief Seers  
hathe he couered.

And the vision of them all is become vn  
to you, as the wordes of a boke that is se  
led vp, which they deliuer to one that can  
read, saying, Read this, I pray thee. Then  
shal he say, I can not: for it is sealed.

Ccc.ii.

A The Iherwe  
worde Ariel  
signifieth the  
son of God,  
& signifieth  
altar, because  
the altar is  
called to deuore  
the sacrifice  
was offered to  
God, as Leek.

Your vaine  
confidence in  
your sacrifices  
shal not last  
long.

Your cite  
shalbe full of  
blood, as an  
altar whercon  
they sacrifice.

Thy speache  
shalbe no more  
to letters, but  
abandon, as low  
as the vaine  
charmers, w  
are in lowe  
places, and  
whisper, so y<sup>e</sup>  
their voyce ca  
be heard.

I haue hired  
souldiers, in  
whome y<sup>e</sup> cru  
el shalbe de  
stroyed as dust  
or chaffe in a  
whirlwinde.

I wil bring  
to destroye  
thee, and that  
which thou  
makest thy  
vaine trust,

shal come at  
vnwares, euen  
as a dreame in  
the night. So  
me red, as if  
this were a  
comfort to the  
Church, for y<sup>e</sup>  
destruction of  
their enemies.

For hat is, he  
thinketh that  
he eateth  
his Maile here  
on as long  
as ye liue. At  
shal ye finde  
nothing, but  
occasion to be  
abandoned: for  
your Prophe  
tes are blinde,  
and therefore  
can not direct  
you.

Meaning, y<sup>e</sup>  
it is all alike,  
either to read,  
or not to read,  
except God  
open y<sup>e</sup> heart  
to vnderstand.



# A wonderous worke of God. Iſaiah. In quietnes is ſtrength for the Lord.

20 And the boke is given vnto him that can not read; ſaying, Read this; I pray thee. And he ſhal ſay, I can not read.

21 Therefore the Lord ſaid, Becauſe this people <sup>a</sup> come nere vnto me with their mouth, and honour me with their lippes, but haue remoued their heart far fro me, and their <sup>b</sup> feare toward me was taught by the precept of men,

22 Therefore beholde, I wil againe do a maruelous worke in this people, <sup>c</sup> euen a maruelous worke, and a wonder: for the wiſdome of their wiſemen ſhal <sup>d</sup> periſh, and the vnderſtanding of their prudent men ſhalbe hid.

23 Wo vnto them that <sup>e</sup> ſeke depe to hide their counſel from the Lord: for their workes are in darknes, and they ſay, Who ſeeeth vs? and who knoweth vs?

24 Your turning of <sup>f</sup> deuſes ſhal it not be eſtimated: as the potters claye: for ſhal <sup>g</sup> worke ſay of him that made it, He made me not: or the thing formed, ſay of him that facioned it, He had none vnderſtanding?

25 Is it not yet but a litle while, and Lebanon ſhalbe <sup>h</sup> turned into Carmel: & Carmel ſhalbe counted as a foreſt?

26 And in that day ſhal the deafe heare the wordes of the boke, & the eyes of the blind ſhal ſe out of obſcuritie, and out of darkenes.

27 The meke in the Lord ſhal receiue ioye againe, and the poore men ſhal reioyce in the holic one of Iſrael.

28 For the cruel man ſhal ceaſe, and the ſcorneful ſhalbe conſumed: and all that haſted to iniquitie, ſhalbe cut off:

29 Which made a man to ſinne in <sup>i</sup> y wordes, & toke him in a ſnare: which reſproued them in the gate, and made the iuſt to fall without cauſe.

30 Therefore thus ſaith the Lord vnto the houſe of Iaakob, <sup>j</sup> euen he that redeemed Abraham, Iaakob ſhal not now be confounded, nether now ſhal his face be pale.

31 But when he ſeeeth his children, the worke of mine haſds, in the middes of him, they ſhal ſanctifie my Name, and ſanctifie the holic one of Iaakob, & ſhal feare the God of Iſrael.

32 Then they that erred in ſpirit, ſhal haue vnderſtanding, and they that murmured, ſhal learne doctrine.

## CHAP. XXX.

*He reſproueth the Lerner which in their aduerſitie Used their owne counſels, and ſought helpe of the Egyptians 20 Deſpiſing the Prophetes. 26 Therefore he ſheweth what deſtruction ſhal come vpon them. 28 But offereth mercie to the repentant.*

WO to the <sup>a</sup> rebellious children, ſaith the Lord, that take counſel, but not of me, and <sup>b</sup> couer with a coun-

tering, but not by my ſpirit, that they may lay ſinne vpon ſinne:

2 Which walke forth to go downe into Egypt (& haue not asked at my mouth) to ſtrengthen them ſelues with the ſtrength of Pharaoh, and truſt in the ſhadowe of Egypt.

3 But the ſtrength of Pharaoh ſhalbe your ſhame, & the truſt in <sup>c</sup> y ſhadowe of Egypt your confuſion.

4 For his <sup>d</sup> princes were at Zoan, and his ambaffodours came vnto Haneſ.

5 They ſhalbe all aſhamed of the people: they can not profite them, nor helpe nor doe them good, but ſhalbe a ſhame and alſo a reproche.

6 ¶ The <sup>e</sup> burden of the beaſtes of the South, in a land of trouble and anguiſh, from whence ſhal come the yong and old lyon, the viper and fyrie flying ſerpent <sup>f</sup> againſt them that ſhal beare their riches vpon the ſhoulders of the coltes, and their treaſures vpon the bouches of the camels, to a people that can not profite.

7 For the Egyptians are vanitie, and they ſhal helpe in vaine. Therefore haue I cryed vnto <sup>g</sup> her, Their ſtrength <sup>h</sup> is to ſtil.

8 Now go, & write <sup>i</sup> it before them in a table, & note it in a boke that it may be for the <sup>j</sup> laſt day for euer and euer:

9 That it is a rebellious people, lying children, & children that wolde not <sup>k</sup> heare the Law of the Lord.

10 Which ſay vnto the Seers, Se not: and vnto the Prophetes, Prophecie not vnto vs: right things: but ſpeake flattering things vnto vs: prophecie <sup>l</sup> errors.

11 Departe out of the way: go aſide out of the path: cauſe the holic one of Iſrael to ceaſe from vs.

12 Therefore thus ſaith the holic one of Iſrael, Becauſe you haue caſt of this worde, and truſt in <sup>m</sup> violence, and wickednes, and ſtay thereupon,

13 Therefore this iniquitie ſhalbe vnto you as a breache that falleth, or a ſwelling in an hiell wall, whoſe breaking cometh ſuddenly in a moment.

14 And the breaking thereof is like <sup>n</sup> y breaking of a potters pot, which is broke without piete, and in the breaking thereof is not found <sup>o</sup> a ſheerd to take fyre out of the herth, or to take water out of the pit.

15 For thus ſaid the <sup>p</sup> Lord God, the holic one of Iſrael, In reſt and quietnes ſhal ye be ſaued: in quietnes and in confidence ſhalbe your ſtrength, but ye wolde not.

16 For ye haue ſaid, No, but we wil ſtand vpon <sup>q</sup> horſes. Therefore ſhal ye ſee. We wil ride vpon the ſwifteſt. Therefore ſhal your perſecuters be ſwifter.

17 A thouſand <sup>r</sup> as one ſhal flee at the rebuke of one.

<sup>k</sup> Becauſe they are hypocrites & not ſincere in heart: as Mat. 15, 8.

<sup>l</sup> That is, their religion was learned by mans doctrine, & not by my worde, m Meaning, y where as God is not worſhipped according to his worde, bothe magiſters, and miniſters are but ſcooles, & without vnderſtanding.

<sup>n</sup> This is ſpoken of ſe, who heart deſpiſed Gods worde, & mocked at the admonitions, but outwardly bare a good face.

<sup>o</sup> For all your craft, ſaith the Lord, you can not be able to eſcape mine hands nor more theſe clayes, that is in the potters hands, haue power to deliuer it ſelf.

<sup>p</sup> ſhal there not be a charge of all things, and Carmel, that is a plentiful place in reſpect of that it ſhalbe then, as a foreſt, as Chap. 35, & thus he ſpeaketh to comfort the faithfull.

<sup>q</sup> They that went about to ſinde faulte w<sup>th</sup> the Prophetes wordes, and wolde not abide admonitions, but wolde intangle the and bring the into danger.

<sup>r</sup> Signifying, y except God giue vnderſtanding, & knowledge, man can not but ſil erre, and murmure againſt him.

<sup>a</sup> Who contrary to their gmes, take counſel for their proteſtours, & contrary to my commandement, ſeek helpe at ſtrangers. b They ſeek ſhiftes to cloke their doing, and not godlie means.

of one: at the rebuke of ſue ſhal be left as a ſhippe maſt vpon a mountaine, and as a b an hill.

Yet therefore wil <sup>a</sup> y Lord waite for him. may haue a mercy vpon you, and he wil be exalted, that he maſtiſon vpon you: for the Lord of iudgement. Blessed are a waite for him.

Surely a people ſhal dwell in Jeruſalem: thou ſhal wepe no more: certainly haue mercie vpon the ce of thy crye: whē he heareth anſwer thee.

And when the Lord hathe g bread of aduerſitie, and the waſh, thy raine ſhalbe no more: but thine eyes ſhal ſe thy <sup>b</sup> raine.

And thine eares ſhal heare a kinde thee, ſaying, This is the ye in it, when thou turneſt hand, and when thou turneſt to

And ye ſhal <sup>c</sup> pollute the countenances of ſiluer, and the rich of thine images of golde, & c as a menſtruous cloth, and th vnto it, <sup>d</sup> Get thee hence.

Then ſhal he giue raine vnto when thou ſhalt ſowe the grow of the increaſe of the earth, ſat and as oyle: in that day ſhal be fed in large paſtures.

The oxen alſo and the yong til the ground, ſhal eat clean which is winowed with the with the fanne.

And vpon euerie hie <sup>e</sup> mo vpon euerie hie hill ſhal there ſtreames of waters, in the day ſlaughter, when the towers ſt

Moreover, the light of the m as the light of the y ſunne, & of the ſunne ſhal be ſeuē for the light of ſeuē dayes in the Lord ſhal binde vp the people, & heale the ſtroke of

Beholde, <sup>f</sup> the Name of the meth from farre, his face is the burden thereof is heauie ful of indignacion, and his deuouring tyre.

And his Spirit <sup>g</sup> as a riuier vp to y necke: it diuideth a ne the nations with the fann and there ſhalbe a bridle to erre in the chawes of the pe

But there ſhalbe a ſong the night, whē a ſolemne gladnes of heart, as he that pipe to go vnto the mount the mightie one of Iſrael.

And the Lord ſhal cauſe

not by my spirit, that they may  
in sinne:

ke forth to go downe into  
ue not asked at my mouth  
them selues with the streng  
and trust in the shadowe of

ngth of Pharaoh shalbe your  
trust in y<sup>e</sup> shadowe of Egypt  
on.

princes were at Zóan, and  
s came vnto Hanés.

all ashamed of the people  
te them, nor helpe nor doe  
shalbe a shame and also a re-

burden of the beastes of the  
land of trouble and angui  
shal come the yong and olde  
er and fyrie flying serpent  
at shal beare their riches v  
s of the coltes, and their tree  
he bouches of the camels, to  
can not profite.

gyptians are vanitie, and they  
a vaine. Therefore haue I  
her, Their strength<sup>e</sup> is to be

write it before them in a  
in a booke that it may be for  
foreuer and euer:  
rebellious people, lying chil  
dren that wolde not<sup>e</sup> heare  
the Lord.

vnto the Seers, Se not: and  
eres, Prophecie not vnto vs:  
but speake flattering thinge  
hecie<sup>e</sup> errors.

te of the way: go aside out of  
the holie one of Israel to  
s.

thus saith the holie one of Is  
ye you haue cast of this wor  
in violence, and wickednes  
reupon,  
this iniquitie shalbe vnto you  
that falleth, or a swelling in  
whose breaking cometh fla  
ment.

reaking thereof is like y<sup>e</sup> bre  
sters pot, which is broke with  
and in the breaking thereof is  
a sheard to take fyre out of  
to take water out of the pit.  
d the Lord God, the holie  
In rest and quietnes shal ye  
quietnes and in confidence  
strength, but ye wolde not  
aid, No, but we wil flee awa  
s. Therefore shal ye flee. We  
the swiftest. Therefore shal  
ers be swifter.

one shal flee at the rebuke  
of God.

of one: at the rebuke of fyre shal ye flee,  
till ye be left as a shippe mast vpon the  
top of a mountaine, and as a beaken vp  
an hill.

Yet therefore wil y<sup>e</sup> Lord waite, that he  
may haue mercy vpon you, and therefo  
re wil he be exalted, that he may haue co  
pasion vpon you: for the Lord is the God  
of iudgement. Blessed are all they that  
waite for him.

Surely a people shal dwell in Zión, & in  
Ierusalem: thou shal wepe no more: he wil  
certainly haue mercie vp<sup>o</sup> thee at y<sup>e</sup> voy  
ce of thy crye: whē he heareth thee, he wil  
answer thee.

And when the Lord hathe giue you the  
bread of aduersitie, and the water of affli  
ctiō, thy raine shalbe no more kept backe,  
but thine eyes shal se thy<sup>e</sup> raine.

And thine eares shal heare a worde be  
hinde thee, saying, This is the way, wal  
ke ye in it, when thou turnest to the right  
hand, and when thou turnest to the left.

And ye shal pollute the couering of the  
images of siluer, and the riche ornament  
of thine images of golde, & cast the away  
as a menstruous cloth, and thou shalt say  
vnto it, Get thee hence.

Then shal he giue raine vnto thy fede,  
when thou shalt sowe the grouēde, & bread  
of the increase of the earth, and it shalbe  
fat and as oyle: in that day shal thy cattel  
be fed in large pastures.

The oxen also and the yong asses, that  
till the grouēde, shal eat cleane prouēdre,  
which is winowed with the shoouel and  
with the fanne.

And vpon euerie hie mountaine, and  
vpon euerie hie hill shal there be riuers &  
streames of waters, in the day of the great  
slaughter, when the towers shal fall.

Moreover, the light of the moone shalbe  
as the light of the sunne, and the light  
of the sunne shalbe seuen folde, and like  
the light of seuen dayes in the day that  
the Lord shal binde vp the breach of his  
people, & heale the stroke of their wounde.

Beholde, the Name of the Lord com  
meth from farre, his face is burning, and  
the burden thereof is heauie: his lippes are  
ful of indignacion, and his tongue is as a  
denouing fyre.

And his Spirit is as a riuier y<sup>e</sup> ouerfloweth  
vp to y<sup>e</sup> necke: it diuideth a fōndre, to fan  
ne the nations with the fanne of a vanitie,  
and there shalbe a bridle to cause them to  
erre in the chawes of the people.

2w there shalbe a song vnto you as in  
the night, whē a solemne feast is kept: &  
gladnes of heart, as he that cometh with a  
pipe to go vnto the mount of the Lord, to  
the mightie one of Israël.

And the Lord shal cause his glorious

voyce to be heard, & shal declare the ligh  
ting downe of his arme with the angrē of  
his countenance, and flame of a denouing  
fyre, with scattering & tempest, and hail  
le stones.

31 For with the voyce of the Lord shal Af  
shūr be destroyed, which smote with the  
rodde.

32 And in euerie place that the staffe shal  
passe, it shal cleaue fast, which the Lord  
shal lay vpon him with tabrets and har  
pes: and with battels, & lifting vp of hands  
shal he fight against it.

33 For Tophet is prepared of olde: it is c  
ue prepared for the King: he hathe ma  
de it depe and large: the burning the  
reof is fyre & muche wood: the breth of  
the Lord, like a riuier of brimstone, doeth  
kindle it.

CHAP. XXXI.

1 He curseth them that forsake God, and seke for the hel  
pe of men.

W to Egypt for helpe, and stay vpon  
horses, and trust in charettes, because they  
are manie, and in horsemen, because they  
be very strong: but thei loke not vnto the  
holie one of Israël, nor seke vnto the  
Lord.

3 But he yet is wisest: therefore he wil  
bring euil, and not turne backe his worde,  
but he wil arise against the house of the  
wicked, and against the helpe of them that  
worke vanitie.

3 Now the Egyptians are men, & not God,  
and their horses flesh and not spirit: and  
when the Lord shal stretch out his hand,  
the helper shal fall, and he that is holpe  
shal fall, and thei shal altogether faile.

4 For thus hathe the Lord spoken vnto me,  
As the lion or lions whelpes roareth vpon  
his praie, against whome if a multitude of  
shepherds be called, he wil not be afrai  
de at their voice, nether wil humble him  
self at their noise: so shal the Lord of ho  
stes come downe to fight for mount Zi  
ón, and for the hill thereof.

5 As birdes that flie, so shal the Lord of  
hostes defend Ierusalem by defending and  
deliuering, by passing through & preser  
uing it.

6 O ye children of Israël, turne againe, in  
as muche as ye are sunken depe in rebel  
lion.

7 For in that day euerie man shal scaf out  
his idoles of siluer, and his idoles of gol  
de, which your hands haue made you, en  
sinne.

8 The shal Ashūr fall by the sworde, not  
of man, nether shal the sworde of man

Occ.iii.

places, as Deut. 32.11. matt. 23.37  
thei might carnallye chide their griuous finnes and so trulye repent, tora  
che as now they are almost drowned and past recoverye  
your repenance shalbe knowne, as Chap. 24. 11. When your repen  
appetite.

Gods plaga  
it shal de  
roy.  
With ioye &  
assurance of  
victorie.

Against Ba  
bel meaning  
the Assyrians and  
Babylonians.  
Here it is ta  
ken for hel,  
where the wic  
ked are torm  
ted, read 2  
king. 21.10.

h So that their  
estate or degre  
can not ex  
ceed the wicked  
By these figu  
ratur. i. i. i. i.  
he declared  
condition of  
wicked after  
this life.

There were  
two spe  
causes, why  
Israelites shal  
de not ioyne  
amitie with  
Egyptians: first,  
because the  
Lord had com  
manded them  
neuer to retur  
ne thither,  
Deut. 17.16. &  
28.68, lest they  
shulde forget  
the benefite of  
their redemp  
tion: & second  
ly, lest they  
shulde be cor  
rupted with  
the superstitiō  
& idolatrie of  
the Egyptians,  
and so forsake  
God, Ier. 2.13.

b Meaning, that  
thei forsake  
the Lord, that  
put their trust  
in worldlye  
thinges: for thei  
can not trust in  
borhe.

c And knoweth  
their craftie  
enterprises &  
wil bring all  
to naught.

d Meaning, bo  
the the Egypt  
ians and the  
Israelites.

e He sheweth  
the Iewes, that  
if thei wolde  
put their trust  
in him, he is so  
able, that no  
ne can resist  
his power:

f And so careful  
ouer thee as a  
bird ouer her  
yng, which e  
uer fleeth a  
bout them for  
their defence:

g which familie  
eude  
the  
Scripture  
seth in diuers  
places.

h By these fru  
its of their fru  
ition.

i When your repen  
ance shalbe knowne, as Chap. 24. 11.



i This was accomplished  
some after which  
Sathertis was  
one who dis-  
combed, and  
he led to his  
cave in Ni-  
nive for suc-  
cour.  
k To destroy  
his enemy.

a This proph-  
ecie is of  
Hezekiah who  
was a figure of  
Christ, & there-  
fore it ought  
chiefly to be  
referred to him.  
b By iudgement  
and justice as  
metan upright  
gourment, and  
borne in poli-  
c Where men  
are wearie of  
travelling, for  
lacke of wa-  
ter.  
d He promi-  
seth to give  
the true light,  
which is the  
pure doctrine  
of Gods wor-  
de, & understan-  
ding, and zeale  
of the same,  
contrarie to  
the thirteene  
against y wicked  
k Chap 69,  
& 70.  
e Vice that no  
more be cal-  
led vertue, nor  
vertue esteemed  
by power, and  
reuerence.  
f He proph-  
ecie of such  
calamitie to  
come, that they  
will not spare  
the women &  
children, and  
therefore wil-  
leth them to  
take hede and  
provide.  
g Meaning, y  
the affliction  
shalde con-  
tinue long, and  
when one yere  
were past, yet  
they shulde  
loke for newe  
plagues.  
h God wil take  
ke from you  
meanes and oc-  
casions, which  
made you to  
contemne him  
to witte, abun-  
danc of worldly  
goods.  
i By the teares  
he meaneth  
picturall fel-  
des, whereby  
men are non-  
rified, as chil-  
dren with the  
teare: or the  
mothers for  
sorrow, & lea-  
neces shal lea-  
ke milke.  
j Or, multitudine.  
k That is, when the Church shal be reformed: thus the Prophetes after they  
have denoted Gods iudgements against the wicked, use to comfort the good  
lie, lest they shulde faint.

deuoure him, and he shal sle fro the swor-  
de, and his yong men shal faint.  
9 And he shal go for feare to his towre, &  
his princes shal be afraide of the standart,  
saith the Lord, whose k fyre is in Ziön,  
and his fornaie in Ierusalem.

## CHAP. XXXII.

The conditions of good rulers and officers described by the  
gouernement of Hezekiah, who was the figure of  
Christ.

1 Beholde, a King shal reigne in iusti-  
ce, & the princes shal rule b in iudge-  
ment.

2 And thus man shal be as an hiding place  
from the winde, and as a refuge for the re-  
pelt: as rivers of water in a drye place, and  
as the shadowe of a great rocke in a wea-  
rie land.

3 The eyes of d the seing shal not be shut,  
and the eares of them that heare, shal  
hearken.

4 And the heart of the foolish shal vnder-  
stand knowledge, and the tongue of the  
stutters shal be ready to speake distinctly.

5 A nigarde shal no more be called libe-  
ral, nor the churle riche.

6 But the nigarde wil speake of nigardnes,  
and his heart wil worke iniquitie, and do  
wickedly, and speake falsly against the  
Lord, to make emptie the hungrie soule,  
and to cause the drinke of the thirstie to  
faile.

7 For the weapons of the churle are wick-  
ed: the diuifeth wicked counsels, to vndo  
the poore with lying wordes: and to speake  
against the poore in iudgement.

8 But the liberal man wil diuif of liberal  
things, and he wil continue his liberalitie.

9 Kise vp, ye womē that are at ease: heare  
my voyce, ye f careles daughters: hearkē  
to my wordes.

10 Ye womē, that are careles, shal be in feare  
e aboute a yere in dayes: h for the vintage  
shal faile, & the gathering shal come  
no more.

11 Ye women, that are at ease, be astonied:  
feare, o ye careles womē: put of the clothes:  
make bare, and girde sake clothe vpon the  
loynes.

12 Men shal lament for the i teates, even  
for the pleasant fields, & for the fruteful  
vine.

13 Vpon the land of my people shal growe  
thornes & briars: yea, vpon all the hou-  
ses of ioye in the citie of reioicing,

14 Because the palace shal be forsaken, and  
the noyse of y citie shal be left: the towre  
& fortreffe shal be denues for euer, & the  
delire of wilde asses, and a pasture for  
flockes,

15 Vntil the k Spirit be powred vpon vs

from above, and the wilderness become a  
fruteful field, & the l plenteous field  
counted as a forest.

16 And iudgement shal dwell in the desert:  
iustice shal remaine in the fruteful field.

17 And the worke of iustice shal be  
euer: the worke of iustice & quietnes  
assurance for euer.

18 And my people shal dwell in the  
nacle of peace and in sure dwellings,  
safe resting places.

19 Whē it haileth, it shal fall on the for-  
e, and the mcitie shal be set in the lowe place.

20 Blessed are ye m that sowe vpon all wa-  
ters, and n drue theher the fete of the oxe  
and the asse.

but as a wilderness, where no frutes were. m Ther shal  
de it in his place for feare of the enemies for God wil  
away the thornes from hurting of their countre.  
ground & wel watered, which bringeth forth in summer  
before were covered with waters, and now made dry: these  
fields shal be to remembre that they that tend without car-  
erpe, which abundance shal be signis of Gods bles-  
them.

## CHAP. XXXIII.

The destruction of them, by whom God hath  
shed his Church.

1 WO to thee that a spoileth, and wa-  
not spoiled: and doest wickedly,  
and thei did not wickedly against thee:  
whē thou shalt b cease to spoile, thou shalt  
be spoyled: when thou shalt make an oxe  
of doing wickedly, c they shal do wicked-  
ly against thee.

2 O Lord, haue mercie vpon vs, we haue  
waited for thee: be thou, which wast d the  
arme in the morning, our helpe also in the  
me of trouble.

3 At the noise of the tumult, the e people  
shed: at thine f exalting the nations was  
scattered.

4 And your spoile shal be gathered like  
gathered of h caterpillers: and he shal  
go against him like the leaping of gri-  
hoppers.

5 The Lord is exalted: for he dwelleth  
hie: he hath filled Ziön with iudgement  
and iustice.

6 And there shal be stabilitie of y times:  
strength, saluacion, wisdom & knowl-  
ge: for y feare of the Lord shal be his trea-  
sure.

7 Beholde, i their messengers shal crye  
without, and the m ambassadours of peace  
shal wepe bitterly.

8 The n paths are waste: the waiting  
man ceaseth: he hath broken the con-  
nant: he hath contemned the cities: he  
garded noman.

9 The earth mourneth and fainteth: Lib-  
non is a shamed, and hewen downe: S-

h Ye that as caterpillers destroyed with your neighbours  
haue no strength to resist your enemies the Chaldeaues.  
on an heape and destroyed. i Meaning of Hezekiah.  
Chaldeans. k That is in the duties of Hezekiah.  
Simeon. m Whome thei of Ierusalem sent to  
rib. n Which was a plentiful countre, and  
de destroy all.

is like a wilderness, and Bas-  
an and Carmel.

Now will I arise, saith the  
will be exalted, now will I lift  
ye shal conceiue chaffe, & b  
blow the fyre of your breth-  
re you.

And the people shal be as the  
lame: as the thornes cut vp,  
borne in the fyre.

Heare ye that are f farre of,  
done, & ye that are nere, know  
The sinners in Ziön are af-  
is come vpon the hypocrites:  
shal dwell with the deuour-  
among vs shal dwell with the  
burnings?

He that walketh in iustice,  
righteous thigs, refusing gain-  
tion, shaking his hands from t-  
res, stopping his eares from  
blood, and shutting his eyes  
cuil.

He shal dwell on thye: his d  
the munitions of rockes: bre-  
nen him, & his waters shal be  
Thine eyes shal f see the Kin-  
rie: they shal beholde the la-  
Thine heart: shal meditate  
is the scribe: where is the recei-  
he that counted the towres?

Thou shalt not se a herce p-  
ple of a darke speache, that t-  
perceiue, & of a stammerin-  
tion canst not vnderstand.

Loke vpon Ziön the citie  
nefastes: thine eyes shal se  
qui. habitation, a Tadmora  
no: be remoued: & the stake  
auer be taken away, ne the  
the cordes thereof be broken.

For surely there the might  
vnto vs, as a place of flood-  
uers, whereby shal passe no  
res, nether shal great ship p-

For the Lord is our iudg-  
our law giuer: the Lord is our  
saue vs.

Thy a cordes are loosed: t-  
wel strengthen their mast:  
thei spread the failer: he shal  
deuided for a great spoyle:  
shal take awaie the pray.

And none inhabitant shal  
ke the people that dwell th-  
their iniquitie forgiuen.

## CHAP. XXXIII.

Therewith that God punisheth the  
ne that he beareth toward his Ch-  
Come nere, ye nations  
Hearken, ye people: let  
re an! that is therein, i  
all that proceedeth thereof.

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all that proceedeth thereof.

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ne that he beareth toward his Ch-  
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Hearken, ye people: let  
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all that proceedeth thereof.

Therewith that God punisheth the  
ne that he beareth toward his Ch-  
Come nere, ye nations  
Hearken, ye people: let  
re an! that is therein, i  
all that proceedeth thereof.

Therewith that God punisheth the  
ne that he beareth toward his Ch-  
Come nere, ye nations  
Hearken, ye people: let  
re an! that is therein, i  
all that proceedeth thereof.

Therewith that God punisheth the  
ne that he beareth toward his Ch-  
Come nere, ye nations  
Hearken, ye people: let  
re an! that is therein, i  
all that proceedeth thereof.

and the wilderness become  
a field, & the plenteous field  
a forest.

people shall dwell in the  
peace and in sure dwellings,

shall it fall on the  
it shall be set in the low  
ye that sowe vpon a  
whether the fete of the

where no frutes were.  
from huring of the commodities  
which bringeth forth in abundance  
with waters, and now made dry  
that they shall find out their  
abundance shall be signs of Gods favour

CHAP. XXXIII.  
of them, by whom God hath

to thee that a spoile, and  
spoiled: and doest wickedly,  
did not wickedly against thee,  
halt cease to spoile, thou shalt  
when thou shalt make an  
wickedly, they shall do wicked  
hee.

have mercie vpon vs, we haue  
thee: be thou, which must  
morning, our helpe also in  
ble.

ise of the tumult, the people  
e exalting the nations were

spoile, shall be gathered like  
caterpillers: and he shall  
him like the leaping of grass

is exalted: for he dwelleth on  
filled Ziön with iudgement

shall be stabilitie of thy times,  
uacion, wisdom & knowledge  
of the Lord shall be his tree

their messengers shall cry  
the ambassadours of peace  
utterly.

his waste: the waiting  
he hath broken the con-  
the condemned cities: he  
man.

mourneth and fainteth: Lebr  
med, and hewen downe: & she

pillers destroyed with your number  
resist your enemies the Chaldeans  
destroyed.

That is, in the daries of Babel  
Whome the of Ierusalem for  
of the ambassadours, when  
much was a plentiful countre, man

is like a wilderness, and Bashan is  
and Carmel.

Now will I arise, saith the Lord: now  
will I be exalted, now will I lift vp my self.  
Ye shall conceiue chaffe, & bring forth  
the fyre of your breth shall deuou-  
re you.

And the people shall be as the burning of  
time: as the thornes cut vp, shall they be  
burnt in the fyre.

Heare, ye that are farre of, what I haue  
done, & ye that are nere, knowe my power.

The sinners in Ziön are affraid: a feare  
is come vpon the hypocrites: who among  
shall dwell with the deuouring fyre: who  
among vs shall dwell with the euerslating  
burnings?

He that walketh in iustice, and speaketh  
righteous thigs, refusing gaine of oppres-  
sion, shaking his hands from taking of gif-  
tes, stopping his eares from hearing of  
blood, and shutting his eyes from seeing  
euil.

He shall dwell on hye: his defence shall be  
the munitions of rockes: bread shall gi-  
uen him, & his waters shall be sure.

Thine eyes shall see the King in his glo-  
rie: they shall beholde the land farre of.

Thine heart shall meditate feare, Where  
is the scribe: where is the receauer? where is  
he that counted the towres?

Thou shalt not see a herce people, a peo-  
ple of a darke speache, that thou canst not  
perceiue, & of a stammering tongue that  
thou canst not vnderstand.

Loke vpon Ziön the citie of our solem-  
ne feastes: thine eyes shall see Ierusalem a  
quiet habitation, a Tabernacle that can  
not be removed: & the stakes thereof can  
not be taken away, neither shall any of  
the cordes thereof be broken.

For surely there the mightie Lord wilbe  
vnto vs, as a place of floods, & brode ri-  
uers, whereby shall passe no shippe with o-  
res, neither shall great ship passe thereby.

For the Lord is our iudge, the Lord is  
our law giuer: the Lord is our King, he wil  
saue vs.

Thy cordes are loosed: they colde not  
well strengthen their mast, neither colde  
they spread the saile: he shall the pray be  
deuided for a great spoyle: yea, the lame  
shall awake the pray.

And none inhabitant shall say, I am sic-  
ker the people that dwell therein, shall haue  
their iniquitie forgiven.

CHAP. XXXIII.  
He sheweth that God punisheth the wicked for the lo-  
ueth the heathen toward his Church.

Omne re, e nations and heare, and  
Cheraken, e people: let the earth hea-  
re and all that is therein, the worlde and  
all that proceedeth thereof.

other nations which were enemies to the Church.

For the indignation of the Lord is vpon  
all nations, and his wrath vpon all their  
armies: he hath destroyed the & deliue-  
red them to the slaughter.

And their flaine shall be cast out, and  
their stincke shall come vp out of their bo-  
dies, and the mountaines shall be melted  
with their blood.

And all the hoste of heauen shall be dis-  
solved, and the heauens shall be folden li-  
ke a boke: and all their hostes shall fall as  
the leafe falleth from the vine, and as it  
falleth from the figtre.

For my sworde shall be drunken in the  
heauen: beholde, it shall come downe vpon  
Edóm, euen vpon the people of my cur-  
se to iudgement.

The sworde of the Lord is filled with  
blood: it is made fat with the fat & with  
the blood of the lambs and the goats,  
with the fat of the kidneis of the rams:  
for the Lord hath a sacrifice in Bozrah,  
and a great laughter in the land of E-  
dóm.

And the vnicornes shall come downe  
with them, and the heiffers with the bulles,  
and their land shall be dronke with blood,  
and their dust made fat with faines.

For it is the day of the Lords vengeance,  
and the yere of recompence for the iudge-  
ment of Ziön.

And the riuers thereof shall be turned in  
to pitch, & the dust thereof into brim-  
stone, and the land thereof shall be burning  
pitch.

It shall not be quenched night nor day:  
the smoke thereof shall go vp euermore: it  
shall be desolate from generation to gene-  
ration: none shall passe through it for euer.

But the pelicane & the hedgehog shall  
possesse it, and the great owle, & the rauē  
shall dwell in it, & he shall stretch out vpon  
it the line of vanitie, and the stones of  
emptines.

The nobles thereof shall call to the  
kingdome, and there shall be none, and all  
the princes thereof shall be as nothing.

And it shall bring forth the thornes in y  
palaces thereof, nettles & thistles in y  
holies thereof, and it shall be an habitation  
for dragons and a court for ostriches.

There shall mete also Zim and lim, and  
the Satyre shall cry to his fellowe, and the  
striche owle shall rest there, & shall finde  
for her self a quiet dwelling.

There shall the owle make her nest, and  
lay, and hatche, and gather the vnder her  
shadowe: there shall vultures also be ga-  
thered, euerie one with her make.

Like in the boke of the Lord & read:  
none of these shall faile, none shall want  
her make: for his mouth hath he comāded,  
& his verie Spirit hath gathered them.

CCC.iii.

b God hath  
determined in  
his council &  
hath gūe sen-  
tence for their  
destruction.

c He speaketh  
this in respect  
of mans iudge-  
ment, who in  
great teare &  
horrible trou-  
bles thinketh  
that heauen &  
earth peri-  
sheth.

d I haue deter-  
mined in my te-  
ret counsel &  
in the heaue  
to destroy the  
vnto my sworde  
be neary with  
shedding blood.

e They had an  
opinio of holi-  
nes because  
thi came of  
the Patri-  
ke Izhak  
but in effe  
were acquirē  
of God & ene-  
mies into his  
Church, as y

f Papists are  
that is, both  
of yong & ol-  
de, & of ri-  
che of hūene-  
mies.

g That famous  
cūe shall be co-  
fumed as a sa-  
crifice burne  
to ashes.

h The mightie  
& riche shall  
be as wel de-  
stroyed as the  
inferiours.

i He alludeth  
to y destructio  
of Sodom and  
Gomorāh,  
Gen. 19. 24.

k Read Chap.  
13. 21. and Ze-  
phan. 2. 14.

l In vaine shall  
anie man go  
about to buy  
de it againe.

m Meaning  
there shall be  
neither order  
nor policie,  
nor state of co-  
mune weale.

n Read Chap.  
5. 21

o Signifying  
thi mea shal be  
he an terrible  
desolacion and  
bare wilderness

p That is, in y  
lawe where  
such curses  
are threatēd  
against y wic-  
ked.

q To wit, beas-  
ties and foules  
r That is, the  
mouth of y  
Lord.



# The grace vnder the Gospel. Iſaiah. The craft of the wicked

He hath the grace, the beaues and foules labour for an inheritance.

27 And he hath cast the lot for them, and his had hath diuided it vnto them by line: thei ſhal poſſeſſe it for euer: from generation to generation ſhal thei dwell in it.

CHAP. XXXV.

The great ioye of them that beleue in Chriſt. 3 Their office which preacheth the Gospel. 4 The fruites that followeth thereof.

a He prophesieth of the full reſtauratiō of the Church bothe of the Iewes and Gentiles vnder Chriſt, which ſhal be fully accompliſhed at y<sup>e</sup> laſt dayes: albeit as yet it is copared to a deſert and wilderneſſe.

The a deſert and the wilderneſſe ſhal reioyce: and the waſte grounde ſhal be glad and flouriſh as the roſe.

b The Church ſhal be before compared to a barren wilderneſſe, ſhal by Chriſt be made moſt plentifulous and beautiful.

It ſhal flouriſh abundantly & ſhal greatly reioyce alſo and ioy: the glorie of Lebanon ſhal be giuen vnto it: the beautie of Carmel; and of Sharōn, they ſhal be the glorie of the Lord, & the excellencie of our God.

c He ſheweth y<sup>e</sup> preſence of God is the cauſe that the Church doeth bring forth the fruite and flouriſh.

Strengthen the weake hands, & comfort the feeble knees.

d He willeth all to encourage one another, and ſpecially the miniſters to exhort & ſtrengthen the weaker, y<sup>e</sup> thei may patiently abide the coming of God, & it at hand.

Say vnto them that are feareful, Be you ſtrong, feare not: beholde, your God cometh with vengeance: euen God with a recompence, he wil come and ſaue you.

e To deſtroy your enemies. f When the knowledge of Chriſt is reuiued. g They y<sup>e</sup> were barren & deſtitute of y<sup>e</sup> graces of God, ſhal haue them giuen by Chriſt.

The ſhal the eyes of the blinde be lightened, and the eares of the deafe be opened.

h It ſhal be for y<sup>e</sup> ſaues of God & not for the wicked.

Then ſhal the lame man leape as an hart, & the dōme mans tongue ſhal ſing: for in the wilderneſſe ſhal waters breake out, & riuers in the deſert.

i God ſhal lead and guide them, aluſſing to the bringing forth of Egypt. k As he threatened to the wicked to be deſtroyed hereby, Chap. 36. l Whome the Lord ſhal deliuer from the captiuitie of Babylon.

And the drye grounde ſhal be as a poole, and the thirſtie (as ſprings of water in the habitation of dragons: where thei lay) ſhal be a place for redes and ruſhes.

And there ſhal be a path and a way, and the way ſhal be called holy: the polluted ſhal not paſſe by it: for he ſhal be with them, and walke in the way, and the fooles ſhal not erre.

There ſhal be no lyon, nor noiſome beaſtes ſhal aſcend by it, nether ſhal they be founde there, that the redeemed may walke.

Therefore the redeemed of the Lord ſhal returne and come to Ziōn with praife: and euerlaſting ioy ſhal be vpon their heads: thei ſhal obtaine ioy and gladneſſe, & forowe and mourning ſhal flee away.

CHAP. XXXVI.

Sanherib ſendeth Rabſhakeh to beſege Ieruſalem. 15 His blaſphemies againſt God.

a This hitorie is rehearſed, becauſe it is as a ſcale & confirmation of the doctrine afore, bothe for the threatenings & promiſes: vnto wit, that God wolde ſuffer his Church to be afflicted, but at length wolde reſtore deliuerance.

Now in the fourteenth yere of King Hezekiah, Sanherib King of Aſſhur came vp againſt all the ſtrong cities of Iudah, and toke them.

And the King of Aſſhur ſent Rabſhakeh ſro Lachiſ toward Ieruſalem vnto King Hezekiah, with a great hoſte, and he ſtoode by the conduite of the vpper poole in the path of the fullers field.

b When he had aboliſhed ſuperſticion, & idolatrie, & yet God wolde exerciſe his Church to trye their faith and aſſurance.

3 Then came forth vnto him Eliakim ſonne of Hilkiah the ſteward of the houſe, and Shebnā the chanceller, and Iſaiah the ſonne of Aſaph the recorder.

4 And Rabſhakeh ſaid vnto them, T. yoe Hezekiah, I pray you, Thus ſaith the great King, the King of Aſſhur, Where confidence is this, wherein thou truſteſt?

5 I ſaie, Surely I haue eloquence, but ſelf and ſtrength are for the warren: when me then doeſt thou truſt, that thou reſtelleſt againſt me?

6 Lo, thou truſteſt in this broken ſtaffe of reede on Egypt, whereupon if a man leane, it wil go into his hand, and perce it: ſo ſaith Pharaōh King of Egypt, vnto all that truſt in him.

7 But if thou ſay to me, We truſt in the Lord our God, Is not that he, whoſe high places and whoſe altars Hezekiah hath taken downe, and ſaid to Iudah and to Ieruſalem, Ye ſhal worſhip before this altar?

8 Now therefore giue hoſtages to my lord the King of Aſſhur, & I wil giue thee two thouſand horſes, if thou be able on thy parte to ſet riders vpon them.

9 For how canſt thou deſpiſe anie captainne of the leaſt of my lords ſeruants: and put thy truſt on Egypt for charrets and for horſemen?

10 And am I now come vp without y<sup>e</sup> Lord to this land to deſtroy it? The Lord ſaid vnto me, Go vp againſt this land & deſtroy it.

11 Then ſaid Eliakim, and Shebnā and Iſaiah vnto Rabſhakeh, Speake, I pray thee, to thy ſeruants in the Aramites language, (for we vnderſtand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then ſaid Rabſhakeh, I haue my maſter ſent me to thy maſter, & to thee to ſpeake theſe wordes, and not to the men that ſtand on the wall: that they may eat their owne doung, and drinke their owne piſſe with you.

13 So Rabſhakeh ſtoode, & cryed with a lowde voyce in the Iewes language, and ſaid, Hear the wordes of the great King, of the King of Aſſhur.

14 Thus ſaith the King, Let not Hezekiah deceiue you: for he ſhal not be able to deliuer you.

15 Nether let Hezekiah make you to truſt in the Lord, ſaying, The Lord wil ſurely deliuer vs: this citie ſhal not be giuen ouer into the hand of the King of Aſſhur.

16 Hearken not to Hezekiah: for thus ſaith the King of Aſſhur, Make an appointment with me, and come out to me, that euery man may eat of his owne vine, and euery man of his owne figre, and drinke euery

# godly lament.

man the water of his owne well. Til I come and bring you to your owne land, euen a land of wine, a land of bread and vine.

Let Hezekiah diſceiue you, ſaith the Lord wil deliuer vs. Haue anie hand of the King of Aſſhur?

Where is the god of Haman? Where is the god of Sennacherib? Where haue they deliuered Sodom of mine hand?

Who is he among all the gods of the land, that hath deliuered thee out of mine hand, that the King of Aſſhur deliuer Ieruſalem out of mine hand?

Then they kept ſilence, and him not a worde: for the King of Aſſhur was ſaying, Answer him.

Then came Eliakim the ſon of Hilkiah the ſteward of the houſe, the chanceller, and Iſaiah the ſonne of Aſaph the recorder, vnto Hezekiah, and tolde him the wordes of Rabſhakeh.

CHAP. XXXVII.

Hezekiah ſpeaketh conſol of Iſaiah, whoſe viſſion is the blaſphemie of Saneherib. 36 The arme of Saneherib broken, 38 And he himſelf of Iſaiah.

And when the King Hezekiah ſaw that he rent his clothes, ſackcloth & came into the houſe of the Lord.

And he ſent Eliakim the ſon of Hilkiah, and Shebnā the chanceller, and Iſaiah the ſonne of Aſaph the recorder, vnto Hezekiah the Prophet.

And they ſaid vnto him, Thus ſaith the Lord, This day is a day of tribulation, of rebuke and blaſphemie: for thou art come to the birth, and ſtrength to bring forth.

If ſo be the Lord thy God deliuer thee, ſaith the Lord, of the wordes of Rabſhakeh, the King of Aſſhur his maſter.

And ſaith the Lord, Thou ſhalt ſaie on y<sup>e</sup> living God, & thou ſhalt ſaie with wordes which y<sup>e</sup> Lord thy God hath heard, then ſhalt thou v<sup>e</sup> thy remnant that are left.

So the ſeruants of the King of Aſſhur came to Iſaiah.

And Iſaiah ſaid vnto them, To your maſter, Thus ſaith the Lord, Be not afraid of the wordes that thou haſt heard, wherewith the ſeruants of Aſſhur haue blaſphemed.

Beholde, I wil ſend a blaſt, that ſhal heare a noiſe, and ſhal heare a noiſe, and I wil cauſe the ſeruants of the King of Aſſhur to fall, ſaith the Lord.

forthe vnto him Eliakim  
the steward of the house  
the chancellor, and  
Aſaph the recorder.  
Hezekiah said vnto them,  
I pray you, Thus saith  
the King of Aſſhur, What  
is this wherein thou trustest  
that thou shalt stand  
thou shalt be able on the  
day of the warre when  
I shall come against thee.

Hezekiah said vnto them,  
Is not that he, whose  
whose altars Hezekiah  
said to Iudah and to Ieru-  
salem before this altar  
were giue hostages to my  
Aſſhur, & I wil giue thee  
saves, if thou be able on the  
day of the warre when  
I shall come against thee.

Hezekiah said vnto them,  
Is not that he, whose  
whose altars Hezekiah  
said to Iudah and to Ieru-  
salem before this altar  
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day of the warre when  
I shall come against thee.

Hezekiah said vnto them,  
Is not that he, whose  
whose altars Hezekiah  
said to Iudah and to Ieru-  
salem before this altar  
were giue hostages to my  
Aſſhur, & I wil giue thee  
saves, if thou be able on the  
day of the warre when  
I shall come against thee.

Hezekiah said vnto them,  
Is not that he, whose  
whose altars Hezekiah  
said to Iudah and to Ieru-  
salem before this altar  
were giue hostages to my  
Aſſhur, & I wil giue thee  
saves, if thou be able on the  
day of the warre when  
I shall come against thee.

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salem before this altar  
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Aſſhur, & I wil giue thee  
saves, if thou be able on the  
day of the warre when  
I shall come against thee.

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whose altars Hezekiah  
said to Iudah and to Ieru-  
salem before this altar  
were giue hostages to my  
Aſſhur, & I wil giue thee  
saves, if thou be able on the  
day of the warre when  
I shall come against thee.

Hezekiah said vnto them,  
Is not that he, whose  
whose altars Hezekiah  
said to Iudah and to Ieru-  
salem before this altar  
were giue hostages to my  
Aſſhur, & I wil giue thee  
saves, if thou be able on the  
day of the warre when  
I shall come against thee.

man the water of his owne well,  
Till come and bring you to a land like  
your owne land, euen a land of wheat and  
wine, a land of bread and vineyardes,  
Leit Hezekiah disceiue you, saying, The  
Lord wil deliuer vs. Hache anie of y gods  
of the naciôs deliuered his land out of the  
hand of the King of Aſſhur?  
Where is the god of Hamath, and of  
Arpad? Where is the god of Sepharuaim?  
or how haue they deliuered Samaria out  
of mine hand?

Who is he among all the gods of these  
lands, that hath deliuered their country  
out of mine hand, that the Lord shoulde  
deliuer Ierusalem out of mine hand?  
Then they kept silence, and answered  
him not a word: for the Kings commande-  
ment was, saying, Answer him not.  
Then came Eliakim the sonne of Hil-  
kiah the steward of the house, and Shebnâ  
the chancellor, and Ioah the sonne of A-  
ſaph the recorder, vnto Hezekiah with rét  
clothes, and tolde him the wordes of Ra-  
bshakêh.

## CHAP. XXXVII.

Hezekiah asketh counsell of Isaiâh, who promiſeth him  
the assistance of the Lord. 16 Hezekiah  
prayer. 36 The arme of Saneherib is ſlaue of  
the Angel, 38 And he him ſelf of his owne ſonne.

And whê the King Hezekiah heard  
it, he rent his clothes, and put on  
ſackcloth & came into the Houſe of the  
Lord.

And he ſent Eliakim the ſteward of the  
houſe, and Shebnâ the chancellor with the  
Elders of the Priests, clothed in ſackcloth  
vnto Isaiâh the Prophet, the ſonne of  
Amôz.

And they ſaid vnto him, Thus ſaith He-  
zekiah, This day is a day of tribulacion &  
of rebuke and blaſphemie: for the children  
are come to the birth, and there is no  
ſtrength to bring forth.

If ſo be the Lord thy God hath heard  
the wordes of Rabshakêh, whome the  
King of Aſſhur his maſter hath ſent to  
raile on y liuing God, & to reproche him  
with wordes which y Lord thy God hath  
heard, then lift thou vp thy praier for the  
remnant that are left.

So the ſeruants of the King Hezekiah  
came to Isaiâh.

And Isaiâh ſaid vnto them, Thus ſay vn-  
to your maſter, Thus ſaith the Lord, Be  
not afraid of the wordes that thou haſt  
heard, wherewith the ſeruants of the King  
of Aſſhur haue blaſphemed me.

Beholde, I wil ſend a blaſt vpon him, &  
he ſhall heare a noiſe, and returne to his  
owne land, and I wil cauſe him to fall by  
the ſworde in his owne land.

So Isaiâh praying for the people. Of the Egyptians and E-

the ſworde in his owne land.

So Rabshakêh returned, and founde the  
King of Aſſhur fighting againſt Libnah:  
for he had heard that he was departed fro  
Lachish.

He heard alſo men ſay of Tirhakah, King  
of Ethiopia, Beholde, he is come out to  
fight againſt thee: and when he heard it, he  
ſent other meſſengers to Hezekiah, ſaying,

Thus ſhall ye ſpeake to Hezekiah King  
of Iudah, ſaying, Let not thy God de-  
ceiue thee, in whome thou truſteſt, ſaying,  
Ierusalem ſhall not be giuen into the hand  
of the King of Aſſhur.

Beholde, thou haſt heard what y Kings  
of Aſſhur haue done to all lands in de-  
stroying them, & ſhalt thou be deliuered?

Haue the gods of the naciôs deliuered  
them, which my fathers haue deſtroyed?  
Gozan, and Haran, and Rezeph, and  
the children of Eden, which were at Tel-  
laſſar?

Where is the King of Hamath, and the  
King of Arpad, and the King of the citie  
of Sepharuaim, Hena and Iuah?

So Hezekiah receiued the letter of the  
hand of the meſſengers and red it, and he  
went vp into the Houſe of the Lord, and  
Hezekiah ſpied it before the Lord.

And Hezekiah praied vnto the Lord,  
ſaying,

O Lord of hoſtes, God of Iſrael, which  
dwellſt betwene the Cherubims, thou  
art very God alone ouer all the kingdomes  
of the earth: thou haſt made the heauen &  
the earth.

Encline thine eare, O Lord, and heare:  
open thine eyes, O Lord, and ſee, and heare  
all the wordes of Saneherib, who hath  
ſent to blaſpheme the liuing God.

Trueth it is, O Lord, that the Kings of  
Aſſhur haue deſtroyed all lands, & their  
country,

And haue caſt their gods in the fyre: for  
they were no gods, but the worke of mans  
hands, euen wood or ſtone: therefore they  
deſtroyed them.

Now therefore, O Lord our God, ſaue  
thou vs out of his hand, that all the king-  
domes of the earth may knowe, that thou  
only art the Lord.

Then Isaiâh the ſonne of Amôz ſent  
vnto Hezekiah, ſaying, Thus ſaith y Lord  
God of Iſrael, Becauſe thou haſt prayed  
vnto me, concerning Saneherib King of  
Aſſhur,

This is the worde that the Lord hath  
ſpoken againſt him, O virgin, daughter  
of Zion, he hath deſpiſed thee, & laugh-  
ed thee to ſcorne: O daughter of Ieruſa-  
lem, he hath ſhaken his head at thee.

Whome haſt thou railled on & blaſphe-  
med, and againſt whome haſt thou exalted  
thy ſelf?

Which was  
a citie to ward  
Egypt, thinking  
thereby  
to  
haue ſhed  
force of his  
enemies.

Thus God  
woulde haue  
humile vnto a  
more horrible  
blaſphemy  
before his deſ-  
truction: as to  
call the autor  
deceiuer: ſome  
ſay, here-  
by y Saneherib  
had deſtroyed  
vnto Saneherib  
y anſwer  
y Isaiâh ſent  
to the King,  
p Which was  
a citie of the  
Meues.  
Called alſo  
Charræ a citie  
in Melopotamia,  
whence  
Abraham came  
after his  
fathers death

He propheſied  
his praier on  
Gods promiſe,  
who ſpied  
to heare them  
from betwene  
the Cherubims.

m. Meaning of  
the ten tribes.

He declareth  
for what cauſe  
he praied,  
y they might  
be deliuered:  
to wit, y God  
might be glo-  
rified thereby  
through all y  
world.  
Whome God  
had choſen to  
himſelf, a  
chaste vir-  
gine, and ouer  
whom he had  
care to preſer-  
ue her from  
the luts of y  
Egyptians, ſo  
woulde he haue  
ouer his daugh-  
ter.





King of Affhur departed,  
ay and returned and dwelt

was in the temple worshipping  
his God, Adramelech and Sine-  
mones slew him w<sup>th</sup> the sword,  
aped into the land of Arar.  
don on his sonne reigned in his  
CHAP. XXXVIII.

He is restored to health by the Lord  
e yeres after. 10 He giueth thanks for

that time was Hezekiah sick  
the death, and the Prophet  
of Amoz came vnto him, and  
m, Thus saith the Lord, Put  
in an ordre, for thou shalt dye

Hezekiah turned his face to the  
died to the Lord,  
beseeche thee, Lord, remember  
aue walked before thee in tru-  
a peisefie heart, and haue done  
good in thy sight: & Hezekiah

me the worde of the Lord to  
vnto Hezekiah, Thus saith the  
of Dauid thy father, I haue  
raier, & sene thee reares: behol-  
vnto thy daies fiftene yeres.  
deliuer thee out of the hand  
of Affhur, and this citie for  
this citie.

signe shalt thou haue of the  
Lord wil do this thing, the  
ken,

will bring againe y<sup>e</sup> shadowe of  
whereby it is gone downe  
az by the sunne ten degrees  
so the sunne returned by y<sup>e</sup> de-  
w degrees it was gone downe  
ing of Hezekiah King of Iu-  
had bene sicke, and was reco-  
sickenes.

cutting of my daies, I shall  
s of the graue: I am depriued  
of my yeres.  
shall not see the Lord, enso the  
land of the liuing: I shall be  
e among the inhabitants of the

ration is departed, and is re-  
me, like a shepherds rente: I  
like a weauer my life: he will  
om the heighe: from day to  
will make an end of me.

to the morning: but he brake  
of his lamentation & thanksgiving to  
me in mine & thankfull heart for  
At what time it was tolde me, that  
Lord here in his Temple among  
Liken to, want his consolider  
ore appeare whe the fele the or-  
red God to take my life from me, & there-  
righte I thought I should haue ul money  
me the contrarie: he sheweth his  
rethend Gods iudgement againt this

all my bones, like a lion: from daie to  
night wilt thou make an end of me.

Like a crane or a swallow, so did I chatter:  
I did mourne as a dove: mine eyes were lift  
vp on him: O Lord, n<sup>e</sup> it hath oppressed me,  
comfort me.

What shall I saie? for he hath said it  
to me, and he hath done it: I shall walke  
weakely all my yeres in the bitterness of  
my soule.

O Lord, to them that ouerline them, &  
to all that are in them, the life of my spirit  
shall be knownen, that thou causedst me to  
sleepe and hast giuen life to me.

Beholde, for felicitie I had bitter grief,  
but it was thy pleasure to deliuer my soule  
from the pit of corruption: for thou hast  
cast all my sinnes behinde thy backe.

For the graue can not cōfesse thee: death  
can not praise thee: they that go downe  
into the pit, can not hope for thy truth.

Be the liuing, the liuing, he shall con-  
fesse thee, as I do this day: the father to the  
children shall declare thy truth.

The Lord was ready to saue me: therefore  
we wil sing my song, all the dayes of y<sup>e</sup> our  
life in the House of the Lord.

The said Isaiah, Take a lump of drye  
figges and laie it vpon the boile, and he  
shall recouer.

Also Hezekiah had said, What is the  
signe, that I shall go vp into the House of  
the Lord?

times & Gods fauour then a thousand lines. u For as muche  
as this man in this world to glorifie him, the godlie to kee it  
the wrath when their dayes were shortend, either because that  
maneuore for their bones to liue longer in his seruice, or for  
Gods glorie, leug that there is so fewe in earth, that do regarde  
and iust? x All possit ricke shall acknowledge, and accom-  
pense toward their children that instruct them in thy graces,  
ward on. y He sheweth what is the vie of the Congregation  
on him, pise the Lord thanks for his benefices. z Read 1.  
a After 7.

CHAP. XXXIX.

Hezekiah is reprimed, because he shewed his treasures  
vnto the ambassadours of Babylon.

At the same time, Merodach Ba-  
ladan, the sonne of Baladan, King  
of Babel, sent letters, & a present to He-  
zekiah: for he had heard that he had bene  
sicke, and was recovered.

And Hezekiah was glad of them, and  
shewed them the house of the treasures,  
the siluer, and the golde, and the spices, &  
the precious ointement, and all the house  
of his armour, and all that was found in his  
treasures: there was nothing in his house,  
nor in all his kingdome that Hezekiah  
shewed them not.

The came Isaiah the Prophet vnto King  
Hezekiah, and said vnto him, What said  
these men and from whence came they to  
thee? And Hezekiah said, They are come  
from a farre countrey vnto me, from  
Babel.

4 The said he, What haue they sene in  
thine house? And Hezekiah answered, All  
that is in mine house haue they sene: there  
is nothing among my treasures, that I haue  
not shewed them.

5 And Isaiah said to Hezekiah, Heare the  
worde of the Lord of hostes,

6 Beholde, the dayes come that all that is in  
thine house, and which thy fathers haue  
laid vp in store vntil this day, shall be ca-  
ried to Babel: nothing shall be left, saith the  
Lord.

7 And of thy sonnes, that shall procede out  
of thee, & which thou shalt beget, shall  
they take away, and they shall be eunuches  
in the palace of the King of Babel.

8 Then said Hezekiah to Isaiah, The wor-  
de of the Lord is good, which thou hast  
spoken: and he said, Yet let there be peace,  
and truth in my dayes.

CHAP. XL.

2 Remission of sinnes by Christ 3 The coming of  
Iohn Baptist. 18 The Prophet reprimeth the idolaters  
and them that trust not in the Lord.

Comfort ye, comfort ye my people,  
say your God say.

2 Speake comfortably to Ierusalem, & crye  
vnto her, that her warrefare is accom-  
plished, that her iniquitie is pardoned:  
for she hath receiued of the Lords hand  
double for all her sinnes.

3 A voyce cryeth in the wilderness, Pre-  
pare ye the way of the Lord: make streight  
in the desert a path for our God.

4 Euerie valleie shall be exalted, and euerie  
s mountaine and hill shall be made lowe: &  
the croked shall be streight, and the rough  
places shall be.

5 And y<sup>e</sup> glorie of the Lord shall be reuiled,  
and all flesh shall see it together: for the  
mouth of the Lord hath spoken it.

6 A voyce said, Crye. And he said, What  
shall I crye? All flesh is grasse, and all the  
grace thereof is as y<sup>e</sup> floure of the field.

7 The grasse withereth, the floure fadeth,  
because the Spirit of the Lord bloweth  
vpon it: surely the people is grasse.

8 The grasse withereth, y<sup>e</sup> floure fadeth: but  
them worde of our God shall stand for euer.

9 O Zion, that bringest good tidings, get  
thee vp into the hie mountaine: O Ieru-  
salem, that bringest good tidings, lift vp  
thy voyce with strength: lift it vp, be not  
afraide: say vnto the cities of Iudah, Be-  
holde: your God.

10 Beholde, the Lord God wil come with

accomplished, whe Iohn Baptist brought tidings of Iesus Christs coming, who  
was the true deliuerer of this Church: fro sinne and Satan, Mat 3. g What-  
soeuer may lay or bind, this deliuerance, shall be renoued. h This miracle  
shall be so great, that it shall be knowne through all the worlde. i The voyce of  
God, which spake to the Prophete Isaiāh. k Meaning, all mans wisdom  
and naturall powers, Iohn 1. to 1 pt 124. l The Spirit of God shall dis-  
cover the vanitie in all that seeme to haue any excellencie of them selues.  
m Though considering y<sup>e</sup> frailtie of mans nature, manie of y<sup>e</sup> Iewes shoulde persua-  
& io not be partakers of this deliuerance, yet Gods promise shal be fulfill-  
ed, & they that remained, shal be re- i true thereof n To publi-  
benefite through all the worlde. o He sheweth at one worde the perfecti-  
of all mans felicitie, which is to haue Gods presence. Ddd.ii.

d He sheweth  
him of the pas-  
ticular: to mar-  
ke him under-  
stand the craze  
of the wicked,  
which he be-  
fore being to  
uercome with  
their flatterie,  
and blinded  
with ambition  
coude not se.

e By the grie-  
uoufnes of the  
punishment is  
declared how  
greatly God  
detesteth am-  
bition & vai-  
ne glorie.  
f That is, offi-  
cers and ser-  
uants.  
g Read 2.  
King 20, 19.

a This is a co-  
llection for  
the Church,  
assuring them  
that they shall  
be neuer desti-  
tute of Pro-  
phets, where-  
by he exhorte-  
th the true  
ministers of  
God that the  
were, & those  
also that  
shulde come  
after him, to  
comfort the  
poore affli-  
cted, and to as-  
sure them of  
their deliuer-  
ance, beate of  
body and soule.

b The time of  
her affliction.  
c Meaning, Iu-  
sac, as chap.  
6, 7 & 8, 9  
re- d, on, or dou-  
ble grace, whe-  
reas he is de-  
serued double  
punishment.

d To wit of y<sup>e</sup>  
Prophets.  
e That is, in  
Babylon, and  
other places  
where they  
were kept in  
captiuitie, and  
in y<sup>e</sup>re.  
f Meaning, Cy-  
rus and Darius  
which shulde  
deliuer Gods  
people out of  
captiuitie, and  
make them a  
ready way to  
Ierusalem: &  
this was fully



# God not to be figured.

# Isaiâh.

# Gods

# provideth for his.

*a* His power  
shalbe  
sufficient  
without  
helpe of  
anie  
other, and  
shal  
haue all  
meanes  
in him  
self  
to bring  
his  
wil to  
passe.

*d* He shal  
shewe his  
care  
& fauour  
ouer  
them that  
are  
weake,  
and  
tender.

*e* Declaring  
as  
God ouer  
all pow  
er doeth  
he  
is  
fane for  
his  
defence,  
and  
mainte  
nance of  
his Church.  
*f* He sheweth  
Gods  
infinite  
wisdom  
for  
same  
end  
and  
purpose.

*a* He speaketh  
all this  
to the  
intent  
if they  
shulde  
neither  
feare  
man  
nor  
put  
their  
trust  
in  
anie,  
saue  
onely  
in God.

*u* Hersey  
he  
armeth  
them  
against  
idol  
latry,  
where  
with  
they  
shulde  
be  
timpid  
in  
Babylon.

*x* He sheweth  
the rage  
of the  
idolaters  
seing  
that  
the  
poore  
that  
haue  
not  
to  
suffice  
their  
owne  
ne  
cessities,  
will  
desfraude  
them  
selues  
to  
serue  
their  
idoles.

*y* Haue ye  
not  
the  
worde  
of  
God,  
w  
plaine  
ly  
condemne  
th  
idolatrie?

*z* Can you  
not  
learne  
by  
y  
vi  
sible  
creatures  
whome  
God  
hathe  
made  
to  
serue  
your  
use,  
that  
you  
shuld  
not  
serue  
them  
nor  
worship  
them?

*a* So that  
his  
power  
appea  
reth  
in  
eerie  
place  
wherefo  
euer  
we  
turne  
our  
eyes.

*b* Who  
haue  
set  
in  
order  
y  
infinite  
number  
of  
the  
starres.

*c* He rebuketh  
the  
Iewes,  
be  
cause  
the  
did  
not  
reke  
on  
the  
providence  
of  
God,  
but  
thought  
y  
he  
had  
for  
saken  
them  
in  
their  
troubles.

power, and his arme shal rule for him: behold, his wages is with him, & his worke before him.

11 He shal fede his flocke like a shepherd: he shal gather the lambes with his arme, & carie them in his bosome, and shal guide them with a yong.

12 Who hath measured the waters in his fist, & counted heauen with the spanne, and comprehended the dust of the earth in a measure, and weighed the mountaines in a weight, and the hilles in a balance?

13 Who hath instructed the Spirit of the Lord? or who hath counselled him?

14 Of whom toke he counsel, and who instructed him and taught him in the way of iudgement: or taught him knowledge, & shewed vnto him the way of vnderstanding?

15 Beholde, the nations are as a droppe of a bucket, and are counted as the dust of the balace: beholde, he taketh away the yles as a litle dust.

16 And Lebanon is not sufficient for fyre, nor the bestes thereof sufficient for a burnt offering.

17 All nations before him are as nothing, and they are counted to him, lesse then nothing, and vanitie.

18 To whome then will ye liken God? or what similitude will ye set vp vnto him?

19 The workman melteth an image, or the golde smith beateh it out in golde, or y golde smith maketh siluer plates.

20 Doeth not the poore chuse out a tre that wil not rote, for an oblation? he seketh also vnto him a cunning workman, to prepare an image, that shal not be moued.

21 Knowe ye nothig, haue ye not heard y it hath it not bene tolde you from the beginning: haue ye not vnderstad it by the fundacion of the earth?

22 He sitteth vpon the circle of the earth, & the inhabitats thereof are as grasshoppers, he stretcheth out the heauens, as a curtaine, & spreadeth the out, as a tent to dwell in.

23 He bringeth the princes to nothing, and maketh the iudges of the earth, as vanitie,

24 As though they were not sowed, as though they were not sown, as though their stocke toke no roote in the earth: for he did euē a blow vpon them, and they withered, and the whirle winde wil take them away as stubble.

25 To whome now wil ye liken me, that I shulde be like him, saith the holie one?

26 Lift vp your eyes on hie, and beholde, who hath created these things, and bringeth out their armies by number, and calleth them all by names: by the greatnes of his power and mightie strength nothing faileth.

27 Why saiest thou, o Iakob, & speakest o Irael, My waye is hid from the Lord,

and my iudgement is passed ouer of my God.

28 Knowest thou not? or hast thou not heard, that the euerlasting God, the Lord hath created the ends of the earth: he neither fainteth, nor is weary: there is no searching of his vnderstanding.

29 But he giueth strength vnto him that fainteth, & vnto him that hath no strength, he encreaseth power.

30 Euen the yong men shal faint, and be wearie, and the yong men shal stumble and fall.

31 But they that waite vpon the Lord, shall renewe their strength: they shal lift vp their wings as the egles: they shal runne, & not be wearie, & they shal walke and not faint.

## CHAP. XLII.

*a* Gods mercie in chusing his people. *b* Their idollatry.

27 Deliueraunce promised to Zion.  
1 K Epe a lience before me, o ylands, let the people renewe their strength: let them come nere, and let them speake: let vs come together into iudgement.

2 Who raised vp iustice from the East, & called him to his fore: and gaue the nations before him, and subdued the King: he gaue them as dust to his sworde, & as scat: ed stubble vnto his bowe.

3 He pursued them, and passed safely by the way that he had not gone with his fete.

4 Who hath wrought and done it: he that calleth the generations from the beginning, I the Lord am the first, and with the last I am the same.

5 The yles sawe it, & did feare: & the ends of the earth were abashed, drew nere, and came.

6 Euerie man helped his neighbour and said to his brother, Be strong.

7 So the workman comforted the founder, & he that smote w the hammer, him that smote by course, sayig, It is ready for the soldering, & he fastened it with nailes that it shulde not be moued.

8 But thou, Irael, art my seruant, & thou Iakob, whome I haue chosen, the fede of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chief thereof, and said vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I wil streng then thee, and helpe thee, and wil susteine thee with the right hand of my iustice.

11 Beholde, all they y prouoke thee, shalbe ashamed, and confounded: they shalbe as nothing, & they that strue with thee, shal perish.

12 Thou shalt seke the Lord, & shalt not faile: shewe my self faithfull and iuste.

them: to wit, the men of thy strit: shalbe as nothing, and the men against thee, as a thing of naught. For I the Lord thy God wil be with thee, on thy right hand, saying vnto thee, Feare not: I wil helpe thee.

13 Feare not, thou worme, I men of Irael: I wil helpe thee, & thy redeemer y holie one. Beholde, I wil make thee a newe threshing instrument: thou shalt thresh the mountaynes, and bring them to poudre, and the hilles as chaffe.

14 Thou shalt fanne them, & they shall carie them away, & the whirle scatter them: and thou shalt reue the Lord, & shalt glorie in the Lord.

15 When o the poore and the needy, and there is none (their tithes) for thirt: I the Lord wil heare them, & I wil open riuers in the desert, & fountaines in the hilles: I wil make the waste a pool of water, & the waste a pool of water.

16 I wil set in the wilderness the shittah tre, & the myrr tre: & I wil set in the wilderness the elme and the boxe tree to the water.

17 Therefore let them feare and let them confider and vnderstand: that the hand of the Lord is this, and the holie one of Irael.

18 Stand to your cause, saith the King of Iakob.

19 Let the bring the forth, & what shal come: let them shew things what thei be, that we may knowe the later end: ther declare vs things for to come.

20 Shewe the things that are to come, that we may know that yea, do good or do euil, that we may declare it, and beholde it together.

21 Beholde, ye are of no value: king is of naught: man hath domination by them.

22 I haue raised vp from the East: he shal come from the East: call vpon my Name, and shal be princes as vpon claye, and treade myre vnder the foot.

23 Who hath declared fro to that we may knowe? or before we may say, He is righteous: none that sheweth: surely I declareth: surely there is

of the Chaldeans and others.

gement is passed ouer of my

ou not? hast thou not heard,  
glorifying God, the Lord haue  
d ends of the earth: he neither  
is weary: there is no searching  
understanding.

th strength vnto him that faile  
him that hath no strength  
h power.

young men shal faint, and  
the young men shal stumble:

that waite vpon the Lord, shall  
strength: they shal lift vp  
egles: they shal runne, & not  
they shal walke and not faile.

CHAP. XII.  
husing his people. 6 Their idolatrie  
promised to Zion.

silence before me, & ylands,  
people: renewe their strength:  
ne nere, and let them speake  
together into iudgement.  
ed vp iustice from the East  
m to his fote: and gaue them  
him, and subdued the King-  
dm as dust to his sword, & as  
ole vnto his bowe.

them, and passed safely by the  
had not gone with his fete.  
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generations from the begin-  
ord am the first, and with the  
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helped his neighbour and  
other, Be strong.

man comforted the founder  
note w the hammer, him that  
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e fastened it with nailes that  
be moued.

frael, art my seruant, & thou  
me I haue chosen, the sede of  
friend.

taken thee from the ends of  
called thee before the chief  
said vnto thee, Thou art my  
e chosen thee, and not call

not, for I am with thee: be  
I am thy God: I wil streng  
I helpe thee, and wil suste

right hand of my iustice,  
they y prouoke thee, shalbe  
confounded: they shalbe as  
they that strue with thee, shal

like thee and shalt not faile  
and iust. 1. because they

them: to wit, the men of thy strife, for they  
shalbe as nothing, and the men that warre  
against thee, as a thing of naught.

For I the Lord thy God wil holde thy  
right hand, saying vnto thee, Feare not, I  
wil helpe thee.

Feare not, thou worme, Iaakob, & ye  
men of Israel: I wil helpe thee, saith the  
Lord & thy redeemer y holie one of Israel.  
Beholde, I wil make thee a roller, and a  
newe threshing instrument hauing tethes:  
thou shalt thresh the mountaines, and  
bring them to poudre, and shalt make the  
hilles as chaffe.

Thou shalt fanne them, & the winde shal  
carrie them away, & the whirlwinde shal  
scatter them: and thou shalt reioyce in the  
Lord, & shalt glorie in the holy one of  
Israel.

When the poore and the nedie seke wa-  
ter, and there is none (their tongue faileth  
for thirst: I the Lord wil heare them: I the  
God of Israel wil not forsake them)  
I wil open riuers in the toppes of the  
hilles, and fountaines in the middes of the  
valleis: I wil make the wildernes as a  
poole of water, & the waste plad as springs  
of water.

I wil set in the wildernes the cedre, the  
shittah tre, & the myrre tre & the pine tre,  
& I wil set in the wildernes the fyrr tre,  
the elme and the boxe tre together.

Therefore let them se and knowe, and  
let them consider and vnderstand toge-  
ther that the hand of the Lord hath done  
this, and the holie one of Israel hath cre-  
ated it.

Stand to your cause, saith the Lord:  
bring forth your strong reasons, saith the  
King of Iaakob.

Let the bring the forth, & let the tel vs  
what shal come: let them shewe the former  
things what they be, that we maie consider  
them, and knowe the later end of them: e-  
ther declare vs things for to come.

Shewe the things that are to come here-  
after, that we may know that you are gods:  
yea, do good or do euil, that we may de-  
clare it, and beholde it together.

Beholde, ye are of no value, & your ma-  
king is of naught: man hath chosen an a-  
bomination by them.

I haue raised vp from the North, and  
he shal come: from the East sunne shal  
call vpon my Name, and shal come vpon  
princes as vpon claye, and as the potter  
treadeth myre vnder the fote.

Who hath declared from the beginning,  
that we may knowe: or before time, that  
we may say, He is righteous: Surely there  
is none that sheweth: surely there is none  
y declareth: surely there is none that hea-  
reth your wordes.

reth your wordes.

I am the first, that saith to Zion, Beholde,  
beholde them: and I wil giue to Ierusa-  
lem one that shal bring good tidings.

But when I behelde, there was none, &  
when I enquired of them, there was no co-  
unselour, & when I demanded of them, they  
answered not a worde.

Beholde, they are all vanitie: their wor-  
ke is of nothing, their images are winde &  
confusion.

For he that they had nether wisdom nor power to do anie thing:  
concludeth that all are wicked, that trust in such vanities.

CHAP. XLII.

The obedience and humilitie of Christ. 6 Why he was  
sent into the world. 11 The vocation of the Gentiles.

Beholde, my seruant: I wil say vpon  
him: mine elect, in whome my soule de-  
lighteth: I haue put my Spirit vpon him: he  
shal bring forth the iudgement to the Gen-  
tiles.

He shal not crye, nor lift vp, nor cause  
his voyce to be heard in the strete.

A bruised reede shal he not breake, and  
the smoking flax shal he not quench: he  
shal bring forth the iudgement in truth.

He shal not faile nor be discouraged till  
he haue set iudgement in the earth: and  
the kyles shal wait for his law.

Thus saith God the Lord (he that crea-  
ted the heauens and spred them abroad):  
he that stretched forth the earth, and the  
buddes thereof: he that giueth breath vn-  
to the people vpon it, and spirit to them  
that walke therein)

I the Lord haue called thee in righteous-  
nes, and wil holde thee hand, and I wil  
keepe thee, and giue thee for a covenant  
of the people, & for a light of the Gen-  
tiles,

That thou maiest open the eyes of the  
blinde, & brig out the prisoners from the  
prison: and them that sit in darkenes, out  
of the prison house.

I am the Lord, this is my Name, and my  
glorie wil I not giue to another, neither  
my praise to grauen images.

Beholde, the former things are come to  
passe, and newe things do I declare: before  
they come forth, I tel you of them.

Sing vnto the Lord a newe song, & his  
praise from the end of the earth: ye that  
go downe to the sea, and all that is therein:  
the yles and the inhabitants thereof.

Let the wildernes and the cities thereof  
lift vp their voice, the townes that I Qedar

is, that it may shine brighter.

he not spare the wicked, but will iudge them according to truth and equitie.

I Til he haue se all things in good order. I Meaning, vnto a lawful and iust  
vocation. m To asist and guide thee. n As him, by whome  
the promise, made to all nations in Abraham, shal be fulfilled.

I wil not suffer my glorie to be dimmed: which I shuld do if I were  
not faithful in performing the same, and the idolaters thereby wold exol  
their idoles about me. p As in time past I haue bene true in my pro-  
mises, so wil I be in time to come. q Meaning the Arabians, vnder  
whome he comprehendeth all the people of the East.

Ddd.iii.

y Meaning,  
none of the ge-  
tiles gods can  
worke anie of  
these things:  
That is, Iff-  
raelites, which  
recurre from y  
captiuitie.  
a To wit, a com-  
mual succen-  
tion of Pro-  
phetes & mini-  
sters.  
b When I looked  
whether y idoles  
colde do  
these things, I  
therefore he

a That is,  
Christ, who in  
respect of his  
mohode is cal-  
led here ser-  
uant. The Pro-  
phetes vse to  
make mention  
of Christ after  
that they haue  
declared anie  
great crimes,  
because he is  
the iudicator  
wh. respect all  
the promises  
are made. Sa-  
th. d  
b For I haue  
committed all  
my power to  
him, & so I  
re. faithful  
toward some  
read, I wil sta-  
blish him: to  
wit, in his offi-  
ce, by giuing  
him the fulnes  
of my Spirit.  
c If anie is  
acceptable vn-  
to me & they  
that come vn-  
to me by him.  
d For there is no  
other in anes  
of reconcilia-  
tio, Mat. 12, 18.  
eph. 1, 4  
e He shal de-  
clare him self  
gouernour of  
the Gentils, &  
call them by  
his worde and  
rule them by  
his Spirit.  
f His coming  
shal not be w-  
pompe and noi-  
se, as earthly  
princes  
g He wil not  
hurt the weak  
and feeble, but  
support & com-  
fort them  
h Meaning the  
weke of a lam-  
pe, or candle  
which is al-  
most out, but  
he wil cherish  
it and shine



doeth inhabite: let the inhabitants of the rockes sing: let them shoute from the top of the mountaines.

12 Let them giue glorie vnto the Lord, & declare his praise in the ylandes.

13 The Lord shal go forth as a gyant: he shal stirre vp his courage like a ma of warre: he shal shoute and crye, & shal preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still & refrained my self: now wil I crye like a trauailing woman: I wil destroye and deuoure at once.

15 I wil make waste mountaines, and hilles, and drye vp all their herbes, and I wil make the floods ylandes, and I wil drye vp the pooles.

16 ¶ And I wil bring the blinde by a way, that they knew not, & leade them by paths that they haue not knownen: I wil make darkness light before them, and croked things straight. These things wil I do vnto them, and not forsake them.

17 They shalbe turned backe: they shalbe greatly ashamed, that trust in graue images, and say to the molten images, Ye are our gods.

18 ¶ Heare, ye deafe: and ye blinde, regarde, that ye may se.

19 Who is blinde but my seruant? or deafe as my messenger, that I sent? who is blinde as the y persite, and blinde as the Lords seruant?

20 Seig manie things, but thou kepest them not openning the eares, but he heareth not.

21 The Lord is willing for his righteousness sake that he may magnifie the Law, & exalt it.

22 But this people is robbed and spoiled, and shalbe all shared in dongeon, & they shalbe hid in prison houses: thei shalbe for a pray, and none shal deliuer a spoile, and none shal say, Restore.

23 Who amog you shal hearken to this, & take hede, and heare for afterwarde?

24 Who gaue Iakob for a spoile, and Israel to the robbers? Did not the Lord, because we haue sinned against him? for they wolde not walke in his wayes, nether be obedient vnto his Law.

25 Therefore he hath powred vpon him his fierce wrath, and the strength of battell: and it set him on fyre round about, and he knewe not, and it burned him vp, yet he considered not.

CHAP. XLIII.

1 The Lord comforteth his people. He promisseth deliuerance to the Iewes. 2 There is no God but one alone.

¶ But now thus saith the Lord, that I created thee, O Iakob: and he that

a. After these threateninges he promisseth deliuerance to them & called them.

formed thee, O Israel, Feare not for I haue redeemed thee: I haue called thee by thy name, thou art mine.

2 When thou passest through the waters, I wil be with thee, & through the floods that thei do not ouerflowe thee. When thou walkest through the verie fyre, thou shalt not be burnt, nether shalt the flames kinde vpon thee.

3 For I am the Lord thy God, the holy one of Israel, thy Sauour: I gaue Egypt for thy ranfome, Ethiopia, and Seir for thee.

4 Because thou wast precious in my sight, & thou wast honorable, and I loued thee, therefore wil I giue a man for thee, & people for thy sake.

5 Feare not, for I am with thee: I wil bring thy sede from the East, and gather thee from the West.

6 I wil saie to the North, Giue: and to the South, Kepe not backe: bring my sonnes from farre, and my daughters from the endes of the earth.

7 Euerie one shalbe called by my Name: for I created him for my glorie, formed him and made him.

8 I wil bring forth the blinde people, and thei shal haue eyes, and the deafe, & they shal haue eares.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this and shewe vs former things? let them bring forth their witnesses, y thei maie be iustificid: but let them heare, and saie, It is truth.

10 You are my witnesses, saith the Lord, and my seruants, whome I haue chosen: therefore ye shal knowe and beleue me, & ye shal vnderstand that I am: before me there was no God formed, nether shall there be after me.

11 I, euen I, am the Lord, & beside me there is no Sauour.

12 I haue declared, and I haue saved, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, saith the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliuer out of mine hand: I wil do it, and who shal let it?

14 Thus saith the Lord your redeemer, the holy one of Israel, For your sake I haue sent to Babel, and brought it downe: they are all fugitiues and the Chaldeans cry in the shippes.

15 I am the Lord your holy one, the creator of Israel, your King.

ful. n By Darins and Cyrus. o Thei shal crye when they are by water, seeing y the course of Euphrates is turned another way.

16 Thus saith the Lord who way in the Sea, and a path in the waters.

17 When he bringeth out the horse, the armie & the power: shal not rise: thei are extincted as tow.

18 Remember ye not the former things, regard the things of old: Beholde, I do a newe thing, come forth: shal you not knowe make awaie in the desert, the wilderness.

19 The wilde beasts shal be dragons, and the ostriches, be water in the desert & floods: nes to giue drinke to my people elect.

20 This people haue I formed: thei shal shewe forth the power.

21 And thou hast not called Iakob, but thou hast wearied.

22 Thou hast not broght me thy burnt offerings, nether hast thou red me with thy sacrifices. I fed thee to serue with an offering: thou wast with incense.

23 Thou boghest me no sweet monie, nether hast thou made with the fatte of thy sacrifices: thou hast made me to serue with thine iniquities.

24 I, euen I, am he that puttest iniquities for mine owne sake: remember thy sinnes.

25 Put me in remembrance: ged together: count thou that I be iustificid.

26 Thy first father hath sinned: teachers haue transgressed.

27 Therefore I haue prophesied of the Sanctuarie, and haue a curse, and Israel a reproche.

Exod. 10. 24. or for the sweet incense, that may make for thy iustificacion, put me in remembrance.

CHAP. XLIII. The Lord promisseth comfort and shal his Church of diuers nations. 2 The bestialities of idolaters.

¶ Et now heare, O Iakob & Israel, whome I haue formed: thee from the womb.

2 Thus saith the Lord, that thou shalt feare me, O Iakob, thou righteous, whome I haue formed.

3 For I wil powre water vpon

thee acceptest as righteous: for which I haue made thee, and of thine holy vocation. Be ye not ashamed, ye that haue promisseth to moisten him. Jer. 31. 13. 10. 7. 3. 1. 2. 3. 7.







Écc. 1.



<sup>1</sup> The things wherein the feet hath great pride shall be made vile, even from the head to the foot.

<sup>2</sup> I will vfe no humane nor pittie toward thee.

<sup>3</sup> The Israelites shall confesse, that the Lord doeth this for his Church sake.

<sup>4</sup> For very shame & hide thy self.

<sup>5</sup> Thei abused Gods iudgements thinking that he punished Israelites because he wolde yettely call them off, and therefore in stead of pitying their misery, thou didst increase it.

<sup>6</sup> So that thy punishment shalbe so great, as is possible to be imagined.

<sup>7</sup> Thou didst thinke yf thine owne wisdom & policie wolde haue saved thee.

<sup>8</sup> He derideth the vaine confidence, yf put their trust in any thing, but in God, condemning also such vaine sciences, which serve to no vfe, but to delude the people and to bring them from depending onely in God.

<sup>9</sup> They shall utterly perish, and no part of the remanence.

<sup>10</sup> They shall see euery one to that place, where he thought by his speculations to be made sure: but none shall deliuer them.

loose thy lockes: & make bare the fete: vncover yf legges, & passe through the floods.

Thy fittines shalbe discouered, and thy shame shalbe sene: I wil take vengeance, and I wil not mete thee as a man.

Our redeemer, the Lord of hostes is his Name, the holy one of Israel.

Sit still, and get thee into darkenes, & daughter of the Chaldeans: for thou shalt no more be called, The ladie of kingdomes.

I was wrath with my people: I have polluted mine inheritance, & giuen them into thine hand: thou didest shewe them no mercie, but thou didest lay thy very heauie yoke vpon the ancient.

And thou saidest, I shalbe a ladie for euer, so that thou didest not set thy minde to these things, nether didest thou remember the latter end thereof.

Therefore now heare, thou that art giuen to pleasures, & dwellest careles, She saith in her heart, I am and none els: I shal not sit as a widdow, nether shal knowe yf losse of children.

But these two things shal come to thee suddenly on one day, the losse of children, and widdowhead: they shal come vpon thee in their perfection, for the multitude of thy diuinacions, & for the great abundance of thine inchanters.

For thou hast trusted in thy wickednes: thou hast said, None seeth me. Thy wisdom & thy knowledge, thei haue caused thee to rebell, & thou hast said in thine heart, I am, and none els.

Therefore shal euil come vpon thee, and thou shalt not know the morning thereof: destruction shal fall vpon thee, which thou shalt not be able to put away: destruction shal come vpon thee suddenly, or thou beware.

Stand now among thine inchanters, and in the multitude of thy sothesayers (with whom thou hast wearied thy self from thy youth) if so be thou maiest haue profite, or if so be thou maiest haue strength.

Thou art wearied in the multitude of thy counsels: let now the astrologers, the starr gassers, & pronosticatours stand vp, and saue thee from these things, that shal come vpon thee.

Beholde, they shalbe as stubble: the fyre shal burne them: thei shal not deliuer their owne liues from the power of the flame: there shalbe no coies to warme at, nor lighte to sit by.

Thus shalt they serue thee, with whom thou hast wearied thee, & thy marchants from thy youth: euery one shal wander to his owne quarter: none shal saue thee.

The hypocrisse of the Tewes is reposed. 11 The Lone wil be worshipped. 20 Of their deliuerance out of Babylon.

Heare ye this, & house of Israhel, which are called by the name of Israhel, and are come out of the waters of Iudâh: which sweare by the Name of the Lord, and make mention of the God of Israhel, but not in truth, nor in rightnes.

For they are called of the holy citie, & staie them selues vpon the God of Israhel, whose Name is the Lord of hostes.

I haue declared the former things of old, and they went out of my mouth, and shewed them: I did them suddenly, and they came to passe.

Because I knewe, that thou art obliuious, and thy necke is an yron sinew, and thou browe braffe.

Therefore I haue declared it to thee of olde: before it came to passe, I shewed thee, lest thou shuldest say, Mine ide hath done them, and my carued image, and my molten image hath commanded them.

Thou hast heard, beholde all this, & yett not yett declare it: I haue shewed thee things, euen now, and hid things, which thou knewest not.

They are created now, and not of olde, and euen before this thou heardest it, not, lest yf shuldest say, Beholde, I knewe them.

Yett thou heardest the not, nether didst knowe them, nether yett was thine ear opened of olde: for I knewe that thou wouldest grievously transgresse: therefore haue I called thee a transgressour from thy wombe.

For my Names sake wil I differ my wrath, and for my praise wil I refraine from thee, that I cut thee not off.

Beholde, I haue sined thee, but not as a sinner: I haue chosen thee in the furnace of affliction.

For mine owne sake, for mine owne sake wil I do it: for how shulde my Name be polluted? surely I wil not giue my glory vnto another.

Heare me, & Israhel, & Israhel, I say, I am, I am the first, and I am the last. Surely mine had hath layed the foundation of the earth, & my right hand hath spanned the heauens: when I call them, they stand vp together.

All you, assemble your selues, & heare which among them hath declared these things: The Lord hath loved him the most.

owne honour: so that they can not perish, but his glory shall be as dust: 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

his wil in Babel, and his against the Chaldeans.

15. I haue spoken it, and I haue brought him, and prosper.

16. Come nere vnto me: heare ye, not spoken in secret fro the time that thei were there, and now the Lord God hath sent me.

17. Thus saith the Lord thy God, which teacheth thee to passe by the waie, that thou hast.

18. Oh that thou hadest hearkened to my commandments, then hadst thou bene as the flood, and thy right waies of the sea.

19. Thy sede also had bene as the fruite of thy bodie like the of his name shulde not haue been destroyed before me.

20. Go ye out of Babel: flee from the Chaldeans, with a voice of iudgement: shewe it forth to the earth: saye ye, The Lord hath seruant Israhel.

21. And thei were not thirstried through the wilderness: the cloud to shewe out of the rocke foraued the rocke, and the water.

22. There is no peace, faith the wicked.

The Lord exhorteth all nations to be a Christ in the saluacion of all that deliuer them from the tyrannie of the

Heare ye me, & yles, & people fro farre. The Lord me from the wombe, and of my name from my mother.

And he hath made my sharpe sword: vnder the shadow had he hid me, and he hid me in his shadow.

And said vnto me, Thou art Israhel, for I wil be glorious.

And I said, I haue labored, & spent my strength in vaine: but my iudgement is true, and my worke with my God.

And now saith the Lord, I will bring Israhel againe: Israhel be not gathered, saye ye in the eyes of the Lord, shalbe my strength.

And he said, It is a female: shuldest be my seruant, to

words. 2. By Israhel is meant Christ, & all the seruants and their head. 3. Thus Christ in his labours and preaching take none off. 4. The appearance of God. 5. Though the law require my ministerie.

of the Tewes is reprov'd. 1. The Lord is shipped. 20 Of their delinquent use of

ye this, & house of Isakob, are called by the name of the waters, which I have sworn by the Name of the Lord, that I will not in trueth, nor in righte-

are called of the holy citie, and felues vpon the God of Israel. Name is the Lord of hostes, declared the former things of which I went out of my mouth, and I did them suddenly, and I made mention of the God of Israel, to passe.

I knewe, that thou art obliuious, as a necke is an yron sinew, and thou shalt passe. I have declared it to thee, and it came to passe, I shewed thee, thou shuldest say, Mine idol is better than the Lord, and my carued image better than the living image, which hath commanded me.

I heard, beholde all this, & will not declare it: I have shewed thee new things, and hid things, which thou hast not created now, and not of old: before this thou heardest them, thou shuldest say, Beholde, I have knowne.

heardest the not, neither didst thou for my praise wil I refraine from now, neither yet was thine ear closed: for I knewe that thou wouldest transgresse: therefore have I made thee a transgressor from thy birth.

Names sake wil I differ myselfe for my praise wil I refraine from now, neither yet was thine ear closed: for I knewe that thou wouldest transgresse: therefore have I made thee a transgressor from thy birth.

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to his wil in Babel, and his arme shall be against the Chaldeans.

I have spoken it, and I have called him: I have brought him, and his waite shall prosper.

Come nere vnto me: heare ye this: I have not spoken it in secret from the beginning: from the time that the thing was, I was there, and now the Lord God and his spirit hath sent me.

Thus saith the Lord thy redeemer, the Holie one of Israel, I am the Lord thy God, which teache thee to profite, & lead thee by the waite, that thou shuldest go.

Oh that thou hadst hearkened to my commandements, then had thy prosperitie bene as the flood, and thy righteousness as the waves of the sea.

Thy fede also had bene as the sande, and thy frute of thy bodie like the grauel thereof: his name shaldest not have bene cut off, nor destroyed before me.

Go ye out of Babel: flee ye from the Chaldeans, with a voice of ioy: retel and declare this: shewe it forth to the end of the earth: saye ye, The Lord hath redeemed his seruant Isakob.

And they were not thirftie: he led them through the wilderness: he caused waters to flowe out of the rocke for them: for he clave the rocke, and the water gushed out.

There is no peace, saith the Lord, vnto the wicked.

CHAP. XLIX.

The Lord exhorteth all nations to beleue his promises. A Christ is the saluacion of all that beleue, and will deliuer them from the tyrannie of their enemies.

Hear ye me, & yles, & hearken ye people from farre. The Lord hath called me from the wombe, and made mention of my name from my mothers bellie.

And he hath made my mouth like a sharpe sword: vnder the shadowe of his hid hath he hid me, and made me a chosen shafte, & hid me in his quier.

And said vnto me, Thou art my seruant, Israel, for I wil be glorious in thee.

And I said, I have labored in vaine: I have spent my strength in vaine and for nothing: but my iudgement is with the Lord, and my worke with my God.

And now saith the Lord, that formed me from the wombe to be his seruant, that I maie bring Isakob againe to him (though Israel be not gathered, yet shal I be glorious in the eyes of the Lord: and my God shal be my strength).

And he said, It is a small thing that thou shuldest be my seruant, to raise vp the tri-

but by Israel is met Christ, & all the body of faithful men and their head. Thus Christ in his members complaine about and preaching take none effect, yet he is contented, & says of God, Though the Tewes refuse my doctrine, yet I will not cease to preach.

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bes of Isakob, and to restore the desolations of Israel: I wil also giue thee for a light of the Gentiles, that thou maiest be my saluacion vnto the end of the worlde.

Thus saith the Lord the redeemer of Israel, & his Holie one, to him that is despised in soule, to a nation that is abhorred, to a seruant of rulers, Kings shal se, and arise, and princes shal worship, because of the Lord, that is faithful: and the Holie one of Israel, which hath chosen thee.

Thus saith the Lord, In an acceptable time haue I heard thee, and in a day of saluacion haue I helped thee: and I wil preserue thee, and wil giue thee for a covenant of the people, that thou maiest raise vp the earth, and obtaine the inheritance of the desolate heritages.

That thou maiest say to thy prisoners, Go forth: and to them that are in darkenes, Shewe your felues: they shal fede in the wayes, & their pastures shal be in all the toppes of the hilles.

They shal not be hungry, nether shal they be thirftie, nether shal the heat smite them, nor the sunne: for he that hath compasion on them, shal lead them: euen to the springs of waters shal he driue them.

And I wil make all my mountaynes, as a way, & my paths shal be exalted.

Beholde, these shal come from farre: & lo, these from the North and from the West, and these from the land of Sinim.

Reioyce, & be ioyful, & earth: bragge forth in to praise, & mountaynes: for God hath comforted his people, & wil haue mercie vpon his afflicted.

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

Can a woman forget her child, and not haue compasion on the sonne of her womb? though they shulde forget, yet wil I not forget thee.

Beholde, I haue graued thee vpon the palme of mine hands: thy walles are euer in my fight.

Thy buylders make haste: thy destroyers and they that made thee waste, are departed from thee.

Lift vp thine eyes rounde about & beholde: all these gather thee felues together, & come to thee: as I liue, saith the Lord, thou shalt surely put the all vpon thee as a garment, & gird thy self with the like a bride.

For thy desolations, & thy waste places, & thy land destroyed, shal surely be now narrow for them, shal dwell in it, & they that did deuoure thee, shal be farre away.

The children of thy barrennes shal say againe in thine eares, The place is strait for me: giue place to me that I may dwell.

The shalt say in thine heart, Who hath begotten me these, seing I am barren and

h To declare my Gospel to the Gentiles, Cha. 42, 6, 7.

Meaning, the Tewes whom tyrants kept in bondage.

The benefit of their delinquent shal be to their seruance.

so great, that great, & small shal acknowledge it, & reuee God for it.

I thus he speake of his Church, when he wille show his mercie towards it.

Cor. 6. 2. Meaning, Christ alone.

h Signifying, before Christ I reuee earth by his wordes, there is nothing, but of his & disorder.

To the that are in the prison of sinne, & death.

Being in Christs protection, they shal be safe against all dangers, & free from the feare of the enemies.

Meaning, where shaldest thou be hating in their way from Babylon, I shal hinder or hurt them: but this is accomplished spiri- tually.

Meaning, South-country, so that Christ shal deliuer his from all the peries of the worlde.

Read Chap. 44, 23.

He obiecteth what faithful might say in their long affliction, and answereth thereunto to comfort them, with a more proper similitude, and full of consolatio.

Because I wolde not forget thee.

Meaning, good order of policie & discipline.

I haue a continual care to buyld thee vp againe, & to deproye thine enemies.

He sheweth what are the ornaments of the Church: to haue manie children, which are assembled by the word of God & governed by his Spirit.



desolate, a captiue and a wanderer to and fro: & who hath nourished thee? behold, I was left alone: whence are these?

22 Thus saith the Lord God, Beholde, I will lift vp mine hand to the Gentiles and set vp my standart to the people, and they shall bring thy sonnes in their armes: and thy daughters shall be caryed vpon their shoulders.

23 And Kings shall be thy noursing fathers, and Quenes shall be thy nourses: they shall worship thee with their faces toward the earth, and lick vp the dust of thy fete: & thou shalt knowe that I am the Lord: for they shall not be ashamed y<sup>e</sup> waite for me.

24 Shall the praise be taken from the mighty: or the iust captiuitie deliuered?

25 But thus saith the Lord, Euen the captiuitie of the mightie shall be taken awaie: & the praise of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, & I will saue thy children.

26 And will fede them that spoile thee, with their owne flesh, and they shall be drunken with their owne blood, as with swete wine: & all flesh shall knowe that I y<sup>e</sup> Lord am thy Sauour & thy redemer, the mighty one of Iakob.

## CHAP. 2.

The lewes forsaken for a time. 2 Tet the power of God is not diminished. 5 Christe obedientes & uilorio.

Thus saith the Lord, Where is tharbil of your mothers diuorcement, whome I haue cast off: or who is the creditor to whome I folde you? Beholde, for your iniquities are ye solde, and because of your transgressions is your mother forsaken.

Wherefore came I, & there was no mā? I called, and none answered: is mine hand so shortened, that it can not helpe: or haue I no power to deliuer? beholde, at my rebuke I drye vp the Sea: I make the floods desert: their fish rotteth for want of water, and dyeth for thirst.

I clothe the heauens with darknes, & make a sacke their couering.

The Lord God hath giuen me a tongue of the learned, that I shulde knowe to minister a worde in time to him y<sup>e</sup> is weary: he will raise me vp in the morning: in the morning he wil waken mine eare to heare, as the learned.

The Lord God hath opened mine eare and I was not rebellious, nether turned I backe.

I gaue my backe vnto the smiter, my chekes to the nippers: I hid not my face from shame and spitting.

For the Lord God wil helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I knowe that I shall not be ashamed.

He is nere that iustifieth me: who will contend with me? Let vs stand together: mine aduersarie let him come nether to me.

Beholde, the Lord God wil helpe me: who is he that can condemne me? for I shall waxe olde as a garment: the moone shall eat them vp.

Who is amog you that feareth y<sup>e</sup> Lord? let him heare the voyce of his seruants: that walketh in darkenes, & hath no light: let him trust in the Name of the Lord, & stay vpon his God.

Beholde, all you kinde as a fyre, and are compassed about with sparkes: walke in the light of your fyre, and in the sparkes of your fyre haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorowe.

## CHAP. 11.

To trust in God alone by Abraham's example. 7 The great affliction of Ierusalem, for her deliuerance.

Hear me, ye that follow after righteousness, & ye that seke the Lord: loke vnto the rocke, whence ye are hewn, and to the hole of the pit, whence ye are digged.

Consider Abraham your father, and Sarah that bare you: for I called him alone, & blessed him, and increased him.

Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert like Eden, and her wilderness like the garden of the Lord: ioye and gladnes shall be founde therein: praise, and the voyce of singing.

Hearken ye vnto me, my people, and giue care vnto me, o my people: for a Law shall procede from me, and I will bring forth the my iudgement for the light of the people.

My righteousness is nere: my saluacion goeth forth, and mine enemies shall iudge the people: the yles shall waite for me, and shall trust vnto mine arme.

Lift vp your eyes to the heauens, and loke vpon the earth beneath: for the heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like manner: but my saluacion shall be for euer, & my righteousness shall not be abolished.

Hearken vnto me, ye that knowe righteousness, the people in whose heart is a Law. Feare ye not the reprove of men, neither be ye afraid of their rebukes.

Meaning, y<sup>e</sup> Kings shall be cōuerted to y<sup>e</sup> Gospel, and be shew their power, & autoritie for the preferation of the Church.

Being ioyned with the Church, they shall hūble the felues to Christ: their head, and giue him all honor.

He maketh this as an obediēcie, although the Chaldeans were strong, & had them in iuste possession: this is, the answer to their obediēcie, y<sup>e</sup> none is stronger then the Lord, nether hath a more iuste title vnto them.

f I will cause them to destroye one another, as Iud. 7. 22. 2 chro 20. 22. chap. 19. 2.

Meaning, y<sup>e</sup> he had not forsaken her, but through her owne occasio, as Hosea 2. 2. b Which shulde declare, y<sup>e</sup> I haue cut her of meaning, y<sup>e</sup> they coulde shewe none.

e Signifying y<sup>e</sup> he folde them for his power, but y<sup>e</sup> they folde the felues to sinnesto bietheir owne lustes, & pleasures.

d He came by his Prophecies and ministers, but they wolde not beleue their doctrine and counsell.

e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dryed vp y<sup>e</sup> red Sea, and killed the fish in the riuers, & also afterwarde in Iordan?

f As I did in Egypt in toke of my displeasure, Exod. 10. 2. g The Prophet doeth reprove here the persone and charge of them that are iustly called to the ministrie of Gods worde.

h To him that is oppressed by affliction and miserie. i As they that are caught, and made mēte by him.

For the mothe shall eat the vyment, and the worme shall eat the wolle: but my righteousness shall be my saluacion from generation to generation.

Rise vp, rise vp, and put on strength of the Lord: rise vp, as in the generations of old, thou the same, that hast not wounded the dragon.

Art not thou the same, which made the Sea, euen the waters of the Sea, making the depth of the Sea a redeemed to passe ouer?

Therefore the redeemed of the Lord, returne, and come with ioye, and euerlasting ioye shall be your head: ioye shall obteine ioye, & sorrowe and mourning shall flee. I, I am he, that comforte man, and the sonne of man, made as grasse.

And forgettest the Lord thy God, that hath spread out the heauens, the fundacions of the earth: and continually all the day, because of the oppressour, which is thy foe? Where is now the ragge of thy preflour?

The captiue shall hasteneth, and that he shulde not dye in that his bread shulde faile.

And I am the Lord thy God, ded the Sea, when his waued Lord of hostes is his Name.

And I haue put my wordes in thee, and haue defended thee in mine hand, that I may plaie and laie the fundacion of the temple vnto Zion, I thou art my people.

Awake, awake, and stand vp, which hast drūke at the hand the cup of his wrath: thou shalt wring them out.

There is none to guide him, y<sup>e</sup> sonnes, whome she hath borne: there is none that taketh her by all the sonnes that she hath borne.

These two things are comen: who wil lament thee? desolation, and famine, and they whome shall I comforte thee?

Thy sonnes haue fainted, head of all the strectes as a wnet, and are full of the wrath, & rebuke of thy God.

Therefore heare now this ble and drunken, but not wteousnes, the people in whose heart is a Law. Feare ye not the reprove of men, neither be ye afraid of their rebukes.

Thus saith thy Lord God: that pleadeth the cause of him, beholde, I haue taken out of the

afraid of their rebukes.

that pleadeth the cause of his people, Be-  
holde, I haue taken out of thine hand the

11 Departe, departe ye: go out from thence  
and touche no vncleane thing: go out of  
the middes of her: be ye cleane, that<sup>1</sup> beare  
the vessels of the Lord.

mies & to deliver his people. k He warneth the faithful no  
 selves with the superstitions of the Babylonians, as Chap 42  
 l For the time is at hand, that the Priests and Levites ch<sup>l</sup> fly  
 all the people which shalbe as Levites in this officious carry  
 of the Temple, which Nebuchadnezzar had taken away.

W wicked  
 tyrant; ſhall  
 ſubvert Gods  
 true religion;  
 & oppreſſe  
 the afflicted.  
 b Put of ſ  
 garments of  
 ſorrow & hea-  
 viness; & put  
 on the appar-  
 el of roy-  
 alty & glad-  
 ness. The Baby-  
 lonians ſhall  
 ſing to thee  
 ſaying, O Lord  
 ſave me for  
 you: therefore  
 I will take you  
 againe without  
 ranſome.  
 d Where ſhall  
 I ſeek thee  
 in time of la-  
 mine.  
 e The Egyp-  
 tians might pre-  
 tend ſome com-  
 ſe to oppreſ-  
 ſe my people  
 becauſe they  
 were ſtrangers  
 & they were  
 remained among  
 them; but the  
 Aſſyrians ha-  
 ve no title to  
 execute their  
 rancour; by  
 and by will I  
 ſummiſh  
 more the I did  
 the: Egypti-  
 aſ To wit, by  
 wicked, which  
 I thinke that I  
 have no power  
 to ſignify y  
 the joye and  
 good tidings  
 of their deſtru-  
 ction ſhall  
 make their af-  
 fliction in the  
 ſame time  
 to eaſe be-  
 cauſe this is  
 chiefly  
 ment of the  
 ſpiritual joye,  
 as Nah 2.15.  
 rom 10.35.  
 h The Phari-  
 ſees & Scribes  
 publiſh this  
 they delatran-  
 ceſus was be-  
 gon vnder Ze-  
 rubbabbell, Ezra  
 & Nehemiah  
 ſhall be ac-  
 quiſhed vnder  
 Chriſt.  
 i As ready to  
 ſmithe his ene-





Lord wolde breake him, & me-  
to infirmities: where he  
ule an offering for sinne, he  
shal prolong his daies, & the  
Lord shal prosper in his  
of the p. traile of his lo-  
atisfied: by his knowledge  
ous seruant in this man: he  
re their iniquities.

will I give him a portion  
and he shal deuile the spo-  
rong, because he hath pou-  
soule vnto death: and he  
th the transgressors, and he  
of many, and praised for

CHAP. LVII.

ministers shal beleeue the G. sp. sheweth  
leaueth for a time, to whom  
eth merce.

ed, & barren that didest not  
ake forth into ioye & reioy-  
idest not trauaile with child-  
folate hath mo children than  
wife, faith the Lord.  
the place of thy tentes, and let  
out the curtains of thine  
pare not, stretch out thy  
ke false thy stakes.

shall increase on the right hand  
left, and thy fede shal possi-  
& dwell in the desolate cities  
for y shalt not be ashamed:  
be confounded: for y shalt not  
ame: yea, y shalt forget y them.  
uth, & shalt not remeber the  
thy widowhead anie more.  
made thee, is thine house:  
ame is the Lord of hostes: and  
the holie one of Israel, shal be  
God of the whole worlde.

Lord hath called thee, being an  
forsaken, and afflicted in spirit,  
ong wife when thou wast re-  
y God.

while haue I forsaken thee,  
reat compassion wil I gather

ment, in mine angr, I hid  
thee for a litle season, but with  
mercie haue I had compassion  
the Lord thy redeemer.

vnto me as the waters of No-  
haue sworne that the waters  
de no more go ouer the earth,  
worne that I wolde not be an-  
ges, nor rebuke thee.

mountaines shal remoue and be  
all downe: but my mercie shal

fore to be shut vp in Iudas.  
y youth. I as sure as the prom-  
ers shulde no more ouerflowe the earth.

not depart from thee, neither shal the com-  
ment of my peace fall away, faith the  
Lord, that hath compassion on thee.

O thou afflicted and tossed with tem-  
pest, that hast no comfort, behold, I wil  
lay thy stones with the carbuncle, and lay  
the fundacion with sapphires,

And I wil make thy win-towes of e-  
meraudes, and thy gates shining stones,  
and all thy borders of pleasant stones.

And all thy children shal be taught of  
the Lord, and muche peace shal be to thy  
children.

In righteousness shalt thou be establi-  
shed, & be farre from oppressio: for thou  
shalt not feare it: and thou shalt not feare, for it  
shall not come nere thee.

Beholde, the enemy shal gather him self,  
but without me: who soeuer shal gather  
him self in thee, against thee, shal fall.

Beholde, I haue created thee smith that  
bloweth the coles in the fyre, and him  
that bringeth forth an instrument for his  
worke, and I haue created the destroyer  
to destroye.

But all the weapons that are made a-  
gainst thee, shal not prosper: and euery  
tongue that shal rise against thee in iud-  
gement, thou shalt condemne. This is the  
heritage of the Lords seruants, and their  
righteousnes is of me, faith the Lord.

CHAP. LV.

An exhortation to come to Christ. G. G. counsels are  
not as mans. The i. y of the faithfull.

Howeuer one y thirsteth, come ye  
to the waters, and ye that haue no  
flour, come, be and eat: come, I saie, b. c.  
wine and milke without siluer and with-  
out money.

Wherefore do ye laie out siluer, & not for  
bread: & your labour without beig satis-  
fied: hearken diligently vnto me, & eat that  
which is good, and let your soule delite in  
famines.

Encline your eares, and come vnto me:  
heare, and your soule shal liue, and I wil  
make an eueralasting covenant with you,  
euen the sure mercies of Dauid.

Beholde, I gaue him for a witnes to the  
people, for a prince and a master vnto the  
people.

Beholde, thou shalt call a nation that thou  
knowest not, & a nation that knewe not  
thee, shal rise vnto thee, because of y Lord  
thy God, and the holie one of Israel: for  
he hath glorified thee.

Seke ye the Lord while he is nigh: be found-  
ed all ye vpon him while he is nere.

Let the wicked forsake his waies, and the  
vnrighteous his owne imaginations, and  
returne vnto the Lord; and he wil haue  
mercie vpon him: and to our God, for he

will be true to be thy people. I When he offerech him self by the pre-  
sente. & hereby he sheweth that repentance must be toynd  
with it: he cannot call vpon God aright, except y fruites of our

is verie readie to forgiue.

For my thoughts are not your thoughts,  
neither are your waies my waies, faith the  
Lord.

For as the heauens are hier the earth,  
so are my waies hier then your waies, and  
my thoughts aboute your thoughts.

Surely as the raine cometh downe and  
the snowe from heauen, and returneth not  
thether, but watereth the earth and maketh  
it to bring forth the budde, that it maie  
giue fede to the sower, and bread vnto  
him that eateth,

So shal my worde be, that goeth out  
of my mouth: it shal not returne vnto me  
voyde, but it shal accomplish that which I  
wil, and it shal prosper in the thing where-  
to I sent it.

Therefore ye shal go out with ioye, and  
be led forth with peace: the mountaines  
and the hills shal breake forth before you  
into ioye, and all the trees of the field shal  
clappe their hands:

For thornes there shal growe fyre trees:  
for nettles shal growe the myrrhe tree,  
and it shalbe to the Lord for a name, and  
for an eueralasting signe that shal not be  
taken awaie.

CHAP. LVI.

An exhortation to iudgement and iustice. Against  
Shepherds that deuoure their flocke.

Hus saith y Lord, Kepe iudgemēt &  
do iustice: for my saluaciō is at hād to  
come & my righteounes to be reueiled.

Blessed is the man that doeth this, and  
the sonne of man which laieth holde on  
it: he that kepeth the Sabbath and pollu-  
teth it not, and kepeth his hand from do-  
ing anie euil.

And let not the sonne of the stranger,  
which is ioyned to the Lord, speake and  
say, The Lord hath surely separat me fro  
his people: neither let the Eunuch say, Be-  
holde, I am a drye tre.

For thus saith the Lord vnto the Eunu-  
ches, that kepe my Sabbaths, and chuse the  
thing that pleaseth me, and take holde of  
my coucnant,

Euen vnto the wil I giue in mine House  
& with in my walles, a place and a name  
better then of the sonnes & of the daugh-  
ters: I wil giue them an eueralasting name,  
that shal not be put out.

Also the strangers that cleaue vnto the  
Lord, to serue him, & to loue the Name of  
the Lord, & to be his seruants: euery one  
that kepeth the Sabbath, & polluteth it not  
& embraceth my coucnant,

The wil I bring also to mine holy moun-  
taine, & make them ioyful in mine House  
of prayer: their burnt offerings and their  
sacrifices shal be accepted vpon mine altar:  
for mine House shalbe called an house of  
prayer for all people.

Althogh you  
are not lone re-  
conciled oneto  
another & iud-  
ge me by your  
selues, yet I am  
most calie to be  
reconciled, yet I  
offer my mer-  
cies to you.

If these fina-  
le things haue  
their eff. & as  
daily experie  
ce sheweth, y  
che more thal  
my promes &  
I haue made &  
co firm, brig  
to passe the  
thing which I  
haue spoe for  
your deliue-  
rance.

In Read Chap.  
44. 22, 43. 13.  
O To set forth  
this glorie.  
Of Gods de-  
luerance, &  
he wil neuer  
forsake his  
Church.

Chap. LVI.  
A God sheweth  
what he requi-  
reth of the as-  
ter y he hath  
deliuered the:  
to wit, y wor-  
kes of charitie  
whereby true  
faith is declar-  
ed.

b Which I wil  
declare tow-  
ard you & pow-  
re into your  
hearts by my  
spirit.  
c Vnder y Sab-  
bath he copre  
henth the  
whole seruice  
of God & true  
religion.

d Let none  
thinke him self  
vanere to re-  
ceiue y graces  
of y Lord: for  
y Lord wil ra-  
ke awaie all  
pouernments,  
and wil forsake na-  
ne & wil kepe  
his true reli-  
gion & beleeue  
in him

e Meaning, in  
his Church.  
f Ther shalbe  
called attorny  
people & be  
of y same reli-  
gion: y vnder  
Christ y digni-  
ty of y faith-  
ful shal be gra-  
ter the y graces  
were at y time  
g Hereby he  
meanech y spi-  
ritual seruice  
of God to who-  
me y faithful  
offer continual  
thanks, giuing  
yea the felices  
& all y they  
haue as a lue-  
ly & accepta-  
ble sacrifice.  
h Not onely  
for y Ieues but  
for all others,  
Matt. 23. 13.



*Meaning, the enemies of the Church, as the Babylonians, Assyrians &c. thus he speaketh to feare of hypocrites & to assure the faithful, that when this cometh, they may knowe it was tolde them before.*

*He sheweth that his affliction shal come through the faulte of y<sup>e</sup> gouernours, Prophets & pastors, whose ignorance, negligence, avarice & obduracy prouoked Gods wrath against them.*

*We are wel yet, and tomorrow shal be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.*

*From y<sup>e</sup> plague that is at hand, & also because God wil punish the wicked.*

*The soule of the righteous shal be in loye & their bodies shal rest in y<sup>e</sup> graue vnto the time of y<sup>e</sup> resurrection, because they walked before the Lord.*

*He threateneth the wicked hypocrites, who vnder the pretence of y<sup>e</sup> name of Gods people, derided Gods worde & his promises, boasting openly that they were y<sup>e</sup> children of Abraham, but because they were not faithful & obedient as Abraham was, he called them chafards, & the childre of forcerie, & forsake God and fled to wicked men for succour.*

*Read: I. 18. 2. 1. King. 21. 10.*

The Lord God saith, which gathereth the scattered of Israel, Yet wil I gather to them those that are to be gathered to thee.

All ye beastes of the field, come to deuoure, euen all ye beastes of the forest.

Their watchemen are all blinde: they haue no knowledge: they are all domme doggs: they can not barke: they lie & slepe and delite in sleping.

And these greedie doggs can neuer haue ynough: and these shepherds can not vnderstand: for they all loke to their owne way, euerie one for his aduantage, & for his owne purpose.

Come, I wil bring wine, and we wil fil our selues with strong drinke, and to morrowe shalbe as this daie, and muche more abundant.

CHAP. LVII.

God taketh awaie the good, that he shulde not se the horrible plagues to come. Of the wicked idolaters, & And their vaine confidence.

The righteous perisheth, and no man considereth it in heart: and merciful men are taken awaie, and no man vnderstandeth that the righteous is taken awaie from the euil to come.

Peace shal come: they shal rest in their beddes, euerie one that walketh before him. But you witches children, come hither, the sede of the adulterer and of y<sup>e</sup> whore. On whome haue ye iested? vpon whome haue ye gaped and thrust out your tongue: are not ye rebellious children, and a false sede?

Inflamed with idoles vnder euerie grene tree: and sacrificing the children in the valles vnder the toppes of the rockes?

Thy porcion is in the smooth stones of the riuer: they, they are thy lotte: euen to them hast thou powred a drinke offering: thou hast offred a sacrifice. Shulde I delite in these?

Thou hast made thy bed vpon a verie hie mountaine: thou wentest vp thither, euen thither wentest thou to offre sacrifice.

Behinde the dores also and postes hast thou set vp thy remembrance: for thou hast discouered thy self to another then me, and wentest vp and diddest enlarge thy bed, & make a couenant betwene thee and them, and loudest their bed in euerie place.

*Meaning, euerie place was polluted with their idolatrie: or euerie faire stone that they founde, they made an idole of it.*

*To wit, chine altars, in an open place like an impudenc: harlot that careth not for the sight of her houlband.*

*In stead of setting vp the worde of God in the open places on the postes & dores to haue it in remembrance, Deut. 6. 9. & 27. thou hast set vp signes and markers of thine idolatrie in euerie place.*

*That is, diddest increase thine idolatrie more and more.*

where thou sawest it.

Thou wentest to the Kings with oyle: diddest increase thine oymntes & thy messengers sate of, and diddest humble thy selfe vnto hel.

Thou weariedst thy self in thy manifold iourneys, yet saidst thou not, There is hope: thou hast founde life by thine labours, therefore thou wast not grieved.

And whome didst thou reuence or feare, seing thou hast lied vnto me, and hast not remebred me, neither set thy mind thereon? is it not because I holde my peace, and that of long time? therefore thou wast fearest not me.

I wil declare thy righteousness & thy workes, and they shal not profite thee.

When thou cryest, let them that thou hast gathered together deliuer thee: but y<sup>e</sup> winde shal take the all away: vanitie shal pul them awaie: but he that trulith in me, shal inherit the land, and shal possesse the holie Mountaine.

And he shal saie, Cast vp, cast vp prepare the waie: take vp the stumbling blocke out of the waie of my people.

For thus saith he, that is hie and excellent, he that inhabiteth eternitie, whose Name is the Holie one, I dwell in the hie & holie place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

For I wil not contend for euer, neither wil I be: alwaies wrath, for y<sup>e</sup> spirit shulde faile before me: and I haue made them breathe.

For his wicked couetousnes: I am angry with him, & haue smit him: I hid mine anger, yet he went awaie, & turned after the waie of his owne heart.

I haue sene his waies, and wil heale him: I wil leade him also, & restore colour vnto him, and to those that lament him.

I create the frute of y<sup>e</sup> lippes to be peace: peace vnto them that are of a faire of, and to them that are nere, saith the Lord: for I wil heale him.

The wicked are like the raging sea, that ca<sup>n</sup> not rest, whose waters cast vp mire and dirt.

There is no peace, saith my God, to the wicked.

CHAP. LVIII.

The office of Gods ministers. The workes of the hypocrites. The first of the faithful. Of the true Sabbath.

Rye a loud, spare not: lift vp thy voice like a trumpet, & shew my people their transgression, & to the house of Iaakob, their sinnes.

Yet they seke me daily, & wil knowe my waies, euen as a nation that did right.

They wil sene to worship me and haue outward holines.

only, and had not forsaken their God: they aske of me the of iustice: they wil drawe nere saying.

Wherefore haue we fasted, & yet we haue punished our felicitie: regardst it not. Beholde, in y<sup>e</sup> fast you wil seke your wil, & your dettes.

Beholde, ye fast to strife and to smite with the fist of wickednes: shal not fast as ye do to day, to voice be heard aboue.

Is it such a fast, that I haue a man shulde afflict his soule to bowe downe his head, as to lie downe in sackecloth:

wilt thou call this a fasting, & able day to the Lord?

Is not this y<sup>e</sup> fasting, that I loose the bands of wickednes, the heauy burdens, & to let the gofre, and that ye breake euerie

Is it not to deale thy bread with the hungry, & that thou bring the poore, vnto thine house: when naked, that thou couer him,

thy self from y<sup>e</sup> chine owne flesh?

Then shal thy light breake the morning, and thine health speedely: thy righteousness shal thee, and the glorie of the Lord brace thee.

Then shalt thou call, and thou shalt crye and answer: thou shalt crye and Here I am: if thou take awaies the mides of thee the yoke, the the of the finger, and wicked

If thou poure out thy hungry, & refresh the trouble: shal thy light spring out in thee, and thy darkenes shalbe as the

And the Lord shal guide thee ly, and satisfie thy soule in de make fat thy bones: and thou warted garden, and like a spring whose waters faile not.

And they shalbe of thee, the the olde waste places: thou the fundacions for manie generations: thou shalt be called the repaire

the restorer of the paths of

If thou turne away thy Sabbath, from doing thy wil day, & call the Sabbath a de cratit, as glorious to the Lord honour him, not doing thine nor seeking thine owne will, vaine worde,

Then shalt thou delite in it: I wil cause thee to mount the places of the earth, and feede heritage of Iaakob thy father

awest it.

est to the Kings with oyle, & use thine oymentes & sinners farre of, and didest humbly to hel.

ied thy self in thy manifold saidst thou not, There no hast founde life by thing had, ou walk not grieved.

me didest thou reuence or thou hast lied vnto me, and bred me, nether let thy minde t not because I holde my peo of long time: therefore thou me.

re thy p righteousness & th they shal not profite thee, ou cryest, let them that thou together deliuer thee: but take the all away: vanitie shall rie: but he that trusteth in me, he land, and shal possesse mountaine.

al saie, Cast vp, cast vpre: take vp the stöbling blocke aie of my people.

th he, that is he and excellen iteth y eernitie, whose Na lie one, I dwell in the he & with him also that is of a com ble spirit: to reuiue the spi ble, and to giue life to them contrite heart.

not contend for euer, nether es wrath, for y spirit shalde me: and I haue made the

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is his waies, and wil heale de him also, & restore colot, & to those that lament him.

frut of y lippes to peace: them that are farre of, and to nere, saith the Lord: for

icked are like the raging sea, rest, whose waters call vp my

peace, saith my God, to the

HAP. LVIII.

ministers. The workers of the typh the faithfull. Of the true Sabbath loud, spare not: lift vp thy as a trumpet, and shew me transgression, & to the ho their sinnes.

ke me daily, & wil knowe my me a nation that did right worship me and haue outward holines.

only, and I had not forsaken the statutes of me: God: thei alke of me the ordinances of iustice: they wil drawe nere vnto God, sayings.

Wherefore haue we fasted, & thou seest it not: we haue punished our selues, & thou regardest it not. Beholde, in y day of your fast you wil seke your wil, and require all your dettes.

Beholde, ye fast to strife and debate, and to smite with the fist of wickednes: ye shal not fast as ye do to day, to make your voyce be heard aboue.

Is it luche a fast, that I haue chosén that a man shulde afflic his soule for a day, & to bowe downe his head, as a bulle rush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

Is not this y fasting, that I haue chosén, to loose the bands of wickednes, to take of the heavy burdens, & to let the oppressed go free, and that ye breake euery yoke?

Is it not to deale thy bread to the hungry, & that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy self from thine owne flesh?

Then shal thy light breake forth as the morning, and thine health shal growe speedely: thy righteousness shal go before thee, and the glorie of the Lord shal embrace thee.

Then shalt thou call, and the Lord shal answer: thou shalt crye and he shal say, Here I am: if thou take away from the middes of thee the yoke, the putting forth of the hand, and wicked speaking:

If thou powre out thy soule to the hungry, & refresh the troubled soule: then shal thy light spring out in the darkenes, and thy darkenes shal be as the none day.

And the Lord shal guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

And they shal be of thee, that shal buyld the olde waste places: thou shalt raise vp the fundacions for manie generacions, & thou shalt be called the repairer of y breache & the restorer of the paths to dwell in.

If thou turne away thy fote from the Sabbath, from doing thy wil on mine holy day, & call the Sabbath a delite, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, nor seeking thine owne wil, nor speaking a vaine worde,

Then shalt thou delite in the Lord, and I wil cause thee to mounte vpon the high places of the earth, and fede thee with the heritage of Iaakob thy father: for y mouth

of the Lord hath spoken it.

CHAP. LIX.

The wicked peris through their owne iniquities. 12 The confession of finnes. 16 God alone wil preserue his Church: singe all men faile.

Beholde, the Lords hand is not shortened, that it can not saue: nether is his eare heavy, that it can not heare.

But your iniquities haue separated betwene you and your God, and your finnes haue hid his face from you, that he wil not heare.

For your hands are defiled with blood, and your fingers with iniquitie: your lippes haue spoken lies, & your tongue hath murmured iniquitie.

No man calleth for iustice: no man contendeth for truth: they trust in vanitie, & speake vaine things: thei conceiue mischief, and bring forth the iniquitie.

They hatche cockatrice d egges, & weaue the spiders webbe: he that eateth of their egges, dyeth, and that which is trod vpon, breaketh out into a serpent.

Their webbes shal be no garment, nether shal they couer them selues with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.

Their fete runne to euil, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolacion & destruction is in their paths.

The way of peace they knowe not, and there is none equitie in their goings: thei haue made them croked paths: who soeuer goeth therein, shal not knowe peace.

Therefore is iudgement farre from vs, nether doeth iustice come nere vnto vs: we waite for light, but lo, it is darkenes, for brightnes: but we walke in darkenes.

We grope for the wall like the blinde, and we grope as one without eyes: we stöble at the none day as in the twilight: we are in solitarie places, as dead men.

We roare all like beares, and mourne like doves: we loke for equitie, but there is none: for health, but it is farre from vs.

For our trespases are manie before thee, and our finnes testifie against vs: for our trespases are with vs, and we knowe our iniquities.

In trespassing & lying against the Lord, and we haue departed away fro our God, & haue spoken of crueltie and rebellion, concerning and vttering out of the heart false matters.

Therefore iudgement is turned backward, and iustice standeth farre of: for trueth is fallen in the strete, and equitie can not enter.

Yea, trueth faileth, and he that refresheth from euil, maketh him self a pray: and

Nomb. 11, 23, chap. 10, 2.

Iere. 5, 25.

Read Chap. 15.

All men who at the injuries & oppressions, & none go about to remedie them. According to their wicked devices, they hurt their neighbours.

Whatsoever cometh from the, is payson and bringeth death. Thei are praisable to no purpose.

That is, Gods vengeance to punish our enemies. Gods protection to defend vs.

We are altogether destitute of counsell and can finde no end of our miseries.

We expresse our sorowes by outward signes, some more some lesse.

This confession is general to the Church to obtaine remission of finnes, & the Prophetes did not exempt them selues from the same.

To wit, against our neighbours, in there is neither iustice nor vprightnes among men.

The wicked wil destroye him.

FF. I.



# The Spirit & the worde.

# Isaiáh. The Churchs glorie.

*o* Meaning, to do iustice & to remedie the things y were so farre out of order.

*p* That is, his Church or his arme did helpe it selfe, and did not seeke aide of any other.

*q* Signifying y God hath al meanes at hnd to deliuer his Church, and to punish their enemies.

*r* To wit, your enemies, & dwell in diuers places, and beyonde the sea.

*s* He sheweth y there shalbe great affliction in y Church, but God wil euer deliuer his.

*t* Whereby he declareth that the true deliuerance from sinne & Satan belongeth to none, but to y children of God, whome he iustifieth.

*u* Because the doctrine is made profitable by the verue of the Spirit, he ioyneth the one with y other, and pro-mitteth to giue them bothe to his Church for euer.

*v* Chap. IX. a The time of thy prosperitie and felicitie: where as speaking of Babylon he commended her to go downe.

*w* Chap. xxi. b Signifying y all men are in darkenes til God giue the light of his Spirit, and that this light shineth to none but to those that are in his Church.

*x* Meaning, y Iudea shulde be as the morning starre & y the Gentiles shulde receiue light of her.

*y* An infinite number from all contries, as Chap. xxi. c.

*z* For ioye, as y heart is drawen in for sorowe.

*a* Meaning, y every one shal honour y Lord with that, wherewith he is able: signifying that it is no true seruice of God, except we offer our selues to serue his glorie, & all that we haue.

*b* That is the Arabian, y haue great abundance of cattel.

*c* Because the altar was a figure of Christ, & so the sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it selfe.

when the Lord sawe it, it displeased him, that there was no iudgement.

16 And when he saw that there was no m<sup>e</sup>, he wondred that none wolde offer him selfe. Therefore his arme did p<sup>r</sup>saue it, & his righteousness it selfe did susteine it.

17 For he put on righteousness, as an habergeon, and an helmet of saluacion vpon his head, and he put on the garments of vengeance for clothing, & was clad with zeale as a cloke.

18 As to make recompence, as to requite the furie of the aduersaries with a recompence to his enemies: he wil fully repaire the ylands.

19 So shal they feare the Name of the Lord from the West, and his glorie from the rising of the sunne: for the enemy shal come like a flood: but the Spirit of the Lord shal chase him away.

20 And the Redemer shal come vnto Zi<sup>o</sup>n, and vnto them that turne from iniquitie in Iaakob, saith the Lord.

21 And I wil make this my couenant with them, saith the Lord, My Spirit that is vpon thee, & my wordes, which I haue put in thy mouth, & shal not departe out of thy mouth, nor out of the mouth of thy se<sup>d</sup>e, nor out of the mouth of the se<sup>d</sup>e of thy se<sup>d</sup>e, saith the Lord, from hence forth euen for euer.

CHAP. IX.

The Gentiles shal come to the knowledge of the Gospell. s Thei shal come to the Church in abundance. 10 They shal haue abundance, though they suffer for a time.

A Rise, o Ierusalem: be bright, for thy light is come, & the glorie of the Lord is risen vpon thee.

2 For beholde, darkenes shal couer y<sup>e</sup> earth, and grosse darkenes the people: but the Lord shal arise vpon thee, and his glorie shal be sene vpon thee.

And the Gentiles shal walke in thy light, & Kings at y<sup>e</sup> brightnes of thy rising vp.

3 Lift vp thine eyes rounde about, & beholde: all these are gathered, & come to thee: thy sonnes shal come from farre, and thy daughters shalbe nourished at thy side.

Then thou shalt se & shine: thine heart shalbe astonied & enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shal come vnto thee.

6 The multitude of camels shal couer thee: and the dromedaries of Midian & of Ephah: all they of Sheba shal come: they shal bring golde & incense, and shewe forth the praises of the Lord.

7 All the shepe of Kedar shalbe gathered vnto thee: y<sup>e</sup> rams of Nebaioth shal serue thee: thei shal come vp to be accepted vpon mine altar: and I wil beautifie the house of my glorie.

8 Who are these? that flee like a cloud, as the doves to their windowes?

9 Surely the yles shal waite for me, and shippes of Tarshish, as at the beginning y<sup>e</sup> they may bring thy sonnes from ianthe: their siluer, and their golde with thy Name of the Lord thy God, & to sanctified thee.

10 And the sonnes of strangers shal buye vp thy wallies, and their Kings shal minister vnto thee: for in my wrath I brought thee, but in my mercie I had compassion on thee.

11 Therefore thy gates shal be open continually: nether day nor night shal they be shut: that men may bring vnto thee treasures of the Gentiles, and that their Kings may be brought.

12 For the nation and the kingdome, that wil not serue thee, shal perish: & those nations shalbe utterly destroyed.

13 The glorie of Lebanon shal come vnto thee, y<sup>e</sup> syre tree, the elme & y<sup>e</sup> boxe tree together, to beautifie y<sup>e</sup> place of my Sanctuary: for I wil glorifie the place of my feete.

14 The sonnes also of them that afflict thee, shal come and bowe vnto thee: and all they that despised thee, shal fall downe at the soles of thy feete: and they shal call thee, The citie of the Lord, Zi<sup>o</sup>n of the holy one of Isra<sup>e</sup>l.

15 Where as thou hast bene forsaken & hated: so that no man went by thee, I wil make thee an eternal glorie, and a ioye from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breaste of Kings: and y<sup>e</sup> shalt knowe, that the Lord am thy Saviour, & thy Redemer, y<sup>e</sup> mightie one of Iaakob.

17 For brasie wil I bring golde, & for yron wil I bring siluer, & for wood brasie, & for stones yron. I wil also make thy gouernment peace, & thine exactours righteousness.

18 Violence shal no more be heard in thy land, nether desolacion, nor destruction within thy borders: but thou shalt call saluacion, thy wallies, and praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, nether shal the brightnes of the moone shine vnto thee: for the Lord shal be thine euermaking light, and thy God shal be thy glorie.

20 Thy sunne shal neuer go downe, nether shal thy moone be hid: for the Lord shal be thine euermaking light, and the daies of thy sorowe shalbe ended.

21 Thy people also shalbe all righteous: thei shal possesse the land for euer, the graffe of my planting shalbe the worke of mine hands.

house of my glorie.

8 Who are these? that flee like a cloud, as the doves to their windowes?

9 Surely the yles shal waite for me, and shippes of Tarshish, as at the beginning y<sup>e</sup> they may bring thy sonnes from ianthe: their siluer, and their golde with thy Name of the Lord thy God, & to sanctified thee.

10 And the sonnes of strangers shal buye vp thy wallies, and their Kings shal minister vnto thee: for in my wrath I brought thee, but in my mercie I had compassion on thee.

11 Therefore thy gates shal be open continually: nether day nor night shal they be shut: that men may bring vnto thee treasures of the Gentiles, and that their Kings may be brought.

12 For the nation and the kingdome, that wil not serue thee, shal perish: & those nations shalbe utterly destroyed.

13 The glorie of Lebanon shal come vnto thee, y<sup>e</sup> syre tree, the elme & y<sup>e</sup> boxe tree together, to beautifie y<sup>e</sup> place of my Sanctuary: for I wil glorifie the place of my feete.

14 The sonnes also of them that afflict thee, shal come and bowe vnto thee: and all they that despised thee, shal fall downe at the soles of thy feete: and they shal call thee, The citie of the Lord, Zi<sup>o</sup>n of the holy one of Isra<sup>e</sup>l.

15 Where as thou hast bene forsaken & hated: so that no man went by thee, I wil make thee an eternal glorie, and a ioye from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breaste of Kings: and y<sup>e</sup> shalt knowe, that the Lord am thy Saviour, & thy Redemer, y<sup>e</sup> mightie one of Iaakob.

17 For brasie wil I bring golde, & for yron wil I bring siluer, & for wood brasie, & for stones yron. I wil also make thy gouernment peace, & thine exactours righteousness.

18 Violence shal no more be heard in thy land, nether desolacion, nor destruction within thy borders: but thou shalt call saluacion, thy wallies, and praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, nether shal the brightnes of the moone shine vnto thee: for the Lord shal be thine euermaking light, and thy God shal be thy glorie.

20 Thy sunne shal neuer go downe, nether shal thy moone be hid: for the Lord shal be thine euermaking light, and the daies of thy sorowe shalbe ended.

21 Thy people also shalbe all righteous: thei shal possesse the land for euer, the graffe of my planting shalbe the worke of mine hands.

# Christ, & his Church.

hands, that I maie be glorified. A little one shal become as a strong nation, & a small one as a strong nation wil haften it in due time.

CHAP. I XI.

He prophesyeth that Christ shalbe anointed. 10 The ioye of the faithfull.

The Spirit of the Lord T Me, therefore ha the red me: he ha the sent me to p tidings vnto the poore, to broken hearted, to preache captiues, and to them that are opening of the prison,

To preache the acceptable Lord, and the daie of vengeance. God, to comfort all that mourne. To appoint vnto the that mourning, & to giue vnto the beauty of gladnes for the spirit of thei might be called trees, nes, the planting of y<sup>e</sup> Lord, be glorified.

And thei shal buye the oces, & raise vp the former d thei shal repaire the cities y<sup>e</sup> and waste through manie And the strangers shal st your shepe, & the sonnes of shalbe your plowmen & dr vines.

6 But ye shalbe named the Lord, & men shal saie vnto nisters of our God, Ye shal of the Gentiles, and shalbe their glorie.

7 For your shame you shal ree and for confusion they sh their porcion: for in their possesse the double: euermast be vnto them.

8 For I the Lord lone iudge a robbie for burnt offering, red their worke in trueth, an euermaking couenant with t

9 And thei se<sup>d</sup>e shal be know Gentiles, & their buddies are ple. All that se the, shal know are the se<sup>d</sup>e which the Lord

10 I wil greatly reioyce in my soule shalbe ioyful in my hathe clothed me with the saluacion, and covered me of righteousness: he ha the bridegrome, and as a bride t with heriewels.

11 For as the earth bringeth forth, & as the garden causeth

I will not receiue their offering, which are exte out that deprive me of my glorie. The word what shalbe the affection, when they

ny glorie.  
these I that flee like a cloude,  
to their windowes  
yles shal waite for me, and  
f Tarshish, as at the beginning  
bring thy sonnes from farre,  
and their golde with thee,  
of the Lord thy God, & to  
f Israell, because he hath giue

sonnes of strangers shal buy  
les, and their Kings shal mi  
thee: for in my wrath I mou  
n my mercie I had compassion

re thy gates shal be open con  
ther day nor night: shal they  
men may bring vnto thee the  
Gentiles, and that their kinge

aght.  
acion and the m<sup>e</sup> kingdome, that  
ue thee, shal perish: & those  
be vtterly destroyed.  
rie of Lebanón shal come vnto  
re tre, the elme & y boxe tre  
beautifie y place of my Sanctu  
il glorifie the place of my fete  
nes also of them that afflicte  
come and bowe vnto thee: and  
despised thee, shal fall downe  
of thy fete: and they shal call  
citic of the Lord, Zión of the  
f Israell.

But ye shal bene forsaken & he  
no man went by thee, I wil mu  
eternal glorie, and a ioye from  
to generacion.

alt also sucke the milke of the  
and shalt sucke the breasts of  
y shal knowe, that I the Lord  
our, & thy Redemer, y might  
rob.  
wil I bring golde, & for roo  
siluer, & for wood brasse, & for  
wil also make thy governem  
hine exactours righteousnes.  
shal no more be heard of in  
ther desolation, nor destructi  
thy borders: but thou shalt cal  
thy walles, and praise, thy ga

It haue no more sunne to shine  
ther shal the brightnes of the  
me vnto thee: for the Lord shal  
erlasting light, and thy God,

ne shal neuer go downe, neither  
one be hid: for the Lord shal be  
sting light, & the daies of thy  
be ended.  
e also shal be al righteousness  
the land for euer, the grace  
ing shal be the worke of mine  
hand,

hands, that I maie be glorified.  
A litle one shal become as a thousand, &  
a smale one as a strong nation: I the Lord  
wil hasten it in due time.

CHAP. LXI.

The prophetie that Christ shal be anointed and sent to  
preache to The ioye of the faithfull.

The Spirit of the Lord God is vpon  
me, therefore hath the Lord anoin  
ted me: he hath sent me to preache good  
tidings vnto the poore, to binde vp the  
broken hearted, to preache libertie to the  
captiues, and to them that are bounde, the  
opening of the prison,

To preache the acceptable yere of the  
Lord, and the daie of vengeance of our  
God, to comfort all that mourne,  
To appoint vnto the that mourne in Zi  
on, & to giue vnto the beautie for ashes,  
the oyle of ioye for mourning, the garment  
of gladnes for the spirit of heauines, that  
they might be called trees of righteous  
nes, the planting of y Lord, that he might  
be glorified.

And they shal buyld the olde waste places,  
& raise vp the former desolations, &  
they shal repaire the cities y were desolate  
and waste through manie generations.

I the strangers shal stande and fede  
your shepe, & the sonnes of the strangers  
shal be your plowe men & dressers of your  
vines.

But ye shal be named the Priests of the  
Lord, & men shal saie vnto you, The mi  
nisters of our God, ye shal eat the riches  
of the Gentiles, and shal be exalted with  
their glorie.

For your shame you shal receiue double,  
& for confusion they shal reioyce in  
their porcion: for in their land they shal  
possesse the double: euerlasting ioye shal  
be vnto them.

For I the Lord loue iudgement & hate  
robberie for burnt offering, and I wil di  
rect their worke in trueth, and wil make an  
euerlasting couenant with them.

And their fede shal be knowne among y  
Gentiles, & their buddies among the peo  
ple. All that se the, shal knowe them, y thei  
are the fede which the Lord hath blessed.

I wil greatly reioyce in the Lord, and  
my soule shal be ioyful in my God: for he  
hath clothed me with the garments of  
saluation, and covered me with the robe  
of righteousness: he hath decked me like a  
bridegrome, and as a bride tareth her self  
with her iewels.

For as the earth bringeth forth her bud  
de, & as the garden causeth to growe that

I wil not receiue their offering, which are extortioners, deceiuers,  
which depresse me of my glorie. That is, of the Church.  
that shal be the affection, when they sele this their deliue

which is sown in it: so the Lord God wil  
cause righteousness to growe & praise be  
fore all the heathen.

CHAP. LXII.

The great desire that the Prophetes haue had for  
Christ, comming. 6 The diligence of the Pastors to  
preache.

For Zions sake I wil not holde my  
tongue, and for Ieruselems sake I wil  
not rest, vntil the righteousness thereof  
breake forth as the light, and saluacion  
thereof as a burning lampe.

And the Gentiles shal se thy righteou  
nes, and all Kings thy glorie: and thou  
shalt be called by a newe name, which y  
mouth of the Lord shal name.

Thou shalt also be a crowne of glorie  
in the hand of the Lord, & a royal diade  
me in the hand of thy God.

It shal no more be said vnto thee, Forsa  
ken, neither shal it be said any more to thy  
lād, Desolate, but y shalt be called Heph  
zi-bāh, and thy land Beulah: for the Lord  
deliteth in thee, and thy land shal haue an  
house band.

For as a yong man marieth a virgin, so  
shal thy sonnes marry thee: and as a bride  
grome is glad of the bride, so shal thy God  
reioyce over thee.

I haue set watche men vp thy walles,  
Ierusalem, which all the daie and all the  
night continually shal not cease: ye that  
are mindeful of the Lord, kepe not silence,

And giue him no rest, til he repaire and  
vntil he set vp Ierusalem the praise of  
the worlde.

The Lord hath sworne by his right lād  
& by his strōg arme, Surely I wil no more  
giue thy corne to be meat for thine ene  
mies, & surely the sonnes of the strangers  
shal not drinke thy wine, for the which  
thou hast labored.

But they that haue gathered it, shal eat it,  
& praise the Lord, & the gatherers there  
of shal drinke it in the courts of my Sanctu  
arie.

Go through, go through the gates: pre  
pare you the waie for the people: cast vp  
the cast vp the waie, and gather out the stones  
& set vp a standart for the people.

Beholde, the Lord hath proclaimed vn  
to the ends of the worlde: tel the daugh  
ter Zión, Beholde, thy Sauour commeth:  
beholde, his wages are with him, and his  
worke is before him.

And they shal call the, The holie people,  
the redeemed of the Lord, and thou shalt be  
named, A citie sought out & not forsaken.  
deliuerance: it was chiefly ment of our saluacio by Christ, Zach 9.9. mat. 21.5.  
n he shal haue all power to bring his purpos to passe, as Chap. 40.10.  
a That is, one our whome God hath had a singular care to recouer her w<sup>h</sup>e  
she was lost.

CHAP. LXIII.

God shal destroy his enemies for the Churches sake.  
7 Gods benefites towards his Church.

The Prophet  
saith that he  
will neuer cea  
se to declare  
vnto the peo  
ple y good ty  
dings of their  
deliuerance.  
b Til they ha  
ue ful deliue  
rance and this  
the Prophet  
speaks to in  
courage all  
other ministers  
to the setting  
forth of Gods  
mercies tow  
ard his Church  
c Thou shalt  
haue a more  
excellent fame  
then thou hast  
had heretofore  
d He shal c  
thee as a  
ye & thou  
as a King doeth  
his crowne.  
e Thou shalt  
nomore be co  
tenued as a  
woman fors  
ken  
f Thou shalt  
haue an  
house band.  
g My desire  
is her.  
h Permitted.  
i That it may  
be replenished  
with children.  
k For almusche  
as thei confesse  
one faith &  
religion with  
thee, thei are  
in the same  
bond of medi  
cine with thee:  
and thei are  
called the chil  
dren of the  
Church, in as  
much as Christ  
marieth her  
placitall to  
bring forth  
children vnto  
him.  
l Prophets, pa  
stors, and mini  
sters.  
m He exhorte  
th the ministers  
neuer to cease  
to call vpon  
God by prayer  
for the deliue  
rance of his  
Church, and to  
reioyce others  
to do y same.  
n For the res  
tauration wher  
of all the  
worlde shal  
praise him.  
o Signifying y  
great number  
y shal come  
to the Church,  
& what mean  
es he wolde  
prepare for y  
redemption of  
y same, as Chap.  
57.14.  
p Ye Prophets  
and ministers  
show y people  
of this that  
deliuerance.





ne from heauē, and belodē  
ing place of thine holines, &  
Where is thy zeale and thy  
multitude of thy mercies,  
assions? they are refrained

ait our Father: though I Abir-  
rant of vs, and Israēl knowe  
ou, o Lord, art our Father, and  
thy Name for euer.

thy hast: thou made vs to erre  
yes, and hardened our heart  
are? Returne for thy seru-  
and for the tribes of thine in

e of thine holines haue posses-  
sion: while: for our aduer-  
saries, downe thy Sanctuarie.  
ene as they, ouer whom y<sup>e</sup> me-  
les, and vpon whom thy Name  
called.

owne cōspicience, & dilecti pūis-  
gemet. u M aning, or the conuer-  
to his seruants. x That is, in respect  
ne shadow possessed the land of Canaan,  
and thus they lament, so moue God to  
with their finnes.

HAP LXIIII.  
yeath for the finnes of the people. A  
like a filthy cloth.

that thou woldest: breake the  
as, & come downe, and that  
might melt at thy presence.  
ing fyre burned, as the fyre car-  
ries to boile, (that thou might  
thy Name to thy aduersary,  
did tremble at thy presence.

diddest terrible things, which  
not for, thou camest downe, &  
nes melted at thy presence.  
the beginning of the world.  
or heard nor vnderstand with  
ther hathe the eye sene an  
thee, which doeth so to him  
for him.

est mete him, that reioyced  
did iustely: they remebred thee  
es: beholde, thou art angrie  
sinners: yet in them is con-  
fession: we shal be saved.

e all bene as an vnclene thing,  
ighteousnes as filthy cloutes,  
s fade like a leafe, and our im-  
the winde haue taken vs away:  
is none that calleth vpon thy  
her that stirreth vp him self to  
of thee: for thou hast hid thy  
and hast consumed vs because of  
quities.

Lord, thou art our Father: we  
ye, and thou art our porteur,  
oked thee to angrie, and though we  
s, & all vertues are before thee  
the meritorious clothes of a man  
gent thou much vterly destroyers,  
to thy uncles, whereby y<sup>e</sup> haue pleased

we all are the worke of thine hands.  
Be not angrie, o Lord, about measure, ne-  
ther remeber iniquitie for euer: lo, we be-  
lieue thee, beholde, we are all thy people.

Thine holie cities I ye waite: Ziō is a  
widemes, & Ierusalēm a desert.  
The House of our Sanctuarie & of our  
glorie, where our fathers praised thee, is  
burnt vp with fyre, and all our pleasant  
things are wasted.

Wilt thou holde thy self stil at these  
things, o Lord: wilt thou holde thy peace  
and afflict vs about measure?

CHAP. LXXV.

The Vacation of the Gentiles and the refection of the  
Ierusalem: The voy of the elect and the punishment of the  
wicked.

I haue bene fought of them that asked  
not: I was founde of them that sought  
me not: I said, Beholde me, beholde me,  
vnto a nation that called not vpon my  
Name.

I haue spread out mine hands all the  
day vnto a rebellious people, which wal-  
ked in a way that was not good, euen after  
their owne imaginations:

A people that prouoked me euer vnto my  
face: that sacrificeth in gardens, and burn-  
eth incense vpon bricks.

Which remaine among the f graues, and  
lodge in the deserts, which eat swines  
flesh, and the broth of things polluted  
are in their vessels.

Which say, Stand aparte, come not nere  
to me: for I am holier then thou: these are  
a smoke in my wrath & a fyre that burn-  
eth all the day.

Beholde, it is written before me: I wil  
not kepe silence, but wil rendre it and re-  
compense it into their bosome.

Your iniquities & the iniquities of your  
fathers shal be together (saith the Lord)  
which haue burnt incense vpon the mos-  
taires, and blasphemed me vpon the hil-  
les: therefore wil I measure their olde wor-  
ke into their bosome.

Thus saith the Lord, As the wine is foun-  
de in the cluster, and one saith, Destroy it  
not, for a blessing is in it, so wil I do for  
my seruants sakes, that I may not destroy  
them whole.

But I wil bring a sede out of Iakob, &  
out of Iudah, that shal inherit my moun-  
taine: and mine elect shal inherit it, & my  
seruants shal dwell there.

And Sharōn shalbe a shepe folde,  
and the valley of Achōr shalbe a resting  
place for the cattel of my people, that ha-  
ue sought me.

But ye are they that haue forsaken the  
cōpactes for their fathers fautes to wit, when the same fa-  
utes were set to them. u That is, it is profitable: meaning that  
he destroyeth the filthy branches of his vineyard when he destroyeth  
the goodly branches of the hypocrites. x Which was a pleasaunt place  
vnto Achōr was fenced.

Lord and forgotten mine holie Mountai-  
ne, & haue prepared a table for the mul-  
titude, & furnish the drinke offerings vnto  
the number.

Therefore wil I p number you to the  
sworde, and all you shal bowe downe to y<sup>e</sup>  
slaughter, because I called, and ye did not  
answer: I spake, & ye heard not, but did  
euil in my sight and did chuse that thing  
which I wolde not.

Therefore thus saith the Lord God, Be-  
holde, my seruants shal eat, & ye shal be  
hungrie: beholde, my seruants shal drinke,  
and ye shal be thirstie: beholde, my seru-  
ants shal reioyce, and ye shalbe ashamed.

Beholde, my seruants shal sing for ioye  
of heart, & ye shal crye for sorowe of  
heart, & shal howle for vexation of minde.

And ye shal leaue your name as a curse  
vnto my chosen: for the Lord God shal  
saie you and call his seruants by another  
name.

He that shal blesse in the earth, shal  
blesse him self in the true God, and he that  
swearth in the earth, shal swear by the  
true God: for the former troubles are  
forgotten, and shal surely hide them selues  
from mine eyes.

For lo, I wil creat newe heauens and a  
newe earth: and the former shal not be re-  
membred nor come into minde.

But be ye glad & reioyce for euer in y<sup>e</sup>  
things that I shal creat: for beholde, I wil  
creat Ierusalēm as a reioycing & her peo-  
ple as a ioye,

And I wil reioyce in Ierusalēm, & ioye  
in my people, and the voyce of weping  
shalbe no more heard in her, nor the voyce  
of crying.

There shalbe no more there a childe of  
yeres, nor an olde man that hath not fil-  
led his daies: for he that shalbe an hūdreth  
yeres olde, shal dye as a yong man: but the  
sinner being an hūdreth yeres olde shalbe  
accursed.

And thei shal buylde houses and inha-  
bit them, and thei shal plant vineyardes,  
and eat the frute of them.

Thei shal not buylde, and another inha-  
bit: thei shal not plant, and another ear-  
for as the daies of the tre are the daies of  
my people, and mine elect shal inioye in  
olde age the worke of their hands.

Thei shal not labour in vaine, nor bring  
forthe in feare: for thei are the sede of the  
blessed of y<sup>e</sup> Lord, & their budde with the.

Yea, before thei call, I wil answer, & whi-  
les thei speake, I wil heare.

The wolfe & the lambe shal fede toge-  
ther, and the lion shal eat strawe like the

By the mul-  
titude & num-  
ber he mea-  
neth their in-  
numerable do-  
les, of whom  
they thought  
they coulde ne-  
uer haue y<sup>e</sup>  
nough.

By saying you cā  
not number  
your gods, I  
wil number  
you with the  
sworde.

By my Pro-  
phets, whom  
ye wolde not  
obey.

By these  
wordes, Eat &  
drinke, he  
meaneth the  
blessed life of  
the faithful, w<sup>h</sup>  
haue alwayes  
con olacion, &  
ful content-  
ment of all  
things in their  
God, though  
some times  
they lacke  
these corporall  
things.

Meaning, y<sup>e</sup>  
he wolde call  
the Gentiles,  
who shulde  
abhorre, euen  
the very na-  
me of the Je-  
wes for their  
infidelities sa-  
ke.

Then by the  
name of the  
Iewes.

By blessing,  
& by wearis,  
is meant the  
praising of  
God for his  
benefices, and  
the true wor-  
ship of him,  
which shal not  
be onely in  
Iudea, but  
through all  
the world.

I wil no mo-  
re suffer my  
Church to be  
desolate as in  
times past.  
I wil so al-  
ter and chan-  
ge the state of  
my Church,  
that it shal se-  
me to dwell in  
a newe worl-  
de.

Meaning, in  
this wonder-  
ful restauraci-  
on of the Church  
there shulde be  
no weakenes of  
youth, nor in-  
firmities of  
age, but all  
shulde be  
fresh, and flo-  
rishing: & this  
is accomplished  
in the heauen-  
lie Ierusalēm,  
when all sin-  
nes shal censo  
and the teares  
shalbe wiped  
away.

Whereby he sheweth that the infidels and vnrepentant sinners haue no  
parte of this benediction. b He proposeth to the faithful the blessings which  
are contained in the Law, and to vnder temporal things comprehendeth the  
spiritual promises. c Read Chap. 11, 16.









# The vnkindnes of man.

# Ieremiāh. The peoples sinne.

<sup>a</sup> Signifying  
on y<sup>e</sup> part  
that the more  
that Satan, and  
the world rage  
against Gods  
ministers, the  
more present  
help he be to  
help the, Ioh.  
15. chr 13.5 &  
on the other  
parte, that the  
are vterly vnnere  
to serue God, and  
his Church, which  
are afraide, and do  
not resist wickednes,  
whatsoeuer danger  
depende thereon, Isa.  
50.7, ezek. 3.8.

defenced citie, and an yron pillar & wal-  
les of brass against the whole lād, against  
the Kings of Iudāh, & against the princes  
thereof, against the Priests thereof and a-  
gainst the people of the land.

19 For they shal fight against thee, but they  
shal not preuaile against thee: for I am with  
thee to deliuer thee, saith the Lord.

## CHAP. II.

<sup>a</sup> God reherceth his benefites done vnto the Iewes. <sup>a</sup> A-  
gainst the Priests and false prophetes. 12 The Iewes  
are destroyed, because they for sake God.

1 Moreouer, the worde of the Lord came  
vnto me, saying,

2 Go, and cry in the eares of Ierusalēm,  
saying, Thus saith the Lord, I remember  
thee, with the <sup>a</sup> kindenes of thy youth and  
y<sup>e</sup> loue of thy marriage, when thou wentest  
after me in the wildernes <sup>b</sup> in a land that  
was not sowed.

3 I Israēl was as a thing <sup>c</sup> halowed vnto the  
Lord, & his first frutes: all they <sup>d</sup> that eat  
it, shal offend: euil shal come vpon them,  
saith the Lord.

4 Heare ye the worde of the Lord, o house  
of Iakōb, and all the families of the house  
of Israēl.

5 Thus saith the Lord, What iniquitie haue  
your fathers founde in me, that they  
are gone <sup>e</sup> farre from me, and haue walked  
after vanitie, and are become <sup>f</sup> vaine?

6 For they said not, Where is y<sup>e</sup> Lord that  
brought vs vp out of the land of Egypt?  
that led vs through y<sup>e</sup> wildernes, through  
a desert, and waste land, through a drye  
land, and <sup>g</sup> by the shadowe of death, by  
a land that no man passed through, and  
where no man dwelt?

7 And I brought you into a plentiful coun-  
trei, to eat the frute thereof, and the com-  
modities of the same: but when ye entered,  
ye defiled <sup>h</sup> my land, and made mine he-  
ritage an abomination.

8 The Priests said not, <sup>i</sup> Where is the  
Lord? and they that shulde minister the  
<sup>k</sup> Law, knewe me not: y<sup>e</sup> <sup>l</sup> pastours also of-  
fended against me, and the prophetes pro-  
phesied in <sup>m</sup> Bāal, and went after things  
that did not profite.

Wherefore I wil yet <sup>n</sup> plead with you,  
saith the Lord, and I wil plead with your  
childrens children.

10 For go ye to the yles of <sup>o</sup> Chittim, & be-  
holde, and send vnto <sup>p</sup> Kedar, and take di-  
ligent hede, and se whether there be suche  
things.

11 Hathe anie nation changed their gods,  
That is, speake vaine things, and brought the people from the  
true worship of God to serue idoles: for by Bāal, which was the chief idole  
of the Moabites, are ment all idoles. <sup>b</sup> Signifying that he wolde not as he  
might, straight way condemn them, but sheweth them by euident examples  
their great ingratitude, that they might be ashamed, and repent. <sup>c</sup> Meaning,  
the Grecians & Italians. <sup>d</sup> Vnto Arabia.

which yet are no gods: but my people  
chaged their yglorie, for that which doeth  
not <sup>a</sup> profite.

12 O ye <sup>b</sup> heauens, be astonied at this: for  
asayed and vterly cōfounded, saith the  
Lord.

13 For my people haue cōmitted two euill  
they haue forsaikē me: the fountaine of li-  
uing waters, to digge the pittes, euen bro-  
ken pittes, that can holde no water.

14 Is Israēl a <sup>c</sup> seruant, or is he borne in  
house? why then is he spoiled?

15 The <sup>d</sup> Lyons roared vpon him & yelled,  
and they haue made his land waste: his ci-  
ties are burnt without <sup>e</sup> an inhabitant.

16 Also the children of <sup>f</sup> Noph and Taba-  
panēs haue <sup>g</sup> broken thine head.

17 Haft not thou procured this vnto thy-  
self, because thou hast forsaken the Lord  
thy God, when he <sup>h</sup> led thee by the way?

18 And what hast thou <sup>i</sup> now to do in the  
way of <sup>j</sup> Egypt? to drinke the water of  
Nilus: for what maketh thou in the way of  
Asshur? to drinke the water of the <sup>k</sup> Ri-  
uer?

19 Thine owne wickednes shal <sup>l</sup> correct  
thee, and thy turnings backe shal reprooue  
thee: knowe therefore and beholde, that this  
is an euil thing, and bitter, that thou hast  
forsaken the Lord thy God, and that thou  
fearest <sup>m</sup> not in thee, saith the Lord God of  
hostes.

20 For of olde time I haue brokē thy yoke,  
& burst thy bōds, and thou saidst, I wil  
be no more traſegreller, but like an harlot thou  
runnest about vpon all hie hilles, and in  
all grene trees.

21 Yet I had plātēd thee, a noble vine, whose  
seeds <sup>n</sup> plants were all natural: how then art  
thou turned vnto me into the plants of  
strange vine?

22 Thogh thou wash thee with <sup>o</sup> nitre,  
take thee muche sope, yet thine iniquitie  
marked before me, saith the Lord God.

23 How canst thou say, I am not polluted,  
neither haue I <sup>p</sup> followed Baalim: beholde  
thy wayes in the valley, and knowe, what  
thou hast done: thou art like a swift <sup>q</sup> dromedarie,  
that runneth by his wayes.

24 And as a wilde <sup>r</sup> asse, vſed to the wilder-  
nes, that snuffeth vp the winde by occasion  
at her pleasure: who can turne her backe  
thei that seke her, wil not weary them selfes,  
but wil finde her in her <sup>s</sup> month.

enough to defende thee, which is to drinke of the p<sup>a</sup>-  
fountain. read Iſa 11.1. d To wit, Euphrates. e W<sup>a</sup>-  
ked are infenible till the punishment for their doct<sup>a</sup> wa-  
Iſa. 39. f When I deliuered thee out of Egypt. Deu. 29. and Iſa. 44.1.  
in them. B.7. <sup>g</sup> Har, ſet was all true. <sup>h</sup> Thogh thou ſh<sup>a</sup>ll  
and ceremonies of the Law, thou canst not escape punishment, because  
ne to me by faith, and repentance. <sup>i</sup> Meaning, that I require  
worship the idoles, but that they honour God in their hearts, and  
their doings Gods seruice. <sup>j</sup> He comparēth the Iewes to a harlot,  
because they neuer cease running to and fro for better and worse  
of their idolatrie. <sup>k</sup> He comparēth the idolaters to a wilde asse,  
neuer be tamed, nor yet waited for at the rince, hee can  
euerie occasion. <sup>l</sup> That is, while the is in the way, hee  
their times: though thou canst not be turned backe to  
erie, yet when thine iniquitie shalbe at the full, God

# innumerable.

Kepe thou thy ſete from <sup>a</sup> Baal,  
thy throte from thist: but thou  
peractly, No, for I haue loued  
them wil I followe.

As the <sup>b</sup> theſe is ashamed,  
founde, ſo is the house of Iſra-  
they, their Kings, their princes,  
Priests, and their Prophetes,

Saying to a tre, Thou art my  
to a ſtone, Thou haſt begot  
they haue turned, their backe  
not their face: but in y<sup>e</sup> time of  
ble they wil ſay, Arise, and helpe  
But where are thy gods, that  
made theſe let them arise, if the  
thee in the time of thy trouble,  
ding <sup>c</sup> to the number of thy ci-  
gods, o Iudāh.

Wherefore wil <sup>d</sup> ye pleade  
all haue rebelled against me  
Lord.

I haue ſmiten your children,  
they receiued no correction:  
ſwordes haue deuoured you  
like a deſtroying lyon.

O generation, take hede to  
the Lord: haue I bene as a <sup>e</sup> wi-  
Iſraēl? or a land of darkenes?  
ſaith my people then, We are  
wil come no more vnto thee?

Can a maide forget her or-  
bride her attire? yet my people  
gotten me, daies without nom-  
Why doelt thou prepare thy  
ke amitie: euen therefore wil  
that thy waies are wickednes.

Alſo in thy <sup>f</sup> wings is found  
of the ſoules of the poore inn-  
we not founde it in holes, but  
ſe places.

Yet thou ſaiſt, Becauſe I am  
rely his wrath ſhal turne fro  
I wil entre with thee into iud-  
cauſe thou ſaiſt, I haue not ſi-  
Why runneſt thou about  
change thy waies? for thou  
founded of Egypt, & as thou  
ded of Aſſhur.

For thou ſhalt go forthe ſtr-  
thine hands vpon <sup>g</sup> thine head:  
Lord haſte reiected thy cor-  
thou ſhalt not prosper thereb

there is every corner of your country-  
the two tribes out of Iſraēl and deſtroy  
the Egyptians ſewe Iſaiah, and vexed  
the Edge of lamentation, as <sup>h</sup> ſam. 13.9.

God calbeth his people vnto repentance,  
the reſtitution of his Church. 20 He re-  
Iſraēl, comparing them to a woman  
house and.

They <sup>i</sup> ſay, If a mā put  
I and the go from him, and  
other mans, ſhal he returne

<sup>a</sup> According  
to that grace,  
and ſancti-  
I in-ued thee  
from the be-  
ginning, when  
I did firſt chuſe  
thee to be my  
people, and ma-  
ried thee to  
my ſelf, Ezek.  
16.3.  
<sup>b</sup> When I had  
deliuered thee  
out of Egypt.  
<sup>c</sup> Cholen a-  
bout all other  
to ſerue the  
Lord onely, &  
the firſt offered  
to the Lord of  
all other nations.  
<sup>d</sup> Whoſe net  
did chaſe  
this people, or  
ely did annoy  
them, was pu-  
niſhed.  
<sup>e</sup> That is, fal-  
len to moſt  
vile idolatrie.  
<sup>f</sup> Altogether  
guen to vani-  
tie, and are be-  
come blinde  
and infenſible  
as the idoles,  
that they ſer-  
ue.  
<sup>g</sup> Where for  
lacke of all  
things neceſſa-  
rie for life, ye  
colde loke for  
nothing enrie  
houſe but pre-  
ſent death.  
<sup>h</sup> By your ido-  
latrie, & wic-  
ked maners,  
Pſal. 78.58, and  
206.38.  
<sup>i</sup> Thei taught  
not the people  
to ſeek after  
God.  
<sup>k</sup> As the Scri-  
bes, y<sup>e</sup> ſhulde  
haue expoun-  
ded the Law  
to the people.  
<sup>l</sup> Meaning, the  
princes and mi-  
niſters: ſigni-  
fying that all  
eſtates were  
corrupt.

<sup>m</sup> That is, ſpeake vaine things, and brought the people from the  
true worship of God to serue idoles: for by Bāal, which was the chief idole  
of the Moabites, are ment all idoles. <sup>b</sup> Signifying that he wolde not as he  
might, straight way condemn them, but sheweth them by euident examples  
their great ingratitude, that they might be ashamed, and repent. <sup>c</sup> Meaning,  
the Grecians & Italians. <sup>d</sup> Vnto Arabia.

# The peoples sinne.

are no gods: but my people  
their glorie, for that which doe  
ite.

eauens, be astonied at this  
nd vterly cōfounded, for

people haue cōmitted two eu  
for sake me: the fountaine of  
s, to digge the pittes, euen be  
that can holde no water.

a seruant, or is he borne in  
then is he spoiled:  
ons roared vpon him & yellic  
haue made his land walke in  
without an inhabitant.

children of Noph and Tabe  
e a broken thine head.

thou procured this vnto  
se thou hast forsaken the L  
when he led thee by the way.  
thou hast thou now to do in  
Egypt? to drinke the water of  
what makest thou in the way  
drinke the water of the Riu  
owne wickednes shal co  
thy turnings backe shal reproc  
therefore and beholde, that  
thing, and bitter, that thou ha  
the Lord thy God, and that m  
in thee, saith the Lord God

de time I haue brokē thy yoke,  
ay bōds, and thou saidst, I wil  
agresse, but like an harlot thou  
out vpon all hie hilles, and vnto  
trees.

id platted thee, a noble vine, wh  
were all natural: how then an  
d vnto me into the plants of  
places.

thou wash thee with sūnes  
suche sope, yet thine iniquitie  
fore me, saith the Lord God.  
st thou say, I am not polluted.  
I followed Baalim beholde  
in the valley, and knows, what  
one: thou art like a swift drom  
runneth by his wayes.

wilde affe, vfed to the wilder  
soffeth vp the winde by occasi  
sure: who cā turne her backe  
ke her, wil not weary them to  
finde her in her moneth.

these, which is to drinke of the piddie,  
d To wit, Euphrates. e Meaning  
the punishment for their sinne water  
delivered thee out of Egypt. Deu. 22:1  
fale was all true. g Though thou art  
the Law, thou canst not escape punishment  
and repentance. h Meaning, that by  
but that they honour God in them, and therefore  
service. i He compareth the idolaters to a  
recall running to and fro, for he be-  
k He compareth the idolaters to a  
ryes, wanted for as the rāthel, & more  
yres. That is, whē the is a sole, & more  
gh thou canst not be turned backe  
ine iniquitie shal be at the end, God

# innumerable.

Kepe thou thy fete from barenes, and  
thy throte from thirst: but thou saidst def-  
perately, No, for I haue loued strangers, &  
them wil I followe.

As the e thet is ashamed, when he is  
founde, so is the house of Israel ashamed,  
they, their Kings, their princes and their  
Priest, and their Prophetes,

Saying to a tre, Thou art my father, &  
to a stone, Thou hast begotten me: for  
they haue turned their backe vnto me, and  
not their face: but in y time of their trou-  
ble they wil say, Arise, and helpe vs.

But where are thy gods, that thou hast  
made theeset them arise, if thei can helpe  
thee in the time of thy trouble: for accord-  
ing to the number of thy cities, are thy  
gods, o Iudah.

Wherefore wil ye pleade with me? ye  
a I haue rebelled against me, saith the  
Lord.

I haue smitten your children in vaine,  
they receiued no correction: your owne  
sworde hath deuoured your Prophetes  
like a destroying lyon.

O generation, take heed to the worde of  
the Lord: haue I bene as a wilderness vnto  
Israel? or a land of darkenes? Wherefore  
saith my people then, We are lords, we  
wil come no more vnto thee?

Can a maide forget her ornament, or a  
bride her attire? yet my people haue for-  
gotten me, daies without number.

Why doest thou prepare thy way, to se-  
ke amitie: euen therefore wil I teache thee,  
that thy wayes are wickednes.

Also in thy wings is founde the blood  
of the soules of the poore innocents: I ha-  
ue not founde it in holes, but vpon all the  
places.

Yet thou saist, Because I am giltyes, su-  
rely his wrath shal turne fro me: beholde,  
I wil entre with thee into iudgement, be-  
cause thou saiest, I haue not sinned.

Why runnest thou about so muche to  
change thy wayes? for thou shalt be cō-  
founded of Egypt, y as thou art cōfounded  
of Asshur.

For thou shalt go forth from thence, &  
thine hands vpon thine head, because the  
Lord hath reiected thy confidence, and  
thou shalt not prosper thereby.

every corner of your country. y For the Assy-  
rian ten tribes out of Israel and destroyed Iuda, euen vnto  
the Egyptians flewe Ioshua, and vexed the Tewes in sondry  
the age of lamentacion, as 3 Sam. 13, 19.

## CHAP. III.

God calleth his people vnto repentance. 24 He promisseth  
the restitution of his Church. 26 He reprocureth Iudah &  
Israel, comparing them to a woman disobedient to her  
husband.

They say, If a mā put away his wife,  
and the go from him, and become an-  
other mans, shal he returne againe vnto

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her? shal not this land be polluted: but y  
hast plaid the harlot with manie louers:  
yet turne againe to me, saith the Lord.

Lift vp thine eyes vnto the high places, &  
beholde, where thou hast not plaid the  
harlot: thou hast sit waiting for them in the  
waies, as the Arabian in the wilderness: &  
y hast polluted the land with thy whore-  
domes, and with thy malice.

Therefore the showres haue bene restrai-  
ned, and the latter raine came not, and  
thou haddest a whores forehead: thou  
wouldest not be ashamed.

Didest thou not stil crye vnto me, Thou  
art my father, & the guide of my youth?

Wil he kepe his angre for euer? wil he re-  
serve it to the end? thus hath thou spoken,  
but thou dost scul, euen more and more.

The Lord said also vnto me, in the daies  
of Ioshua the King, Hast thou sene what  
this rebel Israel hath done? for she hath  
gone vp vpon euery high mountaine, and  
vnder euery grenetre, & there plaid the  
harlot.

And I said, when she had done all this,  
Turne thou vnto me: but she returned not,  
as her rebellious sifter Iudah saue.

When I sawe, how that by all occasions  
rebellious Israel had plaid the harlot, I  
cast her away; and gaue her a byl of de-  
uorcement: yet her rebellious sifter Iudah  
was not afrayed, but she went also, & plaid  
the harlot.

So that for the lightnes of her whore-  
dome she hath euen defiled the land: for  
she hath committed fornicaciō with ston-  
es and stockes.

Neuertheles for all this, her rebellious  
sifter Iudah hath not returned vnto me  
with her whole heart, but fainedly, saith  
the Lord.

And the Lord said vnto me, The rebelli-  
ous Israel hath justified her self more  
then the rebellious Iudah.

Go and crye these wordes towarde the  
North and saie, Thou disobedient Israel,  
returne, saith the Lord, & I wil not let my  
wrath fall vpon you: for I am merciful,  
saith the Lord, & I wil not alway kepe mi-  
ne angre.

But knowe thine iniquitie: for thou hast  
rebelled against the Lord thy God & halt  
scattered thy wayes to the strange gods vn-  
der euerie grenetre, but ye wolde not o-  
beye my voyce, saith the Lord.

O ye disobedient childre, turne againe,  
saith the Lord, for I am your Lord, and I  
wil take you one of a citie, and two of a  
tribe and wil bring you to Zioñ,

And I wil giue you pastours according

mercie, if they wil repent. p There was no way, which  
hane to seke after the idoles, and to trot a pilgrimage.

b If he take  
suche one to  
wife againe.  
e That is, with  
idols, & with  
them, who-  
me thou hast  
put thy confi-  
dence in.  
d And I wil  
not cast thee  
off, but receiue  
thee, according  
to my mercie.  
k Which aw-  
keth in tents  
& waiteth for  
the that passe  
by to spoyle  
them.  
l As God threat-  
ened by his  
Law, Deut 28,  
24.  
m Thou wouldest  
neuer be  
ashamed, as  
these adies &  
repent: & this  
impudencie is  
cōmune to i-  
dolaters. n y  
wil not giue  
of, though they  
be neuer so  
manically cō-  
uincid.  
h He sheweth  
what wicked  
in their mis-  
erious crye  
vnto God and  
vnto outward  
prayer as the  
godlie do, but  
because they  
turne not fro  
their sinne, &  
they are not  
heard. i sa-  
28, 21.  
j Meaning, y  
ten tribes.  
k And gaue  
her vnto the  
hands of the  
Assyrians.  
l The Ebreu  
worde vnto e-  
ther signifie  
lightnes & wa-  
tones, or noise  
and brute.  
m Iudah say-  
ned for a time  
as that she  
did returne,  
as vnder Ios-  
hua and other  
good Kings,  
but she was  
neuer truly  
touched, or  
wholly refor-  
med, as appa-  
red when oc-  
casions was of-  
ficed by any  
wicked price.  
n Israel hath  
not declared  
her self so  
wicked, as Iu-  
dah, which  
yet hath had  
more admo-  
nitions, and  
examplis to  
call her to  
repentance.  
o Where as y  
Israelites we-  
re now kept  
in captiuitie  
by the Assy-  
rians, to whom  
he promisseth  
he would re-  
store them.



to mine heart, which shal fede you with knowledge and vnderstanding.

16 Moreouer, when ye be increased & multiplied in the land, in those daies, saith the Lord, thei shal say no more, The Ark of the couenant of the Lord: for it shal come no more to minde, nether shal they reme-ber it, nether shal they visit it, for that shal be no more done.

17 At that time they shal call Ierusalém, The throne of the Lord, & all the nations shal be gathered vnto it, *euē* to y<sup>e</sup> Name of the Lord in Ierusalém: and thenceforth they shal followe no more the hardenes of their wicked heart.

18 In those daies the house of Iudáh shal walke with the house of Israel, & thei shal come together out of y<sup>e</sup> land of y<sup>e</sup> North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children & giue thee a pleasant land, *euē* the glorious heritage of the armies of the heathen, and said, Thou shalt call me *sy-ning*. My father, and shalt not turne frō me?

20 But as a woman rebelleth against her housbād: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 A voyce was heard vpon the high places, weeping and supplications of the childre of Israel: for thei haue peruerterd their way, & forgotten the Lord their God.

22 O ye disobedient children, returne and I wil heale your rebellions. Beholde, we come vnto thee, for thou art the Lord our God.

23 Truly the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusio hath deuoured our fathers labour, from our youth their shepe & their bullockes, their sonnes and their daughters.

25 We lie downe in our confusio, and our shame couereth vs: for we haue sinned against the Lord our God, we and our fathers from our youth: *euē* vnto this day, & haue not obeyed the voyce of the Lord our God.

CHAP. IIII.

True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudáh is prophesied, for the malice of their hearts. 19 The Prophet lamenteth it.

O Israel, if thou returne, a returne vnto me, saith the Lord: & if thou put away thine abominaciōs out of my sight, then shalt thou not remoue.

And thou shalt swear, The Lord lieth in trueth, in iudgement, and in righteousness, and the nations shal be blessed in him, and shal glorie in him.

For thus saith the Lord to the men of Iudáh, and to Ierusalém,

4 Breake vp your fallow groundes, & be not among the thornes: be circumcised, saith the Lord, and take away the foreskins of your hearts, ye men of Iudáh, and inhabitants of Ierusalém, lest my wrath come forth like fyre, and burne, that I cannot quench it, because of the wickednes of your inuentions.

5 Declare in Iudáh, and shewe forth in Ierusalém, and say, Blowe the trumpet: the land crye, and gather together, & Assemble your selues, and let vs go into strong cities.

6 Set vp the standart in Ziōn: prepare to flee, & stay not: for I wil bring a plague from the North, and a great destruction.

7 The Lyon is come vp from his den, and the destroyer of the Gentiles is departed, & gone forth of his place: the land waite, and thy cities shal be destroyed without an inhabitant.

8 Wherefore girde you with sackcloth: lament, and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, saith the Lord, the heart of the King shal perish, and the heart of the princes and the Priests shal be astonied, and the Prophetes shal wonder.

10 Then said I, Ah, Lord God, surely thou hast deceived this people & Ierusalém, saying, Ye shal haue peace, and the sword perceith vnto the heart.

11 At that time shal it be said to this people and to Ierusalém, A drye wilderness: the hie places of the wilderness cometh toward the daughter of my people, but neither to fan, nor to cleanse.

12 A mightie winde shal come vnto me: those places, and now wil I also giue sentence vpon them.

13 Beholde, he shal come vp as the cloud, and his chariots shal be as a tempest: his horses are lighter then egles. Wo vnto vs, for we are destroyed.

14 O Ierusalém, wash thine heart from wickednes, that thou maist be saved: how long thal thy wicked thoghts remaine within thee?

15 For a voyce declareth from Dan, and publisheth affliction frō moir<sup>e</sup> Ephraim.

16 Make ye mentiō of the heathē, and publish in Ierusalém, Beholde, the King cometh from a farrē countrey, and crye against the cities of Iudáh.

17 They haue compassed her about as the watchmen of the field, because it hath provoked me to wrath, saith the Lord.

18 Thy waies & thine inuentions haue pro-

cured thee these things, such wickednes: therefore it shal be broken: it shal perce vnto thine heart.

My bely, my bely, I am pained at the very heart: mine heart is within me: I can not be stilled: I haue heard the founde of the battell, the alarme of the battell.

19 Destruction vpon destruction: for the whole land is wasted: my tentes destroyed, and I in a moment.

How long shal I see the standart: the founde of the trumpet?

For my people is foolish, they knowen me: thei are foolish, they haue none vnderstanding: they haue done euil, but to do wel thei haue not leige.

I haue looked vpon the earth, and was without forme, and without seed, and the heauens, and thei had no light.

I beheld the mountaines: & they were dead, and all the hilles shooke.

I beheld, and lo, there was nothing: all the birdes of the heauen were red.

I beheld, and lo, the fruitful wilderness, and all their cities were broke downe at the presence of the Lord, and by his fierce wrath.

For thus hath the Lord said, the land shal be desolate: yet wil I not end.

Therefore shal the earth be desolate, the heauens aboute shal be without seed, because I haue pronounced it: it, and wil not repent, nether will I take backe from it.

The whole citie shal flee, & the horsemen and bowe men shal be into thickets, and clime vpon thei: neuer citie shal be for sale, man dwell therein.

And when thou shalt be desolate, wilt thou do? Thogh thou shalt be with skarlet, thogh thou shalt be with ornāmēts of golde, thou shalt tell thy face with colours, & trimme thy self in vaine: for I will abhorre thee, & seke thy life.

For I haue heard a noyse, as of man trauailing, or as of one labouring: the voice of the first child, *euē* the voice of the first child, Zioñ that sigheth and streeth: wo is me now: for my teeth because of the murder.

CHAP. V.

In Iudáh righteous men found not: neither the rulers. 15 Wherefore I will curse the Caldeans.

16 Vnto me & fro by the street, I haue heard, and beholde now

q This is to be vnderstand of the coming of Christ: for then they shal not seke the Lord by ceremonies, & all figures shal cease.

r Meaning the Church, where the Lord wil be present to the worldes end, Mat. 28, 20.

s Where they are now in captiuitie.

t The Hebrew word signifies a tried or companio, where may be taken for a housbād, as it is used also Hosah 3, 1.

u Signifying, y<sup>e</sup> God, whome they had forsaken, wolde bring their ene- mies vpon the, who shulde lead the captiue and make them to crye and lament.

v This is spoken in the person of Israel to the shame of Iudáh, which stated so long to turne vnto God.

w For their idolatrie Gods vengeance hath the light vpon the & their.

x They infat not the selues, or say y<sup>e</sup> they wolde follow their fathers, but condemne their wicked doings and desire forgiveness of the same.

Erra. 9, 7 as pial 106, 6. ala.

44, 6.

Chap. IIII.

a That is, wholly, & without hypocricie.

Incl. 3, 12, not dissembling to turne & serue God as they do which seru him by halues, as Hos. 7, 2.

b Thou shalt detect the name of idoles.

Psal 16, 4. & shalt with reuerence swear by the liuing God, when thine eche any aduance Gods glorie, & professe others, & here, by swearing he meaneth the true religion of God.

toward Babylon.

Ierusalém.

p Which kept the fowles to be brought in, nor out: so shal the Babylonians compass the land.

q Which was in the midday between Ierusalém & Babylon.

r Which kept the fowles to be brought in, nor out: so shal the Babylonians compass the land.

saith the Lord to the men of Ierusalém,  
 up your fallow ground, & break  
 the thornes: be circumcised,  
 and take away the foreskins  
 of your hearts, ye men of Iudáh, and  
 of Ierusalém, lest my wrath be  
 kindled like fyre, and burne, that  
 I may consume it, because of the wicked  
 inuentions.  
 In Iudáh, and shewe forth  
 mine anger, and say, Blowe the trumpet  
 of woe, and gather together, & let  
 your selues, and let vs go into  
 banishment.  
 The standart in Zíon: prepare  
 thy self: for I wil bring a plague  
 from the North, and a great destruction.  
 For I am come vp from his den  
 to destroye the Gentiles: I am  
 gone forth of his place to  
 waste, and thy cities shalbe  
 without an inhabitant.  
 Therefore girde you with sackcloth,  
 and howle, for the fierce wrath  
 is not turned backe from vs.  
 That day, saith the Lord, the heart  
 of the king shal perish, and the heart  
 of the Priests shalbe astonied,  
 and the Prophets shal wonder.  
 I will say, Ah, Lord God, surely thou  
 haue deuoured this people & Ierusalém,  
 & thou shalt haue peace, and the sworne  
 unto the heart.  
 Time shal it be said to this people  
 of Ierusalém, A drye: wine  
 of the wilderness cometh to  
 naught: of my people, but neither  
 to cleanse.  
 The wine shal come vnto me  
 for nothing, and now wil I also giue  
 sentence.  
 The shal come vp as the cloud,  
 & reets shalbe as a tempest: his  
 bow then egies. <sup>m</sup> Wo vnto  
 the destroyer.  
 Ierusalém, with thine heart from  
 the Lord, that thou maist be  
 saved: thou wicked thoghts remaine  
 in thee.  
 I declare from Dan, and  
 from the affliction from mount Ephraim,  
 the mention of the heathē, and pub-  
 lication, Beholde, the house  
 of Iudáh, in a farre country, and crye  
 out of the cities of Iudáh.  
 I am compassed her about as the  
 field, because it hath  
 no man of the people, saith the Lord.  
 Ies and chine inuentions haue pro-

cured thee these things, such is thy  
 wickednes: therefore it shalbe bitter, there-  
 fore it shal perce vnto thine heart.

My bely, my bely, I am pained, euen  
 at the very heart: mine heart is troubled  
 within me: I can not be styl: for my soule  
 hath heard the sounde of the trumpet, &  
 the alarme of the battel.

Destruction vpon destruction is cryed,  
 for the whole land is wasted: suddenly are  
 my tentes destroyed, and my curtaines  
 in a moment.

How long shal I see the standart, & heare  
 the sounde of the trumpet?

For my people is foolish, they haue not  
 knowne me: they are foolish childre, & haue  
 none vnderstanding: they are wise to  
 do euil, but to do well they haue no know-  
 ledge.

I haue looked vpon the earth, and lo, it  
 was without forme and void: and to the  
 heauens, and they had no light.

I beheld the mouraines: & lo, they trem-  
 bled and all the hilles shooke.

I beheld, and lo, there was no man, and  
 all the birdes of the heauen were depar-  
 ted.

I beheld, and lo, the fruitful place was  
 a wilderness, and all their cities thereof were  
 broke downe at the presence of the Lord,  
 and by his fierce wrath.

For thus hath the Lord said, The whole  
 land shalbe desolate: yet wil I not make  
 a full end.

Therefore shal the earth mourne, and  
 the heauens aboute shalbe darkened, be-  
 cause I haue pronounced it: I haue thought  
 it, and wil not repent, neither wil I turne  
 backe from it.

The whole citie shal flee, for the noise  
 of the horsemen and bowe mē: they shal go  
 into thickets, and clime vp vpon the rockes:  
 euerie citie shalbe forsaken, and not a  
 man dwell therein.

And when thou shalt be destroyed, what  
 wilt thou do? Thogh thou clothest thy  
 self with skarlet, thogh thou deckest thee  
 with ornāmets of golde, thogh thou pain-  
 test thy face with colours, yet shalt thou  
 trimme thy self in vaine: for thy louers wil  
 abhorre thee & seke thy life.

For I haue heard a noise as of a wo-  
 man trauailing, or as one laboring of her  
 first childe, euen the voice of the daughter  
 of Zíon that sigheth and stretcheth out her  
 hands: wo is me now for my soule faint-  
 eth because of the murthurers.

CHAP. V.

In Iudáh no righteous man found neither among  
 the rulers. 15 Wherefore Iudáh is destroyed of  
 the Caldeans.

Returne to & fro by the stretes of Ier-  
 usalém, and beholde now, & knowe, &

inquire in the open places thereof, if ye  
 can finde a man, or if there be any that ex-  
 ecuteth iudgement, and seeketh the truth,  
 and I wil spare it.

For thogh they say, The Lord liueth,  
 yet do they sweare falsely.

O Lord, are not thine eies vpon the trueth?  
 thou hast striken them, but they haue not  
 sorowed: thou hast consumed them, but they  
 haue refused to receiue correction: they  
 haue made their faces harder then a stone,  
 and haue refused to returne.

Therefore I said, Surely they are poore,  
 they are foolish, for they knowe not the way  
 of the Lord, nor iudgement of their God.

I wil get me vnto the great men, and wil  
 speake vnto them: for they haue knowen  
 the way of the Lord, and the iudgement of  
 their God: but these haue altogether bro-  
 ken the yoke, and burst the bondes.

Wherefore a lion out of the forest shal  
 slay them, and a wolfe of the wilderness  
 shal destroye them: a leoparde shal watche  
 ouer their cities: euerie one that goeth out  
 thence, shalbe torne in pieces, because their  
 trespasses are many, and their rebellions are  
 encreased.

How shulde I spare thee for this? thy chil-  
 dren haue forsake me, & sowne by them  
 are no gods: thogh I fed them to my ful,  
 yet they committed adulterie, and assem-  
 bled them selues by companies in the har-  
 lottes houses.

They rose vp in the morning like fed horses:  
 for euerie man neyed after his neighbours  
 wife.

Shal I not visit for these things, saith the  
 Lord? Shal not my soule be auenged on  
 suche a nation, as this?

Clime vp vpon their walles, and destroy  
 them, but make not a full end: take away  
 their batilmēts, for they are not the Lords.

For the house of Israël, and the house of  
 Iudáh haue grievously trespassed against  
 me, saith the Lord.

They haue denied the Lord, & said, It  
 is not he, neither shal plague come vpon  
 vs, neither shal we se sword nor famine.

And the Prophetes shalbe as windes, and  
 the worde is not in them: thus shal it  
 come vnto them.

Wherefore thus saith the Lord God  
 of hostes, Because ye speake suche wor-  
 des, beholde, I wil put my wordes into  
 thy mouth, like a fyre, and this people shal  
 be as wodde, and it shal deuoure them.

Lo, I wil bring a nation vpon you from  
 the east, house of Israël, saith the Lord, which  
 is a mightie nation, & an ancient nation,  
 a nation whose language ye knowe it not, ne-  
 ther vnderstandest what they say.

Whose quiuer is as an open sepulchre:  
 they are all very strong.

a Thus he  
 the citie.  
 b Thogh they  
 pretend reli-  
 gion and holi-  
 nes, yet all in  
 but hypocrisie  
 for vnder this  
 kind of swea-  
 ring is contain-  
 ed the true  
 religion.  
 c Doct not  
 lone uprighe-  
 nes and faith-  
 ful dealing.  
 d Thou hast  
 oft times pun-  
 ished them,  
 but all is in  
 vayne, Isa. 9.13  
 e He speaketh  
 thus to the re-  
 proche of the,  
 which shulde  
 gouerne and  
 teache others,  
 & yet are far-  
 ther out of the  
 way then the  
 simple people.  
 f Meaning, Ne  
 buchadnezzar  
 and his armie

g He sheweth  
 that to sweare  
 by any thing  
 then by God,  
 is to forsake  
 him.

Exod. 22. 10

h He com-  
 mendeth the Ba-  
 bylonians and  
 enemies to de-  
 stroye them.  
 i Read Chap.  
 4. 27.

k Because they  
 gaue no credit  
 to the wordes  
 of his Prophe-  
 tes, as Isa. 26. 13  
 l Their wor-  
 des shalbe of  
 none effect, but  
 vaine.

m They are  
 not sent of  
 the Lord: there-  
 fore that they  
 threaten to vs,  
 shal come  
 vnto them.  
 n Meaning Ie-  
 remiáh.  
 o To witte the  
 Baby Ionians &  
 Caldeans.

p Who shal  
 kill many with  
 their arrowes



rebellious Jewes.

16 Thus saith the Lord, Stand in the way  
and beholde, and aske for the olde way,  
which is the good waye & walke therein.

CHAP. VI.  
The coming of the Assyrians and Caldeans . 16 He  
exhorteth the Jewes to repentance.

Chap. VI.  
 a He spake to the chiefs  
 because they  
 should take he  
 de by & exam  
 ple of their  
 brethren, & o  
 ther halfe o  
 their tribe, w  
 were now car  
 ried away pri  
 soners  
 b Which was  
 a cite in Iuda  
 six miles from  
 Bethlehem,  
 2. Chro. 11. 6.  
 c Read Nesh.

**O** Ye children of <sup>a</sup> Beniamín, prepare  
to flee out of the middes of Ierusa-  
lém and blow the trumpet in <sup>b</sup> Tekoá: set  
vp a standart vpon <sup>c</sup> Beth-haccérem: for

19 The \* bellows are burnt  
consumed in the fyre: the fou  
in vaine: for the wicked are  
way.

## СНАР. VII.

Jeremiah is commanded to shewe v  
wordes of God, which smother in  
the Temple. 13 The evils  
the lawes for the despising of their  
offerings doeth not the Lord thely re  
but that they shoulde open his wordes

\_\_\_\_\_

CHAP. VII.

Jeremiah is commanded to shewe unto the people the  
wordes of God, which trusteth in the outward ser-  
vice of the Temple. 13 The evils that shal come to  
the Iewes for the despising of their Prophets. 21 Sa-  
crifices doeth not the Lord chiefly require of the Iewes,  
but that they shoulde obey his wordes.

that y prayer of the godlie can nothing auale them, while  
that they obſtinate againſt God, & wil not uſe y means y li-  
to repentãce, Chap. 11. 14 & 14. 11. i That is, the ſacrific-  
ne & ſarres, which they called the Queene of heauen, Chap

that is, the re-  
tribes  
h To assure  
ones, he shew  
they remain  
veth to call  
re to y sunne, m  
44, 17.2 king. 23,





CHAP. IX.

that this were more quietnes, & greater safety for h  
 ex<sup>ts</sup> brailes then among this wicked people, saue t  
 not in this charge. c Vtely turned from God. d

19 For a lamentable noise is heard out of Zion, How are we destroyed, and

**k Meaning,** they are all without sense and understanding, and that God hath taken his Spirit from them.

n Seeing you  
 not lament  
 your owne  
 finnes, call for  
 those foolish  
 women, who  
 me of a super-  
 stition you ha-  
 ue to lament  
 for the dead,  
 they by their  
 faimed teares  
 may prouoke  
 you to some



Of true ioye.

is forbidden, Dr  
for the the v  
afamed of y, v

Jeremiáh. What idoles are:

they the covenant.

he early prayeth, that he wolde punish them w  
to measure, Chap 27,8. measuring his rodde  
for here by iudgement is ment not onely el  
al moderation of the same, as Chap. 30, 11.  
not only be known and glorified by his me  
Church, but also by his iustice in punishing his  
may fully appeare bot he in the one and the

## CHAP. XI.

...

reof, Deut. 18, 9  
but their laws  
is forbidden, De  
set forth the v  
ashamed of y<sup>e</sup> v

as all the rest of his writing is Hebrew. **h** The more  
to do untoe thing wel by his owne wilcome, and not as I  
the more doeth he proue him self to a vile beast. **i** I  
tion and rod, he signifieth their inheritance meaning  
sufficient for them, and that their felicitie consisteth in  
re: thei ought to renounce all other helps, & succours as  
32.9. **p**al. 16.5 **k** The Prophet shewing that he was now at hand, that  
this captiuitie, shewing that it was now at hand, that  
things, whereof he had tolde this. **l** It is my iuge place.  
take it patiently: whereby he teachen the people how to  
toward God. **m** He sheweth how Ierusalem shall be

is none like vnto thee, o Lord, great, and thy Name is great:

bold nor feare thee, o King of kings, nor to thee apperteyneth the name of all the wise men of the world in all their kingdomes there is.

together they dote, and are from the stocke is a doctrine of vanities.

ates are brought from Tarsus, and from Vphaz, for the workes of the man, and the hands of the four- fold filke, and the purple: these all these things are made by cunning.

Lord is the God of truth: his God, and an euertlasting King: the earth shall tremble, and shall not abide his wrath.

hal you say vnto them, The gods made not the heauens, and perishe from the earth, and from the heauens.

made the earth by his power, lifted the worlde by his wisdom: he stretched out the heauen by his voice the multitude of the heauen, and he causeth the to ascend from the ends of the turneth lightnings to raine, and the winde out of his treasures.

man is a beast by his owne knowledge: for his melting is but like to the vanitie, and his worke of error: of their visitation they shall be.

portion of Iakob is not like the maker of all things, & Israel of his inheritance: the Lord is his Name.

her vp thy wares out of the land, dwell in the strong place, saith the Lord, Behold, at the throw: as with a sling the in the land, and will trouble them, shall finde it.

me for my destruction, & my plague: but I thought, Yet it shall be, and I will beare it.

ernacle is destroyed, and all the writing is Ebrew. The more well by his owne wisdom, and not to be proud him self to be a vile beast. I by my wisdom, and not to be proud him self to be a vile beast. I by my wisdom, and not to be proud him self to be a vile beast.

signifieth their inheritance: and what their felicitie consisted in his grace, and what their felicitie consisted in his grace, and what their felicitie consisted in his grace.

The Prophet wilsh the Tower to the King that it was now at hand, that he had tolde the. I is my iustitied, whereby he teacheth the people now. He sheweth how Ierusalem shall be.

boards are broken: my children are gone from me, & are nor there is none to spread out my tent any more, and to set vp my courtaines.

For the pastors are become beastes, and haue not sought the Lord: therefore haue they none vnderstanding: and all the flockes of their pastures are scattered.

Beholde, the noise of the brute is come, and a great commotion out of the North countrey, to make the cities of Iudāh desolate, and a denne of dragons.

O Lord, I knowe, that the way of man is not in him self, neither is it in man to walke and to direct his steps.

O Lord, correct me, but with iudgement, not in thine angre, lest thou bring me to nothing.

Power out thy wrath vpon the heathen, that knowe thee not, & vpon the families that call not on thy Name: for they haue exalted vp Iakob & deuoured him & consumed him, and haue made his habitacion desolate.

only prayeth, that he wolde punish them with mercie, which he doeth by iudgement, measuring his rodde by their iniquities: for here by iudgement is meant not only the punishment, but the mercie of the same. Chap. 30. 11. Forasmuch as only be known and glorified by his mercie, that he vith Chap. 30. 11. by his iudice in punishing his enemies, he praith fully appeare both in the one and the other. Psal. 79. 6.

CHAP. XI.

Accuse of them that obey not the wordes of Gods commandment. 10 The people of Iudāh, following the steps of their fathers, worshipp strange gods. 15 The Lord Ieremiāh to praise for them.

The wordes that came to Ieremiāh fro the Lord, saying,

Heare ye the wordes of this covenant, & speake vnto the men of Iudāh, and to the inhabitants of Ierusalem,

And say thou vnto them, Thus saith the Lord God of Israel, a Cursed be the man that obeith not the wordes of this covenant,

Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the yron fornaice, saying, Obey my voyce, and do according to all these things, which I commande you: so shall ye be my people, and I will be your God,

That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and hony, as appeareth this day. I then answered, O Lord, So be it, O Lord.

Then the Lord said vnto me, Crye all these wordes in the cities of Iudāh, and in the strettes of Ierusalem, saying, Heare ye the wordes of this covenant, and do the.

For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, rising early & protesting, saying, Obey my voyce.

8 Neuertheles they wolde not obey, nor encline their eare: but euery one walked in the stubbernes of his wicked heart: therefore I wil bring vpon them all the wordes of this covenant, which I commanded them to do, but they did it not.

9 And the Lord said vnto me, A conspiracie is founde among the men of Iudāh, & among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel, and the house of Iudāh haue broken my covenant, which I made with their fathers.

11 Therefore thus saith the Lord, Beholde, I wil bring a plague vpon them, which they shal not be able to escape, and thogh they crye vnto me, I wil not heare them.

12 Then shal the cities of Iudāh, and the inhabitants of Ierusalem go, and crye vnto the gods vnto whome they offer incense, but they shal not be able to helpe them in time of their trouble.

13 For according to the number of thy cities were thy gods, o Iudāh, and according to the number of the strettes of Ierusalem haue ye set vp altars of confusion, euen altars to burne incense vnto Baal.

14 Therefore thou shalt not pray for this people, nether list vp a crye, or prayer for them: for when they crye vnto me in their trouble, I wil not heare them.

15 What shulde my beloued tary in mine house, seing they haue committed abominacion with many, and the holy flesh goeth away fro thee: yet when thou doest euil, thou reioycest.

16 The Lord called thy name, A grene oliue tre, faire, and of goodlie frute: but with noise and great tumult he hath set fyre vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee, (for the wickednes of the house of Israel, and of the house of Iudāh) which they haue done against them selues to proucke me to angre in offering incense vnto Baal.

18 And the Lord hath taught me, and I knowe it, euen then shewedst me their practises.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knewe not: yet they had deuised thus against me, saying, Let vs destroye the tre with the frute thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But o Lord of hostes, that iudgeth righteously, and tryest the reines & the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

Elhh.

d According to his owne iustice, and not as my word appointed him. e Meaning, the menaces and curses contained in the Law. Lem. 26. 14. f That is, a general contract to rebelle against me.

g Because they will not pray with true faith & repentance, but for the smart & grief, which they feele, Prout. 12.

h Read Chap. 2. 28.

i Read Chap. 7. 16. & 14. 11.

k My people of Israel whom I haue heretofore so greatly loued.

l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal & the idoles, and so reioyce in their wickednes.

m Of the Babylonians and Caldeans.

n Which wife about princely to conspire my death.

o Let vs destroy & prophete this doctrine. Some read, let vs corrupt his meat with wood, meaning payson.

p Thus he spake not for hatred, but being moued with the Spirit of God, he accuseth the aduersaries of Gods glorie and the verifying of his word, which is by the destruction of his enemies.





heritage be vnto me, as a birds  
colours: are not y<sup>e</sup> birdes aboue  
Come, assembl<sup>e</sup> all the beastes  
come to eat her?  
destroyers haue destroyed my  
trodden my porcion vnder  
easie porcion they haue made  
wildernes.

me laid it waste, and it, being  
burneth vnto me: and the whole  
waste, because no mā fetherth  
it.

destroyers are come vpon all the  
in the wilderness: for y<sup>e</sup> sword  
d shal deuoure from the one  
land, euen to the other end of the  
sh shal haue peace.

haue sown wheat, and reaped  
they were sicke, and had no pro-  
ey were ashamed of y<sup>e</sup> your in-  
of the sicke wrath of y<sup>e</sup> Lord.  
th the Lord against all mine e-  
bours, that touche the inhabi-  
I haue caused my people Israel  
Beholde, I will plucke them out  
nd, and plucke out the house of  
m among them.

r that I haue plucked them out  
turne, and haue compassion on  
will bring againe euery man to  
e, and euery man to his land.  
they wil learne the wayes of  
to sweare by my Name. (Th  
Baal) then shal they be buyt  
of my people.  
ey wil not obey, then wil I vi-  
e vp, and destroye that nation.  
ord.

ine and maner to serue God. (Reu Ch  
ther of the faithful, and haue place in my

CHAP. XIII.

of the Lewis is figured. In Wh<sup>ch</sup> I  
to be the people of G. d. and why they  
He exhorteth them to repentance.

saith the Lord vnto me, Go, and  
thee a lincn girdle, and put in  
loynes, and put it not in water.  
ht the girdle according to the  
ement of the Lord, and put in  
loynes.

wordes of the Lord came vnto  
conde time, saying,  
me girdle: that thou hast bog-  
vpon thy loynes, and arise, go  
Perath, and hide it there in  
the rocke.

, & hid it by Perath, as the Lord  
manded me.  
r many daies, the Lord said  
go toward Perath, and take  
m thence, which I commaund

thee to hide there.  
Then wet I to Perath, and digged, & to-  
ke the girdle from the place where I had  
hid it, & beholde, the girdle was corrupt,  
and was profitable for nothing.

Then the worde of the Lord came vnto  
me, saying,

Thus saith the Lord, After this maner wil  
I destroye the pride of Iudah, & the great  
pride of Ierusalem.

This wicked people haue refused to hea-  
re my worde, & walke after the stubbernes  
of their owne heart, and walke after other  
gods to serue them, and to worship them:  
therefore they shalbe as this girdle, which  
is profitable to nothing.

For as the girdle cleaueth to the loines  
of a man, so haue I tyed to me the whole  
house of Israel, and the whole house of Iu-  
dah, saith the Lord, that they might be my  
people: that they might haue a name  
and praise, and glorie, but they wolde not  
heare!

Therefore thou shalt saie vnto them this  
worde, Thus saith y<sup>e</sup> Lord God of Israel,  
Euerie bottel shalbe filled with wine, and  
thei shal saie vnto thee, Do we not knowe  
that euerie bottel shalbe filled with wine?

Then shalt thou saie vnto them, Thus  
saith the Lord, Beholde, I wil fill all the in-  
habitants of this land, euen the Kings that  
sit vpon the throne of Dauid, and the  
Priests and the Prophetes and all the in-  
habitants of Ierusalem with drunkenes.

And I wil dash them one against a no-  
ther, euen the fathers and the sonnes toge-  
ther, saith the Lord: I wil not spare, I wil  
not pitie nor haue compassio, but destroye  
them.

Heare and giue eare, be not proude: for  
the Lord hath spoken it.

Giue glorie to y<sup>e</sup> Lord your God before  
he bring a darkenes, and or euer your  
feet stumble in the darke mountaines, and  
whiles you loke for light, he turne it in-  
to the shadowe of death and make it as  
darkenes.

But if ye wil not heare this, my soule shal  
wepe in secret for your pride, & mine eye  
shal wepe and drop downe teares, because  
the Lords flocke is caried awaie captiue.

Saie vnto the King and to the Que-  
ne, Humble your selues, sit downe, for the  
croune of your glorie shal come downe  
from your heads.

The cities of the South shalbe shut vp,  
and no man shal open them: all Iudah shal  
be caried awaie captiue: it shalbe wholly  
caried awaie captiue.

Lift vp your eyes and beholde them y<sup>e</sup>  
come from the North, where is y<sup>e</sup> flocke  
y<sup>e</sup> was giue ther, euen thy beautiful flocke.  
What wilt thou saie, when he shal visit

thee: (for thou hast taught the to be cap-  
taines & as chief ouer thee) shal not forow  
take thee as a woman in trauail.

And if thou saie in thine heart, Where-  
fore come these things vpon me? For the  
multitude of thine iniquities are thy skirts  
discovered & thy heles made bare.

Can the blacke More change his skin? or  
the leopard his spottednes? then maie ye also  
do good, that are accustomed to do euil:

Therefore wil I scarre the, as the stubble  
that is taken awaie with the South winde.

This is thy portion, and the parte of thy  
measures from me, saith the Lord, because  
thou hast forgotten me and trusted in lies.

Therefore I haue also discovered thy  
skirts vpon thy face, that thy shame may  
appeare.

I haue sene thine adulteries, & thy ney-  
ings, y<sup>e</sup> filthines of thy whoredome on the  
hilles in the fields, and thine abomina-  
tions. Wo vnto thee, O Ierusalem: wilt thou  
not be made cleane when shal it once be?

CHAP. XIII.

Of the dearth that shoulde come. 7 The prayer of  
the people asking mercie of the Lord. 10 The unfaith-  
ful people are not heard. 12 Of prayer fasting, and of  
false prophetes that seduce the people.

The worde of the Lord that came vnto  
Ieremiah, concerning the dearth.

Iudah hath mourned, and the gates the-  
reof are desolate, they haue bene brought  
to heauines vnto the ground, and the crye  
of Ierusalem goeth vp,

And their nobles haue sent their inferi-  
ours to the water, who came to the welles,  
and founde no water: they returned with  
their vessels emptie: they were ashamed  
& confounded, and couered their heads.

For the ground was destroyed, because  
there was no raine in the earth: the plow-  
men were ashamed, and couered their  
heades.

Yea, the hinde also calued in the field,  
and forsoke it, because there was no  
grasse.

And the wilde asses did stand in the high  
places, and drewe in their winde like dra-  
gons: their eyes did faile, because there  
was no grasse.

O Lord, thogh our iniquities testifie a-  
gainst vs, deale with vs according to thy  
Name: for our rebellions are manie, we  
sinned against thee.

O the hope of Israel, the sauour the-  
reof in the time of trouble, why art thou  
as a stranger in the land, as one that passeth  
by to tarie for anight?

Why art thou as a man astonied, and  
as a strong man that can not helpe? yet  
thou, O Lord, art in the middes of vs,  
and thy Name is called vpon vs: forsake  
vs not.

By seeking  
to strangers for  
helpe, thou  
hast made the  
blissful to fight  
against thee.

I Thy cloke  
of hypocric  
that be pulled  
off and thy  
shame seece.

As thus  
iniquities haue  
bene manie  
to all the  
worldes: shal  
thy sh me, &  
punishment.  
In the compa-  
reth idolaters  
to horses in-  
flamed after  
mares.

There is no  
place so hid  
nor lo, where  
as the marker  
and signet  
of thine idolatrie  
appeare not.

Which came  
for lacke of  
raie, as ver 4.

Of the  
The worde  
signifieth to be  
made blacke,  
and so is here  
taken for ex-  
treme sorowe.

To wit, with  
ashes in token  
of sorowe.

Meaning y<sup>e</sup>  
brute beasts  
for drought  
were compell-  
ed to forsake  
their yong, co-  
rrarie to natu-  
re, & to go seke  
water, which  
they coulde not  
finde.

Which are  
so hotte of na-  
ture, that they  
can not be cou-  
led with drin-  
king of water,  
but still gaspe  
for the aire to  
refresh them.

He sheweth  
the onely way  
to remedie  
Gods plagues,

which is by  
vntained con-  
fession of our  
sinnes, and re-  
turning to him  
by repentance.  
That taketh  
no care for vs.  
As one that  
hath strength  
to helpe, & yet  
is afraid to pou-  
se his hands.



Read Chap.  
7, 16 & 25, 14.

He pleteth  
the people, &  
accuseth the  
false proph-  
etes, which de-  
ceiued them;  
but the Lord  
answered, that  
bothe y<sup>e</sup> Pro-  
phetes, which  
deceiued, and  
the people, w<sup>h</sup>  
suffered the fel-  
lows to be sedu-  
ced, shal pe-  
nish, Chap. 25,  
35. & 27, 24. &  
29, 8.  
Chap. 23, 21.  
& 27, 21.  
& 19, 1.

The false  
prophetes pro-  
mised peace,  
& assurance, but  
Jeremiáh cal-  
leth to teares,  
and repentance  
for their af-  
fliction, it is at  
hand, as Chap.  
9, 1. Lament 1,  
16 & 1, 18.  
Bothe hie,  
& lowe shal be  
led captiues  
into Babylon.  
Though the  
Prophet knew  
that God had  
cast off y<sup>e</sup> mul-  
titude, which  
were hypocri-  
tes, and basard  
children, yet  
he was assured  
that for his  
promes sake  
he wolde haue  
shil a Church,  
for the which  
he prayeth.  
He tea-  
cheth the  
Church a for-  
me of prayer,  
to humble the  
felues to God  
by true peni-  
tance, & is the  
ouelpe meane  
to auoide this  
famine, w<sup>h</sup> was  
the beginning  
of Gods pla-  
gue.  
Meaning,  
their idoles,  
read Chap.  
20, 15.

10 Thus saith the Lord vnto this people,  
Thus haue they delited to wadde: they haue  
not refrained their fete, therefore the  
Lord hathe no delite in the: but he wil now  
remember their iniquitie, and visite their  
finnes.

11 Then said the Lord vnto me, Thou  
shalt not praye to do this people good.

12 Whē thei fast, I wil not heare their crye,  
and when they offer burnt offering, and an  
oblation, I wil not accept them: but I wil  
consume them by the sworde, and by the  
famine and by the pestilence.

13 Then answered I, Ah Lord God, beholde  
the Prophetes say vnto them, Ye shal  
not fe the sworde, neither shal famine come  
vpon you, but I wil giue you assured  
peace in this place.

14 Then the Lord said vnto me, The Pro-  
phetes prophecie lies in my Name: I haue  
not sent them, nether did I commande  
them, nether spake I vnto them, but they  
prophecie vnto you a false vision, and di-  
uination, and vanitie, and deceiffulness of  
their owne heart.

15 Therefore thus saith the Lord, Concern-  
ing the Prophetes that prophecie in my  
Name, whome I haue not sent, yet they  
say, Sworde and famine shal not be in this  
land, by sworde & famine shal those Pro-  
phetes be consumed.

16 And the people to whome these Prophe-  
tes do prophecie, shal be cast out in the ste-  
tes of Ierusalēm, because of the famine, &  
the sworde, & there shal be none to burye  
them, bothe they, and their wiues, and their  
sonnes, & their daughters: for I wil powre  
their wickednes vpon them.

17 Therefore thou shalt say this worde vn-  
to them, Let mine eyes drop downe te-  
ares night and day without ceasing: for y<sup>e</sup>  
virgine daughter of my people is destroy-  
ed with a great destruction, and with a  
fore grievous plague.

18 For if I go into the field, beholde the slai-  
ne with the sworde: and if I entre into the  
citie, beholde the that are sicke for hunger  
also: moreover the Prophet also and the  
Priest go a wandring into a land that  
they know not.

19 Hast thou vterly reiected Iudáh, or  
hathe thy soule abhorred Zión? Why hast  
thou smitten vs, that we can not be healed?  
We looked for peace, & there is no good, &  
for the time of health, & beholde trouble.

20 We acknowledge, O Lord, our wickednes  
& the iniquitie of our fathers: for we haue  
sinned against thee.

21 Do not abhorre vs: for thy Names sake  
cast not downe the throne of thy glorie:  
remember and breake not thy couenant  
with vs.

22 Are there anie among y<sup>e</sup> vanities of the

Gentiles, that can giue raine: or can the  
heauens giue showers: is it not thou, O Lord,  
our God: therefore we wil waite vpon thee,  
for thou hast made all these things.

## CHAP. XV.

The Lord wolde heare no prayer for the Iewes, I haue  
threatened to destroye them with foure plagues.

1 The Lord said the Lord vnto me, Though  
Moses and Samuēl stood before me,  
yet mine affectio colde not be toward this  
people: cast them out of my sight, and let  
them departe.

2 And if they say vnto thee, Whether shal  
we departe? then tel them, Thus saith  
the Lord, Suche as are appointed to death,  
vnto death: & suche as are for the sworde,  
to the sworde, & suche as are for the fami-  
ne to the famine, and suche as are for the  
captiuitie, to the captiuitie.

3 And I wil appointe ouer them foure kin-  
des, saith the Lord, the sworde to slay, and  
the doggs to teare in pieces, & the foules  
of the heauen, & the beastes of the earth  
to deuoure, and to destroye.

4 I wil scatter them also in all kingdomes  
of the earth, because of Manasseh the  
sone of Hezekiáh King of Iudáh, for that  
which he did in Ierusalēm.

5 Who shal then haue pitie vpon thee, O Ie-  
rusalēm: or who shal be forte for thee:  
who shal go to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, &  
gone backward: therefore wil I stretch  
out mine hand against thee, and destroye  
thee: for I am wearie with repenting.

7 And I wil feare the with the fenne in y<sup>e</sup>  
gates of the earth: I haue wasted, & de-  
stroyed my people, yet they wolde not re-  
turne from their wayes.

8 Their widdowes are increased by me  
about the sand of the sea: I haue broght  
vpon the, & against the assemble of the  
yong men a destroyer at none day: I haue  
caused him to fall vpon them, & the citie  
suddenly, and spedely.

9 She that hathe borne seven, hathe bene  
made weake: her heart hathe failed: the flou-  
re hathe failed: her, whiles it was day, she  
hathe bene confounded, & ashamed, and  
the residue of them wil I deliuer vnto the  
sworde before their enemies, saith y<sup>e</sup> Lord.

10 Wo is me, my mother, that thou hast  
borne me, a contentious man, & a mā that  
strueth with y<sup>e</sup> whole earth: I haue nether  
lent on vsurie, nor me haue lent vnto me  
on vsurie: yet euerie one doeth curse me.

11 The Lord said, Surely thy remnant shal  
haue welch: surely I wil cause thine ene-  
mie to intreat thee in the time of trouble,  
and in the time of affliction.

Lord comforted me, & said y<sup>e</sup> my last dayes shoulde be quiet: & I  
meant here, Nebuzardan the captaine of Nebuchadnezzar  
milh y<sup>e</sup> choise ether to remaine in his country, or to go vnto  
or by the enemy he meant the Iewes, shoulde alter and repen-  
sacilitie, and therefore fauour him.

12 Shal the yron breake the y<sup>e</sup>  
brasse that cometh from the  
Thy substance & thy treasu-  
re to be spoiled without gain:  
for all thy sinnes euen in all the  
And I wil make thee to go  
enemies into a land that thou  
for a fyre is kindled in mine  
shalt burne you.

13 O Lord, thou knowest, reme-  
mber me, and reuenge me of my  
enemies: take me not awaie in the  
of thine angre: knowe that I  
haue suffered rebuke.  
Thy wordes were founde  
didst ear them, and thy worde  
me the ioye and reioycing of  
for thy Name is called vpon  
God of hostes.

14 I sate not in the assemble  
of the y<sup>e</sup>, nether did I reioyce, be-  
cause of thy plague: for thou  
me with indignation.

15 Why is mine heauines contri-  
bution desperate: & can not be  
art thou vnto me as a lyer,  
that faile.

16 Therefore thus saith the Lord,  
I will returne, then wil I bring  
the, & thou shalt stand before me,  
take awaie the precious fruite  
thou shalt be according to  
them returne vnto thee, but  
thou vnto them.

17 And I wil make thee vnto  
a strong brackin wall, and the  
ganst thee, but thei shal not  
gainst thee: for I am with thee,  
& to deliuer thee, saith the Lord.

18 And I wil deliuer thee out  
of the wicked, and I wil red-  
me thee of the hand of the tyrants.

## CHAP. XVI.

The Lord forbidding Ieremiáh to m<sup>ake</sup>  
what shoulde be vnto afflictio vpon Iud-  
ah, & Babylon, & I their deliuerance  
the Gentiles.

1 The worde of the Lord  
came to me, saying,

2 Thou shalt not take thee a  
sonnes nor daughters in this  
land: for thus saith the Lord  
God, & concerning the  
are borne in this place, and  
their mothers that beare the  
naming their fathers, that be  
in this land.

3 Thei shal dye of deaths  
that shal not be lamented, nether  
buried, but thei shal be as do  
earth, and thei shal be con-  
sumed, and by famine, and  
shalt be meat for the foules  
and for the beastes of the

that can giue raine: or can die  
the showres: is it not thou? O Lord  
therefore we wil waite vpon thee,  
aft made all these things.

CHAP. XV.

Shal heaue no prayer for the Iewes, & ha  
de ioye them with four plaues.  
aid the Lord vnto me, & Thob  
es and Samuël itode before me.  
affectio colde not be toward:  
aft them out of my fight, and le  
are.

ye say vnto thee, Whether shal  
e? then tel them, Thus saith  
\* Suche as are appointed to death  
& suche as are for the sworde,  
orde, & suche as are for the fami  
amine, and suche as are for the  
to the captiuitie.

I appointe ouer them four kin  
the Lord, the sworde to slay, and  
to teare in pieces, & the four  
eauen, & the beastes of the earth  
e, and to destroye.

I eate them also in all kingdomes  
th, & because of Manassê the  
ezekiah King of Iudah, for that  
did in Ierusalem.

I then haue pitie vpon thee, O Le  
or who shalbe sorie for thee: or  
go to pray for thy peace?

I forsaken me, saith the Lord,  
ward: therefore wil I stretch  
hand against thee, and destroye  
e am wearie with repenting.

I scaute the with the fenne in  
be earth: I haue wasted, & de  
y people, yet they wolde not re  
in their wayes.

Iddowes s are increased by me  
sand of the sea: I haue broght  
e against the assembly of the  
a destroyer at none day: I haue  
to fall vpon them, & the citie  
and spedely.

I haue borne h seuen, hathe bene  
ke: her heart hathe failed: the f  
ailed: her, whiles it was day: the  
e confounded, & ashamed, and  
e of them wil I deliuer vnto the  
for their enemies, saith the Lord.

I am me, my mother, that thou ha  
a contentious man, & a mā tha  
ith y whole earth: I haue nether  
surie, nor me haue lent vnto me  
yet euerie one doeth curse me.

I said, Surely thy reman shal  
rd said, Surely I wil cause thine en  
reat thee in the time of trouble,  
time of affliction.

I said y my last dayes shulde be quiet: &  
wardan the captaine of Nebuchadnezzar  
to remaine in his contry, or to go  
he meaneth the Iewes, shalbe taken  
efore fauour him.

Shal the yron breake the yron, and the  
bealle that cometh from the North  
Thy substance & thy treasures wil I gi  
e to be spoiled without gaine, and that  
for all thy finnes euen in all thy borders.

And I wil make thee to go with thine  
enemies into a lād that thou knowest not:  
for a fyre is kindled in mine angre, which  
shal burne you.

O Lord, thou knowest, remembre me, &  
visit me, and reuenge me of my persecu  
ers: take me not awaie in the continuance  
of thine angre: knowe that for thy sake I  
haue suffered rebuke.

Thy wordes were founde by me, and I  
did eate them, and thy wordes was vnto  
me the ioye and reioicing of mine heart:  
for thy Name is called vpon me, O Lord  
God of hostes.

I sate not in the assemblie of the moc  
kers, nether did I reioyce, but sate alone  
because of thy plague: for thou hast filled  
me with indignation.

Why is mine heauines continual? & my  
plague desperate & can not be healed: why  
art thou vnto me as a lyer, and as waters  
that faile.

Therefore thus saith the Lord, If thou  
returne, then wil I bring thee againe,  
& thou shalt stand before me: and if thou  
take awaie the precious from the vile,  
thou shalt be according to my worde: let  
them returne vnto thee, but returne not  
thou vnto them.

And I wil make thee vnto this people  
a strong brackn wall, and thei shal fight a  
gainst thee, but thei shal not preuaile a  
gainst thee: for I am with thee to saue thee  
& to deliuer thee, saith the Lord.

And I wil deliuer thee out of the hand  
of the wicked, and I wil rede me thee out  
of the hand of the tyrants.

CHAP. XVI.

The Lord forbidding Ieremiah to marie, sheweth him  
what shulde be the afflictions vpon Iudah. 13 The captiui  
tie. 14 Babylon. 15 Their deliuerance. 16 The calling of  
the Gentiles.

The worde of the Lord came also vn  
to me, saying,

Thou shalt not take thee a wife, nor haue  
sonnes nor daughters in this place.

For thus saith the Lord concerning the  
sonnes, and concerning the daughters that  
are borne in this place, and concerning  
their mothers that beare them, & concern  
ing their fathers, that beget them in this  
land.

Thei shal dye of deaths & diseases: thei  
shal not be lamented, nether shal thei be  
buried, but thei shalbe as dongue vpon the  
earth, and thei shalbe consumed by the  
sworde, and by famine, and their carkeises  
shalbe meat for the foules of the heauen,  
and for the beastes of the earth.

For thus saith the Lord, Entre not into  
the house of mournig, nether go to lamēt,  
nor be moued for them: for I haue taken  
my peace fro this people, saith the Lord,  
euen mercie and compassion.

Bothe y great, & the smale shal dye in this  
land: thei shal not be buried, nether shal  
men lamēt for them: nor cut them selues,  
nor make them selues bald for them.

Thei shal not stretche out the hands for  
them in the mourning to cōfort them for  
the dead, nether shal thei giue them the  
cup of consolation to drinke for their fa  
ther or for their mother.

Thou shalt not also go into the house of  
feasting to sit with the cat & to drinke.  
For thus saith the Lord of hostes, the  
God of Israēl, Beholde, I wil cause to  
cease out of this place in youre eyes, euen in  
your daies the voice of mirth, & the voice  
of gladnes, the voice of the bride grome  
and the voice of the bride.

And when thou shalt shewe this people  
all these wordes, & thei shal saie vnto thee,  
\* Wherefore hathe the Lord pronounced  
all this great plague against vs? or what is  
our iniquitie? and what is our sinne that  
we haue omitted agaisst y Lord our God?

Then shalt thou saie vnto them, Because  
your fathers haue forsaken me, saith the  
Lord, and haue walked after other gods,  
and haue serued them, & worshiped the, &  
haue forsakē me, & haue not kept my Law,

(\* And ye haue done worse then your fa  
thers: for beholde, you walke euerie one af  
ter the flubbernes of his wicked heart, and  
wil not heare me)

Therefore wil I driue you out of this  
land into a land that ye knowe not, nether  
you, nor your fathers, and there shal ye  
serue other gods daie and night: for I wil  
shewe you no grace.

\* Beholde, therefore, saith the Lord, the  
daies come that it shal no more be said,  
The Lord liueth, which broght vp y chil  
dren of Israēl out of the land of Egypt,

But the Lord liueth, that broght vp the  
children of Israēl from the land of the  
North, and from all the lands where he  
had scatered them, and I wil bring them  
againe into their land that I gaue vnto  
their fathers.

Beholde, saith the Lord, I wil send out  
many s fishers, and thei shal fish them, and  
after, wil I send out many hunters, & thei  
shal hunt them from euerie mountaine  
and from euerie hill, and out of the caues  
of the rockes.

For mine eyes are vpon all their waies:  
thei are not hid from my face, nether  
is their iniquitie hid from mine eyes.

And first I wil recompence their iniqui  
tie and their sinne double, because they

b Signifying  
that y sinners  
shulde be so  
great y one  
shulde not ha  
ue leasure to  
comfort an  
ther.

c That is, shul  
de not rent  
their clothes  
in signe of  
mourning.

d For in these  
great extremi  
ties all conso  
lation & com  
fort shalbe  
waied.

e Because this  
wicked are al  
waies rebel  
lous and dis  
semble their  
owne finnes,  
& murmur agai  
st Gods iuge  
ments as though  
he had no iust  
cause to punish  
the, le thew  
ch him what  
he anliwer.

f Chap. 13

g Signifying y  
beneficent  
the deliueran  
ce out of Ba  
bylon shul  
de be so great,  
that it shulde  
abolish the re  
membrance of  
their deliueran  
ce fro Egypt  
but he wate  
here chiefly  
respect to the  
spiritual deli  
uerance vnder  
Christ.

h Chap. 7. 25

i Signifying y  
beneficent  
the deliueran  
ce out of Ba  
bylon shul  
de be so great,  
that it shulde  
abolish the re  
membrance of  
their deliueran  
ce fro Egypt  
but he wate  
here chiefly  
respect to the  
spiritual deli  
uerance vnder  
Christ.

j Chap. 23. 7

k Signifying y  
beneficent  
the deliueran  
ce out of Ba  
bylon shul  
de be so great,  
that it shulde  
abolish the re  
membrance of  
their deliueran  
ce fro Egypt  
but he wate  
here chiefly  
respect to the  
spiritual deli  
uerance vnder  
Christ.

l By y fishers  
and hunters, a  
re meant y Ba  
bylonians and  
Gileadites who  
shulde de  
stroy them in  
such sort that  
it they esca  
ped it e one,  
other shulde  
take them.

m For mine eyes are vpon all their waies:  
thei are not hid from my face, nether  
is their iniquitie hid from mine eyes.



## Shal man make gods.

## Jeremiāh. The searcher of hearts.

**h** That is, their sonnes & daughters, & they offered to Molech.

**i** He wondereth at y great mercie of God in this deliuerance, & shal not onely extēd to the Iewes, but also the Gentiles. **k** Our fathers were most vile idolaters: therefore it cometh onely of Gods mercie, that he performeth his promes, & hath not wrecly cast vs of. **l** They shal once againe fele my power, & mercie for their deliuerance, that they may learne to worship me.

have defiled my land, and have filled mine inheritance with their filthie carions and their abominations.

**19** O Lord, thou art my i force, & my strength & my refuge in the day of affliction: the Gentiles shal come vnto thee fro the ends of the worlde, and shal say, Surely our fathers haue inherited lies, & vanitie, wherein there was no profite.

**20** Shal a man make gods vnto him self, & they are no gods?

**21** Beholde, therefore I wil this once<sup>1</sup> teache the: I wil shew the mine had & my power, & thei shal know y my Name is the Lord.

<sup>1</sup> They shal once againe fele my power, & mercie for their deliuerance, that they may learne to worship me.

### CHAP. xvii.

<sup>1</sup> The forwardnes of the Iewes. <sup>2</sup> Cursed be those that put their confidence in man. <sup>3</sup> Mans heart is wicked. <sup>10</sup> God is the searcher of the heart. <sup>13</sup> The liuing waters are forsaken. <sup>21</sup> The right keeping of the Sabbath commanded.

**a** The remembrance of the concept of God can not passe, albeit for a time he defers the punishment, for it shalbe manifest to me & Angels.

**b** In stead of y Law of God, thei haue written idolatrie & all abominations in their heart.

**c** Your sinnes appeare in all the altars that you haue erected to idoles.

**d** Some read, So that their children rememb their altars that is follow their fathers wickednes.

**e** Zion y was my mountaine, shal now be left as a waste field.

**f** Because thou wouldest not giue the lad rest at such times, dayes, & yerres as I appointed.

**g** Thou shalt here after be carried away, & it shal rest for lacke of laborers.

**h** The Iewes were giuen to worldlie policies, & thought to make them selues strong by the friendship of the Egyptians, Assyrians, & other Nations.

**i** The heart is deceitful and wicked about all things, who can knowe it?

**j** The heart is deceitful and wicked about all things, who can knowe it?

**k** The heart is deceitful and wicked about all things, who can knowe it?

**T**he sinne of Iudah is<sup>a</sup> written with a penne of yron, & with the point of a diamode, & graue vpo the table of their heart, & vpon the hornes of your altars.

**2** They remember their altars as their children, with their groues by the grene trees vpon the hie hillies.

**3** O my mountaine in the field, I wil giue thy substance, & all thy treasures to be spoiled, for the sinne of thy high places through out all thy borders.

**4** And thou shalt rest, & in thee shalt be areft fro thine heritage that I gaue thee, & I wil cause thee to serue thine enemies in the lad, which thou knowest not: for ye haue kindeled a fyre in mine angre, which shal burne for euer.

**5** Thus saith the Lord, & Cursed be the mā that trusteth in mā, & maketh flesh his arme, & withdraweth his heart fro y Lord.

**6** For he shalbe like the heath in the wilderness, and shal not se when anye good cometh, but shal inhabit the parched places in the wilderness, in a salt land, and not inhabited.

**7** Blessed be the man, that trusteth in the Lord, and whose hope the Lord is.

**8** For he shalbe as a tre that is planted by the water, which spreadeth out her rootes by the riuer, and shal not fele when the heat cometh, but her leaf shalbe grene, and shal not care for the yere of drought, neither shal cease from yelding frute.

**9** The heart is deceitful and wicked about all things, who can knowe it?

on God, & therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortal, Isa 2.22. chap 28.6. <sup>h</sup> Read Psal. 13. <sup>i</sup> Because the wicked haue euer some excuse to defend their doings, he sheweth, that their owne Iewde imaginations deceiue them, & bring the to these inconueniences: but God wil examine their dedes by the malice of their hearts, 1 Sam. 16.7. 1 chro. 28.9. p. 164. 7. 10. chap. 12.30. & 30.12. reuel. 2.23.

**10** I the Lord searche the heart, & trye the reines, euen to giue euerie man according to his wayes, and according to the fruite of his workes.

**11** As the partryche gathereth the yere, which she hath not brought forth: so that getteth riches, and not by right, shal leaue them in the middes of his dayes, and at his end shalbe a foole.

**12** As a glorious throne<sup>1</sup> exalted from the beginning, so is the place of our Sanctuary.

**13** O Lord, the hope of Israel, all that forsake thee, shalbe confounded: thei that departe from thee, shalbe written in the earth, because they haue forsake the Lord, the fountaine of liuing waters.

**14** Heale me, o Lord, and I shalbe whole: saue me, and I shalbe saued: for thou art my praise.

**15** Beholde, o they say vnto me, Where is the worde of the Lord: let it come now.

**16** But I haue not thrust in my self for a pastor after thee, neither haue I desired the daye of miserie, thou knowest: that which came out of my lippes, was right before thee.

**17** Be not a terrible vnto me: thou art mine hope in the day of aduersitie.

**18** Let them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, & destroy them with double destruction.

**19** Thus hath the Lord said vnto me, Go and stand in the gate of the children of the people, whereby y Kings of Iudah come in, and by the which thei go out, and in all the gates of Ierusalem.

**20** And say vnto them, Hear the worde of the Lord, ye Kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that entre in by these gates.

**21** Thus saith the Lord, Take hede to you soules, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem.

**22** Neither carye forth the burdes out of your houses in the Sabbath day: neither do ye anye worke, but sanctifie the Sabbath, as I commanded your fathers.

**23** But they obeyed not, neither inclined their eares, but made their neckes stiffe & wolde not heare, nor receiue correction.

**24** Neuertheles if ye wil heare me, saith the Lord, & beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

**25** Then shal the Kings and the princes entre in at the gates of this citie, and shal sit vpon the throne of Dauid, and shal ride vpon charets, and vpon horses, thei and their princes, the men of Iudah,

## Potters pot.

and the inhabitants of Ierusalem shal remaine for euer.

**26** And thei shal come from the east, and from about I. rusalem, and from the land of Benjamin, and from the South, which shal bring burnt sacrifices, and meat offerings, & shal bring sacrifice of praise, House of the Lord.

But if ye wil not heare me to Sabbath daie, and not to beate nor to go through the gates on y Sabbath daie, then wil I k in the gates the roof, and I will the palaces of Ierusalem, and I will quenched.

### CHAP. xviii.

<sup>1</sup> God sheweth by the example of a potter how to destroy the dispisers of his wrath. <sup>2</sup> The Iewes against Jeremiāh against his aduersaries.

**T**he worde which came from the Lord, saying, Arise, & go downe into the field, and there shal I shewe thee. Then I went downe to the potter, and beholde, he wrought a wheel.

And the vessel that he made was broken in the hand of the potter, & made it another vessel good to the potter to make.

Thn the worde of the Lord came to me, saying,

O house of Israel, can not I be as this potter, saith the Lord, who claie is in the potters hand, & mine hand, o house of Israel?

I wil speake suddely against a king dome to plucke it out, and to destroye it.

But if this nation, against which I haue pronounced, turne fro their wickednes, wil I repent of y plague that I haue brought vpon them.

And I wil speake suddenly against a nation, and concerning a kinde, buylde it and to plant it.

But if it do euil in my sight, wil I not my voice, I wil repēt of it, I thought to do for them.

Speake y now therefore vnto Iudah, and to the inhabitants of Ierusalem, saying, Thus saith y Lord, Behold, I will send a plague against you, and you shall returne you the one from his euil waie, and

waies and your workes good. But thei said, o desperately wil we walke after our owne imagination, euerie man after the stubborne heart.

ord searche the heart, & trye the  
en to giue euerie man according  
yes, and according to the fruit of  
es.

e partyche gathereth the yong  
e hath not broght forth: whiche  
eth riches, and not by right, but  
in the middes of his dayes, and  
shalt be a foole.

rious throne exalted from the  
g, so is the place of our Sanctuarie  
the hope of Israel, all that for-  
shalt be confounded: thei that de-  
m thee, shall be written in the  
ause they haue forsake the Lord,  
aine of liuing waters.

me, O Lord, and I shall be whole  
and I shall be saved: for thou art  
e.

e, O they say vnto me, Where is  
e of the Lord? let it come now,  
haue not thrust in my self for a  
ther thee, neither haue I desired the  
niferie, thou knowest: that which  
of my lippes, was right before

terrible vnto me: thou art mine  
the day of aduersitie.

in be confounded, that perfect  
e let not me be confounded: let  
affraid, but let not me be affraid:  
on them the day of aduersitie, &  
me with double destruction.

athe the Lord said vnto me, Go  
in the gate of the children of  
e, whereby y Kinges of Iudah co-  
ly by the which they go out, and in  
ces of Ierusalem,

vnto them, Hear the worde of  
ye Kinges of Iudah, and all In-  
all the inhabitants of Ierusalem,  
in by these gates.

ith the Lord, Take hede to your  
and beare no burden in the Sab-  
nor bring it in by the gates of

care for the burdes out of your  
the Sabbath day: neither do ye  
& sanctifie the Sabbath, as I  
ed your fathers.

y obeyed not, neither inclined  
, but made their neckes stiffe &

heare, nor receiue correction.

heles if ye wil heare me, faith  
& beare no burden through the  
the citie in the Sabbath day, but  
the Sabbath day, so that ye do not

rein,

al the Kinges and the princes en-  
the gates of this citie, and shall  
the throne of David, and shall  
charets, and vpon horses, bulles  
their princes, the men of Iudah,

and the inhabitants of Ierusalem: and this  
citie shall remaine for euer.

And thei shall come from the cities of Ju-  
dan, and from about Ierusalem, and from  
the land of Beniamin, and from the plai-  
nes, and from the mountaines, and from y  
South, which shall bring burnt offerings, &  
sacrifices, and meat offerings, and incense,  
& shall bring sacrifice of praise into the  
House of the Lord.

But if ye wil not heare me to sanctifie y  
Sabbath day, and not to beare a burden  
nor to go through the gates of Ierusalem  
in y Sabbath day, then wil I kindle a fyre  
in the gates th roof, and it shall deuoure  
the places of Ierusalem, and it shall not be  
quenched.

CHAP. XVIII.

God sheweth by the example of a potter, that it is in his  
power to destroye the dispisers of his worde. 18 The con-  
spiration of the Iewes against Ieremiáh. 19 His prayer  
against his aduersaries.

The worde which came to Ieremiáh  
from the Lord, saying,

Arise, & go downe into the potters house,  
and there shall I shewe thee my wordes.  
Then I went downe to the potters house,  
and beholde, he wrought a worke on the  
wheel.

And the vessel that he made of a claie,  
was broken in the hand of the potter. so he  
returned, & made it another vessel, as se-  
med good to the potter to make it.

Th n the worde of the Lord came vnto  
me, saying,

O house of Israel, can not I do with you  
as this potter, saith the Lord? he holde, as y  
claie is in the potters hand, so are you in  
mine hand, O house of Israel.

I wil speake suddely against a nation or a  
kingdome to plucke it vp, & to  
roote it out, and to destroye it.

But if this nation, against whom I haue  
pronounced, turne fro their wickednes, I  
wil repent of y plague that I thought to  
bring vpon them.

And I wil speake suddenly concerning a  
nation, and concerning a kingdome to  
buyld it and to plant it.

But if it do euil in my sight and heare  
not my voice, I wil repent of the good that  
I thought to do for them.

Speake y now therefore vnto the men of  
Iudah, and to the inhabitants of Ierusalem,  
saying, Thus saith y Lord, Beholde, I pre-  
pare a plague for you, and purpose a thing  
against you: returne ye therefore euerie  
one from his euil waie, and make your  
waies and your workes good.

But thei said desperately, Surely we wil  
walke after our owne imaginations & do  
euerie man after the stubbernes of his wic-  
ked heart.

Therefore thus saith the Lord, Aske now  
among the heathen, who hath heard suche  
things: the virgine of Israel hath done ve-  
rie filthily.

Will a man forsake the snowe of Leba-  
non, which cometh from y rocke of the field?  
or shall the colde flowing waters, that  
come from another place, be forsaken?

Because my people hath forgotten me,  
& haue burnt incense to vanitie, and their  
Prophetes haue caused them to stumble  
in their waies from the ancient waies to  
walke in the paths and waie that is not tro-  
den,

To make their land desolate & a perpet-  
ual derision, so that euerie one that passeth  
thereby, shall be astonished and wagge his  
head,

I wil scatte them with an East winde  
before the enemy: I wil shewe them the  
backe, and not the face in the day of their  
destruction.

Then said they, Come, and let vs ima-  
gine some deuse against Ieremiáh: for  
the Lawe shall not perish from the Priest,  
nor counsel from the wise, nor the worde  
from the Prophet: come, and let vs smite  
him with the tongue, and let vs not  
giue hede to any of his wordes.

Hearken vnto me, O Lord, and heare the  
voyce of them that contend with me.

Shall euil be recompensed for good? for  
they haue digged a pit for my soule: re-  
membre that I stood before thee, to spea-  
ke good for them, and to turne away thy  
wrath from them.

Therefore, deliuer vp their children  
to famine, and let them drop away by  
the force of the sword, and let their wi-  
ues be robbed of their children, and be  
widdowes: and let their housbands be put  
to death, and let their yong men be slay-  
n by the sword in the battell.

Let the crye be heard from their hou-  
ses, when thou shalt bring an hoste sud-  
denly vpon them: for they haue digged  
a pit to take me, and hid snares for my  
feet.

Yet Lord thou knowest all their counsell  
against me: tendeth to death: forgieue not  
their iniquitie, neither put out their sinne  
from thy sight, but let them be ouerthro-  
wn before thee: deale thus with them in  
the time of thine angre.

CHAP. XIX.

He prophesieth the destruction of Ierusalem for the con-  
tempt and despising of the worde of God.

Thus said the Lord, Go, and bye an  
earthen bottell of a potter, and take  
of the ancients of the people, and of the  
ancients of the Priests,

And go forth vnto y valle of Ben-hin-  
Hhh. iiii.

As no man  
hath thine  
refuseful  
eduit wa-  
ters which  
he hath  
at home, to  
go and seke  
waters abroad  
to quench his  
thirst: so they  
ought not to se-  
ke for helpe &  
succour at for-  
gers and leaue  
God, which  
was present  
with them.  
That is, the  
way of truth, which  
God  
had taught by  
his Law, read  
chap. vi. 16  
I wil shewe  
mine angre &  
not my fauour  
toward them.

This argu-  
ment swicked  
haue euer vsed  
against the ser-  
uants of God,  
The Church  
can not erre;  
we are the  
Church, and  
therefore, who  
soever spea-  
keth against vs,  
they ought to  
dye. 1 King. 22.  
24. cha. 7. 4. &  
20. 2 mala 2. 4.  
and thus the  
false Church  
persecuteth y  
true Church,  
which shaddeth  
not in outward  
pompe, and in  
multitude, but  
is known by  
the graces of  
the holie Gost.  
Let vs scan-  
der him and ac-  
cuse him: for  
we shall be  
deliued.  
Seeing the ob-  
stinate malice  
of the aduer-  
saries, which  
grew daily  
more & more,  
the Prophet  
being moued  
with Gods Spi-  
rit, without  
any carnal af-  
fection praiech  
for their de-  
struction, be-  
cause he knew  
that it should  
tend to Gods  
glorie, & pro-  
fite of his  
Church.



Or, case of the  
f. 1. 1.

a By Kings he  
and in other  
places are  
ment counsel-  
lours & gover-  
nours of y<sup>e</sup> peo-  
ple: which he  
called the An-  
cient, ver. 1.  
b Read of this  
phrase, 1. Sam.  
3. 11.

c Whereby is  
declared that  
what so euer  
is not coman-  
ded by Gods  
word touchig  
his seruice, is  
against his  
worde.

d Read Chap.  
7. 31 & 2 king.  
23. 10. Isa 30. 31.

Chap 18, 16.  
 ♂ 49.30.  
 ♂ 50.13.

Dent. 28, 13  
Larvens. 4, 10

c This visible  
signe was to  
confirm them  
touching the  
surface of this  
plague, which  
the Lord threat-  
ened by his  
Prophet  
f He noteth  
the great rage  
of the idola-  
ters, which left  
no place free  
from their abo-  
minations, in-  
somuche as  
they polluted  
their owne  
houses there-  
with, as we se  
yet among the  
papistes.

g Read Deut.  
22. 2.

And shalt say, Heare ye the worde of the Lord, o Kings of Iudáh, and inhabitáts of Ierusalém, Thus saith the Lord of hostes, y God of Israél, Beholde, I will bring a plague vpon this place, the which whosoever heareth, his eares shal tingle.

4 Because they haue forsaken me, and prophaned this place, and haue burnt incense in it vnto other gods, whome neither they, nor their fathers haue knownen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

And they haue buylt the hie places of Bál, to burne their sonnes with fyre for burnt offrings vnto Bál, which I commaúded not, nor spake it, nether came it into my minde)

5 Therefore beholde, the dayes come, saith  
the Lord, that this place shal nomore be  
called <sup>d</sup> Tópheth, nor the vallei of Ben-  
hinnóm, but the vallei of slaughter.

And I wil bring the counſel of Iudáh & Ieruſalém to nocht in this place, and I wil cauſe the to fall by the ſworde before their enemies, & by the hand of them that ſeke their liues: & their carkeiſes wil I giue to be meate for the foules of  $\hat{\text{y}}$  heauen, and to the beaſtes of the field.

8 \*And I wil make this cite desolate & an  
hissing, *so that euerie one y passeth there-  
by, shalbe astonished & chisse because of all  
the plagues thereof.*

\* And I wil fede the with y flesh of their  
sonnes and with the flesh of their daugh-  
ters, and euerie one shal eat the flesh of  
his friend in the siege and streimes, whe-  
re with their enemies that seke their liues,  
shal holde them streit.

Then shalt thou breake the bottle in the  
sight of the men that go with thee,

And shalt saie vnto them, Thus saith the Lord of hostes, Euen so wil I breake this people & this cite, as one breaketh a potters vessel, that cannot be made whole againe, & thei shal burye *them* in Tópheth til there be no place to burie.

2 Thus wil I do vnto this place, saith the Lord, and to the inhabitants thereof, and I wil make this citie like Tópheth.

For the houses of Ierusalem, and the houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the houses vpon whose rofes they haue burnt incense vnto all the hoste of heauen, and haue powred out drinke offerings vnto other gods.

Then came Jeremiáh from Tópheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hostes, the God  
of Israel, Beholde, I wil bring vpon this  
citie, and vpon all her townes, all the pla-  
gues y I haue pronounced against it, be-  
cause they haue hardened their neckes, and  
wolde not heare my wordes.

2 Jeremiāh is smitten and cast into prison for preache  
of the worde of God. 3 He prophesieth the captiv  
of Babylon. 7 He complameth that he is a we  
stocke for the worde of God. 9 He is compell  
the spirit to preache the worde.

¶ **W**Hen Pashúr, the sonne of Immer  
the Priest, which was appointed  
gouvernour in y<sup>e</sup> House of the Lord, heard  
that Ieremiah prophesied these things:

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin which was by the House of the Lord.

3 And on the morning, Pashúr brought remiáh out of the stocks. Then said remiáh vnto him, The Lord hath not called thy name Pashúr, but Magór-misib.

4 For thus saith the Lord , Beholde, I will  
make thee to be a terror to thy self, & to  
all thy friends, and they shall fall by the  
sword of their enemies, & thine eyes shall  
beholde it, and I will giue all Iudah into  
the hand of the King of Babel, and he shall  
carie them captiue into Babel, and shall  
slae them with the sword.

Moreover I will deliuer all the substance of this citie, and all the labours thereof, & all the precious things thereof, and all the treasures of the Kings of Iudah wil I giue into the hand of their enemies, which will spoyle them, and take them awaie and carrie them to Babel.

6 And thou Pashúr, & all that dwell in  
ne house, shal go into captiuitie, and thou  
shalt come to Babel, and there thou shalt  
dye, and shalt be buryed there, thou &  
thy<sup>b</sup> friends, to whome thou halt prophan  
cied lies.

7 O Lord, thou hast deceived me, and I  
am deceived: thou art stronger then I, and  
hast prevailed: I am in derision daily:  
euerie one mocketh me.

8 For since I spake, I cryed out of wrong,  
and proclaimed desolation: therefore  
the worde of the Lord was made a reproch  
vnto me, and in derision daily.

9. Then I said, I wil not make mention of  
him, nor speake any more in his Name.  
But his worde was in mine heart as a burn-  
ing fyre shut vp in my bones, and I was

For I had heard the railing of many,  
feare on euerie side. Declare, said they, & we  
will declare it: all my familiars watched for

mine halting, saying, It may  
deceit: so we shal preuaile  
and we shal execute our ven-

But the Lord is with me li-  
giant: therefore my persecu-  
tion throwen, and shal not pre-  
be greatly confounded: for th  
unwisely, and their euerlastin  
not be forgotten.

33 \* But, O Lord of hostes, thou  
righteous, & seekest the retri-  
bution, let me see thy vengeance on  
them: for thou haue I opened my cause  
unto the Lord, praise

13 Sing vnto the Lord; for he hath deliuered the  
poore from the hand of the  
14 Curſed be the day where  
15 & let not the day where

Curſed be the man, that ſt  
ther, ſaying, A man childe  
thee, and comforted him.

16 And let that man be as the  
the Lord hath euer turned  
nor: & let him heare the cry  
ning, and the shewing at no

7 Because he hathe not slayd  
the wombe, or that my mot  
ue bene my graue, or her w  
tual<sup>k</sup> conception.

How is it, *that* I came forth  
be, to se labour and sorowe,  
shulde be consumed with fl.

He prophesieth that Zedekiah shall be  
burned

THE worde which came  
ah from the Lord, wh  
kiah sent vnto him Pashtur  
Malchiáh, & Zephaniáh, the  
afciáh the Priest, saying

2 Inquire, I pray thee, of  
vs (for Nebuchad-nezzár  
maketh warre againſt vs) if  
the Lord wil deale with vs, as

his wonderous workes, that  
ne vp from vs.  
Then said Ieremiáh, Thus  
Zedekiah.

4 Thus saith the Lord God  
holde, I wil <sup>b</sup> turne backe  
warre that are in your hand  
ye fight against the King of

gainst the Caldeans, which  
without the walles, & I will  
into the middes of this citie.  
And I my self will fight as

6 And I will smite the inh

...the man, and beaſt

saith the Lord of hostes, the God of Israel, Beholde, I will bring vpon this land vpon all her townes, all the pla-ces haue pronounced against it, be-cause they haue hardened their necks, and will not heare my wordes.

CHAP. XX.

is smitten and cast into prison for transgressions of God. 3 He prophesieth the captiuitie of Ierusalem. 7 He complaineth that he is a mocker, and he wordes of God. 9 He is compelled to breache the worde.

Hen Pashúr, the sonne of Immer, the Priest, which was appointed in the House of the Lord, heard Ieremíah prophesie these things, Pashúr smote Ieremíah the Prophet him in the stocks that were in the gate of Beniamín which was out of the house of the Lord.

In the morning, Pashúr broght Ieremíah out of the stocks. Then said Ieremíah vnto him, The Lord hathe not called my name Pashúr, but Magór-mislaím.

saith the Lord, Beholde, I will be to be a terrour to thy self, & to thy friends, and they shall fall by the sword of their enemies, & thine eyes shall see it, and I will giue all Iudáh into the hand of the King of Babel, and he shall captiue into Babel, and shall smite them with the sword.

For I will deliuer all the substance of Ierusalem, and all the labours thereof, and all the precious things thereof, and all the vessels of the Kings of Iudáh will I giue into the hand of their enemies, which shall take them, and take them awaie and carry them to Babel.

And Pashúr, & all that dwell in Ierusalem shall go into captiuitie, and shall be buried there, thou & all the Kings, to whom thou hast prophesied.

thou hast deceived me, and I am deceived: thou art stronger then I, and I am deceived: I am in derision dailely, and they mocketh me.

For I spake, I cryed out of wrong, I was despised: desolation: therefore the word of the Lord was made a prophesie, and in derision dailely.

And I said, I will not make mencion of my name, nor speake any more in his Name: for the word was in mine heart as a burning fire, and I was shut vp in my bones, and I was not able to forbear, & I coulde not say, I heard the railing of many, & I was derided. Declares, said they, & we will see it: all my familiars watched for me.

mine halting, saying, It may be that he is deceived: so we shall preuaile against him, and we shall execute our vengeance vpon him.

But the Lord is with me like a mightie gyant: therefore my persecuters shall be overthrown, and shall not preuaile, & shall be greatly confounded: for they haue done foolishly, and their euillasting shame shall not be forgotten.

But, O Lord of hostes, that tryest the righteous, & seekest the reins & the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the hand of the wicked.

Cursed be the day wherein I was borne: & let not the day wherein my mother bare me, be blessed.

Cursed be the man, that shewed my father, saying, A man childe is borne vnto thee, and comforted him.

And let that man be as the cities, which the Lord hathe ouerturned and repented not: & let him heare the crye in the morning, and the showing at noone tide,

Because he hath not slayne me, euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetual conception.

How is it, that I came forth of the wombe, to see labour and sorowe, that my daies shoulde be consumed with shame?

CHAP. XXI.

He prophesieth that Zedekiah shall be taken, and the citie burned.

The wordes which came vnto Ieremíah from the Lord, when King Zedekiah sent vnto him Pashúr, the sonne of Malchíah, & Zephaniáh, the sonne of Maaseíah the Priest, saying,

Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzár King of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that he may returne vs from vs.

Then said Ieremíah, Thus shall you say to Zedekiah,

Thus saith the Lord God of Israel, Beholde, I will turne backe the weapons of warre that are in your hands, where with ye fight against the King of Babel, and against the Caldeans, which besiege you without the walles, & I will assemble them into the middes of this citie.

And I my self will fight against you with an outstretched hand, and with a mightie arme, euen in angre and in wrath, and in great indignacion.

And I will smite the inhabitants of this citie, bothe man, and beast: they shall dye of

a great pestilence.

And after this, saith the Lord, I will deliuer Zedekiah the King of Iudáh, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine into the hand of Nebuchad-nezzár King of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: he shall not spare them, neither haue pitie nor compassion.

¶ And vnto this people thou shalt say, Thus saith the Lord, Beholde, I set before you the way of life, & the way of death.

\*He that abideth in this citie, shall dye by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a pray.

For I haue set my face against this citie, for euil and not for good, saith the Lord: it shall be giuen into the hand of the King of Babel, and he shall burne it with fyre.

¶ And say vnto the house of the King of Iudáh, Heare ye the wordes of the Lord.

O house of Dauid, thus saith the Lord, Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath go out like fyre and burne, that none can quench it, because of the wickednes of your workes.

Beholde, I come against thee, O inhabitant of the valley, & rocke of the plaine, saith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitacions?

But I will visite you according to the fruit of your workes, saith the Lord, and I will kindle a fyre in the forest thereof, and it shall deuoure rounde about it.

CHAP. XXII.

He exhorteth the King to iudgement and righteousness. Why Ierusalem is brought into captiuitie. The death of Shallum the sonne of Iosiah is prophesied.

Thus said the Lord, Go downe to the house of the King of Iudáh, and speake there this thing,

And say, Heare the wordes of the Lord, O King of Iudáh, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

Thus saith the Lord, \*Execute ye iudgement and righteousness, and deliuer the oppressed from the hand of the oppressor, and vexe not the stranger, the fatherles, nor the widower: do no violence, nor shed innocent blood in this place.

For if ye do this thing, then shall the Kings sitting vpon the throne of Dauid enter in by the gates of this house, & ride vpon charrets, and vpon horses, bothe he

By yielding your selues to Nebuchadnezzar. By resisting him.

Chap. 31.2

As a thing recovered from extreme danger. Chap. 31.2 & 39. 18, & 45. 5.

Chap. 22.3. Be diligent to do iustice.

Meaning, Jerusalem, which was buylded partly on the hill and partly in the valley, & was compassed about with mountains.

That is, in the houses thereof, which were as thick as trees in the forest.

Chap. 31.2.

This was his ordinarie manner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fourtie yeres.

Chap. 37. 25.



Shewing  
there is non  
for them  
that he  
will moſt cer  
tainly perſe  
me his othe  
He comma  
ndeth Ieruſalem  
to Gilad, &  
was beyond  
To den, and  
the ſuite of Iu  
dah to Leban  
on.  
The Ebrewe  
words ſig  
fich to ſanc  
tifie, becauſe  
Lord doth  
dedicate to  
his vic & pur  
poſe ſuche as  
he prepareth  
to execute his  
worke. 11a. 113  
chap. 6, 9, and  
273.  
The buy  
dings made  
of cedre trees.  
As they that  
wonder at a  
thing which  
they thought  
wolde neuer  
haue come ſo  
to paſſe. Deut.  
29.24. 1. King.  
9.24.  
Signifying  
they ſhulde  
loſe their King  
for Ichoiachi  
went forth to  
mete Nebu  
chad-nezzar &  
yelded hiſ ſelf  
and was cry  
ed into Baby  
lon. 2. King. 24.  
12.  
Whome ſome  
thinke to  
be Ichoiachi  
& Iofiah was  
his grand fa  
ther: but as ſe  
meth, this was  
Iehoiakim, as  
verſ. 18.  
By bribes &  
extorſion.  
Meaning, Iof  
iah, who was  
not giuen to  
ambition and  
ſuperſtitie,  
but was content  
with medi  
crite and did  
only delight  
ſeruing for the  
Gode glorie &  
to do iuſtice  
to all.  
I For every  
one ſhal haue  
youth to lam  
ment for him  
ſelf.  
Not hono  
rably among  
his fathers,  
but as cari  
ons are caſt in  
a hole becauſe  
their ſinke  
ſhulde not in  
fect. read 2.  
King 24.9. Iof  
ephus Antiq.  
10.8. wher  
in that the ene  
mie ſlew him  
in the citie &  
commanded  
him to be caſt  
before the walls  
vaburyed.

and his ſeruants and his people.  
But if ye wil not heare theſe wordes, I  
ſwear by my ſelf, ſaith the Lord, that this  
houſe ſhal be waſte.  
For thus hathe the Lord ſpoken vpon the  
Kings houſe of Iudáh, Thou art Gileád  
vnto me, and the head of Lebanón, yet ſurely  
I wil make thee a wildernes & aſc  
ries not inhabited.  
And I wil prepare deſtroyers againſt  
thee, euery one with his weapons, and they  
ſhal cut downe thy chief cedre trees, and  
caſt them in the fyre.  
And many nations ſhal paſſe by this citie,  
& they ſhal ſay euery man to his neigh  
bour, Wherefore hathe the Lord done thus  
vnto this great citie?  
Then ſhal they anſwer, Becauſe they haue  
forſaken the couenant of the Lord their  
God, and worſhiped other gods & ſerued  
them.  
Wepe not for the dead, & be not moued  
for them, but wepe for him that goeth out:  
for he ſhal returne no more, nor ſe his  
native country.  
For thus ſaith the Lord, As touching  
Shallúm the ſonne of Iofiah King of Iu  
dah, which reigned for Iofiah his father,  
which wēt out of this place, he ſhal not re  
turne thither.  
But he ſhal dye in ſ place, whether they  
haue led him captiue, and ſhal ſe this land  
no more.  
I Wo vnto him that buylderh his houſe by  
vnrigheteouſnes, & his chambers without  
equitie: he vſeth his neighbour without  
wages and giueh him not for his worke.  
He ſaith, I wil buylde me a wide houſe  
and large chambers: ſo he wil make him  
ſelf large windowes, and ſiting with cedre  
and painte them with vermilion.  
Shalt thou reigne, becauſe thou cloſeſt  
thy ſelf in cedre? did not thy father eat  
and drinke and proſper, when he executed  
iudgement and iuſtice?  
When he iudged the cauſe of the afflicted  
& the poore, he proſpered: was not this be  
cauſe he knewe me, ſaith the Lord?  
But thine eyes and thine heart are but o  
nely for thy couetouſnes, and for to ſhed  
innocent blood, & for oppreſſion, and for  
deſtruction, euen to do this.  
Therefore thus ſaith the Lord againſt  
Ichoiakim, the ſonne of Iofiah King of Iu  
dah, Thei ſhal not ſay, Ah, my brother,  
or ah, ſiſter: neither ſhal they mourne for  
him, ſaying, Ah, lord, or ah, his glorie.  
He ſhal be buried as an aſſe: as he is buried,  
and drawn and caſt forth without the ga  
tes of Ieruſalem.  
Go vnto Lebanón, & crye: ſhowte in  
before the walls vaburyed. A Te call to the Aſſyrians for helpe.

Baſhán & crye by the paſſages: for all thy  
louers are deſtroyed.  
I ſpake vnto thee whe thou waſt in pro  
ſperitie: but thou ſaiſt, I wil not heare: thou  
hathe bene thy maner from thy youth that  
thou woldeſt not obey my voyce.  
The winde ſhal fede all thy paſtors, &  
thy louers ſhal go into captiuitie: and thou  
ſhalt thou be aſhamed and confounded  
all thy wickednes.  
Thou that dwelleſt in Lebanón, and makeſt  
thy neſt in the cedres, how beautiful ſhalt  
thou be when ſorowes come vpon thee, as  
the ſorow of a woman in trouble.  
As I liue, ſaith the Lord, though Coniáh  
the ſonne of Ichoiakim King of Iudáh, were  
the ſigne of my right hand, yet wolde I plucke  
thee thence.  
And I wil giue thee into the hand of the  
that ſke thy life, and into the hand of the  
them, whoſe face thou feareſt, eue into the  
hand of Nebuchad-nezzár King of Babel,  
and into the hand of the Caldeans.  
And I wil cauſe them to cary thee away,  
and thy mother that bare thee, into another  
country, where ye were not borne, & there  
ſhal ye dye.  
But to the land, whereunto they deſire  
to returne, they ſhal not returne thither.  
Is not this man Coniáh as a deſpiſed and  
broken idole? or as a veſſel, wherein is no  
pleaſure? Wherefore are they caryed away,  
he and his ſede, & caſt out into a land that  
they knowe not?  
O earth, earth, earth, heare the wordes  
of the Lord:  
Thus ſaith the Lord, Write this: many  
deſtitute of children; a man that ſhal not  
proſper in his dayes: for there ſhall be no  
man of his ſede that ſhal proſper and ſit  
vpon the throne of Dauid, or beare rule any  
more in Iudáh.  
CHAP. XXIII.  
Againſt falſe Paſtors. A Prophecie of the great  
ſer Ieſus Chriſt.  
Wo be vnto the Paſtors that deſtroye  
my paſture, ſaith the Lord.  
Therefore thus ſaith the Lord God of  
Iſraél vnto the Paſtors that ſede my peo  
ple, Ye haue ſcattered my flocke and thruſt  
them out, & haue not viſited the: beholde  
I wil viſite you for the wickednes of your  
worke, ſaith the Lord.  
And I wil gather the remnant of my ſhe  
pe out of all countreys, whether I haue  
ſcattered them, and wil bring them againe  
to their foldes, and they ſhal growe and  
creaſe.  
And I wil ſet vpon ſhepherdes ouer them,  
which ſhal fede them: and they ſhal be  
no more nor be afraid, neither ſhal any  
of them be lacking, ſaith the Lord.

Beholde, The daies com  
Lord, that I wil raiſe vnto I  
reous branche, & a King ſh  
proſper, and ſhal execute iud  
iſtice in the earth.  
In his daies Iudáh ſhal be  
rael ſhal dwell ſafely, and th  
whereby thei ſhal call him  
our righteouſnes.  
Therefore beholde, the  
ſaith the Lord, that thei ſhal  
The Lord liueh, which b  
children of Iſraél out of the  
But the Lord liueh, which b  
led the ſede of the houſe of  
the North countrey & from  
where I had ſcattered them,  
dwell in their owne land.  
Mine heart breaketh within  
the Prophetes, all my bone  
like a drunken man (& like  
wine hathe overcome) for  
of the Lord and for his hol  
For the land is full of adul  
cauſe of othes the land mourn  
ſan places of the wildernes  
and their courſe is euil, and  
not right.  
For bothe the Prophet  
do wickedly: and their vic  
foude in mine Houſe, ſaith  
Wherefore their waie ſha  
as ſliperie waies in the darke  
be driven forth and fall the  
bring a plague vpon them,  
of their viſitation, ſaith the  
And I haue ſene fooliſh  
phetes of Samaria, y proph  
and cauſed my people Iſraél  
I haue ſene alſo in the Pro  
ſalem ſilthines: thei comm  
walke in lies: thei ſtreng the  
of the wicked that none can  
his wickednes: thei are all v  
dom, and the inhabitants th  
morán.  
Therefore thus ſaith the  
concerning the Prophetes,  
fede them with wormewo  
them drinke the water of g  
Prophetes of Ieruſalem is w  
forthe into all the land.  
Thus ſaith the Lord of I  
not the wordes of the Prop  
phetic vnto you, and teach  
thei ſpeake the viſio of the  
& not out of the mouth of  
Thei ſaie ſtil vnto them th  
The Lord ſaid, Ye ſhall  
and thei ſaie vnto euerie on  
after the ſlubbernes of his  
No euil ſhal come vpon you  
For who haue ſtand in

11. 22.





il giue them an heart to knowe  
am the Lord, and they shalbe  
le, and I wil be their God: for  
returne vnto me with their  
art.

the noghtie figges which cu  
en, they are so euil (surely the  
Lord) so wil I giue Zedekiah  
of Iudah, and his princes, and  
of Ierusalém, that remaine in  
& them that dwell in the land

en giue them for a terrible pla  
the king domes of the earth, and  
roche, and for a prouerbe, for a  
talke, and for a curse, in all pla  
I shal cast them.

I wil send the sworde, the famine,  
pestilence among them, til they  
med out of the land, that I giue  
n and to their fathers.

CHAP. XXV.

that they shalbe in captiuitie seuen  
and that after the seuentie yeres the Bay  
do be destroyed. 14 The destruction of al  
ophecied.

wordes that came to Ieremiáh,  
erning all the people of Iudah  
urth yere of Iehoiakim the son  
Iah King of Iudah that was in  
ere of Nebuchad-nezzár King

ich Ieremiáh the Prophet spake  
people of Iudah, & to all the  
es of Ierusalém, saying,  
thirreth yere of Iohán the son  
n King of Iudah, euen vnto  
e (that is the thre and twentieth  
wordes of the Lord hathe come  
& I haue spoken vnto you & ri  
and speaking, but ye wolde not

the Lord hathe sent vnto you all  
es the Prophetes, rising early and  
em, but ye wolde not heare, nor  
our eares to obeie.

id, Turne againe now euerie one  
euil waie, and from the wicked  
ur inuencions, & ye shal dwell in  
hat the Lord hathe giuen vnto  
o your fathers for euer and euer  
not after other gods to serue the  
hip them, and prouoke me not to  
in the workes of your hands, &  
nifh you.

es ye wolde not heare me, saith  
but haue prouoked me to anger  
workes of your hands to your

re thus saith the Lord of hostes,  
e haue not heard my wordes,  
I wil send and take to me a ll  
41-42

families of the North, saith the Lord, &  
Nebuchad-nezzár the King of Babel my  
seruant, and wil bring them against this  
land, and against the inhabitants thereof,  
& against all these nationss rounde about,  
and wil destroye them, and make them an  
astonishment and an hissing, and a conti  
nual desolation.

\* Moreover I wil take from them the  
voice of mirth and the voice of gladnes,  
the voice of the bridegrome and the voi  
ce of the bride, the noisse of the mil  
lstones, and the light of the candle.

And this whole land shal be desolate,  
and an astonishment, & these nations shal  
serue the King of Babel seuentie yeres.

And when the seuentie yeres are accom  
plished, I wil visite the King of Babel  
and that nation, saith the Lord, for their  
iniquities, euen the land of the Caldeans,  
and wil make it a perpetual desolation,  
and I wil bring vpon that land all my  
wordes which I haue pronouncd against  
it, euen all y is written in this boke, which  
Ieremiáh hathe prophecied against all  
nations.

For many nations, and great Kings shal  
euen serue them selues of them: thus  
wil I recompéce them according to their  
dedes, and according to the workes of  
their owne hands.

For thus hathe the Lord God of Israël  
spoken vnto me, Take the cup of wine  
of this mine indignacion at mine hand,  
and caufe all the nations, to whome I send  
the, to drinke it.

And they shal drinke, and be moued  
& be madde, because of the sworde, that I  
wil send among them.

Then toke I the cuppe at y Lords hand,  
and made all people to drinke, vnto whome  
the Lord had sent me:

Euen Ierusalém, and the cities of Iudah,  
and the Kings thereof, and the princes  
thereof, to make them desolate, an at  
onishment, an hissing, and a curse, as ap  
peareth this day:

Pharaoh also, King of Egypt, and his ser  
uantes, and his princes, and all his peo  
ple:

And all sortes of people, and all the  
Kings of the land of Vz: and all the  
Kings of the land of the Philistims, & A  
shkelon, and Azzáh, & Ekrón, and y rem  
nant of Ashdod:

Edóm, and Moáb, and the Ammoni  
tes,

And all the Kings of Tyrus, and all the  
Kings of Zidon, & the Kings of y Yles,  
that are beyonde the sea,

And Dedán, and Temá, & Buz, and all  
that dwell in the vntermost corners,

of the sonne of Abraham and Keturáh

24 And all the Kings of Arabia, and all the  
Kings of Arabia, that dwell in the desert,  
25 And all the Kings of Zimri, and all the  
Kings of Elám, and all the Kings of the  
Medes.

26 And all y Kings of the North farre, and  
nere one to another, and all the king domes  
of the worlde, which are vpon the earth,  
& the King of Shefhách shal drinke af  
ter them.

27 Therefore say thou vnto them, Thus  
saith the Lord of hostes, the God of Isra  
él, Drinke and be drunken, and spewe and  
fall, and rise no more, because of the  
sworde, which I wil send among you.

28 But if they refuse to take y cup at thine  
hand to drinke, then tel them, Thus saith  
y Lord of hostes, ye shal certainly drinke.

29 For lo, I beginne to plague the citie,  
where my Name is called vpon, & shulde  
you go fre? Ye shal not go quite: for I wil  
call for a sworde vpon all the inhabitants  
of the earth, saith the Lord of hostes.

30 Therefore prophecie thou against them  
all these wordes, and saie vnto them, \* The  
Lord shal roare from above, and thrust out  
his voice from his holie habitation: he shal  
roare vpon his habitation, & crye aloud,  
as thei that presse the grapes against all y  
inhabitants of the earth,

31 The sounde shal come to the ends of the  
earth: for the Lord hathe a controuersie w  
the nation, and wil entre into iudgement  
with all flesh, & he wil giue them that a  
re wicked, to the sworde, saith the Lord.

32 Thus saith the Lord of hostes, Behol  
de, a plague shal go-forthe from nation to  
nation, and a great whirlewinde shalbe  
raised vp from the coastes of the earth,

33 And y the slaine of the Lord shalbe at y  
daie, from one end of the earth, euen vnto  
the other end of the earth: thei shal not  
be mourned, nether gathered nor buried,  
but shalbe as the dogue vpon the gronde.

34 Howle, ye shepherds, and crye, and wal  
lowe your selues in the ashes, ye principal  
of the flocke: for your daies of slaughter  
are accomplished, and of your disperison,  
and ye shal fall like a precious vessels.

35 And the flight shal faile from the shep  
herds, and the escaping from the principal  
of the flocke.

36 A voice of the crye of the shepherds,  
and an howling of the principal of the  
flocke shalbe heard: for the Lord hathe de  
stroyed their pasture.

37 And the best pastures are destroyed be  
cause of the wrath and indignacion of the  
Lord.

38 He hathe forsaken his couert, as the lion:  
for their land is waste, because of y wrath  
of the oppressor, and because of the wrath  
of his indignacion.

For there  
were two cow  
reys so named  
the one called  
plentiful, and  
the other ba  
ren, or de  
fert.  
Or, Persia.

u That is, of  
Babylon, as  
Chap. 54. 4

u That is, Ie  
rusalém, as  
vers 10.

Isai. 3. 16.  
Amos 2. 2

Chap. 30. 23

y Thei which  
are slaine at y  
Lords appoin  
tment.

u Ye that are  
chief rulers, &  
gouernours.

u Which are  
most easily  
broken.  
b It shal not  
helpe them to  
flee to Bee.

u Ebr. peace  
lie.





me, beholde, I am in your hand  
me as ye thinke good and right.  
owe ye for certayne, if ye put  
e, ye shal surely bring in  
pon your felues, and vpon this  
vpon the inhabitants thereof.  
th & Lord hath sent me vnto you,  
all these wordes in your eares.  
said the princes and all the people  
a Priests & to the Prophetes, This  
not worthie to dye: for he hath  
vnto vs in the Name of the Lord

rose vp certeine of the Elders  
and spake to all the assemble of  
le, saying,

the Morashite \*prophecied in  
Hezekiáh King of Iudáh, and  
all the people of Iudáh, sayin  
th & Lord of hostes, Zión shal be  
like a field, and Ierusalém shal be  
& the mountaine of the House  
the high places of the forell.

Hezekiáh King of Iudáh, and  
t him to death: did he not feare  
and prayed before the Lord, and  
repented him of the \* plague,  
ad pronounced against them: thus  
e procure great euil against our

ere was also a man that prophesied  
same of the Lord, one Vriiah  
Shemaiáh, of Kiríath-iareim, who  
ed against this citie, and again  
, according to all the wordes of

then Iehoiakim the King with all  
of power, & all the princes hear  
e, the King fought to slay him.  
in Vriiah heard it, he was afraid  
and went into Egypt.

Iehoiakim the King sent men into  
en Elnathán the sonne of Achobor  
eine with him into Egypt.

ei fet Vriiah out of Egypt, and  
im vnto Iehoiakim the King  
him with the sword, and \* cal  
bodie into the graues of the child  
the people.

the hand of Ahikám \* the sonne of  
was with Ieremiáh & thei shulde  
him into the hand of the people  
to death.

CHAP. XXVII.  
the commandment of the Lord  
King of Iudáh and to the other Kings  
ere, whereby they are manifested to be false  
ebuchad-nezzár: He warreth the people  
& rulers that thei beleue not false Pro

beginning of the reigne of Ie  
e sonne of Iosiah King of Iu  
ke, did not altogether observe the order  
ich shulde be after, and contrarie wile, which  
al auoide many doubts, & make the reading easie

th came this worde vnto Ieremiáh from  
the Lord, saying,

Thus saith the Lord to me, Make thee  
bonds, and yokes, and put them vpon  
thy necke,

And send them to the King of Edóm, &  
to the King of Moáb, and to the King of Ty-  
rus, and to the King of Zidon, by the hád  
of the messengers which come to Ierusa-  
lém vnto Zedekiáh the King of Iudáh,

And commande them to say vnto their  
masters, If thus saith the Lord of hostes  
the God of Israél, Thus shal ye say vnto  
your masters,

I haue made the earth, the man, and the  
beast that are vpo the grounde, by my great  
power, & by my outstretched arme, & haue  
giuen it vnto whome it pleased me.

But now I haue giuen all these lands in-  
to the hád of Nebuchad-nezzár the King  
of Babel my \* seruante, and the beastes of  
the field haue I also giue him to serue him.

And all nations shal serue him, and his  
sonne, and his sonnes sonne vntil the ve-  
rie time of his land come also: then manie  
nations and great Kings shal \* serue them  
felues of him.

And the nation & kingdome which wil  
not serue \* same Nebuchad-nezzár King  
of Babel, and that wil not put their necke  
vnder the yoke of the King of Babel, the  
same nation wil I visite, saith the Lord,  
with the sword, and with the famine, and  
with the pestilence, vntil I haue wholly gi-  
uen them into his hands.

Therefore heare not your Prophetes nor  
your southsaiers, nor your dreamers, nor  
your inchanters, nor your forcerers, which  
saie vnto you thus, Ye shal not serue the  
King of Babel.

For thei prophecie a lie vnto you to cau-  
se you to go farre from your land, and  
that I shulde cast you out, and you shulde  
perish.

But the nation that put their neckes vnder  
the yoke of the King of Babel, & serue  
him, those wil I let remaine still in their  
owne land, saith the Lord, and thei shal  
occupie it and dwell therein.

I spake also to Zedekiáh King of Iu-  
dah according to all these wordes, saying,  
Put your neckes vnder the yoke of the  
King of Babel, and serue him and his peo-  
ple, that ye may liue.

Why wil ye dye, thou, & thy people by  
the sword, by the famine, and by the pesti-  
lence, as the Lord hath spoke against y  
nation, that wil not serue \* King of Babel?

Therefore heare not the wordes of the  
Prophetes, that speake vnto you, saying, Ye  
shal not serue the King of Babel: for they  
prophecie a lie vnto you.

15 For I haue not \* sent the, saith the Lord,  
yet they prophecie a lie in my Name, that  
I might cast you out, and that ye might pe-  
rish, bothe you, & the Prophetes that pro-  
phecie vnto you.

16 Also I spake to \* Priests, & to all this  
people, saying, Thus saith the Lord, Hea-  
re not the wordes of your Prophetes that  
prophecie vnto you, saying, Beholde, \* the  
vessels of the House of the Lord shal now  
shortly be \* broght againe from Babel,  
for they prophecie a lie vnto you.

17 Heare the not, but serue the King of Ba-  
bél, that ye may liue: wherefore shulde  
this citie be desolate?

18 But if they be Prophetes, and if the wor-  
de of the Lord be with the, let them s in-  
treat the Lord of hostes, that the vessels,  
which are left in the House of the Lord, &  
in the house of the King of Iudáh, & at Ie-  
rusalém, go not to Babel.

19 For thus saith the Lord of hostes, con-  
cerning the \* pillars, and concerning the  
sea, and concerning the bases, and concern-  
ing the residue of the vessels that remaine  
in this citie,

20 Which Nebuchad-nezzár King of Ba-  
bél toke not, when he caryed \* away capti-  
ue Ieconiah the sonne of Ichoiakim King  
of Iudáh from Ierusalém to Babel, with all  
the nobles of Iudáh and Ierusalém.

21 For thus saith the Lord of hostes \* God  
of Israél, concerning the vessels \* remaine  
in the House of the Lord, & in \* house of  
the King of Iudáh, and at Ierusalém,

22 They shalbe broght to Babel, and there  
thei shalbe vntil the day that I visite the,  
saith the Lord: then wil I bring them vp,  
and restore them vnto this place.

CHAP. XXVIII.

The false prophecie of Hananiáh. 12 Ieremiáh repro-  
ueth Hananiáh and prophecieth.

And that same yere in the beginning  
A of the \* reigne of Zedekián King of  
Iudáh in the fourth yere, and in the fift  
moneth Hananiáh the sonne of Azúr the  
Prophet, \* was of Gib.ón, spake to me in  
the House of the Lord in the presence of  
the Priests, and of all the people, and said,

2 Thus speaketh the Lord of hostes, the  
God of Israél, saying, I haue broken the  
yoke of the King of Babel.

3 Within two yeres space I wil bring  
into this place all the vessels of the Lords  
House, \* Nebuchad-nezzár King of Ba-  
bél toke away from this place, and caried  
them into Babel.

4 And I wil bring againe to this place Ie-  
coniah the sonne of Ichoiakim King of  
Iudáh, with all the that were caryed away  
captiue of Iudáh, and wep into Babel, saith  
the Lord: for I wil breake the yoke of the  
King of Babel.

Chap. 27. 1.  
23. 21.  
29. 6.

Chap. 28. 3.

Which were  
taken whē Ie-  
coniah was  
led captiue in-  
to Babel.

8 For it was  
not onely, the  
Prophetes of-  
fice to shewe  
the worde of  
God, but also  
to pray for the  
sinnes of the  
people. Gen.  
20. 7. Which  
thei coulde  
not do because  
they had no  
express wor-  
dior Godhād  
promised y  
contrarie.

2. K. 1. 8. 21. 13  
2. K. 2. 24. 12

h That is, for  
the space of  
seuen yeres,  
til I haue cau-  
sed the Mees  
and Persians to  
ouercome the  
Caldeans.

When Iere-  
miáh began to  
speak thes  
bonds, and  
yokes, and  
After that  
the land had  
rested, as Ier-  
emiáh said.  
e thus way a  
certaine Vriiah  
the sonne of  
Achobor, the  
sonne of Ie-  
chiah, was yere  
of Aijah.



<sup>a</sup> He was so  
shamed, though  
he was a false  
Prophet.

<sup>e</sup> That is, I  
wilde with  
fame for Gods  
honour, & wel-  
the of my peo-  
ple, but he had  
the appointed  
the contrarie.

<sup>f</sup> Meaning, that  
the Prophetes  
that did either  
denounce war-  
re or peace,  
were tryed ei-  
ther true or  
false by the  
successe of  
their prophe-  
cies. Albeit  
God maketh  
to come to  
passe sometime  
that which the  
false prophet  
speake, to  
trye the faith  
of his, Deut.  
13.

<sup>g</sup> This declar-  
eth the impu-  
dencie of the  
wicked hiro-  
lings, which  
have no zeale  
to the truth,  
but are led w  
ambition to  
get the fauour  
of me, & there-  
fore can not  
abide any that  
might discre-  
dit them, but  
burst forth  
into rages, and  
contrarie to  
their owne sci-  
ence, passe  
not what lies  
they report, or  
how wickedly  
they do, so  
they may main-  
taine their esti-  
mation.

<sup>h</sup> This is, a  
bard, and cruel  
feruitude.

<sup>i</sup> Signifying,  
that all shulde  
be his, as Dan.  
2. 38.

<sup>k</sup> Seing this  
thing was eu-  
ident in the  
eyes of y<sup>e</sup> peo-  
ple, and yet  
they returned  
not to y<sup>e</sup> Lord,  
it is manifest  
that miracles  
can not moue  
ys, neither the  
worde it self,  
except God  
touche the  
heart.

5 Then the Prophet Jeremiāh said vnto the  
4 Prophet Hananiāh in the presence of the  
Priests, & in the presence of all the people  
that stode in the House of the Lord.

6 Eue the Prophet Jeremiāh said, So be it:  
the Lord so do, the Lord confirme thy  
wordes which thou hast prophesied to re-  
store the vessels of the Lords House, and  
all that is caried captiue from Babel into  
this place.

7 But heare thou now this worde that I wil  
speake in thine eares and in the eares of all  
the people.

8 The Prophetes that haue bene before me  
and before thee in time past, prophesied  
against manie countreys, and against great  
cities, domes, of warre, & of plagues, and of  
pestilence.

9 And the Prophet which prophesieth of  
peace, when the worde of the Prophet shal  
come to passe, then shal the Prophet be  
known that the Lord hathe truely sent  
him.

10 Then Hananiāh the Prophet toke the  
yoke from the Prophet Jeremiahs necke,  
and brake it.

11 And Hananiāh spake in the presence of  
all the people, saying, Thus saith y<sup>e</sup> Lord,  
Euen so wil I breake the yoke of Nebu-  
chad-nezzār King of Babel, frō the necke  
of all nations within the space of two ye-  
res: and the Prophet Jeremiāh went his  
way.

12 ¶ Then the worde of the Lord came vn-  
to Jeremiāh the Prophet, (after that Ha-  
naniāh the Prophet had broken the yoke  
from the necke of the Prophet Jeremiāh)  
saying,

13 Go, & tel Hananiāh, saying, Thus saith  
the Lord, Thou hast broken the yokes of  
wood: but thou shalt make for them yokes  
of yron.

14 For thus saith the Lord of hostes the  
God of Israël, I haue put a yoke of yron  
vpon y<sup>e</sup> necke of all these natiōs, that they  
may serue Nebuchad-nezzār King of Ba-  
bel: for thei shal serue him, and I haue gi-  
uen him the beasts of the field also.

15 The said the Prophet Jeremiāh vnto the  
Prophet Hananiāh, Heare now Hananiāh,  
the Lord hathe not sent thee, but thou  
makest this people to trust in a lye.

16 Therefore thus saith the Lord, Beholde,  
I wil cast thee from of the earth: this yere  
thou shalt dye, because thou hast spoken  
rebelliously against the Lord.

17 So Hananiāh the Prophet dyed the sa-  
me yere in the seuenth moneth.

## CHAP. XXIX.

Jeremiāh writeth vnto them that were in captiuitie in  
Babylon. 10 He prophesieth their returne after  
seuente yeres. 16 He prophesieth the destruction of  
the King and of the people that remains in Ierusa-

lem. 27 He threatneth the prophetes that seduce the  
people. 28 The death of Semeiah is prophesied.

Now these are y<sup>e</sup> wordes of the Lord  
that Jeremiāh the Prophet sent frō  
Ierusalēm vnto the residue of the Elders  
which were caried away captiues, and to  
the Priests, and to the Prophetes, and to all  
the people whome Nebuchad-nezzār had  
caried away captiue from Ierusalēm to  
Babel.

(After that Ieconiah the King, and the  
Queene, and the eunuches, the princes  
of Iudāh, and of Ierusalēm, and the work-  
men, and cūning men were departed from  
Ierusalēm)

By the hand of Elafāh the sonne of Sha-  
phān and Gemariāh the sonne of Hilkiāh  
(whome Zedekiāh King of Iudāh sent  
vnto Babel to Nebuchad-nezzār King of  
Babel) saying,

4 Thus hathe the Lord of hostes the God  
of Israël spoken vnto all that are caried  
away captiues, whome I haue caused to  
be caried away captiues from Ierusalēm  
vnto Babel

5 Buylde you houses to dwell in, and plant  
you gardens, and eat the frutes of them.

6 Take you wiues, and beget sonnes,  
daughters, and take wiues for your sonnes,  
and giue your daughters to hous bands,  
that they may beare sonnes & daughters,  
that ye may be increased there, and not  
diminished.

7 And seke the prosperitie of the citie, whe-  
ther I haue caused you to be caried away  
captiues, and pray vnto the Lord for it:  
for in the peace thereof shal you haue  
peace.

8 ¶ For thus saith y<sup>e</sup> Lord of hostes the God  
of Israël, Let not your prophetes, & your  
soothsayers that be amōg you, deceiue you,  
neither giue eare to your dreames, which  
you dreame.

9 For they prophesie you a lye in my Na-  
me: I haue not sent them, saith the Lord.

10 But thus saith the Lord, That after  
seuente yeres be accomplished at Babel, I  
wil visit you, and performe my good pro-  
mes toward you, and cause you to returne  
to this place.

11 For I knowe y<sup>e</sup> thoughts, that I haue thought  
towards you, saith the Lord, euen the  
thoughts of peace, and not of trouble, to gi-  
ue you an end, and your hope.

12 Then shal you crye vnto me, and ye shal  
go and pray vnto me, and I wil heare you,  
and ye shal seke me and finde me, be-  
cause ye shal seke me with all y<sup>e</sup> heart.

14 And I wil be founde of you, saith y<sup>e</sup> Lord,  
and I wil turne away your captiuitie, and  
I wil gather you from all the nations and  
from all the places, whether I haue cast  
you, saith the Lord, and wil bring you

again vnto the place, where  
you to be caried away captiue.

15 Because ye haue said, The  
railed vs vnto y<sup>e</sup> Prophetes in Ba-  
Babel, Therefore thus saith the

King, that sitteth vpon the throne  
of all the people, that  
citie, your brethren that are  
the with you into captiuitie:

17 Euen thus saith the Lord of  
holde, I wil send vpon them  
the famine, and the pestilence  
them like vile figges, that can  
they are so noghtie.

18 And I wil persecute them w  
de, with the famine, & with the  
I wil make them a terror to a  
of the earth, & a curse, and  
and an hissing, and a reproo  
the nations whether I haue

19 Because thei haue not hea  
saith the Lord, which I sent  
my seruants the Prophetes, r  
ly, & sending them, but ye wo  
saith the Lord.

20 ¶ Heare ye therefore the  
Lord all ye of the captiuitie  
resent from Ierusalēm to Ba-

21 Thus saith the Lord of ho  
of Israël, of Ahāb the sonne  
of Zedekiāh the sonne of M  
prophesie lies vnto you in  
holde, I wil deliuer them in  
Nebuchad-nezzār King of B

22 flay them before your eyes  
And all they of the captiui-  
that are in Babel, shal take  
against them, & say, The L

like Zedekiāh and like Ahā  
King of Babel burnt in the  
Because they haue comit  
Israel, and haue committed  
their neighbours wiues, and

lying wordes in my Name  
not commanded them, euen  
testifieir, saith the Lord.

24 ¶ Thou shalt also speak  
the Nchlamite, saying,  
25 Thus speaketh y<sup>e</sup> Lord of  
of Israël, saying, Because th  
ters in thy name vnto all t  
are at Ierusalēm, & to Zep  
ne of Maaseiāh the Priest

Priests, saying,  
26 The Lord hathe made  
Iehoiadā the Priest, that  
ficers in the House of y<sup>e</sup> Lo

that raueth & maketh him  
to put him in prison and  
Now therefore why ha

27 Ieremiāh of Anathoth  
cieth vnto you?  
28 For, for this cause he se

*He threatneth the prophet that shall  
The death of Semeiah is prophesied.*

These are y<sup>e</sup> wordes of the Lord  
at Jeremiāh the Prophet. I saw  
in vnto a the residue of the Elders  
were carryed away captiues, and to  
st, and to the Prophetes, and to al  
ple whome Nebuchad-nezzār had  
away captiue from Ierusalem:

that Ieconiah the King, and the  
e, and the eunuches, the prince  
y, and of Ierusalem, and the worke  
d cūning men were departed from

m)  
hand of Elafah the sonne of She-  
de, Gemariah the sonne of Hilkiāh  
Zedekeiah King of Iudā, & Ier-  
bēl to Nebuchad-nezzār King of

saying,  
nath the Lord of hostes the God  
spoken vnto all that are carryed  
ptiues, whome I haue caused to  
d away captiues from Ierusalem  
bēl

you houses to dwell in, and plant  
ens, and eat the frutes of them.  
ou wiues, and beget sonnes, and  
s, and take wiues for your sonnes,  
your daughters to houbands,  
y may beare sonnes & daughters,  
may be increased there, and not  
ned.

the prosperitie of the cities, wher  
ue caused you to be carryed away  
and pray vnto the Lord for it.  
the peace thereof shal you haue

us saith y<sup>e</sup> Lord of hostes the God  
Let not your prophetes, & your  
ers that be amōg you, deceive you,  
eare to your dreames, which  
me.

y prophetic you a lye in my Na-  
ue not sent them, saith the Lord.  
us saith the Lord, That after se-  
eres be accomplished at Babel, I  
you, and performe my good pro-  
and you, and cause you to reuē-  
place.

owe y<sup>e</sup> thought, that I haue thought  
s you, saith the Lord, even the  
of peace, and not of trouble, to giue  
n end, and your hope.

hal you crye vnto me, and ye shal  
vnto me, and I wil heare you,  
shal seke me and finde me, becau-  
se I wil be with all y<sup>e</sup> your heart.

It wil be founde of you, saith y<sup>e</sup> Lord,  
t turne away your captiuitie, and  
ther you from all the nations and  
the places, whether I haue call-  
ed you, saith the Lord, and wil bring you

again vnto the place, whence I caused  
you to be carryed away captiue.

Because ye haue said, The Lord hathe  
ruled vs vp a Prophetes in Babel,

Therefore thus saith the Lord of the  
King, that sitteth vpon the throne of Da-  
uid, & of all the people, that dwell in this  
city, your brethren that are not gone for-  
the with you into captiuitie:

Even thus saith the Lord of hostes, Be-  
holde, I wil send vpon them the sword,  
the famine, and the pestilence, & wil make  
them like vile figges, that can not be eatē,  
they are so noghtie.

And I wil persecute them with the swor-  
de, with the famine, & with the pestilence: &  
I wil make them a terror to all kingdomes  
of the earth, & a curse, and astonishment  
and an hissing, and a reproche among all  
the nations whether I haue cast them,

Because thei haue not heard my wordes,  
saith the Lord, which I sent vnto them by  
my seruāts the Prophetes, rising vp care-  
ly, & sending them, but ye wolde not heare,  
saith the Lord.

Hear ye therefore the wordes of the  
Lord all ye of the captiuitie, whome I haue  
sent from Ierusalem to Babel.

Thus saith the Lord of hostes, the God  
of Israēl, of Ahāb the sonne of Kolaiāh, &  
of Zedekeiah the sonne of Maaseiah, which  
prophetic lies vnto you in my Name, Be-  
holde, I wil deliuer them into the hand of  
Nebuchad-nezzār King of Babel & he shal  
slaye them before your eyes.

And all they of the captiuitie of Iudāh,  
that are in Babel, shal take vp this curse  
against them, & say, The Lord make thee  
like Zedekeiah and like Ahāb, whome the  
King of Babel burnt in the fyre,

Because they haue committed a vilenie in  
Israēl, and haue committed adulterie with  
their neighbours wiues, and haue spoken  
lying wordes in my Name, which I haue  
not commanded them, euen I knowe it, &  
testifie it, saith the Lord.

Thou shalt also speake to Shemaiah  
the Nehelamite, saying,

Thus speaketh y<sup>e</sup> Lord of hostes, the God  
of Israēl, saying, Because thou hast set let-  
ters in thy name vnto all the people, that  
are at Ierusalem, & to Zephaniāh the son-  
ne of Maaseiah the Priest, and to all the  
Priests, saying,

The Lord hath made thee Priest, for  
Lehoiada the Priest, that ye shulde be of-  
ficers in the House of y<sup>e</sup> Lord, for euery mā  
that rauch & maketh him self a Prophet,  
to put him in prison in the stocks.

Now therefore why hast thou repro-  
ued Ieremias of Anathoth, which prophe-  
cieth vnto you?

For, for this cause he sent vnto vs in Ba-

bēl, saying, This captiuitie is long: buylde  
houses to dwell in, and plant gardens, and  
eat the frutes of them.

And Zephaniāh the Priest red this let-  
tre in the eares of Ieremiāh the Prophet.

Then came the wordes of the Lord vnto  
Ieremiāh, saying,

Send to all the of the captiuitie, saying,  
Thus saith the Lord of Shemaiah the Ne-  
helamite, Because that Shemaiah hathe pro-  
phesied vnto you, & I sent him not, & he  
caused you to trust in a lye,

Therefore thus saith the Lord, Beholde,  
I wil visite Shemaiah the Nehelamite, and  
his sede: he shal not haue a man to dwell  
among this people, neither shal he beholde  
the good, that I wil do for my people,  
saith y<sup>e</sup> Lord, because he hathe spoken re-  
belliously against the Lord.

CHAP. XXX.

The returne of the people from Babylon. 16 He men-  
natheth the enemies, 18 And comforteth the Church.

The wordes, that came to Ieremiāh frō  
the Lord, saying,

Thus speaketh the Lord God of Israēl,  
saying, Write thee all the wordes, that I  
haue spoken vnto thee in a booke.

For lo, the daies come, saith the Lord, that  
I wil bring againe y<sup>e</sup> captiuitie of my peo-  
ple Israēl and Iudah, saith the Lord: for  
I wil restore them vnto the land, that I ga-  
ue to their fathers, & they shal possesse it.

Again, these are the wordes y<sup>e</sup> Lord  
spake concerning Israēl, and concernig  
Iudāh.

For thus saith the Lord, We haue heard  
a terrible voyce, of feare & not of peace.

Demande now & beholde, if man trauail  
with childe: wherefore do I beholde euery  
man with his hands on his loines as a wo-  
man in trauail, & all faces are turned into  
a palenes?

Alas, for this day is great: none hath bene  
like it: it is euen the time of Iakobs trou-  
ble, yet shal he be deliuered from it.

For in that day, saith the Lord of hostes,  
I wil breake his yoke from of thy necke,  
and breake thy bondes, and strangers shal  
no more serue them selues of him.

But they shal serue the Lord their God,  
& David their King, whome I wil raise  
vp vnto them.

Therefore feare not, o my seruāt Iakōb,  
saith the Lord, neither be afraied, o Israēl:  
for lo, I wil deliuer thee from a faire coun-  
trei, and thy sede from the land of their  
captiuitie, & Iakōb shal turne againe, &  
shal be in rest and prosperitie & none shal  
make him afraid.

For I am with thee, saith the Lord, to sa-  
ue thee: hough I utterly destroy all the na-  
tions where I haue scattered thee: yet wil I  
not utterly destroy thee, but I wil correct

*He & his sede  
shal be destroi-  
ed, so that no-  
de of the shal-  
be the bene-  
fite of this de-  
luerance.*

*Because thei  
shulde be affi-  
red and their  
posteritie con-  
firmed in the  
hope of this  
deluerance  
promised.*

*He sheweth  
that before y<sup>e</sup>  
shal come,  
the Caldeans  
shulde be ex-  
tremely afflic-  
ted by their  
enemies, and  
y<sup>e</sup> they shulde  
be in such  
perplexitie &  
sorrow as a wo-  
man in her tra-  
uail, as Isa. 13.  
8.*

*Meaning, y<sup>e</sup>  
the time of  
their captiui-  
tie shulde be  
griuous.*

*When I  
shal visit Ba-  
bylon.*

*Of the King  
of Babylon.*

*To wit, of  
Iakōb.*

*That is, Me-  
siah, & shul-  
de come of y<sup>e</sup>  
stocke of Da-  
uid according  
to the field  
and shulde  
be the true pa-  
stor, as Ezek.  
34.23. who is  
set forth and  
his kingdome  
that shulde be  
enduring in the  
person of  
David, Holo-  
as.*



# Deliueraunce promised.

# Jeremiáh. Gods euerlasting loue.

Read Chap.  
10, 24.

i Meaning, that  
no man is a-  
ble to finde  
out a meane to  
deliuer them,  
but y<sup>e</sup> must  
be the worke  
of God.  
k The Assy-  
rians & Egi-  
ptians, whome  
thou didst en-  
tertaine with  
gittes, who left  
thee in thine  
affliction.

l Herein is  
commended  
Gods great  
mercie toward  
his, who doeth  
not destroye  
them for their  
sinnes, but  
correct and  
chastise them  
til he haue  
purged & per-  
fected them, &  
so burneth the  
roades by the  
which he did  
punish them,  
Iia. 35.

m Meaning, y<sup>e</sup>  
the citie and  
the Temple  
shulde be re-  
fused to their  
former state:  
He sheweth  
how the peo-  
ple shal wit-  
nesse and shal  
kepinge ac-  
knowledge  
this benefite.  
o Meaning, Ze-  
rubbabel, who  
was the figure  
of Christ, in  
whome this  
was accom-  
plished.  
p Signifying, y<sup>e</sup>  
Christ doeth  
willingly sub-  
mit him selfe to  
the obedience  
of God his Fa-  
ther.  
q Left the wic-  
ked hypocri-  
tes shulde flat-  
ter the felues  
with these  
promises, the  
Prophet shew-  
eth what shal  
be their por-  
tion.  
r When this  
Messiah and  
deliuerer is  
sent.

s When this  
noble govern-  
our shal come  
meane: meaning  
Christ, not o-  
nely Iudáh &  
Israél, but the  
rest of y<sup>e</sup> wor-  
ld shalbe cal-  
led.

thee by iudgement, and not <sup>b</sup> vitterly <sup>c</sup> cut  
thee of.

12 For thus saith the Lord, Thy bruising is  
incurable, and <sup>d</sup> thy wounde is dolorous.

13 There is none to iudge thy cause, or to lay  
a plaister: there are no medecines, nor hel-  
pe for thee.

14 All thy <sup>e</sup> louers haue forgotten thee: they  
seke thee not: for I haue stricken thee with  
the wounde of an enemy, & with a sharpe  
chastisement for the multitude of thine ini-  
quities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy  
sorrowe is incurable, for the multitude of  
thine iniquities: because thy sinnes were in-  
creased, I haue done these things vnto thee.

16 Therefore all they that deuoure thee,  
shal be deuoured, and all thine enemies e-  
uery one shal go into captiuitie: and they  
that spoyle thee, shalbe spoyled, & all they  
that robbe thee, wil I giue to be robbed.

17 For I wil restore heith vnto thee, & I wil  
heale thee of thy woundes, saith the Lord,  
because they called thee, The cast away,  
saying, This is Zión, whome no man seeketh  
after.

18 Thus saith the Lord, Beholde, I wil brig  
againe the captiuitie of Iaakobs tentes,  
and haue compassion on his dwelling pla-  
ces, and the citie shalbe buylded vpon her  
owne heape, <sup>m</sup> and the palace shal remaine  
after the maner thereof.

19 And out of them shal procede <sup>n</sup> thank-  
sgiuing, and the voyce of them that are  
ioyous, and I wil multiplie them, and they  
shal not be fewe: I wil also glorifie them,  
and they shal not be diminished.

20 Their childre also shalbe as afore time,  
and their congregacion shalbe established  
before me: & I wil visite all that vexed the.

21 And their <sup>o</sup> noble ruler shalbe of them  
selues, and their gouernour shal procede  
from the middes of them, and I wil cause  
him to drawe nere, and approche vnto me:  
for who is this that directeth his <sup>p</sup> heart to  
come vnto me, saith the Lord?

22 And ye shalbe my people, and I wil be  
your God.

23 Beholde, <sup>q</sup> the tēpest of the Lord goeth  
forth with wrath: the whirlwinde y<sup>e</sup> hang-  
eth ouer, shal light vpon the head of the  
wicked.

24 The fierce wrath of the Lord shal not  
returne, vntil he haue done, and vntil he  
haue performed the intents of his heart: in  
the <sup>r</sup> latter daies ye shal vnderstand it.

CHAP. XXXI.

He rehearseth Gods benefites after their returne from  
Babylon, 23 And the spiritual ioye of the faithful in  
the Church.

**A**T the <sup>s</sup> same time, saith the Lord,  
I wil I be the God of all the families  
of Israél, and they shalbe my people.

2 Thus saith the Lord, The people which  
<sup>a</sup> escaped the sword, founde grace in  
him to rest.

3 The Lord hath appeared vnto me &  
olde, say they: <sup>c</sup> Yea, I haue loued thee as  
an euerlasting loue, therefore wilt mercie  
I haue drawn thee.

4 Againe I wil buyld thee, and thou shalt  
be buylded, <sup>d</sup> virgine Israél: thou shalt in-  
be adorned with thy tymbrels, and thou  
go forth in the dāce of the that be ioyful.

5 Thou shalt yet plant vines vpon the moun-  
taines of Samaria, and the planters shall  
plant them: <sup>e</sup> shal make them commune.

6 For the daies shal come that the <sup>f</sup> watch-  
men vpon the mount of Ephraim shal crye,  
Arise, and let vs go vp vnto <sup>g</sup> Zión to the  
Lord our God.

7 For thus saith the Lord, Reioyce with  
gladnes for Iaakob, and shoute for ioye a-  
mong the chief of the <sup>h</sup> Gentiles: publish  
praise, and say, O Lord, saue thy people,  
the remnant of Israél.

8 Beholde, I wi. bring the <sup>i</sup> them from the North  
countrey, and gather them from the coas-  
tes of the worlde, with the blinde & the  
lame among them, with the woman with  
childe, & her that is deliuered also: a great  
companie shal returne hether.

9 They shal come <sup>j</sup> weeping, and with mer-  
cie wil I bring them againe: I wil leade  
them by the riuers of <sup>k</sup> water in a straight  
way, wherein they shal not stumble: for I  
am a Father to Israél, and Ephraim is my  
first borne.

10 I haue the worde of the Lord, <sup>l</sup> y<sup>e</sup> Ge-  
ntiles, and declare in the yles a farre of, &  
say, He y<sup>e</sup> scattered Israél, wil gather him  
and wil kepe him, as a shepherd doeth his  
flocke.

11 For the Lord hath redeemed Iaakob, &  
rāfomed him from the hand <sup>m</sup> of him, that  
was stronger then he.

12 Therefore they shal come, and reioyce  
in the light of Zión, and shal runne to the  
boutifullnes of the Lord, <sup>n</sup> for y<sup>e</sup> wheat  
and for the wine, and for the oyle, and for  
the increase of shepe, and bullockes: and  
their soule shalbe as a watered garden, and  
they shal haue no more sorow.

13 The <sup>o</sup> shal the virgine reioyce in the dā-  
ce, and the yong men, & the olde men to-  
gether: for I wil turne their mourning into  
ioye, and wil comforte them, & giue them  
ioye for their sorowes.

14 And I wil replenish the soule of the  
Priests with <sup>p</sup> faines, and my people shal  
be satisfied with my goodnes, saith the Lord.

the father: <sup>q</sup> That is, from the Babylonians, and other enemies  
By these temporal benefites he meaneth the spiritual grace, which  
the Church, and whereof there shulde be euer plenty, y<sup>e</sup> faithful  
companie of the faithful, which euer praise God for his benefites.  
Meaning the Spirit of wisdom, knowledge and truth.

ys, Thus

# Redemed calfe.

Thus saith the Lord, A voice  
cryeth, a mourning and bitter we-  
eping for her children, re-  
comforted for her children, b  
were not.

Thus saith the Lord, Refrain  
from weeping, and thine eyes  
rest for thy worke shalbe rewar-  
ded, and they shal come againe  
land of the enemy:

And there is hope in thine en-  
d, that thy children shal co-  
me to their owne borders.

I haue heard <sup>a</sup> Ephraim lam-  
ent, Thou hast corrected me, and I  
led as an <sup>b</sup> untamed calfe: y<sup>e</sup> con-  
uerted, and I shalbe conuerted: for  
the Lord my God.

Surely after that I conuerted  
after that I was instructed,  
on my <sup>c</sup> thigh: I was ashamed  
confounded, because I did be-  
lieue of my youth.

Is Ephraim <sup>d</sup> my dere sonne  
childe: yet since I spake vnto  
remembered him: therefore  
are troubled for him: I wil sur-  
passion vpon him, saith the L.  
See thee vp <sup>e</sup> signes: make  
set thine heart toward the pa-  
that thou hast walked: turne a  
virgine of Israél: turne againe  
cities.

How long wilt thou go astray  
bellyous daughter: for the Lord  
ated <sup>f</sup> a newe thing in the ear  
shal compasse a man.

Thus saith the Lord of hosts  
of Israél, Yet shal they saie  
the land of Iudáh, and in the  
of, when I shal bring againe  
tie, The Lord blesse thee, & I  
iustice & holie mountaine.

And Iudáh shal dwell in it  
ties thereof together, the he-  
and they that go forth with  
For I haue satiated the weary  
haue replenished euery sorow.

Therefore I awaked and b  
my slepe was sweete vnto m  
Beholde, the daies come, sa  
that I wil sowe the house of  
the house of Iudáh with the  
and with the seede of beast.

And like as I haue watched  
to plucke vp and to roote ou  
we downe, and to destroye, a  
them, so wil I watche ouer th  
and to plant them, saith the L

that is ioyned in marriage, and whome  
being redempt and this wife of the hie  
of Israél and Iudáh shulde be ioynd  
cor the them with people and catt  
15, Thus

th the Lord, The people which  
the sword, founde grace in  
he walked before Israël to cast

had he appeared vnto me  
Yea, I haue loved thee  
ang loue, therefore with mercie  
ween thee.

will buylde thee, and thou shalt  
d, & virgine Israël: thou shalt  
ed with thy tymbrels, and thou  
in the daice of the that be ioyful

alt yet plant vines vpon the mo  
Samaria, and the planters that  
that make them commune.

daies shal come that the watch  
the moût of Ephraïm shal crye  
let vs go vp vnto <sup>1</sup> Zión to the  
God.

saith the Lord, Reioyce with  
r Iakób, and shoute for ioye  
chief of the <sup>1</sup> Gentiles: publish  
d say, O Lord, saue thy people  
nt of Israël.

I wi, bring the from the North  
and gather them from the coa  
worlde, with the blinde & the  
gathering them, with the woman with  
er that is deliuered also a great  
shal retorne hether.

come <sup>1</sup> weeping, and with mer  
ring them againe: I will leade  
the riuers of <sup>1</sup> water in a straight  
ein they shal not stumble: for  
r to Israël, and Ephraïm is <sup>1</sup> me

he worde of the Lord, & ye Ge  
declare in the yles a farre off, &  
scattered Israël, will gather him  
pe him, as a shepherd doeth his

Lord hath redeemed Iakób, &  
him from the hand of him, that  
er then he.

re they shal come, and reioyce  
of <sup>1</sup> Zión, and shal runne to the  
s of the Lord, <sup>1</sup> euen for <sup>1</sup> wheate  
wine, and for the oyle, and for  
fe of shepe, and bullockes: and  
shalbe as a watered garden, and  
ue no more sorow.

the virgine reioyce in the <sup>1</sup> da  
yong men, & the olde men co  
I will turne their mourning into  
il comforte them, & giue them  
eir sorowes.

will replenish the soule of the  
f farnes, and my people shal  
th my goodnes, saith the Lord.

That is, from the Babylonians, and other  
benefites he meaneth the spiritual grace  
hereof there shulde be euer plenty, & i  
thful, which euer praise God for his benefi  
rit of wisdom, knowledge and reall.

15. Thus

Thus saith the Lord, A voice was heard  
on one, <sup>1</sup> mourning and bitter weping, <sup>1</sup> Ra  
weping for her children, refused to be  
comforted for her children, because they  
were not.

Thus saith the Lord, Refraine thy voi  
ce from weping, and thine eyes from tea  
res: for thy worke shalbe rewarded, saith <sup>1</sup> y  
Lord, and they shal come againe from the  
land of the enemye:

And there is hope in thine end, saith the  
Lord, that thy children shal come againe  
to their owne borders.

I haue heard <sup>1</sup> Ephraïm lamenting thus,  
Thou hast corrected me, and I was chastif  
ed as an <sup>1</sup> untamed calfe: & conuert thou  
me, and I shalbe conuerted: for thou art <sup>1</sup> y  
Lord my God.

Surely after that I conuerted, I repented:  
& after that I was instructed, I smote vp  
on my <sup>1</sup> thigh: I was ashamed, yea, euen  
confounded, because I did beare the repro  
ch of my youth.

Is Ephraïm <sup>1</sup> my dere sonne or pleasant  
child? yet since I spake vnto him, I stil  
remembered him: therefore my bowelles  
are troubled for him: I will surely haue cõ  
passion vpon him, saith the Lord.

Get thee vp <sup>1</sup> signes: make thee heapes:  
set thine heart towards the path and waie,  
that thou hast walked: turne againe, & vir  
gine of Israël: turne againe to these thy  
cities.

How long wilt thou go astraye, & thou re  
bellious daughter? for the Lord hath cre  
ated <sup>1</sup> a newe thing in the earth: a woman  
shal compasse a man.

Thus saith the Lord of hostes, the God  
of Israël, Yet shal they saie this thing in  
the land of Iudáh, and in the cities there  
of, when I shal bring againe their captiui  
tie, The Lord blesse thee, & habitation of  
iustice & holie mountaine.

And Iudáh shal dwell in it, & all the ci  
ties thereof together, the housbandmen  
and they that go forth with the flocke.

For I haue satiat the weary soule, and I  
haue replenished euerie sorrowful soule.

Therefore I awaked and behelde, and  
my slepe was sweete vnto me.

Beholde, the daies come, saith the Lord,  
that I will sowe the house of Israël, and  
the house of Iudáh with the sede of man  
and with the sede of beast.

And like as I haue watched vpon them,  
to plucke vp and to roote out, & to thro  
we downe, and to destroye, and to plague  
them, so will I wathe ouer them, to buylde  
and to plant them, saith the Lord.

That is, Ioynd in mariage, and w home God blesseth with  
his grace, and this vnto of the Me<sup>1</sup> is to come in who  
the Iudáh shulde be ioynd, I reioyced.  
and conuert them with people and cattel.

In those dayes shal they say no more,  
The fathers haue seaten a sowe grape, &  
the childrens teeth are set on edge.

But euerie one shal dye for his owne in  
iquitie: euerie man that eateth the sowe  
grape, his teeth shalbe set on edge.

Beholde, the daies come, saith <sup>1</sup> y Lord,  
that I will mak a <sup>1</sup> newe couenant with  
the house of Israël, and with the house of  
Iudáh,

Not according to the couenant that I  
made with their fathers, when I toke them  
by the hand to bring them out of the land  
of Egypt, the which my couenant they  
brake, although I was <sup>1</sup> an housband vnto  
them, saith the Lord.

But this shalbe the couenant that I wil  
make with the house of Israël, After <sup>1</sup> those  
daies, saith the Lord, I will put my Law  
in their inwarde partes, & write it in their  
hearts, & wil be their God, and they shalbe  
my people.

And they shal <sup>1</sup> teache nomore euerie mā  
his neighbour and euerie man his brother,  
saying, Knowe the Lord: for they shal all  
knowe me from the least of them vnto the  
greatest of them, saith the Lord: for I will  
forgiue their iniquitie, and wil remem  
ber their sinnes no more.

Thus saith the Lord, which giueth  
the sunne for a light to the day, and the  
courses of <sup>1</sup> y moone and of the starres for  
a light to the night, which breaketh the  
sea, whē the waues thereof roare: his Na  
me is the Lord of hostes.

If these ordinances departe out of my  
sight, saith the Lord, then shal the sede  
of Israël cease from being a nation be  
fore me, for euer.

Thus saith the Lord, If the heauens can  
be measured, or the fundacions of the  
earth be searched out beneath, then wil I  
cast of all the sede of Israël, for all that  
they haue done, saith the Lord.

Beholde, the dayes come, saith the Lord,  
that the <sup>1</sup> citie shalbe buylt to the Lord  
fro the tower of Hananeél, vnto the gate  
of the corner.

And the line of the measure shal go for  
the in his presence vpon the hil Garéb, &  
shal compasse about to Goáth.

And the whole valley of the dead bo  
dies, and of the ashes, and all the fields  
vnto the broke of Kidrón, and vnto the  
corner of the horsgate towards the East,  
shalbe holie vnto the Lord, nether shal it  
be plucked vp nor destroyed anie more  
for euer.

but giue lighte according to mine ordinance, so long as this worlde lasteth, so  
shal my Church neuer faile, nether shal anie thing hinder it: and as sure as I  
wil haue a people, so certein is it, that I will leaue thim in my worde for euer  
to gouerne them with <sup>1</sup> a The one and the other is impossible. o As  
it was performed. Nehemiáh 11. By this description he sheweth that the  
citie shulde be as ample, and beautiful as euer it was: but he alludeth to the  
spiritual Ierusalem, whose beaute shulde be incomparable.

That is, Ioynd in mariage, and w home God blesseth with  
his grace, and this vnto of the Me<sup>1</sup> is to come in who  
the Iudáh shulde be ioynd, I reioyced.  
and conuert them with people and cattel.

That is, Ioynd in mariage, and w home God blesseth with  
his grace, and this vnto of the Me<sup>1</sup> is to come in who  
the Iudáh shulde be ioynd, I reioyced.  
and conuert them with people and cattel.

The wicked  
ved this pro  
barbe, when  
they did mur  
mure against  
Gods iudge  
ments pronou  
ced by the  
Prophetes  
saying, These  
their fathers  
had committ  
ed the fauor,  
and that the  
children were  
punished, Eze  
33.

Though the  
couenant of  
redemptio ma  
de to the fa  
thers, & this  
which was gi  
uen after, some  
diuers, yet the  
are all one, &  
grounded on  
Iesus Christ,  
saue that this  
is called newe  
because of the  
manifestation  
of Christ, and  
the abundant  
graces of the  
holie Gist gi  
uen to his  
Church vnder  
the Gospell.

i And so were  
the occasio  
of their owne  
diuorcement  
through their  
infidelitie, Ista  
10.1

For, master,  
k In the time  
of Christ my  
Law shal in  
stead of tables  
of stone be  
written in their  
hearts by mi  
ne holie Spi  
rit, Ebr. 8. &

I vnder the  
kingdome of  
Christ there  
shalbe none  
blinded with  
ignorance, but  
I will giue the  
faith, & know  
ledge of God  
for remission  
of their sinnes,  
and daily in  
crease the fa  
mese: that it  
shal not seme  
to come fo  
much by the  
preaching of  
my ministers,  
as by the in  
struction of  
mine holie Spl  
rit, Ista. 32. 11.

but the ful ac  
complishing  
hereof is re  
ferred to the  
kingdome of  
Christ, wher  
we shalbe ioy  
ned with our  
head.

m If the sun  
ne, moone, and  
starres can not

but giue lighte according to mine ordinance, so long as this worlde lasteth, so  
shal my Church neuer faile, nether shal anie thing hinder it: and as sure as I  
wil haue a people, so certein is it, that I will leaue thim in my worde for euer  
to gouerne them with <sup>1</sup> a The one and the other is impossible. o As  
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and conuert them with people and cattel.

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and conuert them with people and cattel.

That is, Ioynd in mariage, and w home God blesseth with  
his grace, and this vnto of the Me<sup>1</sup> is to come in who  
the Iudáh shulde be ioynd, I reioyced.  
and conuert them with people and cattel.



His prayer.

Jeremiah is cast into prison because he prophesied that  
the citie shoulde be take of the King of Babylon. 7 He  
sheweth, that the people shoulde come againe to their  
owne possession. 38 The people of God are his seruants,  
and he is their Lord.

**T**He worde that came vnto Ieremiā from the Lord, in the tenth yere of Zedekiah King of Iudāh, which was the eighteenth yere of Nebuchad-nezzār. For then the King of Babels hoste besieged Ierusalem: and Ieremiā the Prophet was shut vp in the court of the prison, & was in the King of Iudahs house.

3 For Zedekiah King of Iudah had shut him  
vp, saying, Wherefore doest thou prophetic,  
& say, Thus saith the Lord, \*Behold,  
I wil giue this citie into the hands of  
the King of Babel, and he shal take it?

4 And Zedekiah the King of Iudah shal  
not escape out of the hand of y Caldeins,  
but shal surely be deliuered into the hands  
of the King of Babel, and shal speake with  
him mouthe to mouthe, and his eyes shal  
beholde his face.

5 And he shal lead Zedekiáh to Babel, and there shal he be, vntil <sup>o</sup> I visite him, saith the Lord : thogh ye fight with the Caldeans, ye shal not prosper.

6 ¶ And Ieremiah said, The worde of the Lord came vnto me, saying,

7 Beholde, Hanameél, the sonne of Shal-  
lúm thine vncle, shal come vnto thee and  
faie. Bye vnto thee my field, that is in A-  
nathóth: for the <sup>o</sup> title by kintred appertei-  
neth vnto thee <sup>d</sup> to bve it.

8 So Hanameel, mine vnclen sonne, came to me in the court of the prison, according to the worde of the Lord, and said vnto me, Bye my field, I praie thee, that is in Anathoth, which is in the countrei of Benjamin: for the right of the possession is thine, and the purchase *belongeth* vnto thee: bye it for thee. Then I knewe that this was the worde of the Lord.

And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth and weighed him y siluer, *euen* seven shekels, and ten *pieces* of siluer.

And I writ it in the booke and signed it,  
& toke witnesses, and weighed him the sil-  
uer in the balances.

So I toke the boke of the possession, being sealed according to the Law, and custome, with the boke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maasiah, in the sight of Hanameel mine vncles sonne, and in y<sup>e</sup> presence of the witnesse, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13. And I charged Baruch before them, say-

14 Thus saith the Lord of hostes, the God  
of Israël, Take the writings, *even* this booke  
of the possession, bothe that is sealed, and  
this booke that is open, and put them in an  
earthen <sup>h</sup> vessel, that they maie continue a  
long time.

15 For the Lord of hostes, the God of Israel  
saith thus, Houses and fields, and vineyar-  
des shalbe possessed againe in this land.  
16 ¶ Now when I had deliuered the peo-

the possession vnto Barúch, the sonne of  
Neriáh, I prayed vnto the Lord saying

17 Ah Lord God, beholde, thou hast made  
the heauē and the earth by thy great pow-  
er, and by thy stretched out arme, and there  
is nothing hard vnto thee.

18 \*Thou shewest mercie vnto thousands,  
and recompencest the iniquitie of the fa-  
thers into y<sup>e</sup> bosome of their childre after  
them: o God the great and mightie, whose  
Name is the Lord of hostes.

19 Great in counſel, and mightie in worke  
(for thine eyes are open vpon all the waies  
of the ſonnes of men, to giue to euery one  
according to his waies, and according to  
the frute of his workes)

20 Which hast set signes and wonders in the  
land of Egypt vnto this <sup>k</sup> day, & in Israel  
and among all men, and hast made thee  
Name, as appeareth this daie,

21 And hast brought thy people Israel out  
of the land of Egypt with signs, and with  
wonders, and with a strong hand, with  
a stretched out arme, and with great  
terror,

22 And hast giuen them this land, which  
thou didest sweare to their fathers to giue  
them, *even* a land, that floweth with  
milke and honie,

23 And they came in, and possessed it, but they obeyed not thy voyce, nether walked in thy Law: all that thou commandedst them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the <sup>1</sup> mounts, they are com  
into the citie to take it, and the citie is  
uen into the hand of the Caldeans, that  
fight againt it by meanes of the sword  
and of the famiue, and of the pestilence  
and what thou hast spoken, is come to  
passe and beholde, thou seest it.

25 And thou hast said vnto me, O Lord God  
Bye vnto thee the field for siluer, and take  
witnesses: for the citie shalbe giuen into  
the hand of the Chaldeans.

26 ¶ The came the worde of the Lord vnto  
Jeremiāh, saying,  
27 Beholde, I am the Lord God of all  
m flesh: there is nothing to hard for me.  
28 Therefore thus saith the Lord, Beholde,  
I wil giue this citie into the hand of the  
Caldeans, and into the hand of Nebuchad-  
nezzar king of Babel.

zeale.

chad-nezzár, King of Bab

29 And the Caldeans shal  
against this citie, and set fyre  
and burne it, with the house  
seeroofes they haue offered  
Baal, and powred drinke  
to other gods, to prouoke me  
30 For the children of Israel  
dren of Iudah haue surely d  
reme from their youth: for  
of Israel haue surely prou  
gre with the workes of the  
the Lord.

Therefore this citie hath  
a prouocation of mine ang  
wrath, from the daye, that  
uen vnto this daye, that I fl  
out of my sight.

Because of all the euil of  
Iſraël, and of the children of  
they haue done to prouoke  
even they, their Kings, their  
Priests, and their Prophe  
of Iudáh, and the inhabitáts

And they haue turned vn  
& not the face: though I cau  
sing vp early, and instruct  
they were not obediēt to r  
34 But they set their abom  
house (whereupon my N  
to defile it.

And they buyt the hye  
which are in the valley of  
to cause their sonnes, and

to pass through the fyre v  
 commaded them not, ne  
 my minde, that they shuld  
 mination, to cause Iudáh

36 And now <sup>r</sup> therefore,  
Lord God of Israél spok  
this citie, whereof ye say,  
red into the hand of the K  
the sworde, and by the fa  
pestilence,

7 \* Beholde, I will gather t  
untreis, wherein I haue  
mine angre, & in my wra  
indignation, and I will br  
vnto this place, and I w  
dwell safely.  
8 And they shal be \* my  
be their God.

39 And I wil giue theſe ſonnes  
y<sup>e</sup> they may feare me for e  
40 theſe, & of their child  
And I wil make an eu  
w<sup>th</sup> theſe, that I wil neuer tr  
to do the good, but I w  
their hearts, y<sup>e</sup> they ſhal no  
41 Yea, I wil delight in theſe  
& I wil plant th. m in t  
with my whole heart. &

# His prayer.

With the Lord of hostes, the God  
Take the writings, *even* this booke  
fession, bothe that is sealed, and  
that is open, and put them in an  
vessel, that thei maie continue  
e.

Lord of hostes, the God of Isra-  
el, Houses and fields, and vineyardes  
possessed againe in this land.  
when I had deliuered the booke of  
ion vnto Baruch, the sonne of  
prayed vnto the Lord, saying,  
d God, beholde, thou hast made  
and the earth by thy great pow-  
thy stretched out arme, and rais-  
ing hard vnto thee.

Shewest mercie vnto thousandes,  
pendence in the iniquitie of thei  
y bofome of their childre after  
d the great and mightie, whole  
the Lord of hostes,

o counsell, and mightie in works,  
eyes are open vpon all the waies  
nes of men, to giue to euery  
g to his waies, and according to  
of his workes)

thou hast set signes and wonders in the  
gypt vnto this day, & in Isra-  
ing all men, and hast made the  
appeareth this daie,

thou hast brought thy people Israell out  
of Egypt with signes, and with  
and with a strong hand, with  
ed out arme, and with great

thou hast giuen them this land, which  
thou hast sworne to their fathers to giue  
euen a land, that floweth with  
and honie,

they came in, and possessed it, but  
yeied not thy voyce, neither walke-  
aw: all that thou commandedst  
do, they haue not done: therefore  
thou hast caused this whole plague to  
come on them.

de, the 1 mounts, they are come  
citie to take it, and the citie is gi-  
the hand of the Caldeans, that  
inist it by meanes of the sword,  
the famiue, and of the pestilence,  
et thou hast spoken, is come to  
the.

Beholde, thou seest it.  
thou hast said vnto me, O Lord God,  
thee the field for siluer, and take  
for the citie: thou shalt giue it into  
of the Caldeans.

I came the worde of the Lord vnto  
me, saying,  
de, I am the Lord God of all  
s there anie thing so hard for me  
ore thus saith the Lord, Beholde,  
ne this citie into the hand of the  
us, and into the hand of Nebuchad-  
nezzar.

# Thy zeale.

chad-nezzar, King of Babel, and he shal  
take it.

And the Caldeans shal come and fight  
against this citie, and set fyre on this citie  
and ourne it, with the houses, vpon who-  
se roofes they haue offered offerings vnto  
Baal, and powred drinke offerings vnto  
other gods, to prouoke me vnto angre.

For the children of Israell, and the chil-  
dren of Iudah haue surely done euil befo-  
re me from their youth: for the children  
of Israell haue surely prouoked me to an-  
gre with the workes of their hands, saith  
the Lord.

Therefore this citie hath bene vnto me  
as a prouocation of mine angre, and of my  
wrath, from the daye, that they buylt it, e-  
uen vnto this daye, that I shulde remoue it  
out of my sight,

Because of all the euil of the children of  
Israell, and of the children of Iudah, which  
they haue done to prouoke me to angre,  
euen they, their Kings, their princes, their  
Priests, and their Prophetes, and the me-  
d of Iudah, and the inhabitants of Ierusalem.

And they haue turne d vnto me the backe  
and not the face: though I taught them, & ri-  
sing vp early, and instructing them, yet  
they were not obediēt to receiue doctrine:  
But they set their abominations in the  
house (whereupon my Name was called)  
to defile it,

And they buylt the hye places of Baal,  
which are in the valley of Ben-hinnom,  
to cause their sonnes, and their daughters  
to pass through the fyre vnto Moloch, w<sup>ch</sup> I  
commanded them not, neither came it into  
my minde, that they shulde do suche abo-  
mination, to cause Iudah to sinne.

And now therefore, thus hathe the  
Lord God of Israell spoken, concerning  
this citie, whereof ye say, It shalbe deliue-  
red into the hand of the King of Babel by  
the sword, and by the famine, and by the  
pestilence,

Beholde, I wil gather the out of all coun-  
treis, wherein I haue scatted them in  
mine angre, & in my wrath, and in great  
indignation, and I wil bring them againe  
vnto this place, and I wil cause them to  
dwell safely.

And they shal be \* my people, and I wil  
be their God.

And I wil giue the one heart & one way  
y thei may fear me for cuer for the welth  
of them, & of their children after them.

And I wil make an everlasting covenā-  
t with the, that I wil neuer turne away fro the  
to do the good, but I wil put my feare in  
their hearts, y thei shal not departe fro me.

Yea, I wil delight in the to do the good,  
& I wil plant them in this land assuredly  
with my whole heart, & with all my soule.

# Jeremiah. Sinnes forgiuen. 321

For thus saith the Lord, Like as I haue  
brought all this great plague vpon this peo-  
ple, so wil I bring vpon them all the good  
that I haue promised them.

And the fields shal be possessed in this  
land, whereof ye say, It is desolate without  
man or beast, and shalbe giuen into the  
hand of the Caldeans.

Me shal bye fields for siluer, and make  
writings, and seale them, and take wit-  
nesses in the land of Beniamin, and round  
about Ierusalem, & in the cities of Iudah,  
and in the cities of the mountaines, and in  
the cities of the plaine, and in the cities of  
the South: for I wil cause their captiuitie  
to returne, saith the Lord.

## CHAP. XXXIII.

The Prophet is moued of the Lord to pray for the  
deliuerance of the people, which the Lord promised:  
God for giueth times for his owne glorie. 15 Of the  
birth of Christ. 20 The kingdom of Christ in the  
Church shal neuer be ended.

Moreover, the worde of the Lord  
came vnto Ieremiah, the seconde ti-  
me (while he was yet shut vp in the court  
of the prison) saying,

Thus saith the Lord, the maker thereof,  
the Lord that formed it, and established  
it, the Lord is his Name.

Call vnto me, and I wil answer thee, and  
shewe thee great & mightie things, which  
thou knowest not.

For thus saith the Lord God of Israell,  
concerning the houses of this citie, and  
concerning the houses of the Kings of Iu-  
dah, which are destroyed by the mountes,  
and by the sword,

Thei come to fight with the Caldeans,  
but it is to fill the selues with the dead bo-  
dies of men, whome I haue slaine in mi-  
ne angre and in my wrath: for I haue hid  
my face from this citie, because of all  
their wickednes.

Beholde, I wil giue it helth & amen-  
dement: for I wil cure them, and wil re-  
uocile vnto them the abundance of peace,  
and truth.

And I wil cause the captiuitie of Iudah,  
and the captiuitie of Israell to returne, &  
wil buyld them as at the first.

And I wil cleanse them from all their  
iniquitie, whereby they haue sinned agai-  
st me: yea, I wil pardone all their iniquities,  
whereby thei haue sinned against me, and  
whereby thei haue rebelled against me.

And it shalbe to me a name, a ioy, a prai-  
se, and an honour before all the nations of  
the earth, which shal heare all the good  
that I do vnto them: and thei shal feare,  
& tremble for all the goodnes, and for all  
the welth, that I shewe vnto this citie.

Thus saith the Lord, Againe there shal-  
be heard in this place (which ye say shalbe  
Kkk. iiii.

a This is the  
declaration of  
that, which  
was spoken  
yer. 8.

a Which was  
in the Kings  
house at Ieru-  
salem, as Chap  
32.1.  
b To wit, of Je-  
rusalem, who  
as he made it,  
to wil be pre-  
served it, read  
112, 37, 26.

c Read Chap.  
32.24.  
d The Iewes  
trauicke to ouer-  
come the Cal-  
deans, but thei  
felte their owne  
destruction.

e He sheweth  
Gods favour  
cause of all  
prosperitie, as  
112. 24. is of  
all aduersitie.  
f In the mid-  
des of his tri-  
bunings God re-  
membere his  
and comfort  
teeth them.

g Declaring  
there is no de-  
lurance nor  
ioy, but whe-  
re as we fele  
remission of sin-  
nes.

h Whereby he  
sheweth that  
the Church,  
wherein is re-  
mission of sin-  
nes, is Gods  
honour & glo-  
rie, so y who-  
seuer is ene-  
mie to it, labo-  
reth to disho-  
nour God.





that they shulde be no more a  
fore them.  
ich the Lord, If my couenant be  
day and night, and if I haue not  
the ordre of heauen and earth,  
I cast away the sede of Iacob  
my seruāt, & not take of his  
sculders ouer the fede of Abraham,  
and Iacob: for I wil cause their  
to returne, and haue compas-

HAP. XXXIII.

that the cite, and the King Zedekiah  
into the hands of the King of Babilon  
their crueltie towards their seruants.  
worde w came vnto Ieremias  
the Lord (when Nebuchad-nez-  
of Babel, and all his hoste, & all  
omes of the earth, that were  
power of his hand, and all people  
inst Ierusalem, and against all  
thereof) saying,

th the Lord God of Israel, God  
e to Zedekiah King of Iudah,  
Thus saith the Lord, Behold,  
this cite into the hand of the  
Babel, and he shal burne it w fyre,  
shalt not escape out of his hand,  
surely be taken, and deliuered  
and, and thine eyes shal beholde  
f the King of Babel, and he shal  
thee mouthe to mouthe, and  
go to Babel.

the worde of the Lord, o Zede-  
of Iudā: thus saith the Lord  
thou shalt not dye by y<sup>e</sup> worde,  
shalt dye in peace: & according  
ing for thy fathers the former  
ich were before thee, fo that they  
for thee, and they shal lament  
Oh lord: for I haue pronoun-  
de, saith the Lord.

Jeremias & Prophet spake all the  
vnto Zedekiah King of Iudā

King of Babels hoste foght  
Ierusalem, and against all the cities  
that were left, euen against La-  
against Azekah: for these strong  
ained of the cities of Iudā)  
the worde that came vnto Iere-  
the Lord, after that the King  
had made a couenant with all  
ich were at Ierusalem, & to pro-  
rie vnto them,  
rie man shulde let his seruants  
erie man his handmaide, which  
ue or an Ebreisse, & that none  
e him selue of them, to w<sup>h</sup> of  
other.

en all the princes, & all the peo-  
ad agreed to y<sup>e</sup> couenant, hear-  
on: shulde let his seruāt gofre

CHAP. XXXV.

He propheseth the obedience of the Rechabites, & there-  
by confoundeth the pride of the Iewes.

**T**He worde which came vnto Iere-  
mias from the Lord, in the daies<sup>a</sup> of  
Iehoiakim the sonne of Iosiah King of Ju-  
dah, saying,

**Go** vnto the house of the<sup>b</sup> Rechabites, &  
speake vnto them, & bring them into the  
House of y<sup>e</sup> Lord into one of the chambers,  
and giue them wine to drinke.

**Then** toke I Iazaniāh, the sonne of Iere-  
mias the sonne of Habazziniāh, and his  
brethren, and all his sonnes, and the whole  
house of the Rechabites,

**And** I brought them into y<sup>e</sup> House of the  
Lord, into the chamber of the sonnes of  
Hanān, the sonne of Igdaiah a man<sup>c</sup> of  
God, which was by the chamber of the  
princes, which was aboute the chamber of  
Maaseiah the son<sup>c</sup> of Shallūm, the keeper  
of the<sup>e</sup> treasure.

**And** I set before the sonnes of the house  
of the Rechabites, portes ful of wine, and  
cuppes, and said vnto them, Drinke wine.

**But** they said, We wil drinke no wine: for  
Ionadāb the sonne of Rechāb our father  
commanded vs, saying, <sup>f</sup> Ye shal drinke  
no wine, nether you nor your sonnes for-  
euer.

**Nether** shal ye buylde house, nor sowe  
fede, nor plant vineyarde, nor haue any:  
but all your daies ye shal dwell in tentes,  
that ye may liue a long time in the land  
where ye be strangers.

**Thus** haue we obeyed y<sup>e</sup> voice of Ionadāb  
the sonne of Rechāb our father, in all that  
he hath charged vs, and we drinke no  
wine all our daies, nether we, our wiues, our  
sonnes, nor our daughters.

**Nether** buylde we houses for vs to dwell  
in, nether haue we vineyarde, nor field, nor  
fede,

**But** we haue remained in tētes, and haue  
obeyed, & done according to all that Io-  
nadāb our father commanded vs.

**But** when Nebuchad-nezzār King of  
Babel came vp into the land, we said, Come,  
and let vs go to Ierusalem, from the  
hoste of the Caldeans, and from the hoste  
of Arām: so we<sup>h</sup> dwell at Ierusalem.

**Then** came the worde of the Lord vnto  
Ieremias, saying,

**Thus** saith the Lord of hostes, the God  
of Israel, Go, and tel the men of Iudā,  
and the inhabitants of Ierusalem, Wil ye  
not receiue doctrine to obey my wordes,  
saith the Lord?

**The** comandement of Ionadāb the son-  
ne of Rechāb that he cōmanded his son-  
nes, that they shulde drinke no wine, is sure-  
ly kept: for vnto this day they drinke none,  
but obey their fathers comandement:

<sup>a</sup> For the dis-  
position and  
order of these  
prophecies,  
read, Chap. 37.

<sup>b</sup> They came  
of Hobab Mo-  
ses father in-  
law, who was  
no Israelite,  
but after ioy-  
ned with them  
in the seruice  
of God.

<sup>c</sup> That is, a  
Prophete.

<sup>d</sup> Or, deere

<sup>e</sup> The Prophete  
saith not, The  
Lord saith: but  
for then they  
ought to haue o-  
beyed: but he  
tendeth to ano-  
ther end: y<sup>e</sup> is  
to declare their  
obedience to  
man, being the  
lewes wolde  
not obey God  
him selfe.

<sup>f</sup> Whome Icho-  
the King of Is-  
rael fauoured for  
his zeale, 2.  
King 10.5.

<sup>g</sup> Teaching  
them hereby to  
flee all occasi-  
ons of intemper-  
ancie, ambition  
and auarice, and  
that they might  
knowe  
that they were  
strangers in y<sup>e</sup>  
earth, and be  
ready to de-  
part at all oc-  
casions.

<sup>h</sup> Which was  
now for the  
space of three  
hundred yeres  
from Icho-  
the King of Is-  
rael.

<sup>i</sup> Which decla-  
reth that they  
were not so  
bound to their  
wordes, that if  
it coulde not be  
done for any  
necessitie: for  
where they we  
recomended to  
dwell in tētes,  
they dwell now  
at Ierusalem  
for feare of y<sup>e</sup>  
warres.

<sup>j</sup> Whome I haue  
chosen to be my child,  
saying, I will be  
a father to the  
fatherles, and I  
will be a merciful  
father to them  
that are forsaken,  
saith the Lord.

<sup>k</sup> These were the  
children of an  
heathen man, ob-  
ed the com-  
mandement of  
their father.



# Obedience to parents.

# Jeremiah. The roole is red.

I have most diligently exhortet & warned you by the by my selfe & by my Prophetes. Chap 18. 11. & 25. 5.

That is by his Prophets & ministers: which sheweth that it is as muche as though he shoulde speake to vs him selfe, when he sendeth his ministers to speake in his Name.

His posteritie shal continue and be in my favour for ever.

Read Chap. 1. 25. 1.

Which were twenty and three yere, as Cha 25. 3. counting from the thirtieth yere of Iosiah's reigne.

As he did judge.

notwithstanding I haue spoken vnto you, rising early, and speaking, but ye wolde not obcie me.

I haue sent also vnto you all my seruantes the Prophetes, rising vp early, and sending them, saying, Returne now cuerie mā from his euil waie, and amende your workes, and go not after other gods to serue them, & ye shal dwell in the land which I haue giuen vnto you, and to your fathers, but ye wolde not incline your eare, nor obcie me.

Surely the sonnes of Ionadāb the sonne of Rechāb, haue kept ŷ comādemēt of their father, which he gaue them, but this people hathe not obcie me.

Therefore thus saith the Lord of hostes, ŷ God of Israël, Beholde, I wil bring vp vpon Iudāh, and vpon all the inhabitants of Ierusalem, all ŷ euil that I haue pronounced against them, because I haue spoken vnto them, but they wolde not heare, and I haue called vnto them, but they wolde not answer.

And Ieremiāh said to the house of the Rechabites, Thus saith ŷ Lord of hostes the God of Israël, Because ye haue obcie the comādemēt of Ionadāb your father, and kept all his precepts, and done according vnto all that he hathe commanded you,

Therefore thus saith the Lord of hostes, the God of Israël, Ionadāb the sonne of Rechāb shal not want a man, to stād before me for euer.

## CHAP. XXXVI.

Baruch writeth, as Ieremiāh enditeth, the boke of the curses agānst Iudāh and Israël. 9 He is sent with the boke vnto the people and readeth it before them all. 14 He is called before the rulers and readeth it before the also. 23 The King casteth it in the fyre. 28 There is another written at the comādemēt of the Lord.

And in the fourth yere of Iehoiakim the sonne of Iosiah King of Iudāh, came this worde vnto Ieremiāh from the Lord, saying,

Take thee a roole or boke, and write therein all the wordes that I haue spoken to thee against Israël, & against Iudāh, and against all the nations, from the daie that I spake vnto thee, even b from the daies of Iosiah vnto this daie.

It maie be that the house of Iudāh wil heare of all the euil, which I determined to do vnto them that they may reuerie euerie man from his euil waie, that I maie forgiue their iniquitie and their sinnes.

Then Ieremiāh called Baruch the sonne of Neriah, and Baruch wrote a t ŷ mouth of Ieremiāh all the wordes of the Lord, which he had spoken vnto him, vpo a roole or boke.

And Ieremiāh comāded Baruch, saying,

I am shut vp, & can not go into ŷ House of the Lord.

Therefore go thou, and read the roole wherein thou hast written at my mouth, the wordes of the Lord in the audience of the people in the Lords House vpon the first day: also thou shalt read them in the hearing of all Iudāh, ŷ come out of their cities.

It may be that they wil pray before the Lord, and euerie one returne from his euil way, for the angre & the wrath, that the Lord hathe declared agānst this people.

So Baruch the sonne of Neriah did according vnto all, that Ieremiāh ŷ Prophet comāded him, reading in the boke the wordes of the Lord in the Lords House. And in the fift yere of Iehoiakim the sonne of Iosiah King of Iudāh, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudāh vnto Ierusalem.

Then red Baruch in the boke the wordes of Ieremiāh in the House of the Lord in the chambre of Gemariāh the sonne of Shaphān the secretarie, in the hier court, the entrie of the newe gate of the Lords House, in the hearing of all the people.

When Michaiāh the sonne of Gemariāh, the sonne of Shaphān had heard out of the boke all the wordes of the Lord,

Then he went downe to the Kings house into the Chancellours chamber, and lo, all ŷ princes sate there, even Elishamā the Chancellour, & Delaiāh the sonne of Samaiāh, and Elnathan ŷ sonne of Achib, and Gemariāh the sonne of Shaphān, and Zedekiāh the sonne of Iananiāh, and all the princes.

Then Michaiāh declared vnto them all the wordes that he had heard whē Baruch red in the boke in the audience of the people.

Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chushi, vnto Baruch, saying, Take in thine hand the roole, wherein thou hast red in the audience of the people, and come. So Baruch the sonne of Neriah, toke the roole in his hand, and came vnto them.

And they said vnto him, Sit downe now, and read it, that we may heare. So Baruch red it in their audience.

Now when they had heard all the wordes, they were afraied bothe one another, and said vnto Baruch, We wil tell this the King of all the ŷ wordes.

And they examined Baruch, saying, Tels vs now, how dost thou write all these wordes at his mouth.

# Kings rage.

Then Baruch answered & pronounced all these wordes vnto them in the mouth, and I wrote them w boke.

Then said the princes vnto Iehudi theee, thou and Ieremiāh man knowe where ye be.

And they wēt in to the house of Iehudi, but they laied vp ŷ roole in the house of Elishamā the Chancellour, and read all the wordes, that he mi

So the King sent Iehudi the ecolo: it out of Elishamā the chambre, and Iehudi red it in the King, and in the audience of the princes, which stode beside him.

Now the King sate in the ninth moneth, and burning before him.

And when Iehudi had re sides, he cut it with the p into the fyre, that was o all the roole was cofūme d was on the herth.

Yet they were not afraid garments, nether the King seruants, that heard all the Neuertheles, Elnathan, & Gemariāh had besoght the wolde not burne the roole not heare them.

But the King comāded the sonne of Hammelech sonne of Azriel, & Shelen Abdiel, to take Baruch the sonne of Neriah the Prophet, but t am.

Then the worde of the Ieremiāh (after that the roole and the wordes at the mouth of Ieremiāh)

Take thee againe o ar write in it all ŷ former w in the first roole which Ie of Iudāh hathe burnt,

And ŷ shalt say to Iehoiāh, Thus saith ŷ Lord, this roole, saying, Why therein, sayig, that the cerceinly come and destr that take thence bothe man

Therefore thus saith the Iakim King of Iudāh, He to sit vpon the throne o dead bodie shalbe cast the heate, and in the night

And I wil visite him and seruantes for their iniquitie vpon them, and vpon the Ierusalem, & vpon the me euil that I haue pronou but they wolde not hea

Then toke Ieremiāh a

## Lili



14 Then said Jeremiāh, That is false, I flee not to the Caldeans: but he wolde not heare him: so Iriiah toke Jeremiāh, and broght him to the princes.

15 Wherefore the princes were angry with Jeremiāh, and smote him, and laid him in prison in the house of Iehonathan the scribe: for they had made that the <sup>h</sup> prison.

<sup>h</sup> Because it was a vile and drece prison.

16 When Jeremiāh was entred into the dungeon, and into the prisons, and had remained there a long time,

17 Then Zedekiāh the King sent, and toke him out, and the King asked him secretly in his house, and said, Is there any worde from the Lord? And Jeremiāh said, Yea: for, said he, thou shalt be deliuered into the hand of the King of Babel.

18 Moreouer, Jeremiāh said vnto King Zedekiāh, What haue I offended agaiſt thee, or agaiſt thy ſeruants, or agaiſt this people, that ye haue put me in prison?

Chap. 38.

19 \*Where are now your Prophetes, which prophecied vnto you, saying, The King of Babel ſhal not come agaiſt you, nor agaiſt this land?

<sup>h</sup> For ſall.

20 Therefore heare now, I pray thee, O my lord the King: let my prayer be accepted before thee, that thou cauſe me not to returne to the house of Iehonathan the scribe, lest I dye there.

21 Then Zedekiāh the King commanded, that they shulde put Jeremiāh in the court of the prison, and that they shulde giue him dailey a piece of bread out of the bakers strete vntill all the bread in the citie were eaten vp. Thus Jeremiāh remained in the court of the prison.

#### CHAP. XXXVIII.

<sup>h</sup> That is, so long as there was any bread in the citie, thus God provided for him, if he wil cause their enemies to preferre them to y end wherunto he hathe appointed them.

<sup>h</sup> By the motion of the rulers Jeremiāh is put into a dungeon. 14. As the request of Ebed-melech the King commandeth Jeremiāh to be broght forth of the dungeon. 17. Jeremiāh sheweth the King how he might escape death.

**T**HEN Shephatiah the sonne of Matthan, and Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, & Pashhur the sonne of Malchiah, heard the wordes that Jeremiāh had spoken vnto all the people, saying,

<sup>a</sup> For Zedekiāh had sent theſe to Jeremiāh to inquire at the Lord for the ſtate of the cōſtreit now when Nebuchad-nezar came, as Chap. 21. <sup>b</sup> Read Chap. 21.9.

Thus ſaith the Lord, He that remaineth in this citie, ſhal dye by the ſworde, by the famine and by the peſtilence: but he that goeth forth to the Caldeans, ſhal liue: for he ſhal haue his life for a pray, and ſhal liue.

<sup>h</sup> Or, diſcomfor.

23 Thus ſaith the Lord, This citie ſhal ſurely be giuen into the hand of the King of Babels armie, which ſhal take it.

<sup>a</sup> Thus we ſee how the wicked who they can not abide to heare y truth of Gods wordes, ſeke to put the miniſters to death as tranſgreſſors of poliſies.

24 Therefore the princes ſaid vnto y King, We beſeeche you, let this man be put to death: for this he weakeneth the hands of the men of warre: that remaine in this citie, and the hands of all the people, in

ſpeaking ſuche wordes vnto them: for this man ſeketh not the wealth of this people, but the hurt.

5 Then Zedekiāh the King ſaid, Beholde, he is in your hands, for the King can doe you nothing.

6 Then toke they Jeremiāh, and caſt him into the dungeon of Malchiah the ſonne of Hammelech, that was in the coort of the prison: and they let downe Jeremiāh with coards: and in the dungeon there was no water but myre: ſo Jeremiāh ſtacke ſtraw in the myre.

7 Now when Ebed-melech the blacke More one of the Eunuches, which was in the Kings house, heard that they had put Jeremiāh in the dungeon (then the King ſate in the gate of Benjamin)

8 And Ebed-melech wet out of the Kings house, and ſpake to the King, ſaying,

9 My lord the King, theſe men haue done euil in all y they they haue done to Jeremiāh the Prophet, whom they haue caſt into y dungeon, and he dyeth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the King commanded Ebed-melech y blacke More, ſaying, Take fro hence thirtie men with thee, and take Jeremiāh the Prophet out of the dungeon before he dye.

11 So Ebed-melech toke the men with him and went to the house of the King vnder the treſurie, and toke there olde rotten ragges, and olde worne cloutes, and let them downe by coardest into the dungeon to Jeremiāh.

12 And Ebed-melech the blacke More ſaid vnto Jeremiāh, Put now theſe olde rotten ragges and worne vnder thine armes, betwene the coardest. And Jeremiāh did ſo.

13 So they drew vp Jeremiāh with coardest and toke him vp out of the dungeon, and Jeremiāh remained in the court of the prison.

14 Then Zedekiāh the King ſent, and toke Jeremiāh the Prophet vnto him, in the third entrie that is in the Houſe of the Lord, & the King ſaid vnto Jeremiāh, I wil aſke thee a thing: hide nothing from me.

15 Then Jeremiāh ſaid to Zedekiāh, If I declare it vnto thee, wilt thou ſlaye me: and if I giue thee counſel, thou wilt not heare me.

16 So the King ſware ſecretly vnto Jeremiāh, ſaying, As the Lord liueth, that made vs theſe ſoules, I wil not ſlaie thee, nor giue thee into the hands of thoſe men that ſeke thy life.

17 Then ſaid Jeremiāh vnto Zedekiāh, Thus ſaith the Lord God of Iſrael, God of Iſrael, If thou wilt go forth vnto the

King of Babels princes, ſaying, Thus ſaith the Lord, and this citie ſhal be taken: ſo ſhal I ſcape, and thou ſhalt be ſlaue.

18 But if thou wilt not go forth vnto the King of Babels princes, then ſhal I be giuen into the hand of the Caldeans, and they ſhal burne it with fyre, and thou ſhalt not eſcape out of their hand.

19 And Zedekiāh the King ſaid vnto Jeremiāh, I am careful for the life of the King: ſo ſhal I be ſlaied vnto the Caldeans, let me into their hands, and thou ſhalt liue.

20 But Jeremiāh ſaid, The Lord ſaith thus: hearken vnto the wordes of the Lord, I beſeeche thee, which thou ſhalt heare: ſo ſhal it be well vnto thy ſoule ſhal liue.

21 But if thou wilt reſuſe to heare the wordes of the Lord, then ſhal I be ſlaied vnto the Caldeans, and thou ſhalt not eſcape out of their hand.

22 And behold, all the women which are in the King of Iudahs house, and thoſe women ſhal be perſuaded thee, and ſhal ſay agaiſt thee: thy ſoule ſhal be in danger, and thou ſhalt be turned backe to the Caldeans, and thou ſhalt be taken by the hand.

23 So thou ſhalt bring out all thy children to the Caldeans, and thou ſhalt not eſcape out of their hand: Babel: and this citie ſhal be burnt with fyre.

24 Then ſaid Zedekiāh vnto Jeremiāh, No man knowe of theſe wordes, leſt he ſay ſo: ſo thou ſhalt not dye.

25 But if the princes vnderſtand, and they talked with thee, and thou ſaidſt, Thus ſaith the Lord, now what thou haſt ſaid, they ſhal hide it not from vs, and thou ſhalt ſay, Thus ſaith the Lord.

26 Then ſhalt thou ſay vnto the King, Thus ſaith the Lord, I beſeech thee, cauſe me to returne to Iehonathan the ſcribe, that I may dye there.

27 Then came all the princes, and they asked him. And he tolde them all theſe wordes that the Lord commanded: ſo thei left him, for the matter was not good.

28 So Jeremiāh abode ſtill in the prison, vntill the day that the King was taken: and he was there, when the King was taken.

#### CHAP. XXXIX.

<sup>h</sup> Nebuchad-nezar beſiegeth Ieruſalem, and the citie ſhal be taken of the Caldeans. 1. His eyes are thruſt out. 2. Ebed-melech ſeeketh to ſaue Jeremiāh.

1 In the ninth yere of Zedekiāh the King of Iudah in y tenth mo

## He is accused.

uche wordes vnto them: for this  
in not the wealth of this peop-  
art.

dekiah the King said, Beholde,  
our hands, for the King can doe  
thing.

ke they Ieremiāh, and cast him  
dungeon of Malchiāh the sonne  
lēch, that was in the court  
; and they let downe Ieremiāh  
ds: and in the dungeon there was  
out myre: so Ieremiāh sticke fast  
re.

hen Ebed-mēlech the "blacke  
of the Eunuches, which was in  
house, heard that they had put  
in the dungeon (then the King  
gate of Benjamin)

ed-mēlech wēt out of the King  
spake to the King, saying,  
the King, "these men haue done  
y they haue done to Ieremiāh  
net, whome they haue cast into  
; and he dyeth for hunger in the  
re he is: for there is no more bre-  
citie.

the King commanded Ebed-mē-  
cke More, saying, Take fro hem  
men" with thee, and take Iere-  
Prophet out of the dungeon be-  
re.

l-mēlech toke the men with him  
to the house of the King vnder  
rie, and toke there olde rotten  
olde wyne cloutes, and let them  
coardest into the dongeon to lo-

ed-mēlech the blacke More said  
miāh, Put now these olde rot-  
s and worne vnder thine arme  
uene the coardest. And Ieremiāh

drewe vp Ieremiāh with coardest  
im vp out of the dongeon, and  
remained in the court of the

Zedekiah the King sent, and to-  
ah the Prophet vnto him, into  
entrie that is in the House of the  
the King said vnto Ieremiāh, I wil  
a thing: hide nothing from me.

eremiāh said to Zedekiah, If I de-  
to thee, wilt not thou saye me  
ue thee counsel, thou wilt not

King sware secretly vnto Ier-  
ing, As the Lord liueth, that  
these soules, I wil not slae thee,  
ee into the hands of those men  
hy life.

id Ieremiāh vnto Zedekiah,  
the Lord God of hostes, God  
f thou wilt go forth, vnto the  
King

## Kings excuse.

King of Babels & princes, then thy soule  
that liue, and this citie shal not be burnt  
vp with fyre, and thou shalt liue, and thine  
house.

But if thou wilt not go forth to the King  
of Babels princes, then shal this citie be  
giuen into the hand of the Caldeans, and  
thei shal burne it with fyre, and thou shalt  
not escape out of their hands.

And Zedekiah the King said vnto Iere-  
miāh, I am careful for the Iewes that are  
stied vnto the Caldeans, lest thei deliuer  
me into their hands, and thei mocke me.

But Ieremiāh said, Thei shal not deli-  
uer thee: hearken vnto the voice of the  
Lord, I beseeche thee, which I speake vn-  
to thee: so shal it be wel vnto thee, and  
thy soule shal liue.

But if thou wilt refuse to go forth, this  
is the worde of the Lord hathe shewed me.

And beholde, all the women that are  
left in the King of Iudahs house, shal be  
brought forth to the King of Babels prin-  
ces: and those women shal say, Thy trien-  
des haue perswaded thee, and haue preui-  
led against thee: thy fere are fastened in the  
myre, and thei are turned backe.

So thei shal bring out all thy wiues, and  
thy children to the Caldeans, and thou  
shalt not escape out of their hands, but  
shalt be taken by the hand of the King of  
Babel: and this citie shalt thou cause to be  
burnt with fyre.

Then said Zedekiah vnto Ieremiāh, Let  
no man knowe of these wordes, and thou  
shalt not dye.

But if the princes vnderstand that I ha-  
ue talked with thee, and thei come vnto  
thee, and say vnto thee, Declare vnto vs  
now, what thou hast said vnto the King,  
hide it not from vs, and we wil not slay  
thee: also what the King said vnto thee,

Then shalt thou say vnto them, I hum-  
bly besought the King that he wolde not  
cause me to returne to Iehonathans house,  
to dye there.

Then came all the princes vnto Ieremiāh  
and asked him. And he tolde them accord-  
ing to all these wordes that the King had  
commanded: so thei left of speaking with  
him, for the matter was not perceiued.

So Ieremiāh abode stil in the court of the  
prison, vntil the day that Ierusalem was  
taken: and he was there, when Ierusalem  
was taken.

## CHAP. XXXIX.

Nebuchad-nezzar besiegeth Ierusalem, & Zede-  
kiah being taken of the Caldeans. 6 His sonnes  
are slaine. 7 His eyes are thrust out. 8 Ieremiāh  
is provided for. 9 Ebed-mēlech is deliuered from  
captiuitie.

In the ninth yere of Zedekiah King  
of Iudah in the tenth moneth, came Ne-

## Ieremiāh. His eyes put out. 324

buchad-nezzar King of Babel and all his  
hoste against Ierusalem, and thei besie-  
ged it.

And in the eleventh yere of Zedekiah in  
the fourth moneth, the ninth daie of the  
moneth, the citie was broken a vp.

And all the princes of the King of Ba-  
bel came in, and sat in the middle gate,  
euen Neregal, Sharézer, Samgar-nebo,  
Sarfechim, Rab-faris, Neregal, Sharézer,  
Rab-mag with all the residue of the prin-  
ces of the King of Babel.

And when Zedekiah the King of Iudah  
sawe them, and all the men of warre, then  
thei fled, & went out of the citie by night,  
through the Kings garden, & by the gate  
betwene the two walles, and he went  
toward the wilderness.

But the Caldeans hoste pursued after  
them, and ouertoke Zedekiah in the de-  
sert of Iericho: and when thei had taken  
him, thei broght him to Nebuchad-nez-  
zar King of Babel vnto Riblah in the  
land of Hamath, where he gaue iudgemēt  
vpon him.

Then the King of Babel slewe the sonnes  
of Zedekiah in Riblah before his eyes:  
also the King of Babel slewe all the no-  
bles of Iudah.

Moreouer he put out Zedekiahs eyes,  
and bounde him in chaines, to carye him  
to Babel.

And the Caldeans burnt the Kings hou-  
se, and the houses of the people with fyre,  
and brake downe the walles of Ierusalem.

Then Nebuzar-adan the chief steward  
caryed away captiue into Babel the rem-  
nā of the people, that remained in the ci-  
tie, and those that were fled and fallen vn-  
to him, with the rest of the people that re-  
mained.

But Nebuzar-adan the chief steward left  
the poore that had nothing in the land  
of Iudah, and gaue them vineyardes and  
fields at the same time.

Now Nebuchad-nezzar King of Ba-  
bel gaue charge concerning Ieremiāh vnto  
Nebuzar-adan the chief steward, saying,

Take him, and loke wel to him, and do  
him no harme, but do vnto him as euen as  
he shal say vnto thee.

So Nebuzar-adan the chief steward sent  
and Nebushazbán, Rabfaris, & Neregal,  
Sharézer, Rab-mag, and all the King of  
Babels princes:

Euen thei sent, and toke Ieremiāh out of  
the court of the prison, and comitted him  
vnto Gedaliāh the sonne of Ahikām the  
sonne of Shaphān, that he shulde carie him  
home: so he dwelt among the people.

Now the worde of the Lord came vnto Ie-  
remiah, while he was shut vp in the court of  
the King.

The gates &  
walles were bre-  
ken downe.

Which was  
a poortie do-  
ward a. King.  
35-4.

Which is cal-  
led Antiochia  
in Syria.

For, captiue  
of the King.

For the riches  
& the mightie  
put their  
trust in their  
shuffles & mea-  
nes, were by  
Gods iust iud-  
gement moste  
rigorously han-  
dled.

Ebr. by the  
hand of.

Ebr. for thine  
eyer vpon him.  
e Thus God  
preferred his  
Prophet by his  
meanes, who-  
me he made  
scape to pu-  
nisha the King,  
and them that  
were his ene-  
mies.

Whome the  
King of Babel  
had now appoi-  
nted gouernour  
ouer the rest  
of the Iewes  
that he left be-  
hinde:



the prison, saying,

16 Go & speake to Ebed-mélech the blacke More, saying, Thus saith the Lord of hostes the God of Israël, Beholde, I wil bring my wordes vpon this cite for euil, and not for good, and thei shalbe accomplished in that daie before thee.

17 But I wil deliuer thee in that daie, saith the Lord, and thou shalt not be giuen into the hand of the men whome thou fearest.

18 For I wil surely deliuer thee, and thou shalt not fall by the sworde, but thy life shalbe for a pray vnto thee, because thou hast put thy trust in me, saith the Lord.

<sup>a</sup> Thus God recompensed his zeale and faithfullnes, which he showed to his Prophet in his troubles.

## CHAP. XL.

<sup>a</sup> Jeremiáh hath licence to go whether he wil. <sup>b</sup> He dwelleth with the people that remaine with Gedaliah.

<sup>c</sup> The worde which came to Jeremiáh from the Lord after that Nebuzar-adan the chief steward had let him go from Ramáth, when he had taken him being bounde in chaines among all that were carryed awaie captiue of Ierusalem and Iudáh, which were carryed awaie captiue vnto Babel.

1 And the chief steward toke Jeremiáh, and said vnto him, The Lord thy God hath pronounced this plague vpon this place.

2 Now the Lord hath broght it, & done according as he hath said: because ye haue sinned against the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

3 And now beholde, I loke thee this daie from the chaines which were on thine handes, if it please thee to come with me into Babel, come, and I wil loke wel vnto thee: but if it please thee not to come with me into Babel, tary stil: beholde, all the land is before thee: whether it seemeth good, and conuenient for thee to go, thether go.

4 For yet he was not returned: therefore he said, Returne to Gedaliah the sonne of Ahikám, the sonne of Shaphán, whome the King of Babel hath made gouernour ouer all the cities of Iudáh, and dwell with him among the people, or go wheresoeuer it please thee to go. So the chief steward gaue him vitayles and a rewarde, and let him go.

5 Then went Jeremiáh vnto Gedaliah the sonne of Ahikám, to Mizpáh, and dwelt there with him among the people that were left in the land.

6 Now when all the captaines of the hoste, which were in the fields, euen thei and their men heard, that the King of Babel had made Gedaliah the sonne of Ahikám

gouernour in the land, and that he had committed vnto him, men, and women, and children, and of the poore of the land, that were not carryed away captiue to Babel,

7 Then they came to Gedaliah to Mizpáh, euen Ishmaél the sonne of Nethaniáh, and Iohanán, and Ionathán the sonnes of Karéah, and Seraiah the sonne of Tanhuméth, and the sonnes of Ephai, the Netophathite, and Iezaniáh the sonne of Maachathi, thei and their men.

8 And Gedaliah the sonne of Ahikám, the sonne of Shaphán, sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the King of Babel, and it shalbe wel with you.

9 As for me, beholde, I wil dwell at Mizpáh to serue the Caldeans, which will come vnto vs: but you, gather you wine, and sommer frutes, and oyle, and put them in your vessels, & dwell in your cities, that ye haue taken.

10 Likewise when all the Iewes that were in Moáb, and among the Ammonites, and in Edóm, and that were in all the countreis, heard that the King of Babel had left a remnant of Iudáh, and that he had set ouer them Gedaliah the sonne of Ahikám the sonne of Shaphán,

11 Euen all the Iewes returned out of all places where thei were driuen, and came to the land of Iudáh to Gedaliah vnto Mizpáh, and gathered wine and sommer frutes, very muche.

12 Moreover Iohanán the sonne of Karéah, and all the captaines of the hoste, that were in the fields, came to Gedaliah to Mizpáh,

13 And said vnto him, Knowest thou not that Baalis the King of the Ammonites hath sent Ishmaél the sonne of Nethaniáh to slay thee? But Gedaliah the sonne of Ahikám beleued them not.

14 Then Iohanán the sonne of Karéah spake to Gedaliah in Mizpáh secretly, saying, Let me go, I pray thee, and I wil slay Ishmaél the sonne of Nethaniáh, and no man shal knowe it. Wherefore shouldest thou keepest thee, that all the Iewes, which are gathered vnto thee, shouldest be scattered, and the remnant in Iudáh perishe?

15 But Gedaliah the sonne of Ahikám said vnto Iohanán the sonne of Karéah, Thou shalt not do this thing: for thou speakest falsely of Ishmaél.

## CHAP. XL.

<sup>a</sup> Ishmaél killeth Gedaliah guilefully, and many others with him. <sup>b</sup> Iohanán followeth after Ishmaél.

<sup>c</sup> Vt in the seventh moneth came Ishmaél the sonne of Nethaniáh,

sonne of Bishmamá of the f...  
re princes of the King, &...  
vnto Gedaliah the son...  
to Mizpáh, and there thei d...  
together in Mizpáh.

Then arose Ishmaél the sonne of Nethaniáh with these ten men, Iohanán, and smote Gedaliah the sonne of Shaphán with the sworde, and slew him, whome the King of Babel had made gouernour in the land.

Ishmaél also slew all the Iewes that were with Gedaliah at Mizpáh, and the Caldeans that were founde there of warre.

Now the seconde daie after that Gedaliah was slaine, there came men from Shaloh, & from Samaria, euen having their beards shaven, and their clothes rent and cut, with incense in their hands to offer for the Lord.

And Ishmaél the sonne of Nethaniáh went forth from Mizpáh weeping, as he went: & when he was come to the sonne of Ahikám.

And when thei came into the cite, Ishmaél the sonne of Nethaniáh slew thei, and cast their bodies into the pit, he and the Iewes that were with him.

But ten men were founde that had fled vnto Ishmaél, Slaine he had treasures in the field, of barley, and of oyle, and of flax, and of madder, and slew them not.

Now the pit wherein Iohanán had hid the dead bodies of the Iewes, which Asa the King had hid, was founde: and the King of Babel King of Israël, and the sonne of Nethaniáh filled the pit with stones.

Then Ishmaél carryed away the residue of the people that were left in Mizpáh, euen the Kings daughter, and the people that remained in Mizpáh, and Nebuzar-adan the chief steward carried them away captiue vnto the King of Babel.

But when Iohanán the sonne of Karéah heard of all the things that were done, he and all the captaines of the hoste, which were with him, heard of all the things that were done.

Then they all toke their bows, and fought with Ishmaél, & Iohanán.

<sup>a</sup> From this verse vnto chap. xli. it is to be as a parenthesis, and separated matter: & there this storie beginneth againe, & this vnto is declared what it was. <sup>b</sup> God moued this in order to speake this, to declare the great blindness and obstinacie of the Iewes, which coulde not see that which this heauenly man confessed. <sup>c</sup> Why cease? <sup>d</sup> Or, at thy time of amendment.

<sup>e</sup> Which was a cite of Iudáh.

<sup>f</sup> Which were scattered abroad for feare of the Caldeans.

ur in the land, and that he had  
ed vnto him, men, and women,  
ren, and of the poore of the land,  
e not caryed away captiue to Ba-

they came to Gedaliāh to Miz-  
pāh. Iſhmaēl the sonne of Netha-  
niāh, and Ionathān the sonne of  
Kareah, and Seraiah the sonne of  
Nethaniāh, and the sonnes of Epar-  
phathite, and Iezaniāh the sonne of  
Bachathi, they and their men.

Gedaliāh the sonne of Ammi-  
nathan, and Ionathān the sonne of  
Kareah, and Seraiah the sonne of  
Nethaniāh, and the sonnes of Epar-  
phathite, and Iezaniāh the sonne of  
Bachathi, they and their men.

me, beholde, I wil dwell at Miz-  
pāh, the Caldeans, which wil  
to vs: but you, gather you wi-  
thommer frutes, and oyle, and  
in your vessels, & dwell in your  
ye haue taken.

When all the Iewes that were  
at Mizpāh, and among the Ammoni-  
tes, Edōm, and that were in all the  
land, heard that the King of Babel  
remnant of Iudāh, and that he  
would ouerthrow Gedaliāh the sonne  
of Nethaniāh,

All the Iewes returned out of all  
the land where they were driven, and came  
to Mizpāh, and gathered wine and somer  
frutes muche.

Then Iohanān the sonne of Ka-  
reah, and all the captaines of the hoste,  
and all the people, came to Gedaliāh

at Mizpāh, and Iohanān the sonne of Ka-  
reah, and all the captaines of the hoste,  
and all the people, came to Gedaliāh

at Mizpāh, and Iohanān the sonne of Ka-  
reah, and all the captaines of the hoste,  
and all the people, came to Gedaliāh

at Mizpāh, and Iohanān the sonne of Ka-  
reah, and all the captaines of the hoste,  
and all the people, came to Gedaliāh

at Mizpāh, and Iohanān the sonne of Ka-  
reah, and all the captaines of the hoste,  
and all the people, came to Gedaliāh

at Mizpāh, and Iohanān the sonne of Ka-  
reah, and all the captaines of the hoste,  
and all the people, came to Gedaliāh

at Mizpāh, and Iohanān the sonne of Ka-  
reah, and all the captaines of the hoste,  
and all the people, came to Gedaliāh

at Mizpāh, and Iohanān the sonne of Ka-  
reah, and all the captaines of the hoste,  
and all the people, came to Gedaliāh

sonne of Balthazār, the sonne of the  
princes of the King, & ten men with  
him, vnto Gedaliāh the sonne of Netha-  
niāh, and there they did eate bread  
together in Mizpāh.

Then arose Iſhmaēl the sonne of Netha-  
niāh with these ten men that were with  
him, and smote Gedaliāh the sonne of  
Nethaniāh, and the sonnes of Shaphān with the  
sword, and slewe him, whome the King  
of Babel had made gouernour ouer the  
land.

Iſhmaēl also slewe all the Iewes that were  
with Gedaliāh at Mizpāh, & all the Cal-  
deans that were founde there, & the men  
of warre.

Now the seconde daie that he had slaine  
Gedaliāh, and no man knewe it,

There came men from Shechem, frō Shi-  
don, & from Samaria, foure score men,  
having their beards shauen, and their  
clothes rent and cut, with offerings and  
men in their hands to offere in the Hou-  
se of the Lord.

And Iſhmaēl the sonne of Nethaniāh  
went forth from Mizpāh to meete them,  
weeping as he went: & when he met them,  
he said vnto them, Come to Gedaliāh  
the sonne of Nethaniāh.

And when they came into the middles of  
the citie, Iſhmaēl the sonne of Netha-  
niāh slewe them, and cast them into the mid-  
des of the pit, he and the men that were  
with him.

But ten men were founde among them,  
that said vnto Iſhmaēl, Slay vs not: for we  
haue treasures in the field, of wheat, and  
of barley, and of oyle, and of honie: so he  
slewed, and slewe them not among their  
brethren.

Now the pit wherein Iſhmaēl had cast  
the dead bodies of the men (whome he  
had slaine because of Gedaliāh) is it,  
which Asa the King had made because  
of Baſhi King of Israel, and Iſhmaēl the  
sonne of Nethaniāh filled it with them  
that were slaine.

Then Iſhmaēl caryed away captiue all  
the residue of the people that were in Miz-  
pāh, euen the Kings daughters, and all the  
people that remained in Mizpāh, whome  
Nebuzar-adān the chiefe steward had com-  
mitted to Gedaliāh the sonne of Netha-  
niāh, and Iſhmaēl the sonne of Nethaniāh  
caryed them away captiue, and departed  
to go ouer to the Ammonites.

But when Iohanān the sonne of Ka-  
reah, & all the captaines of the hoste that were  
with him, heard of all the euil that Iſhmaēl  
the sonne of Nethaniāh had done,

Then they all toke their men, and went to  
fight with Iſhmaēl & sonne of Nethaniāh,

and founde him by the great waters, that  
are in Gibeon.

Now when all the people whome Iſhma-  
ēl caryed away captiue, sawe Iohanān the  
sonne of Kareah, and all the captaines of  
the hoste, that were with him, they were  
glad.

So all the people, that Iſhmaēl had ca-  
ried away captiue from Mizpāh, returned  
and came againe, and went vnto Iohanān  
the sonne of Kareah.

But Iſhmaēl the sonne of Nethaniāh, es-  
caped from Iohanān with eight men, and  
went to the Ammonites.

Then toke Iohanān the sonne of Kareah,  
& all the captaines of the hoste, that were  
with him all the remnant of the people  
whome Iſhmaēl the sonne of Nethaniāh  
had caryed away captiue from Mizpāh,  
(after that he had slaine Gedaliāh the son-  
ne of Nethaniāh) euen the strong men of  
warre, and the women, and the children, &  
the cuniches, whome he had brought againe  
from Gibeon:

And they departed and dwelt in Gerūth  
Chimham, which is by Beth-lehem, to go  
to entre into Egypt,

Because of the Caldeans: for they feared  
them, because Iſhmaēl the sonne of Ne-  
thaniāh had slaine Gedaliāh the sonne of  
Nethaniāh, whome the King of Babel had  
made gouernour in the land.

CHAP. XLII.

The captaines aske counsel of Ieremiāh what they ought  
to do. 7 He admonisheth the remnant of the people  
not to go into Egypt.

Then all the captaines of the hoste,  
and Iohanān the sonne of Kareah, &  
Iezaniāh the sonne of Hoshaiah, and all  
the people from the least vnto the moste  
came,

And said vnto Ieremiāh y Prophet, Hea-  
re our prayer, we beseeche thee, & pray for  
vs vnto the Lord thy God, eue for all this  
remnant (for we are left, but a fewe of man-  
ie, as thine eyes do beholde)

That the Lord thy God may shewe vs the  
way wherein we may walke, and the thing  
that we may do.

Then Ieremiāh the Prophet said vnto  
them, I haue heard you, beholde, I wil pray  
vnto the Lord your God according to  
your wordes, and whatsoever thing the  
Lord shal answer you, I wil declare it vn-  
to you: I wil kepe nothing backe fro you.

Then they said to Ieremiāh, The Lord  
be a witness of truth, and faith betwene  
vs, if we do not, euen according to all  
things for the which the Lord thy God  
shal send thee to vs.

Whether it be good or euil, we wil obey  
the voyce of the Lord God, to whome we call.

Ill. m.

For Baalis  
King of the  
Ammonites  
was the cause  
of this mur-  
der.

Which place  
David o. old  
had giuen to  
Chimham the  
sonne of Bar-  
ai the Gil-  
eadite, 2 Sam.  
19. 34.

Es. lxxv  
follies fall be-  
fore thee, as  
vapour, 26. 7

a This decla-  
reth the natu-  
re of hypocri-  
tes which wil  
deuoure the  
wordes of  
Gods worde

what they  
shulde do, but  
wil not follow  
it, but in as-  
much as it a-  
greeth with y  
thing which  
they haue pur-  
posed to do.

b There are  
none more a-  
dy to abuse y  
Name of God  
and the im-  
punitie, the  
hypocrites, w  
to colour their  
ill. m. b. v. e  
it without all  
reuerence, and  
make it a mea-  
nes for them to  
decree the  
sinne, and the  
condemnation.

CHAP. XLII.

eth Gedaliāh gullefully, and many other  
Iohanān followeth after Iſhmaēl  
the sonne of Nethaniāh came Iſhmaēl  
the sonne of Nethaniāh, the

eth Gedaliāh gullefully, and many other  
Iohanān followeth after Iſhmaēl  
the sonne of Nethaniāh came Iſhmaēl  
the sonne of Nethaniāh, the

eth Gedaliāh gullefully, and many other  
Iohanān followeth after Iſhmaēl  
the sonne of Nethaniāh came Iſhmaēl  
the sonne of Nethaniāh, the

eth Gedaliāh gullefully, and many other  
Iohanān followeth after Iſhmaēl  
the sonne of Nethaniāh came Iſhmaēl  
the sonne of Nethaniāh, the



# Dissembling hypocrites. Jeremiah. Railings and scorn

e Here is declared the vision & the occasion thereof, whereof mention was made, Chap. 40.

d Read Chap. 18, 3.

e Because all Kings hearts and waies are in his hands, he can turne them & dispose them as he pleases him, and therefore they need not to feare man, but onely obey God, Prou. 21, 1, 10, 31, 17, 18.

f Thus God turneth & polieth of the wicked to their owne destruction: for the thought themselves sure in Egypt, and there Nebuchadnezzar destroyed them, and the Egyptians, Chap. 40, 15.

g Read Chap. 26, 6 & 24, 22, shewing that this shulde come vpon them for their iniquities & rebelliousness.

h For you were fully minded to go into Egypt, & haue feared God spake to the consularie.

And thee that it may be wel with vs, when we obey the voyce of the Lord our God.

7 ¶ And so after ten dayes came y<sup>e</sup> worde of the Lord vnto Jeremiah.

8 Then called he Iohanán the sonne of Kareah, and all the captaynes of the hoste, which were with him, and all the people from the least to the moſte.

9 And said vnto the, Thus saith the Lord God of Israél, vnto whome ye sent me, to present your prayers before him.

10 If ye wil dwell in this land, then I wil buyld you, and not destroye you, and I wil plant you, and not roote you out: for I repent me of the euil that I haue done vnto you.

11 Feare not for the King of Babel, of whome ye are afraid: be not afraid of him, saith the Lord: for I am with you, to saue you, and to deliuer you from his hand.

12 And I wil grant you mercie that he may haue compassion vpon you, and he shal cause you to dwell in your owne land.

13 But if ye say, We wil not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we wil go into the lād of Egypt, where we shal se no waite, nor heare the founde of the trumpet, nor haue hunge of bread, and there wil we dwell,

15 (And now therefore heare the worde of the Lord, ye remnant of Iudah: thus saith the Lord of hostes the God of Israél, If ye set your faces to entre into Egypt, and go to dwell there.)

16 Then the sworde that ye feared, shal take you there in the land of Egypt, and the famine, for y<sup>e</sup> which ye care, shal there hāg vpon you in Egypt, & there shal ye dye.

17 And all the men that set their faces to entre into Egypt to dwell there, shal dye by the sworde, by the famine & by y<sup>e</sup> pestilence, & none of them shal remaine nor escape frō the plague, that I wil bring vpon them.

18 For thus saith the Lord of hostes y<sup>e</sup> God of Israél, As mine angre and my wrath hath bene powred forth vpon the inhabitants of Ierusalem: so shal my wrath be powred forth vpon you, when ye shal entre into Egypt, & ye shal be a detestacion, & an astonishment, and a curse, and a reproche, and ye shal se this place no more.

19 O ye remnant of Iudah, the Lord hath said concerning you, Go not into Egypt: knowe certainly that I haue admonished you this day.

20 Surely ye haue dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto y<sup>e</sup> Lord our God and declare vnto vs euen according vnto all that the Lord our God shal say, and we wil do it.

21 Therefore I haue this day declared in you, but you haue not obeyed the voyce of the Lord your God, nor anie thing for the which he hath sent me vnto you.

22 Now therefore, knowe certainly that ye shal dye by the sworde, by the famine, and by the pestilence, in the place whither ye desire to go and dwell.

## CHAP. XLIII.

Iohanán carryeth the remnant of the people into Egypt contrary to the minds of Jeremiah. & Jeremiah prophesieth the destruction of Egypt.

NOW whē Jeremiah had made an end of speaking vnto the whole people all the wordes of the Lord their God, to the which y<sup>e</sup> Lord their God had sent him to them, euen all these wordes,

2 Then spake Azariah the sonne of Hoſaiah, and Iohanán the sonne of Kareah, and all the proud men, saying vnto Jeremiah, Thou speakest fallſly: the Lord our God hath not sent thee to say, Go not into Egypt to dwell there,

3 But Baruch the sonne of Neriah, & pro-uoketh thee againſt vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and carie vs away captiue into Babel.

4 So Iohanán the sonne of Kareah, and all the captaynes of the hoste, and all the people obeyed not the voyce of the Lord, & dwell in the land of Iudah.

5 But Iohanán the sonne of Kareah, and all the captaynes of the hoste toke all y<sup>e</sup> remnant of Iudah, that were returned from all nations, whether they had bene captiue to dwell in the land of Iudah:

6 Euen men and women, and children, and the Kings daughters, and euerie persone, that Nebuzar-adan the chief steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Jeremiah the Prophet, & Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to Tahpanhes.

8 ¶ The came the worde of the Lord vnto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the bricke kil, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah.

10 And say vnto them, Thus saith the Lord of hostes the God of Israél, Behold, I wil send and bring Nebuchad-nezzar the King of Babel my seruant, and wil set his throne vpon these stones y<sup>e</sup> I haue hid, and he shal spread his pauill n ouer the land of Egypt: such as are appointed to death, to death, & such as are for captiuitie, to captiuitie, and such as are for the sworde, to the sworde.

# And I will kinde a fyre in the gods of Egypt, and he shall

And I will kinde a fyre in the gods of Egypt, and he shall carie them awaie captiue: I will carie him selfe with the land, & the shepherds puteth on his garment, & he shal departe from thence in the day. He shal breake also the images of them, that is in the land, & the houses of the gods of Egypt, & he shal burne with fyre.

## CHAP. XLIV.

Jeremiah reproacheth the people for their idolatry by the threatening of the Lord. The destruction of Egypt and of the prophecies.

THE worde that came to Jeremiah concerning all the Iewes, which were in the land of Egypt, and remnant of Iudah, & Tahpanhes, and in the countrey of Pathros.

2 Thus saith the Lord of hostes the God of Israél, Ye haue sene all the euils, which I haue brought vpon Ierusalem, & cities of Iudah: & behold, they are desolate, & no man dwelleth therein, because of their wickednes, which they haue committed, to prouoke me, in that they went to burne other gods, whome they neither thei nor you nor your fathers knewe: Howbeit I sent vnto you the Prophets, rising early in the morning, saying, Oh do not thinke that I haue.

3 But thei wolde not heare nor care to turne from their wickednes, to burne no more incense vpon the altars.

4 Wherefore my wrath was kindled against you, & I was powred forth, and the cities of Iudah, and Ierusalem, and thei are desolate, & they appeare this daye.

5 Therefore now thus saith the Lord God of Israél, Where is this great euil against you, that ye haue done, that ye haue suckeling out of Iudah, and ye are to remaine?

6 In that ye prouoke me with the workes of your hands, & ye haue sent vnto other gods in the land, whether ye be gone to dwell, or whether ye be goneto dwell, bring destruction vnto you, that ye might be a curse among all nations of the earth.

7 Haue ye forgotten the wickednes of your fathers, and the wickednes of Iudah, and the wickednes of your owne wickednes, & the wickednes of your wiues, which ye haue committed in the land of Ierusalem?

8 Thei are not humbled

efore I haue this day declared  
you haue not obeyed the voice  
of your God, nor anie thing that  
he hath sent me vnto you:  
therefore, knowe certainly that  
I will by the sworde, by the famine,  
the pestilence, in the place where  
ye desire to go and dwell.

CHAP. XLIII.

Which the remnant of the people into Egypt  
the minde of Ieremiāh. & Ieremiāh  
the destruction of Egypt.

where Ieremiāh had made an image  
speaking vnto the whole people  
the wordes of the Lord their God, for  
the Lord their God had sent him  
with all these wordes.

spake Azariāh the sonne of Ho-  
and Iohanan the sonne of Kareah  
the proude men, saying vnto Ie-  
Thou speakest falsly: the Lord  
hath said, I will not send thee to say, Go  
Egypt to dwell there.

which the sonne of Neriah  
prophesied against vs, for to deliuer  
the hand of the Caldeans, that they  
may vs, and carie vs away captiues  
into Egypt.

man the sonne of Kareah, and all  
the minde of the hofte, and all the peo-  
ple did not the voice of the Lord,  
to the land of Iudāh.

anāh the sonne of Kareah, and all  
the minde of the hofte toke all y<sup>e</sup> rem-  
nant of Iudāh, that were returned from  
the land of Iudāh.

men and women; and children, and  
daughters, and euerie person, and  
Ishmael the chief steward had  
Gedaliāh the sonne of Ahikam  
of Shaphān, and Ieremiāh the  
sonne of Neriah.

came into the land of Egypt: for  
they had not the voice of the Lord,  
to the land of Iudāh.

me the worde of the Lord vnto  
in Tahpanhes, saying,  
that stones in thine hand, and  
the clay in the bricke kil, which  
the Pharaohs house in Tah-  
panhes the sight of the men of Iudāh.

vnto them, Thus saith the Lord  
the God of Israēl, Beholde, I will  
bring Nebuchad-nezzar  
king of Babel, my seruant, and wil  
set vpon these stones y<sup>e</sup> I haue his-  
to spread his paullin, and he wil  
smite the face of the Pharaohs  
house: such as are appointed for  
death, & such as are for capti-  
uitie, and such as are for the  
sworde.

And I will kindle a fyre in the houses of  
the gods of Egypt, and he shal burne them  
and carie them awaie captiues, and he shal  
carie him self with the land of Egypt, as a  
shepherd putteth on his garment, and  
shal departe from thence in peace.  
He shal breake also the images of Beth-  
shemesh, that is in the land of Egypt, and  
the houses of the gods of the Egyptians  
shal he burne with fyre.

CHAP. XLIIII.

He reproveth the people for their idolatrie. Thei that  
were chastened by the threatening of the Lord, are chastened,  
in the destruction of Egypt and of the Lewes therein, is  
propheied.

The worde that came to Ieremiāh con-  
cerning all the Lewes, which dwell in  
the land of Egypt, and remained at Mig-  
dol and at Tahpanhes, and at Noph, and  
in the countrey of Pathros, saying,

Thus saith the Lord of hostes the God of  
Israēl, Ye haue sene all the euil that I ha-  
ue brought vpon Ierusalem, and vpon all  
the cities of Iudāh: & beholde, this day they  
are desolate, & no man dwelleth therein,  
Because of their wickednes which they  
haue committed, to prouoke me to anger  
in that they went to burne incense, & to  
serue other gods, whome they knewe not,  
neither thei nor you nor your fathers.

Howbeit I sent vnto you all my seruants  
the Prophetes rising early, and sending  
them, saying, Oh do not this abominable  
thing that I hate.

But they wolde not heare nor incline their  
eare to turne from their wickednes, and  
to burne no more incense vnto other gods.

Wherefore my wrath, and mine an-  
ger was powred forth and was kindled in  
the cities of Iudāh, and in the stretes of Ie-  
rusalem, and they are desolate, & walke, as  
I haue sayd this daye.

Therefore now thus saith y<sup>e</sup> Lord of hostes  
the God of Israēl, Wherefore commit ye  
this great euil against your soules, to cut  
off from you man and woman, childe &  
suckeling out of Iudāh, and leaue you no-  
one to remaine.

In that ye prouokē me vnto wrath with  
the workes of your hands, burning incen-  
se vnto other gods in the land of Egypt  
whether ye be goneto dwell: y<sup>e</sup> ye might  
bring destruction vnto your selues, and  
that ye might be a curse and a reproche  
among all nations of the earth.

Haue ye forgotten the wickednes of your  
fathers, and the wickednes of the Kings  
of Iudāh and the wickednes of their wi-  
ues and your owne wickednes and the wic-  
kednes of your wiues, which they haue  
committed in the land of Iudāh and in y<sup>e</sup>  
stretes of Ierusalem?

They are not humbled vnto this daye,

nether haue they feared nor walked in my  
lawe nor in my statutes, that I set before  
you and before your fathers.

Therefore thus saith y<sup>e</sup> Lord of hostes y<sup>e</sup>  
God of Israēl, Beholde, I will set my face  
against you to euil & to destroy all Iudāh.

And I will take the remnant of Iudāh,  
that haue set their faces to go into the  
land of Egypt there to dwell, and they shal  
all be consumed & fall in the land of E-  
gypt: they shal be consumed by the  
sworde & by y<sup>e</sup> famine: they shal dye from  
the least vnto the moste, by the sworde, &  
by the famine, & they shal be a detestation  
and an astonishment and a curse and a  
reproche.

For I will visit them that dwell in the land  
of Egypt, as I haue visited Ierusalem, by y<sup>e</sup>  
sworde, by the famine, & by the pestilence.

So that none of the remnant of Iudāh,  
which are gone into the land of Egypt to  
dwell there, shal escape or remaine, that  
they shuld returne into the land of Iudāh to  
the which they haue a desire to returne to  
dwell there: for none shal returne, but  
as suche as shal escape.

Then all the men which knewe that their  
wiues had burnt incense vnto other gods  
and all the women that stood by, a great  
multitude, then all the people that dwelt  
in the land of Egypt in Pathros, answered  
Ieremiāh, saying,

The worde that thou hast spoken vnto  
vs in the Name of the Lord, we wil not  
heare it of thee.

But we wil do whatsoeuer thing goeth  
out of our owne mouth, as to burne incen-  
se vnto the Quene of heauē, & to powre  
out drinke offerings vnto her, as we haue  
done, both we and our fathers, our Kings  
and our princes in the cite of Iudāh, and  
in the stretes of Ierusalem: for then had  
we plenty of vitales and were wel and  
felt none euil.

But since we left off to burne incense to  
the Quene of heauen, and to powre out  
drinke offerings vnto her, we haue had scar-  
cenes of all things, and haue bene consu-  
med by the sworde and by the famine.

And when we burnt incense to the Que-  
ne of heauen & powred out drinke offerings  
vnto her, did we make her cakes to make  
her glad, and powre out drinke offerings  
vnto her without our housebandes?

Then said Ieremiāh vnto all the people,  
to the men, and to the women, and to all  
y<sup>e</sup> people w<sup>h</sup> had giue him y<sup>e</sup> answer, saying,

Did not y<sup>e</sup> Lord remeber the incense that  
ye burnt in y<sup>e</sup> cities of Iudāh, & in the stre-  
tes of Ierusalem, both ye you, & your fathers,  
your Kings, and your princes, and the peo-  
ple of y<sup>e</sup> land, & hath he not considered it?

III.iiii.

occasion to iustifie their doings, & their housebandes shal giue an  
of before God, read Ila 325. *But in no case ye shall be able*

Amos 9. 4. Which haue  
fully set their  
minde, & are  
gone thither  
on purpose.  
Whereby he  
excepteth the  
innocentes as  
Ieremiāh and  
Baruch y<sup>e</sup> were  
forced: there-  
fore the Lord  
threweth y<sup>e</sup> he  
will set his fa-  
ce against the  
churche, purposely  
destroye them.  
I read Chap.  
26.6. *He that liueth  
in their feale.*

Meaning, but  
a fewe.

This decla-  
reth how dan-  
gerous a thing  
it is to decli-  
ne once from  
God, & to fol-  
lowe our owne  
fantasies: for  
Satan will sug-  
ger such heu-  
erous doings  
that he will  
leave the cil he  
haue brought  
them to extre-  
me impudēcie  
& madnes, eue  
to iustifie their  
wickednes a-  
gainst God, &  
his prophetes.

I read Chap.  
7.17. It cometh  
that the Papi-  
stes gathered  
of this place  
their Saluē Re-  
gina, and Regi-  
na celi, leaue  
calling y<sup>e</sup> virgi-  
ne Marie Que-  
ne of heauē, &  
so of the bles-  
sed virgine, &  
mother of our  
Saviour Christ  
made an ido-  
lifer here the  
Prophet con-  
demneth their  
idolatrie.

*But we were  
facile with  
bread.*

This is Ail  
y<sup>e</sup> argumēt of  
idolaters, w<sup>h</sup>  
exteme religion  
by the bellie,  
& in stead of  
acknowledging  
Gods workes,  
who sendeth  
both plenty  
& dearth, he-  
alth, & sick-  
nes, they attri-  
bute it to their  
idols, and so  
dishonour God.

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*

*Or, face.*



22 So that the Lord colde no longer forbear, because of the wickednes of your inuencions, & because of the abominations, which ye haue committed: therefore is your land desolate and an astonishment, & a curse without inhabitant, as appeareth this daie.

23 Because ye haue burnt incense and because ye haue sinned agais̄t the Lord, & haue not obeyed the voice of the Lord, nor walked in his Law nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreover Jeremiāh said vnto all the people and to all the women, Heare the wordes of the Lord, all Iudāh that are in the land of Egypt:

25 ¶ Thus spaketh the Lord of hostes, the God of Israel, saying, Ye and your wiues haue bothe spoken with your mouthes, and fulfilled with your hand, saying, We will performe our vowes y<sup>e</sup> we haue vowed to burne incense to the Queene of heauen, and to poure out drinke offrings to her: ye will performe your vowes and do the things that ye haue vowed:

26 Therefore heare the wordes of the Lord; all Iudāh that dwell in the land of Egypt. Beholde, I haue sworne by my great Name, saith the Lord, that my Name shall no more be called vpon by the mouth of any man of Iudāh, in all the land of Egypt, saying, The Lord God liueth.

27 Beholde, I wil watche ouer them for euil and not for good, and all men of Iudāh that are in the land of Egypt, shall be consumed by the sword, and by the famine, vntill they be vterly destroyed.

28 Yet a small nombre that escape the sword, shall returne out of the land of Egypt into the land of Iudāh: and all the remnant of Iudāh that are gone into the land of Egypt to dwell there, shall knowe whose wordes shall stand, mine or theirs.

29 And this shall be a signe vnto you, saith the Lord, when I visite you in this place, that ye may knowe that my wordes shall surely stand agais̄t you for euil.

30 Thus saith the Lord, Beholde, I wil p<sup>er</sup>igie Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seek his life: as I gaue Zedekiah King of Iudāh into the hand of Nebuchad-nezzar King of Babel his enemy, who also sought his life.

CHAP. XLV.

Jeremiāh comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

¶ The wordes that Jeremiāh the Prophet spake vnto Baruch the sonne of Neriah, when he had written these wordes in a booke at the mouth of Jeremiāh in the fourth yere of Ichoiakim the sonne of

Iosiah King of Iudāh, saying, Thus saith the Lord God of Israel vnto thee, O Baruch, Thou didest say, Wo is me now: for the Lord hath layed sorrow vnto my sorrow, I am faint in my mourning, and I can finde no rest.

¶ Thus shalt thou say vnto him, The Lord saith thus, Beholde, that which I haue buylt, wil I destroy, & that which I haue planted, wil I plucke vp, saith the Lord.

¶ And I keest thou great things for thy self: seeketh thou not: for beholde, I wil bring a plague vpon all flesh, saith the Lord: thy life wil I giue thee for a pray in all places, whether thou goest.

CHAP. XLVI.

He prophesieth the destruction of Egypt, & the vengeance is promised to Israel.

¶ The wordes of the Lord, which came vnto Jeremiāh the Prophet agais̄t the Gentiles.

¶ Agais̄t Egypt, agais̄t the armie of Pharaoh Necho King of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-nezzar King of Babel smote in the fourth yere of Ichoiakim the sonne of Iosiah King of Iudāh.

¶ Make readie buckler and shield, and go forth to battel.

¶ Make readie the horses, and let the horsemen get vp, & stand vp w<sup>th</sup> your fallers, foubish the speares, and put on the brigandines.

¶ Wherefore haue I sene them afraid, & driuen backe for the inmightie men are smitten, and are fled away, and loke not backe: for feare was round about, saith the Lord.

¶ The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the North by the riuer Perath.

¶ Who is this, that cometh vp, as a flood, whose waters are moued like the riuers?

¶ Egypt riseth vp like the flood, and his waters are moued like the riuers, and he saith, I wil go vp, & wil couer the earth: I wil destroy the cite with them that dwell therein.

¶ Come vp, ye horses, and rage ye chariots, and let the valiant men come forth, the blacke Mores, and the Lybians that beare the shield, and the Lydians that handle & bend the bowes.

¶ For this is the day of the Lord God of hostes, a day of vengeance, that he may aduēge him of his enemies: for the sword shall deuoure, and it shall be sariat, and made drunke with their blood: for the Lord God of hostes hath a sacrifice in the North

North countrey by the riuer. Go vp vnto Gilead, the daughter of virginie, the daughter of the North: thou vse many medicines, but shalt haue no health.

¶ The nations haue heard thy crye, haue filled the land with stumblers agais̄t thee, they are fallen bothe together.

¶ The wordes that the Lord spake by the Prophet, how Ichoiakim King of Babel shulde be the land of Egypt.

¶ Publish in Egypt & decrye, and proclaime in Noph, & say, Stand still, and prepare the sword that deuoure round about.

¶ Why are they valiant men, colde not stand, because they see them.

¶ He made many to fall, another: and they said, A gaine to our owne people, of our natiuitie from the violent.

¶ They did crye there, Egypt, and of a great multitude passed the time appointed.

¶ As I liue, saith the King of the Lord of hostes, surely the mountaines, & as Canaan shall it come.

¶ Thou daughter dwellest in the gear to go into Noph, shalt be waste and desolate, an inhabitant.

¶ Egypt is like a faire castle on cometh out of the North.

¶ Also her hired men are like fat calves: they are ke and fled away together, stand, because the day of vengeance was come vpon them, & visitacion.

¶ The voyce thereof shall be as the serpent: for they shall murther, and come agais̄t the hewers of wood.

¶ They shall cut downe the Lord: for they can not beare, they are more then the number, they are innumerable.

¶ The daughter of Egypt ded, she shall be deliuered, the people of the North.

¶ Thus saith the Lord God of Israel, Beholde, I wil visite the people of No & Pharaoh, and all them that are with their gods & their idols.

¶ And I wil deliuer the of those, that seek their had of Nebuchad-nezzar.

m You haue conuited deuile childe in making wicked vowes, and in performing y<sup>e</sup> same.

n This declarerth an horrible plague toward idolaters, seeing that God wil not vouchsafeth to haue his Name mentioned by such as haue polluted it.

o We see therefore, that God hath a perpetual cause ouer his, wherefores they are frustrated, though they be but twoorthree, yet he wil deliuer them when he destroyeth his enemies.

p He sheweth the meanes whereby they shulde be destroyed, to assure them of y<sup>e</sup> certaintie of y<sup>e</sup> plague, and yet they remaine still in their obstinacie till they perish: for Iosiphus lib. 10 de Antig cap 10 writeth that foue yeres after the taking of Ierusalem, Nebuchad-nezzar the younger, hauing conquered Ierusalem, the Moabites and the Ammonites, w<sup>er</sup> againe Egypt, & slew the King, & so brought these Jewes, and other into Babylon.

q Which was Jeremiāhs disciple, & wrote his propheticies vnder him.

r Whereof read Chap. 35.9.

North

King of Iudáh, saying,  
saith the Lord God of Israel vnto  
Baruch,  
Idest say, Wo is me now: for the  
the layed forowe vnto my forowe  
rest in my mourning, and I care  
rest.  
thou shalt say vnto him, The Lord  
is, Beholde, that which I haue  
I will I destroye, & that which I haue  
ed, wil I plucke vp, euen this which  
keft thou great things for thy  
them not: for beholde, I wil bring  
vpon all flesh, saith the Lord.  
wil I giue thee for a prayme,  
whether thou gost.

CHAP. XLVI.  
The destruction of Egypt. 27. Delu-  
promised to Israel.  
The wordes of the Lord, which came  
Jeremiáh the Prophet againt the  
ies,  
againt Egypt, againt the armie of  
th Nechó King of Egypt, which  
the riuier Peráth in Carchemish.  
Nebuchad-nezzár King of Babel  
the fourth yere of Iehoiakim the  
Iosiáh King of Iudáh,  
readie buckeler and shield, and go  
to battel.  
readie the horses, and let the horse-  
sp, & stand vp vpon your fallers, four-  
speares, and put on the brigans-  
fore haue I sene them afraid,  
backe: & their mighte min-  
and are fled away, and loke not  
re feare was round about, saith the

wife shal not slee away, nor the  
an of aspe: they shal stamble, and  
warde the North by the riu-  
s this, that cometh vp, as the  
whose waters are moued like the  
rifest vp like the flood, and  
e moued like the riuers, and be-  
il go vp, & wil couer the cart.  
stroye the citie with them that  
erein.  
pye horses, and rage ye chares-  
the valiant men come forth.  
cke Mores, and the Lybians that  
the shield, and the Lydians that  
bend the bowe.  
is the day of the Lord God of  
a day of vengeance, that he may  
m of his enemies: for the sword  
ou, and it shal be satiat, and  
ue with their blood: for the Lord  
hofes hath a sacrifice in the  
North

North country by the riuier Peráth.  
Go vp vnto Gileád, and take balm, &  
virgine, the daughter of Egypt: in vaine  
shalt thou vse many medicines: for thou  
shalt haue no health.  
The nations haue heard of thy shame, &  
thy crye hath filled the land: for y strong  
haue stombled against the strong & they  
are fallen bothe together.  
The wordes that the Lord spake to Ie-  
remiah the Prophet, how Nebuchad-nez-  
zar King of Babel shulde come and smite  
the land of Egypt.  
Publish in Egypt & declare in Migdól,  
and proclaim in Noph, & in Tabpanhés,  
say, Stand stil, and prepare thee: for the  
sworde shal deuoure rounde about thee.  
Why are thy valiant men put backe: they  
colde not stand, because the Lord did dri-  
ue them.  
He made many to fall, and one fel vpon  
another: and they said, Arise, let vs go a-  
gaine to our owne people, & to the land  
of our natiuitie from the sworde of the  
violent.  
They did crye there, Pharaóh King of  
Egypt, and of a great multitude haue  
passed the time appointed.  
As I liue, saith the King, whose Name is  
the Lord of hostes, surely as Tabór is in  
the mountaines, & as Carmél is in the sea:  
so shal it come.  
O thou daughter dwellig in Egypt, make  
thee geare to go into captiuitie: for  
Noph shal be waste and desolate, without  
an inhabitant.  
Egypt is like a faire calfe, but destructi-  
on cometh: out of the North it cometh.  
Also her hired men are in the middes of  
her like fat calves: they are also turned  
backe and fled away together: they colde not  
stand, because the day of their destruction  
was come vpon them, & the time of their  
visitation.  
The voyce thereof shal go forthe like a  
serpent: for they shal marche with an ar-  
mie, and come againt her with axes, as  
hewers of wood.  
They shal cut downe her forest, saith y  
Lord: for they can not be counted, because  
they are more then the greshoppers, and  
are innumerable.  
The daughter of Egypt shal be confound-  
ed, she shal be deliuered into the hands of  
the people of the North.  
Thus saith the Lord of hostes, y God  
of Israel, Beholde, I wil visite the comu-  
ne people of No & Pharaóh, and Egypt,  
with their gods & their Kings, euen Pha-  
raóh, and all them that trust in him,  
And I wil deliuer them into the hands  
of those, that seke their liues, and into the  
had of Nebuchad-nezzár King of Babel,

and into the hands of his seruantes, and  
afterward she shal dwell as in the olde ti-  
me, saith the Lord.  
But feare not y, & my seruant Iakób,  
& be not thou afraid, & Israel: for behol-  
de, I wil deliuer thee from a farre countrey,  
& thy sede from the land of their captiuitie,  
and Iakób shal returne and be in rest, and  
prosperitie, & none shal make him afraid.  
Feare thou not, & Iakób my seruát, saith  
the Lord: for I am with thee, and I wil vt-  
terly destroye all the natiós, whether I haue  
driven thee: but I wil not vtterly destroye  
thee, but correct thee by iudgement, and  
not vtterly cut thee off.

CHAP. XLVII.  
The wordes of the Lord against the Philistims.  
The wordes of the Lord that came to  
Jeremiáh the Prophet, againt y Phi-  
listims, before that Pharaóh smote Azzá-  
hah.  
Thus saith the Lord, Beholde, waters rise  
vp out of the North, & shalbe as a swell-  
ing flood, and shal ouerflowe the land, &  
all that is therein, and the cities with them  
that dwell therein: then the men shal crye,  
& all the inhabitants of y land shal howle.  
At the noyce & stamping of the hooves of  
his stróg horses, at the noyce of his charets,  
and at the rumbling of his wheles: the fa-  
thers shal not loke backe to their children,  
for feblenes of hands,  
Because of the daye that cometh to des-  
troye all the Philistims, and to destroye  
Tyrus, and Zidón, & all the rest, that take  
their parte: for the Lord wil destroye the  
Philistims, y remnant of the yle of Caph-  
tór.  
Baldenes is come vpon Azzáh: Ashkelón  
is cut vp with the rest of their vallis. How  
long wilt thou cut thy self?  
O thou sworde of the Lord, how long  
wil it be or thou cease! turne againe into  
thy scaberde, rest and be stil.  
How can it cease, seing the Lord ha-  
the giuen it a charge againt Ashkelón, &  
againt the sea bancke: euen there hath he  
appointed it.

CHAP. XLVIII.  
The wordes of the Lord againt the Moabites, because  
of their pride and crueltie.  
Concerning Moáb, thus saith y Lord  
of hostes, the God of Israel, Wo  
vnto Nebó: for it is wasted: Kiriathaim  
is confounded & taken: Misgab is confou-  
ded and afraied.  
Moáb shal boast no more of Hesbón: for  
they haue deuised euil againt it. Come,  
and let vs destroye it, that it be no more a  
nacion: also thou shalt be destroyed, Ma-  
dmén, and the sworde shal pursue thee.  
A voyce of crying shalbe from Horonám  
with desolacion & gear destruction.

Meaning, that  
after y space  
of forty ye.  
res Egypt shul  
de be restored  
11a 19-23 ezek  
29-31  
a God comfort-  
eth all his y  
were in cap-  
tiuitie, but spe-  
cially y smale  
Church of the  
fewes, where-  
of were Iero-  
mish and Ba-  
rúch, which re-  
mained amog  
the Egyptians:  
for the Lord  
neuer forsake  
heth his, 11a  
44, 1 chap 30,  
10.  
b Read Chap.  
30, 14.  
Which was  
also called G  
22 a cite of  
y Philistims  
b He meaneth  
the armie of  
the Calcares,  
11a 8, 8.  
c The great  
feare shal take  
away y nat-  
ural affeccion,  
d Their heart  
shal so faile  
them  
e For y Caph-  
tórims, which  
are also called  
Cappadocias,  
had destroyed  
in olde time  
the Philistims  
and dwelt in  
their land eue  
to Gaza, Deu-  
2-3  
f They haue  
passed of the-  
ir heere for  
sorrow & hea-  
uiness  
g As the hea-  
uen vied in  
their mourning  
which y Lord  
forbaue his  
p people to do,  
Deu 32, 44.  
h Meaning, y  
it is not possi-  
ble that the  
wicked shulde  
by any means  
escape or stay  
the tyme, whe-  
he wil take  
vengeance.



4 Moab is destroyed: her litle ones haue caused their crye to be heard.

5 For at the going vp of<sup>d</sup> Luhith, the mourner shal go vp with weping: for in y going downe of Horonáim, the enemies haue heard a crye of destruction,

6 Flee and saue your liues, and be like vnto the heath in the wiljernes.

7 For because thou hast trusted in thy workes and in thy treasures, thou shalt also be taken, and Chemósh shal go for the into captiuitie with his Priests and his princes together.

8 And y destroyer shal come vpon all cities, & no citie shal escape: the valley also shal perish and the plaine shalbe destroyed as the Lord hath spoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shalbe desolate, without any to dwell therein.

10 Cursed be he that doeth the worke of y Lord negligently, and cursed be he that kepeth backe his sworde from blood.

11 Moab hath bene at rest from his youth, and he hath setled on his lees, & hath not bene powred from vessel to vessel, nether hath he gone into captiuitie: therefore his taste remained in him and his sent is not changed.

12 Therefore beholde, y daies come, saith the Lord, that I wil send vnto him suche as shal cary him away, and shal emptie his vessels, and breake their bottels.

13 And Moab shal be ashamed of Chemósh as the house of Israél was ashamed of Beth-él their confidence.

14 How thinke you thus, We are mightie & strong men of warre?

15 Moab is destroyed, and his cities burnt vp, & his chofen yong me are gone downe to slaughter, saith the King, whose name is, The Lord of hostes.

16 The destruction of Moab is readie to come, and his plague hasteth fast.

17 All ye y are about him, mourne for him, & all ye that knowe his name, say, How is the strong staffe broken, & the beautiful rod!

18 Thou daughter that doest inhabite Dibón, come downe from thy glorie, & sit in thirst: for the destroyer of Moab shal come vp vpon thee, and he shal destroy thy strong holdes.

19 Thou that dwellest in Aroér, stand by the way, and beholde: aske him that fleeth and that escapeth, & say, What is done?

20 Moab is confounded: for it is destroyed: howle, and crye, tel ye it in Arnón, that Moab is made waste,

21 And iudgement is come vpon the plaine country, vpon Holón & vpon Iaházah, and vpon Mepháath,

22 And vpon Dibón, and vpon Nebó, and

vpon the house of Diblaháim,

23 And vpon Kiriatháim, and vpon Beth-gamáil, and vpon Beth-meón,

24 And vpon Kerióth, and vpon Bozrah, & vpon all the cities of the land of Moab farre or nere.

25 The horne of Moab is cut of, and his arme is broken, saith the Lord.

26 Make ye him drunken: for he magnified him self against the Lord: Moab shal wallow in his vomite, and he also shal be derision.

27 For didest not y deride Israél, as thou hast bene founde among theues? for when thou speakest of him, thou art mocked.

28 O ye that dwell in Moab, leaue the cities, & dwell in the rocks, and be like the doue, that maketh her neste in the sides of the holes mouth.

29 We haue heard the pride of Moab, exceeding proude his stoutnes, and his arrogancie, and his pride, and the haughtenes of his heart.

30 I knowe his wrath, saith the Lord, & it shal not be so: & his dissimulations, for thei do not right.

31 Therefore wil I howle for Moab, and I wil crye out for all Moab: mine heart shal mourne for the men of Kir-héres.

32 O vine of Sibmáh, I wil wepe for thee, as I wept for Iazér: thy plantes are gone out of the sea, thei are come to the sea of Iazér: the destroyer is fallen vpon thy Sommer frutes, and vpon thy vintage.

33 And ioye, and gladnes is taken from the plentifull field & from the land of Moab: and I haue caused wine to faile from the wine presse: none shal tread with shewing: their shewing shalbe no shewing.

34 Fró the crye of Heshbón vnto Elaláh & vnto Iaház haue thei made their noyse from Zóar vnto Horonáim, the heiffer of thre yere olde shal go lowing: for the waters also of Nimrím shalbe waited.

35 Moreouer, I wil cause to cease in Moab, saith the Lord, him that offred in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shal soúe for Moab like a shaume & mine heart shal soúe like a shaume for the men of Kir-héres because the riches that he hath gotten, is perished.

37 For euery head shalbe balde, and euery bearde plucked: vpon all the handes shalbe cuttings, and vpon the loynes sackcloth.

38 And mourning shalbe vpon all the toppes of Moab and in all the streets thereof: for I haue broke Moab like a vessel wherein is no pleasure, saith the Lord.

39 Thei shal howle, saying, How is he destroyed

troyed: how hath Moab with shame: so shal Moab be a feare to all them about it.

For thus saith the Lord: shal hee as an egge, & shal hee ouer Moab.

The cities are taken and des are wonne, & the might in Moab at that day shal be of a woman in trauail.

And Moab shalbe destroyed a people, because he hath against the Lord.

Feare, and pit and snare of inhabitant of Moab, saith the Lord.

He that escapeth from the pit, & he that getteth out of the snare, shalbe taken in the snare: vpon it, & vpon Moab, of visitation, saith the Lord.

They that fled, shalbe vnto Heshbón, because of the fyre came out of Heshbón, & the top of the feditious.

Wo be vnto thee, O Moab: Chemósh perisheth: for he hath taken captiues, and thy daughter captiue.

Yet wil I bring againe Moab in the later daies, & thus farre of the iudgements.

CHAP. XLII  
The wordes of the Lord against the men, 23 Damesseus, 28 Kedars.

Vnto the children of Moab in the later daies, saith the Lord, Hathi

ne: for hath he none heire to the their King possesse the people dwell in, & his cities.

Therefore beholde, saith the Lord, that I wil warre to be heard in Ramonites, and it shal be a daughter daughters shalbe burnt: shal Israél possesse thee, saith the Lord.

Howe, O Heshbón, for Aye daughters of Rabbáh sackcloth: mourne & rugges: for their King & his Priests, and his keweile.

Wherefore gloriest thou thy valley floweth away, ghter: he trusted in her Who shal come vnto me?

Beholde, I wil bring saith the Lord God of hostes that be about thee, and y euerie man & right forth the him that fleeth.

And afterward I wil bring

<sup>d</sup> Horonáim & Luhith were two places whereby the Moabites shal flee, Isa 17, 5.

<sup>e</sup> Hide your selves in barren places, where the enemy wil not pursue after you, Chap 17, 6.

<sup>f</sup> That is, the idoles which are the workes of thine hands. Some read in thy possessions, for so y worde may signifie, as 1 Sam 23, 2.

<sup>g</sup> Bothe thy great idole & his maintainers shalbe led away captiues, so that they shal then knowe that it is in vaine to looke for helpe at idoles, Isa 46, 2.

<sup>h</sup> He sheweth that God wolde punish the Caldeans, if they did not destroy the Egyptians, and that with a contrage, and calleth this executing of his vengeance against his enemies his work: though the Caldeas fought another end, Isa 10, 12.

<sup>i</sup> Or, deceitfully. Hath not bene renowned as the 1 was haue, but hath liued at ease, and as a wine y feedeth him self on his lees. As the calfe of Beth-el was not able to deuier the fractures: no more shal Chemósh deliuer the Moabites.

<sup>k</sup> El-gor vpon destruction. How are thei destroyed that put their trust in their strength and riches?

<sup>m</sup> Thus they that flee, shal misger.

# Moabs vanitie.

house of Diblahaim,  
in Kiriat-haim, and vpon Beth-  
meon,  
in Kerioth, and vpon Bozrah,  
the cities of the land of Moab.

orne of Moab is cut of, and his  
oken, faith the Lord.

him drunk: for he magnified  
gainst the Lord: Moab shall wa-  
vomite, and he also shall be.

st not y deride Israél, as thou  
ne founde among theues: for  
speakest of him, thou art mo-

t dwell in Moab, leaue the citi-  
well in the rockes, and be like the  
maketh her neste in the sides of  
mouth.

heard the pride of Moab (the  
roude) his stoutnes, and his ar-  
and his pride, and the haughte-

his wrath, faith the Lord, a bou-  
be so: his dissimulations, faith  
right.

ore wil I howle for Moab, and  
ut for all Moab: mine heare shall  
the men of Kir-héres.

of Sibmah, I wil wepe for thee, as  
Lazer: thy plantes are gone ouer  
are come to the sea: of Lazer  
er is fallen vpon thy sommer  
vpon thy vintage.

and gladnes is taken from the  
field & from the land of Moab:  
caused wine to faile from the  
none shall tread with shewing  
ing shall be no shewing.

rye of Heshbón vnto Elath &  
z haue thei made their noyse  
vnto Horonáim, the heifer of  
ld shall go lowing: for the waters  
mrim shall be wasted.

, I wil cause to cease in Moab,  
ord, him, that offred in the high  
him that burneth incense to his

re mine heart shall soule for Mo-  
haume & mine heart shall soule  
for the men of Kir-héres: be-  
iches that he hath gotte, is pe-

ry head shall be balde, and every  
cked: vpon all the handes shall  
s, and vpon the loynes shall

urning shall be vpon all the hou-  
f Moab and in all the streets  
I haue broke Moab like a vessel:  
is no pleasure, faith the Lord.  
howle, saying, How is he de-

## pit & snare.

royed: how hath Moab turned the backe  
with shame: so shall Moab be a derision, &  
a feare to all them about him.

For thus saith the Lord, Beholde, x he  
shall lye as an egge, & shall spread his wings  
ouer Moab:

The cities are taken and the strong hol-  
des are wonne, & the mightie mens hearts  
in Moab at that day shall be as the heart  
of a woman in trauail.

And Moab shall be destroyed from being  
a people, because he hath set vp him self  
against the Lord.

Feare, and pit and snare shall be vpon thee,  
o inhabitant of Moab, faith the Lord.

He that escapeth from the feare, shall fall  
in the pit, & he that getteth vp out of the  
pit, shall be taken in the snare: for I wil bring  
vpon it, euen vpon Moab, the yere of their  
visitation, faith the Lord.

They that fled, shalde vnder y shadowe  
of Heshbón, because of the force: for a  
fere came out of Heshbón, & a flame fro  
Sihón, and deuoured the corner of Moab,  
and the top of the seditious children.

Wo be vnto thee, o Moab: the people of  
Chemosh, perisheth: for thy sonnes are  
taken captiues, and thy daughters led into  
captiuitie.

Yet wil I bring againe the captiuitie of  
Moab in the elator daies, faith the Lord.  
Thus saue of the iudgement of Moab.

## CHAP. XLIX.

The words of the Lord against the Ammonites, 7 Idu-  
mes, 23 Damascus, 28 Kedar, 34 & Elam.

Vnto the children of a Ammon thus  
saith the Lord, Hathe Israél no son-  
ne, nor hath he none heire? Why then hat-  
he their King possessed Gad? and his  
people dwell in his cities?

Therefore beholde, the dayes come,  
saith the Lord, that I wil cause a noyse of  
warre to be heard in a Rabbah of the Am-  
monites, and it shall be a desolate heape, &  
her daughters shall be burnt with fyre: then  
shall Israél possesse those that possessed  
him, faith the Lord.

Howe, o Heshbón, for Ai is wasted: crye  
ye daughters of Rabbah: gird ye with  
sackcloth: mourne & runne to & fro by  
hedges: for their King shall go into cap-  
tiuitie, & his Priests, and his princes li-  
kewise.

Wherefore gloriest thou in the valleys?  
thy valley flower away, o rebellious daugh-  
ter: she trusted in her treasures, saying,  
Who shall come vnto me?

Beholde, I wil bring a feare vpon thee,  
saith the Lord God of hostes, of all those  
that be about thee, and ye shall be feared  
euerie man: right forth, & none shall ga-  
ther him that fleeth.

And afterward I wil bring againe the

## Jeremiáh. Grape gatherers. 328

captiuitie of the children of Ammón.

To Edóm thus saith the Lord of hostes,  
Is wisdom no more in Temán? is counsell  
perished from their children? is their wis-  
dome vanished?

Flee, ye inhabitants of Dedán: they a-  
re turned backe, and haue consulted to  
dwell: for I haue broght the destruction of  
Esáu vpon him, and the time of his vi-  
sitation.

If the grape gatherers come to thee,  
wolde they not leaue some grapes? if theues  
come by night, they wil destroye til they  
haue ynough.

For I haue discouered Esáu: I haue vn-  
couered his secrets, and he shall not be a-  
ble to hide him self: his fede is wasted, and  
his brethré and his neighbours, and there  
shall be none to say,

Leaue thy fatherles children, & I wil  
preserue them aliue, and let thy widows  
trust in me.

For thus saith the Lord, Beholde, thei  
whose iudgement was not to drinke of the  
cuppe, haue assuredly drunke, and art thou  
he that shalt escape free? thou shalt not go  
free, but thou shalt surely drinke of it.

For I haue sworne by my self, saith the  
Lord, that Bozrah shall be waste, and for  
a reproche, and a desolation, and a curse,  
and all the cities thereof shall be perpetual  
desolations.

I haue heard a rumour from the Lord, &  
an embassadour is sent vnto the heathen,  
saying, Gather you together, and come a-  
gainst her, and rise vp to the battell.

For lo, I wil make thee but smale among  
the heathen, and despised among men.

Thy feare, and the pride of thine he-  
art hath deceiued thee, thou that dwel-  
lest in the cleftes of the rocke, and kepest  
the height of the hill: thogh thou shuldest  
make thy nest as hie as the egge, I wil bring  
thee downe from thence, saith the Lord.

Also Edóm shall be desolate: euerie one  
that goeth by it, shall be astonished, & shall  
hisse at all the plagues thereof,

As in the ouerthrowe of Sodom, and of  
Gomorá, and the places thereof nere a-  
bout, saith the Lord: no man shall dwell  
there, neither shall the sonnes of men re-  
maine in it.

Beholde, he shall come vp like a lyon  
from the swelling of Iorden vnto the  
strong dwelling place: for I wil make Is-  
raél to rest, euen I wil make him to haste  
away from her, & who is a chosen mā that  
I may appoint against her? for who is like  
me? & who wil appoint me y time? & who  
is the shepherd that wil stand before me?

Therefore heare the counsell of the Lord  
that he hath deuised against Edóm, & his  
purpose y he hath conceiued against y in-  
Mmm.ii.

Which was  
cite of Edóm  
called by the  
name of Temán  
Elihuaz toone  
who came of  
Esáu

The enemies  
that shall dis-  
seble as thogh  
they fled away,  
shall turne bac  
& invade  
your land, and  
possesse it.

Meaning that  
God wolde  
viterly destroy  
them, and not  
spare one,  
thogh the gra-  
pe gatherers  
leau some gra-  
pes, & theues  
seke but al  
they haue yn-  
ough, Obad.

The destruc-  
tion shall be  
so great, that  
there shall be  
none left to re-  
ke care ouer y  
widowes, &  
fatherles

n I haue not  
spared mine  
owne people, &  
how shall I  
spare thee?

Which was  
a chief cite of  
Edóm.

That is  
Bozrah.

Original.

To wit, Ne-  
buchad-net-  
sar after he  
hath ouerco-  
me Iudah, wil  
ment by the  
swelling of  
Iorden, shall co-  
me against  
mount Seir &  
Edóm.

That is, the  
Israelites, who  
me the Edom-  
ites kept as pri-  
soners to haue  
away from  
thence.

The capti-  
ue and guere-  
nou of the ar-  
mie, meaning  
Nebuchad-  
netzar.





# Euil shepherdes.

on Elám I wil bring the four  
to the four quarters of heauen  
the towards all these winde  
shalbe no nation, whether the  
of Elám shal not come.  
il cause Elám to be afraid befo  
emies, and before them that fe  
ues, and wil bring vpon them  
the indignation of my wra  
Lord, and I wil send the swor  
til I haue consumed them.  
I wil set my throne in Elám, and I  
oye bothe the King and the prin  
thee, saith the Lord: but in the  
yes I wil bring againe the capti  
Elám, saith the Lord.

## CHAP. I.

the destruction of Babylon, and the deli  
Israel, which was in captiuitie.

worde that the Lord spake, con  
ning Babel, & concerning the land  
Caldeans by the ministerie of Iere  
Prophet.

among the nations, and publish  
vp a standart, proclaime it & co  
for say, Babel is taken, Bel is con  
Merodach is broken downe: the  
the confounded, and their images are  
pieces.

of the North there cometh vp  
against her, which shal make her  
te, and none shal dwell therein:  
flece, and departe, bothe man and

dayes, and at that time, saith the  
e children of Israel shal come,  
the children of Iudah together,  
and weeping shal they go, and sa  
of their God.

shal aske the waye to Zion, with  
es thetherward, saying, Come, and  
leau to the Lord in a perpetual  
t that shal not be forgotte n.

ple haue bene as olde shepherdes  
rdes haue caused them to go a  
I haue turned them away to the  
nes: they haue gone from a mou  
hil, & forgotte their resting place.  
I found them, haue deuoured the  
enemies said, We offend not be  
ey haue sinned against the Lord,  
itiation of iustice, euen the Lord  
of their fathers.

om the middes of Babel, and de  
e of the land of the Caldeans, and  
the he goates before the flocke.  
I wil raise, and cause to come vp  
Babel a multitude of mightie na  
the North country, and the  
them selues in aray against her:  
the shalbe taken: their arrowes  
of a strong man, which is expen  
shal returne in vaine.

# Duration of Babel.

And Caldea shalbe a spoile: all that spoi  
le her, shalbe satisfied, saith the Lord.

Because ye were glad and reioyced in de  
stroying mine heritage, & because ye are  
grown fat, as the calves in the grasle, & c  
neyed like strong horses,

Therefore your mothers shalbe sore con  
founded, and she that bare you, shalbe asha  
med: behold, the viceroy of the na  
tions shalbe a desert, a drye land, & a wil  
dernes.

Because of the wrath of the Lord it shal  
not be inhabited, but shalbe wholly deso  
late: euerie one that goeth by Babel, shal  
be astonied, & & hille at all her plagues.

Put your selues in aray against Babel  
round about: all ye that bend the bowe,  
shoote at her, spare no arrowes: for she ha  
the sinned against the Lord.

Crye against her round about: she haue  
giuen her hand: her foundations are fallē,  
her wallies are destroyed: for it is y ven  
geance of the Lord: take vengeance vpon  
her: as she haue done, do vnto her.

Destroye the tower from Babel, and  
him that handleth the siegth in the time of  
hanuelt: because of the sworde of the op  
pressor they shal turne euerie one to his  
people, and they shal flee euerie one to his  
owne land.

Israel is like scattered shepeth: the lyons ha  
ue disperfed them: first the King of Af  
shur haue deuoured him, & last this Ne  
buchad-nezzar King of Babel haue broke  
his bones.

Therefore thus saith the Lord of hostes  
the God of Israel, Beholde, I wil visite the  
King of Babel, and his land, as I haue visi  
ted the King of Affhur.

And I wil bring Israel againe to his ha  
bitation: he shal fede on Carmel and Ba  
shán, and his soule shalbe satisfied vpon  
the mount Ephraim and Gilead.

In those dayes, and at that time, saith  
the Lord, the iniquitie of Israel shalbe  
sought for, and there shal be none: and the  
sinnes of Iudah, & they shal not be found:  
for I wil be merciful vnto them, whome I  
releue.

Go vp against the land of the rebelles,  
euen against it, and against the inhabitants  
of Pekod: destroye, and lay it waste  
after them, saith the Lord, and do accord  
ing to all that I haue commanded thee.

A crye of battell in the land, & of great  
destruction.

How is the hammer of the whole worlde  
destroyed, and broken! how is Babel beco  
me desolate among the nations!

I haue snared thee, and thou art taken,  
O Babel, and thou wast not aware: thou  
art founde, and also caught, because thou  
hast giuen against the Lord.

# Ieremiah. A recompence. 329

The Lord hathe opened his treasure, and  
hathe brought forth the weapons of his  
wrath: for this is the worke of the Lord  
God of hostes in y land of the Caldeans.

Come against her from the vmoft bor  
der: open her store houses: tread on her as  
on sheaues, and destroie her utterly: let no  
thing of her be left.

Destroie all her bullockes: let them go  
downe to the slaughter. Wo vnto them,  
for their day is come, and the time of their  
visitation.

The voice of them that flee, and esca  
pe out of the land of Babel to declare in  
Zion y vengeance of the Lord our God,  
and the vengeance of his Temple.

Call vp the archers against Babel: all ye  
that bend y bowe, besiege it rounde about:  
let none thereof escape: \*recompence her  
according to her worke, and according to  
all that she haue done, do vnto her: for she  
haue bene proude against the Lord, euen  
against the holy one of Israel.

Therefore shal her yong men fall in the  
streets, and all her men of warre shalbe de  
stroyed in that day, saith the Lord.

Beholde, I come vnto thee, O proude man,  
saith the Lord God of hostes: for thy day  
is come, euen the time that I wil visite thee.

And the proude shal stumbe and fall, &  
none shal raise him vp: and I wil kinde  
a fyre in his cities, and it shal deuoure all  
rounde about him.

Thus saith the Lord of hostes, The chil  
dren of Israel, and the children of Iudah  
were oppressed together: and all that toke  
them captiues, helde them, and wolde not  
let them go.

But their strong redeemer, whose Name is  
the Lord of hostes, he shal mainteine their  
cause, that he may giue rest to the land, &  
disquiet the inhabitants of Babel.

A sworde is vpon the Caldeans, saith  
the Lord, and vpon the inhabitants of Ba  
bel, and vpon her princes, and vpon her  
wise men.

A sworde is vpon the soothsayers, and  
thei shal dote: a sworde is vpon her strong  
men, and thei shal be afraid.

A sworde is vpon their horses and vpon  
their charrets, and vpon all the multitude  
that are in the middes of her; and thei shal  
be like women: a sworde is vpon her trea  
sures, and thei shal be spoiled.

A drought is vpon her waters, and thei  
shal be dried vp: for it is the lad of graue  
images, and thei dote vpon their idoles.

Therefore y Ziims with the Iims shal  
dwell there, & the ostiches shal dwell the  
re: for it shal be no more inhabited, ne  
ther shal it be inhabited from generacion  
vnto generacion.

As God destroyed Sodóm and Gomo  
Mmm. iiii.

26. from the end.

Her princes and mightie men.

Of 3 Tewes which sholde be deliuered by Cyrus.

Reuel. 18. 8.

He sheweth y when God executeth his iudgements against his enemies, that his Church shal then haue rest.

26. hys For Cyrus did cut the river Euphrates and deuised y coult thereof into many strams, so y it might be passed ouer as though there had bene no water: which thing he did by the counsel of two of Belshazzars captiues, who captured against their King, because he had gelded the one of them in despise, and slaine the sonne of the other.

Read Isa 11.

21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Gen. 19. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.





nations haue drunken of her wine  
before do the nations rage  
is suddely fallen, & destroyed  
r, bring balme for her sore, if she  
healed.

olde haue cured Babel, but the col-  
e healed: for sake her, and let v  
e one into his owne countreie: for  
ement is come vp vnto heauens  
vp to the cloudes.

Lord hath brought forth the  
oulines: come and let vs declare  
the worke of the Lord our God  
bright the arrows: gather y<sup>e</sup> thil  
Lord hath raised vp the spirit

ing of the Medes: for his purpo-  
int Babel to destroye it, because  
vengeance of the Lord, and the  
ce of his Temple,

the standart vpon the walle of  
make the watche strong: set v  
hmen: prepare the skoutes: for the  
the bothe deuised, and done that  
spake against the inhabitants of

that dwellest vpon many waters  
intreasures, thine end is come,  
end of thy courtouines.

ord of hostes haue sworne by  
elfe, saying, Surely I wil fill thee  
ay, as with caterpillers; and thou  
and shoute against thee.

the made the earth by his power,  
pished the worlde by his wisde-  
hath stretched out the heauen  
seretion.

eth by his voice the multitude of  
the heauen, and he causeth the  
o ascend fro the ends of y<sup>e</sup> earth:  
th lightning to raine, and bringe  
the winde out of his treasu-

man is a beast by his owne know-  
erie founder is cofounded by the  
mage: for his melting is but fal-  
d there is no breth therein.  
e vanitie, & the worke of error:  
e of their visitacion they shal

porcion of Isakob is not like  
he is the maker of all things,  
is the rod of his inheritance:  
of hostes is his Name.

art mine hammer, and weapons  
for with thee wil I breake the  
and with thee wil I destroye

thee wil I breake horse and hor-  
by thee wil I breake the char-  
m that rideth therein.

also wil I breake man & wom-  
e wil I breake olde and yong  
e wil I breake the yong man &

mand.  
I wil also breake by thee the shepherd &  
his flocke, & by thee wil I breake the hous-  
band man and his yoke of oxen, & by thee  
wil I breake the dukes and princes.

And I wil rede vnto Babel, & to all the  
inhabitans of the Caldeans all their euil,  
that they haue done in Zion, *euil* in your  
right, saith the Lord.

Beholde, I come vnto thee, & destroying  
mountaine, saith the Lord, which de-  
scendeth all the earth: and I wil stretch out  
mine hand vpon thee, and roll thee downe  
from the rockes, & wil make thee a burnt  
mountaine.

Thi shal not take of thee a stone for a  
corner, nor a stone for fundaciōs, but thou  
shalt be destroyed for euer, saith the Lord.

Set vp a standart in the land: blowe the  
trumpets among the nations: prepare the  
drummes against her: call vp the king domes  
of Ararat, Minni, and Ashchenaz against  
her: appoint the prince against her: cause  
horses to come vp as the rough cater-  
pillers.

Prepare against her the nations with the  
Kings of the Medes, the dukes thereof, &  
the princes thereof, and all the land of his  
dominion.

And the land shal tremble & sorowe: for  
the deuise of the Lord shal be performed  
against Babel, to make the land of Babel  
wilde without an inhabitant.

The strong men of Babel haue ceased to  
fight: they haue remained in their holdes:  
their strength hath failed, and they were  
like women: they haue burnt her dwelling  
places, and her barres are broken.

A post shal runne to mete the post, and a  
messenger to mete the messenger, to shewe  
the King of Babel, that his citie is taken,  
on a side thereof,

And that the passages are stopped, and y<sup>e</sup>  
redes burnt with fyre, and the me of war-  
re troubled.

For thus saith y<sup>e</sup> Lord of hostes the God  
of Israel, The daughter of Babel is like a  
threshing floore: the time of her thresh-  
ing is come: yet a litle while, and the time  
of her haruelt shal come.

Nebuchad-nezzar y<sup>e</sup> King of Babel ha-  
th deuoured me, & destroyed me: he ha-  
th made me an emptie vessel: he swal-  
owed me vp like a dragon, and filled his belie  
with my delicacies, & hath cast me out.

The spoile of me, & that which was left  
of me, is brought vnto Babel: shal the inha-  
bitant of Zion say: and my blood vnto  
the inhabitants of Caldea, shal Ierusa-  
lem say.

Therefore thus saith the Lord, Behol-  
de, I wil mainteine thy cause, and take  
vengeance for thee, and I wil drye vp the

sea, and drye vp her springs.

27 And Babel shal be as heapes, a dwelling  
place for dragons, an astonishment, and  
an hissing, without an inhabitant.

38 Thei shal roare together like lions, and  
yell as the lions whelpes.

39 In their heat I wil make them feastes,  
and I wil make them drunken, that they  
may reioice, and slepe a perpetual slepe,  
and nor wake, saith the Lord.

40 I wil bring them downe like lambes to  
the slaughter, & like rams and goates.

41 How is y<sup>e</sup> Sheſhach taken! how is the  
glorie of the whole earth taken! how is Ba-  
bel become an astonishment among the  
nations!

42 The sea is come vp vpon Babel: she is  
couered with the multitude of the waues  
thereof.

43 Her cities are desolate: the land is drye  
& a wildernes, a land wherein no mā dwel-  
leth, neither doeth the sonne of man passe  
thereby.

44 I wil also visite Bel in Babel, and I wil  
bring out of his mouth, that which he ha-  
th swallowed vp, and the nations shal  
runne no more vnto him, and the wall of  
Babel shal fall.

45 My people, go out of the middes of her,  
& deliuer ye euerie man his soule fro the  
fierce wrath of the Lord,

46 Left your heart euē faint, and ye feare  
the rumour, that shal be heard in the land:  
the rumour shal come *this yere*, and after  
that in the *other yere* shal come a rumour,  
and crueltie in the land, and ruler against  
ruler.

47 Therefore beholde, the dayes come, that  
I wil visite the images of Babel, and the  
whole land shal be confounded, & all her  
slaine shal fall in the middes of her.

48 Then the heauen and the earth, and all  
that is therein, shal reioice for Babel: for  
the destroyers shal come vnto her fro the  
North, saith the Lord.

49 As Babel caused the slaine of Israel to  
fall, so by Babel the slaine of all the earth  
did fall.

50 Ye that haue escaped the sworde, go  
away, stande not stil: remembre the Lord  
afarre of, & let Ierusalem come into your  
minde.

51 We are confounded because we haue  
heard reproche: shame hath couered our  
faces, for strangers are come into the san-  
ctuaries of the Lords House.

52 Wherefore beholde, the dayes come,  
saith the Lord, that I wil visite her gra-  
uen images, and through all her land the  
wounded shal grone.

53 Though Babel shulde mount vp to hea-  
ue, & thogh she shulde defend her strength  
on hie, yet from me shal her destroyers co-

x When they  
are inflamed  
with surfeiting  
and drinking, I  
wil feast with  
them, alluding  
to Belsazzars  
baker, Dan. 5, 2.

y Meaning Ba-  
bel, as Chap.  
25, 26.

z The great ar-  
mie of the Me-  
des and Per-  
sians.

a That is, his  
giftes & pre-  
sents which he  
had receiued  
as part of the  
spoile of other  
nations, and of  
the idolaters  
brought vnto  
him from all  
countreies.

b Meaning, y<sup>e</sup>  
Babylon shuld  
not be destroy-  
ed all at once,  
but by litle &  
litle shulde be  
brought to no-  
thing: for the  
first yere came  
the tydings, y<sup>e</sup>  
next yere the  
siege, and in  
the thirde yere  
it was taken:  
yet this is not  
that horrible  
destruction y<sup>e</sup>  
the Prophetes  
threatened i ma-  
nie places: for  
that was after  
this, whē they  
rebelled and  
Darius ouerca-  
me them by the  
politic of Zo-  
pirus and han-  
ged three thou-  
sand gentlemen  
besides the co-  
mune people.

c All cruelties  
in heauē &  
earth shal re-  
ioice and prai-  
se God for the  
destruction of  
Babylon the  
gret enemye  
of Ius Church.

d All cruelties  
in heauē &  
earth shal re-  
ioice and prai-  
se God for the  
destruction of  
Babylon the  
gret enemye  
of Ius Church.

e Ye that are  
now captiues  
in Babylon  
f He sheweth  
how they shul  
de remembre  
Ierusalem by  
lamenting the  
miserable affli-  
ction thereof.

g For the wal-  
les were two  
hundred foute  
hies.



The boke drowned.

Jeremiáh.

The captiuitie

me, faith the Lord.

54 A founde of a crye cometh frō Babel, and  
great destruction from the land of the  
Caldeans.

33 Because the Lord hath laid Babel waste  
and destroyed from her the great voice, &  
her waues shall roare like great waters, and  
a founde was made by their noice.

36 Because the destroyer is come vpon her,  
even vpon Babel, and her strong men are  
taken, their bowes are broken: for the  
Lord God that recompenceth, shal surely  
recompence.

h I wil so a-<sup>57</sup> And I wil<sup>b</sup> make drunke her princes, and  
strongh the by  
affirications that  
thei shal not  
know w<sup>c</sup> waye  
to turne them.

58 Thus saith y<sup>e</sup> Lord of hostes, The thicke  
wall of Babel shalbe broken, and her hye  
gates shalbe burnt with fyre, and the peo-  
ple shal labour in vaine, and the folke in  
the fyre, for thei shalbe weary.

39 The worde which Ieremiâh the Prophet  
commanded Sheraiâh the sonne of Ne-  
riâh, the sonne of Maaseiâh, when he went  
with Zedekiâh the King of Iudâh into Ba-  
bél, in the <sup>k</sup> fourth yere of his reigne: and  
this Sheraiâh was a peaceable prince.

of his capti-  
tie, but siuen  
yeres before,  
when he went  
ether to grata

60 So Ieremiâh wrote in a booke all the euil  
that shulde come vpon Babél: *euen* all the-  
se things, that are written against Babél.

61 And Ieremiáh said to Sheraiáh, When thou comest vnto Babel, and shalt see, and shalt read all these wordes,

62 Then shalt thou say, O Lord, thou hast spokē against this place, to deltroie it, that none shulde remaine in it, nether man nor beast, but y it shulde be desolate for euer.

63 And when thou hast made an end of reading this booke, thou shalt binde a<sup>1</sup> stone to it, and cast it in the middes of Euphrates.

64 And shalt say, Thus shal Babél be drow-  
ned, and shal not rise from the euil, that I  
wil bring vpō her: and thei shal<sup>m</sup> be wea-  
rie. Thus farre are & wordes of Ieremiáh.

## CHAP. LII.

18, 21. m Thei shal not be able to resist, but shal labour in vaine. 4 Ierusalēm is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 33 Iehoiachin is brought forth of pri-

son, and fed like a King.  
**Z**edekiah was one & twentie yere olde when he began to reigne, and he reigned eleven yeres in Ierusalem, and his mothers name was Hamutal, the daughter of Ieremiash of Libnah.

2 And he did evil in the eyes of the Lord,  
according to all that Iehoiakim had de-  
ne.

2 Doubles because the wrath of the Lord was against Ierusalem and Iudah, til he had callt them out from his presence, the-

therefore Zedekiah rebelled against King  
of Babel.

4 \*But in the ninth yere of his reigne, in the  
tēth moneth y<sup>e</sup> tēth day of y<sup>e</sup> mon.<sup>th</sup> came  
Nebuchad-nezzár King of Babel, he & a  
his hostte against Ierusalēm, & pitched a-  
gainst it, & buylt fortes against it round  
about.

5 So the citie was besieged vnto y<sup>e</sup> eleuenth  
yere of the King Zedekiáh.

6 Now in the fourth moneth, the ninth day  
of the moneth, the famine was sore in the  
citie, so that there was no more bread for  
the people of the land.

7 Then the citie was broken vp and all the  
men of warre fled, and went out of the  
citie by night, by the way of the gate be-  
twene the two walles, which was by the  
Kings garden: (now the Caldeans were  
by the citie rounde about) and they went  
by the way of the wildernes.

8 But the armie of the Caldeans pursued after the King, and toke Zedekiah in the desert of Ierichó, & all his hoste was scattered from him.

9 Then thei toke the King and caryed him  
vp vnto the King of Babél to Riblah in  
the land of Hamáth, <sup>c</sup> where he gaue iud-  
gement vpon him.

10 And y King of Babel ſlew the ſonnes of  
Zedekiah, before his eyes: he ſlew alſo  
the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah, & the King of Babel bounde him in chaines, and caryed him to Babel, and put him in prison til the day of his death.

12 Now in the first moneth in the 4<sup>th</sup> year  
of the moneth (which was the nineteenth  
year of the King Nebuchad-nezzar King  
of Babel) came Nebuzar-adan chief stew-  
ard which stood before the King of Ba-  
bel in Ierusalem.

13 And burnt the House of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fyre.

14 And all the armie of the Caldeans were with the chief steward, brake downe all the walles of Ierusalém rounde about.

15 Then Nebuzar-adan the chief steward  
carried away captive certaine of the poore  
of the people, & the residue of the people  
that remained in  $\S$  citie; & those that we-  
re sled, & fallen to the King of Babel, with  
the rest of the multitude.

16 But Nebuzar-adán y chief steward for  
certeine of the poore of the land, to drein  
the vines, and to til the land.

17 Also the pillars of brasle that were in  
the House of the Lord, & the bases, & the  
brasen Sea, that was in the House of the  
Lord, the Caldeans brake, and caryed all  
the brasle of them to Babel.

8 The pottes also and the  
the instruments of musike  
and the incense dishes, and  
of brasle wherewith they  
they away.

19 And the bowles, and the  
basins, & the pottes, and  
& the incense dishes, and  
that was of golde, and the  
chief steward aw

With the two pillars, of  
brazen bulles, that were  
which King Salomón had  
of the Lord: the brasle of  
was without h weight.

And concerning the pillar  
one pillar was eightene cubites  
of twelve cubites did con-  
thickenes thereof was fou-  
holow.

5: And a chapiter of brass  
the height of one chapite  
with newworke, & pomeg  
chapiters rounde about, all  
conde pillar also, and the  
were like vnto these.

3; And there were ninetie  
nates on a side: and all the  
vpon the net worke were  
rounde about.

12 And the chief steward to  
chief Priest, and Zephaniah  
Priest, and the three keepers  
15 He took also out of the  
which had the oversight  
warre, and <sup>1</sup> seven men  
Kings presence, which were  
citic, and Sophér captain  
who mustred the people  
three score men of the peo

## L A M I

## CHAP. 1.

The Prophet bewaileth the mis-  
lem, And sheweth that they are  
their finnes. The first and second  
Verse according to the letters c  
out. The third hath the three Verses  
fourth is as the first.



She wepeth continually  
her teares runne downe by  
all her <sup>d</sup> louers, she hath  
her: all her friends haue

Zedeiah rebelled against King  
in the ninth yere of his reigne,  
had nezzar King of Babel, he &  
against Ierusalem, & pitched  
& buylt fortes against it rounde

the citie was besieged vnto y<sup>e</sup> eleuenth  
the King Zedeiah,  
in the fourth moneth, the ninth  
moneth, the famine was sore in  
that there was no more bread for  
people of the land.

the citie was broken vp and all the  
warre fled, and went out of the  
night, by the way of the gate be-  
the two walles, which was by the  
garden: (now the Caldeans were  
the citie rounde about) and they way  
of the wilderness.

the armie of the Caldeans pursued  
the King, and toke Zedeiah in the  
of Iericho, & all his hoste was sear-  
om him.

they toke the King and caryed him  
to the King of Babel to Riblah in  
of Hamath, where he gaue iudg-  
vpon him.

King of Babel slew the sonnes of  
ah, before his eyes: he slew also all  
of Iudah in Riblah.

he put out the eyes of Zedeiah, &  
of Babel bounde him in chaines,  
caryed him to Babel, and put him  
in til the day of his death.

in the fifth moneth in the 4<sup>th</sup> day  
moneth (which was the nineteenth)  
King Nebuchad-nezzar King of  
(came) Nebuzar-adan chief stew-  
ch rode before the King of Ba-  
rusalem,

burnt the House of the Lord, and  
the Kings house, and all the houses of Ie-  
rusalem, and all the great houses burnt he  
re.

all the armie of the Caldeans y<sup>e</sup> were  
the chief steward, brake downe all  
the houses of Ierusalem rounde about.

Nebuzar-adan the chief steward  
away captiue certeine of the poore  
people, & the residue of the people  
remained in y<sup>e</sup> citie: & those that were  
& fallen to the King of Babel, were  
of the multitude.

Nebuzar-adan y<sup>e</sup> chief steward left  
of the poore of the land, to dwell  
there, and to til the land.

the pillars of brasie that were in  
the house of the Lord, & the bases, & the  
of the Caldeans brake, and caryed all  
of them to Babel.

The pottes also and the s besides, and  
the instruments of musike, and the basins,  
and the incense dishes, and all the vessels  
of brasie wherewith they ministred, toke  
they away.

And the bowles, and the ashpannes, & the  
basins, & the pottes, and the candlesticks,  
& the incense dishes, and the cuppes, & all  
that was of golde, and that was of silver,  
toke the chief steward away.

With the two pillars, one Sea, & twelue  
brasse bulles, that were vnder the bases,  
which King Salomon had made in y<sup>e</sup> Hou-  
se of the Lord: the brasie of all these vessels  
was without w<sup>e</sup>ight.

And concerning the pillars, the height of  
one pillar was eightheen cubites, & a threde  
of twelue cubites did compasse it, and the  
thicknes thereof was foure fingers: it was  
holow.

And a chapter of brasie was vpon it, and  
the height of one chapter was fise cubites  
with networke, & pomegranates vpon the  
chapters rounde about, all of brasie: the se-  
conde pillar also, and the pomegranates  
were like vnto these.

And there were ninetie & six pomegra-  
nates on a side: and all the pomegranates  
vpon the net worke were an hundred  
rounde about.

And the chief steward toke Sheraiah the  
chief Priest, and Zephaniah the seconde  
Priest, and the three keepers of the dore.

He toke also out of the citie an Eunuche,  
which had the oversight of the men of  
warre, & seven men that were in the  
Kings presence, which were founde in the  
citie, and Sophér capitaine of the hoste  
who mustred the people of the land, and  
three score men of the people of the land,

they were founde in the middes of the citie.  
Nebuzar-adan the chief steward toke  
them, and broght them to the King of Ba-  
bel to Riblah.

And the King of Babel smote them, and  
slew them in Riblah, in the land of Ha-  
math: thus Iudah was caryed away capti-  
ue out of his owne land.

This is the people, whome Nebuchad-  
nezzar caryed away captiue, in the se-  
uenth yere, enen thre thousand Iewes, and  
thre and twentie.

In the eighteenth yere of Nebuchad-  
nezzar he caryed away captiue from Ieru-  
salem eight hundred thirtie & two per-  
sones.

In the thre and twentieth yere of Ne-  
buchad-nezzar, Nebuzar-adan the chief  
steward, caryed away captiue of the Iewes  
seven hundredth fourtie and fise persones:  
all the persones were foure thousand and  
six hundredth.

And in the seuen and thirtieth yere of  
the captiuitie of Iehoiachin King of Iu-  
dah, in the twelfth moneth, in the fise and  
twentieth day of the moneth, Euil-mero-  
dach King of Babel, in the first yere of his  
reigne, lifted vp the head of Iehoiachin  
King of Iudah, and broght him out of pri-  
son.

And spake kindly vnto him, and set his  
throne aboue the throne of the Kings,  
that were with him in Babel,

And changed his prison garments, and  
he did continually eat bread before him  
all the dayes of his life.

His porcion was a continual porcion  
giue him of the King of Babel, euery day  
a certeine, all the dayes of his life vntil he  
died.

Which was  
the latter end  
of the seuenth  
yere of his re-  
igne & the be-  
ginning of the  
eight.  
In the latter  
end also of y<sup>e</sup>  
yere, and the  
beginning of  
the nineteenth.

That is, refo-  
red him to li-  
beritie and ha-  
mour.

And gaue  
him princelie  
apparel.  
That is, he  
had allowance  
to sit in court, &  
thus at length  
he had rest &  
quietnes becau-  
se he obeyed  
Ieremiah the  
Prophet, whe-  
re as the othe-  
were cruelly  
ordered, that  
would not o-  
bey him.

# LAMENTATIONS.

CHAP. I.

The Prophet bewaileth the miserable estate of Ierusa-  
lem, And sheweth that they are plagued because of  
their finnes. The first and seconde chapter beginne euery  
Verse according to the letters of the Ebrewe Alpha-  
bet. The third hath the thre Verses for euery letter, & the  
fourth as the first.

**H**ow doeth the citie remai-  
ne solitarie that was ful of  
people! she is as a widow:  
she that was great among  
the nations and princeesse  
among the prouinces, is made  
tributarie.

She wepeth continually in the night, &  
her teares runne downe by her cheekes: among  
all her louers, she hath none to comfort  
her: all her friends haue delt vnfaithfully

with her, & are her enemies.

Iudah is caryed away captiue, because of  
affliction, and because of great seruitude:  
she dwelleth among the heathē, & findeth  
no rest: all her persecuters toke her in the  
streites.

The wayes of Zion lament, because no  
man cometh to the solenne feasts: all her  
gates are desolate: her Priests sigh: her vir-  
gines are discomfited, and she is in hea-  
uines.

Her aduersaries are the chief, and her e-  
nemies prosper: for the Lord hath afflic-  
ted her, for the multitude of her transgres-  
sions, & her children are gone into capti-  
uitie before the enemy.

And from the daughter of Zion all her  
beautie is departed: her prices are become  
Nun.i.

For her cruel-  
tie to ward the  
poore and oppre-  
ssion of ser-  
uants, Ierem.  
34, 11.

As they fled  
to come vp, w<sup>e</sup>  
myrrh & ioyce.  
Psal. 45, 4.  
Ebr. Eshmeth.

That is, haue  
rule ouer her.  
Deu. 28, 44.



ble famine.

20 Beholde, o Lord, and  
thou hast done thus? sha  
their fruce, and children

for my louers, but they deceived  
riches and mine Elders perished  
while they fought their meane  
their soules.

O Lord, how I am troubled my  
well: mine heart is turned within  
am full of heauines: the sword  
abroad, as death doeth at home.  
we heard that I mourne, but there  
comfort me: all mine enemies  
d of my trouble, & are glad, that  
done it: thou wilt bring the day,  
hast pronounced, and they shal  
to me.

their wickednes come before thee:  
them, as thou hast done vnto  
transgressions: for my light  
and mine heart is heauie.

CHAP. II.  
hathe the Lord darkened the  
ghter of Zion in his wrath: and  
downe from heauen vnto the  
beautie of Israel, & remembered  
ote stole in the day of his wrath:  
d hathe destroyed all the habita-  
akob, and not spared: he hathe  
downe in his wrath the strong  
the daughter of Iudah: he hathe  
downe to the ground: he hathe  
the kingdome and the princes

cut of in his fierce wrath all  
of Israel: he hathe drawe back  
hand from before the enemy,  
was kindled in Iakob like a fla-  
which deuoured rounde about.  
bee his bowe like an enemies:  
was stretched vp as an aduersi-  
ewe all that was pleasant to the  
tabernacle of the daughter of  
poured out his wrath like fyre,  
was as an enemy: he hathe de-  
ael, & consumed all his palaces:  
destroyed his strong holdes, and  
ceased in the daughter of Iudah  
on and mourning.

he destroyed his tabernacle, as  
he hathe destroyed his congrega-  
d hathe caused the feasts & Sab-  
forgotten in Zion, & hathe de-  
indignation of his wrath the  
the Priest.

he hathe forsaken his altar: he ha-  
his Sanctuary: he hathe giue  
nd of the enemy the walls of  
d they haue made a noyse in the  
Lord, as in the day of solenni-  
hathe determined to destroy  
the daughter of Zion: the stre-  
tine: he hathe not withdrawn  
an destroying: therefore he ma-  
part: and the yvall to lament  
destroyed together.

Her gates are sonke to the ground: he ha-  
the destroyed and broken her barres: her  
King and her princes are among the Gen-  
tiles: the Lawe is no more, neither can her  
Prophetes receive any vision fro the Lord.  
The Elders of the daughter of Zion sit  
vp to the ground, and kepe silence: they ha-  
ue cast vp dust vpon their heades: they ha-  
ue girded the selues with sackcloth: the  
virgines of Ierusalem hang downe their  
heades to the ground.

Mine eyes do faile w teares: my bowels  
swell: my hieuer is powred vpon the earth,  
for the destruction of the daughter of my  
people, because the children and sucklings  
swound in the stretes of the cite.

They haue said to their mothers, Where  
is bread and drinke? when they swounded  
as the wounded in the stretes of the cite,  
whe thei gaue vp the gost in their mo-  
thers bosome.

What thig shal I take to witness for thee?  
what thing shal I copare to thee, O daugh-  
ter Ierusalem: what shal I like to thee, that  
I may comfort thee, O virgine daughter  
Zion: for thy breache is great like the sea:  
who can heale thee?

Thy Prophetes haue looked out vaine,  
and foolish things for thee, and they ha-  
ue not discovered thine iniquitie, to turne  
away thy captiuitie, but haue looked out  
for thee false prophecies, and causes of  
banishment.

All that passe by the way, clappe their  
hands at thee: thei hisse and wagge their  
head vpon the daughter Ierusalem, saying,  
Is this the cite that men call, The per-  
fection of beautie, and the ioye of the  
whole earth?

All thine enemies haue opened their mou-  
th against thee: thei hisse and gnash the  
teeth, saying, Let vs deuoure it: certainly  
this is the day that we looked for: we haue  
founde and sene it.

The Lord hathe done that which he had  
purposed: he hathe fulfilled his worde that  
he had determined of olde time: he ha-  
the thrown done, and not spared: he hathe  
caused thine enemy to reioice ouer thee,  
and set vp the home of thine aduersaries.

Thei heart cryed vnto y Lord, O wall  
of daughter Zion, let teares runne downe  
like a river, day and night: take thee no  
rest, neither let the apple of thine eye cease.

Arise, crye in the night: in y beginning  
of the watches powre out thine heart like  
war: before the face of the Lord: lift vp  
thine hands toward him for y life of thy  
yong childre, that faint for hungre in the  
corners of all the stretes.

Beholde, O Lord, and conside to whome  
thou hast done thus? shal the women eat  
their fruce, and children of a spanne long?

shal the Priest and the Prophet be slaine  
in the Sanctuarie of the Lord?

21 The yong and the oldelye on the groun-  
de in the stretes: my virgines and my yong  
me are fallen by the sword: y haste slaine  
them in the day of thy wrath: thou haste  
killed and not spared.

22 Thou hast called as in a solemne day my  
terrouns rounde about, so y in the day of  
the Lords wrath none escaped nor remain-  
ed: those that I haue nourished & brought  
vp, hathe mine enemy consumed.

CHAP. III.

I Am the man, that hathe sene afflictio  
in the rod of his indignation:

He hathe led me, and brought me into  
darknes, but not to light.

Surely he is turned against me: he turneth  
his hand against me all the day.

My flesh and my skynne, hathe he caused  
to waxe olde, he hathe broke my bones.

He hathe buylded against me, & copaf-  
sed me with gall and labour.

He hathe set me in darke places, as thei  
that be dead for euer.

He hathe hedged about me, that I can not  
get out: he hathe made my chaynes heauie.

Also when I crye and shoute, he shutteth  
out my prayer.

He hathe stopped vp my waies with he-  
wen stone, and turned away my paths.

He was vnto me as a beare lyg in waite,  
& as a lion in secret places.

He hathe stopped my waies, & pulled me  
in pieces: he hathe made me desolate.

He hathe bent his bow and made me a  
marke for the arrowe.

He caused the arrowes of his quier to  
entre into my reins.

I was a derision to all my people, and  
their song all the daye.

He hathe filled me with bitternes, & ma-  
de me drunken with worme wood.

He hathe also broken my teeth with sto-  
nes, and hathe couered me with ashes.

Thus my soule was farre of fro peace: I  
forgot prosperitie.

And I said, My strenght & mine hope is  
perished from the Lord,

Remembring mine affliction, & my mour-  
ning, the worme wood and the gall.

My soule hathe them in remembrance,  
and is humbled in me.

I consider this in mine heart: therefore  
haue I hope.

If is the Lords mercies that we are not  
consumed, because his compassions faile not,

They are renewed euery morning: great  
is thy faithfulness.

The Lord is my portion, saith my soule:  
therefore will I hope in him.

The Lord is good vnto them, that trust  
in him, & to the soule that seeketh him.

For, cometh,  
whome I feared

Chap. III.

a This Prophet  
complained  
of the punish-  
ments and af-  
flictions that  
he endured by  
the false Pro-  
phetes & Pro-  
phets who  
he declared  
the destruction  
of Ierusalem,  
as Ierem. 20, 21.  
b He speaketh  
thus as one y  
felt Gods hea-  
uie iudgements,  
w he greatly  
feared, & there-  
fore setteth  
them out with  
this diuerse  
of wordes.

c This is a  
great retri-  
bution to the god-  
lies, when thei  
se not these  
of their prai-  
ers, and cau-  
seth them to  
thinke that  
thei are not  
heard, which  
thing God  
feth to do, that  
thei might  
praise more ear-  
nestly and the  
pfeater.

d And kepeth  
me in hold, as  
a prisoner.  
e He hathe no  
pitye on me.

f Ebr. fauer.  
g With great  
anguish & so-  
rowe he hathe  
made me to  
lose my sense,  
g Thus with  
paine he was  
driven to and  
fro betwene  
hope and dis-  
paire, god-  
lie oft times  
are, yet in the  
end the Spirit  
getteth the vic-  
torie.

h He sheweth  
that God thus  
vseth to exer-  
cise his to the  
intent that he  
reby thei maie  
knowe them  
felices and fele  
his mercies.

i Considering  
the wickednes  
of man, it is  
maruel that  
any remaneth  
salme: but only  
that God for  
his owne mer-  
cies sake and  
for his promes  
will euer haue  
his Church to  
remaine though  
thei be neuer  
so sowe in no-  
bilitie.

k We fele thy  
mercies daily  
l The godlie  
that trust in no-  
le cite, i. e. a  
God, & there-  
fore loke for  
none other in-  
heritance, as  
psal. 165



# The yoke in youth. Lamentacions. Great famine.

26 It is good both to trust, and to waite  
for the saluation of the Lord.  
 27 It is good for a man that he beare the  
yoke in his youth.  
 28 He sitteth alone, and kepeth silence, be-  
cause he hath borne it vpon him.  
 29 He putteth his mouth in the dust, if  
there maie be hope.  
 30 He giueth his cheeke to him that smi-  
teth him: he is filled full with reproches.  
 31 For the Lord wil not forsake for euer.  
 32 But thogh he send affliction, yet wil he  
haue compassion according to the multi-  
tude of his mercies.  
 33 For he doeth not punish willingly,  
nor afflict the children of men.  
 34 In stamping vnder his fete all the pri-  
soners of the earth,  
 35 In ouerthrowing the right of a man be-  
fore the face of the most high,  
 36 In subuerting a man in his cause: the  
Lord seeth it not.  
 37 Who is he then that saith, and it co-  
meth to passe, & the Lord commandeth  
it not?  
 38 Out of the mouth of the most high pro-  
ceedeth not euil and good?  
 39 Wherefore then is the liuing man so-  
rowful? man suffereth for his sinne.  
 40 Lec vs ferche and trye our waies, & tume  
again to the Lord.  
 41 Let vs liue vp our hearts with our han-  
des vnto God in the hezuen.  
 42 We haue sinned, and haue rebelled, there-  
fore thou hast not spared.  
 43 Thou hast couered vs with wrath, and  
persecuted vs: thou hast slaine & not spar-  
ed.  
 44 Thou hast couered thy self w<sup>th</sup> a cloude,  
that our praier shulde not passe through.  
 45 Thou hast made vs as the \* offscouring  
and refuse in the middes of the people.  
 46 All our enemies haue opened their mou-  
th against vs.  
 47 Feare, and a snare is come vpon vs with  
desolation and destruction.  
 48 Mine eye casteth out riuers of water, for  
y destruction of y daughter of my people.  
 49 Mine eye droppeth without staie and  
ceaseth not.  
 50 Til the Lord loke downe, and beholde  
from heauen.  
 51 Mine eye \* breaketh mine heart because  
of all the daughters of my citie.  
 52 Mine enemies chased me fore like a  
birde, without cause.  
 53 They haue shut vp my life y in the  
dungeon, and cast a stone vpon me.  
 54 Waters flowed ouer mine head, then  
thoght I, I am destroyed.  
 55 I called vpon thy Name, o Lord, out of  
the lowe dungeon.  
 56 Thou hast heard my voice: stoppe not

m He sheweth  
that we can ne-  
uer begin to-  
cruely to be  
exercised vn-  
der the crosse,  
that when the  
afflictions grow  
greater, our pa-  
tience also by  
experience may  
be stronger.  
 n He murreth  
not against  
God, but is pa-  
tient.  
 o He humbleth  
him selfe as  
thei that falle  
downe vnder  
the face to the  
grounde, & so  
with patience  
waite for suc-  
cour.  
 p He taketh no  
pleasure in it,  
but doeth it  
of necessitie  
for our amend-  
ment, when  
he suffereth  
the wicked to  
opresse the  
poore.  
 q He doeth  
not delie the  
rein.  
 r He sheweth  
that nothing is  
done without  
Gods provide-  
ce.  
 s That is, ad-  
uersitie, and  
prosperitie, A-  
mos 3, 6.  
 t When God  
afflicteth hum-  
an That is, both  
heartes & han-  
des: for els to  
liue vp y han-  
des is but hy-  
pocrisie.

2. Cor. 4, 13.

z I am ouerco-  
me with sor-  
row for all  
my people.

y Read Ierem-  
37, 16, how he  
was in the my-  
rie dungeon.

chine care fro my sigh & from my crye.  
 57 Thou drewest nere in the daye that I  
called vpon thee: thou saidest, Feare not.  
 58 O Lord, thou hast mainteined the cause  
of my soule, & hast redeemed my life.  
 59 O Lord, thou hast sene my wrong, iudge  
thou my cause.  
 60 Thou hast sene all their vengeance, &  
all their deuises against me,  
 61 Thou hast heard their reproches, o Lord,  
& all their imaginations against me:  
 62 The lippes also of those that rose against  
me, and their whispering against me con-  
tinually.  
 63 Beholde, they sitting downe & their rid-  
ding vp, how I am their song.  
 64 \* Giue them a recompence, o Lord, ac-  
cording to the worke of their hands.  
 65 \* Giue them sorowe of heart, & continually  
curse to them.  
 66 Persecute with wrath and destroye the  
from vnder the heauen, o Lord.

## CHAP. III.

H Ow is the \* golde become so \* dim-  
med? the molten golde is chaged,  
& the stones of the Sanctuarie are scat-  
tered in the corner of euerie strete.  
 2 The noble \* men of Zion comparable to  
syne golde, how are thei esteemed as earthe  
pitchers, euen the worke of the hands of  
the potter!  
 3 Euen the dragons drawe out the breasts  
& giue sucke to their yong, but the daugh-  
ter of my people is become cruel like y of  
triches in the wildernes.  
 4 The tongue of the sucking childe clea-  
ueth to the rooffe of his mouth for thirst:  
the yong children aske bread, but no man  
breaketh it vnto them.  
 5 Thei that did fede delicately, perish in  
the stretes: they that were brought vp in  
skarlet, embrace the dongue.  
 6 For the iniquitie of the daughter of my  
people is become greater then \* the sinne  
of Sodom, that was destroyed as in a mo-  
ment, and \* none pitched campees against  
her.  
 7 Her Nazarites were purer then y snowe,  
and whiter then the milke: thei were more  
ruddie in body, then the red precious  
stones: thei were like polished saphir.  
 8 Now their \* village is blacker then a cole:  
they can not knowe them in the stretes:  
their skynne cleaueth to their bones: it is  
withered, like a stocke.  
 9 Thei that be slaine with the sword are  
better, then thei that are killed with hun-  
gre: for thei fade awaie as thei were stri-  
ken through for the frutes of the field.  
 10 The handes of the pitiful women haue  
fodden their owne children, which were  
their meat in the destruction of y daugh-  
ter of my people.

of the Priests.  
 The Lord hath accom-  
plished: he hath pow-  
er, he hath kindled a  
which hath deuoured the  
roof.  
 The Kings of the earth,  
habitans of the worlde wol-  
leued that the aduersarie a-  
shulde haue entered into the  
rusalem:  
 For the finnes of her Pro-  
phets, the blood of the iust in-  
her.  
 Thei haue wandered as  
thei the stretes, and they were  
blood, so y thei wolde n-  
garments.  
 But thei cryed vnto thei  
polluted, departe, departe,  
therefore they fled away, and  
haue laid among the heath-  
no more dwell there.  
 The \* angre of the Lord  
them, he wil no more re-  
gauerenced not the face of  
had compassion of the El-  
 Whiles we waited for  
our eyes failed: for in our  
ked for a nation that col-  
 They hunt our steeppes  
go in our stretes: our end  
are fulfilled, for our end is  
 Our persecuters are swif-  
gles of the heauen: thei p-  
the mountaines, and laie  
the wildernes.  
 The \* brech of our nos-  
ted of the Lord was taken  
whome we said, Vnder  
shalbe preferred alius a  
then.  
 Reioyce & be glad, o  
that dwellest in the land  
so shal passe through vnto  
be drunken and vomite.  
 Thy punishment is a  
daughter Zion: he wil no  
awaie into captiuitie, but  
ne iniquitie, o daughter:  
discouer thy finnes,

E

A Eterthat I ehoi aslin by el  
 A xir, and so went into cap-  
 tivitye: repent and muenm: th  
 prophesied: shulde not come to p-  
 by reason whereof he confirmet

fi d my sigh & from my crye.  
drewst nere in the daye that I  
on thee: thou saidst, Feare not.  
thou hast mainteyned the cause  
me, & hast redemed my life.  
d, thou hast sene my wrong, iudge  
cause.

hast sene all their vengeance, &  
denisfes against me,  
hast heard their reproche, o Lord,  
ir imaginations against me:  
opes also of those that rose against  
their whispering against me con-

e, their sitting downe & their ri-  
ow I am their song.  
them a recompence, o Lord, ac-  
to the worke of their hands.  
them sorowe of heart, & enuie  
them.  
ate with wrath and destitoe the  
ther the heauen, o Lord.

CHAP. III.  
is the golde become so dim-  
the moſte fyne golde is charged,  
ones of the Sanctuarie are scat-  
corner of feuerie fire.

ole men of Zión comparable to  
de, how are thei esteemed as car-  
s, euen the worke of the hands of  
r!  
dragons drawe out the breasts,  
cke to their yong, but the daugh-  
people become cruel like y<sup>e</sup> of  
t the wilderness.

ngue of the sucking childe clea-  
the rooſe of his mouth for thir-  
children aske bread, but noman  
ic vnto them.

at did fede delicately, perishe in  
s: they that were brought vp in  
mbraſe the dongue.

iniquitie of the daughter of my  
become greater then the sinne  
n, that was destroied as in a mo-  
nd none pitched camps againſt.

zarites were purer then y<sup>e</sup> ſnowe,  
er then the milke: they were mo-  
in body, then the red precious  
ei were like poliſhed ſaphir.

their viſage is blacker then a cole:  
not knowe them in the ſtreets:  
ine cleaueth to their bones: it is  
like a ſtocke.

at be ſlaine with the ſworde are  
then thei that are killed with hun-  
thei fade awaie as thei were ſtri-  
gh for the frutes of the field.  
ndes of the pitifull women haue  
their owne children, which were  
at in the deſtruction of y<sup>e</sup> daugh-  
people.

Remembre, o Lord, what is come  
vpon vs: conſider, and beholde our  
reproche.

Our inheritance is turned to the ſtran-  
gers, our houſes to the aliantes.

We are fatherles, euen without father,  
our mothers are as widowes.

We haue dronke our water for money,  
our wood is ſolde vnto vs.

Our neckes are vnder perſecution: we are  
weary, and haue no reſt.

We haue giuen our hands to the Egyp-  
tians, & to Aſſhur, to be ſatiſfied with  
bread.

Our fathers haue ſinned, and are not, and  
we haue borne their iniquities.

Seruants haue ruled ouer vs, none wolde  
deliuer vs out of their hands.

We gate our bread with the peril of our  
liues, becauſe of the ſworde of the wil-  
dernes.

Our ſkin was blacke like an ouen be-  
cauſe of the terrible famine.

They defiled the women in Zión, & the  
maides in the cities of Iudah.

The princes are hanged vp by their  
hand: the faces of the Elders were not had  
in honour.

They toke the yong men to grinde, and  
the children fell vnder the wood.

The Elders haue ceaſed from the gate  
& the yong men from their ſongs.

The ioye of our heart is gone, our dance  
is turned into mourning.

The crowne of our head is fallen: wo  
now vnto vs, that we haue ſinned.

Therefore our heart is heauy for theſe  
things, our eyes are dimme,

Becauſe of the mouraine of Zión which  
is deſolate: the foxes runne vpon it.

But thou, o Lord, remaineſt for euer:  
thy throne is from generacion to generacio.

Wherefore doeſt thou forget vs for euer,  
& forſake vs ſo long time?

Turne thou vs vnto thee, o Lord, and  
we ſhalbe turned: renew our dayes as of  
olde.

But thou haſt viterly reieſted vs: thou  
art exceedingly angrie againſt vs.

a This prayer  
as is thought  
was made whe  
ſome of the  
people were  
carried away  
captiue, others  
ke the pooreſt  
remained, and  
ſome went into  
Egypt & other  
places for ſo-  
mour: albeit it  
ſeemeth that y<sup>e</sup>  
Prophet fore-  
ſaw their miſ-  
ſericordio com-  
thus prayed.  
b Meaning  
either extreme  
ſeruitude and  
bondage.  
c We are ioy-  
ned in league  
and amicitie w  
them, or haue  
ſubmitted our  
ſelues vnto  
them.  
d As our fa-  
thers haue be-  
come puniſhed  
for their ſin-  
nes, ſo we that  
are culpable of  
y<sup>e</sup> ſame finnes,  
are puniſhed.  
e Becauſe of y<sup>e</sup>  
enemie that ca-  
me from the  
wildernes, and  
wolde not ſuf-  
fer vs to go, &  
ſeke our neceſ-  
ſarie ſode.  
f That is, by y<sup>e</sup>  
enemies hand.  
g Their iſraeli-  
tie was ſo  
great, that they  
were not able  
to abide it.  
h There were  
no more laws  
nor forme of  
conuene with  
i With w<sup>e</sup> pigs  
k And there-  
fore thy con-  
ſtant, and mer-  
cies can neuer  
faile.  
l Whereby is  
declared that  
it is not in ma-  
power to turne  
to God, but is  
only his wor-  
he to conuer-  
te, and thus  
God worketh  
in vs before  
we can turne  
to him, Ieremi-  
31, 18.

# EZEKIEL

## THE ARGUMENT.

After that I choiſed in by the conſel of Ieremiah & Ezekiel had yelied him ſelf to Neſuchadne-  
zar, and ſo went into captiuitie w<sup>th</sup> his mother & ſiſters of his princes & of the people, certein  
begins orepen and anſwer that thei had obei the Prophets coſeſ, but though the thing which thei had  
perſeued ſhoulde not come to paſſe, & thei ſore their eſtate ſhoulde be ſit miſerab<sup>le</sup> under the Cutheans.  
Ezekiel whereof he conſirmeſt his former prophecies, declaring by y<sup>e</sup> viſions & reuelations ſhewed



unto him that the citie shoulde moſte certainly be deſtroied, & the people grievouſly tormẽted by Godes ſer- ues, in ſomuche that they that remained ſhoulde be brought into cruel bondage. And leſt the godly ſhoulde ſu- paire in theſe great troubles, he aſſureth them that God wil deliuer his Church at his time appointed, and alſo deſtroie their enemies which either afflicted them or reioyced in their miſeries. The effect of the viſion and the other ſhoulde chiefly be performed vnder Chriſt, of whome in this booke are many notable promiſes, and in whome the glorie of the new Temple ſhoulde perfectly be reſtored. He prophesied theſe thinges in Caldea at the ſame time that Ieremiã prophesied in Iuda, and there began in the fiſt yere of Ieremiã captiuitie.

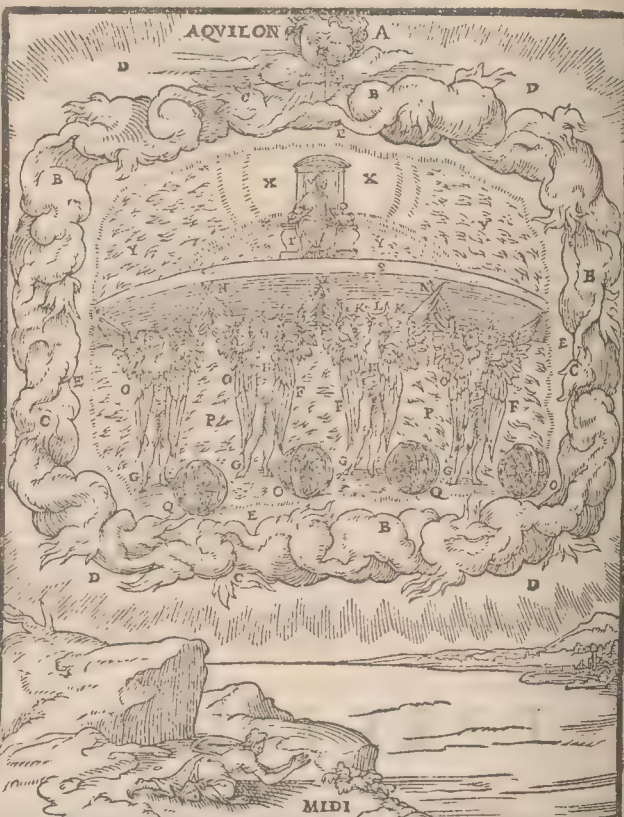
CHAP. I.

After that ſe-  
booke of the  
Law, which was  
the eighteenth  
yere of the  
reigne of Iofi-  
ah, ſo that ſine  
the twentieth  
yere after this  
booke was foun-  
de, Ieremiã  
was led awaie  
captiue with  
Ezekiel & ma-  
nie of people  
who the fiſt  
yere after ſawe  
theſe viſions  
b Which was a  
part of Euphra-  
tes, ſo called.  
c That it, nota-  
ble, and excel-  
lent viſions, ſo  
that it might  
be knowne, it  
was no natural  
dremie, but  
came of God.

The time wherein Ezechiel prophesied and in what  
place. 3 His kinred. 15 The viſion of the ſoure bea-  
ſtes. 26 The viſion of the throne.

**I**T came to paſſe in the  
thirtieth yere in the  
fourth moneth, and in the  
fiſt day of the moneth  
(as I was among the cap-  
tiues by the riuer <sup>b</sup> Che-  
bar) that ſee heauens were  
opened and I ſawe viſions of God.

THE VISION OF EZEKIEL.



f Which were  
four Cheru-  
bims y repre-  
ſented y ſelo-  
of God, as  
Chap. 1. 24.

Also out of the middes thereof came the  
likenes of ſoure beaſtes, f and this was their  
forme: they had the appearance of a man,

3 In the fiſt daye of the moneth (which was  
the fiſt yere of King Ioiachins captiuitie)  
4 The worde of the Lord came vnto Eze-  
kiel the Prieſt, the ſonne of Buzi, in the  
land of the Caldeans, by ſeuerall Chie-  
where the 4 had of the Lord was vpo him  
And I looked, & behold, e a whirlewinde  
came out of the North, a great cloude &  
a fyre wrapped about it, and a bright  
was about it, and in the middes thereof  
was, in the middes of the fyre came as the  
likenes of ambre.

6 And euerie one had ſoure faces, and eu-  
rie one had ſoure wings.  
7 And their fete were ſtreight fete, and the

10 And the ſimilitude of their  
face of a man: and they  
face of a lyon on the right ſide  
face of a bull on the left ſide: they four alſo had  
an eagle.  
11 Thus were their faces: but  
were ſpred out about: two  
one were ioyned one to another  
couered their bodies.  
12 And euerie one went ſtreight  
they went whether their  
they returned not whether  
13 The ſimilitude alſo of their  
their appearance was like burn-  
ing fyre, and like the appearance  
for the fyre ran among the beaſtes  
regate a glister, and out of  
were lightening.  
14 And the beaſtes ran, and  
vnto lightening.  
15 Now as I behelde the beaſtes,  
a whele appeared vpon the  
beaſtes, hauing ſoure faces.  
16 The ſacio of the wheles was  
was like vnto a chryſolite  
had one forme, and their fa-  
worke was as one whele in  
17 When they wet, they wet vpon  
ſides, & they returned not vpon  
18 They had alſo rings, and  
ſeareful to beholde, and the  
ful of eyes, round about them  
19 And when the beaſtes wet  
wet with them: and when they  
liſt vp fro the earth, y wheles  
20 Whether their ſpirit led  
and thether did the ſpirit  
lead them, and the wheles  
beſides them: for the ſpirit  
was in the wheles.  
21 When the beaſtes went, the  
when they ſtoode, they ſtoode  
were liſted vp from the earth  
were liſted vp beſides them  
of the beaſtes was in the wheles  
22 And the ſimilitude of the  
the heads of the beaſtes was  
vnto chryſtal, ſpred ouer the  
23 And vnder the firmament  
wings ſtreight, the one tow  
euerie one had two, which  
euerie one had two, & coue-

people grievously tormented by God's  
longage. And lest the gods should  
his Church at his time appeared, and  
in their miseries. The effect of the  
in this booke are many words, promys  
restored. He prophesied these things  
d there began in the fiftieth of Jehoi-

first daye of the moneth (which was  
were of King Ioiachins captivity)  
orde of the Lord came vnto Eze-  
Priest, the sonne of Buzi, in the  
the Caldeans, by y<sup>e</sup> riuer Chebar.  
e had of the Lord was vpon him.  
oked, & beholde, & a whirlewinde  
of the North, a great cloude &  
rapped about it, and abrightened  
ut it, and in the middes thereof  
middles of the fyre came out as the  
f ambre,



A. The w  
B. The  
C. The  
D. The  
E. The  
F. The  
G. The  
H. The  
I. The  
K. The  
L. The  
M. The  
N. The  
O. The  
P. The  
Q. The  
R. The  
S. The  
T. The  
V. The  
X. The  
Y. The  
Z. The

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one had foure faces, and eu  
d foure wings.  
fir fete were streight fete, and the

sole of their fete was like the sole of a cal-  
mer fete, and they sparkled like the appea-  
rance of bright brasse.

And the hands of a mā came out frō vnder  
their wings in the foure partes of the, and  
their wings had their faces, & their wings.  
They were ioyned by their wings one  
to another, & when thei went forth, thei  
returned not, but euerie one went streight  
forwarde.

And the similitude of their faces was as  
the face of man: and they foure had the  
face of a lyon on the right side, and they  
foure had the face of a bullocke on the  
left side: they foure also had the face of  
anagle.

Thus were their faces: but their wings  
were spred out about: two wings of euerie  
one were ioyned one to another, and two  
covered their bodies.

And euerie one went streight forwarde:  
they went whether their spirit led them,  
& thei returned not whē thei wēt forth.

The similitude also of the beastes, and  
their appearance was like burning coles of  
fyre, and like the appearance of lampes:  
for the fyre ran among the beastes, & the  
fyre gaue a glister, and out of the fyre there  
went lightening.

And the beastes ran, and returned like  
unto lightening.

Now as I behelde the beastes, beholde,  
a whele appeared vpon the earth by the  
beastes, hauing foure faces.

The faciō of the wheles and their worke  
was like vnto a chrysolite: & they foure  
had one forme, and their facion, and their  
worke was as one whele in another whele.

Whē thei wēt, thei wēt vpon their foure  
sides, & they returned not when thei wēt.

They had also rings, and height, & were  
fearful to beholde, and their rings were  
ful of eyes, round about them foure.

And when the beastes went, the wheles  
wēt with them: and when the beastes were  
lift vp frō the earth, the wheles were lift vp.

Whether their spirit led the, they wēt,  
and thether did the spirit of the wheles  
lead them, and the wheles were lifted vp  
besides them: for the spirit of the beastes  
was in the wheles.

When the beastes went, they went, and  
when they stode, they stode, & when they  
were lifted vp from the earth, the wheles  
were lifted vp besides them: for the spirit  
of the beastes was in the wheles.

And the similitude of the firmament vpon  
the beas of the beastes was wonderful, like  
vnto chrystal, spred ouer their heads about.

And vnder the firmament were their  
wings streight, the one toward the other:  
euerie one had two, which covered the,  
and one had two, which covered their bodies.

And when they went forth, I heard the  
noise of their wings, like y<sup>e</sup> noise of great  
waters, and as the voice of the Almighty,  
euē the voyce of speache, as the noise of  
an hoste: and when they stode, they let  
downe their wings.

And there was a voyce from the firma-  
ment, that was ouer their heads, whē they  
stode, and had let downe their wings.

And about the firmament that was ouer  
their heads, was the facion of a throne li-  
ke vnto a saphir stone, and vpon the simi-  
litude of the throne was by appearance, as  
the similitude of a man about vpon it.

And I saw as the appearance of ambre,  
and as the similitude of fyre rounde about  
within it to lōke to, euē from his loynes  
vpwarde, and to lōke to, euē from his loy-  
nes downewarde: I saw as a likenes of fyre,  
and brightnes rounde about it.

As the likenes of the bowe, that is in the  
cloude in the day of raine, so was the ap-  
pearance of the light rounde about.

This was the appearance of the simili-  
tude of the glorie of the Lord: and when  
I sawe it, I fel vpon my face, and I heard  
a voyce of one that spake.

CHAP. III.

The Prophet is sent to call the people from their error.

And he said vnto me, Sonne of  
man, stand vp vpon thy fete, & I wil  
speake vnto thee.

And the Spirit entred into me, when he  
had spoken vnto me, and set me vpon my  
fete, so y<sup>e</sup> I heard him that spake vnto me.

And he said vnto me, Sonne of mā, I send  
thee to the childre of Israhel, to a rebellious  
nation, that hath rebelled against me: for  
they & their fathers haue rebelled against  
me, euē vnto this very day.

For they are impudent children, and stif-  
hearted: I do send thee vnto them, & thou  
shalt say vnto the, Thus saith y<sup>e</sup> Lord God.  
But surely they wil not heare, neither in  
dede wil they cease: for they are a rebel-  
lious house: yet shalt they knowe that I  
haue bene a Prophet among them.

And thou sonne of man, feare them not,  
neither be afraide of their wordes, although  
rebelles, and thornes be with thee, & thou  
remainest with scorpions: feare not their  
wordes, nor be afraide at their lokes, for  
they are a rebellious house.

Therefore thou shalt speake my wordes  
vnto them: but surely they wil not heare,  
neither wil they in dede cease: for they are  
rebellious.

But thou sonne of man, heare what I say  
vnto thee: be not thou rebellious, like this  
rebellious house: open thy mouth, and eat  
that I giue thee.

And when I looked vp, behold, an hād was set  
vnto me, & lo, a rolle of a booke was therein.

Nam. iiii.

1 Which de-  
clared the  
swiftnesse, & the  
fearfulness of  
Gods iudge-  
ments.  
m Which signi-  
fied, that they  
had no power  
of them selues  
but only wait-  
ed to execute  
Gods com-  
mandment.

a Whereby  
was signified a  
terrible iudge-  
ment toward  
the earth.

o Considering  
the miserie of  
God, and the  
weaknes of  
hesh.

Chap. II.

a That is, the  
Lord.

b Meaning mā,  
which is but  
earth, & alhes,

c So that he  
coude not abie-  
de Gods pre-  
sencetill Gods

d Spirit did en-  
ter into him.

e He had of

f face.

g This decla-  
rath on y<sup>e</sup> one

h parte Gods  
great affection  
toward his peo-  
ple, that not-  
withstanding

i their rebellio-  
yet he wil sed  
his Prophetes

j among them, &  
admoniseth  
his minister

k on the other  
parte that thei  
cease not to do

l their duties,  
though the peo-  
ple be neuer so

m obstinate: for y<sup>e</sup>  
wordes of God  
that be euer

n to their salu-  
tion or greater  
condemnation.

o Read here,  
y<sup>e</sup> the sheweth  
y<sup>e</sup> how one shal

p shal thei shal  
cease to do  
their duties.

q He doeth not  
only exhor-  
re him to his  
duty, but also

r giue him the  
meanes where  
with he may

s be able to  
execute it.





**T**Hou also sonne of man, take thee a

bricke, & lay it before thee, & pour

tray vpon it the cite, *euen* Ierusalem,

And lay siege against it, and buylde a fort

against it, and cast a mount against it: set

the campe also against it, and lay engins of

warre against it rounde about.

Moreover, take an yron panne, and set it

for a wall of yron betwene thee and the cite,

and direct thy face toward it, & it shal

be besieged, and thou shalt lay siege against

it: thus shalbe a signe vnto the house of Is-

rael.

Sleepe thou also vpon thy left side, & lay

the iniquitie of the *b* house of Israel vpon

it, according to the nombre of the daies, that

thou shalt sleepe vpon it, thou shalt beare

their iniquitie.

For I haue laied vpon thee the yerres of

their iniquitie, according to the number

of the daies, *euen* thre hundredth and nin-

ty daies: so shalt thou beare the iniquitie

of the house of Israel.

And when thou hast accomplished them,

sleepe againe vpon thy right side, and thou

shalt beare the iniquitie of the house of

Iudah fourtie daies: I haue appointed thee

a day for a yere, *euen* a day for a yere.

Therefore shalt direct thy face toward

the siege of Ierusalem, & thine arme shal

be vncouered, and thou shalt prophetic a-

gainst it.

And beholde, I wil lay bands vpon thee,

and thou shalt not turne thee from one si-

deto another, til thou halt ended the daies

of thy siege.

Thou shalt take also vnto thee wheat, &

barly, and beanes, and lentiles, and millet,

and fitches, and put them in one vessel, &

make thee bread thereof according to the

number of the daies, that thou shalt sleepe

vpon thy side: *euen* thre hundredth & nin-

tie daies shalt thou eat thereof.

And the meat, whereof thou shalt eat,

shalt be by weight, *euen* twetic shekels a day:

and from time to time shalt thou eat there-

of.

Thou shalt drinke also water by measure,

*euen* the fixt parte of an Hin: from time to

time shalt thou drinke.

And thou shalt eat it as barly cakes, and

thou shalt bake it in the dongue that com-

eth out of man, in thy sight.

And the Lord said, So shal the children

of Israel eat their defiled bread among the

Gentiles, whether I wil cast them.

Then said I, Ah, Lord God, beholde, my

soule hath not bene polluted: for fro my

youth vp, *euen* vnto this houre, I haue not

etene of a thing dead, or torne in pieces,

nether came there any vncleane flesh in

my mouth.

Then he said vnto me, Lo, I haue giuen

thee bullockes & dogue for mans dongue,

& thou shalt prepare thy bread therewith.

Moreover he said vnto me, Sonne of ma,

beholde, I wil breake the staffe of bread

in Ierusalem, and they shal eat bread by

weight, and with care, and they shal drinke

water by measure, and with astonishment.

Because that bread and water shal faile,

they shalbe astonied one with another, &

shal consume away for their iniquitie.

## CHAP. V.

The signe of the heeres, whereby is signified the destruction

of the people.

**A**nd thou sonne of man, take thee a

sharpe knife, or take thee a barbour

razor & cause it to passe vpo thine head,

and vpon thy beard: then take thee balan-

ces to weigh, and deuide the heere.

Thou shalt burne with fyre the third part

in the middes of the cite, whē the dayes

of the siege are fulfilled, & thou shalt take

the other third parte, & smite about it with

a knife, and the last third parte thou shalt

scatter in the winde, and I wil drawe out a

sworde after them.

Thou shalt also take thereof a fewe in

number, and binde them in thy clappe.

Then take of them againe and cast them

into the middes of the fyre, & burne them

in the fyre: for thereof shal a fyre come

forthe into all the house of Israel.

Thus saith the Lord God, This is Ierusa-

lem: I haue set it in the middes of the na-

tions and countreys, that are rounde about

her.

And she hath changed my iudgements

into wickednes more then the nations, &

my statutes more then the countreys, that

are rounde about her: for thei haue refused

my iudgements and my statutes, and they

haue not walked in them.

Therefore thus saith the Lord God, Be-

cause your multitude is greater then the

nations that are rounde about you, and ye

haue not walked in my statutes, nether ha-

ue ye kept my iudgements: no, ye haue not

done according to the iudgements of the

nations, that are rounde about you.

Therefore thus saith the Lord God, Be-

holde, I, *euen* I come against thee, and wil

execute iudgement in the middes of thee,

*euen* in the sight of the nations.

And I wil do in thee, that I neuer did be-

fore, nether wil do anie more the like, be-

cause of all thine abominations.

For in the middes of thee, the fathers

shal eat their sonnes, and the sonnes shal

eat their fathers, and I wil execute iudge-

ment in thee, and the whole remnant of

thei wil scatter into all the windes.

Wherefore, as I liue, saith the Lord God,

Surely because thou hast defiled my San-

ctuarie with all thy filthines, & w all thine

to be as fy-

re to bake

thy bread w

That is, the

force & strenght

where with it

shulde nour-

ish, Isa. 33. 1.

chap. 51. 7. &

12. 13.

To shawe

white head &

thy beard.

To wit, of

that cite w

he had pour-

trayed vpon y

bricke, Chap.

41. By the ty-

re and pesti-

lence he mean-

eth, wherewith

one part peris-

hed, during y

siege of Nebu-

chad-nezâr.

By the sword

that were

slayne whē

zedekiah fled

and thote that

were caried a-

way captiue.

And by the

scattering into

the wind those

that fled io-

to Egypt, and

into other par-

tes after the

cite was takē.

Meaning, that

a very fewe

shulde be left,

which y Lord

wolde prefer-

re among all

thee sonnes,

but not with-

out troubles

and tryal.

Out of that

fyre which y

kindleth, shal

a fyre come,

which shal sig-

nifie the destruc-

tion of Is-

rael.

My worde

and lawe into

idolatrie and

superstitions,

because your

idols are in

greater nōbre

and your su-

perstitions mo

ten among

the reprobate

idolaters, read

Isa 65. 11. or

he condemneth

their ingrati-

tude in respect

of his bene-

fices.

Leu. 26. 29

Deu. 28. 33.

2. King. 6. 29.

Lament. 4. 10.

Baruch. 2. 3.





e which wa  
 the the  
 the court wh  
 to me po  
 all and  
 f So called be  
 cause it proc  
 ked Gods in  
 dignation  
 was the id  
 f B al  
 g Read Chap



<sup>h</sup> That is, in  
court where  
people had  
an altar to  
Baal.

<sup>i</sup> For God will  
not be where  
idols are.

<sup>k</sup> Which were  
forbidden in  
law, leuit. ii.

<sup>l</sup> Thus they  
that shulde ha  
ue kept all the  
rest in the fea-  
re, & true ser-  
uice of God,  
were the ring  
leaders to all  
abominatio, &  
by their exam-  
ple pulled o-  
thers fro God.  
m It was in  
suche abunda-  
ce.  
n For besides  
their commu-  
nication, they  
had particular  
seruice, which  
they had in se-  
cret chambers.

<sup>o</sup> The Iewes  
write that this  
was a Prophet  
of the idoles,  
who after his  
death was once  
a yere mour-  
ned for in the  
synag.

<sup>p</sup> Declaring  
that the cen-  
sings, and ser-  
uice of the ido-  
laters are but  
infection and  
vileitie before  
God.

the altar, this idole of indignation was in the entrie.

6 He said furthermore vnto me, Sonne of man, seest thou not what they do? even the great abominations that the house of Israel committeth here to cause me to departe from my Sanctuary: but yet turne thee & thou shalt see greater abominations.

7 And he caused me to entre at the gate of the court: and when I looked, beholde, an hole was in the wall.

8 Then said he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, beholde, there was a dore.

9 And he said vnto me, Go in, and beholde the wicked abominations that they do here.

10 So I went in, and sawe, and beholde, there was euerie similitude of creeping things and abominable beastes and all the idoles of the house of Israel painted vpon the wall rounde about.

11 And there stode before them seuentie men of the Ancients of the house of Israel, and in the middes of them stode Iazaniab, the sonne of Shaphan, with euerie man his censour in his hand, and the vapour of the incense went vp like a cloud.

12 Then said he vnto me, Sonne of man, hast thou sene what the Ancients of the house of Israel do in the darke, euerie one in the chambre of his imagerie for thei saie, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Againe he said also vnto me, Turne thee againe, & thou shalt see greater abominations that they do.

14 And he caused me to entre into the entrie of the gate of the Lords house, which was toward the North: and beholde there sate women mourning for Tammuz.

15 Then said he vnto me, Hast thou sene this, o sonne of man? Turne thee againe, & thou shalt see greater abominations then these.

16 And he caused me to entre into the inner court of the Lords house, and beholde, at the dore of the Temple of the Lord, betwene the porche and the altar were about fise and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou sene this, o sonne of man? Is it a smale thing to the house of Iudah to commit these abominacions & thei do here: for thei haue filled the land with crueltie, and haue returned to prouoke me: and lo, thei haue cast out & stinke before their noses.

18 Therefore wil I also execute my wrath:

mine eye shal not spare them, neither wil I haue pitee, and though thei crye in mine eares with a loude voyce, yet wil I not heare them.

## CHAP. IX.

<sup>a</sup> The destruction of the citie. <sup>4</sup> They that shal be saved, are marked. <sup>8</sup> A complaint of the prophet for the destruction of the people.

<sup>b</sup> He cryed also with a loude voyce in mine eares, saying, The visitations of the citie drawe nere, and euerie man hath a weapon in his hand to destroye it.

<sup>c</sup> And beholde, six men came by the way of the hie gate, which lieth toward the North, and euerie man a weapon in his hand to destroye it: and one man among them was clothed with linnen, with a writers ynkhorne by his side, & thei went in and stode beside the brasen altar.

<sup>d</sup> And the glorie of the God of Israel was gone vp from the Cherub, whereupon he was and stode on the dore of the house: & he called to the man clothed with linnen, which had the writers ynkhorne by his side.

<sup>e</sup> And the Lord said vnto him, Go through the middes of the citie, even through the middes of Ierusalem, and set a marke vpon the foreheads of them that mourne, and crye for all the abominacions that be done in the middes thereof.

<sup>f</sup> And to the other he said, that I might heare, Go ye after him through the citie, and smite: let your eye spare none, neither haue pitee.

<sup>g</sup> Destroye vtterly the olde, & the yong, and the maids, and the children, and the women, but touche no man, vpon whom is this marke, and begin at my Sanctuary: Then they began at the Ancient mans which were before the house.

<sup>h</sup> And he said vnto the, Dile the House, and file the courtes with the slaine, & charge forth: and they went out, and slowe down in the citie.

<sup>i</sup> Now when they had slaine them, and I had escaped, I fel downe vpon my face, and cryed, saying, Ah Lord God, wilt thou destroye all the residue of Israel in powring out thy wrath vpon Ierusalem?

<sup>j</sup> Then said he vnto me, The iniquitie of the house of Israel, and Iudah is exceeding great, so that the land is full of blood, & the citie full of corrupt iudgements: for thei say, The Lord hath forsaken the earth, and the Lord seeth vs not.

<sup>k</sup> As touching me also, mine eye shal not spare them, in their wil I haue pitee, but wil recompence their wayes vpon their heads.

<sup>l</sup> And beholde, the man clothed with linnen which had the ynkhorne by his side, made

of fyre.

reort, and said, Lord I haue chaunced.

## CHAP. X.

<sup>a</sup> Of the man that like a hote burr in the middle of the wheles of the Cherubims, was the vision of the wheles of the Cherubims.

<sup>b</sup> And as I looked, beholde a man that was aboue the Cherubims there appeared vnto the similitude of a saphir stone.

<sup>c</sup> And he spake vnto the man that was between the Cherubims, saying, Go in betwene the wheles, and with coles of fyre from betwene the Cherubims, and scatter them.

<sup>d</sup> And he went in in my sight. Now the Cherubims stood on the side of the house when the cloude filled the inner court.

<sup>e</sup> Then the glorie of the Lord was seen from the Cherub, and stode on the side of the house, and the house was filled with the glorie of the Lord, and the court was bright.

<sup>f</sup> And the soules of the Cherubims were heard into the voice of the Almighty, and they spake.

<sup>g</sup> And when he had commanded with linnen, saying, between the wheles, & the Cherubims, then he went out, and the wheles spake.

<sup>h</sup> And one Cherub stretched forth his hand, and took the Cherub, and put it in the chariot, and he went out.

<sup>i</sup> And there appeared in the chariot the likenes of a man had vpon his head.

<sup>j</sup> And when I looked vpon the likenes of the Cherub, by one Cherub, and another Cherub, and the apertures of the wheles was as the colour of a saphir stone.

<sup>k</sup> And their appearance was as the appearance of a man, and they had bene in another whele.

<sup>l</sup> When they went forth from their four sides, and the chariot went: but to the first went, they went after him, and they went not as they went.

<sup>m</sup> And their whole body, & their heads, and their feet were full of eyes round about, like four wheles.

<sup>n</sup> And the Cherub cryed out, and the voice of the

of fyre.

CHAP. X.

Of the man that take hote burning coles out of the middle of the wheles of the Cherubims. & A rehearsal of the vision of the wheles, of the beastes, and of the cherubims.

And as I looked, beholde, in the \* firmament that was about the head of the Cherubims there appeared vpon the like vnto the similitude of a throne, as it were a saphir stone.

And he spake vnto the man clothed with  
linen, and said, Go in betwene the wheles,  
vnder the Cherub, and fil thine hands  
with coles of fyre from betwene the Che-  
rubims, and scatter them ouer <sup>b</sup> the citie.  
And he went in in my sight.

Now the Cherubims stode vpo the right  
side of the house when the man went in, &  
the cloude filled the inner court.

Then the glorie of the Lord went vp  
fro the Cherub, and stode ouer the dore of  
the house, and the house was filled with  
the cloude, and y court was filled with the  
brihtnes of the Lords glorie.

And the voice of the Cherubims wings  
was heard into the vtter court, as the  
voyce of the Almighty God, when he  
speaketh.

And when he had commanded the man clothed with linnen, saying, Take fyre from betwene the wheles, & from betwene the Cherubims, then he went in and stood beside the whele.

And one Cherúb stretched forth his hand  
from betwene the Cherubims vnto the  
fire, that was betwene the Cherubims, &  
toke thereof, and put it into the hands of  
him that was clothed with linne: who toke  
it and went out.

And there appeared in the Cherubims  
ſ likenes of a māś hād vnder their wings.

y And whē I loked vp, beholde foure whe-  
les were befide the Cherubims, one whele  
by one Cherúb, and another whele by an-  
other Cherúb, and the appareance of the  
wheles was as the colour of a chrysolite  
stone.

And their appearance (for they were a  
four of one facion) was as if one wheel  
had bene in another whele.

u When they went forth, they went vpo  
their foure sides, and they returned not a  
they went: but to the place whether th  
first went, they went after it, & they t  
ned not as they went.

And their whole body, and their ring  
& their hands, and their wings, & the wheels  
were full of eyes round about, even in the  
same four wheels.

And the Cherub cryed to these wheles  
mine hearing, saying, O whele.

1

And every beast had foure faces: y first face was the face of a Cherúb, and the seconde face was the face of a man, and the third the face of a lion, and the fourth the face of an egle.

And the Cherubims were lifted vp: this  
is the beast that I sawe at the river Che-  
bar.

5 And whe the Cherubims went, the whe-  
les went by them : and when the Cheru-  
bims lift vp their wings to mount vp from  
the earth, the same wheles also turned not  
from beside them.

7 When the *cherubims* stode, thei stode: and  
when thei were lifted vp, thei lifted them  
selues vp also: for the spirit of the beaſt  
was in them.

8<sup>h</sup> Then the glorie of the Lord departed from about the dore of the House, & stood vpon the Cherubims.

9 And the Cherubims lift vp their wings,  
and mounted vp frō the earth in my sight:  
whē thei went out, the wheles also were be-  
fides them: & *euerie one stode at the entrie*  
of y gate of the Lords Houſe at the Eaſt  
ſide, & the glorie of the God of Iſrael *roſe*  
vpon them on hie.

\*This is the beast that I saw vnder the  
God of Israel by the riuer Chebár, and I  
knewe that they were the Cherubims.

one had foure faces, and euerie  
one foure wings, and the likenes of mans  
hands w<sup>re</sup> vnder their wings.

22. And the likenes of their faces was the selfe same faces, which I sawe by the riuer Chebár, and the appearance of the Cherubims was the selfe same, and thei went euerie one straight forward.

## СНАР. XI.

Who thei were that seduced the people of Israel  
 5 Against these he prophesieth shewing them how  
 thei shal be dispersed abroad. 19 The renewing of  
 the heart commeth of God. 21 He threatneth  
 them that leane vnto their owne counsels.

**M**Oreouer, the Spirit lift me vp, and brought me vnto the East gate of the Lords Houſe, which lieth Eaſtward, and behold, at the entrie of the gate were ſiue, and twentie me: among whome I ſawe Iſa- zaniāh the ſonne of Aſūz, & Pelatiāh the ſonne of Benaiāh, the princes of y people

2 Then said he vnto me, Sonne of man  
these are the men that imagine mischief  
and deuise wicked counsel in this citie.

For thei say, <sup>a</sup> It is not nere, let vs buy  
de houfes: this *ciue* is the <sup>b</sup> caldron, and  
we be the flesh.

4 Therefore prophetic against them, son  
ne of man prophetic.

5 And y<sup>e</sup> Spirit of the Lord fel vpon me, &  
said vnto me, Speake, Thus saith y<sup>e</sup> Lord

O ye house of Iſraël; this haue ye ſaid, &  
I know that w<sup>e</sup> riſeth vp of your minde

Dec. 11.

Chap. 1, 5.

g There was  
one confene  
betwene the  
Cherubims &  
the wheles.  
h Read Chap.  
9.

Chap. 14.  
1 That is, the  
whole body  
of the four  
beasts or the  
rubims.

Thus the wicked derided the Prophets, as though they preached but errors, & therefore gave the slaves oil to their pleasures.

b We shal not  
 b pulled out  
 of Ierusalem  
 til the houre  
 of our death  
 comes & flesh  
 is not take out  
 of the cldro  
 til it be full



6 Manie haue ye murthered in this citie, and ye haue filled the stretes thereof with the slaine.

7 Therefore thus saith the Lord God, Thei that ye haue slaine, and haue layed in the middes of it, thei are the flesh, and this citie is the caldron, but I wil bring you forth of the middes of it.

8 Ye haue feared the sworde, and I wil bring a sworde vpon you, saith the Lord God.

9 And I wil bring you out of the middes thereof, and deliuer you into the hands of strangers, and wil execute iudgements among you.

10 Ye shal fall by y sword, & I wil iudge you in the border of Israel, and ye shal knowe that I am the Lord.

11 This citie shal not be your caldron, neither shal ye be the flesh in the middes thereof, but I wil iudge you in the border of Israel.

12 And ye shal knowe that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen, that are rounde about you.

13 ¶ And when I prophecied, Pelatiáh the sonne of Benaiáh dyed: then fel I downe vpon my face & cryed with a loude voice, and said, Ah Lord God, wilt thou then vterly destroie all the remnant of Israel?

14 Againe the worde of the Lord came vnto me, saying,

15 Sonne of man, thy brethren, euen thy brethren, the men of thy kindred, and all the house of Israel, wholly are thei vnto whome the inhabitants of Ierusalem haue said, Departe ye farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre of among the heathen, and although I haue scattered them among the countreys, yet wil I be to them as a little Sanctuary in the countreis where they shal come.

17 Therefore saie, Thus saith y Lord God, I wil gather you againe from the people, & assemble you out of the countreys where ye haue bene scattered, and I wil giue you the land of Israel.

18 And thei shal come thether, and thei shal take awaie all the idoles there of, and all y abominations thereof from thence.

19 ¶ And I wil giue them one heart, and I wil put a newe spirit within their bowels: and I wil take the stonie heart out of their bodies, & wil giue them an heart of flesh,

20 That thei maie walke in my statutes, & kepe my iudgements, and execute them: and thei shal be my people, and I wil be their God.

21 But vpo the, whose heart is toward their

idoles, & whose affection goeth after their abominations, I wil laie their waie vpon their owne heades, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheles besides them, and the glorie of the God of Israel was vpon them on hie.

23 And the glorie of the Lord went vp fro the middes of the citie, and stode vpon y mountaine which is toward the East side of the citie.

24 Afterwarde the Spirit toke me vp and broght me in a vision by the Spirit of God into Caldea to them y were led awaie captiues: so the vision that I had seene, went vp from me.

25 The I declared vnto the that were led awaie captiues, all the thinges that y Lord had shewed me.

CHAP. XII.

1 The parable of the captiuitie. 2 Another parable whereby the distress of hunger and thirst is signified.

1 The worde of y Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in the middes of a rebellious house, which haue eyes to se, and se a nor: thei haue eares to heare, & heare not: for thei are a rebellious house.

3 Therefore thou sonne of man, prepare thy stuffe to go into captiuitie: & go forth by daie in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that thei maie consider it: for thei are a rebellious house.

4 Then shalt thou bring forth the thy stuffe by daie in their sight as the stuffe of him y goeth into captiuitie: & y shalt go forth as euen in their sight, as thei that go forth into captiuitie.

5 Dig thou through the wall in their sight, and carie out thereby.

6 In their sight shalt thou beare it vpon thy sholders, & carie it forth in the darke: thou shalt couer thy face that thou seest not the earth: for I haue set thee as a signe vnto the house of Israel.

7 And as I was comanded, so I broght forth the my stuffe by day, as y stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and broght it forth in the darke, and I bare it vpon my shulder in their sight.

8 And in the morning came the worde of y Lord vnto me, saying,

9 Sonne of man, haue not the house of Israel, the rebellious house, said vnto thee, What doest thou?

10 But saie thou vnto them, Thus saith the Lord God, This burden concerneth the chief in Ierusalem, and all the house of Israel that are among them.

11 Saie, I am your signe: like as I haue done, so shal it be done vnto them: thei shal go

into bondage & captiuitie.

And the chiefest that is among them, heare vpon his shulder in the night, & shal dig the wall, & carie out thereby: his face y he se not the ground.

My net also wil I spread, & he shal be taken in my net, & I wil bring him to Babel to y land of the Chaldeans, that he not se it, though he be there.

And I wil scatter toward all that are about him to all his garisons, and I wil bring forth the sword after them.

And thei shal knowe that I am the Lord, when I shal scatter thei among the people, & disperse them in the countreys.

But I wil leaue a little remnant, that I may shew the pestilence, that thei shall see in these abominations among them, where thei come, and thei shall knowe that I am the Lord.

Moreouer, the worde came vnto me, saying,

Sonne of man, eat thy bread, & drinke thy water, & be carefull.

And say vnto the people, Thus saith the Lord God, I wil bring the remnant of Ierusalem, and of the countreys, & drinke their water, & the land shal be desolate because of the crueltie that thei haue done: & thei shall dwell therein.

And the cities that are about Ierusalem, & the land shal be desolate, & thei shall knowe that I am the Lord.

And the worde of the Lord came vnto me, saying,

Sonne of man, what is the vision that thou haue in the land of Israel, & thei shall be prolonged?

Tel them therefore, Thus saith the Lord God, I wil make this people as a rebellious house, & thei shal no more vse the law, & thei shal no more be as a people, & the effect of euill shall be in them.

For no vision shal be anie more within the house of Israel, & thei shal be as a rebellious house, & thei shal no more be as a people, & the effect of euill shall be in them.

For I am the Lord: I wil bring the vision that I shal speake, & thei shal be as a rebellious house, & thei shal no more be as a people, & the effect of euill shall be in them.

Againe the worde of the Lord came vnto me, saying,

Sonne of man, behold the vision that I shal speake, & thei shal be as a rebellious house, & thei shal no more be as a people, & the effect of euill shall be in them.

For I am the Lord: I wil bring the vision that I shal speake, & thei shal be as a rebellious house, & thei shal no more be as a people, & the effect of euill shall be in them.

e Contrarie to their vaine confidence, he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murthered therein, and so lie as flesh in the caldron.

d That is, of Caldeans.

e That is, y Riblah, read 2 King 25:7

f To someth y this noble murthered of some terrible death, & therefore y Prophet feared some strange iudgement of God toward the rest of y people.

g Thei that remained still at Ierusalem, thus reproched thei that were gone into captiuitie, as though thei were careles of and forsaken of God.

h Thei shal be yet a little Church, shewing that the Lord wil cuer haue some to call vpon his Name, whome he wil preserve, and restore, though thei be for a time afflicted.

Jerem. 32, 33 chap. 36, 27.

i Meaning, the heart whereunto nothing can enter, and regenerate them a newe, so that their heart may be soft, & ready to receiue my grace.

whose affection goeth after their  
tions, I will laie their waie vpon  
the heades, faith the Lord God,  
did the Cherubims lift vp their  
and the wheles besides them, and  
of the God of Israél was vpon  
hie.

the glorie of the Lord went vp fro  
of the citie, and stode vpon  
ne which is toward the East side  
ie.

ward the Spirit toke me vp and  
e in a vision by the Spirit of God  
lea to them y were led away cap-  
the vision that I had sene, went vp

declared vnto the that were led  
tues, all the thinges that y Lord  
ed me.

CHAP. XII.  
of the captiuitie. is Another parable  
distres of hunger and thirst is signifi-  
worde of y Lord also came vnto  
aying,

man, thou dwellest in the mid-  
rebellious house, which haue eyes  
e not: thei haue eares to heare,  
or: for thei are a rebellious house,  
re thou sonne of man," prepare  
to go into captiuitie: & go forth  
their sight: and thou shalt passe  
place to another place in their  
be possible that thei maie con-  
thei are a rebellious house.  
alt thou bring forth the thy stuffe  
their sight as the stuffe of him y  
o captiuitie: & y shalt go forth  
their sight, as thei that go forth  
uite.

through the wall in their sight,  
out thereby.  
ight shalt thou beare it vpon thy  
e carie it forth in the darke:  
t couer thy face that thou se not  
for I haue set thee as a b signe vnto  
use of Israél.

was comanded, so I broght for-  
ffe by day, as y stuffe of one that  
captiuitie: and by night I dig-  
gh the wall with mine hand, and  
forthe in the darke, and I bare it  
shulder in their sight.

the morning came the worde of y  
o me, saying,  
man, haue not the house of Is-  
rebellious house, said vnto the,  
est thou:

hon into them, Thus faith the  
r, This burden concerneth the  
rusalem, and all the house of Is-  
re among them.

in your signe: like as I haue done,  
e done vnto them: thei shall go

into bondage & captiuitie.

And the chiefeest that is among them, shall  
beare vpon his shulder in the darke and  
shall go forth: thei shall digge through the  
wall, so carie out thereby: he shall couer his  
face y he se not the ground with his eyes.  
My net also wil I spread vpon him, and  
he shall be taken in my net, and I wil bring  
him to Babel to y land of the Caldeas, yet  
shall he not se it, though he shall dye there.  
And I wil scatter toward euerie winde  
all that are about him to helpe him, and  
all his garisons, and I wil drawe out the  
swords after them.

And thei shall knowe that I am the Lord,  
when I shall scatter the among the nacions,  
and disperse them in the countreis.  
But I wil leaue a litle nombre of them  
from the sword, from the famine, and fro  
the pestilence, that thei may declare all  
these abominations among the heathen,  
where thei come, and thei shall knowe, that  
I am the Lord.

Moreover, the worde of the Lord came  
vnto me, saying,  
Sonne of man, eat thy bread with trem-  
bling, and drinke thy water with trouble,  
& with carefulnes,  
And say vnto the people of the land,  
Thus faith the Lord God of the inhabi-  
tants of Ierusalem, and of the land of Is-  
rael, Thei shall eat their bread with careful-  
nes, & drinke their water with desolatio:  
for the land shall be desolate fro her abun-  
dance because of the crueltie of them that  
dwell therein.

And the cities that are inhabited, shall be  
left void, & the land shall be desolate, and  
ye shall knowe that I am the Lord.

And the worde of the Lord came vnto  
me, saying,

Sonne of man, what is that prouerbe that  
you haue in the land of Israél, saying, The  
dayes are prolonged and all visions failed:  
Tel them therefore, Thus faith the Lord  
God, I wil make this prouerbe to cease,  
& thei shall no more vse it as a prouerbe in  
Israél: but say vnto them, The dayes are at  
hand and the effect of euerie vision.

For no vision shall be any more in vaine,  
nether shall there be anie flattering diuinacio  
within the house of Israél.

For I am the Lord: I wil speake, and that  
thing that I shall speake, shall come to pas-  
se: it shall be no more prolonged: for in  
your daies, o rebellious house, wil I say the  
things, & wil performe it, faith y Lord God.

Again the worde of the Lord came vnto  
me, saying,

Sonne of man, beholde, thei of the house  
of Israél say, The vision that he seeth, is  
for many daies to come, & he prophesieth  
of the times that are far of.

Therefore say vnto the, Thus faith the  
Lord God, All my wordes shall no longer  
be delayed, but y thing which I haue spo-  
ken, shall be done, faith the Lord God.

CHAP. XIII.

The worde of the Lord against false prophetes, which  
teache the people the counsels of their owne hearts.

And the worde of the Lord came vnto  
me, saying,

Sonne of man, propheticie against the Pro-  
phetes of Israél, that propheticie, and say  
thou vnto the, that propheticie out of their  
owne hearts, Heare the worde of y Lord.

Thus faith the Lord God, Wo vnto the  
foolish prophetes that followe their owne  
spirit, and haue sene nothing.

O Israél, thy Prophetes are like the foxes  
in the waste places.

Ye haue not risen vp in y gappes, nether  
made vp the hedge for the house of Israél,  
to stand in y battel in the day of the Lord.

Thei haue sene vanitie, & lying diuina-  
tio, saying, The Lord saith it, & the Lord  
hathe not sent the: & thei haue made others  
to hope that thei wolde confirme y worde  
of their propheticie.

Haue ye not sene a vaine vision? & haue  
ye not spoken a lying diuinatio: y ye say,  
The Lord saith it, albeit I haue not spokē.

Therefore thus faith the Lord God, Be-  
cause ye haue spoken vanitie & haue sene  
lies, therefore beholde, I am against you,  
faith the Lord God,

And mine hand shall be vpō the Prophe-  
tes y se vanitie, & deuine lies: thei shall not  
be in the assemblie of my people, nether  
shall thei be writtē in the writing of the  
house of Israél, nether shall thei entre into  
the land of Israél: and ye shall knowe that  
I am the Lord God.

And therefore, because thei haue decei-  
ued my people, saying, Peace, & there was  
no peace: & one build vp a wall, & behol-  
de, y others daubed it w vntepared morter.

Say vnto the which dawbe it w vntempe-  
red morter, that it shall fall: for there shall co-  
me a great showre, & I wil send hailesto-  
nes, which shall cause it to fall, and a stormie  
winde shall breake it.

Lo, when the wall is fallen, shall it not be  
said vnto you, Where is y dawbing whe-  
re with ye haue dawbed it?

Therefore thus faith y Lord God, I wil  
cause a stormie winde to breake forth in  
my wrath, & a great showre shall be in mine  
angre, & haile stones in mine indignation  
to consume it.

So I wil destroy the wall y ye haue daw-  
bed with vntepared morter, & bring it dow-  
ne to y ground, so y the fundacio thereof  
shall be discouered, & it shall fall, & ye shall  
be consumed in the middes thereof, & ye  
shall knowe, that I am the Lord.

a After their  
owne fantasie,  
and not as ha-  
ving y reuela-  
tio of y Lord,  
Iere, 23, 16.

b Watchdog  
to dectoie the  
vineyarde.  
c He speakech  
to the gover-  
nours and true  
ministers that  
shulde haue  
resisted them.

d Ye promised  
peace to this  
people, & now  
ye feir their  
destruction, so  
that it is mani-  
fest, that ye  
are false pro-  
phetes.

e That is, in  
the boke of  
life, wherein  
the true Israe-  
lites are writ-  
ten.

f Read Ierem.  
6, 14.

g Where as y  
true Prophe-  
tes prophetic-  
ed the destruc-  
tion of the  
cite to bring  
y people to re-  
pentance, the  
false Prophe-  
tes spake the  
contrarie & fat-  
tered them in  
their vanitie,  
so y what one  
false prophet  
daubed with  
here called y  
buylding of y  
wall, an other  
false Prophet  
wold athrowe  
though he had  
nether a occasi-  
on nor good grou-  
de to beare  
him.



h Whereby is meant what soever man of him selfe setteth forth for the vnder the authority of Gods worde.

i These superstitious women for lucre wolde prophesie & tel euerie man his fortune, giuing the pillowes to leane vpon & kercheftes to couer their heades, to the intent they might the more allure them and bewitch them k Will ye make my worde to serue your bellies?

l These forceers made the people beleue that they coulde preserue life or destroy it, and that it shoulde come to euerie one according as thei prophesied m That is, to cause them to perill, & that thei shoulde departe from the body.

n By threatening the that were godly, & vpholding the wicked Chap. XIII. a He sheweth the hypocrites, who will dissemble to heare the Prophetes of God though in their heart thei follow nothing lesse, then their alimonitions, and also how by one meeres, or other God doeth discouer the b Thei are not only idolaters in heart, but also worship their filthie idoles openly, which lead the in blindness, and cause them to stumble, and cast them out of Gods fauour, so that he wil not heare thei, whic thei call vnto him, read Ierem. 10. 15.

15 Thus wil I accomplish my wrath vpon the wall, and vpon the that haue dawbed it with vntempered mortar, & wil say vnto you, The wall is no more, neither the dawbers thereof.

16 To wit, the Prophetes of Israél, which prophesie vpon I Ierusalem, and se visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against y daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, Wo vnto the women that fowe pillows vnder all arme holes, and make vailes vpon the head of euerie one that standeth vp, to hunt soules: wil ye hunt the soules of my people, and wil ye giue life to the soules that come vnto you?

19 And wil ye pollute me among my people for handflays of barlie, & for pieces of bread to flay the soules of them that shulde not dye, and to giue life to the soules that shuldenot liue in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God, Behold, I wil haue to do with your pillowes, wherewith ye hunt y<sup>m</sup> soules to make the to flie, and I wil teare them from your armes, and wil let the soules go, <sup>eu</sup>en the soules, that ye hunt to make them to flie.

21 Your vailes also wil I teare, and deliuer my people out of your hand, and thei shal be no more in your handes to be hunted, & ye shal knowe that I am the Lord.

22 Because with your lyes ye haue made the heart of the righteous sad, whome I haue not made sad, and strengthened the hands of the wicked, that he shulde not returne from his wicked way, by promising him life,

23 Therefore ye shal se no more vanitie, nor diuine diuinations: for I wil deliuer my people out of your hand, & ye shal knowe that I am the Lord.

CHAP. XIII.

The Lord sendeth false prophetes for the ingratitude of the people. 22 He reserueth a smale portion for his Church.

1 Then came certeine of the Elders of Israél vnto me, and a sate before me, And the worde of the Lord came vnto me, saying,

2 Sonne of man, these men haue set vp their idoles in their heart, & put the stumbling blocke of their iniquitie before their face: shulde I, being required, answer them?

3 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euerie man of the house of Israél that setteth vp his idoles in his heart, & putteth y<sup>m</sup> stumbling blocke of his iniquitie before his fa-

ce, and cometh to the Prophet, I the Lord wil answer him, that cometh according to the multitude of his idoles:

4 That I may take the house of Israel, at their owne heart, because thei are departed from me through their idoles.

5 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdrawe your seules, and turne your faces from your idoles, and turne your faces from all your abominations.

6 For euerie one of the house of Israél, or of the stranger that sojourneth in Israél, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and cometh to a Prophet, for to inquire of him for me, I the Lord wil answer him for my selfe,

7 And I wil set my face against that man, and wil make him an example and prouerbe, and I wil cut him off from the middes of my people, and ye shal knowe that I am the Lord.

8 And if the Prophet be deceived, when he hath spoken a thing, I the Lord haue deceived that Prophet, and I wil stretch out mine hand vpon him, and wil destroy him from the middes of my people of Israél.

9 And thei shal beare their punishment: the punishment of y<sup>m</sup> Prophet shal be euill as the punishment of him that alkeith,

10 That the house of Israél may go no more astray from me, neither be polluted any more with all their transgressions, but that thei may be my people, and I may be their God, saith the Lord God.

11 ¶ The worde of the Lord came againe vnto me, saying,

12 Sonne of man, when the land sinneth against me by committing a trespass, then wil I stretch out mine hand vpon it, and wil breake the staffe of the bread thereof, and wil send famine vpon it, and I wil destroy man and beast for the of it.

13 Though these thre men: Noáh, Daniél, and Job were among them, thei shulde deliuer but their owne soules by their righteousness, saith the Lord God.

14 If I bring noisome beasts into the land, and thei spoile it, so that it be desolate, that no man may passe through, because of beasts,

15 Though these thre men were in the middes thereof, As I liue, saith the Lord God, thei shal saue nether sonnes nor daughters: thei onely shalbe deliuered, but the land shalbe waste.

16 Or if I bring a sword vpon this land, & say, Swords, go through y<sup>m</sup> land, so that I destroy man and beast out of it,

17 Though these thre men were in the middes thereof, As I liue, saith the Lord God, thei

shal deliuer nether sonne, but they onely shalbe deliuered.

18 Or if I send a pestilence, powre out my wrath vpon it, to destroye out of it man and beast,

19 And though Noáh, Daniél, and Job were in the middes of it, As I liue, saith the Lord God, they shal deliuer nether sonne nor daughter: they shal be destroyed by their righteousness.

20 For thus saith the Lord God, I the Lord will che more when I send mygements vpon Ierusalem, and famine, and the nois of silence, to destroy man and beast.

21 Yet beholde, therein shal I be mercifull to them y<sup>m</sup> shalbe caryed, & daughters: beholde, thei shal be vnto you, & ye shal see enterprises: and ye shal be concerning the euil that I haue done to Ierusalem, <sup>eu</sup>en concerning that which I brought vpon it.

22 And they shal comforte their way and their enterprises, knowinge, that I haue not done all that I haue done in Ierusalem, saith the Lord God.

¶ The word of the Lord came againe to me, saying,

1 And thei shal beare their punishment: the punishment of y<sup>m</sup> Prophet shal be euill as the punishment of him that alkeith, that the house of Israél may go no more astray from me, neither be polluted any more with all their transgressions, but that thei may be my people, and I may be their God, saith the Lord God.

¶ The word of the Lord came againe vnto me, saying,

2 Sonne of man, when the land sinneth against me by committing a trespass, then wil I stretch out mine hand vpon it, and wil breake the staffe of the bread thereof, and wil send famine vpon it, and I wil destroy man and beast for the of it.

3 Though these thre men: Noáh, Daniél, and Job were among them, thei shulde deliuer but their owne soules by their righteousness, saith the Lord God.

4 If I bring noisome beasts into the land, and thei spoile it, so that it be desolate, that no man may passe through, because of beasts,

5 Though these thre men were in the middes thereof, As I liue, saith the Lord God, thei shal saue nether sonnes nor daughters: thei onely shalbe deliuered, but the land shalbe waste.

6 Or if I bring a sword vpon this land, & say, Swords, go through y<sup>m</sup> land, so that I destroy man and beast out of it,

7 Though these thre men were in the middes thereof, As I liue, saith the Lord God, thei

shal deliuer nether sonne, but they onely shalbe deliuered.

8 Or if I send a pestilence, powre out my wrath vpon it, to destroye out of it man and beast,

9 And though Noáh, Daniél, and Job were in the middes of it, As I liue, saith the Lord God, they shal deliuer nether sonne nor daughter: they shal be destroyed by their righteousness.

10 For thus saith the Lord God, I the Lord will che more when I send mygements vpon Ierusalem, and famine, and the nois of silence, to destroy man and beast.

11 Yet beholde, therein shal I be mercifull to them y<sup>m</sup> shalbe caryed, & daughters: beholde, thei shal be vnto you, & ye shal see enterprises: and ye shal be concerning the euil that I haue done to Ierusalem, <sup>eu</sup>en concerning that which I brought vpon it.

12 And they shal comforte their way and their enterprises, knowinge, that I haue not done all that I haue done in Ierusalem, saith the Lord God.

cometh to the Prophet, I will answer him, that cometh against the multitude of his idols:

I may take the house of Israel by the heart, because they are all dead from me through their idols, therefore say vnto the house of Israel, saith the Lord God, Returne, and we your selues, and turne your faces from your idols, and turne your faces to your abominations.

One of the house of Israel, or stranger that sojourneth in Israel, departeth from me, and stretcheth out his heart, and putteth the flint-stone of his iniquitie before him: to come to a Prophet, for to inquire of him for me, I the Lord will answer by my selfe,

I will set my face against that man, I will make him an example and a proverb: I will cut him off from the mids of the people, and ye shall know that I am the Lord.

The Prophet be deceived, when he hath spoken a thing, I the Lord have not sent him: that Prophet, and I will stretch out my hand vpon him, and will destroy him in the mids of my people of Israel: he shall beare their punishment, and the punishment of the Prophet shall be even as the punishment of him that asketh.

The house of Israel may go no further from me, neither be polluted with all their transgressions, but I may be my people, and I may be God, saith the Lord God.

The word of the Lord came againe to me, saying, Sonne of man, when the land sinneth against me by committing a trespass, then I will stretch out mine hand vpon it, and will take the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast for the of it.

These three men, Noah, Daniel, and Job, were among them, they shal deliver their owne soules by their righteousnes, saith the Lord God.

I will bring noisome beasts into the land, and will spoil it, so that it be desolate, so that no man may passe through, because of the beasts.

These three men were in the mids of the land, As I liue, saith the Lord God, they shal neither sonnes nor daughters be left: they shal be deliuered, but the land shall be waste.

I will bring a sworde vpon this land, so that they shall go through the land, so that they shall destroy man and beast out of it.

These three men were in the mids of the land, As I liue, saith the Lord God, they shal neither sonnes nor daughters be left: they shal be deliuered, but the land shall be waste.

Come the vine.

Shal deliuer neither sonnes nor daughters, but they onely shalbe deliuered them selues.

Or if I send a pestilence into this land, & powre out my wrath vpon it in blood, to destroy out of it man and beast,

And though Noah, Daniel and Job were in the mids of it, As I liue, saith the Lord God, they shal deliuer neither sonne nor daughter: they shal but deliuer their owne soules by their righteousnes.

For thus saith the Lord God, How much more when I send my foure fold iudgements vpon Ierusalem, even the sworde, and famine, and the noisome beast and pestilence, to destroy man & beast out of it: Yet beholde, therein shalbe left a remnant of them, which shalbe carryed away bothe sonnes & daughters: beholde, they shal come forth vnto you, & ye shal see their way, & their enterprises: and ye shalbe comforted, concerning the euil that I haue brought vpon Ierusalem, even concerning all that I haue brought vpon it.

And they shal comforte you, when ye shall see their way and their enterprises: and ye shall know, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.  
As the inextinguishable wood of the vine tree is cast into the fyre, so Ierusalem shalbe burnt.

And the word of the Lord came vnto me, saying,

Sonne of man, what cometh of the vine tree about all other trees? and of the vine branche, which is among the trees of the forest?

Shal wood be take thereof to do any worke? or wil men take a pyn of it to hang any vessel thereon?

Beholde, it is cast in the fyre to be consumed: the fyre consumeth bothe the ends of it; and the mids of it is burnt. Is it mete for any worke?

Beholde, when it was whole, it was mete for no worke: how muche lesse shal it be mete for any worke, when the fyre hath consumed it, and it is burnt?

Therefore thus saith the Lord God, As the vine tree, that is among the trees of the forest, which I haue giuen to the fyre to be consumed, so wil I giue the inhabitants of Ierusalem.

And I will set my face against them: they shal go out from one fyre, & another fyre shal consume them: & ye shall knowe, that I am the Lord, when I set my face against them,

And when I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.  
The Prophet declareth the benefites of God toward Ierusalem.

salim. 15 Their unkindnes. 26 He insinuateth the wickednes of other people in comparison of the finnes of Ierusalem. 29 The cause of the abominations, into which the Sodomites fell. 30 Mercie is promised to the repentant.

Againe, the worde of the Lord came vnto me, saying,

Sonne of man, cause Ierusalem to knowe her abominations,

And say, Thus saith the Lord God vnto Ierusalem, Thine habitation & thy kindred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

And in thy nativitie when thou wast borne, thy navel was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swadeled in clouties.

None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy persone in the day that thou wast borne.

And when I passed by thee, I sawe thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: even when thou wast in thy blood, I said vnto thee, Thou shalt liue.

I haue caused thee to multiply, as thy bud of the field, and thou hast increased, and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine heere is growen, where as thou wast naked and bare.

Now when I passed by thee, and looked vpon thee, beholde, thy time was as the time of loue, & I spread my skirres ouer thee, and couered thy filthines: yea, I swore vnto thee, and entered into a couenant with thee, saith the Lord God, and thou becamest mine.

Then washed I thee with water: yea, I washed away thy blood from thee, and I anointed thee with oyle.

I clothed thee also with broidered worke, and shod thee with badgers skinne: and I girded thee about with fine linen, & I couered thee with silke.

I decked thee also with ornaments, and I put bracelets vpon thine hands, & a chaine on thy necke.

And I put a frontlet vpon thy face, and earrings in thine eares, & a beautiful crowne vpon thine head.

Thus wast thou deckt with golde and filuer, and thy raiment was of fine linen, and silke, & broidered worke: thou didst eat fine floure, and hony and oyle, & thou wast very beautiful, and thou didst growe vp into a kingdome.

And thy name was spread among the heathen for thy beautie: for it was perfite through my beautie which I had set vpon thee, saith the Lord God.

a Thou boastest to be of the seede of Abraham, but thou art degenerate and followest the abominations of the wicked Canaanites, as children do the manners of their fathers, Isa. 1. 4. & 57. 3. b When I first brought thee out of Egypt, & placed thee in this land to be my Church.

c Being thus in thy filthines and forsaken of all me, I sate thee & gaue thee these things, whereby is meant that before God with his Church, & true life, there is nothing, but filthines and death.

d These wordes, as blood, pollution, nakednes & filthines are oyl times repeated, to beate downe their pride, and to cause them to consider what they were before. God receiued them to mercie, & fauoured their shame.

e That thou shouldest be a chaste wife vnto me, and that I shoulde mainteine thee & indue thee with all graces. f I washed away thy finnes.

g I sanctified thee with mine holy Spirit. h Herby he sheweth how he saved his Church, enriching it & gaue it a power of dominion to reigne. i He declarerth wherein the dignitie of Ierusalem standeth in wisdom, that the Lord gaue them of his beautie and excellencie.



# The rage of idolaters. Ezekiél. Their iudgement.

k In abusing  
my gifts and  
in putting thy  
confidence in  
thine owne  
wisdom and  
dignitie, which  
were the occa-  
sions of thine  
idolatrie.  
l There was  
none idolatrie  
so vile where-  
with thou did-  
est not pol-  
lute thy self.  
m This decla-  
reth how the  
idolaters put  
their chief de-  
lite in those  
things, which  
please y<sup>e</sup> eyes,  
and outwarde  
senses.  
n Thou hast  
conuerred my  
vessels & in-  
struments, & I  
gave thee to  
serue me with,  
to the vse of  
thine idoles.

o Meaning, by  
fyre, read Lev.  
18. 21. 2. king.  
23. 10.

q Or, head.

r He noteth y<sup>e</sup>  
great impietie  
of this people  
who first sal-  
ling frō God  
to seke helpe  
at strange na-  
tions, did also  
at length im-  
brace their i-  
dolatrie, thin-  
king thereby  
to make their  
amitie more  
strong.  
109. 21. 11.

15 Now thou didest trust in thine owne  
beautie, and plaied the harlot, because of  
thy renome, and hast powred out thy for-  
nicacions on euery one that passed by, thy  
desire was to him.  
16 And thou didest take thy garments, and  
deckt thine hie places with diuers colours,  
and plaied the harlot thereupon: the like  
things shal not come, nether hathe anie  
done so.  
17 Thou hast also takē thy faire iewels ma-  
de of my golde & of my siluer, which I had  
given thee, & madest to thy self images  
of men, and didest commit whoredome  
with them,  
18 And toke thy broidered garments, & co-  
uered them: and thou hast set mine oyle &  
my perfume before them.  
19 My meat also, which I gaue thee, as fine  
floure, oyle, & hony, wherewith I fed thee,  
thou hast euen set it before the for a swe-  
te saour: thus it was, saith the Lord God.  
20 Moreouer thou hast taken thy sonnes &  
thy daughters, whome I have borne vnto  
me, & these hast thou sacrificed vnto them,  
to be deuoured: is this thy whoredome a  
small matter?  
21 That thou hast slayne my children, and  
deliuered them to cause the to passe through  
fyre for them?  
22 And in all thine abominacions & who-  
redomes thou hast not remembred the daies  
of thy youth, when thou wast naked and  
bare, & wast polluted in thy blood.  
23 And beside all thy wickednes (wo, wo vn-  
to thee, saith the Lord God)  
24 Thou hast also buyt vnto thee an hie  
place, and hast made thee an hie place in e-  
uery strete.  
25 Thou hast buyt thine hie place at euery  
corner of way, & hast made thy beautie  
to be abhorred: thou hast opened thy se-  
cye to euery one that passed by, & multiplied  
thy whoredome.  
26 Thou hast also comitted fornicacion w<sup>th</sup>  
the Egyptians thy neighbours, which haue  
great members, and hast encreased thy  
whoredome, to prouoke me.  
27 Beholde, therefore I did stretch out mine  
hand ouer thee, and wil diminish thine  
ordinarie, and deliuer thee vnto the wil  
of them that hate thee, euen to the daugh-  
ters of the Philistims, which are ashamed  
of thy wicked way.  
28 Thou hast played the whore also with  
the Assyriās, because thou wast insatiable:  
yea, thou hast played the harlot with them,  
and yet couldest not be satisfied.  
29 Thou hast moreover multiplied thy for-  
nicacion frō the land of Canāā vnto Cal-  
dea, & yet thou wast not satisfied herewith.  
30 How weake is thine heart, saith y<sup>e</sup> Lord  
God, seing thou doest all these things, eue

ly worke of a presumpuous whorish womā.  
31 In that thou buydest thine hie place in  
the corner of euery way, and makest thine  
hie place in euery strete, & hast not bene as  
an harlot that despiseth a rewarde,  
32 But as a wife that plaieith the harlot, &  
taketh others for her housband:  
33 Thei giue gifts to all other whores, but y<sup>e</sup>  
giuest gifts vnto all thy louers, & rewar-  
dest them, that they may come vnto thee  
on euery side for thy fornicacion.  
34 And the contrary is in thee frō other wo-  
men in thy fornicacions, nether the like for-  
nicacion shalbe after thee: for in that thou  
giuest a rewarde, & no rewarde is giuen vnto  
thee, therefore thou art contrary.  
35 Wherefore, o harlot, heare the worde of  
the Lord.  
36 Thus saith the Lord God, Because thy  
shame was powred out, and thy filthines  
discovered through thy fornicacions with  
thy louers, and with all the idoles of thine  
abominacions & by the blood of thy chil-  
dren, which thou didest offre vnto them,  
37 Beholde, therefore I wil gather all thy  
louers, with whome thou hast takē pleas-  
ure, and all them that thou hast loued, with  
all them that thou hast hated: I wil euen  
gather them rounde about against thee, &  
wil discover thy filthines vnto them that  
they may see all thy filthines.  
38 And I wil iudge thee after the maner of  
them that are harlots, and of them that  
shed blood, & I wil giue thee the blood of  
wrath and ielousie.  
39 I wil also giue thee into their hands, and  
they shal destroy thine hie place, and shal  
breake downe thine hie places: they shal  
strippe thee also out of thy clothes, & shal  
take thy faire iewels, and leaue thee naked  
and bare.  
40 They shal also bring vp a companie a-  
gainst thee, and they shal stone thee & ste-  
nes, & thrust thee through w<sup>th</sup> their swordes.  
41 And they shal burne vp thine houses w<sup>th</sup>  
fyre, & execute iudgements vpon thee in  
the sight of many women: and I wil cause  
thee to cease from playing the harlot, and  
thou shalt giue no rewarde any more.  
42 So wil I make my wrath toward thee to  
rest, & my ielousie shal depart frō thee,  
and I wil cease and be no more angrie.  
43 Because I have not remembred the daies of  
thy youth, but hast prouoked me with all  
these things, beholde, therefore I also haue  
brought thy way vpon thine head, saith  
the Lord God: yet hast not thou had con-  
sideracion of all thine abominacions.  
44 Beholde, all that vse proverbes, shal vse  
this prouerbe against thee, saying, As is the  
mother, so is her daughter.  
45 Thou art thy mothers daughter, & hast  
cast of her housband & her children, and

## The vices of Sodóm.

thou art y<sup>e</sup> sister of thy sisters  
Sodóm, & hast sold thy  
sister their housbands and  
your mother is an Hittite  
an Amorite.  
46 And thine elder sister is  
Sodóm, that dwelt  
and thy yong sister  
thy right hand, is Sodóm  
terers.  
47 Yet hast thou not wa-  
waies, nor done after their  
but as it had bene a very  
wast corrupted more the  
waies.  
48 As I liue, saith the Lord  
thy sister hath not done, &  
daughters, as thou hast do-  
ters.  
Beholde, this was the  
sister Sodóm, Pride, full  
abundance of idleness wa-  
her daughters: nether did  
the hand of the poore an-  
But they were haucie, at-  
minacion before me: they  
away, as pleased me.  
Neither hath the Samaria-  
se of thy finnes, but thou  
in thine abominacions,  
hied thy sisters in all thine  
which thou hast done.  
49 Therefore thou which  
sisters, beare thine owne  
finnes, that thou hast com-  
minable the thei which are  
then thou art: be thou that  
ded also, and beare thy  
thou hast iustified thy sister  
Therefore I wil brig ag-  
tuitie with the captiuitie  
her daughters, and with  
Samaria, and her daughter  
tuitie of thy captiues in  
them,  
54 That thou maist beare  
me, and maist be confound-  
thou hast done, in that thou  
ted them.  
55 And thy sister Sodóm  
ters shal returne to their  
maria also & her daughter  
their former state, & whē  
ters shal returne to your  
56 For thy sister Sodóm  
by thy report in the day  
57 Before thy wickednes  
as in that same time of the  
daughters of Arām, and  
ters of the Philistims, on  
which despise thee on al-  
58 Thou hast borne therefore  
and thine abominacion,  
59 For thus saith the Lo-

fa<sup>1</sup> presumpuous whores<sup>2</sup> whom thou buydest thine hie place in every way, and makest thine in every strete, & hast not bene as that despiseth a reward, wife that plaith the harlot, and hers for her housband: ge giftes to all other whores, but es vnto all thy louers, & reward that they may come vnto thee for thy fornication. contrary is in thee fro other whores, fornications, neither the life for walbe after thee: for in that thou ward, & no reward is giuen vnto fore thou art contrary. ore, o harlot, heare the worde of

th the Lord God, Because thy is powred out, and thy filthines d through thy fornicaciōs with and with all the idoles of thine ions & by the blood of thy chil- ch thou didest offe vnto them, therefore I wil gather all thy ch whom thou hast take pleasi- them that thou hast loued, with hat thou hast hated: I wil euen m rounde about againt thee, & er thy filthines vnto them that e all thy filthines.

il iudge thee after the maner of are harlots, and of them that od, & I wil giue thee the blood of ielousie.

o giue thee into their hands, and destroy thine hie place, and shal we thine hie places: they shal ee also out of thy clothes, & shal ire jewels, and leaue thee naked

al also bring vp a companie a- and they shal stone thee w<sup>th</sup> fl- ft thee through w<sup>th</sup> their swordes.

\* shal burne vp thine houses w<sup>th</sup> re- cecute iudgements vpon thee in f many women: and I wil cause f from playing the harlot, and giue no reward any more.

make my wrath toward thee to ielousie shal departe fro thee, cease and be no more angrie.

y hast not remembred the daies of y, but hast prouoked me with all gs, beholde, therefore I also hat thy way vpon thine head, saith God: yet hast not thou had con- of all thine abominations.

all that vse prouerbes, shal vse be againt thee, saying, As is the o her daughter.

er thy mothers daughter, y haue r housband & her children, and thou

thou art y sister of thy sisters, which for- ke their housbands and their children: your mother is an Hittite, and your father an Amorite.

And thine elder sister is Samaria, & her daughters, that dwell at thy left hand, and thy yong sister, that dwelleth at thy right hand, is Sodóm, and her daughters.

Yet hast thou not walked after their waies, nor done after their abominations: but as it had bene a very litle thing, thou walk corrupted more then thei in all thy waies.

As I liue, saith the Lord God, Sodóm thy sister hath not done, neither she nor her daughters, as thou hast done & thy daughters.

Beholde, this was the iniquitie of thy sister Sodóm, Pride, fulnes of bread, and abundance of idleness was in her, and in her daughters: nether did she strengthen the hand of the poore and nedie.

But thei were haurie, and comitted abominacion before me: therefore I toke the away, as pleased me.

Nether hath Samaria committed halfe of thy finnes, but thou hast exceeded the in thine abominacions, and hast iustified thy sisters in all thine abominacions, which thou hast done.

Therefore thou which hast iustified thy sisters, beare thine owne shame for thy finnes, that thou hast comitted more abominable the thei which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seing that thou hast iustified thy sisters.

Therefore I wil brig againe the captiuitie with the captiuitie of Sodóm, and her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the middes of them,

That thou maist beare thine owne shame, and maist be confounded in all that thou hast done, in that thou hast comforted them.

And thy sister Sodóm and her daughters shal returne to their former state: Samaria also & her daughters shal returne to their former state, whē thou & thy daughters shal returne to your former state.

For thy sister Sodóm was not heard of by thy report in the day of thy pride.

Before thy wickednes was discovered, as in that same time of the reproche of the daughters of Aram, and of all the daughters of the Philistims round about her which despise thee on all sides.

Thou hast borne therefore thy wickednes and thine abominacion, saith the Lord.

For thus saith the Lord God, I might

euen deale with thee, as y hast done: when thou didest despise the othe, in breaking the couenant.

Neuertheles, I wil remember my couenant made with thee in the daies of thy youth, and I wil confirme vnto thee an euerlasting couenant.

Then thou shalt remembre thy waies, & be ashamed, when thou shalt receiue thy sisters, bothe thy elder and thy yonger, and I wil giue them vnto thee for daughters, but not by thy couenant.

And I wil establish my couenant with thee, and thou shalt knowe that I am the Lord,

That thou maist remembre, and be ashamed, and neuer open thy mouthe any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

CHAP. XVII.

The parable of the two egles.

And the worde of the Lord came vn to me, saying,

Sonne of man, put forth a parable and speake a prouerbe vnto the house of Israel,

And say, Thus saith the Lord God, The great egle with great wings, and long wings, and ful of fethers; which had diuers colours, came vnto Lebanon, and toke the hiest branche of the cedre,

And brake of the topp of his twigge, & caried it into the land of marchants, and set it in a citie of marchants.

He toke also of the fede of the land, and planted it in a fruteful ground: he placed it by great waters, and set it as a willow tre.

And it budded vp, and was like a spreading vine of lowe stature, whose branches turned toward it, and the rootes thereof were vnder it: so it became a vine, & it broght forth the branches, and shot forth the buds.

There was also another great egle with great wings and many fethers, & beholde, this vine did turne her rootes toward it, & spread forth her branches toward it that she might water it by the trenches of her plantacion.

It was planted in a good soile by great waters, that it shulde bring forth the branches, and beare frute, and be an excellent vine.

Say thou, Thus saith the Lord God, Shal it prosper? shal he not pul vp the rootes thereof, and destroy the frute thereof, and cause them to drye? all the leaues of her bud shal wither without great power, or many people to plucke it vp by the rootes thereof.

1 When thou brakst the couenant, which was made betwene thee & me, as ver. 8. m That is, of mercie and lo- ue I wil pittie thee, and so stand to my couenā, though thou hast de- served the con- trary. a Whereby he sheweth among the mo- re wicked he had euer some sence of his Church which he wolde cause to knowe in due tyme: & here he de- clareth how he will call y Gentiles. b But of my mercie. c This decla- reth what fra- tes Gods mer- cies were in his, to wit, iuraw, and re- pentance for their former life.

Chap. XVII. a That is, Nebuchad- nezzar, who hath the great power, riches and many cou- reys vnder him, shal come to Ierusalem and take away Ieconiah the King, as ver. 12. b Meaning, the Babylon. c That is, Ze- beliah, who was of the Kings blood, and was left at Ierusalem, & made King in stead of Ieco- niah, 2 King. 24. 17. ver. 37. d This was Ze- beliah king- dome. e That it might not haue power to re- bell against Babylon, as ver. 14. f Meaning, the King of Egypt of whom Ze- beliah sought succour against Nebuchad- nezzar. g That he shoulde be benighted by the waters, of Nilus. h Shal not Ne- buchad- nez- zar destroy it?



# Periurie punished.

# Ezekiel. Soure grapes.

10 Beholde, it was planted: but shal it prosper? shal it not be dried vp, and wither? when the East winde shal touche it, it shal wither in the tresses, where it grew.

11 Moreover, the worde of the Lord came vnto me, saying,

12 Say now to this rebellious house, Knowe ye not, what these things meane? tel them, Beholde, the King of Babel is come to Ierusalem, and hath taken the King thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken one of the Kings sede, and made a couenant with him, and hath taken an othe of him: he hath also taken the princes of the land,

14 That the kingdome might be in subiection; and not lift it self vp, but kepe their couenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, & much people: shal he prosper? shal he escape, that doeth suche things? or shal he breake the couenant, & be deliuered?

16 As I liue, saith the Lord God, he shal dye in the middes of Babel, in the place of the King, that had made him King, whose othe he despised, and whose couenant made with him, he brake.

17 Nether shal Pharaoh with his mightie hoste, & great multitude of people, mainteine him in the warre, when they haue cast vp mounts, and buylded ramparts to destroy many persones.

18 For he hath despised the othe, and broken the couenant (yet lo, he had giuen his hand) because he hath done all these things, he shal not escape.

19 Therefore, thus saith the Lord God, As I liue, I wil surely bring mine othe that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 \*And I wil spread my net vpon him, & he shal be taken in my net, & I wil bring him to Babel, and wil entre into iudgement with him there for his trespass that he hath committed against me.

21 And all that fle from him with all his hoste, shal fall by the sworde, and they that remaine, shal be scattered toward all sides: and ye shal knowe that I the Lord haue spoken it.

22 Thus saith the Lord God, I wil also take of the toppe of this hie cedre, and wil set it, and cut of the toppe of the tendre plante thereof, and I wil plante it vpon an hie mountaine and great.

23 Euen in the bye mountaine of Israel wil I plant it: and it shal bring forth the boughs and beare fruite, and be an excellent cedre, and vnder it shal remaine all birdes, and euery foule shal dwell in the shade

dowe of the branches thereof.

24 And all the trees of the field shal knowe that I the Lord haue brought downe the hye tree, and exalted the lowe tree, that I haue dried vp the greene tree, and made the drye tree to flourish: I the Lord haue spoken it, & haue done it.

CHAP. XVIII.

He sheweth that euery man shal haue his owne synne. 21 To him that amendeth, is saluation promised. 24 Death is prophesied to the righteous, which turneth backe from the right waye.

The worde of the Lord came vnto me againe, saying,

What meane ye that ye speake this prouerbe, concerning the land of Israel, sayinges, The fathers haue eaten soure grapes, & the childrens teeth are set on edge?

As I liue, saith the Lord God, ye shal vnderstand this prouerbe no more in Israel.

Beholde, all soules are mine, bothe the soule of the father, and also the soule of the sonne: the soule that sinneth, it shal dye.

But if a man be iust, and do that which is lawful, and right,

And hath not eaten vpon the mountaynes, nether hath he lift vp his eyes to the idoles of the house of Israel, nether hath he defiled his neighbours wife, nether hath he lien with a menstruous woman,

Nether hath he oppressed any, but hath restored the pledge to his dettoure: he that hath spoiled none by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

And hath not giuen for the vpon riotousnes, nether hath he taken any increase, but hath withdrawn his hand from iniquitie, and hath executed true iudgement betwene man and man,

And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iuste, he shal surely liue, saith the Lord God.

If he beget a sonne, that is a thief, or a shedder of blood, if he do any one of these things,

Thogh he do not all these things, but hath eaten vpon the mountaynes, or defiled his neighbours wife,

Or hath oppressed the poore and nedie, or hath spoiled the pledge, or hath lifted vp his eyes vnto the idoles, or hath committed abomination,

Or hath giuen for the vpon vsurie, or hath taken increase, shal he liue? he shal not liue: seeing he hath done all these abominations, he shal dye the death, and his blood shal be vpon him.

But if he beget a sonne, that seeth all his fathers sinnes, which he hath done,

by this drye wynde, he meane the Babylonians.

\* That is, Teconiah, a king 24, 15.

\* For his subiection and obedience.

m Because he took the Name of God in vaine & brake his othe & he had confirmed by giuing his hand, therefore & Prophesie declareth, & God wolde not suffer suche periurie and infidelitie to escape punishment.

Chap. 12, 13. & 32, 8.

a This promise is made to the Church & shal be as a soule remnant & as the top of a tree.

o I wil write my me in and direct it.

p Bothe the Jewes & Gentils shal be gathered into it.

his punished

and stretch, nether doeth he

That hath not eaten vpon

nes, nether hath he lift vp

doles of the house of Israel

filed his neighbours wife

Nether hath he oppressed

withholden the pledge,

led by violence, but hath

the hungry, and hath co

with a garment,

Neither hath he withdrawn

the afflicted; nor receiue

crease, but hath executed

hath walked in my

nor dye in the iniquitie of

shal surely liue.

His father, because he c

and spoiled his brother b

hath not done good am

lo, euen he dyeth in his in

Yet saie ye, Wherefore

ne beare the iniquitie of

se the sonne hath execut

justice, & hath kept all

done them, he shal surely

\* The same soule that si

the sonne shal not beare

the father, nether shal the

iniquitie of the sonne, but

of the righteous shal be v

wickednes of the wicked

self.

But if the wicked wil

his sinnes that he hath

kepe all my statutes, and

lawful and right, he shal

not dye.

All his transgressions th

mitted, they shal not be

him, but in his righteou

done, he shal liue.

\* Haue I anie desire tha

de dye, saith the Lord

not liue, if he returne fro

But if the righteous r

his righteousness, and co

do according to all the

the wicked man doeth, sh

righteousnes that he ha

be mentioned: but in his

he hath committed, an

he hath sinned, in them

Yet ye saie, The waie i

\* equal: heare now, & hou

my waie equal? or are no

equal?

For when a righteous tr

from his righteousness,

inquire, he shal euen dy

that euen dye for his in

the done.

Again when the wick

from his wickednes that

the branches thereof.

¶ 9 trees of the field shall knowe  
the Lord haue brought downe hye  
exalted the lowe tre, that I haue  
the grene tre, and made the drye  
with: I the Lord haue spoken it, &  
it.

CHAP. XVIII.

¶ That euerie man shal beare his owne  
To him that amendeth his saluacion pro-  
Death is prophesied to the righteous,  
meth backe from the right waye.  
worde of the Lord came vnto me  
ine, saying,

¶ Meane ye that ye speake this pro-  
concerning I land of Israel, sayinge  
thers haue eaten foure grapes, &  
rns teeth are set on edge  
e, faith the Lord God, ye shall vi-  
nerbe no more in Israel.

¶ e, all soules are mine, bothe the  
the father, and also the soule of  
e are mine: the soule that sinneth  
ue.

¶ man be iust, and do that which is  
nd right,

¶ the not eaten vpon the mountai-  
er bathe lift vp his eyes to the id-  
he house of Israel, nether hath  
is neighbours wife, nether hath

¶ a \* menstruous woman,  
r hath oppressed any, but hath

¶ the pledge to his dettour: he  
the spoiled none by violence, he

¶ uen his bread to the hungrye, and  
uered the naked with a garment,

¶ the not giuen forthe vpon \* vlti-  
er hath taken any increase, he  
thdrawn his hand from iniqui-  
hath executed true iudgement

¶ man and,

¶ he walked in my statutes, and ha-  
my iudgements to deale truly,

¶ e, he shall surely liue, faith I the Lord

¶ heget a sonne, that is \* a thief, or  
of blood, if he do any one of these

¶ he do not all these things, but e-  
e eaten vpon the mountaines, or

¶ is neighbours wife,

¶ e oppressed the poore and ned-  
y, spoiled by violence, or hath not

¶ the pledge, or hath life vp his  
to the idoles, or hath committed

¶ tion,

¶ e giuen forthe vpon vsurie, or  
en increase, shall he liue? he shall

¶ e, he shall dye the death, and his  
be vpon him.

¶ he beget a sonne, that seeth all  
his sinnes, which he hath done,

and feareth, nether doeth suche like,

¶ That hath not eaten vpon the mountai-  
ner, nether hath lift vp his eyes to the i-  
doles of the house of Israel, nor hath de-  
siled his neighbours wife,

¶ Nether hath oppressed anie, nor hath  
withholden the pledge, nether hath spoil-  
ed by violence, but hath giue his bread to  
the hungrye, and hath couered the naked  
with a garment,

¶ Nether hath withdrawn his hand fro  
the afflicted, nor receiued vsurie nor in-  
crease, but hath executed my iudgements,  
& hath walked in my statutes, he shall  
not dye in the iniquitie of his father, but he  
shall surely liue.

¶ His father, because he cruelly oppressed  
and spoiled his brother by violence, and  
hath not done good among his people,  
soeuen he dyeth in his iniquitie.

¶ Yet saie ye, Wherefore shall not the sonne  
beare the iniquitie of the father? becau-  
se the sonne hath executed iudgement &  
iustice, & hath kept all my statutes, and  
done them, he shall surely liue.

¶ The same soule that sinneth, shall dye:  
the sonne shall not beare the iniquitie of  
the father, nether shall the father beare the  
iniquitie of the sonne, but the righteousness  
of the righteous shall be vpon him, and the  
wickednes of the wicked shall be vpon him  
self.

¶ But if the wicked wil returne from all  
his sinnes that he hath committed, and  
keepe all my statutes, and do that which is  
lawfull and right, he shall surely liue; & shall  
not dye.

¶ All his transgressions that he hath com-  
mitted, thei shall not be \* mentioned vnto  
him, but in his \* righteousness that he hath  
done, he shall liue.

¶ Haue I anie desire that the wicked shul  
de dye, faith the Lord God? or shall he  
not liue, if he returne from his waies?

¶ But if the righteous turne awaie from  
his righteousness, and commit iniquitie, &  
do according to all the abominaciōs, that  
the wicked man doeth, shall he liue? all his  
righteousnes that he hath done, shall not  
be mentioned: but in his transgression that  
he hath committed, and in his sinne that  
he hath sinned, in them shall he dye.

¶ Yet ye saie, The waie of the Lord is not  
equal: heare now, O house of Israel. Is not  
my waie equal? or are not your waies vn-  
equal?

¶ For when a righteous man turneth awaie  
from his righteousness, and comitteth in-  
iquitie, he shall euen dye for the same, he  
shall euen dye for his iniquitie, that he ha-  
the done.

¶ Again when the wicked turneth awaie  
from his wickednes that he hath commit-

ted, and doeth that which is lawfull and

right, he shall saue his soule alius:  
¶ Because he considereth, & turneth awaie  
from all his transgressions that he hath  
committed, he shall surely liue & shall not  
dye.

¶ Yet saith the house of Israel, The waie  
of the Lord is not equal. O house of Isra-  
el, are not my waies equal? or are not your  
waies vnequal?

¶ Therefore I wil iudge you, O house of  
Israel, euerie one according to his waies,  
saith the Lord God: returne therefore and  
cause others to turne awaie from all your  
transgressions: so iniquitie shall not be your  
destruction.

¶ Cast away from you all your transgressions,  
whereby ye haue transgressed & ma-  
ke you a new heart and a new spirit: for  
why wil ye dye, O house of Israel?

¶ For I desire not the death of him that  
dyeth, saith the Lord God: cause therefore  
one another to returne, and liue ye.

CHAP. XIX.

The captiuitie of the Kings of Iudoh signified by the  
lions whelpes, and by the lion. To the prosperitie of the  
citie of Ierusalem that is past, and the miserie thereof  
that is present.

¶ Thou also, take vp a lamentacion for  
the princes of Israel,

¶ And saie, Wherefore laie thy \* mother as  
a lionesse among the lions? she nourished  
her yong ones among the Lyons whelpes,

¶ And she brought vp one of her whelpes,  
it became a lion, and it learned to catch y  
prate, & it deuoured men.

¶ The \* nations also heard of him, and he  
was taken in their nettes, and thei brought  
him in chaines vnto the land of Egypt.

¶ Now when the sawe, that she had waited  
and her hope wast lost, she toke another of  
her whelpes, and made him a lion.

¶ Which went among the lions, & became  
a lion, and learned to catch the prate, and  
he deuoured men.

¶ And he knewe their widowes, and he de-  
stroied their cities, and the land was wa-  
sted, and all that was therein by the noise  
of his roaring.

¶ Then the \* nations set against him on e-  
uerie side of the courtis & laid their net-  
tes for him: so he was taken in their pit.

¶ And thei put him in prison & in chaines  
and brought him to the King of Babel,  
thei put him in holdes, that his voice shul-  
de no more be heard vpon the mountaines  
of Israel.

¶ Thy \* mother is like a vine in thy blood,  
planted by y waters: she brought forthe frute  
and branches by the abundant waters,

¶ And she had strong rods for the scepters  
of them that beare rule, and her stature  
was exalted among the branches, and she

i He sheweth  
that man can  
not forsake  
his wickednes  
all his heart  
be changed, w  
is onely the  
worke of God

a That is, Yer-  
hoia, and in  
hoi-him loim  
ahs toanes.  
wuu for four  
prue and cru-  
eltie are com-  
pared vnto ly-  
ons.  
b To wit, Icho-  
baz mother, of  
Ierusalem.  
c By Pharaoh  
Necho, King  
of Egypt. 2.  
King. 23. 33.

d Which was  
Ichoazim.

e He slewe of  
y Prophets &  
the y feared  
God, and rai-  
fied their wi-  
ues.

f Nebuchad-  
nazar with  
his great armie  
which was ga-  
thered of Se-  
uer nations.  
g He speakeh  
this in the re-  
proche of this  
wicked King,  
in whose blo-  
od, and in the  
face of his  
predecessors  
Ierusalem  
shulde haue  
bene blessed,  
according to  
Gods promise,  
and fortified  
as a fruitfull  
vine.



appeared in her height with y multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the grounde, and the East winde dried vp her frute: her branches were broken, and withered: as for the rod of her strength, the fyre consumed it.

13 And now she is planted in the wilderness in a drye and thirstie grounde.

14 And fyre is gone out of a rod of her branches, which hath deuoured her frute, so that she hath no strong rod to be a scepter to rule: this is a lamentacion and shalbe for a lamentacion.

## CHAP. XX.

1 The Lord denieth that he wil answer them when they praie because of their unkindenes. 33 He promyseth that his people shal returne from captiuitie. 44 By the forest that shulde be burnt, is signified the burning of Ierusalem.

AND in the seventh yere in the first moneth, y tenth day of y moneth, came certayne of the Elders of Israel to enquire of the Lord, and saie before me.

2 Then came the worde of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and saie vnto them, Thus saith the Lord God, Are ye come to inquire of me as I liue, saith the Lord God, when I am asked, I wil not answer you.

4 Wilt thou iudge them, sonne of man: wilt thou iudge them? cause them to vnderstand the abominations of their fathers,

5 And saie vnto them, Thus saith y Lord God, In the daie when I chose Israel, and lift vp mine hand vnto the side of the house of Iaakob, and made my self knowe vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the daie that I lift vp mine hand vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke & honie which is pleasant among all lands,

7 Then said I vnto them, Let euerie man cast awaie the abominations of his eyes, and defile not your selues with y idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, and wolde not heare me: for nohe cast awaie the abominations of their eyes, neither did they forsake y idoles of Egypt: then I thoght to powre out mine indignacion vpon the, & to accomplish my wrath against them in the middes of the land of Egypt.

9 But I had respect to my Name, that it shulde not be polluted before the heathen, among whome they were, & in whose sight I made my self knowe vnto the in bringing them forth of the land of Egypt.

10 Now I caried them out of the land of E-

gypt & broght them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, which a man do, he shal liue in them.

12 Moreouer I gaue the also my Sabbath: to be a signe betwene me and the, that they might knowe that I am y Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast awaie my iudgements, which if a man do, he shal liue in them, and my Sabbaths have they greatly polluted: then I thoght to powre out mine indignacion vpon them in the wilderness, to consume them,

14 But I had respect to my Name, that it shulde not be polluted before the heathen, in whose sight I broght them out.

15 Yet neuertheles, I lift vp mine hand vnto them in the wilderness that I wolde not bring them into the land, which I had giuen them, flowing with milke & honie, which was pleasant aboue all lands,

16 Because they cast awaie my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for their hearts went after their idoles.

17 Neuertheles, mine eye spared the, that I wolde not destroye them, neither wolde I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walke ye not in the ordinances of your fathers, neither obserue their maners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and kepe my iudgements & do the,

20 And sanctifie my Sabbaths, & thei shal be a signe betwene me & you, that ye might knowe that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to do the, which if a man do, he shal liue in them, but they polluted my Sabbaths: then I thoght to powre out mine indignacion vpon them, & to accomplish my wrath against them in the wilderness.

22 Neuertheles I withdrew mine hand & had respect to my Name that it shulde not be polluted before the heathen, in whose sight I broght them forth.

23 Yet I lift vp mine hand vnto them in the wilderness, that I wolde scatter them among the heathen, and disperse them through the countreis.

24 Because they had not executed my iudgements, but had cast awaie my statutes, & had polluted my Sabbaths, and their eyes were after their fathers idoles.

25 Wherefore I gaue them also statutes that were not good, & iudgements, wherein they shulde not liue.

And I polluted the in their own eyes in that they caused to passe by all that I first openeth the words, that I destroye them, to the end that they might knowe that I am the Lord.

Therefore, sonne of man, speake to the house of Israel, & say vnto them, Thus saith the Lord God, yet in this have ye not changed your maners, for ye have grievously transgressed against me, before I brought you into the land.

For when I had brought them into the land, then they sawe euerye one all the thicke trees, and they offered their sacrifices, and there they placed their offering of prouocation: that they made their swete savour, and out there their drinke offerings.

Then I said vnto them, What place whereunto ye go? And they answered me, We will go into the house of Baalim, where we will offer our sacrifices.

Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are ye polluted? after the maner of your fathers, commit ye not whore dome after dominations?

For when you offer your gifts, your sonnes to passe through the pollute your selues with all your offerings: then I will answer you, saith the Lord God, I will not answer you.

Neither shal that be done that I have commanded you, for ye say, We will do as our fathers did, in the heaten, and as the families of the countreis, and serue wood, and stone.

As I liue, saith the Lord God, I will rule you with a mightie hand, I will stretch out arme, & in my wrath I will bring you from the peopel, and I will gather you out of the countreis, in ye are scattered, with a mightie hand, I will stretch out arme and I will powre out.

And I will bring you into the land of the people, & there will I plant you face to face.

Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

And I will cause you to passe vnto the land, and I will bring you into the land of the covenant.

And I will chuse out from among you, the rebellious, and them that transgressed my statutes: I will bring them out of the land, that dwell, & they shal not entere into the land of Israel, & you shal knowe y I am the Lord God.

As for you, house of Israel, say to the Lord God, Go you, and serue your idoles, seeing that ye will not liue.

Meaning, y the Caldeans shulde destroy them as the East winde doeth the frute of the vine.

1 Destruction is come by Zedekiah who was the occasion of this rebellion.

2 Of the captiuitie of Ierusalem.

3 This declaration the great lenitie and patience of God which calleth sinners to repentance before he condemne them.

4 I feare y I wolde be their God, which manner of othe was objected from all antiquitie, where they vsed to lift vp their hands toward the heathen, acknowledging God to be author of such and the defender thereof, & also y judge of the heart, wishing that he shulde take vengeance on thei conuicted anie thing which they knewe to be truth.

5 God had forbidden them to make mention of the idoles, Exo. 23. 13. plal. 16. 4.

6 Which thing declarerth the wickednes of mans heart which hee will iudge Gods seruice by their eyes and outwardo senses.

7 God had respect to his glorie, that he wolde not haue his Name rull spoken of among the Gentiles for punishment of his people.

8 His people destroyed in confidence whereof the godlie euer praised, as Exod. 32. 12. Rom. 14. 13.

9 His people destroyed in confidence whereof the godlie euer praised, as Exod. 32. 12. Rom. 14. 13.

10 His people destroyed in confidence whereof the godlie euer praised, as Exod. 32. 12. Rom. 14. 13.

11 His people destroyed in confidence whereof the godlie euer praised, as Exod. 32. 12. Rom. 14. 13.

12 His people destroyed in confidence whereof the godlie euer praised, as Exod. 32. 12. Rom. 14. 13.

13 His people destroyed in confidence whereof the godlie euer praised, as Exod. 32. 12. Rom. 14. 13.

14 His people destroyed in confidence whereof the godlie euer praised, as Exod. 32. 12. Rom. 14. 13.

15 His people destroyed in confidence whereof the godlie euer praised, as Exod. 32. 12. Rom. 14. 13.

16 His people destroyed in confidence whereof the godlie euer praised, as Exod. 32. 12. Rom. 14. 13.

17 His people destroyed in confidence whereof the godlie euer praised, as Exod. 32. 12. Rom. 14. 13.

18 His people destroyed in confidence whereof the godlie euer praised, as Exod. 32. 12. Rom. 14. 13.

19 His people destroyed in confidence whereof the godlie euer praised, as Exod. 32. 12. Rom. 14. 13.

20 His people destroyed in confidence whereof the godlie euer praised, as Exod. 32. 12. Rom. 14. 13.

ght them into the wilderness: I gave them my statutes, and decrees vnto them, which they shal liue in them.

I gave the also my Sabbath: between me and the, that they should knowe that I am y Lord, that sanctifie them.

use of Israel, rebelled against the wilderness: they walked not in my statutes, and they cast awaie my iudgements, as if a man do, he shal liue in my Sabbaths: have they greatlye I thought to powre out mine indignation vpon them in the wilderness, and I would haue brought them out thence.

I respect to my Name, that they should not be polluted before the heathen, which I brought them out.

thee, I lift vp mine hand in the wilderness, that I would bring them into the land, which I had sworn saying with milke & honey, a pleasant land, as I have sworn.

I have cast awaie my iudgements, not in my statutes, but have made my Sabbaths: for their heart was not true.

I have cast awaie my iudgements, not in my statutes, but have made my Sabbaths: for their heart was not true.

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I have cast awaie my iudgements, not in my statutes, but have made my Sabbaths: for their heart was not true.

And I polluted the in their owne gifts, in that they caused to passe by the fyre all that first openeth the wombe, that I might destroye them, to the end that they might knowe that I am the Lord.

Therefore, sonne of man, speake vnto the house of Israel, & say vnto the, Thus saith the Lord God, yet in this your fathers haue blasphemed me, though they had before grievously transgressed against me.

For when I had brought them into the land, for the which I lifted vp mine hand to giue it, then they sawe euerie hie hill, & all the thicke trees, and they offered there their sacrifices, and there they presented their offering of prouocation: there also they made their swete savour, and powred out there their drinke offerings.

Then I said vnto them, What is the hie place whereunto ye go? And the name thereof was called o Bamah vnto this day.

Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted after the maner of your fathers? & commit ye not whoredome after their abominations?

For when you offer your gifts, and make your sonnes to passe through the fyre, you pollute your selues with all your idoles vnto this day: shal I answer you when I am asked, o house of Israel, as I liue, saith the Lord God, I wil not answer you when I am asked.

Neither shal that be done that cometh into your minde: for ye say, We wil be as the heathen, and as the families of the countreys, and serue wood, and stone.

As I liue, saith the Lord God, I wil surely rule you with a mightie hand, and with a stretched out arme, & in my wrath powred out.

And wil bring you from the people, and wil gather you out of the countreys, wherein ye are scatred, with a mightie hand, & with a stretched out arme and in my wrath powred out.

And I wil bring you into the wilderness of the people, & there wil I plead with you face to face.

Like as I pleaded with your fathers in the wilderness of the land of Egypt, so wil I plead with you, saith the Lord God.

And I wil cause you to passe vnder the rod, and wil bring you into the bonde of the couenant.

And I wil schute out from among you the rebelles, and them that transgresse against me: I wil bring them out of the land where they dwell, & they shal not entre into y land of Israel, & you shal knowe y I am y Lord.

As for you, o house of Israel, thus saith the Lord God, Go you, and serue euerie one his idole, seing that ye wil not obey

me, and pollute mine holie Name no more with your gifts and with your idoles.

For in mine holie mountaine euen in the hie mountaine of Israel, saith y Lord God, there shal all the house of Israel, and all in the land, serue me: there wil I accept the, and there wil I require your offerings and the first frutes of your oblations, with all your holy things.

I wil accept your swete savour, when I bring you from the people, & gather you out of the countreys, wherein ye haue bene scatred, that I may be sanctified in you before the heathen.

And ye shal knowe, that I am the Lord, when I shal bring you into the land of Israel, into the land, for the which I lifted vp mine hand to giue it to your fathers.

And there shal ye remeber your wayes, and all your workes, wherein ye haue bene defiled, and ye shal iudge your selues worthy to be cut of, for all your euils, that ye haue committed.

And ye shal knowe, that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked wayes, nor according to your corrupt workes, o ye house of Israel, saith the Lord God.

Moreouer, the worde of the Lord came vnto me, saying,

Sonne of man, set thy face toward the way of Temin, and droppe thy worde toward the South, and prophecie toward the forest of the field of the South,

And say to the forest of the South, Heare the worde of the Lord: thus saith the Lord God, Beholde, I wil kindle a fyre in thee, and it shal deuoure all the grune wood in thee, and all the dry wood: the continual flame shal not be quenched, & euerie face from the South to the North shal be burnt therein.

And all flesh shal see, that I y Lord haue kindled it, & it shal not be quenched. The said I, Ah Lord God, thei say of me, Doeth not he speake y parables?

CHAP. XXI.

He threatneth the sworde, and destruction to Ierusalem. 25 He sheweth the fall of King Zedekiah. 26 He is commanded to prophecie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchad-negzar.

The worde of the Lord came to me againe, saying,

Sonne of man, set thy face toward Ierusalem, & droppe thy worde toward y holy places, & prophecie against y land of Israel.

And say to the land of Israel, Thus saith y Lord, Beholde, I come against thee, and wil drawe my sworde out of his sheath, & cut of from thee bothe the righteous and the wicked.

Seing the that I wil cut of fro thee bothe the righteous and wicked, therefore shal

u Your owne consciences shal cōsumē you after that you haue felt my mercies.

For Tuddih Rode South from Babylon.

Bothe strōg and weakē in Ierusalem.

The people said, that the Prophet spake iakely, therefore hee deserveth the Lord to giue them a plaine declaration hereof.

Speake sensibly, that all may vnderstand.

That is, such as haue an outward they of righteousness, by obseruation of the ceremonies of the Law.



e Meaning, through all the land.

d As though I were in extreme anguish.

e Because of the great noise of the armies of the Caldeans.

f And so cause a tear.  
g Meaning, the sceptre: knowing, that it will not spare the King who should be as the sonne of God, and in his place.  
h That is, the rest of the people.  
i To wit, vnto the army of Caldeans.  
k Read Iere. 31. 19.

l Ezekiel moued with compassion, thus complaine, fearing the destruction of the kingdome, w<sup>ch</sup> God had confirmed to Dauid, and his posterity by promise & promise: God persecuted, although here it seemeth to mans eye y<sup>t</sup> it shulde vnto perill.

m That is, in courage the sworde.

n Prouide for thy sinner: y<sup>t</sup> shal be Gods plague of all parties on this euenery.

o This was spoken, because that when Nebuchad-nezar came against Iudah, his purpose was also to go against y<sup>e</sup> Ammonites: but doting in the way, which he scrupled to undertake first, he consulted with his souldiers, and so went against Iudah.

p That is, to y<sup>e</sup> tribe of Iudah, that kept the seluce in Ierusalem.

my sworde go out of his sheath against all flesh from the South to the North.

5 That all flesh may knowe that I the Lord haue drawn my sworde out of his sheath, & it shal not returne anie more.

6 Mourn therefore, thou sonne of man, in the paine of thy reines; & mourne bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou? then answer, Because of the brute: for it cometh, and euery heart shal melt; and all hands shal be weak, and all mindes shal faint, and all knees shal fall away as water: behold, it cometh, and shal be done, saith the Lord God.

8 Again, the worde of the Lord came vnto me, saying,

9 Sonne of man, prophesie, and say, Thus saith the Lord God, say, A sworde, a sworde bothe sharpe, and fourbished.

10 It is sharpened to make a sore slaughter, & it is fourbished that it may glitter: how shal we reioyce for it contemne the rod of my sonne, as all other trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sworde is sharpe, and is fourbished, that he may giue it into the hand of the slayer.

12 Crye, and howle, sonne of man: for this shal come to my people, and it shal come vnto all the princes of Israel: the terrours of the sworde shal be vpon my people: smite therefore vpon thy thigh.

13 For it is a tryal, and what shal this be, if the sworde contemne euen the rod? It shal be no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie, and smite with hand to hand, and let the sworde be doubled: let the sworde that hath killed, returne the thirde time: it is the sworde of the great slaughter, entering into their priuie chambers.

15 I haue brought the feare of the sworde into all their gates to make their heart to faint, and to multiplie their ruines. Ah it is made bright, & it is dressed for the slaughter.

16 Get thee alone: go to the right hand, or get thy selfe to the left hand, whether fouer thy face turneth.

17 I wil also smite mine hands together, & wil cause my wrath to cease. I the Lord haue said it.

18 ¶ The worde of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee two wayes, that the sworde of the King of Babel may come: bothe twaine shal come out of one land, and chuse a place, and chuse it in the corner of the way of y<sup>e</sup> citie.

20 Appoint a way, that the sworde may come to Rabbath of the Ammonites, and p<sup>er</sup> to Iudah in Ierusalem the strong citie.

21 And y<sup>e</sup> King of Babel stode at the parting of the way, at the head of the two wayes, consulting by diuination, and made his arrows bright: he consulted with idoles, and looked in y<sup>e</sup> liuer.

22 At his right hand was the diuination for Ierusalem to appoint captaines, to open their mouth in the slaughter, and to lift vp their voyce with shouting, to lay engines of warre against the gates, tocale a mount, and to buyld a fortres.

23 And it shal be vnto them as a false diuination in their sight for the othes made vnto them: but he wil call to remembrance their iniquitie, to the intent they shal be taken.

24 Therefore thus saith the Lord God, Because ye haue made your iniquitie to be remembered, in discouering your rebellion, in all your workes your sinnes might appeare: because, I say, that ye are come to remembrance, ye shal be taken with the hand.

25 And thou prince of Israel polluted, & wicked, whose day is come, when iniquitie shal haue an end.

26 Thus saith the Lord God, I wil take away the diademe, & take of the crowne: this shal be no more the same: I wil exalt the humble, and wil abase him that is high.

27 I wil ouerturne, ouerturne, and it shal be no more vntill he y<sup>e</sup> come, whose right it is, and I wil giue it him.

28 ¶ And thou, sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemers, say thou, I say, The sworde, the sworde drawe forth, & fourbished to the slaughter, to consume, because of the glittering.

29 Whiles they se vanitie vnto thee, and prophesied a lye vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come when their iniquitie shal haue an end.

30 Shal I cause it to returne into his sheath? I wil iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I wil powre out mine indignation vpon thee, & wil blowe against thee in the fyre of my wrath, & deliuer thee into the hand of beaustie me, & skilful to destroy.

32 Thou shalt be in fyre to be deuoured: thy blood shal be in the middes of the land, and thou shalt be no more remembered: for I the Lord haue spoken it.

## CHAP. XXII.

Ierusalem is reproved for cruelty. 27 Of the wicked doctrine of the false prophets and priests, and of their unsatisfiable covetousnes. 27 The tyrannie of rulers. 29 The wickednes of the people.

Moreouer, the worde of the Lord came vnto me, saying;

Now thou sonne of man, wilt thou iudge

wilt thou iudge this bloody citie?

Then say, Thus saith the Lord God, I shew her all her abominations: the citie sheddeth blood in the middes of the land, that her time may come, and idoles against her selfe to pollute.

Thou hast offended in thy blood: thou hast shed, and hast polluted in thine idoles, which thou hast made: thou hast caused thy dayes to drawe neere, & art come vnto thy terme: therefore I made thee a reproche to the nations, a mocking to all countreys.

Those that be nere, and those that are farre, shal mocke thee, which name is fore in affliction.

Beholde, the princes of Israel, in thee was ready to his power blood.

In thee haue they despised father: in the middes of thee haue pressed the stranger: in thee haue sold the fatherles and the widow.

Thou hast despised mine holy name: thou hast polluted my Sabbaths.

In thee are men that cary tale blood: in thee are they that eat of mountaines: in the middes of thee commit abomination.

In thee haue they discouered their shame: in thee haue they vnto that was polluted in her floures.

And euery one hath committed iniquitie with his neighbours: uery one hath wickedly defiled himselfe in law, & in thee hath euery man his owne sister, euen his fathers sister.

In thee haue they taken gifte of blood: thou hast taken vsurie and increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten the Lord God.

Beholde, therefore I haue smitten thy hands vpon thy couetousnes, that thou wast created, euen in the middes of thee.

Can thine heart endure, or can thy hands be strong, in the daies that haue to do with thee? I the Lord haue said it, and wil do it.

And I wil scatter thee among the nations, and disperse thee in the countreys: cause thy filthines to cease from thee, and thou shalt take thine iniquitie thy selfe in the sight of the heathen.

Thou shalt knowe, that I am the Lord, when I haue said it.

¶ And the worde of the Lord came vnto me, saying,

Sonne of man, the house of Israel me as drosse: all they are braffed and yron, and lead in the middes of furnace: they are euen the drosse.

g of Babel stode at the p-  
way, at the head of the two  
slinging by diuinatio, and made  
bright: he consulted with ido-  
in the liuer.

hand was the diuination for  
to appoinne captaines, to open  
in the slaughter, and to life  
with shouting, to lay engi-  
against the gates, to call a  
to buyld a fortress.

be vnto them as a false diu-  
their sight for the others made  
but he wil call to remembrance  
itie, to the intent they shuld

thus saith the Lord God, Be-  
made your iniquitie to be re-  
discouering your rebellion, &  
workes your sinnes might ap-  
peare, I say, that ye are come to re-  
ueyl shalbe taken with the hand  
of prince of Israel polluted, &  
every day is come, when iniquitie  
end,

the Lord God, I wil take a  
cademe, & take of the crowne  
to more the fame: I wil exal-  
and wil abase him that is high  
turne, ouerturne, ouerturne it  
be no more vntill he come  
is, and I wil giue it him.

sonne of man, prophetic, and  
with the Lord God to the chil-  
dren, and to their blasphemie  
y, The sword, the sword  
& fourbished to the slaugh-  
me, because of the glittering  
seye: vanitie vnto thee, and  
a lye vnto thee to bring thee  
eckes of the wicked that are  
se day is come when their in-  
haue an end.

se it to returne into his shee-  
edge thee in the place where  
eated, *even* in the land of the  
n.

powre out mine indignation  
I wil blowe against thee in the  
wrath, & deliuer thee into the  
hand of mine enemy, & skilful to destroy  
thee in fyre to be deuoured  
shalbe in the middes of the land  
shalt be no more remembered  
haue spoken it.

CHAP. XXII.  
proued for crueltie. 27 Of the wicked  
false prophets and priests, and of their  
crueltyes. 28 The tyrannie of rulers  
over the people.

uer, the worde of the Lord  
came vnto me, saying;

Sonne of man, wilt thou iudge

wilt thou iudge this bloody citie? wilt thou  
stewe her all her abominacions?

Then say, Thus saith the Lord God, The  
citie sheddeth blood in the middes of it,  
that her time may come, and maketh i-  
doles against her self to pollute her self.

Thou hast offended in thy blood, that  
thou hast shed, and hast polluted thy self  
in thine idoles, which thou hast made, and  
thou hast caused thy dayes to drawe nere,  
& art come vnto thy terme: therefore haue  
I made thee a reproche to the heathē, &  
a mocking to all countreys.

Those that be nere, and those that be farre  
from thee, shal mocke thee, which art vile in  
name & sore in affliction.

Beholde, the princes of Israel euery one  
in thee was ready to his power, to shed  
blood.

In thee haue they despised father & mo-  
ther: in the middes of thee haue they op-  
pressed the stranger: in thee haue they vex-  
ed the fatherles and the widowe.

Thou hast despised mine holy things, &  
hast polluted my Sabbaths.

In thee are men that cary tales to shed  
blood: in thee are they that eat vpon the  
mountaines: in the middes of thee they  
commit abomination.

In thee haue they discovered their fa-  
thers shame: in thee haue they vexed her  
that was polluted in her floures.

And euery one hath committed abo-  
mination with his neighbours wife, and eu-  
ery one hath wickedly defiled his daugh-  
ter in law, & in thee hath euery man for-  
ced his owne sifter, *even* his fathers daugh-  
ter.

In thee haue they taken giftes to shed  
blood: thou hast taken vsurie and the en-  
crease, and thou hast defrauded thy neigh-  
bours by extortion, and hast forgotten me,  
saith the Lord God.

Beholde, therefore I haue smitten mine  
hands vpon thy couetousnes, that thou hast  
vied, and vpon the blood, which hath be-  
ne in the middes of thee.

Can thine heart endure, or can thine  
hands be strong, in the daies that I shal  
haue to do with thee? I the Lord haue spo-  
ken it, and wil do it.

And I wil scatter thee among the heathē,  
and disperse thee in the countreys, and wil  
cause thy filthines to cease from thee.

And thou shalt take thine inheritance in  
thy self in the sight of the heathen, and  
thou shalt knowe, that I am the Lord.

And the worde of the Lord came vnto  
me, saying,

Sonne of man, the house of Israel is vnto  
me as drosse: all they are brasse, & tynne,  
and yron, and lead in the middes of the  
furnace: they are *even* the drosse of siluer.

Therefore, thus saith the Lord God, Be-  
cause ye are all as drosse, beholde, therefore  
I wil gather you in the middes of Ierusa-  
lem.

As they gather siluer and brasse, & yron,  
and lead, & tynne into the middes of the  
furnace, to blowe the fyre vpon it to melt  
it, so wil I gather you in mine angre and  
in my wrath, and wil put you there & melt  
you.

I wil gather you, I say, and blowe the fy-  
re of my wrath vpon you, and you shal be  
melted in the middes thereof.

As siluer is melted in the middes of the  
furnace, so shal ye be melted in the mid-  
des thereof, and ye shal knowe, that I the  
Lord haue powred out my wrath vpon you.

And the worde of the Lord came vnto  
me, saying,

Sonne of man, say vnto her, Thou art the  
land, that is vnclane, & not rained vpon  
in the day of wrath.

There is a conspiracie of her Prophetes  
in the middes thereof like a roaring lyon,  
rauening the pray: they haue deuoured sou-  
les: they haue taken the riches & precious  
things: they haue made her many widdowes  
in the middes thereof.

Her Priests haue broken my Law, & haue  
defiled mine holy things: they haue put no  
difference betwene the holy & prophane,  
nether discerned betwene the vnclane,  
and the cleane, and haue hid their eyes  
from my Sabbaths, and I am prophaned  
among them.

Her princes in the middes thereof are  
like wolues, rauening & pray to shed blood,  
and to destroye soules for their owne co-  
ueretous lucre.

And her Prophetes haue dawbed them  
with vnrempred mortar, scing vanities, &  
diuining lies vnto them, saying, Thus saith  
the Lord God, when the Lord had not  
spoken.

The people of the land haue violently  
oppressed by spoyling and robbing, & haue  
vexed the poore & the neady: yea, they  
haue oppressed the stranger against right.

And I fought for a man among them, that  
shulde make vp the hedge, & stand in the  
gap before me for the land, that I shulde  
not destroy it, but I founde none.

Therefore haue I powred out mine in-  
dignation vpon them, & consumed them  
with the fyre of my wrath: their owne waies  
haue I rendred vpon their heads, saith  
the Lord God.

## CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the na-  
mes of Abolah and Oboliah.

The worde of the Lord came againe  
vnto me, saying,

Sonne of man, there were two women,

Meaning he-  
reby, that the  
godlie shuld  
be tryed and  
the wicked  
destroyed.

Thou art li-  
ke abaren land  
which Lord  
plaguet with  
drought.  
The false  
prophetes haue  
conspired  
together to  
make their do-  
ctrine more  
probable.

They haue  
neglected my  
crauce.

Mich. 3. 11.  
Isaiah. 3. 3.

They which  
shulde haue  
reproved the,  
blattered the  
in their vices  
and couetous  
their doings  
lies, Chap. 33.  
30.

Which wel-  
de shew him  
self zealous in  
my cause by  
resisting vice,  
Ia. 59. 16 & 63  
& also pray  
vnto me to  
withholde my  
plagues, Psal.  
106. 33.





tered her fornication, & dis-  
merthen mine heart forloke  
the heart had for laké her sister  
teased her whoredome more,  
membrance the dayes of her  
in she had plaid the harlot  
Egypt.  
ed vpó their seruantes whole  
as the membres of asses, and  
like the yssue of horses.  
lft to remembrance the wic-  
youth, when thy teates were  
Egyptians: therefore y papu-  
are thus.  
ó Aholibáh, thus saith the  
eholde, I wil raise vp thy lo-  
nece, from whome thine heart  
and I wil bring them against  
y side,  
Babylonians, and all the Cal-  
d, and Shoab, and Kóa, & all  
with the: they were all plea-  
n, captaines and princes: all  
iant & renowned, riding vp-  
shul come against thee with  
eggs, and wheels, and with a  
people, which shal let against  
shield, and helmet rounde  
I wil leaue the punishment  
they shal iudge thee accor-  
judgements.  
lay mine indignation vpon  
shal deale cruelly with thee:  
of thy nose and thine eares,  
nant shal fall by the sword:  
away thy sonnes and thy da-  
thy residue shalbe deuoured  
also strippe thee out of thy  
ake away thy faire jewels.  
make thy wickednes to cease  
thy fornication out of the  
re: so that thou shalt not lise  
vnto them, nor remember re-  
re.  
th the Lord God, Beholde, I  
thee into the hand of them,  
hatest: *euén* into the hands of  
ome thine heart is departed.  
hal handle thee despitefully,  
away all thy labour, & shal  
ked and bare, and the shame  
ciós shalbe discovered, bo-  
dnes, and thy whoredome.  
se things vnto thee, because  
e a whoring after the heathen,  
thy polluted with their idoles:  
walked in y way of thy sister:  
gine her cup into thine hand.  
the Lord God, Thou shalt  
sisters cup, depe and large  
laughed to skome & had in  
derision.

derision, because it conteineth muche.  
Thou shalt be filled with drunkenes &  
scrowe, *euén* with the cup of destruction,  
and desolation, with the cup of thy sister  
Samaria.  
Thou shalt euén drinke it, and wring it  
out to the dregges, & thou shalt breake the  
sherdes thereof, & teare thine owne brea-  
sters: for I haue spoké it, saith y Lord God.  
Therefore thus saith the Lord God, Be-  
cause thou hast forgotten me, and cast me  
behind thy backe, therefore thou shalt also  
beare thy wickednes & thy whoredome.  
The Lord said moreouer vnto me,  
Sonne of man, wilt thou iudge Aholáh &  
Aholibáh? and wilt thou declare to them  
their abominations?  
For they haue plied the whores, and  
blood in their hands, and with their idoles  
haue they committed adulterie, and haue  
also caused their sonnes, whome they  
bare vnto me, to passe by the fyre to be their  
meat.  
Moreouer thus haue they done vnto me:  
they haue defiled my sanctuarie in the sa-  
me day, & haue prophaned my Sabbaths.  
For when they had slaine their children  
to their idoles, they came the same day  
into my Sanctuarie to defile it: and lo, thus  
haue they done in y middes of mine house.  
And how muche more *with* that they sent  
formento come from p farre vnto who-  
me a messenger was sent, & lo, they came?  
for whome thou didst wash thy self, and  
painted thine eyes, & deckedst thee with  
ornaments,  
And facest a vpon a costlie bed, and a  
table prepared before it, whereupon thou  
hast set mine incense and mine oyle.  
And a voyce of multitude being at ea-  
se, was with her: and with the men to make  
the companie great were broght men of  
Sabá from the wilderness, which put bra-  
celets vpon their hands, and beautiful  
crownes vpon their heads.  
Then I said vnto her, that was olde in  
adulteries, Now shal she and her fornications  
come to an end.  
And they went in vnto her as they go  
to a cômune harlot: so wét thei to Aholáh  
and Aholibáh the wicked women:  
And the righteous men they shal iudge  
them, after the maner of harlots, and after  
the maner of murderers: for they are  
harlots, and blood is in their hands.  
Wherefore thus saith the Lord God, I  
wil bring a multitude vpon them, and wil  
gine them vnto the tumulte, and to the  
spoyles.  
And the multitude shal stone them with  
stones, and cut them with their swordes:  
they shal slay their sonnes, and their daugh-  
ters, & burne vp their houses with fyre.

Thus wil I cause wickednes to cease out  
of the lād, that all women may be taught  
not to do after your wickednes.  
And they shal lay your wickednes vpó  
you, and ye shal beare the finnes of your  
idoles, and ye shal knowe that I am the  
Lord God.  
CHAP. XXXIII.  
He sheweth the destruction of Ierusalem by a parable  
of a seething pot. 16 The parable of Ezekiels wife  
being dead.  
A Gaine in the ninth yere, in the tēth  
moneth, in the tenth day of the mo-  
neth came the worde of the Lord vnto me,  
saying,  
Sonne of man, write thee the name of the  
day, *euén* of this same day: for the King of  
Babel set him self against Ierusalem this  
same day.  
Therefore speake a parable vnto y rebel-  
lious house, and say vnto them, Thus saith  
the Lord God, Prepare a pot, prepare it,  
and also power water into it.  
Gather the pieces thereof into it, *euén*  
euerie good piece, as the thigh and the  
shulder, & fil it with the chief bones.  
Take one of the best shepe, and burne  
also the bones vnder it, & make it boyle  
wel, and sethe the bones of it therein,  
Because the Lord God saith thus, Wo  
to the bloodie citie, *euén* to the pot, whose  
skome is therein, and whose skome is not  
gone out of it: bring it out a piece by pie-  
ce: let no horse fall vpon it.  
For her blood is in the middes of her: she  
set it vpon an high rocke, and powred it  
not vpon the grounde to couer it w dust,  
That it might cause wrath to arise, & take  
vengeance: *euén* I haue set her blood vpon  
an high rocke y it shulde not be couered.  
Therefore thus saith the Lord God, Wo  
to the bloodie citie, for I wil make the bur-  
ning great.  
Heape on muche wood: kindle the fy-  
re, consume the flesh, and cast in spice, and  
let the bones be burnt.  
Then set it emptie vpon the coles the-  
reof, that the brasle of it may be hot, and  
may burne, and that the filthines of it may  
be molten in it, and that the skome of it  
may be consumed.  
She hath wearied her self with lies, &  
her great skome went not out of her: there-  
fore her skome shalbe consumed with fyre.  
Thou remainest in thy filthines & wicked-  
nes: because I wolde haue purged thee,  
and thou wast not purged, thou shalt not  
be purged fro thy filthines, til I haue cau-  
sed my wrath to light vpon thee.  
I the Lord haue spoken it: it shal come  
to passe, and I wil do it: I wil not go bac-  
ke, nether wil I spare, nether wil I repent.

Meaning, all  
other cities, &  
countreys.  
a Of Ieonias  
captiuitie, and  
of the reigne  
of Zedeiah,  
King 23.  
b Called Te-  
beth, which co-  
retheth parte  
of Decembris  
and parte of  
Ianuari: in y  
which moneth  
and day Nu bu-  
chad-nezzir  
besieged Ieru-  
salem.  
c Whereby  
was ment Ieru-  
salem.  
d That is, the  
citizen, and  
the chief men the-  
reof.  
e Or, heape.  
f Meaning, of  
the innocents,  
whome they  
had slaine, who-  
were the cau-  
se of the kin-  
delling of Gods  
wrath against  
them.  
g Whose in-  
iquities, & wic-  
ked citizens  
there yet re-  
maine.  
h Signifying,  
that thei shal-  
de not be de-  
stroyed all at  
once, but by li-  
tle & litle.  
i Spare none  
estate or con-  
dition.  
j The citie  
shewed her  
cruelty to all  
the world, &  
was not affli-  
cted thereof,  
nether yet hid  
it.  
k Nah. 3.1.  
l Habak. 2.12.  
m Or, the meate of  
yeast.  
n Meaning, y  
the citie shal-  
de be vicerly  
destroyed, and  
that thei wolde  
gine the ene-  
mies in appe-  
tite therunto.  
o Or, because  
I labored  
by sending my  
propheies to  
call thee to re-  
pentance, but  
thou wouldest  
not.



In Thine is, the  
Babylonians.

according to thy wayes, and according to  
thy workes shal they iudge thee, saith  
the Lord God.

15 ¶ Also the worde of the Lord came vnto  
me, saying,

16 Sonne of man, beholde, I take away frõ  
thee the pleasure of thine eyes with a pla-  
gue: yet shalt thou nether mourne nor  
wepe, nether shalt thy teares runne downe.

17 Cease from sighing: make no mourning  
for the dead, & binde the tyre of thine  
head vpon thee, & put on thy shoes  
vpon thy fete, & couer not thy lippes, and  
eat & not the bread of men.

18 So I spake vnto the people in the mor-  
ning, and at euen my wife dyed: and I did  
in the morning, as I was commanded.

19 And the people said vnto me, Wilt thou  
not tel vs what these thigs meane toward  
vs, that thou doest so?

20 Then I answered them, The worde of  
the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus  
saith the Lord God, Beholde, I wil pollute  
my Sanctuarie, euen the pride of your  
power, the pleasure of your eyes, and your  
hearts desire, & your sunnes, & your daugh-  
ters whome ye haue left, shal fall by the  
swoorde.

22 And ye shal do as I haue done: ye shal  
not couer your lippes, nether shal ye eat  
the bread of men.

23 And your tyre shal be vpon your heads, &  
your shoes vpon your fete: ye shal not  
mourne nor wepe, but ye shal pine away  
for your iniquities, & mourne one toward  
another.

24 Thus Ezekiel is vnto you a signe: accord-  
ing to all that he hath done, ye shal do:  
and when this cometh, ye shal knowe that  
I am the Lord God.

25 Also, thou sonne of man, shal it not be in  
the day when I take from the their power,  
the ioye of their honour, the pleasure of  
their eyes, and the desire of their heart,  
their sonnes and their daughters?

26 That he that escapeth in that day, shal  
come vnto thee to tel thee that which he  
hath heard with his eares?

27 In that day shal thy mouth be opened  
to him which is escaped, and thou shalt  
speake, and be no more domme, and thou  
shalt be a signe vnto them, and they shal  
knowe that I am the Lord.

CHAP. XXV.

The worde of the Lord against Ammon, which reioy-  
ced at the fall of Ierusalem. 2 Against Moab and  
Seir, Idumea, and the Philistims.

The worde of the Lord came againe  
vnto me, saying,

2 Sonne of man, set thy face against the  
Ammonites, and propheticke against them,  
And say vnto the Ammonites, Heare the

worde of the Lord God, Thus saith the  
Lord God, Because thou saydest, A ha, a  
ha, against my Sanctuarie, when it was pol-  
luted, and against the land of Israel, when  
it was desolate, and against the house of  
Iudáh, when they went into captiuitie,

Beholde, therefore I wil deliuer thee to  
me of the East for a possession, and they  
shal set their palaces in thee, and make  
their dwellings in thee: they shal eat thy  
fruite, and they shal drinke thy milke.

And I wil make Rabbáh a dwelling place  
for camels, and the Ammonites a shep-  
cote, & ye shal knowe that I am the Lord.

For thus saith the Lord God, Because  
thou hast clapped the hands, and reioyced  
with the fete, and reioyced in heart with  
all thy despite against the land of Israel,

Beholde, therefore I wil stretche out  
mine hand vpon thee, and wil deliuer thee  
to be spoiled of the heathen, & I wil roote  
thee out from the people, and I wil cause  
thee to be destroyed out of the countreis  
& I wil destroye thee, & thou shalt knowe  
that I am the Lord.

Thus saith the Lord God, Because thou  
Moab and Seir do say, Beholde, the house  
of Iudáh is like vnto all the heathen,

Therefore, beholde, I wil open the side  
of Moab, euen of the cities of his cities,  
say, in his frontiers with the pleasant coun-  
treys, Beth-ieshimóth, Báal-meon, and Ka-  
riatháim.

I wil call the men of the East against the  
Ammonites, and wil giue them in posses-  
sion, so that the Ammonites shal no more  
be remembered among the nations,

And I wil execute iudgements vpon  
Moab, & thei shal knowe that I am the Lord.

¶ Thus saith the Lord God, Because  
that Edóm hath done euil by taking ven-  
geance vpon the house of Iudáh, and hath  
committed great offence, and reuenged him-  
self vpon them,

Therefore thus saith the Lord God, I  
wil also stretche out mine hand vpon E-  
dóm, and destroye man, and beast out of  
it, and I wil make it desolate frõ Teman,  
and they of Dedán shal fall by the swoorde.

And I wil execute my vengeance vpon  
Edóm by the hand of my people Israel, &  
they shal do in Edóm according to mine  
angre, and according to mine indignatio, and  
they shal knowe my vengeance, saith  
the Lord God.

Thus saith the Lord God, Because the  
Philistims haue executed vengeance, and  
reuenged the felues with a despiteful heart,  
to destroye it for the olde hatred,

Therefore thus saith the Lord God, Behol-  
de, I wil stretche out mine hand vpon Phi-  
listims, & I wil cut off the Cherethims, &  
destroye the remnant of the sea coast.

And I wil execute great vengeance  
the with rebukes of mine indignatio,  
thei shal knowe that I am the Lord  
I shal laie my vengeance vpon the

CHAP. XXVI.

The prophetieth that Tyrus shal be ouerthrow-  
ne, as the destruction of Ierusalem,  
and a punishment of the marchants  
destruction of Tyrus.

And in the eleuenth yere  
the first daie of the moneth, the  
of the Lord came vnto me, saying,  
Sonne of man, because that Tyrus  
saith against Ierusalem, A ha, the  
the people is broken: it is turned vpon  
for being she is desolate, I shal be  
thee,

Therefore thus saith the Lord God,  
Beholde, I come against thee, O Tyrus,  
wil bring vpon manie nations against  
thee, as the sea mounteth vpon with his  
waves, and thei shal destroye the walles  
of Tyrus, & breake downe her towers: I  
shal scrape her dust from her, and make  
her the toppe of a rocke.

Thou shalt be for the spreading  
in the middes of the sea: for I haue  
said, saith the Lord God, and it  
shal be so to the nations.

And her daughters which are in  
the sea, shal be slaine by the swoorde,  
thei shal knowe that I am the Lord.

For thus saith the Lord God, be-  
cause thou hast said, I wil bring vpon  
Tyrus Nebuchad-  
King of Babel, a King of Kings  
North, with horses and with char-  
iots, with horsemen, with a multitude  
of the people.

He shal laie with the swoorde thy  
walls in the field, and he shal make  
against thee, and cast a mount againe  
and lift vp the buckler against thee.  
He shal set engines of warre betwixt  
against thy walles, and with his  
swoorde breake downe thy towres.

The dust of his horses shal couer  
the multitude: thy walles shal  
fall at the noise of the horsemen, at  
the wheels, & of the chariots, when he  
shall enter into thy gates as into the entrie  
of a broken downe.

With his houses of his horses shal  
he breake downe all thy stretes: he shal slay  
the multitude by the swoorde, and the  
strength shal fall downe to the ground.  
And thei shal robbe thy riches,  
thy marchandise, and thei shal  
breake downe thy walles, and destroye  
thy houses, and thei shal cast thy  
timbre and thy dust into  
the middes of the water.

Thus wil I cause the sounde of  
thee to cease, and the sounde of thy  
trumpet.

o Meaning,  
his wife in  
whome he de-  
sired, as ver.  
16.

p For in mour-  
ning they  
were bare head  
ed and bare  
fured, and also  
couered their  
lippes.

q That is, in  
the night, boun-  
cent to them  
mourning.

r Meaning, the  
morning fol-  
lowing.

thy sending  
Caldeans to  
destroye it, as  
Chap. 7. 22.  
e Wherein you  
haue and do  
live.

o Ebr. lifting vp  
of their iudges.

Lord God, Thus saith the  
cause thou saydest, <sup>a</sup> Ha-  
Sanctuarie, when it was po-  
in the land of Israel, when  
e, and against the house of  
they went into captiuitie,  
efore I wil deliuer thee of  
ft for a possession, and they  
e palaces in thee, and make  
s in thee: they shal eat thy  
shal drinke thy milke.  
e <sup>b</sup> Rabbah a dwelling place  
and the Ammonites a thepe-  
I knowe that I am the Lord  
ch the Lord God, Because  
ped the hands, and stamped  
and reioyced in heart with  
against the land of Israel,  
efore I wil stretche out mi-  
thee, and wil deliuer thee  
of the heathen, & I wil roo-  
n the people, and I wil cause  
destroyed out of the countrie  
oye thee, & thou shalt knowe  
Lord.  
the Lord God, Because that  
ir do say, Beholde, the hour  
like vnto all the heathen,  
eholde, I wil open the side  
of the cities <sup>c</sup> of his cities,  
riers with the pleasant coun-  
imoth, Baa-meon, and Ka-  
men of the East against the  
and wil giue them in polle-  
ne Ammonites shal no more  
d among the nations,  
execute iudgements vpon  
shal knowe <sup>d</sup> I am the Lord:  
h the Lord God, Because  
the done <sup>e</sup> euil by taking ven-  
the house of Iudah, and hath  
t offence, and reuenged him  
m,  
hus saith the Lord God, I  
the out mine hand vpon Ba-  
troye man, and beast out of  
ake it desolate fro Teman,  
Dedan shal fall by <sup>f</sup> sword:  
execute my vengeance vpon  
hand of my people Israel, &  
Edom according to mine  
ording to mine indignatio,  
knowe my vengeance, saith  
the Lord God, Because the  
ue executed vengeance, and  
lues with a despitifull heart,  
For the olde hatred,  
hus saith <sup>g</sup> Lord God, Behol-  
the out mine had vpon <sup>h</sup> Phi-  
cut out of the <sup>i</sup> Cherethims, &  
emnant of the sea coast.

And I wil execute great vengeance vpon  
the with rebukes of mine indignation, &  
thei shal knowe that I am the Lord, when  
I shal laie my vengeance vpon them.  
CHAP. XXVI.  
The prophet saith that Tyrus shalbe ouerthrowen becau-  
se it was destroyed as the destruction of Ierusalem. 15 The  
ruining and assailing of the marchantes for the  
destruction of Tyrus.  
And in the <sup>a</sup> eleuenth yere, in the  
first daie of the moneth, the worde  
of the Lord came vnto me, saying,  
Sonne of man, because that Tyrus hathe  
said against Ierusalem, A ha, the <sup>b</sup> gate of  
the people is broken: it is turned vnto me:  
for seing she is desolate, I shalbe <sup>c</sup> repleni-  
shed,  
Therefore thus saith the Lord God, Be-  
holde, I come against thee, o Tyrus, and I  
wil bring vp manie nations against thee,  
as the sea mounteth vp with his waues.  
And thei shal destroie the walles of Ty-  
rus & breake downe her towers: I wil also  
scrape her dust from her, and make her li-  
ke the toppes of a rocke.  
Thou shalt be for the spreading of nettes  
in the middes of the sea: for I haue spoken  
it, saith the Lord God, and it shalbe a  
spoyle to the nations.  
And her <sup>d</sup> daughters which are in the fi-  
elde, shalbe slaine by the sword, and thei  
shal knowe that I am the Lord.  
For thus saith the Lord God, beholde, I  
wil bring vpon Tyrus Nebuchad-nezzar  
King of Babel, a King of Kings from the  
North, with horses and with charets, and  
with horsemen, with a multitude and mu-  
che people.  
He shal slaie with the sword thy daugh-  
ters in the field, and he shal make a forte a-  
gainst thee, and cast a mount against thee,  
and lift vp the buckler against thee.  
He shal set engines of warre before him  
against thy walles, and with his weapons  
breake downe thy towres.  
The dust of his horses shal couer thee,  
for their multitude: thy walles shal shake  
at the noise of the horsemen, and of the  
wheles, & of the charets, whe he shal entre  
into thy gates as into the entrie of a citie  
that is broken downe.  
With <sup>e</sup> houses of his horses shal he tread  
downe all thy trees: he shal slaie thy peo-  
ple by the sword, and the <sup>f</sup> pillars of thy  
strength shal fall downe to the grounde.  
And thei shal robbe thy riches and spoi-  
le thy marchandise, and thei shal breake  
downe thy walles, and destroie thy plea-  
sant houses, and thei shal cast thy stones  
and thy timbre and thy dust into the mid-  
des of the water.  
Thus wil I cause <sup>g</sup> y sounde of thy songs  
to cease, and the sounde of thine harpes

shalbe no more heard.  
I wil laie thee like the toppes of a rocke:  
thou shalt be for a spreading of nettes:  
thou shalt be buylt no more: for I the  
Lord haue spoken it, saith the Lord God.  
Thus saith the Lord God to Tyrus, Shal  
not the yles tremble at the sounde of thy  
fall, and at the crye of the wounded, when  
thei shalbe slaine and murdered in the  
middes of thee?  
Then all <sup>h</sup> y princes of the <sup>i</sup> sea shal come  
downe from their thrones: thei shal laie a-  
waie their robes, & put of their broyded  
garments, and shal clothe them selues  
with astonishment: thei shal sit vpon the  
grounde, and be astonished at euerie mo-  
ment, and be amased at thee.  
And thei shal take vp a lamentacion for  
thee, and saie to thee, How art thou de-  
stroyed, that wast inhabited <sup>j</sup> of y sea men,  
the renoumed citie which was strong in the  
sea, lothe she & her inhabitants, which cause  
their feare to be on all <sup>k</sup> y haunt therein!  
Now shal the yles be astonished in the  
daie of thy fall: yea, the yles that are in  
the sea, shalbe troubled at thy departure.  
For thus saith the Lord God, Whe I shal  
make thee a desolate citie, like the cities  
that are not inhabited, & whe I shal bring  
the deape vpon thee, and great waters shal  
couer thee,  
When I shal cast thee downe with them  
that descende into the pit, with the people  
of olde time, and shal set thee in the lowe  
partes of the earth, like the olde ruines, w  
them, I say, which go downe to the pit, so  
that thou shalt not be inhabited, and I shal  
shewe my glorie in the lad of the <sup>l</sup> liuing.  
I wil bring thee to nothing, and thou  
shalt be no more: thogh thou be soght for,  
yet shalt thou neuer be founde againe,  
saith the Lord God.  
CHAP. XXVII.  
The Prophet bewaileth the desolatio of Tyrus, shewing  
what were the riches, power and auaritie thereof in  
time past.  
The worde of the Lord came againe  
vnto me, saying,  
Sonne of man, take vp a lamentacion for  
Tyrus,  
And say vnto Tyrus, <sup>m</sup> y is situat at the en-  
trie of the sea, which is the marte <sup>n</sup> of the  
people for manie yles, Thus saith <sup>o</sup> y Lord  
God, O Tyrus, thou hast said, I am of per-  
fice beautie.  
Thy borders are in the <sup>p</sup> middes of y sea,  
& thy buylders haue made thee of perfite  
beautie.  
Thei haue made all thy ship bordes of sy-  
re trees of <sup>q</sup> Shenir: they haue brogt ce-  
dres fro Lebanon, to make matts for thee.  
Of <sup>r</sup> yokes of Bashan haue they made thine  
ores: the companie of the Assyrians

I will make  
thee to bare y  
thou shalt ha-  
be nothing to  
couer thee.

The gover-  
nours and ru-  
lers of other  
countreies y  
well by the  
sea: whereby  
he signific  
her destru-  
tion shulde  
be so horrible,  
all y worl-  
de shulde hea-  
re thereof and  
be afraid.

Meaning,  
marchantes &  
by their traffi-  
que did enri-  
che her won-  
derfully and  
increaseth her  
power.

Which are  
dead long ago.

Meaning, in  
Iudaea, when it  
shalt be reho-  
red.

Which fer-  
ueth all the  
worlde wth  
merchandise.

Ebr beare.

This mon-  
taine was cal-  
led Hermon,  
but the Am-  
monites called it  
Shenir, Deu-ja





thy merchants.  
re thy marchants in all forre  
rayment of blew silk, and of  
orke, and in coffer for the  
which were bounde w<sup>ch</sup> coude  
were among thy marchād  
of Tarshish w<sup>ch</sup> thy chief  
hadise, and thou wast replene  
ade very glorious in the mid  
ea.

thy haue broght thee into great  
East winde hath broken thee  
of the sea.  
thy faires, thy marchan  
rners and pilotes, thy callers,  
upiers of thy marchandise  
of warre that are in thee, & al  
de which is in the middes of  
all in the middes of the sea in  
thy ruine.

thy surbes shal shake at the founde  
of the pilotes.  
at handle the ore, the mar  
the pilotes of the sea shal come  
in their ships, & shal stand vpon  
cause their voice to be heard a  
and shal crye bitterly, and shal  
on their heads, and walowe  
in the afflictie.

plucke of their heere for thee  
em with a sackcloth, and shal  
re thee with sorowe of heart &  
ting.

mourning thei shal take vp a  
thee, saying, What cause is he  
stroied in y<sup>e</sup> middes of y<sup>e</sup> sea?  
wares w<sup>ch</sup> forthe of the sea,  
manie people & y<sup>e</sup> dwellers  
ings of the earth with the mul  
riches & of thy marchandise  
shalt be broken by the seas in  
f the waters, thy marchandise  
multitude, which was in the  
thee, shal fall.

abitants of the yles shal be affe  
thee, & all their Kings shal be trou  
bled in their countenance.  
chants among the people shal  
thou shalt be a terrour, and ne  
anie more.

CHAP. XXVIII.  
God against the King of Tyrus for his  
the worde of the Lord against Zidon  
praiseth that he will gather together the  
re of the Lord came againe  
re, saying,

I say vnto y<sup>e</sup> prince of Tyrus,  
the Lord God, Because thou  
ted, and thou hast said, I am  
in the seat of God in the em  
a, yet thou art but a man, no  
" though thou didst thinke  
thee.

thine heart, y<sup>e</sup> thou wast equal with God,  
Behold, thou art wiser the Daniël: there  
is no secret, that thei can hide from thee.  
With thy wisdom and thine vnderstan  
ding thou hast gotten thee riches, and hast  
gotten gold and silver into thy treasures.  
By thy great wisdom and by thine occu  
pation hast y<sup>e</sup> increased thy riches, and thi  
heart is lifted vp because of thy riches.  
Therefore thus saith the Lord God, Be  
cause thou didst thinke in thine heart, that  
thou wast equal with God,

Behold, therefore I will bring strangers  
vpon thee, even the terrible nations: and  
thei shal drawe their swordes against the  
beautie of thy wisdom, and thei shal de  
file thy brightnes.

Thei shal cast thee downe to the pit, and  
thou shalt dye the death of them, that are  
thine in the middes of the sea.

While thou saydest before him, y<sup>e</sup> I shal  
thee, I am a god: but thou shalt be a man,  
and no God, in the hands of him that  
shalt thee.

Thou shalt dye the death of the vncir  
cumcised by the hands of strangers: for I  
haue spoken it, saith the Lord God.

Moreover the worde of the Lord came  
vnto me, saying,

Sonne of man, take vp a lamentacion vp  
on the King of Tyrus, and say vnto him,  
Thus saith the Lord God, Thou sealest  
vp the summe, & art full of wisdom and  
perfite in beautie.

Thou hast bene in Eden y<sup>e</sup> garde of God:  
cuerie precious stone was in thy garment. y<sup>e</sup>  
rubie, y<sup>e</sup> topaze & the diamod, y<sup>e</sup> chrysolite,  
y<sup>e</sup> onix, & the iasper, y<sup>e</sup> saphire, y<sup>e</sup> emeraud,  
& the carbuncle & golde: y<sup>e</sup> worke manship  
of thy timbrels, & of thy pipes was prepa  
red in thee in the day that y<sup>e</sup> wast created.

Thou art the anointed Cherub, that co  
uereth, and I haue set thee in honou<sup>r</sup>: thou  
wast vpon y<sup>e</sup> holy mountaine of God: y<sup>e</sup> hast  
walked in y<sup>e</sup> middes of the stones of fyre.  
Thou wast perfite in thy waies from the  
day that thou wast created, til iniquitie  
was founde in thee.

By the multitude of thy marchandise,  
thei haue filled the middes of thee with  
crueltie, and thou hast sinned: therefore I  
will cast thee as prophane out of y<sup>e</sup> moun  
tain of God; & I will destroy thee, & coue  
ring Cherub from the middes of the sto  
nes of fyre.

Thine heart was lifted vp because of thy  
beautie, & thou hast corrupted thy wisdo  
me by reason of thy brightnes: I will cast  
thee to the ground: I will lay thee before  
Kings, that thei may beholde thee.

Thou hast defiled thy sanctification by  
the multitude of thine iniquities, & by the  
iniquity of thy marchandise: therefore will  
I bring forth a fyre fro y<sup>e</sup> middes of thee,

which shal deuoure thee: & I will brig thee  
to ashes vpon the earth, in the sight of all  
them that beholde thee,

All thei y<sup>e</sup> knowe thee among the people,  
shalbe astonished at thee: thou shalt be a  
terroure, & neuer shalt thou be any more.

Againe, the worde of the Lord came  
vnto me, saying,

Sonne of man, set thy face against Zi  
don, and prophetic against it,

And say, Thus saith y<sup>e</sup> Lord God, Behol  
de, I come against thee, o Zidon, & I will be  
glorified in y<sup>e</sup> middes of thee: & thei shal  
knowe that I am the Lord, when I shal ha  
ue executed iudgements in her, and shalbe  
sanctified in her.

For I will send into her pestilence & blood,  
into her stretes, and the flaine shal fall in y<sup>e</sup>  
middes of her: the enimie shal come agai  
st her with the sworde on euerie side, & thei  
shal knowe that I am the Lord.

And thei shalbe no more a pricking thorne  
vnto y<sup>e</sup> house of Israel, nor any greeuous  
thorne of all that are rounde about them,  
and despised the, and thei shal knowe that  
I am the Lord God,

Thus saith y<sup>e</sup> Lord God, When I shal ha  
ue gathered y<sup>e</sup> house of Israel fro y<sup>e</sup> people  
where thei are scattered, & shal be sancti  
fied in the sight of the heathen, then  
shal thei dwell in the land, that I haue gi  
uen to my seruant Iakob.

And thei shal dwell safely therein, & shal  
buyld houses, & plant vineyardes: yea, thei  
shal dwell safely, when I haue executed iud  
gements vpon all rounde about thei y<sup>e</sup> despise  
the, & thei shal knowe y<sup>e</sup> I am y<sup>e</sup> Lord their  
God.

CHAP. XXIX.  
He prophetic against Pharaoh and Egypt. 13 The  
Lord prometh that he will restore Egypt after fourty  
yeres. 18 Egypt is the reward of King Nebuchad  
nezar for the labour, which he toke against Tyrus.

In the twelfth yere, & in y<sup>e</sup> tenth moneth  
the worde of the Lord came vnto me, saying,  
Sonne of man, set thy face against Pharaoh  
the King of Egypt, and prophetic against  
him, and against all Egypt.

Speake, & say, Thus saith the Lord God,  
Behold, I come against thee, Pharaoh King  
of Egypt, y<sup>e</sup> great drago, that lieth in the  
middes of his riuers, w<sup>ch</sup> hath said, The ri  
uer is mine, & I haue made it for my self.

But I will put shokes in thy chawes, & I will  
caus y<sup>e</sup> fish of thy riuers to sticke vnto thy  
scales, & I will drawe thee out of the mid  
des of thy riuers, & all the fish of thy riuers  
shal sticke vnto thy scales.

And I will leaue thee in y<sup>e</sup> wilderness, I will  
thee & all the fish of thy riuers: y<sup>e</sup> shalt fall  
vpon the open field: y<sup>e</sup> shalt not be broght  
together, nor gathered: for I haue giuen  
the for meat to y<sup>e</sup> birds of the field, and  
to the foules of the heauen.

By exen  
ting my iud  
gements agai  
st thy wicked  
nes.

That is, Ne  
buchadnezzar

He sheweth  
for what cause  
God will af  
flict his  
Church, and  
preuene iust  
though he de  
stroy his ene  
mies: to wit, y<sup>e</sup>  
they shulde  
praise him,  
& giue than  
kes for his  
great mercies.

To wit, of y<sup>e</sup>  
captiuitie of  
recomitor of  
the reigne of  
Zedekiah.

Of the order  
of their pro  
phetes, and  
how thei for  
ther some ti  
me standeth  
after the late  
re, read here.

He compar  
eth Pharaoh  
to a dragon &  
bideth him  
kill in the ri  
uer Nilus, as  
I haue said.

I will send  
comets agai  
st thee, w<sup>ch</sup> shal  
plucke thee &  
thy people &  
emit in thee  
out of thy sure  
places.





en him the land of Egypt for  
that he serued againe it, becau-  
se for me.

And I will I cause the borne of the  
land to growe, and I will giue  
a mouth in the middes of this  
land, knowe that I am the Lord.

CHAP. XXX.

of Egypt & the cities thereof.  
The word of the Lord came againe  
unto me, saying,  
Thus saith the Lord God, Houe & crye, Wo  
is nere, and the day of the Lord  
is at hand, and it shal be the  
day of the Lord.

And I will I cause the borne of the  
land to growe, and I will giue  
a mouth in the middes of this  
land, knowe that I am the Lord.

And I will I cause the borne of the  
land to growe, and I will giue  
a mouth in the middes of this  
land, knowe that I am the Lord.

And I will I cause the borne of the  
land to growe, and I will giue  
a mouth in the middes of this  
land, knowe that I am the Lord.

And I will I cause the borne of the  
land to growe, and I will giue  
a mouth in the middes of this  
land, knowe that I am the Lord.

And I will I cause the borne of the  
land to growe, and I will giue  
a mouth in the middes of this  
land, knowe that I am the Lord.

And I will I cause the borne of the  
land to growe, and I will giue  
a mouth in the middes of this  
land, knowe that I am the Lord.

And I will I cause the borne of the  
land to growe, and I will giue  
a mouth in the middes of this  
land, knowe that I am the Lord.

And I will I cause the borne of the  
land to growe, and I will giue  
a mouth in the middes of this  
land, knowe that I am the Lord.

And I will I cause the borne of the  
land to growe, and I will giue  
a mouth in the middes of this  
land, knowe that I am the Lord.

And I will I cause the borne of the  
land to growe, and I will giue  
a mouth in the middes of this  
land, knowe that I am the Lord.

And I will I cause the borne of the  
land to growe, and I will giue  
a mouth in the middes of this  
land, knowe that I am the Lord.

And I wil powre my wrath vpon Sin,  
which is the strength of Egypt: and I wil  
destroy the multitude of No.

And I wil set fyre in Egypt: Sin shal ha-  
ue great sorow, and No shalbe destroyed,  
and Noph shal haue sorowes dailely.

The yong men of Auen, and of Phibe-  
seth shal fall by the sword: and these cities  
shal go into captiuitie.

At Tehaphneches the day I shal restraine  
his light, when I shal breake there the bar-  
res of Egypt: and when the pompe of her  
power shal cease in her, the cloude shal co-  
uer her, & her daughters shal go into cap-  
tiuitie.

Thus wil I execute iudgemets in Egypt,  
and they shal knowe, that I am the Lord.

And in the eleuenth yere, in the first  
moneth, & in the seuenth day of the moneth,  
the worde of the Lord came vnto me, say-  
ing,

Sonne of man, I haue broken the arme  
of Pharaoh King of Egypt: and lo, it shal  
not be bounde vp to be healed, nether shal  
they put a roole to binde it, and so make it  
strong, to holde the sworde.

Therefore thus saith the Lord God, Be-  
holde, I come against Pharaoh King of E-  
gypt, and wil breake his arme, that was  
strong, but is broken, and I wil cause the  
sworde to fall out of his hand.

And I wil scatter the Egyptians among  
the nations, and wil disperse them throu-  
gh the countreys.

And I wil strengthen the arme of the  
King of Babel, and put my sworde in his  
hand, but I wil breake Pharaohs armes, &  
he shal cast out sighings as the sighings of  
him, that is wounded before him.

But I wil strengthen the armes of the  
King of Babel, and the armes of Pharaoh  
shal fall downe, and they shal knowe, that I  
am the Lord. When I shal put my sworde  
into the hand of the King of Babel, & he  
shal stretch it out vpon the land of Egypt.  
And I wil scatter the Egyptians among  
the nations, and disperse them among the  
countreys, and they shal knowe, that I am  
the Lord.

CHAP. XXXI.

A comparison of the prosperitie of Pharaoh with the  
prosperitie of the Assyrians. 10 He prophesieth a like  
destruction to them bothe.

And in the eleuenth yere, in the third  
moneth, & in the first day of the mo-  
neth the worde of the Lord came vnto me,  
saying,

Sonne of man, speake vnto Pharaoh King  
of Egypt, and to his multitude, Whome  
art thou like in thy greatnes?

Beholde, Affhur was like a cedre in Leba-  
non with faire branches, and with thicke  
shadowing boughes, and shot vp verie hie,

and his top was among the thicke boughes.

The waters nourished him, and the depe  
exalted him on hie with her riuers running  
rounde about his plants, and sent out her  
little riuers vnto all the trees of the field.

Therefore his height was exalted about  
all the trees of the field, & his boughes we-  
re multiplied, and his branches were long,  
because of the multitude of the waters,  
which the depe sent out.

All the foules of the heaven made their  
nests in his boughes, and vnder his bran-  
ches did all the beasts of the field bring  
forth their yong, and vnder his shadow  
dwelt all mightie nations.

Thus was he faire in his greatnes, and in  
the length of his branches: for his roote  
was nere great waters.

The cedres in the garden of God colde  
not hide him: no fire tre was like his bran-  
ches, and the chestnut trees were not like  
his boughes: all the trees in the garden of  
God were not like vnto him in his beautie.

I made him faire by the multitude of his  
branches: so that all the trees of Eden, that  
were in the garden of God, enuied him.

Therefore thus saith the Lord God, Be-  
cause he is lift vp on high, and hath shot  
vp his toppe among the thicke boughes, &  
his heart is lift vp in his height,

I haue therefore deliuered him into the  
hands of the mightiest among the hea-  
then: he shal handle him, for I haue cast him  
away for his wickednes.

And the strangers haue destroyed him,  
when the terrible nations, and they haue left  
him vpon the mountaines, and in the val-  
leys his branches are fallen, & his boughes  
are broken by all the riuers of the land:  
and all the people of the earth are depar-  
ted from his shadowe, and haue forsaken  
him.

Vpon his ruine shal all the foules of the  
heaven remaine, and all the beasts of the  
field shalbe vpon his branches,

So that none of all the trees by the wa-  
ters shal be exalted by their height, nether  
shal shoote vp their toppe among the thicke  
boughes, nether shal their leaues stand vp  
in their height, which drinke so muche  
water: for they are all deliuered vnto death  
in the nether partes of the earth in the  
middes of the children of men among the  
that go downe to the pit.

Thus saith the Lord God, In the daye  
when he went downe to hel, I caused them  
to mourne, & I covered the depe for him,  
and I did restraine the floods thereof, and  
the great waters were staied: I caused Le-  
banon to mourne for him, and all the trees  
of the field fainted.

I made the nacios to shake at the sounde  
of his fall, when I cast him downe to hel,

Many other  
nations were  
vnder their do-  
minion.  
O, country.

Signifying,  
that there was  
no greater  
power in the  
worlde then  
his was.

Or, thus wast  
lift vp.

That is, of  
Nebuchad-nez-  
zar, who after-  
ward was the  
monarche and  
pouere ruler of  
the worlde.

Hereby is sig-  
nified the de-  
struction of the  
power of the  
Assyrians by  
the Babylo-  
nians.

The depe  
waters I cau-  
sed him to mou-  
te so hie (mean-  
ing his great  
abundance &  
pompe) shal  
now lament as  
though they  
were covered  
w sackcloth.

Rrr.i.



# Pharaohs fall. *II* and *III* Ezekiél. The end of tyrants.

*h* To cause this destruction of the King of Assyria to seeme more horrible, he seeth forthe other Kings and princes which are dead, as though they reioyced at the fall of suche a tyrant: *i* Meaning, that Pharaohs power was no thing so great as his was. *Read Chap. 28, 10.*

*a* Which was the first yere of the general captiuitie vnder Zedekiah. *b* Thus the scriptures compare tyrants to cruel and huge beastes, & shew weaker then they, and suche as they may ouercome. *102, where.* *c* Thou preparedst great armies. *Chap. 12, 13.* *17, 30.*

*d* With heapes of the carcases of thine armie. *e* As Nilus ouerfloweth Egypt, so will I make the blood of thine hoste to ouerflowe. *f* The worde signifieth to be put out as a candle is put out. *Isa. 13, 10. Joel 2, 31. & 3, 15.* *g* By this manner of speache is ment the great sorowe I shalbe for the slaughter of the King & his people.

with them that descend into the pit, & all the excellent trees of Eden, and the best of Lebanon: *euen* all that are nourished with waters, shal be comforted in the nether partes of the earth.

17 They also went downe to hel with him vnto them that be slaine with the sword, and his arme, & they that dwelt vnder his shaddowe in the middes of the heathen.

18 To whome I art thou thus like in glorie & in greatnes amog the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether partes of the earth: thou shalt sleepe in the middes of the vncircumcised, with them that be slaine by the sword: this is Pharaoh & all his multitude, saith the Lord God.

## CHAP. XXXII.

*a* The Prophet is commanded to bewaile Pharaoh King of Egypt. *12* He prophesieth that destruction shal come vnto Egypt through the King of Babylon.

**A**Nd in the twelfth yere in the twelfth moneth, & in the first day of the moneth, the worde of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentacion for Pharaoh King of Egypt, & say vnto him, Thou art like a lyon of the nations & art as a dragon in the sea: thou castest out thy riuers & troublest the waters with thy fete, and stampest in their riuers.

3 Thus saith the Lord God, I wil therefore spread my net ouer thee with a great multitude of people, & thei shal make thee come vp into my net.

4 Then wil I leaue thee vpon the land, & I wil cast thee vpon the open field, & I wil cause all the foules of the heauē to remaine vpon thee, and I wil fill all the beasts of the field with thee.

5 And I will lay thy flesh vpon the mountaines, & fill the valles with thine height. *d* I wil also water with thy blood the land wherein thou swimme, *euen* to the mountaines, and the riuers shalbe full of thee.

6 And when I shal put thee out, I wil couer the heauen, and make the starres thereof darke: I wil couer the sunne with a cloude, and the moone shal not giue her light.

7 All the lights of heauen wil I make darke for thee, and bring darkness vpon thy land, saith the Lord God.

8 I wil also trouble the hearts of many people, when I shal bring thy destruction among the nations, and vpon the countreis which thou hast not known.

9 Yea, I wil make many people amazed at thee, & their Kings shalbe astonished with feare for thee, when I shal make my sword to glitter against their faces, & thei shal be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the King of Babel shal come vpō thee, By the swordes of the mightie wil I cause thy multitude to fall: they all shalbe terrible nacions, and they shal destroye the pompe of Egypt, and all the multitude thereof shalbe confumed.

12 I wil destroye also all the beasts thereon from the great waterfildes, nerher shal the fore of man trouble them any more, nor the houses of beast trouble them.

13 Then wil I make their waters depe, and cause their riuers to runne like oyle, saith the Lord God.

14 When I shal make the land of Egypt desolate, and the countrey with all that is therein, shalbe laied wast: when I shal smite all them, which dwell therein, then shal thei knowe, that I am the Lord.

15 This is the mourning wherewith they shal lament her: the daughters of the nacions shal lament her: thei shal lament for Egypt, and for all her multitude, saith the Lord God.

16 In the twelfth yere also in the fiftenth day of the moneth, came the worde of the Lord vnto me, saying,

17 Sonne of man, lament for the multitude of Egypt, and cast them downe, *euen* thei and the daughters of the mightie nacions vnto the nether partes of the earth, with them that go downe into the pit.

18 Whome doest thou passe in beautie go downe and sleepe with the vncircumcised.

19 Thei shal fall in the middes of them that are slayne by the sword: she is deliuered to the sword: drawe her downe, and all her multitude.

20 The moste mighty & strong shal speake to her out of the middes of hel with thy helpe her: they are gone downe and sleepe with the vncircumcised that be slaine by the sword.

21 As Hur is there & all his companie: their graues are about him: all they are slayne and fallen by the sword.

22 Whose graues are made in the side of the pit, & his multitude are rounde about his graue: all they are slaine and fallen by the sword, which caused feare to be in the land of the liuing.

23 There is Elim and all his multitude rounde about his graue: all they are slaine and fallen by the sword & are gone downe with the vncircumcised into the nether partes of the earth, which caused the felues to be feared in the land of the liuing: yet haue they borne their shame with thei that are gone downe to the pit.

24 Thei haue made his bed in the middes of the slaine with all his multitude: thei graues are rounde about him: all these vncircumcised are slaine by the sword: thei

## the watchman.

thei haue caused their feare to be in the liuing, yet haue thei borne with them that go downe to the pit: thei are laide in the middes of the slaine.

25 There is Mefhech, Tubal, & all the multitude: their graues are rounde about him: all these vncircumcised are slaine by the sword, thogh thei feare to be in the land of the liuing.

26 And thei shal nor lie with the vncircumcised, thei which are gone downe to the nether partes of the earth, with their weapons of warre, and their swordes vnder their heauens: iniquitie shalbe vpō their bones: thei were full of feare of the mightie of the liuing.

27 Yea, thou shalt be broken in the middes of the vncircumcised, and lyest with thei that are slaine by the sword.

28 There is Edom, his Kings & princes, which with their weapons of warre, they shal be laied by them that were slaine by the sword: they shal sleepe with the vncircumcised, and with them that go downe to the pit.

29 There be all the princes of the land of the Zidonians, which with all the Zidonians, which are slaine by the sword, thei are ashamed of their fete: the vncircumcised sleepe with thei that are slaine by the sword, and are ashamed with them that go downe to the pit.

30 Pharaoh shal se the, and he shal be ashamed of all his multitude: all his armie shalbe slaine by the sword, saith the Lord God.

31 For I haue caused my feare to be in the land of the liuing: and he shal be ashamed of the middes of the vncircumcised, thei that are slaine by the sword, Pharaoh and all his multitude, saith the Lord God.

## CHAP. XXXIII.

*a* The office of the gouernours and ministers is to strengthen them that dispaire, and to comfort the mockers of the Prophet. *30* Lord against the mockers of the Prophet.

**A**Gainne, the worde of the Lord came vnto me, saying,

2 Sonne of man, speake to the people, and say vnto them, Thus saith the Lord God, The people of the land take a man among them, and make him their watchman.

3 If when he seeth the sword come, he blowe the trumpet, and say, Thus saith the Lord God, Then he that heareth the trumpet, and wil not be wakened, his blood shalbe on his owne head.

4 And if he see the sword come, & take him away, he shal be wakened, and his blood shalbe on his owne head.

the Lord God, The sword  
Babel shal come vpon thee.  
of the mightie wil I cau-  
to fall: they all shal be re-  
and they shal destroye the  
pt, and all the multitude  
consumed.

also all the beasts thereof  
waterfides, nether shal the  
double them any more, nor  
aft trouble them.

ake their waters depe, and  
ts to runne like oyle, faith

make the land of Egypt de-  
country with all that is  
aid wast: when I shal smit  
ich dwell therein, then shal  
I am the Lord.

mourning wherewith they  
the daughters of the na-  
nt her: thei shal lament for  
all her multitude, faith the

th were also in the fifteenth  
th, came the worde of the  
aying,

lament for the multitude  
cast them downe, *even the*  
ers of the mightie nations  
partes of the earth, with  
owne into the pit.

thou passe! in beautie go-  
e with the vncircumcised.  
in the middes of them that  
sworde: *as* he is deliuered  
drawe her downe, & all bee

nighty & strong shal speake  
e middes of hel with them  
are gone downe and slepe  
uncircumcised that be slaine by

e & all his companie: they  
ut him: all they are slayne  
e sworde.

are made in the side of the  
itude are rounde about his  
re slaine and fallen by the  
caused feare to be in the land

am and all his multitude  
is graue: all they are slaine  
e sworde & are gone downe  
ircumcised into the nether

rch, which caused the sel-  
in the land of the liuing  
orne their shame with the  
owne to the pit.

ade his bed in the middes  
ith all his multitude: thei  
de about him: all these vn-  
laine by the sworde: thought

thei haue caused their feare in the land of  
the liuing, yet haue thei borne their sha-  
me with them that go downe to the pit:  
thei are laide in the middes of them, that  
be slaine.

There is a Méfhech, Tubál, & all their  
multitude: their graues are rounde about  
them: all these vncircumcised were slaine  
by the sworde, though thei caused their  
feare to be in the land of the liuing.

And thei shal not lye with the valiant  
of the vncircumcised, that are fallen,  
which are gone downe to the graue, with  
their weapons of warre, and haue layed  
their swordes vnder their heads, but their  
iniquitie shal be vpon their bones: because  
thei were *in* feare of the mightie in the lād  
of the liuing.

Yea, thou shalt be broken in the middes  
of the vncircumcised, and lye with them  
that are slaine by the sworde.

There is Edóm, his Kings, and all his  
princes, which with their strength are  
laied by them that were slaine by the  
sworde: they shal slepe with the vncir-  
cumcised, and with them that go downe  
to the pit.

There be all the princes of the North,  
with all the Zidonians, which are gone  
downe with the slaine, with their feare:  
thei are ashamed of their strength, and  
the vncircumcised slepe with them that  
be slaine by the sworde, and beare their  
shame with them that go downe to the  
pit.

Pharaoh shal se the, and he shal be com-  
forted ouer all his multitude: Pharaoh, &  
all his armie shal be slaine by the sworde,  
faith the Lord God.

For I haue caused my feare to be in the  
land of the liuing: and he shal be laide in  
the middes of the vncircumcised with  
them, that are slaine by the sworde, *even*  
Pharaoh and all his multitude, faith the  
Lord God.

CHAP. XXXIII.

The office of the gouernours and ministers. 14 He  
strengtheneth them that dispaire, and boldeneth them  
with the promes of mercie. 30 The worde of the  
Lord against the mockers of the Prophet.

Againe, the worde of the Lord came  
vnto me, saying,

Sonne of man, speake to the children of  
thy people, and say vnto them, When I  
bring the sworde vpon a land, if the peo-  
ple of the land take a man from among  
them, and make him their watchman,  
If when he seeth the sworde come vpon  
the land, he blowe the trumpet and war-  
ne the people,

Then he that heareth the sounde of the  
trumpet, and wil not be warned, if the  
sworde come, & take him away, his blood

shal be vpon his owne head.

For he heard the sounde of the trumpet,  
and wolde not be admonished: therefore his  
blood shal be vpon him: but he that recei-  
ueth warning, shal saue his life.

But if the watchman se the sworde co-  
me, and blowe not the trumpet, and the  
people be not warned: if the sworde co-  
me, and take any persone from among  
them, he is taken away for his iniquitie,  
but his blood wil I require at the watch-  
mans hand.

\* So thou, o sonne of man, I haue made  
thee a watchman vnto the house of Israël:  
therefore thou shalt heare the worde at  
my mouth, and admonishe them from  
me.

When I shal say vnto the wicked, O wic-  
ked man, thou shalt dye the death, if thou  
doest not speake, and admonish the wic-  
ked of his way, that wicked man shal dye  
for his iniquitie, but his blood wil I re-  
quire at thine hand.

Nethertheless, if thou warne the wicked  
of his way, to turne from it, if he do  
not turne from his way, he shal dye for  
his iniquitie, but thou hast deliuered thy  
soule.

Therefore, o thou sonne of man, spea-  
ke vnto the house of Israël, Thus ye spea-  
ke and say, If our transgressions and our  
sinnes be vpon vs, and we are consumed  
because of them, how shulde we then  
liue?

Say vnto them, as I liue, faith the Lord  
God, I desire not the death of the wic-  
ked, but that the wicked turne from his  
way and liue: turne you, turne you from  
your euil wayes, for why wil ye dye, o ye  
house of Israël?

Therefore thou sonne of man, say vn-  
to the children of thy people, The righte-  
ousnes of the righteous shal not deliuer  
him in the day of his transgression, nor  
the wickednes of the wicked shal cause  
him to fall therein, in the day that he  
returneth from his wickednes, nether shal  
the righteous liue for his righteousness in the  
day that he sinneth.

When I shal say vnto the righteous, that  
he shal surely liue, if he trust to his ow-  
ne righteousness, and commit iniquitie,  
all his righteousnesses shal be no more re-  
membred, but for his iniquitie that he  
hathe committed, he shal dye for the same.

Againe when I shal say vnto the wic-  
ked, Thou shalt dye the death, if he tur-  
ne from his sinne, & do that which is law-  
ful and right,

To wit, if the wicked restore the pledge,  
and giue againe that he had robbed, and  
walke in the statutes of life, without com-  
mitting iniquitie, he shal surely liue, and

Signifying  
the wicked  
shal not eſca-  
pe puniſhment  
though ſwath  
man be neg-  
ligent, but if  
the watchman  
blowe the tram-  
pet, and then  
he wil not o-  
bey, he ſhal de-  
ſerue double  
punishment.

Chap. 33.  
Which tea-  
reth that he  
receiueſt not  
his charge at  
Lords mouth,  
is a ſpie, and  
not a true wa-  
tchman.

The watch-  
man muſt an-  
ſwer for the  
blood of all y  
perith through  
his negligence.

Thus y wic-  
ked whē they  
heare Gods  
iudgements  
for their ſin-  
nes, deſpaire  
of his mercies  
and murmure.  
Read Chap.  
18, 23.

Read of this  
righteouſneſſe  
Chap. 18, 23.

Hereby he  
condemneth  
all them of  
hypocriſie, w  
pretēde to for-  
giue wicked-  
neſſe, & yet de-  
clare not the  
felices ſuche  
by their ſin-  
nes, that is,  
in obeying  
Gods com-  
mandments,  
and by godlie  
life.



not dye.

26 None of his finnes that he hath committed, shal be mencioned vnto him: because he hath done that, which is lawful, & right, he shal surely liue.

Chap. 18. 25.

27 Yet the children of thy people say, \* The way of the Lord is not equal: but their owne way is vnequal.

28 When the righteous turneth from his righteousness, and committeth iniquitie, he shal euen dye thereby.

29 But if the wicked returne from his wickednes, and do that which is lawful, and right, he shal liue thereby.

30 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I wil iudge you euerie one after his wayes.

3 When 3 Prophet was led away captiue with leconiah

21 Also in the twelfth yere of our captiuitie, in the tenth month, and in the fift day of the month, one that had escaped out of Ierusalem, came vnto me, and said, The citie is smitten.

8 I was Iuduced with the Spirit of prophetic, Chap. 8. 2.

22 Now the hand of the Lord had bene vpon me in the euening afore he that had escaped, came, and had opened my mouth, vntil he came to me in the morning: and when he had opened my mouth, I was no more domme.

1 Whereby is signified that the ministers of God can not speake vnto God giue them courage and open their mouths, Chap. 24. 27, & 29, 21 eph. 6. 19.

23 Again the worde of the Lord came vnto me, and said,

m Thus 3 wicked chinketh the slues more worthie to enioye Gods promises then 3 Salts of God, to whom they were made: and wolde binde God to be subiect to them, though they wolde not be bounde to him. n Contrary to the Law, Leui. 17. 14. o As thei that are ready fill to shed blood.

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, <sup>m</sup> Abraham was but one, and he possessed y land: but we are many, therefore the land shalbe giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Ye eat with the blood, and lift vp your eyes toward your idoles, and sheade blood: shulde ye then possesse the land?

26 Ye leane vpon your swordes: ye worke abomination, and ye defile euerie one his neighbours wife: shulde ye then possesse the land?

27 Say thus vnto them, Thus saith y Lord God, As I liue, so surely thei that are in the desolate places, shal fall by the sword: and him that is in the open field, wil I giue vnto the beastes to be deuoured: and thei that be in the fortes and in the caues, shal dye of the pestilence.

Chap. 7. 24. & 24. 21. & 30. 6.

28 For I wil lay the land desolate and waste, and the pompe of her strength shal cease: and the mountaines of Israel shalbe desolate, and none shal passe through.

29 Then shal thei knowe that I am y Lord, when I haue laide the land desolate and waste, because of all their abominations, that thei haue committed.

p In derision.

30 Also thou sonne of man, the children of thy people that talke of thee by the walles and in the dores of houses, and strake one to another, euerie one to his bro-

ther, saying, Come, I pray you, and heare what is the worde that commeth from the Lord.

31 For thei come vnto thee, as the people yfeth to come: and my people sit before thee, and heare thy wordes, but thei wil not do them: for with their mouthes thei make y iestes, and their heart goeth after their couetousnes.

32 And lo, thou art vnto them, as a iesting song of one that hath a pleasant voice, and can sing wel: for thei heare thy wordes, but thei do them not.

33 And when this commeth to passe (for lo, it wil come) then shal thei knowe, that a Prophet hath bene among them.

CHAP. XXXIII.

2 Against the sheperdes that despised the flocke of Christ, & seke their owne gain 7 The Lord saith that he wil visite his disperfed flocke, and gather them together. 23 He promisseth the true shepherd Christ, and with him peace.

1 And the worde of the Lord came vnto me, saying,

2 Sonne of man, prophetic against the sheperdes of Israel, prophetic and say vnto them, Thus saith the Lord God vnto the sheperdes, \* Wo be vnto the

sheperdes of Israel, that fede them selues: shulde not the sheperdes fede the flockes?

3 Ye eat the fat, and ye clothe you with the woll: ye kil them that are fed, but ye fede not the shepe.

4 The weake haue ye not strengthened: the sicke haue ye not healed, nether haue ye bounde vp the broken, nor broght againe that which was driue away, nether haue ye sought that which was lost, but with crueltie, & with rigour haue ye ruled the.

5 And they were scatted without a shepherde: and when thei were disperfed, thei were deuoured of all the beasts of the field.

6 My shepe waded through all the mountaines, and vpon euerie hye hill: yea, my flocke was scatted through all the earth, and none did seke or serche after them.

7 Therefore ye sheperdes, heare the worde of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoiled, and my shepe were deuoured of all y beastes of the field, hauing no shepherd, nether did my sheperdes seke my shepe, but the sheperdes fed them selues, and fed not my shepe,

9 Therefore, heare ye the worde of y Lord, o ye sheperdes.

10 Thus saith the Lord God, Beholde, I come against the sheperdes, and wil requyre my shepe at their hands, and cease them to cease from feeding the shepe: nether shal the sheperdes fede them selues.

any more: for I wil deliuer my flocke from their mouthes, and thei shal no more feare them.

For thus saith the Lord God, I wil serche my shepe, and seke them.

As a shepherd sercheth out when he hath bene among his, so wil I seke out my flocke, which are scattered, so wil I deliuer them out of all places whither they haue bene scattered in the darke daie,

And I wil bring them out from among the people, and gather them from thence, and wil bring them to their owne land, and fede them vpon the mountaynes of Israel, by the riuers, and in all the red places of the countrey.

14 I wil fede the in a good pasture, on the hie mountaynes of Israel: folde be there shal thei lie in a pasture, and in fat pasture shal thei fede on the mountaynes of Israel.

15 I wil fede my shepe, and bring them to rest, saith the Lord God.

16 I wil seke that which was lost, and againe that which was driuen away, and wil binde vp that which was broken, and wil strengthen the weake, but I wil destroy the fat and the strong, & I wil destroy them with iudgement.

17 Also you my shepe, thus saith the Lord God, Beholde, I iudge betweene you and betweene the rams & the goats.

18 Semeth it a small thing vnto you, that I haue eaten vp the good pasture, but I haue tread downe with your fete the good pasture: & to haue drunk of the waters, but ye must trouble me with your fetes?

19 And my shepe eat that which is troden with your fete, and drinke of the waters which ye haue troubled with your fetes.

20 Therefore thus saith the Lord God, Beholde, I, euen I wil iudge betweene the fat shepe and the lean.

21 Because ye haue thrust with your shulder, and pusht all the weak hornes, til ye haue scattered them.

22 Therefore wil I helpe my flocke, thei shal nomore be spoiled, and I wil ge betweene shepe and shepe.

23 And I wil set vp a shepherd over them, and he shal fede them, euen as I haue fed them, saith the Lord God.

24 And I the Lord wil be their God, and my seruant David shal be the prince over them. I the Lord haue spoken.

25 And I wil make with them a new covenant of peace, and wil cause the euill to cease out of the land: and thei shal safely in the wilderness, and in the woods.

ome, I pray you, and here  
de that commeth from the

e vnto thee, as the people  
and my people sit before  
thy wordes, but thei wil  
or with their mouches thei  
and their heart goeth after  
nes.

art vnto them, as a<sup>2</sup> iesting  
that hath a pleasant voice,  
el: for thei heare thy wor-  
them not.

is commeth to passe (for lo-  
men shal thei knowe, that a  
bene among them.

P. XXXIII.

herdes that despised the flocke of  
owne gam. 7 The Lord saith that  
perfed flocke, and gather them to-  
feth the true shepherd Christ, Ioseph

worde of the Lord came vn-  
ing,

n, prophecie against the  
Israél, prophecie and say  
us saith the Lord God vn-  
des, \* Wo be vnto the lea-  
Israél, that fede them sel-  
ot the shepherdes fede the

at, and ye clothe you with  
them that are fed, but ye  
epe.

haue ye not strengthened  
ye not healed, neither haue  
the broken, nor brought agai-  
was driue away, neither haue  
which was lost, but with  
h rigour haue ye ruled the  
scattered without a shep-  
en thei were disperfed, thei  
d of all the beaſts of the

red through all the moun-  
n euerie hye hill: yea, my  
tred through all the earth,  
ke or ſerche after them.  
Shepherdes, heare the wor-

the Lord God, ſurely be-  
was ſpoiled, and my ſhepe  
of all ſe beaſtes of the field,  
erd, neither did my ſhep-  
ſhepe, but the ſhepherdes,  
and fed not my ſhepe,  
re ye the worde of y Lord,

the Lord God, Beholde, I  
ſhepherdes, and wil re-  
at their hands, and cau-  
from feeding the ſhep-  
ſhepherdes fede them ſelues.

any more: for I wil deliuer my ſhepe from  
their mouches, and thei ſhal nomore deu-  
uoure them.

For thus ſaith the Lord God, Beholde, I  
wil ſerche my ſhepe, and ſeke them out.

As a ſhepherd ſercheth out his flocke,  
when he hath bene among his ſhepe that  
are ſcattered, ſo wil I ſeke out my ſhepe &  
wil deliuer them out of all places, where  
thei haue bene ſcattered in the clouddie &  
darke daie.

And I wil bring them out from the peo-  
ple, and gather them from the countreis,  
and wil bring them to their owne land,  
and fede them vpon the mountaines of  
Iſraél, by the riuers, and in all the inhabi-  
ted places of the countrey.

I wil fede the in a good paſture, and vp-  
on the hie mountaines of Iſraél ſhal their  
folde be: there ſhal thei lie in a good folde  
and in fat paſture ſhal thei fede vpon the  
mountaines of Iſraél.

I wil fede my ſhepe, and bring them to  
their reſt, ſaith the Lord God.

I wil ſeke that which was loſt, and bring  
again that which was driuen awaie, and  
wil binde vp that which was broken, and  
wil ſtrengthen the weake, but I wil de-  
ſtroy the fat and the ſtrong, & I wil fede  
them with iudgement.

Alſo you my ſhepe, thus ſaith the Lord  
God, Beholde, I iudge betwene ſhepe, and  
ſhepe, betwene the rams & the goates.

Some thing is a ſmale thing vnto you to ha-  
ue eaten vp the good paſture, but ye muſt  
tread downe with your fete the reſidue of  
your paſture: & to haue dronke of the de-  
pe waters, but ye muſt trouble the reſidue  
with your fete.

And my ſhepe eat that which ye haue  
troden with your fete, and drinke that w<sup>h</sup>  
ye haue troubled with your fete.

Therefore thus ſaith the Lord God vn-  
to them, Beholde, I, *euem* I wil iudge be-  
twene the fat ſhepe and the leane ſhepe.

Because ye haue thruſt with ſide & with  
ſhoulder, and puſht all the weake with your  
hornes, til ye haue ſcattered them abroad,

Therefore wil I helpe my ſhepe, and  
thei ſhal nomore be ſpoiled, and I wil iud-  
ge betwene ſhepe and ſhepe.

And I wil ſet vp a ſhepherd ouer them,  
and he ſhal fede them, *euem* my ſeruant  
David, he ſhal fede them, and he ſhal be  
their ſhepherd.

And I the Lord wil be their God, and  
my ſeruant David ſhal be the prince amog  
them. I the Lord haue ſpoken it.

And I wil make with them a couena-  
nt of peace, and wil cauſe the euil beaſtes to  
ceafe out of the land: and thei ſhal dwell  
ſafely in the wildernes, and ſlepe in the  
woods.

And I wil ſeke them, as a bleſſing, euem  
rounde about my mountaine: & I wil cau-  
ſe raine to come downe in due ſeaſon, and  
there ſhal be raine of bleſſing.

And the *m* tre of the field ſhal yelde  
her frute, & the earth ſhal giue her frute,  
and thei ſhal be ſafe in their land, and ſhal  
knowe that I am the Lord, when I haue  
broken the cordes of their yoke, and deli-  
uered them out of the hands of thoſe that  
ſerued them ſelues of them.

And thei ſhal nomore be ſpoiled of the  
heathen, neither ſhal the beaſts of the land  
deuoure them, but thei ſhal dwell ſafely  
and none ſhal make them afraid.

And I wil raiſe vp for them a *n* plant of  
renoume, and they ſhal be no more con-  
ſumed with hungr in the land, neither  
beare the reproche of the heathen anie  
more.

Thus ſhal thei vnderſtand, that I the  
Lord their God am with them, and that  
thei, *euem* the houſe of Iſraél, are my people,  
ſaith the Lord God.

And ye my ſhepe, the ſhepe of my paſture  
are men, & I am your God, ſaith y Lord  
God.

CHAP. XXXV.

The deſtruction that ſhal come on mount Seir, becauſe  
thei troubled the people of the Lord.

**M**oreouer the worde of the Lord ca-  
me vnto me, ſaying,

Sonne of man, ſet thy face againſt mount

Seir, and prophecie againſt it,

And ſaie vnto it, Thus ſaith the Lord  
God, Beholde, o mount Seir, I come a-  
gainſt thee, and I wil ſtretch out mine  
hand againſt thee, and I wil make thee de-  
ſolate and waſte.

I wil laie thy cities waſte, and thou ſhalt  
be deſolate, and thou ſhalt knowe that I  
am the Lord.

Because thou haſt had a perpetual hatred  
& haſt put the children of Iſraél to flight  
by the force of the ſworde in the time of  
their calamitie, when their *b* iniquitie had  
an end,

Therefore as I liue, ſaith the Lord God,  
I wil prepare thee vnto blood, and blood  
ſhal purſue thee: except thou hate blood,  
euem blood ſhal purſue thee.

Thus wil I make mount Seir deſolate  
and waſte, and cut off from it him that paſ-  
ſeth out and him that returneth.

And I wil fil his mountaines with his  
ſlaine me: in thine hills, and in thy valles  
and in all thy riuers ſhal thei fall, that are  
ſlaine with the ſworde.

I wil make thee perpetual deſolatiōs, and  
thy cities ſhal not *d* returne, and ye ſhal  
knowe that I am the Lord.

Because thou haſt ſaid, Theſe two na-

*m* The frutes  
of Gods gra-  
ces ſhal appea-  
re in great a-  
bundance in  
his Church.

*n* That is, the  
rod that ſhal  
come out of y  
roote of Iſrah,  
Iſa. 11. 1.

*a* Where the  
Idumeans  
dwelt.

*b* When by  
their puniſh-  
ment I called  
them fro their  
iniquitie.

*c* Except thou  
repent thy for-  
mer crueltie.

*d* To wit, to  
their former  
estate.

*e* Meaning, Iſ-  
rah & Iudah.



f And so by fighting against Gods people, they shoulde go about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, when God punisheth the enemies, the godlie ought to consider that he hath a care over them and so praise his Name: and also that the wicked rage as though there were no God, till they felt his hand to their destruction.

Chap. 6.

a That is, the Idumean  
b That is, Ierusalem, which for Gods promises was the chiefest of all the worlde.

c Ye are made a matter of talke and derision to all the worlde.

d They appointed with them felices to have it, and therefore came Nebuchadnezzar against Ierusalem for this purpose.

cions, and these two countreys shall be mine, and we will possess them (seeing the Lord was there)

11 Therefore as I live, saith the Lord God, I will even do according to thy wrath, & according to thine indignation which thou hast used in thine hatred against them: & I will make myself known among them when I have judged thee.

12 And thou shalt knowe, that I the Lord have heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are given vs to be deuoured.

13 Thus with your mouthes ye have boasted against me, and have multiplied your wordes against me: I haue heard them.

14 Thus saith the Lord God, So shall all the worlde reioyce when I shall make thee desolate.

15 As thou didest reioyce at the inheritance of the house of Israel, because it was desolate, so will I do vnto thee: thou shalt be desolate, O mount Seir, & all Idumea wholly, and they shall knowe, that I am the Lord.

#### CHAP. XXXVI.

He promisseth to deliuer Israel from the Gentiles.

22 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deservings.

26 God reneweth our hearts, that we maie walke in his commandements.

16 As thou sonne of man, prophesie vnto the mountaines of Israel, and saie, Ye mountaines of Israel, heare the worde of the Lord.

17 Thus saith the Lord God, Because the enemy hath said against you, Aha, euen the high places of the worlde are ours in possession,

18 Therefore prophesie, and saie, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side, that ye might be a possession vnto the residue of the heathen, and ye are come vnto the lippes & tongues of men, and vnto the reproche of the people,

19 Therefore ye mountaines of Israel, heare the worde of the Lord God, Thus saith the Lord God to the mountaines and to the hilles, to the riuers, and to the valleys, and to the waste, & desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are rounde about.

20 Therefore thus saith the Lord God, Surely in the fyre of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which haue taken my land for their possession, with the ioye of all their heart, & with despiteful mindes to cast it out for a praie.

21 Prophecie therefore vpon the land of

Israel, and saie vnto the mountaines, and to the hilles, to the riuers, and to the valleys, Thus saith the Lord God, Beholde, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the shame of the heathen,

22 Therefore thus saith the Lord God, I haue lifted vp mine hand, surely the heathen that are about you, shall beare their shame.

23 But you, O mountaines of Israel, ye shall shoote forth the your branches, and bring forth the your fruite to my people of Israel: for they are ready to come.

24 For beholde, I come vnto you, and I will turne vnto you, and ye shall be tilled and sowed.

25 And I will multiply the men vpon you, euen all the house of Israel wholly, & the cities shall be inhabited, & the desolate places shall be buylded.

26 And I will multiply vpon you man and beast, and they shall encrease, and bring fruite, and I will cause you to dwell after your olde estate, & I will bestowe benefites vpon you more then as the first, and ye shall knowe that I am the Lord.

27 Yea, I will cause men to walke vpon you, euen my people Israel, & they shall possess you, and ye shall be their inheritance, and ye shall no more hence forth be depriued of men.

28 Thus saith the Lord God, Because they haue said vnto you, Thou shalt be deuoured, & men shall bene a waste of thy people,

29 Therefore thou shalt deuoure men no more, neither waste thy people hence forth, saith the Lord God,

30 Neither will I cause men to beare in thee the shame of the heathen any more, neither shalt thou beare the reproche of the people any more, neither shalt thou cause thy folke to fall any more, saith the Lord God.

31 Moreover the worde of the Lord came vnto me, saying,

32 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne waies, & by their dedes: their waie was before me as the filthines of the menstruous.

33 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, whereunto they had polluted it.

34 And I scattered them among the heathen, and they were dispersed through the countreys: for according to their waies, and according to their dedes, I iudged them.

35 And when they entred vnto the heathen, whether they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

But I favoured mine holy Name: the house of Israel had polluted the heathen, whether they went.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I do not desire your lakes, O house of Israel, but your holie Names sake, which ye polluted among the heathen whether ye went.

23 And I will sanctifie my great Name, which ye polluted among the heathen, whom ye haue polluted it, & shall knowe that I am the Lord.

24 Lord God, when I shall be sanctified before their eyes.

25 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

26 Then will I powre cleane water vpon you, and ye shall be cleane: yea, I will cleanse you from all your filthines, and from all your idoles.

27 And I will give you a new heart, also will I giue you a new spirit, and I will take away the stonie heart of your flesh, & I will giue you an heart of flesh.

28 And I will put my Spirit within you, & cause you to walke in my statutes, and shall keepe my iudgements and commandments, and ye shall dwell in the land, and I will be your God.

29 And ye shall dwell in the land, and I will be your God.

30 I will also deliuer you from all unrighteousnes, and I will call for a corn, and I will increase it, and lay no famine vpon you.

31 For I will multiply the fruit of the trees, and the increase of the field, and ye shall beare no more the reproche of the heathen.

32 The shall ye remember your own wayes, & your dedes that were against me, & that I iudged your felices worthy to be destroyed for your iniquities.

33 Therefore shall ye be holy, and shall not commit iniquities, and shall beare no more the reproche of the heathen.

34 And I will cleanse you from all unrighteousnes, and shall beare no more the reproche of the heathen.

35 And I will cleanse you from all unrighteousnes, and shall beare no more the reproche of the heathen.

36 And I will cleanse you from all unrighteousnes, and shall beare no more the reproche of the heathen.

37 And I will cleanse you from all unrighteousnes, and shall beare no more the reproche of the heathen.

38 And I will cleanse you from all unrighteousnes, and shall beare no more the reproche of the heathen.

39 And I will cleanse you from all unrighteousnes, and shall beare no more the reproche of the heathen.

40 And I will cleanse you from all unrighteousnes, and shall beare no more the reproche of the heathen.

41 And I will cleanse you from all unrighteousnes, and shall beare no more the reproche of the heathen.

42 And I will cleanse you from all unrighteousnes, and shall beare no more the reproche of the heathen.

43 And I will cleanse you from all unrighteousnes, and shall beare no more the reproche of the heathen.

unto the mountaines, and  
to the riuers, and to the val-  
the Lord God, Beholde, I  
mine indignation, and in  
because ye haue suffered the  
heathen,  
thus saith the Lord God, I  
p mine hand, surely the hea-  
about you, shal beare their

mountaines of Israël, ye shal  
the your branches, and bring  
ture to my people of Isra-  
ready to come.

I come vnto you, and I wil  
you, and ye shal be tilled and

multiplie the men vpon you,  
house of Israël wholly, & the  
inhabited, & the desolate pla-  
ylded.

multiplie vpon you man and  
thei shal encrease, and bring  
wil cause you to dwell after  
ate, & I wil be stowe benefices  
ore then <sup>b</sup> as the first, and ye  
that I am the Lord.

cause men to walke vpon you,  
le Israël, & thei shal possesse  
shal be their inheritance, and  
ore hence forth the deprivie the

the Lord God, Because thei  
, Thou <sup>land</sup> deuourest vp-  
be a waister of thy people,  
thou shalt deuoure men ne-  
waite thy people hence forth,  
d God,

I cause men to heare in the  
the heathen any more, ne-  
u beare the reproche of the  
ore, neither shalt cause thy  
ny more, saith <sup>y</sup> Lord God,  
r the worde of the Lord came  
ng,

an, when the house of Israël  
r owne land, thei defiled it by  
aies, & by their dedes: thei  
ore me as the filthines of the

I powred my wrath vpon  
blood that thei had shed in  
d for their idoles, where with  
ured it.

red them among the heathen,  
dispersed through the coun-  
rding to their waies, and ac-  
their dedes, I iudged them.

thei entred vnto the heathen,  
wēt, thei polluted mine holy  
they said of them, These  
le of the Lord, and are gone  
da.

21 But

But I fauoured mine holy <sup>1</sup> Name which  
the house of Israël had polluted amōg the  
heathen, whether they went.

Therefore say vnto the house of Israël,  
Thus saith <sup>y</sup> Lord God, I do not this for  
your sakes, o house of Israël, but for mine  
holie Names sake, which ye polluted a-  
mong the heathen whether ye went.

And I wil sanctifie my great Name, <sup>w</sup>  
was polluted among the heathen, among  
whome you haue polluted it, & the heathē  
shal knowe that I am the Lord, saith the  
Lord God, when I shal be sanctified in you  
before <sup>2</sup> their eyes.

For I will take you from among the hea-  
then, and gather you out of all countreis;  
and wil bring you into your owne land.

Then wil I powre cleane <sup>a</sup> water vpon  
you, and ye shal be cleane: yea, frō all your  
filthines, and frō all your idoles wil I cle-  
se you.

<sup>a</sup> A new heart also wil I giue you, and a  
new spirit wil I put within you, and I  
will take away the stonie heart out of your  
bodye, & I wil giue you an heart of flesh.  
And I wil put my Spirit within you,  
and cause you to walke in my statutes, & ye  
shal kepe my iudgements and do them.

And ye shal dwell in the lād, that I gaue  
to your fathers, and ye shal be my people  
and I wil be your God.

I wil also deliuer you from all your fil-  
thines, and I wil call for <sup>o</sup> corne, and wil  
increase it, and lay no famine vpon you.

For I wil multiplie the frute of the  
trees, and the encrease of the field, that ye  
shal beare no more the reproche of fami-  
ne among the heathen.

The shal ye remeber your owne wicked  
wayes, & your dedes that were not good,  
& shal iudge your selues worchie to haue  
bene <sup>r</sup> destroyed for your iniquities, and  
for your abominacions.

Be it known vnto you that I do not  
this for your sakes, saith the Lord God:  
therefore, o ye house of Israël, be ashamed,  
and confounded for your owne wayes.

Thus saith the Lord God, What time  
as I shal haue clenfed you from all your  
iniquities, I wil cause you to dwell in the  
cities, and the desolate places shal be  
buylded.

And the desolate lād shal be tilled, whe-  
re as it lay waste in the sight of all that pas-  
sed by.

For they said, This waste lād was like the  
garden of Eden, and these waste and deso-  
late and ruinous cities were strong, and  
were inhabited.

Then the residue of the heathen that are  
left round about you, shal knowe that I  
the Lord buyld the ruinous places, and  
plant the desolate places: I the Lord haue

spoken it, and wil do it.

37 Thus saith the Lord God, I wil yet for  
this be soght of the house of Israël, to per-  
forme it vnto them: I wil encrease them  
with men like a flocke.

38 As the holie flocke, as the flocke of Ieru-  
salem in their solemne feastes, so shal the  
desolate cities be filled with flockes of  
men, and they shal knowe, that I am the  
Lord.

CHAP. XXXVII.

1 He prophesieth the bringing againe of the people, bow-  
ing in captiuitie. 16 Hesheweth the vnion of the ten  
tribes with the two.

1 The hand of the Lord was vpon me,  
& caryed me out in the Spirit of the  
Lord, and set me downe in the middes of  
the field, which was ful of bones.

2 And he led me round about by them, and  
beholde, there were very manie in the open  
field, and lo, they were verie drye.

3 And he said vnto me, Sonne of man, can  
these bones liue? And I answered, o Lord  
God, thou knowest.

4 Again he said vnto me, Prophecie vpon  
these bones and say vnto them, O ye drye  
bones, heare the worde of the Lord.

5 Thus saith the Lord God vnto these bo-  
nes, Beholde, I wil cause breath to entre in-  
to you, and ye shal liue.

6 And I wil lay sinewes vpō you, and make  
flesh growe vpon you, and couer you with  
skin, and put breath in you, that ye may  
liue, and ye shal knowe that I am the  
Lord.

7 So I prophecied, as I was commanded;  
and as I prophecied, there was a noise,  
and beholde, there was a shaking, and the  
bones came together, bone to his bone.

8 And when I behelde, lo, the sinewes, and  
the flesh grewe vpon them, and aboue, the  
skin couered the, but there was no breath  
in them.

9 Then said he vnto me, Prophecie vn-  
to the winde: prophecie, sonne of man,  
and say to the winde, Thus saith the Lord  
God, Come from the foure <sup>b</sup> windes, o  
breath, and breathe vpon these slaine,  
that they may liue.

10 So I prophecied as he had commanded  
me: and the breath came into them, and  
they liued, and stood vp vpon their fere,  
an exceeding great armie.

11 Then he said vnto me, Sonne of man,  
these bones are the whole house of Is-  
raël. Beholde, they say, Our bones are  
dried, and our hope is gone, & we are clea-  
ne cut of.

12 Therefore prophecie, and say vnto the,  
thus saith the Lord God, Beholde, my peo-  
ple, I wil open your graues, and cause you  
to come vp out of your sepulchres, and  
bring you into the land of Israël,

<sup>On valley.</sup>  
a He sheweth  
by a greater  
miracle, that  
God hath  
power, and al-  
so wil deliuer  
his people frō  
their captiui-  
tie in almai-  
as he is able to  
giue life to  
dead bones, &  
bodyes, & rai-  
se them vp a-  
gain.

<sup>b</sup> Signifying  
all partes whe-  
re as the Isra-  
elites were  
scattered: that  
is, the faith-  
ful shal be  
brought to the  
same vnite of  
Spirit, and do-  
ctrine, where-  
fore they are  
scattered  
through the  
world.



<sup>c</sup> That is, where I have brought you out of those places, and towns where you are captives.

<sup>d</sup> Which signifieth the joyning together of the two houses of Israel, and Judah.

<sup>e</sup> That is, the house of Israel.

Ier. 10. 16.

Isa. 40. 11.  
Ier. 23. 5.  
chap. 24. 23.  
dan. 9. 24.

<sup>f</sup> Meaning, & the elect by Christ shall dwell in the heavenly Ierusalem, which is meant by the land of Canaan.

13 And ye shall know that I am the Lord, when I have opened your graves, o my people, and brought you up out of your sepulchres,

14 And shall put my Spirit in you, and ye shall live, & I shall place you in your own land: then ye shall know that I the Lord have spoken it, and performed it, saith the Lord.

15 ¶ The worde of the Lord came againe vnto me, saying,

16 Moreouer thou sonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take <sup>d</sup> another piece of wood and write vpon it, Vnto Ioseph the tre of Ephraim, and to all the house of Israel his companions.

17 And thou shalt ioine them one to another into one tre, and they shall be as one in thine hand.

18 And whē the children of thy people shall speake vnto thee, saying, Wilt thou not shewe vs what thou meanest by these?

19 Thou shalt answer them, Thus saith the Lord God, Beholde, I will take the tre <sup>e</sup> of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and wil put them with him, <sup>euen</sup> with the tre of Iudah, and make them one tre, and they shall be one in mine hand.

20 And the pieces of wood, whereon thou writest, shall be in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord God, Beholde, I wil take the children of Israel from among the heathen, whether they be gone, and wil gather them on euery side, and bring them into their owne land.

22 And I wil make them one people in the land, vpon the mountaines of Israel, <sup>e</sup> and one King shall be King to them all: & they shall be no more two peoples, neither be deuided anie more hence forth into two kingdomes.

23 Neither shall they be polluted anie more with their idoles, nor with their abominations, nor with anie of their trasgressions: but I wil saue them out of all their dwelling places, wherein they haue sinned, and wil cleanse them: so shall they be my people, and I wil be their God.

24 And Dauid my <sup>f</sup> seruāt shall be King ouer them, and they all shall haue one shepherd: they shall also walke in my iudgements, and obserue my statutes, and do them.

25 And they shall dwell in the <sup>f</sup> land, that I haue giuen vnto Iakob, my seruāt, where your fathers haue dwelt, & they shall dwell therein, <sup>euen</sup> they, and their sonnes, & their sonnes sonnes for euer, and my seruāt Dauid shall be their prince for euer.

26 Moreouer, I wil make <sup>a</sup> a covenant of peace with them: it shall be an euertlasting covenant with them, and I wil place in me, multiplie them, and wil let my Sanctuary among them for euer more.

27 My tabernacle also shall be with thee, I wil be their God, and they shall be my people.

28 Thus the heathen shall know, that I the Lord do sanctifie Israel, when my Sanctuary shall be among them for euer more.

CHAP. XXXVIII.

<sup>a</sup> He prophesieth that Gog and Magog shall fight with great power against the people of God. <sup>a</sup> Their destruction.

1 And the worde of <sup>y</sup> Lord came vnto me, saying,

2 Sonne of man, let thy face against <sup>a</sup> Gog, and against the land of Magog, the chiefe prince of Méshech and Tubál, & prophesie against him,

3 And say, Thus saith the Lord God, Beholde, I come against thee, o Gog the chiefe prince of Méshech and Tubál.

4 And I wil destroye thee, and put hoke in thy chawes, and I wil bring thee forth, and all thine hoste bothe horses, and horsemen, all clothed with all sortes of armour, <sup>euen</sup> a great multitude with bucklers, and shields, all <sup>b</sup> handling swordes.

5 They of Parás, of Cush, and Phut with them, <sup>euen</sup> all they that beare shield and helmet.

6 Gomer and all his bandes, and the house of Togarmá of the North quarters, and all his bandes, and muche people with thee.

7 Prepare thy self, and <sup>c</sup> make thee ready, bothe thou, and all thy multitude, that are assembled vnto thee, and be thou their sauegarde.

8 After manie dayes thou shalt be visited: for in the latter yeres thou shalt come into the land, that hath bene destroyed with the sword, and is gathered out of manie people vpon the mountaines of Israel, which haue long lien waste: yet they haue bene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come vp like a reppell, & shalt be like a cloude to couer the land, bothe thou, and all thy bandes, & manie people with thee.

10 Thus saith the Lord God, Euen at the same time shall manie things come into thy minde, and thou shalt thinke <sup>e</sup> euill thoughts.

11 And thou shalt say, I wil go vp to the land, that hath no walled towres: <sup>e</sup> I wil go to them that are at rest, and dwell in safety, which dwell all without walles, and haue neither barres nor gates,

12 Thinking to spoile the pray, and to take bootie,

bootie, to turne thine hand vpon solate places that are now inhabited vpon the people, that are gathered the nations which haue gotten goods & dwell in the middes of Shebá and Dedán, and the of Tarshish with all the lions, say vnto thee, <sup>h</sup> Art thou come to pray? halt thou gathered thy take a bootie? to cary away siluer, to take away carrel & goodle a great pray?

13 Therefore, sonne of man, pray say vnto Gog, Thus saith the In <sup>y</sup> day when my people of Ieth safe, shall thou not knowe?

14 And come from thy place North partes, thou & muche thee: all shall ride vpon hortes, multitude and a mightie armie.

15 And thou shalt come vp against the people of Israel, as a cloude to couer thou shalt be in the <sup>k</sup> latter dayes bring thee vpon my land that may knowe me, when I shall in thee, o Gog, before their eyes.

16 Thus saith the Lord God, I he, of whom I haue spoken <sup>m</sup> by the hand of my seruants the res of Israel which prophesied dayes and yeres, that I would vpon them?

17 At the same time also whē I come against the land of Israel, my wrath shall arise in me, for in mine indignation <sup>n</sup> my wrath haue I spoke it: surely me there shall be a great shaking of Israel.

18 So that the fishes of the sea, of the heauen, and the beastes, and all that moue & cripe vpon the land, and all the men that are vpon the land, shall tremble at my presence, and shall be ouerthrowen, & shall fall, and euery wall shall gronde.

19 So I wil call for a sword throughout all my mountaines, and the Lord God: euery mans sword against his brother.

20 And I wil pleade against him, and with blood, and I will rane vpon him and vpon his vpon the great people, that are for: raine, and haile stones, & bone.

21 Thus wil I be <sup>o</sup> magnified, and known in the eyes of man, and thei shall knowe, that I am

CHAP. XXXIX.

<sup>p</sup> He sheweth the destruction of Gog and his hoste. 17 Thei shall

I will make a covenant of peace  
it shall be an everlasting cov-  
enant, and I will place them,  
and I will set for my Sanctuary  
for ever more.

And also shall be with thee,  
God, and they shall be my

And the heathen shall knowe, that I the  
Lord am Israel, when my Sanctu-  
ary shall be among them for ever more.

AP. XXXVIII.

And Gog and Magog shall fight with  
the people of God. 21 Their de-

And the word of the Lord came unto  
me, saying,

And I will set thy face against Gog,  
the land of Magog, the chief  
prince of Meshech and Tubal, & proph-

And I will say unto the Lord God, Be-  
hold, I am against thee, O Gog, the chief  
prince of Meshech and Tubal.

And I will destroy thee, and put holes  
in thee, and I will bring thee forth,  
as thou art, both the horses, and hor-

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

And I will bring thee forth, as thou art,  
both the horses, and horsemen,  
and all the multitude with bucklers, and  
spears, and shields.

bootie, to turne thine hand vpon the de-  
solate places that are now inhabited, and  
vpon the people, that are gathered out of  
the nations which haue gotten catel and  
goods & dwell in the middes of the land.

Sheba and Dedan, and the marchantes  
of Tarshish with all the lions thereof shall  
say vnto thee, Art thou come to spoile?  
hast thou gathered thy multitude to  
take a bootie? to cary away siluer and gol-  
de, to take away catel & goods, & to spoile  
a great pray?

Therefore, sonne of man, prophesie, and  
say vnto Gog, Thus saith the Lord God,  
In y day when my people of Israel dwell  
safely, shalt thou not knowe it?

And come from thy place out of the  
North partes, thou & muche people with  
thee, all shall ride vpon horses, euen a great  
multitude and a mightie armie.

And thou shalt come vp against my peo-  
ple of Israel, as a cloude to couer the land:  
thou shalt be in the latter daies, and I will  
bring thee vpon my land that the heathen  
may knowe me, when I shall be sanctified  
in thee, O Gog, before their eyes.

Thus saith the Lord God, Art not thou  
he, of whome I haue spoken in olde time  
by the hand of my seruants the Prophe-  
tes of Israel which prophesied in those  
dayes and yerres, that I wolde bring thee  
vpon them?

At the same time also when Gog shall come  
against the land of Israel, saith the Lord  
God, my wrath shall arise in mine angre.

For in mine indignation & in the fyre of  
my wrath haue I spokē it: surely at that ti-  
me there shall be a great shaking in the land  
of Israel.

So that the fishes of the sea, & the fowles  
of the heauen, and the beastes of the field  
and all that moue & crepe vpon the earth,  
and all the men that are vpon the earth,  
shall tremble at my presence, & the moun-  
taines shall be ouerthrowen, & the staires  
shall fall, and euery wall shall fall to the  
ground.

For I will call for a sword against him  
throughout all my mountaines, saith the  
Lord God: euery mans sword shall be a-  
gainst his brother.

And I will pleade against him with pesti-  
lence, and with blood, and I will cause to  
raine vpon him and vpon his bandes, and  
vpon the great people, that are with him, a  
foure raine, and haile stones, fyre, & brim-  
stone.

Thus will I be magnified, and sanctified,  
and known in the eyes of many nacions,  
and they shall knowe, that I am the Lord.

CHAP. XXXIX.

He sheweth the destruction of Gog and Magog. 17 The  
Trauers of Gog and his hostes. 17 I he shall be denounced of

birds and beasts. 23 Wherefore the house of Israel  
captiue. 24 Their bringing againe from captiuitie &  
promised.

Therefore, thou sonne of man, prophesie  
against Gog, & say, Thus saith the  
Lord God, Beholde, I come against thee,  
O Gog, the chief prince of Meshech and  
Tubal.

And I will destroy thee, & leaue but the  
sixt part of thee, & wil cause thee to come  
vp from the North partes and wil bring  
thee vpon the mountaines of Israel:

And I will smite thy bowe out of thy left  
hand, and I will cause thine arrowes to fall  
out of thy right hand.

Thou shalt fall vpon the mountaines  
of Israel, and all thy bads and the people,  
that is, with thee: for I wil giue thee vnto  
the birds and to euery feathered foule &  
beast of the field to be deuoured.

Thou shalt fall vpon the open field: for I  
haue spoken it, saith the Lord God.

And I will send a fyre on Magog, and  
among them that dwell safely in the cyles,  
and they shall knowe, that I am the Lord.

So wil I make mine holy Name knowē in  
the middes of my people Israel, and I wil  
not suffer them to pollute mine holy Na-  
me anie more, and the heathen shall knowe  
that I am the Lord, the holie one of Is-  
rael.

Beholde, it is come, and it is done, saith  
the Lord God: this is the day whereof I  
haue spoken.

And they that dwell in the cities of Is-  
rael, shall go forth, and shall burne and se-  
fyre vpon the weapons, and on the shields,  
and bucklers, vpon the bowes, and vpon the  
arrowes, and vpon the staves in their hands,  
and vpon the speares, and they shall burne  
them with fyre seuen yerres.

So that they shall bring no wood out of  
the field, neither cut downe any out of the  
forests: for they shall burne the weapons  
with fyre, and they shall robbe those, that  
robbed them, and spoyle those that spoy-  
led them, saith the Lord God.

And at y same time wil I giue vnto Gog  
a place there for buryal in Israel, euen the  
valley wherby men go toward y East part  
of the Sea: and it shall cause the that passe  
by, to stop their noses, and there shall they  
burye Gog with all his multitude: & they  
shall call it the valley of Hamon-Gog.

And seuen moneths long shall the house  
of Israel be burying of the, that they may  
clefse the land.

Yea, all the people of the land shall bury  
them, and they shall haue a name when I  
shall be glorified, saith the Lord God.

And they shall chuse out men to go con-  
tinually through the land with them that  
trauail, to burye those that remaine vp-

Or, destroy  
thee with six  
plagues, as  
Chap. 38, 39.

Meaning, by  
the virtue  
of Gods wor-  
de the enemy  
shall be destroy-  
ed where so  
euer he shall  
be.

That is, a-  
mong all na-  
tions where  
they are, my  
people shall  
come to  
separate.

That is, this  
plague is fully  
determined in  
my counsel &  
can not be  
changed.

After this  
destruction  
the Church shall  
have great  
peace and tri-  
quillity, and  
shall call their  
weapons be-  
cause they  
shall no more  
fear the ene-  
mies, and this  
is chiefly met  
of the accom-  
plishment of  
Christs king-  
dome, wherby  
they shall  
be all ene-  
mies that be  
enemies.

Which de-  
clareth that  
the enemies  
shall be  
glorified like  
of yarkelies  
Or, he shall  
be glorified  
in Gog.

Meaning, a  
long time.

Partly that  
the holy līd  
should not be  
polluted, and  
partly for the  
compassion  
of the children  
of God haue  
euen on their  
enemies.



on the ground, and cleanse it: they shall search to the end of seven moneths.

15 And the traualers that passe through the land, if any see a mans bone, then shall he set vp a signe by it, til the buryers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie shall be Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the

Lord God, Speake vnto euerie feathered fowle, and to all the beasts of the field, Assemble your selues, and come: I gather your selues on euerie side to my sacrifice: for I do sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eat flesh, and drinke blood.

18 Ye shall eat the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambs, and of the goates, and of bullockes, euen of all fat beasts of Bashan.

19 And ye shall eat fat til you be full, and drinke blood, til ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I wil set my glorie among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue layed vpon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall knowe, that the house of Israel went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fel they all by the sword.

24 According to their vncleannes, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lord God, Now wil I bring againe the captiuitie of Iakob, and haue compassion vpon the whole house of Israel, and wil be ielous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of manie nations,

28 Then shall they knowe, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but

I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Nether wil I hide my face anie more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

# CHAP. XL.

## The restoring of the citie and the Temple.

IN the five and twentieth yere of our being in captiuitie in the beginning of the yere, in the tenth day of the moneth, in the fourth yere after that the citie was smitten, in the self same day, the hand of the Lord was vpon me, & brought me thither.

3 Into the land of Israel brought he me by a diuine vision, and set me vpon a verie high mountaine, whereupō was as the buylding of a citie, toward the South.

3 And he brought me thither, and beholde, there was a man, whose similitude was to loke to, like brasse, with a linen threde in his hand, and a rede to measure with: and he stode at the gate.

4 And the man said vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shew thee: for to the intent, that they might be shewed thee, art thou brought hether: declare all that thou seest, vnto the house of Israel.

5 And beholde, I sawe a wall on the outside of the house rounde about: and in the mans hand was a rede to measure with, of six cubites long, by the cubite, and an hand breadth: so he measured the breadth of the buylding with one rede, and the height with one rede.

6 Then came he vnto the gate, which looketh toward the East, and went vp the staires thereof, and measured the poste of the gate, which was one rede broad, and the other poste of the gate, which was one rede broad.

7 And euerie chamber was one rede long, & one rede broad, and betwene the chambers were five cubites: and the poste of the gate by the porche of the gate within was one rede.

8 He measured also the porche of the gate within with one rede.

9 Then measured he the porche of the gate of eight cubites, and the postes thereof, of two cubites, and the porche of the gate was inward.

10 And the chambers of the gate Eastward, were three on this side, & three on that side: they three were of one measure, and the postes had one measure on this side and one on that side.

11 And he measured the breadth of the en-

Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

1 The heathen shall knowe, that they ouercame not my people by their strength, neither yet by weakness of mine arme, but this was for my peoples sinnes.

Chap. xl. 23.



and them vnto their owne  
of none of them any mo

hide my face anie more  
haue powred out my Spi  
of Israél, faith the Lord

AP. XL.

the citie and the Temple.

and twentieth yere of our  
iuitie in the beginning  
the tenth day of the mo  
éch yere after that the ci  
in the self same day, the  
and was vpon me, & broght

of Israél broght he me be  
and fer me vpon a verie  
whereup<sup>on</sup> was as the buyl  
toward the South.

the me thether, and bo  
a b man, whose similitu  
like brasse, with a linen  
and, and a rede to measure  
de at the gate.

said vnto me, Sonne of  
with thine eyes, and heard  
and, and fer thine heart vpon  
new thee: for to the inent,  
be shewed thee, art thou  
declare all that thou seest,  
of Israél.

I sawe a wall on the outsi  
rounde about: and in the  
a rede to measure with, of  
by the cubite, and an hand  
measured the breadth of the  
one rede, and the height

vnto the gate, which lo  
East, and went vp the stai  
measured the poste of  
was one rede broad, and  
of the gate, which was one

ber was one rede long, &  
and betwene the chambers  
and the poste of the gate  
of the gate within was one

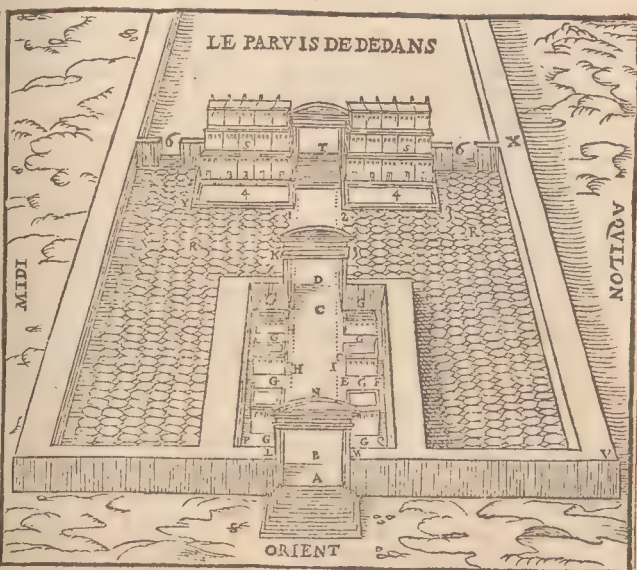
so the porche of the gate  
rede.

the the porche of the ga  
ges, and the postes there  
ges, and the porche of the

ers of the gate Eastward,  
side, & thre on that side  
of one measure, and the po  
asure on this side and one

red the l readth of the en

THE DESCRIPTION OF THE FIGURE  
which beginneth, vers. 5.



the parvis de  
dedans.  
the inner  
court.

the of the gate ten cubites, & the height  
of the gate thirtene cubites.

The space also before the chambers was  
one cubite on this side, & the space was one  
cubite on that side, and the chambers were  
six cubits on this side & six cubits on that  
side.

He measured then the gate frō the rouse  
of a chamber to the top of the gate: the bre  
adth was fyue and twentie cubites, dore a  
gainst dore.

He made also postes of thre score cubi  
tes, and the postes of the court, & of the ga  
te had one measure round about.

And vpon the forefront of the entrie  
of the gate vnto the fore front of the por  
che of the gate within were fiftie cubites.

And there were narrow windowes in the  
chambers, and in their postes within the  
gate round about, and likewise to the ar  
ches: and the windowes went round about  
within: and vpon the postes were palme  
trees.

Then broght he me into the outward  
court, and lo, there were chambers, and a  
pauement made for the court round about  
and thirtie chambers were vpon the pau  
ement.

And the pauemēt was by the side of the  
gates ouer against the length of the gates,  
& the pauement was benethe.

Then he measured the breadth from the  
forefront of the lower gate without, vn  
to the forefront of the court within, an hū  
dredth cubites East ward and Northward.

20 And the gate of the outward court, that  
looked toward the North, measured he af  
ter the length and breadth thereof.

21 And the chābers thereof were, thre on this  
side, & thre on y<sup>e</sup> side, & the postes thereof  
& the arches thereof were after the mea  
sure of the first gate: the length thereof  
was fyftie cubites, & the breadth fyue and  
twentie cubites.

22 And their windowes, & their arches with  
their palme trees, were after the measure  
of y<sup>e</sup> gate that loketh toward the East, and  
the going vp vnto it had feuen steps, &  
the arches thereof were before them.

23 And the gate of the inner court stode ouer  
against the gate toward the North, & to  
ward the East, and he measured from ga  
te to gate an hundredth cubites.

24 After y<sup>e</sup>, he broght me toward the South,  
& lo, there was a gate toward the South, &  
he measured the postes thereof, and the ar  
ches thereof according to those measures.

25 And there were windowes in it, and in the  
arches thereof round about, like those win  
dowes: the height was fiftie cubites, and  
the breadth fyue and twentie cubites.

26 And there were feuen to go vp to it, and  
the arches thereof were before them: & it  
had palme trees, one on this side, and ano  
ther on that side vpon the poste thereof.

27 And there was a gate in the inner court  
toward the South, & he measured frō gate  
to gate toward y<sup>e</sup> South an hundredth cubites.

28 And he broght me into y<sup>e</sup> inner court by y<sup>e</sup>  
South gate, & he measured the South gate

Verf 20 This  
mult be con  
sidered in the  
great figure.  
The outward  
court in re  
spect of y<sup>e</sup> tem  
ple. A B the  
North side  
the porche S.  
the court  
width 1.  
the length of  
the porche W  
the chambers,  
as in the 2nd  
fig V X the  
breadth 5 cu  
bites 1 2  
Verf 21 The  
gate of the in  
ner court B  
ouer ag<sup>ainst</sup> y<sup>e</sup>  
gate of y<sup>e</sup> out  
ward court S  
and toward y<sup>e</sup>  
gate A the  
breadth cubites  
10  
Verf 22 The  
South gate  
the great gate  
to the out  
ward court S  
Verf 23 The  
inner court ga  
te S A the  
breadth cubites  
10  
Verf 24 The  
South gate  
the great gate  
to the out  
ward court S  
Verf 25 The  
inner court ga  
te S A the  
breadth cubites  
10  
Verf 26 The  
inner court ga  
te S A the  
breadth cubites  
10  
Verf 27 The  
inner court ga  
te S A the  
breadth cubites  
10  
Verf 28 The  
inner court ga  
te S A the  
breadth cubites  
10





tes of the gates: there they  
offering.  
rche of the gate side two  
de, and two tables on that  
which they slewe the burne  
sinne offering, and the tres-

le beyond the steps, at the  
orth gate side two tables,  
er side, which was at y<sup>e</sup> por-  
were two tables.

were on this side, and four  
by the side of y<sup>e</sup> gate, even  
erupō thei flue thei sacrifice  
e tables were of ewen stone  
t offering, of a cubite and an  
a cubite and an halfe broad  
ie hie: whereupō also they  
mēts wherewith they slew  
ng and the sacrifice.

were borders an hand broad  
und about, and vpon the ta-  
sh of the offering.

the inner gate were the chā-  
gers in the inward court,  
the side of the North gate:  
pect was toward the South,  
the side of the East gate, ha-  
ect toward the North.

nto me, This chāber whose  
ward the South, is for the  
ue charge to kepe y<sup>e</sup> house.  
mber whose prospect is to-  
ward the North, is for the  
kepe the altar: these are the  
ok amōg the sonnes of Leui  
me nere to the Lord to mi-

MPLE.



enter vnto him.

So he measured the court, an hundredth  
cubites long, & an hundredth cubites broad  
as it was square: likewise the altar that was  
before the Houfe.

And he broght me to the porche of the  
house, and measured the postes of the por-  
che, five cubites on this side, and five cubi-  
tes on that side: and the breadth of the ga-  
te was three cubites on this side, and three  
cubites on that side.

The length of the porche was twentieth  
cubites, and the breadth eleuen cubites &  
he broght me by y<sup>e</sup> steppes whereby thei wēt  
vp to it, & there were pillers by the postes,  
one on this side, and another on that side.

CHAP. XLII.

The disposition and order of the buylding of the Temple  
and the other things thereto belonging.

Afterward, he broght me to the Tē-  
ple, and measured the postes, six  
cubites broad on the one side and six cubi-  
tes broad on the other side, which was the  
breadth of the tabernacle.

And the breadth of the entrie was ten cu-  
bits, & the sides of the entrie were five cu-  
bits on y<sup>e</sup> one side, & five cubits on y<sup>e</sup> other  
side, & he measured the lēgh thereof for-  
tie cubites, & the breadth twentieth cubites.

Thē went he in, and measured the postes  
of the entrie two cubites, and the entrie  
six cubites, and the breadth of the entrie se-  
uen cubites.

So he measured the length thereof twen-  
tie cubites & the breadth twentieth cubites  
before the Temple. And he said vnto me,  
This is the moste hoile place.

After, he measured the wall of the house,  
six cubites, and the breadth of euerie cham-  
bre four cubites rounde about the house,  
on euerie side.

And the chambres were chambre vpon  
chābre, thre and thirtie fote high, & they  
entered into the wall made for the cham-  
bres which was rounde about the house: y<sup>e</sup>  
postes might be fastened therein, and not  
be fastened in the wall of the house.

And it was large and went round moun-  
ting vpwarde to the chambres: for the  
stare of the house was mounting vpward,  
rounde about the house: therefore y<sup>e</sup> hou-  
se was larger vpwarde: so thei went vp frō  
the lowest chābre to y<sup>e</sup> hiest by the middes.

I sawe also the house hie rounde about: y<sup>e</sup>  
fundacions of the chambres were a ful re-  
de of six great cubites.

The thickenes of the wall which was for  
the chamber without, was five cubites, and  
that which remained, was the place of the

chambers. I The breadth on other si. e. ch. gate. 7. cubites M. M.

make in all 30 cubites. 1. The length 30 cubites. G. O. so it

1. The first chambre was 4 cubites. Q. R. The second fue,

there were three heights or stages of chambers. R.

1. The chambers can not be shewed in the figure, but maie easily be co-

1. The thickness of six cubites, measuring the hie chamber was

1. The chābre without was the hie chābre, an hundredth

1. The chābre without was the hie chābre, an hundredth

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1. The chābre without was the hie chābre, an hundredth

1. The chābre without was the hie chābre, an hundredth

1. The chābre without was the hie chābre, an hundredth

chambres that were within.

And betwene the chambres was the wy-  
denes of twentieth cubites rounde about the  
Houfe on euerie side.

And the dore of the chābres were tow-  
arde the place that remained, one dore  
toward the North, & another dore tow-  
arde the South, and the breadth of the  
place that remained, was five cubites roun-  
de about.

Now the buylding that was before the  
seperate place toward the West corner,  
was seuentie cubites broad, and the wall  
of the buylding was five cubites thicke,  
rounde about, & the lēgh ninetie cubites.

So he measured the house an hundredth  
cubites long, & the separate place and the  
buylding with the walles thereof were an  
hundredth cubites long.

Also the breadth of the forefront of the  
house and of the separate place toward the  
East, was an hundredth cubites.

And he measured the length of the buyl-  
ding ouer against y<sup>e</sup> separate place, which  
was behinde it, and the chambers on the  
one side and on the other side an hundredth  
cubites with the Temple within, and the  
arches of the court.

The postes and the narowe windowes, &  
the chambres rounde about, on thre sides  
ouer against the postes, filed with cedar  
wood rounde about and frō y<sup>e</sup> ground vp to  
y<sup>e</sup> windowes, and the windowes were filed.

And from about the dore vnto the in-  
ner house and without, and by all the wall  
rounde about within and without it was  
fyled according to the measure.

And it was made with Cherubims and  
palme trees, so that a palme tree was be-  
twene a Cherúb and a Cherúb: and euerie  
Cherúb had two faces.

So that the face of a man was toward the  
palme tree on the one side, & the face  
of a lion toward the palme tree on the  
other side: thus was it made through all the  
house rounde about.

From the grounde vnto about the dore  
were Cherubims and palme trees made as  
in the wall of the Temple.

The postes of the Tēple were squared,  
& thus to loke vnto was the similitude &  
forme of the Sanctuarie.

The altar of wood was thre cubites hie,  
& the length thereof two cubites, and the  
corners thereof and the length thereof &  
the sides thereof were of wood. And he  
said vnto me, This is the table that shalbe  
before the Lord.

And the Temple & the Sanctuarie had  
two dore.

And the dore had two wickets, euery  
two turning wickets, two wickets for one  
dore, and two wickets for another dore.

SS.iii

Per. 10. The chā-  
bers on the  
one side were  
distant from  
them on the  
other side 30  
cubites which  
was the bre-  
adth of the  
Temple.

Per. 11. The do-  
res of the chā-  
bers on the  
North side o-  
pened toward  
the North. V.  
& thei on the  
South side to-  
ward the South  
for there was  
an alley of  
five cubites  
rounde about  
the Temple. Z.  
and was so clo-  
sed w<sup>th</sup> a wall,  
as.

Per. 12. The  
buylding, or y<sup>e</sup>  
great place, co-  
passed with a  
wall of five  
cubites thic-  
ke, and was  
farther of the  
Temple then y<sup>e</sup>  
alley, or sepa-  
rate place, &  
this is more  
plainly set for  
the in y<sup>e</sup> great  
figure.

Per. 16. He de-  
clared that  
whatsoever  
was of stone  
worke from y<sup>e</sup>  
bottomme to y<sup>e</sup>  
toppe was co-  
uered with  
wood on the  
East, South &  
North side.

Per. 22. The  
altar V. which  
was thre cu-  
bits high Y X  
& two cubites  
long Y Z.





he shal thei laie the moote  
and the meat offering, and the  
and the trespasse offering: for  
oly.

Priests entre therein, thei shal  
the holie place into the viter  
thei shal laie their garmets  
minister: for thei are holie,  
ther garmets, & so shal appo  
things, w are for the people.  
he had made an end of mea

house, he broght me forth  
te whose prospect is towards  
measured it rounde about.  
ed the East side with the mea  
ue hundredth redes, euen with  
g rede rounde about.

ed also y North side, siue hun  
euen with the measuring rede  
ured the South side siue hun  
ith the measuring rede.  
about also to the West side,  
e hundredth redes with the  
de.

ed it by the foure sides: it had  
about, siue hundredth redes  
hundredth broad to make a  
twene the Sanctuarie, and y  
ce.

AP. XLIIII.  
of God going into the Temple, from  
ore departed. 7 He mentioneth the  
ldre of Israel for the which they were  
ght to naght. 8 Hei commanded in  
repentance.

de he broght me to the gate,  
gate that turneth towards y

, the glorie of y God of Is  
out of the East, whose voice  
se of great waters, and the  
le light with his glorie.  
on which I sawe was like the  
the vision that I sawe when  
rore the citie: and the visi  
the vision that I sawe by the  
e: I fel vpon my face.  
orie of the Lord came into  
the waie of the gate, whose  
varde the East.

toke me vp and broght me  
court, and beholde, the glo  
d filled the house.

one speaking vnto me out of  
there stode a man by me,  
vnto me, Sonne of man, thin  
rone, & the place of the sou  
where as I wil dwell among  
of Israel for ever, and y hou  
al no more defile mine holie  
thei, nor their Kigs by their  
or by the carkeises of a chieft  
high places.

Albeit they set their thresholds by my  
thresholdes, and their postes by my po  
les (for there was but a wall betwene me &  
the) yet haue thei defiled mine holy Na  
me with their abominations, that thei ha  
me committed: wherefore I haue consumed  
them in my wrath.

Now therefore let the put away their for  
mication, and the carkeises of their Kings  
farre fro me, and I wil dwell among them  
for ever.

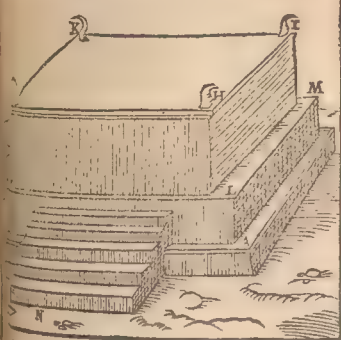
Thou sonne of mā, shewe this House to  
the house of Israel, that thei may be asha  
med of their wickednes, and let them mea  
sure the paterne.

And if thei be ashamed of all that thei  
haue done, shewe the the forme of y hou  
se, & the paterne thereof, & the going out  
thereof, & the coming in thereof, and the  
whole facion thereof, & all the ordinances  
thereof, & all the figures thereof, & all the  
lawes thereof: & write it in their sight, that  
thei may kepe y whole facion thereof, & all  
the ordinances thereof, and do them.

This is the description of the house, 7  
shalbe vpo the top of the mount: all y li  
miters thereof stand about shalbe moste holy.  
Beholde, this is y description of the house.

And these are y measures of the Altar, af  
ter the cubites, the cubite is a cubite, & an  
hand breadth, euen y bottoome shalbe a cubi  
te, and the breadth a cubite, & the bordre  
thereof by y edge thereof round about shal  
be a spāne: & this shalbe y height of y altar.

THE FIGURE OF THE ALTAR.



And from the bottome which toucheth the  
ground to the lower piece shalbe two cubi  
tes: & the breadth one cubite, & from the  
litle piece to y great piece shalbe foure  
cubites, and the breadth one cubite.

So the altar shalbe foure cubites, & from  
the altar vpwrd e shalbe foure hornes.

And the altar shalbe twelue cubites long,

And the four cubites F G. Prof. 15. Four cubites, meaning,  
the altar F G. Prof. 16. Length and breadth G H I K,  
the four hornes of the altar.

and twelue broad, and fore square in the  
foure corners thereof.

And y frame shalbe fourenten cubites long,  
& fourenten broad in the fouresquare cor  
ners thereof, and the border about it shalbe  
halfe a cubite, & the bottoome thereof shal  
be a cubite about, and the steppes thereof  
shalbe turned towarde the East.

And he said vnto me, Sone of man, thus  
saith the Lord God, These are the ordinā  
ces of the altar in the day when thei shal  
make it to offer the burnt offering thereon,  
and to sprinkle blood thereon.

And thou shalt giue to the Priests, & to  
the Leuites, that be of the sede of Zadok,  
which approche vnto me, to minister vnto  
me, saith the Lord God, a yong bullocke  
for a sinne offering.

And thou shalt take of the blood thereof,  
and put it on the foure hornes of it, & on  
the foure corners of the frame, & vpon the  
bordre round about: thus shalt thou clense  
it, and reconcile it.

Thou shalt take the bullocke also of the  
sinne offering, & burne it in the appointed  
place of the house without the Sanctuarie.

But the seconde day thou shalt offre an  
he goat without blemish for a sin offering,  
and thei shal clense the altar, as thei did  
clense it with the bullocke.

Whē thou hast made an end of clensing  
it, thou shalt offer a yong bullocke with  
out blemish, and a ram out of the flocke  
without blemish.

And y shalt offre the before the Lord, &  
y Priests shal cast salt vpon the, & thei shal  
offre the for a burnt offering vnto y Lord.

Seuē daies shalt thou prepare euerie day  
an he goat for a sin offering: thei shal also  
prepare a yong bullocke and a ram out of  
the flocke, without blemish.

Thus shal thei seuen daies purifie the al  
tar, and clense it, and "consecrate it."

And when these daies are expired, vpon  
the eight day and so forth, the Priests shal  
make your burnt offerings vpon the altar,  
and your peace offerings, and I wil accept  
you, saith the Lord God.

CHAP. XLIIII.

He repproueth the people for their offence. 7 The unci  
cumcised in heart, & in the flesh. 8 Who are to be ad  
mitted to the service of the Tēple, & who to be refused.

Then he broght me toward the gate  
of the outwarde Sanctuarie, which  
turneth toward the East, and it was shut.

Then said the Lord vnto me, This gate  
shalbe shut, & shal not be opened, and no  
man shal entre by it, because the Lord  
God of Israel hath entred by it, and it  
shal be shut.

It apperteineth to y Prince: the Prince him  
self shal sit in it to eat bread before the  
Lord: he shal entre by the way of the por

5 ff. iiiii.

Prof. 17. The  
frame where  
upon the high  
piece stode, is  
fourenten cubi  
tes: for on eue  
ry side it is  
longer by a cu  
bite then the  
uppermost.  
E L, L M.

25r. fil his  
hand.

Prof. 1. The  
East gate D  
in the great fi  
gure.

A Meaning.  
is y comune  
people, burne  
from the Pri  
ests, nor the  
Prince, read  
Chap. 45.9.



# The Levites depofed.

# Ezekiel. The Priests office.

che of that gate, and ſhal go out by the way of the fame.

4 ¶ Then brought he me toward the North gate before the Houſe: and when I looked, beholde, the glorie of the Lord filled the houſe of the Lord, and I fel vpon my face.

5 And the Lord ſaid vnto me, Sonne of mā, marke wel, and beholde with thine eyes, & heare with thine eares, all that I ſay vnto thee, concerning all the ordinances of y<sup>e</sup> Houſe of the Lord, & all the lawes thereof, and marke wel the entering in of the houſe with euerie going forth of the Sanctuary.

6 And thou ſhalt ſay to the rebellious, *emen* to the houſe of Iſraēl, Thus ſaith the Lord God, O houſe of Iſraēl, ye haue ynough of all your abominations,

7 Seing, that ye haue brought into my Sanctuary *frägers*, vncircūciſed in heart, & vncircūciſed in fleſh, to be in my Sanctuary, to pollute mine houſe, whē ye offere my bread, *emen* fat, and blood: and thei haue broken my covenant, becauſe of all your abominations.

8 For ye haue not kept the ordinances of mine holie thigs: but you your ſelues haue ſet other to take y<sup>e</sup> charge of my Sanctuary.

9 Thus ſaith the Lord God, No ſtranger vncircūciſed in heart, nor vncircūciſed in fleſh ſhal entre into my Sanctuary, of any ſtranger that is amōg the children of Iſraēl,

10 Nether yet the *Leuites* that are gone backe frō me, whē Iſraēl wēt aſtray, which went aſtray frō me after their idoles, but thei ſhal beare their iniquitie.

11 And thei ſhal ſerue in my Sanctuary, & kepe the gates of the Houſe, and miniſter in the Houſe: thei ſhal ſlaye the burnt offering and the ſacrifice for the people: and thei ſhal ſtande before them to ſerue them.

12 Becauſe thei ſerued before their idoles, and cauſed the houſe of Iſraēl to fall into iniquitie, therefore haue I liſt vp mine hand againſt them, ſaith the Lord God, & thei ſhal beare their iniquitie,

13 And thei ſhal not come nere vnto me to do the office of the Priſt vnto me, nether ſhal thei come nere vnto any of mine holy things in the moſte holy place, but they ſhal beare their ſhame and their abominations, which thei haue committed.

14 And I wil make the keepers of the watche of the Houſe, for all the ſeruice thereof, & for all that ſhalbe done therein.

15 But the Priſts of the Levites, the ſonnes of Zadok, that kept the charge of my Sanctuary, when the children of Iſraēl went aſtray from me, thei ſhal come nere to me to ſerue me, and thei ſhal ſtand before me to offere me the fat and the blood, ſaith the Lord God.

16 Thei ſhal entre into my Sanctuary, and ſhal come nere to my table, to ſerue me, and thei ſhal kepe my charge.

17 And when thei ſhal entre in at the gates of the inner court, thei ſhalbe clothed with linen garments, and no woll ſhal come vpon them while thei ſerue in the gates of the inner court, and within.

18 Thei ſhal haue linen bonerets vpon their heades, and ſhal haue linen breeches vpon their loynes: thei ſhal not gyrd thei ſelves in the ſweating places.

19 But, when they go forth into the vnter court, *emen* to the vnter court to the people, thei ſhal put of their garments, wherein thei miniſtered, and laye them in the holy chambers, and thei ſhal put on other garments: for thei ſhal not ſanctifie the people with their garments.

20 Thei ſhal not alſo ſhaue their heades, nor ſuffre their lockes to growe long, round their heades.

21 Nether ſhal any Priſt drinke wine while thei enter into the inner court.

22 Nether ſhal thei take for their wiues a widowe, or her that is diuorced: but thei ſhal take maidens of the ſede of the houſe of Iſraēl, or a widow that hath bene the widow of a Priſt.

23 And thei ſhal teache my people the difference betwene the holy and prophane, and cauſe the to diſcerne betwene the vncleane and the cleane.

24 And in controuerſie thei ſhal ſtand to iudge, and thei ſhal iudge it according to my iudgements: and thei ſhal kepe my lawes and my ſtatutes in all mine aſſembles, & thei ſhal ſanctifie my Sabbaths.

25 And thei ſhal come at no dead perſone to deſile them ſelues, except at their father, or mother, or ſonne, or daughter, brother or ſiſter, that hath had yet none houſe bid: in theſe may thei be deſiled.

26 And when he is clenſed, thei ſhal reckon vnto him ſeuē dayes.

27 And when he goeth into the Sanctuary vnto the inner court to miniſter in the Sanctuary, he ſhal offere his ſin offering, ſaith the Lord God.

28 And the Priſthode ſhalbe their inheritance, yea, I am their inheritance: therefore ſhall ye giue them no poſſeſſion in Iſraēl, for I am their poſſeſſion.

29 Thei ſhal eat the meat offering, and the ſin offering, & the treſpace offering, & euerie dedicate thing in Iſraēl ſhalbe theirs.

30 And all the fiſt of all the fiſt borne, & euerie oblation, *emen* all of euerie ſort of your oblations ſhalbe the Priſts. Ye ſhal alſo giue vnto the Priſt the fiſt of your dough that may cauſe the bleſſing to reſt in thine houſe.

31 The Priſts ſhal not eat of any thing,

*"Ebr. ſet thine  
braſe."*

*b For they  
had brought  
idolaters  
were of other  
countreys,  
to teache them  
their idolatrie  
Chap 23, 40.*

*c Ye haue not  
offred vnto me  
according to  
my Law.*

*d The Levites  
had committed  
idolatrie,  
were put from  
their dignitie  
and cold not  
be recyued  
into y<sup>e</sup> Priſts  
office, although  
they had bene  
of y<sup>e</sup> houſe of  
Aarōn, but  
muſt ſerue in  
inferior offi-  
ces as to  
watche and to  
keepe y<sup>e</sup> doores,  
read 2. King.  
25, 9.*

*e Which ob-  
ſerued the  
Lawes of God,  
and fel not to  
idolatrie.*

# Land deuided.

that is dead, or torne, whether le or beaſt.

## CHAP. XLV.

Out of the land of promes are there ſeparations, of which the fiſt is giuen to the Prince, the ſecond to the Levites, the third to the ſons of the Prince, the fourth to the prince. ¶ An exhortation to the heads of Iſraēl, 10 Of iuſt weights and the fiſt fruſes, &c.

Moreover when ye ſhal land for inheritance, ye oblation vnto the Lord an *emen* of the land, ſiue & twentie thouſand, and ten thouſand broad holy in all the borders thereof.

Of this there ſhalbe for the ſiue hundredth in length with ſiue in breadth, all ſquare rounde about for the ſiue reof.

And of this meaſure ſhal the length of ſiue and twentie the breadth of ten thouſand: be the Sanctuary, & the moſte

The holy portion of the land Priſts, which miniſter in the which came nere to ſerue the ſhalbe a place for their houſes, place for the Sanctuary.

And in the ſiue and twentie length, and the ten thouſand ſhal y<sup>e</sup> Levites that miniſter in haue their poſſeſſion for twē

Allo ye ſhal appoint the poſſeſſie, ſiue thouſand broad, and tie thouſand long ouer againſt one of the holy portion: it ſhal whole houſe of Iſraēl.

And a portion ſhalbe for the p one ſide, and on that ſide of the the holy portion, and of the the citie, *emen* before the ob

holy portion, and before the the citie frō the Weſt corner and from the Eaſt corner Eaſt length ſhalbe by one of the po the Weſt border vnto the Ea

In this land ſhalbe his poſſeſſe and my princes ſhal no more people, and the reſt of the lād to the houſe of Iſraēl, accor tribes.

Thus ſaith the Lord God, L you, & princes of Iſraēl: leaue oppreſſion, & execute iudgement away your exactions: ple, ſaith the Lord God.

Ye ſhal haue iuſte balances, phah, and a true Bath.

The Ephah and the Bath ſhal Bath ſhal containe the tenth Homē, & an Ephah the tenth Homē: the equalitie thereof the Homē.

shal not eat of any thing <sup>that</sup>

The Epháh and the Bath shal be equal: a Bath shal containe the tenth parte of an Homér, & an Epháh the tenth parte of an Homér: the equalitie thereof shalbe after the Homér.

25 In the seventh moneth, in the fifteenth day of the moneth, shal he do the like in the feast for seven daies, according to the sinne offering, according to the burnt offering, and according to the meat offering, and according to the oyle.

Ex'd 12, 18.  
1641. 23, 5.

CHAP. XLVI.

*The sacrifices of the Sabbath and of the new moon.*  
Tit. i.



*8 Thowise which dores they must go in, or come out of the Temple, &c.*

*Peef. 1. The inner court gate C. whereunto they went up by eight steps, as appeareth in y great figure.*

**T**HUS saith the Lord God, The gate of the inner court, that turneth toward the East, shalbe shut the six working daies: but on the Sabbáth it shalbe opened, and in the daye of the new moone it shalbe opened.

**3** And the prince shal entre by the waye of the porche of that gate without, and shal stand by the poste of the gate, & y Priests shal make his burnt offering, and his peace offerings, & he shal worship at the threshold of the gate: after, he shal go forth, but the gate shal not be shut til the evening.

**4** Likewise the people of the land shal worship at the entrie of this gate before the Lord on the Sabbaths, and in the new moones.

**5** And the burnt offering that the price shal offre vnto the Lord on the Sabbáth daye, shalbe six lambs without blemish, & a ram without blemish.

**6** And the meat offering shalbe an Epháh for a ram: and the meat offering for the lambes a gift of his hand, and an Hin of oyle to an Epháh.

**7** And in the daye of the new moone it shalbe a yong bullocke without blemish, and six lambs and a ram: they shalbe without blemish.

**8** And he shal prepare a meat offering, euen an Epháh for a bullocke, and an Epháh for a ram, and for the lambes according as his hand shal bring, and an Hin of oyle to an Epháh.

**9** And when the prince shal entre, he shal go in by the waye of the porche of that gate, & he shal go forth by the way thereof.

But when the people of the land shal come before the Lord in the solemne feasts, he that entred in by the waye of y North gate to worship, shal go out by the waye of the South gate: and he that entred by the waye of the South gate, shal go forth by the waye of the North gate: he shal not returne by the waye of the gate whereby he came in, but they shal go forth ouer against it.

**10** And the prince shalbe in the middes of them: he shal go in when they go in, & whé thei go forth, they shal go forth together.

**11** And in the feasts, and in the solemnitie the meat offering shalbe an Epháh to a bullocke, and an Epháh to a ram, and to the lambs, the gift of his hand, and an Hin of oyle to an Epháh.

**12** Now when the prince shal make a fre burnt offering or peace offerings frely vnto the Lord, one shal then open him the gate, y turneth toward the East, and he shal make his burnt offering and his peace offerings, as he did on the Sabbáth day: after,

he shal go forth, and when he is gone forth, one shal shut the gate.

**13** Thou shalt dailey make a burnt offering vnto the Lord of a labe of one yere without blemish: thou shalt do it euery morning.

**14** And thou shalt prepare a meat offering for it euery morning, the first parte of an Epháh, and the third parte of an Hin of oyle, to mingle with the fine flour: the meat offering shalbe continually by a perpetual ordinance vnto the Lord.

**15** Thus shal they prepare the lambe, and the meat offering and the oyle euery morning, for a continual burnt offering.

**16** ¶ Thus saith the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, & it shalbe their possession by inheritance.

**17** But if he giue a gift of his inheritance to one of his seruants, then it shalbe his to the yere of libertie: after, it shal returne to the prince, but his inheritance shal remaine to his sonnes for them.

**18** Moreouer the prince shal not take of the peoples inheritance, nor thrust them out of their possession: but he shal cause his sonnes to inherit of his owne possession, that my people be not scattered euery man from his possession.

**19** ¶ After, he broght me through the entrie which was at the side of the gate, into the holy chambers of the Priests, which flood toward the North: and beholde, there was a place at the West side of them.

**20** Then said he vnto me, This is the place where the Priests shal seeth the trespass offering and the sinne offering, where they shal bake the meat offering, that they shal de not beare them into the viter court: to sanctifie the people.

**21** Then he broght me forth into the viter court, and caused me to go by the four corners of the court: and beholde, in euery corner of the court, there was a court.

**22** In the four corners of the court, there were courtes ioyned of fortie cubites long, and thirtie broad: these foure corners were of one measure.

**23** And there went a wall about them, euen about those foure, and kitchens were made vnder the wall round about.

**24** Then said he vnto me, This is the kitchen where the ministers of the house shal seeth the sacrifice of the people.

## CHAP. XLVII.

*The vision of the waters that came out of the Temple, &c. The casts of the land of promise, & the deuision thereof by tribes.*

**A**FTERWARD he broght me vnto the doore of the house: and beholde, waters were yllud out from vnder the threshold of the house Eastwarde: for the forefounte

of the house fode toward the waters ran downe from vnder the doore of the House, at the South altar.

**2** Then broght he me out toward the gate, and led me about by the gate vnto the viter gate, by the waye that turneth Eastwarde: and beholde, there were the waters on the right hand.

And when the man that had the rod, went forth the Eastwarde, he broght the waters: the waters were to the right hand.

Againe he measured a thousand cubites through the waters: the waters were to the right hand. Againe he measured a thousand cubites through the waters: the waters were to the right hand.

Afterward he measured a thousand cubites, that I cold not see, for the waters were risen, & did flowe, as a riuier that cold be seene.

**6** And he said vnto me, Sonne of man, thou seest this? Then he broght me to the waters, & he said, These waters shall be holme.

Now whé I returned, beholde, the waters were very many, & they were to the right hand, and on the other.

Then said he vnto me, These waters shall be holme, & shall flowe into the sea: thei shal runne into the sea, & the waters shalbe holme.

And euery thing that liueth in the waters, wheresoeuer y riuers shal flowe, and there shalbe a very multitude of fish, because these waters shall be holme.

And then the fishers shal stand on the bankes, & they shal spreade out their nettes, & the fish shalbe according to the multitude of y maine sea, except the myrie places thereof.

But the myrie places thereof shal be holme, & the fish thereof shal not be holme, but they shal be holme.

And by this riuier vpon the bankes, on this side, & on that side, shall growe fruitful trees, whose leaues shall be holme.

And the fruit thereof shall be holme, & the fruit thereof shall be holme, & the fruit thereof shall be holme.

And the fruit thereof shall be holme, & the fruit thereof shall be holme, & the fruit thereof shall be holme.

And the fruit thereof shall be holme, & the fruit thereof shall be holme, & the fruit thereof shall be holme.

And the fruit thereof shall be holme, & the fruit thereof shall be holme, & the fruit thereof shall be holme.

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And the fruit thereof shall be holme, & the fruit thereof shall be holme, & the fruit thereof shall be holme.

And the fruit thereof shall be holme, & the fruit thereof shall be holme, & the fruit thereof shall be holme.

the, and when he is gone for-  
but the gate.  
daily make a burnt offering  
of a lamb of one yere with-  
thou shalt do it every mor-

thalt prepare a meat offering  
morning, the sixt parte of an  
the third parte of an Hin of  
e with the fine flour: this me-  
be continually by a perpetu-  
vnto the Lord.

they prepare the lambe, and  
ing and the oyle every mor-  
crinual burnt offering.  
the Lord God, If the prin-  
of his inheritance vnto any  
it shalbe his sonnes, & it shal  
sion by inheritance.

ue a gift of his inheritance  
seruants, then it shalbe his to  
bertie: after, it shal returne  
but his inheritance shal re-  
for them.

ne prince shal not take of  
heritance, nor thrust them  
offession: but he shal cause  
inherit of his owne posses-  
eople be not scattered euery  
possession.

ought me through the entrie  
the side of the gate, into the  
of the Priests, which stood  
orth: and beholde, there was  
West side of them.

vnto me, This is the place  
shalt see the trespasse  
sinne offering, where they  
meat offering, that thei shul-  
them into the vter court, to  
ople.

ght me forth into the vter  
led me to go by the founte  
court: and beholde, in euery  
court, there was a court.

corners of the court there  
oynd of fortie cubites long,  
ad: these foure corners were

nt a wall about them, even  
ure, and kitchens were made  
es rounde about.

vnto me, This is the kitchen  
fters of the house shal seech  
the people.

AP. XLVII.

sters that came out of the Temple  
land of promises, & the deuision the

he broght me vnto the do-  
house: and beholde, waters  
vnder the threshold of  
warde: for the forefront

of the house stode toward the East, and the  
waters ran downe from vnder the right si-  
de of the House, at the South side of the  
altar.

Then broght he me out toward y North  
gate, and led me about by the way with-  
out vnto the vter gate, by the way that  
turneth Eastwarde: and beholde, there ca-  
me forth the waters on the right side.

And when the man that had the line in his  
had, went forth the Eastwarde, he measured a  
thousand cubites, & he broght me through  
the waters: the waters were to the ancles.

Againe he measured a thousand, & broght  
me through the waters: the waters were to  
the knees: againe he measured a thousand,  
and broght me through: the waters were  
to the loines.

Afterward he measured a thousand, and  
it was a riuer, that I colde not passe ouer:  
for the waters were risen, & the waters  
did flowe, as a riuer that colde not be pas-  
sed ouer.

And he said vnto me, Sonne of man, hast  
thou sene this? Then he broght me, & cau-  
sed me to returne to y brinke of the riuer.

Now whē I returned, beholde, at y brinke  
of the riuer were very many trees on the  
one side, and on the other.

Thē said he vnto me, These waters yssue  
out toward the East countrey, and runne  
downe into y plaine, and shal go into one  
sea: thei shal runne into another sea, and  
the waters shalbe holtsome.

And euerie thing that liueth, which mo-  
ueth, whersoever y riuers shal come, shal  
liue, and there shalbe a very great multi-  
tude of fish, because these waters shal co-  
me thither: for thei shalbe holtsome, & eu-  
erie thing shal liue whether y riuer cometh.

And then the fishers shal stand vpon it,  
and from Bn-gédi euen vnto E-neglaim,  
thei shal spreade out their nettes: for their  
fish shalbe according to their kindes, as  
the fish of y maine sea, exceeding many.

But the myrie places thereof, & the ma-  
rises thereof shal not be holtsome: thei shal  
be made salt pittes.

And by this riuer vpon the brinke there-  
of, on this side, & on that side shal growe  
all fruteful trees, whose leafe shal not  
fade, nether shal the frute thereof faile: it  
shal bring forth the new frute according to  
his monthes, because their waters rúne out  
of the Sanctuarie: and the frute thereof  
shalbe meat, & the leafe thereof shalbe for  
medicine.

Thus saith y Lord God, This shal be  
the border, whereby ye shal inherit the  
land according to y twelue tribes\* of Is-  
rael: Ioseph shal haue two porcions.

And ye shal inherit it, one aswel as an-  
other: concerning the which I lift vp mi-

ne hand to giue it vnto your fathers, and  
this lād shal fall vnto you for inheritance.

And this shalbe the border of the land  
toward the North side, frō the maine sea  
toward Hethlōn as men go to Zedāhah:

Hamāth, Berōthāh, Sibrām, which is  
betwene the border of Damascus, and the  
border of Hamāth, and Hazār, Hatticōn,  
which is by the coast of Haurān.

And the border from the sea shalbe Ha-  
zār, Enān, & the border of Damascus, and  
the residue of the North, Northwarde, &  
the border of Hamāth: so shalbe the North  
parte.

But the East side shal yemeasure from  
Haurān, and from Damascus, and from  
Gileād, and from the land of Israël by Ior-  
dēn, & from the border vnto the East sea:  
and so shalbe the East parte.

And the Southside shalbe toward Te-  
mān from Tamār to the waters of M-ri-  
bōth in Kadēsh, & the riuer to the maine  
sea: so shalbe y South parte toward Temān.

The West parte also shalbe the great sea  
frō the border, til a mā come ouer against  
Hamāth: this shalbe the West parte.

So shal ye deuide this land vnto you, ac-  
cording to the tribes of Israël.

And you shal deuide it by lot for an in-  
heritance vnto you, & to the strangers that  
dwell among you, which shal beget chil-  
dren among you, & thei shalbe vnto you,  
as borne in the countrei amōg the childre  
of Israël, thei shal parte inheritance with  
you in the middes of the tribes of Israël.

And in what tribe the stranger dwelleth,  
there shal ye giue him his inheritance,  
saith the Lord God.

CHAP. XLVIII.

The lottes of the tribes. 9 The parces of the possession  
of the Priests, of the Temple, of the Levites, of the ci-  
ties and of the prince are rehearsed.

Now these are the names of the tri-  
bes. Frō the North side, to the coas-  
te toward Hethlōn, as one goeth to Ha-  
māth, Hazār, Enān, & the border of Da-  
mascus Northward the coast of Hamāth,  
euē from the East side to the West shalbe a  
porcion for Dan.

And by the border of Dan from the East  
side vnto the West side, a porciō for Ashēr.

And by the border of Ashēr frō the East  
parte euē vnto the West parte a porcion for  
Naphtalī.

And by the border of Naphtalī from the  
East quarter vnto the West side, a por-  
cion for Manassēh.

And by the border of Manassēh from the  
East side vnto the West side a porcion for  
Ephraim.

And by the border of Ephraim, from the  
East parte euen vnto the West parte, a por-  
cion for Reuben.

By the land  
of promises he  
signifieth the  
spiritual land  
whereof this  
was a figure.

Or, Arif.

Meaning, y  
in this spiri-  
tual kingdom  
there shulde  
be no differen-  
ce betwene  
Iewe nor Gen-  
til, but that all  
shulde be par-  
takers of this  
inheritance in  
their head  
Christ.

The tribes  
after y they  
entered into y  
land vnder lo-  
shua, deuided  
the land some-  
what other-  
wise then is  
here set forth  
by this vision.



# The porcions.

# Ezekiél.

b That is, the portion of the ground, & they shall separate & appertain to the Lord, which shall be divided in to three parts for the Priests, for the prince, & for the citie.

Chap. 44. 15.

c Meaning, it shall be as square.

7 And by the border of Reubén, from the East quarter vnto the West quarter, a portion for Iudáh.

8 And by the border of Iudáh fró the East parte vnto the West parte <sup>b</sup> shall be the offering which thei shall offer of five & twentie thousand redes broad, and of length as one of the other partes, from the East side vnto the West side, and the Sanctuarie shall be in the middes of it.

9 The oblation that ye shall offer vnto the Lord, shall be of five and twentie thousand long, and of ten thousand the breadth.

10 And for them, <sup>euen</sup> for the Priests shall be this holy oblation, toward the North five and twentie thousand long, and toward the West, ten thousand broad, & toward the East ten thousand broad, and toward the South five and twentie thousand long, and the Sanctuarie of the Lord shall be in the middes thereof.

11 It shall be for the Priests that are sanctified of the sonnes of Zadók, which haue kept my charge, which went not astray w<sup>h</sup>e the children of Israël went astray, as the Leuites went astray.

12 Therefore this oblation of the land that is offered, shall be theirs, as a thing moste holie by the border of the Leuites.

13 And ouer against the border of the Priests the Leuites shall haue five and twentie thousand long, & ten thousand broad: all the length shall be five and twentie thousand, and the breadth ten thousand.

14 And thei shall not sel of it, neither change it, nor abalienate the first frutes of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breadth ouer against the five and twentie thousand, shall be a prophane place for the citie, for housing, & for suburbs, and the citie shall be in the middes thereof.

16 And these shall be the measures thereof, the North parte five hundred and foure thousand, and the South parte five hundred & foure thousand, and of the East parte five hundred and foure thousand, & the West parte five hundred, and foure thousand.

17 And the suburbs of the citie shall be toward the North two hundred and fiftie, and toward the South two hundred & fiftie, and toward the East two hundred & fiftie, and toward the West two hundred and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shall be ten thousand East ward, and ten thousand West ward: and it shall be ouer against the oblation of the holy portion, & the encrease thereof shall be for fode vnto them that serue in the citie.

19 And thei that serue in the citie, shall be of all the tribes of Israël that shall serue therein.

20 All the oblation shall be five and twenty thousand w<sup>h</sup>etie & twentie thousand: you shall offer this oblation fouresquare for the Sanctuarie, & for the possession of the citie.

21 And the residue shall be for the prince on the one side & on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the five and twentie thousand of the oblation toward the East border, & Westward ouer against the five & twentie thousand toward the West border, ouer against shall be for the portion of the prince: this shall be the holie oblation, & the house of the Sanctuarie shall be in the middes thereof.

22 Moreouer, from the possession of the Leuites, & from the possession of the citie, that which is in the middes shall be the princes: between the border of Iudáh, & between the border of Beniamín shall be the princes.

23 And the rest of the tribes shall be thus: fró the East parte vnto the West parte Beniamín shall be a portion.

24 And by the border of Beniamín, from the East side vnto the West side Simeón a portion.

25 And by the border of Simeón fró the East parte vnto the West parte Isshakár a portion.

26 And by the border of Isshakár fró the East side vnto the West, Zebulún a portion.

27 And by the border of Zebulún from the East part vnto the West parte, Gad a portion.

28 And by the border of Gad at the South side, toward the Temách, the border shall be euen fró the Tamár vnto the waters of Meribáth in Kadés, & to the riuer, that runneth into the mayne sea.

29 This is the land, which ye shall distribute vnto the tribes of Israël for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the North side five hundred, & foure thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israël, the gates Northward, one gate of Reubén, one gate of Iudáh, & one gate of Leui.

32 And at the East side five hundred and foure thousand, and three gates, & one gate of Ioséph, one gate of Beniamín, and one gate of Dan.

33 And at the South side, five hundred and foure thousand measures, and three portes, one gate of Simeón, one gate of Isshakár, and one gate of Zebulún.

34 At the West side, five hundred & foure thousand, with their three gates, one gate of Gad, one gate of Assér, and one gate of Naphtalí.

35 It was rounde about eightene thousand measures, and the name of the citie fró that day shall be, "The Lord is there."

tion *shalbe* five and twenty  
e & twentie thousand: you  
blacion fouresquare for the  
for the possession of y<sup>e</sup> cite.  
due *shalbe* for the prince on  
on the other of the oblation  
ie, and of the possession of  
against the five and twentie  
oblation toward the East  
ward ouer against the five  
land toward the West bor-  
st *shalbe* for the portion of  
s *shalbe* the holie oblation,  
the Sanctuarie *shalbe* in the  
f.

om the possession of the Le-  
possession of the cite, that  
iddes *shalbe* y<sup>e</sup> prince: be-  
er of Iudáh, & betwene the  
amin *shalbe* the prince.  
of the tribes *shalbe* thus fro  
vnto the West parte Ben-  
porcion.

border of Beniamín, from  
nto the West side Simeón a

order of Simeón fro the East  
West parte Ishakár a porcion.  
order of Ishakár fro the East  
West, Zebulún a porcion.

order of Zebulún from the  
y<sup>e</sup> West parte, Gad a porcion.

order of Gad at the South  
Temáth, the border *shalbe*  
már vnto the waters of Me-  
sh, & to the <sup>h</sup> river, that run-  
payne sea.

nd, which ye shal distribu-  
s of Israél for inherita-  
e their porcions, saith the

e y<sup>e</sup> boundes of the cite, on  
five hundredth, & four thou

s of the cite *shalbe* after y<sup>e</sup>  
tribes of Israél, the gate  
e gate of Reubén, one gate  
e gate of Leui.

ast side five hundredth and  
, and three gates, & one gate  
gate of Beniamín, and one

outh side, five hundredth and  
measures, and three portes,  
eón, one gate of Ishakár,  
Zebulún.

side, five hundredth & four  
their three gates, one gate of  
of Ashér, and one gate of

about eightene thousand  
e name of the cite fro that  
e Lord is there.





The forme of the city restored.

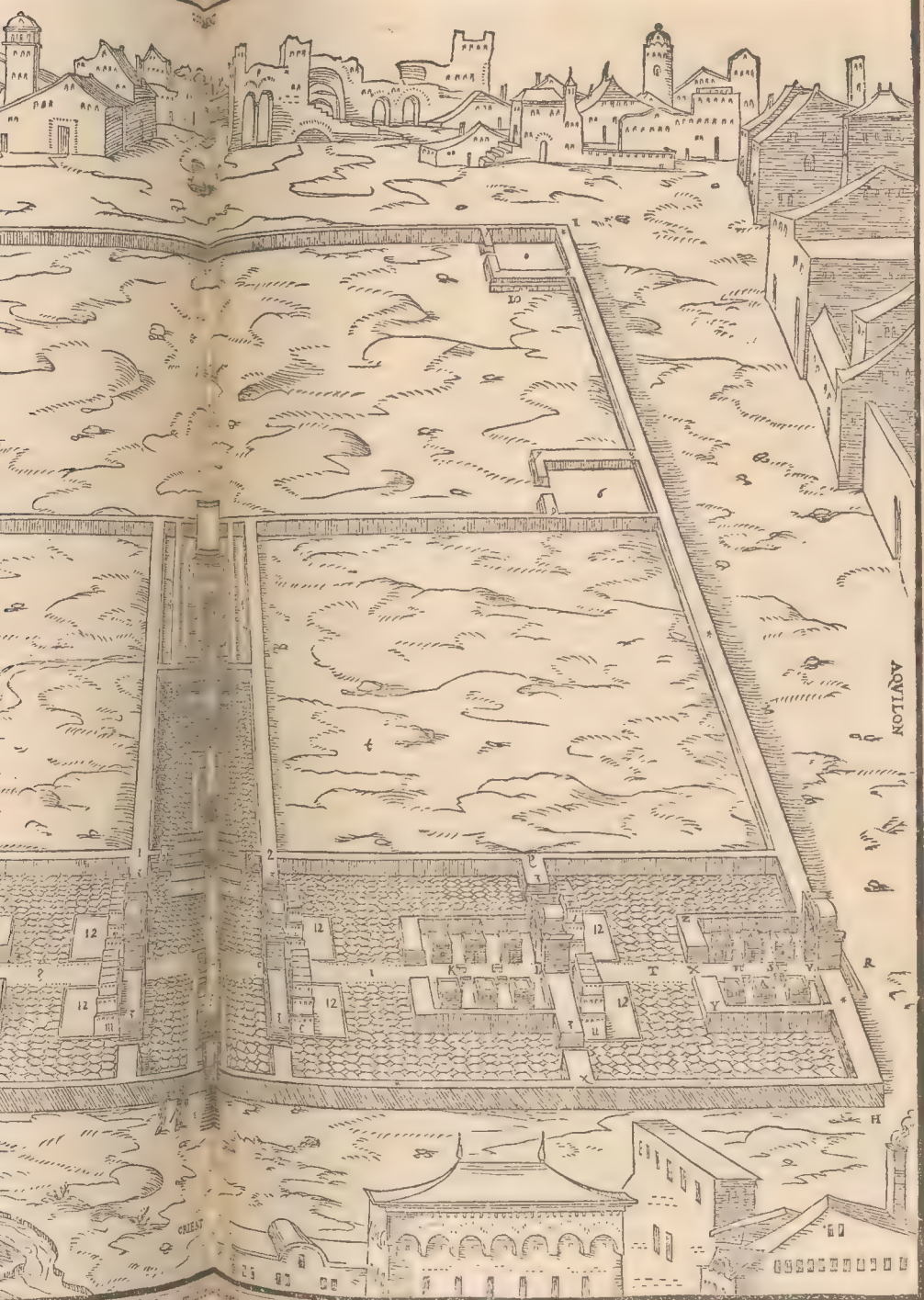


Figure of the city of Ezekiel Tet.iii.



The great providence of God, and  
firstly, who neuer leaueh his des-  
tinate, as Ezechiel, & Daniél, who  
were all other had most special reuelat-  
ions, that they were in captiuitie, to the last  
monarches and empires of all the wor-  
ld, of the certaine nombre of the tim-  
e, because he shoulde be the accomplish-  
ment of which was his sacrifice to  
bring God our exercise his people  
to wisdome leave this exercise to his Ch-  
ristome in the heauens.

## CHAP. I.

The captiuitie of Iehoiakim King of I-  
King chuseth certaine yong men of the  
his leue. 3 Thei haue the Kings ordin-  
4 But this abstaine from it.

**I**N the 3<sup>rd</sup> thirde  
reigne of Iehoi-  
of Iudáh, car-  
chad-nezzár, I-  
bél vnto Ierusa-  
seiged it.

2 And the L-  
hoiakim King of Iudáh into b-  
parte of the vessels of the house  
which he caried into the land  
to the house of his god, and he  
vessels into his gods treasure.

And the King spake vnto A-  
master of his 4 Eunuches, that  
bring certaine of the children of  
the 5 Kings sede, and of the pri-  
Children in whome was no b-  
well fauoured, & instruct in a-  
and well sene in knowledge, and  
terknowledge, and suche as w-  
stand in the Kings palace, 2  
they might teache the 3 learnin-  
tongue of the Caldeans.

And the King appointed them  
euerie daie of a 4 portion of  
meat, and of the wine, which he  
nourishing the 5 thre yere, that  
thereof, they might stand  
King.

6 Now among these were cer-  
children of Iudáh, Daniél, Ha-  
shaél and Azariáh.

7 Vnto whome the chief of the

that they shoulde be witty & learned, and 3  
that they might do him better seruice:  
therefore it is not to praise his liberali-  
ty, but he esteemed learning, and knewe that it  
by. 8 That they might forget their ow-  
to serue him the better to his purpose: yet  
Daniél did learne more knowledge that was not  
the abuse of things and superstition, in so  
which the King appointed him, but was co-  
of several things. 9 That by their good in-  
to forget the mediocritie of their owne people  
that they might bothe learne the maners of the  
people. 10 Daniél to serue at the table, as in oth-

## DANIEL.

## THE ARGUMENT.

The great providence of God, and his singular mercie toward his Church are most lively here seen in the prophet, who never leaveth his destitute, but now in their greatest miseries and afflictions giveth them special revelations of such things as should come to the Church, even from the time that they were in captivity, to the last end of the world, and to the general resurrection, as of the four monarchies and empires of all the world, to wit, of the Babylonians, Persians, Grecians, & Romans. And of the certaine nombre of the times even unto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover he sheweth Christs office and the cause of his death which was by his sacrifice to take away sinnes, and to bring everlasting life. And as from the beginning God our Father exercised his people under the cross, so he teacheth here, that after that Christ is offered, he will leave this exercise to his Church until the dead rise againe, and Christ gather his into his kingdom in the heavens.

## CHAP. I.

The captivity of Iehoiakim King of Iudá. 4 The King chooseth certaine young men of the Levites to leave. 5 They haue the Kings ordinarie appointed, 6 But this abstaine from it.

In the thirde yere of the reigne of Iehoiakim King of Iudá, came Nebuchad-nezzár, King of Babel vnto Ierusalém, & besieged it.

And the Lord gaue Iehoiakim King of Iudá into his hand, w<sup>ch</sup> parte of the vessels of the house of God, which he caried into the land of Shinar, to the house of his god, and he broght the vessels into his gods treasure.

And the King spake vnto Ashpenáz the master of his Eunuches, that he shulde bring certaine of the children of Israél, of the Kings seede, and of the princes:

Children in whome was no blemish, but wel fauoured, & instructed in all wisdom, and wel sene in knowledge, and able to vnderstand knowledge, and such as were able to stand in the Kings palace, and whome they might teache the learning, and the tongue of the Chaldeans.

And the King appointed them prouision euerie daie of a portion of the Kings meat, and of the wine, which he dranke, so nourishing the thre yere, that at the end thereof, they might stand before the King.

Now among these were certaine of the children of Iudá, Daniel, Hananiáh, Misháel, and Azariáh.

Vnto whome the chief of the Eunuches

thought they shulde be witty & learned, and y<sup>e</sup> they shulde be of a nature that they might do him better service: thus he did for his purpose: therefore it is not to praise his liberality: yet in this he is to be commended, that he hearkened learning, and knew that it was a necessarie thing, to see him the better to his purpose: yet it is not to be commended, that Daniel did learne and knowledge that was not godlier in all points, which the King appointed him, but was content to learne y<sup>e</sup> common things. h That by their good interteinement they were kept from the mediocrity of their owne people. i To the intent they might learne the manners of the Chaldeans and all things that were at the table, as in other offices.

I gaue other names: for he called Daniel, Belteshazár, & Hananiáh, Shadrách, & Misháel, Meshách, and Azariáh, Abednegó.

But Daniel had determined in his heart, that he wolde not defile him self with the portion of the Kings meat, nor with the wine which he dranke: therefore he required y<sup>e</sup> chief of the Eunuches that he might not defile him self.

(Now God had broght Daniel into fauour, and tender loue with the chief of the Eunuches)

And the chief of the Eunuches said vnto Daniel, I feare my lord the King, who hath appointed your meat and your drinke: therefore if he se your faces worse looking then the other children, which are of your sorte, the shal you make me lose mine head vnto the King.

Then said Daniel to Melzár, whome the chief of the Eunuches had set ouer Daniel, Hananiáh, Misháel, and Azariáh, Proue thy seruants, I beseeche thee, ten daies, and let them giue vs pulse to eat, and water to drinke.

Then let our countenances be looked vpon before thee, and the countenances of the children that eat of the portion of the Kings meat: and as thou seest, deale with thy seruants.

So he consented to them in this matter, and proued them ten daies.

And at the end of ten daies, their countenances appeared fairer, and in better looking then all the childrens, which did eat the portion of the Kings meat.

Thus Melzár toke awaie the portion of their meat, and the wine that they shulde drinke, and gaue them pulse.

nor mainteine his owne. o Meaning, that within this space he might haue the tryal, and that noman shulde be able to discern it: & thus he spake, being moued by the Spirit of God. p Not that it was a thing abominable to eat dente meates and to drinke wine, as bothe before and after they did, but if they shulde haue hereby bene wonne to the King and haue refused their owne religion, that meat and drinke had bene accursed. q This bare feeding and that also of Moses when he fled from the court of Egypt, & declared that we must liue in such sobriety as God doeth call vs vnto, seeing he will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth.

h Eate faster in pulse.

Textus



<sup>r</sup> Meaning, in the liberal sciences, and natural knowledge, and not in magical artes which are forbidden, Deut. 18.11.

<sup>s</sup> So that he onely was a Prophet and none of the other: for by dreames & visions God appeared to his Prophetes, Nomb. 12.6.

<sup>t</sup> Of the three yeres above mentioned ver. 5.

<sup>u</sup> That is, he was esteemed in Babylon as a Prophete, lög as y communicate wealth stode.

17 As for these foure childre, God gaue the knowledge, and vnderstanding in all learning and wisdome: also he gaue Daniél vnderstanding of all visions & dreames.

18 Now when the time was expired, that the King had appointed to bring the in, the chief of the Eunuches broght the before Nebuchad-nezzár.

19 And the King comuned with them: and among them all was founde none like Daniél, Hananiáh, Mishael, and Azariáh: therefore stode thei before the King.

20 And in all matters of wisdome, & vnderstanding that the King enquired of them, he founde them ten times better then all the inchanters & astrologians, that were in all his realme.

21 And Daniél was vnto the first yere of King Cyrus.

CHAP. II.

The dreame of Nebuchad-nezzár. 13 The King commandeth all the wise men of Babylon to be slaine because they could not interpret his dreame. 16 Daniél requirith time to solute the question. 24 Daniél is broght vnto the King and sheweth him his dreame & the interpretation thereof. 44 Of the everlasting kingdom of Christ.

And in the second yere of the reigne of Nebuchad-nezzár, Nebuchad-nezzár dreamed dreames wherwith his spirit was troubled, & he slepe was vpon him. Then the King commanded to call y inchanters, and the astrologians and the forcerers, and the Caldeans for to shewe the King his dreames: so thei came and stode before the King.

3 And the King said vnto them, I haue dreamed a dreame, & my spirit was troubled to knowe the dreame.

4 Then spake the Caldeans to the King in the Aramites language, O King, liue for euer: shewe thy seruants thy dreame, and we shal shewe the interpretation.

5 And the King answered and said to the Caldeans, The thing is gone from me. If ye wil not make me vnderstand the dreame with the interpretation thereof, ye shalbe drawn in pices, and your houses shalbe made a iakes.

6 But if ye declare the dreame and the interpretation thereof, ye shal receiue of me gifts and rewardes, and great honour: therefore shewe me the dreame and the interpretation of it.

7 Thei answered againe, and said, Let the King shewe his seruants the dreame, and we wil declare the interpretation thereof.

8 Then the King answered, and said, I knowe certainly that ye wolde gaine the time, because ye se the thing is gone fro me.

<sup>a</sup> The father and the sonne were bothe called by this name, so that this is ment of y some, when he reigned alone: for he reigned also after a sort v his father. b Not that he had many dreames, but because many matters were contained in this dreame. c Because it was so rare and strange a dreame that he had not had the like. d He was so heavy with slepe that he began to sleepe a gayne. Some read, and his slepe was broken from him e For all these astrologers & forcerers called them selues by this name of honour as though all the wisdom and knowledge of the country depended vpon the, and that all other countries were void of the same. f That is, in syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, & therefore the learned vied to speake it: as the Iewish writers do to this day. g This is a iuste reward of their arrogancie (which wanted of the felicitie that they had the knowledge of all things) thei shalbe proven fooles & y to their perpetual shame and confusion. h Here in appeared thir ignorance that notwithstanding their brags, yet were thei not able to tel the dreame, except he entred them into the matter, & therefore thei wolde pretende knowledge where was but more ignorance and so as doo the sects of the people, shal be worthy to dye. <sup>i</sup> Euer redme the time.

9 But if ye wil not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt wordes, to speake before me til y time be changed: therefore tel me til y time be changed: knowe, if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the King, and said, There is no man vpon earth that can declare y Kings matters: yet, there is nether King nor prince nor Lord that asked suche things at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the King requirith, & there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angrie and in great furie, and commanded to destroye all the wise men of Babel.

13 And when sentence was giuen, the wise men were slaine: and thei sought Daniél & his felowes to be put to death.

14 Then Daniél answered with counsel & wisdome to Arióch the Kings chief steward, which was gone for the to put to death the wise men of Babel.

15 Tea, he answered and said vnto Arióch the Kings captaine, Why is the sentence so hastie from the King? Then Arióch declared the thing to Daniél.

16 So Daniél went and desired the King he wolde giue him leasure & that he wolde shewe the King y interpretation thereof.

17 Then Daniél went to his house and shewed the matter to Hananiáh, Mishael, and Azariáh his companions,

18 That thei shulde beseeche the God of heauen for grace in this secret, that Daniél & his felowes shuldenot perish with the rest of the wise men of Babel.

19 Then was the secret reueiled vnto Daniél in a vision by night: therefore Daniél praised the God of heauen.

20 And Daniél answered & said, The Name of God be praised for euer and euer: for wisdome and strength are his,

21 And he changeth the times and seasons: he taketh awaie Kings: he setteth vp Kings: he giueth wisdome vnto the wise, & vnderstanding to those that vnderstand.

22 He discovereth the depe & secret things: he knoweth what is in the darkenes, and the light dwelleth with him.

23 I thanke thee & praise thee, O thou God of my fathers, that thou hast giuen me wisdome and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared vnto vs the Kings matter.

24 Therefore Daniél went vnto Arióch, whome the King had ordeined to destroye the wise men of Babel: he went and

said this vnto him, Destroy the wise men of Babel, but bring me the King, and I wil declare vnto thee the interpretation.

Then Arióch broght Daniél vnto the King in all haste, and said thus, I haue found a man of the Chaldeans that were broght captiue: he declare vnto the King the interpretation.

Then answered the King, and said, Daniél, whose name was Belsazzar, art thou able to shewe me the interpretation of my dreame?

Daniél answered in the presence of the King, & said, The secret which thou hast demanded, can nether I nor the astrologians, the inchanters, nor the soothsayers declare vnto the King.

But there is a God in heauen which revealeth secrets, and sheweth the interpretation of the dreame.

Nebuchad-nezzár what shalbe the interpretation of thy dreame, and thou hast sene in thine head vpon the wall.

Then the King, when he was in the night, came into thy minde, what shuldest thou passe hereafter, and he that receiveth secrets, teller thee, what shalbe the interpretation of thy dreame?

As for me, this secret is reueiled vnto me for anie wisdome that I haue, then anie other liuing, but none of the King the interpretation, and none might knowe y thoughts of the King.

O King, thou sawest, and beheldst a great image: this great image was so excellent, it stode in the middle of the court, and the forme thereof was terrible.

This images head was of fine gold, his breast and his armes of silver, his thighs of brasle, his legges of yron, & his feet of yron, and parte of clay.

Thou beheldst it til a stone was cast vpon his feet, which smote them without hands, which smote them and brake them to pices.

Then was the yron, the clay, the silver & the golde broken al together, and became like the chaffe of the winde, and the winde caryed it away: that no place was founde for the stone that smote the image, and the great mountaine, and filled the earth.

This is the dreame, and we wil declare the interpretation thereof before the King y interpretation.

O King, thou art a King of men, & the God of heauen hath giuen thee kingdom, power, and strength.

And in all places where the children dwell, the beasts of the field, the fowles of the heauen hath he made, and thou hast made the

will not declare me the dreame,  
one iudgement for you: for ye  
before lying and corrupt wordes,  
before me til y<sup>e</sup> time be changed:  
I tel me the dreame, that I may  
can declare me the interpreta-  
tion of.

Caldeans answered before the  
said, There is no man vpon  
can declare y<sup>e</sup> Kings matter: yea,  
her King nor prince nor Lord  
suche things at an inchanter of  
nor Caldean.

A rare thing that the King re-  
there is none other that can de-  
for the King, except the gods  
thing is not with flesh.

cause the King was angrie and  
rie, and commanded to destroe  
men of Babel.

en sentence was giuen, the wife  
laine: and they sought Daniël &  
to be put to death.

Daniël answered with counsell &  
to Ariôch the Kings chief stew-  
was gone for the put to death  
men of Babel.

answered and said vnto Ariôch  
captaine, Why is the sentence so  
to the King? Then Ariôch de-  
ching to Daniël.

I went and desired the King  
ue him leasure & that he wolde  
King y<sup>e</sup> interpretation thereof.  
Daniël went to his house and  
matter to Hananiâh, Mishâh,  
with his companions,

shulde beseeche the God of hea-  
in this secret, that Daniël &  
shulden not perishe with the rest  
men of Babel.

as the secret reueiled vnto Da-  
tion by night: therefore Daniël  
God of heauen.

Daniël answered & said, \*The Na-  
me and strength is his,

hangeeth the times and seasons:  
vaie Kings: he setteth vp Kinges

wisdom vnto the wise, & vnto

to those that vnderstand.

ereth the depe & secret things:  
what is in the darkenes, and

dwelleth with him.

hee & praise thee, O thou God

thers, that thou hast giuen me

& strength, and hast shewed

thing that we desired of thee:

st declared vnto vs the Kings

ore Daniël went vnto Ariôch,

King had ordeined to de-  
se men of Babel: he went and

said thus vnto him, Destroye not the  
wisemen of Babel, but bring me before the  
King, and I wil declare vnto the King the  
interpretacion.

Then Ariôch broght Daniël before the  
King in all haste, and said thus vnto him,  
I haue found a man of the children of Iu-  
dash that were broght captiues, that wil  
declare vnto the King the interpretation.

Then answered the King, and said vnto  
Daniël, whose name was Belteshazzâr,  
Art thou able to shewe me the dream? w<sup>h</sup>  
I haue sene, and the interpretation thereof?

Daniël answered in the presence of the  
King, & said, The secret which the King  
hath demanded, can neither the wise, the  
astrologians, the inchanter, nor the four-  
siders declare vnto the King.

But there is a God in heau'n that re-  
ueileth secrets, and sheweth the King  
Nebuchad-nezzâr what shalbe in the lat-  
ter dayes. Thy dreame, and the things, w<sup>h</sup>  
thou hast sene in thine head vpon thy bed,  
is this.

O King, when y<sup>e</sup> wast in thy bed, thoghts  
came into thy minde, what shulde come to  
passe hereafter, and he that reueileth se-  
crets, telleth thee, what shal come.

As for me, this secret is not shewed  
me for anie wisdom that I haue, more  
than anie other liuing, but onely to shewe  
the King the interpretation, and that thou  
mightst knowe y<sup>e</sup> thoughts of thine heart.

O King, thou sawest, and beholdest, there  
was a great image: this great image whose  
glorie was so excellent, it stood before thee,  
and the fume thereof was terrible.

This images head was of fine & golde,  
his breast and his armes of silver, his bellie  
and his thighs of brasse,

His legges of yron, & his fete were parte  
of yron, and parte of clay.

Thou beheldest it til a stone was cut  
without hands, which smote the image  
vpon his fete, that were of yron and clay,  
and brake them to pieces.

Then was the yron, the clay, the bras-  
se, the silver & the golde broken all together,  
and became like the chaffe of the former  
floores, and the winde caried them away,  
that no place was founde for them: and  
the stone that smote the image, became a  
great mountaine, and filled the whole  
earth.

This is the dreame, and we wil declare  
before the King y<sup>e</sup> interpretation thereof.

O King, thou art a King of Kings: for  
the God of heauen hath giuen thee a  
kingdome, power, and strength, & glorie.

And in all places where the children of  
men dwell, the beasts of the field, and the  
fowles of the heauen hath he giuen into  
thine hand, and hath made thee ruler ouer

them all: thou art this head of golde.

And after these shall rise another kingdo-  
me, inferior to thee, of silver, and another  
third kingdome shalbe of brasle, which  
shal beare rule ouer all the earth.

And the fourth kingdome shalbe strong  
as yron: for as yron breaketh in pieces, &  
subdueth all things, and as yron bruseth  
all these things, so shal it breake in pie-  
ces and bruse all.

Where as thou sawest the fete and toes,  
parte of potters clay, and parte of yron:  
the kingdome shalbe deuided, but there  
shalbe an it of the strength of the yron, as  
thou sawest the yron mixt with the claye,  
and the earth.

And as the toes of the fete were parte of  
yron, and parte of clay, so shal the kingdo-  
me be partely strong, and partely broken.

And where as thou sawest yron mixt with  
clay & earth, they shal mingle them sel-  
ues with y<sup>e</sup> fete of men: but they shal  
not ioine one with another, as yron can not  
be mixed with clay.

And in the dayes of these Kings, shal  
the God of heauen set vp a kingdome, which  
shal neuer be destroyed: and this kingdo-  
me shal not be giuen to another people,  
but it shal breake, and destroye all these  
kingdomes, and it shal stand for euer.

Where as y<sup>e</sup> sawest, that the stone was  
cut of the mountaine without hands, and  
that it brake in pieces the yron, the bras-  
se, the clay, the silver and the golde: so the  
great God hath shewed the King, what  
shal come to passe hereafter, and the dream  
is true, and the interpretation thereof  
is sure.

Then the King Nebuchad-nezzâr fel-  
vpon his face, and bowed him self vnto  
Daniël, and commanded that he shulde  
offer meat offerings, & sweete odoures vnto  
him.

Also the King answered vnto Daniël, &  
said, I knowe of a truth that your God is  
God of gods, & the Lord of Kings, and  
the reueiler of secrets, King thou couldst  
open this secret.

So the King made Daniël a great man,  
and gaue him manie and great gifts.  
He made him gouernour ouer the whole  
prouince of Babel, and chief of the rulers,  
& aboue all the wise men of Babel.

is to shewe, that all the kingdomes of y<sup>e</sup> world are transitorie: & y<sup>e</sup> king-  
dome of Christ shal onely remaine for euer. A meaning Christ who was King  
of God, and not set vp by man, whose kingdome at the beginning shalbe be-  
small, & without beaurie to mans iudgement, but shalbe at length growe & fill  
the whole earth, & he calleth a great mountaine, as vers 35. And this kingdo-  
me, which is not onely referred to the person of Christ, but also to the whole  
bolde of his Church, and to euery member thereof, shalbe eternall for the  
Spirit that is in them, life eternal, Rom. 2. 10. b. Though this habling of y<sup>e</sup>  
King seemed to defame commendation, yet because he ioyntly Gods honour, and  
the Prophet, as it is to be reputed, & Daniël receiued it, it is suffice to be true:  
it is credible that Daniël admonishd him of his faule and did not suffice it.  
e This confession was but a sudden motion, as it was also in Pharaoh, I x. 22.  
but his heart was not touched, as appeared some after ward. d Not that the  
Prophet was desirous of gifts or honours, but because by this meanes he might  
releue his poore brether, & were giuenly oppressed in it: is thirt aproui-  
sion, & also he receiued the gift he shulde offend this cruel King w<sup>h</sup> willingly  
gaue them.

Daniël lea-  
ueth out the  
kingdome of  
the Assyrians,  
which was be-  
fore the Baby-  
lonians, be-  
cause it was  
not a monar-  
chie & general  
empire, & also  
because he wol-  
de declare the  
things y<sup>e</sup> were  
to come, to the  
consig<sup>t</sup> of Christ  
for the cōtor  
in the ch. 2.  
among these  
wonderfull al-  
lusions, he  
callethe the Ba-  
bylonia king-  
dome the gol-  
den head, be-  
cause it respect-  
ed the other  
kingdomes, &  
best, and yet  
was of it self  
wreched and  
cruel.  
f Meaning the  
Persians, which  
were not infe-  
rior in dig-  
nity, power, and  
riches, but we-  
re worie rou-  
ching ambition,  
enueles, & all  
kinde of vice.  
g Meaning that  
world shulde  
growe wor-  
se, and worse,  
til it was refo-  
red by Christ.  
h That is, of y<sup>e</sup>  
Macedonians  
wholbe of blas-  
phemy, and allu-  
sion to the hard-  
nes the roty, but  
to the vilenes  
in respect of  
Israel.  
i That is, the  
Roman empi-  
re shal subdue  
all these other  
afore named.  
k After Alexā-  
dar were di-  
ded into y<sup>e</sup> Ma-  
cedonians, Gre-  
cians, Syriās &  
Egyptians.  
l They shal  
haue ciuil war-  
res and con-  
tinual discor-  
dies among them-  
selues.  
m They shal by  
marriages, and  
admixtures tou-  
che to make the  
felices strong:  
yet shal they  
neuer be ioyn-  
ed in hearts.  
n His purpose  
is the king-  
dome of Christ  
who was King  
of God, and not  
set vp by man,  
whose kingdome  
at the beginning  
shalbe be small,  
& without beaurie  
to mans iudgement,  
but shalbe at  
length growe &  
fill the whole  
earth, & he calleth  
a great mountaine,  
as vers 35. And  
this kingdome,  
which is not onely  
referred to the  
person of Christ,  
but also to the  
whole bolde of  
his Church, and  
to euery member  
thereof, shalbe  
eternall for the  
Spirit that is in  
them, life eternal,  
Rom. 2. 10. b.  
Though this  
habling of y<sup>e</sup>  
King seemed to  
defame commen-  
dation, yet be-  
cause he ioyntly  
Gods honour, and  
the Prophet, as  
it is to be reputed,  
& Daniël recei-  
ued it, it is suffice  
to be true: it is  
credible that Dani-  
ël admonishd him  
of his faule and  
did not suffice it.  
e This confession  
was but a sudden  
motion, as it was  
also in Pharaoh,  
I x. 22. but his  
heart was not  
touched, as ap-  
peared some after  
ward. d Not that  
the Prophet was  
desirous of gifts  
or honours, but  
because by this  
meanes he might  
releue his poore  
brether, & were  
giuenly oppressed  
in it: is thirt  
aprouision, &  
also he receiued  
the gift he shulde  
offend this cruel  
King w<sup>h</sup> willingly  
gaue them.



## The golden image.

e He did not this for their private profit, but that the whole Church which was the there in affliction, might haue some release, and ease, by this benefit. f Meaning, that either he was a judge, or that he had the whole authority, so that none coulde be admitted to the Kings presence, but by him.

29. Then Daniël made request to the King, and he set Shadrach, Meshach, and Abednegô ouer the charge of the prouince of Babel: but Daniël sate in the gate of the King.

### CHAP. III.

1 The King setteth up a golden image. 2 Certaine are accused because they despised the Kings commandement, and are put into a burning oven. 25 By beleefe in God they are deliuered from the fyre. 26 Nebuchad-nezzâr confesseth the power of God after the sight of the miracle.

a Vnder presence of religion, and holines in making an image to his idole Bel, he sought his owne ambition and vaine glorie: and this declareth, that he was not touched with the true feare of God before, but y<sup>e</sup> confessed him on a sudden motion as the wicked, when they are overcome with the greatness of his workes. The Greke interpreter write, that this was done 18 yeres after the dream, and as may appeare y<sup>e</sup> King feared lest the Iewes by their religion shulde haue altered the state of his commonwealth, and therefore he me to bring all to one kinde of religion, and so rather sought his owne quietnes, then Gods glorie.

b Shewing, y<sup>e</sup> the idole is now known for an idole to log as he is with the workman: but when the ceremonies and customes are rectified, & void and the consent of the people is there, the of a blocke they thinke they haue made a god.

c This was sufficient with y<sup>e</sup> wicked at all times to aproue their religion, if the Kings authority were alleged for y<sup>e</sup> establishment thereof, not considering in the meane season what Gods worde did permit. d These are y<sup>e</sup> two dangerous weapons wherewith Satã vsesh to fight against y<sup>e</sup> childre of God, y<sup>e</sup> consent of the multitude, & y<sup>e</sup> crueltye of y<sup>e</sup> punishment for though some feared God, yet y<sup>e</sup> multitude is consented to the wickednes, as shewed the: & here y<sup>e</sup> King required not an inward consent, but an outward gesture, that y<sup>e</sup> Iewes might by little & little learne to forget their true religion.

Nebuchad-nezzâr the King made an image of golde, whose height was threescore cubites, & the breadth thereof six cubites: he set it vp in the plaine of Durâ, in the prouince of Babel.

Then Nebuchad-nezzâr the King sent forth to gather together the nobles, the princes & the dukes, the iudges, the receiuers, the counsellers, the officers, & all the gouerners of the prouinces, that they shulde come to the dedication of the image, which Nebuchad-nezzâr the King had set vp.

So the nobles, princes, and dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouerners of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzâr the King had set vp: and they stode before the image, which Nebuchad-nezzâr had set vp.

Then an herald cryed aloud, Be it knowe to you, o people, & nations, and languages,

That when ye heare the sound of the cornet, trumpet, harpe, sackbut, psalteries, dulcimer, and all instruments of musicke, ye fall downe and worship the golde image, that Nebuchad-nezzâr the King hath set vp.

And whosoever falleth not downe and worshippeth, shal the same houre be cast into the middes of an hote fyrie fornace.

Therefore assone as all the people heard y<sup>e</sup> sound of the cornet, trumpet, harpe, sackbut, psalterie, & all instruments of musicke, all y<sup>e</sup> people, nations, & languages fel downe, and worshiped the golden image, that Nebuchad-nezzâr the King had set vp.

By reason whereof at that same time came men of the Caldeas, and grieuously accused the Iewes.

For they spake and said to the King Nebuchad-nezzâr, O King, liue for euer.

Thou, o King, hast made a decree, that euery man that shal heare the sound of

## Daniël.

## Their answer.

the cornet, trumpet, harpes, sackbut, psalterie, and dulcimer, and all instruments of musicke, shal fall downe & worship the golden image,

And whosoever falleth not downe, and worshippeth, that he shulde be cast into the middes of an hote fyrie fornace.

There are certeine Iewes whome thou hast set ouer the charge of the prouince of Babel, Shadrach, Meshach, and Abednegô: these men, o King, haue not regarded thy commandement, neither wil they serue thy gods, nor worship the golden image, that thou hast set vp.

Then Nebuchad-nezzâr in his anger and wrath commanded that they shulde bring Shadrach, Meshach, and Abednegô: so these men were brought before the King.

And Nebuchad-nezzâr spake, and said vnto the, What disordre wil not you, Shadrach, Meshach, and Abednegô serue me, nor worship the golde image, that I haue set vp?

Now therefore are ye ready whē ye heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musicke, to fall downe, & worship the image, which I haue made: for if ye worship it not, ye shalbe cast immediately into the middes of an hote fyrie fornace: for who is that God, that can deliuer you out of mine hands?

Shadrach, Meshach, and Abednegô answered & said to the King, O Nebuchad-nezzâr, we are not careful to answer thee in this matter.

Beholde, our God whome we serue, is able to deliuer vs fro the hote fyrie fornace, and he wil deliuer vs out of thine hand, o King.

But if not, be it known to thee, o King, y<sup>e</sup> we wil not serue thy gods, nor worship the golden image, which thou hast set vp.

Then was Nebuchad-nezzâr full of rage, and the forme of his visage was changed against Shadrach, Meshach, & Abednegô: therefore he charged and commanded that they shulde heate the fornace at once seuen times more then it was wont to be heat.

And he charged the moste valiant men of warre y<sup>e</sup> were in his armie, to binde Shadrach, Meshach, and Abednegô, & to cast them into the hote fyrie fornace.

So these men were bounde in their clothes, their hosen, & their cokes, with their other garments, and cast into the middes of the hote fyrie fornace.

Therefore, because the Kings commandement was straite, that the fornace shulde be exceeding hote, the flame of y<sup>e</sup> fyre was so great, that it consumed the

## Deliverance out of the fyre.

Meshach and Abednegô.

And these thre men Shadrach, Meshach, and Abednegô fel downe bounde in the middes of the hote fyrie fornace.

The Nebuchad-nezzâr came, & stood aloofe and rofe vp in haste, & said vnto his counsellers, Dicke ye me, what shal I do? Who answered and said, These men bounde into the hote fyrie, o King, it is true, o King.

And he answered, and said, I wil see if I can deliuer them, walking in the hote fyrie, and they haue no hurt, as the fourth is like the hote fyrie.

Then the King Nebuchad-nezzâr came to the mouth of the hote fyrie, & spake and said, Shadrach, Meshach, and Abednegô, the seruants of God, go forth & come hether: Meshach and Abednegô came out of the middes of the fyre.

Then the nobles, princes and the Kings counsellers came to see these men, because the fyre had ouer their bodies: for not an houre had they beene in the hote fyrie, and their head was burnt, neither was their clothing changed, nor any smel of fyre in them.

Wherefore Nebuchad-nezzâr said, Blessed be the God of Meshach and Abednegô, who hath sent his Angel, and deliuered his seruants out of the hote fyrie: they put their trust in him, and haue obeyed the Kings commandement, & their bodies rather than they wolde forsake their own god, saue their own liues.

Therefore I make a decree, that all people, nation, and language, whiche say any blasphemie against the God of Meshach and Abednegô, shal be drawn in pieces, and their hots made a iakes, because there is no other god, that can deliuer after this sorte.

Then the King promoted Meshach and Abednegô in the prouince of Babel.

Nebuchad-nezzâr King vnto all people, nations and languages, that dwell in the world, Peace be multiplied vnto you.

I thought it good to declare these wonders, that the hie God hath wrought toward me.

How great are his signes, and how strong are his wonders! For his kingdome is an everlasting kingdome, and his power is from generation to generation.

### CHAP. IIII.

Another dreame of Nebuchad-nezzâr, & how he was declared. 29 The Prophet declareth that the King shulde become as a beast. 30 The power of God and is restored.

trumpet, harpes, sackbut, dulcimer, and all instruments, shall fall downe & worship the image,

for the fire falleth nor downe, and that he shulde be cast into of an hore fyrie fornaice.

For certaine Iewes whome thou hast charged for the prouince of Shadrach, Meshach, and Abednego.

O King, haue not regard to commandement, neither wil they worship the golden image, thou hast set vp.

Nebuchad-nezzar in his anger commanded that they shulde be cast into the hore fyrie fornaice, Shadrach, Meshach, and Abednego. These men were brought before the King.

Nebuchad-nezzar spake, and said, What disordre wil not you, Shadrach, Meshach, and Abednego, for ye worship the golde image, that I haue made?

Therefore are ye ready wher ye heare the sound of the cornet, trumpet, harpe, psalterie, and dulcimer, and all sort of musike, to fall downe, & worship the image, which I haue made for you? If ye be not, ye shalbe cast into the mides of an hore fyrie fornaice, for who is that God, that can deliuer out of mine hands?

Shadrach, Meshach, and Abednego answered and said to the King, O Nebuchad-nezzar, we are not careful to answer thee at this tyme.

For our God whome we serue, he will deliuer vs fro the hore fyrie fornaice, and he will deliuer vs out of thine hand.

It may be known to thee, O King, that we serue thy gods, nor worship thy image, which thou hast set vp.

Nebuchad-nezzar was charmed at the forme of his visage, was amazed at Shadrach, Meshach, & Abednego.

Therefore he charged and commanded, that they shulde heate the fornaice seven times more then it was wont to be.

For he charged the moste valiant men that were in his armie, to binde Shadrach, Meshach, and Abednego, & to cast them into the hore fyrie fornaice.

When they were bounde in their coats, and their clothes, with their crowns, and cast into the mides of the hore fyrie fornaice.

For because the Kings commandment was strait, that the fornaice shulde be heate, the flame of the fyrie fornaice was so great, that it consumed the fornaice, and the King, and all the people that were with him.

Meshach and Abednego. And these three men Shadrach, Meshach, and Abednego fell downe bounde into the mides of the hore fyrie fornaice.

¶ The Nebuchad-nezzar the King was astonished and rose vp in haste, & spake, and said vnto his counsellors, Did not we cast these men bounde into the mides of the fyre? Who answered and said vnto the King, It is true, O King.

And he answered, and said, Lo, I see foure men loose, walking in the mides of the fyre, and they haue no hurt, and the forme of the fourth is like the sonne of God.

Then the King Nebuchad-nezzar came nether to the mouth of the hore fyrie fornaice, & spake and said, Shadrach, Meshach, and Abednego, the seruants of the hie God, go forth, & come hither: for Shadrach, Meshach, and Abednego came forth of the mides of the fyre.

Then the nobles, princes and dukes, and the Kings counsellors came together, to see these men, because the fyre had no power ouer their bodies: for not an heere of their head was burnt, neither was their coats changed, nor any smel of fyre came vpon them.

Wherefore Nebuchad-nezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the Kings commandement, & yielded their bodies rather than they wolde serue or worship anye god, save their owne God.

Therefore I make a decree, that every people, nation, and langage, which speake anye blasphemie against the God of Shadrach, Meshach, and Abednego, shall be drawn in pieces, and their houses shall be made a iakes, because there is no god that can deliuer after this sorte.

Then the King promoted Shadrach, Meshach, and Abednego in the prouince of Babel.

Nebuchad-nezzar King vnto all people, nations and langages, that dwell in all the world, Peace be multiplied vnto you.

I thought it good to declare the signes and wonders, that the hie God hath wrought toward me.

How great are his signes, and how mighty are his wonders! For his kingdome is an euerslasting kingdome, and his dominion is from generation to generation.

CHAP. IIII.

Another dreame of Nebuchad-nezzar, which Daniel declareth. ¶ The Prophet declareth howe of a proude King he shulde become as a beast. ¶ After he confesseth the power of God, and is restored to his former dignitie.

¶ Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace,

Saw a dreame, which made me afraied, and the thoughtes vpon my bed, and the visions of mine head troubled me.

Therefore made I a decree, that they shulde bring all the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.

So came the enchanters, the astrologians, the Caldeans and the soothsayers, to whom I tolde the dreame, but they coulde not shewe me the interpretation thereof.

Till at the last Daniel came before me, (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I tolde the dreame, saying,

O Belteshazzar, chief of the enchanters, because I knowe, that the spirit of the holy gods is in thee, & no secret troubleth thee, tel me the visions of my dreame, that I haue sene and the interpretation thereof.

Thus were the visions of mine head in my bed. And beholde, I sawe a tree in the mides of the earth, and the height thereof was great:

A great tree & strong, and the height thereof reached vnto heauen, & the sight thereof to the ends of all the earth.

The boughes thereof were faire and the frute thereof much, and in it was meat for all: it made a shadowe vnder it for the beastes of the field, and the fowles of the heauen dwelt in the boughs thereof, and all flesh fed of it.

I sawe in the visions of mine head vpon my bed, and beholde, a watchman and an holy one came downe from heauen,

And cryed aloud, and said thus, Hewe downe the tre, and breake of his branches: shake of his leaues, and scatere his frute, that the beasts may flee from vnder it, & the fowles from his branches.

Neuertheles leaue the stump of his rootes in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it be wet with the dewe of heauen, and let his porcion be with the beasts among the grasse of the field.

¶ Let his heart be changed from mans nature, & let a beasts heart be giuen vnto him, and let seven times be passed ouer him.

¶ The sentence is according to the decree of the watchmen, and according to the worde of the holy ones: the demande

There was no trouble that might cause me to dreame, and therefore I came onely of God.

¶ This was another dreame besides that which he sawe of the fourte emperour: for Daniel bothe declared what that dreame was, and what it meant: and he was onely ex-pounded the dreame.

¶ In that that he sent abroad to others whose ignorance in times past he had experienced, and that Daniel was euer ready at hand, to declare the nature of the vngodlie, & neuer sicke to the seruantes of God, but for very necessity, then they spare no flatterings.

¶ This no dreame was a great grief to Daniel, not onely to haue his name changed, but to be called by the name of a vile idole, which was the name of Nebuchad-nezzar.

¶ He was him forget the true religion of God.

¶ Which also was a great grief to the Prophet, to be numbered among the forerunners of men whose practices were wicked and contrary to Gods worde.

¶ By the tree is signified the dignitie of a King, whome God ordeineth to be a defence for all kinde of men, & who is rate is profitable for mankind.

¶ Meaning the Angel of God, which neither eateth nor sleepeth, but is euer ready to do Gods will.

¶ It is not inordinatly corrupted, but is euer holy, and in that that he cometh to cut downe this tree, he knewe it shulde not be cut downe by any other.

¶ This dreame was onely for a time loose his kingdome, but he was not to be like a beast.

¶ God hath decreed this iudgement, and the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that liue vpon the earth against God.

¶ He hereby he meaneth y Nebuchad-nezzar shulde be onely for a time loose his kingdome, but he was not to be like a beast.

¶ God hath decreed this iudgement, and the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that liue vpon the earth against God.

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¶ He hereby he meaneth y Nebuchad-nezzar shulde be onely for a time loose his kingdome, but he was not to be like a beast.



was answered; to the intent that liuing mé may knowe, that y<sup>e</sup> moſte high haſte powe ouer the kingdome of men, and giueth it to whomeſoeuer he wil, and appointeth ouer it the moſte abieſt among men.

25 This is the dreame, that I King Nebuchad-nezzár haue ſene; therefore thou, ó Belſhazzár, declare the interpretation thereof: for all the wiſe men of my kingdome are not able to ſhewe me the interpretation: but thou art able, for the ſpirit of the holy gods is in thee.

26 ¶ Then Daniél (whoſe name was Belſhazzár) held his <sup>pe</sup>ace by the ſpace of one houre, and his thoughts troubled him, & the King ſpake and ſaid, Belſhazzár, let nether the dreame, nor the interpretation thereof trouble thee. Belſhazzár answered and ſaid, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

27 The tre y<sup>e</sup> thou ſaweſt, which was great and mightie, whoſe height reached vnto the heauen, and the ſight thereof through all the worlde,

28 Whoſe leaues were faire & the frute thereof muche, and in it was meat for all, vnder the which the beaſts of the field dwelt, and vpon whoſe branches the foules of the heauen did ſit,

29 It is thou, ó King, y<sup>e</sup> art great & mightie: for thy greatnes is growen, & reacheth vnto heauen, & thy dominion to the ends of the earth.

30 Where as the King ſawe a watchman, & an holy one, that came downe from heauen, and ſaid, Hewe downe the tre & deſtroy it, yet leaue the ſtump of the rootes thereof in the earth, and with a bande of yron and braſſe binde it among the graſſe of the field, & let it be wet with the dewe of heauen, and let his porcion be with the beaſts of the field, <sup>1</sup> til ſeuē times paſſe ouer him,

31 This is the interpretation, ó King, and it is the decre of the moſte high, which is come vpon my lord the King,

32 That they ſhal driue thee from men, & thy dwelling ſhal be with the beaſts of the field: they ſhal make thee to eat graſſe as y<sup>e</sup> oxen, & thei ſhal wet thee with the dewe of heauen: and ſeuē times ſhal paſſe ouer thee, til thou knowe, that <sup>a</sup> the moſte high beareth rule ouer the kingdome of men, and giueth it to whomeſoeuer he wil.

33 Where as they ſaid, that one ſhulde leaue the ſtump of the tre rootes, thy kingdome ſhal remaine vnto thee: after that, thou ſhalt knowe, that the heauens haue the rule.

34 Wherefore, ó King, let my counſel be acceptable vnto thee, and <sup>o</sup> breake of thy ſinnes by righteousnes, & thine iniquities

by mercie toward the poore: lo, let there be an healing of thine erour.

25 All theſe things ſhal come vpon y<sup>e</sup> King Nebuchad-nezzár.

26 ¶ At the end of twelue moneths, he walked in the royal palace of Babel.

27 And the King ſpake and ſaid, Is not this great Babel, that I haue buylt for the houſe of the kingdome by the might of my power, and for the honour of my maiſtie?

28 While y<sup>e</sup> worde was in the Kings mouth, a voyce came downe from heauen, ſaying, O King Nebuchad-nezzár, to thee be ſpoken, Thy kingdome is departed from thee,

29 And they ſhal driue thee from men, and thy dwelling ſhal be with the beaſts of the field: they ſhal make thee to eat graſſe, as the oxen, and ſeuē times ſhal paſſe ouer thee, vntil thou knoweſt, that y<sup>e</sup> moſt high beareth rule ouer the kingdome of men, & giueth it vnto whomeſoeuer he wil.

30 The very ſame houre was this thing fulfilled vpon Nebuchad-nezzár, and he was driuen from men, and did eat graſſe as the oxen, and his bodie was wet with the dewe of heauen, til his heeres were grown as egles feathers and his nailes like birds clawes.

31 And at the end of theſe <sup>r</sup> dayes I Nebuchad-nezzár liſt vp mine eies vnto heauen, and mine vnderſtanding was reſtored vnto me, and I gaue thanks vnto the moſte high, and I praized and honored him that liueth for euer, <sup>o</sup> whoſe power is an euertlaſting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his wil he worketh in the armie of heauen, & in the inhabitants of the earth: and none can ſtay his hand, nor ſay vnto him, What doeſt thou?

33 At the ſame time was mine vnderſtanding reſtored vnto me, and I returned to the honour of my kingdome: my glorie and my beautie was reſtored vnto me, and my counſellours and my princes fought vnto me, & I was eſtablished in my kingdome, and my glorie was augmented toward me.

34 Now therefore I Nebuchad-nezzár praize, and extoll & magnifie the King of heauen, whoſe workes are all trueth, and his wayes iudgement, and thoſe that walke in pride, he is able to abaſe.

CHAP. V.

Belſhazzár King of Babylon ſeeth an hand writing on the wall. <sup>8</sup> The ſoſhſayers called of the King can not expounde the writing. <sup>25</sup> Daniél readeth it, and interpreteth it alſo. <sup>30</sup> The King is ſlaine. <sup>31</sup> The King enioyeth the kingdome.

King Belſhazzár made to a thouſand of his drinke wine <sup>b</sup> before the th<sup>e</sup> And Belſhazzár <sup>c</sup> whiles he ne, commanded to bring him ſiluer veſſels, which his buchad-nezzár had brought to Ieruſalem, that he might drink therein.

Then were brought the golden veſſels, and the princes, his wiues, and his children in them.

They drōke wine and praized of golde, and of ſiluer, of braſſe, wood and of ſtone.

At the ſame houre appeared mans hand, which wrote ouer candleſticke vpon the plaiſt of the Kings palace, & the King ſaw the hand that wrote theſe things.

Then the Kings countenance was troubled, and his thoughts troubled the ioyntes of his loines were his knees ſmote one againſt another.

Wherefore the King cryed lo, ſhulde bring <sup>e</sup> the aſtrogians and the ſoſhſayers. A

ſpake, and ſaid to the wiſe men, Whoſeuer can read this ſhew me the interpretation of it. He clothed with purple, & ſhroude of golde about his necke, a third ruler in the kingdome.

Then came all the Kings wiſe men, they colde nether read the writing.

Then was King Belſhazzár troubled, and his countenance was aſtoniſhed, and his princes were aſtoniſhed.

Now the <sup>h</sup> Queene by reaſon of the King, and his princes, the banquet houſe, and the King and ſaid, O King, liue for euertime, thoughs trouble thee, nor let thy countenance be changed.

There is a man in thy kingdome, he is the ſpirit of the holieſt, the dayes of thy father liue, ſtanding & wiſedome like him, the gods, was found in him. King Nebuchad-nezzár the King, I ſay, thy father, made ſoſhſayers, aſtrogians, and ſoſhſayers.

Because a more excellent knowledge, and vnderſtanding did expounde dreames, and

He was troubled for the great iudgement of God which he ſawe ordeined againſt y<sup>e</sup> King: and ſo the Prophetes viſion on the one parte to denounce Gods iudgements for the zeale they bare to his glory, and on the other parte to haue copulation vpon man, and alſo to conſider that they ſhulde be ſubjected to Gods iudgements, if he did not reſtore them w<sup>th</sup> pittie.

Whereby he meant a long ſpace, as ſeuē yeres. Some interpret ſeuē moneths, and others ſeuē weekes: but in ſenſe he meant yeres. m Not y<sup>e</sup> his ſhape of forme was changed into a beaſt, but that he was either ſtricken mad, & ſo auoided mans company, or was caſt out for his tyrannie and wandred among the beaſts, and ate herbes & graſſe. n Daniél ſheweth the cauſe, why God thus puniſhed him. o Ceſſe from prouoking God to anger any longer by thy finnes, that he may mitigate his puniſhment, if y<sup>e</sup> ſhewe by thine upright life that thou haſt true faith & repentance.

ward the poore; lo, let there be  
of thine errour.  
things shal come vpon y King  
and of twelue moneths, he wal-  
palace of Babel.  
King spake and said, Is not this  
that I haue buylt for the hon-  
gome by the might of my  
for the honour of my mai-

orde was in the Kings mouth.  
ne downe from heauen, saying,  
ebuchad nezzar, to thee be-  
ny kingdome is departed from.

shal driue thee from men, and  
g shalbe with the beasts of the  
shal make thee to eat grasse, as  
and seuen times shal passe ou-  
thou knowest, that y most high  
e ouer the kingdome of men, do  
nto whome soeuer he wil.

same houre was this thing ful-  
Nebuchad-nezzar, and he was  
men, and did eat grasse as the  
his bodie was wet with the dewe  
til his heres were grown as  
ers and his nailes like birds

end of these dayes I Nebu-  
lift vp mine eies vnto hea-  
nderstanding was restored vn-  
I gaue thanks vnto the most  
I praised and honored him that  
uer, whose power is an euerla-  
sting, and his kingdome is from ge-  
neration.

the inhabitants of the earth re-  
nothing: and according to his  
beth in the armie of heauen, &  
bitants of the earth: and none  
hand, nor say vnto him, What

me time was mine vnderstan-  
red vnto me, and I returned to  
of my kingdome: my glorie  
urie was restored vnto me, and  
lours: and my princes sought  
I was established in my king-  
my glorie was augmented tow-

fore I Nebuchad-nezzar praised  
ll & magnified the King of hea-  
workes are all truth, and his  
ment, and those that walke in  
able to abase.

CHAP. V.

ing of Babylon seeth an hand writing  
The soothsayers called of the King  
the writing. 25 Daniel readeth it, and  
also. 30 The King is ioyne. 31 De-  
kingdome.

King

King a Belshazzar made a great feast  
to a thousand of his princes, and  
dranke wine before the thousand.  
And Belshazzar while he tasted the wi-  
ne, commanded to bring him the golden  
and siluer vessels, which his father Ne-  
buchad-nezzar had brought from the Tem-  
ple in Ierusalem, that the King and his  
princes, his wife, and his concubines might  
drinke therein.

Then were brought the golde vessels, that  
weretake out of the Temple of the Lords  
house at Ierusalem, and the King and his  
princes, his wiues, and his concubines dr-  
ke in them.

They drake wine and praised the gods  
of golde, and of siluer, of brasse, of yron, of  
wood, and of stone.

At the same houre appeared fingers of a  
mans hand, which wrote ouer against the  
candlesticke vpon the plaister of the wall  
of the Kings palace, & the King sawe the  
palme of the hand that wrote.

Then the Kings countenance was chan-  
ged, and his thoghts troubled him, so that  
the ioyntes of his loines were loosed, and  
his knees smote one against the other.

Wherefore the King cryed loud, that they  
shulde bring the astrologians, the Cal-  
deans and the soothsaiers. And the King  
spake, and said to the wise men of Babel,  
Whosoever can read this writing, and  
declare me the interpretaciō thereof, shal-  
be clothed with purple, & shal haue a chai-  
ne of golde about his necke, and shalbe the  
third ruler in the kingdome.

Then came all the Kings wise men, but  
they colde nether read the writing, nor  
shewe the King the interpretation.

Then was King Belshazzar greatly trou-  
bled, and his countenance was changed in  
him, and his princes were affonied.

Now the Queene by reason of the tal-  
ke of the King, and his princes came into  
the banquet house, and the Queene spake,  
and said, O King, liue for euer: let not thy  
thoughts trouble thee, nor let thy counte-  
nance be changed.

There is a mā in thy kingdome, in who-  
me is the spirit of the holie gods, and in  
the dayes of thy father light and vnder-  
standing & wisdom like the wisdom of  
the gods, was found in him: whome the  
King Nebuchad-nezzar thy father the  
King, I say, thy father, made chief of the  
enchanters, astrologians, Caldeans, and  
soothsaiers.

Because a more excellent spirit, and  
knowledge, and vnderstanding (for he  
did expounde dreames, and declare hard

sentences, and dissolued doubt) were fo-  
unde in him, even in Daniel, whome the  
King named Belshazzar: now let Da-  
niel be called, and he wil declare the in-  
terpretacion.

Then was Daniel brought before the  
King, and the King spake and said vnto  
Daniel, Art thou that Daniel, which art  
of the children of the captiuitie of Iudah,  
whome my father the King brought out of  
Iewrie?

Now I haue heard of thee, that the spi-  
rit of the holie gods is in thee, & that light  
and vnderstanding and excellēt wisdom  
is found in thee.

Now therefore wisemen, & astrologians  
haue bene brought before me, that they  
shulde read this writing, and shewe me  
the interpretacion thereof: but they col-  
de not declare the interpretation of the  
thing.

Then heard I of thee, that thou couldest  
shewe interpretacions, and dissolue dou-  
tes: now if thou canst read the writing, &  
shewe me the interpretacion thereof, thou  
shalt be clothed with purple, & shalt haue  
a chaine of golde about thy necke, and shalt  
be the third ruler in the kingdome.

Then Daniel answered, and said before  
the King, Kepe thyrewardes to thy self, &  
giue thy giftes to another: yet I wil read  
the writing vnto the King and shewe him  
the interpretation.

O King, heare thou, The moste high  
God gaue vnto Nebuchad-nezzar thy  
father a kingdome, and maiestie and ho-  
nour and glorie.

And for the maiestie that he gaue him, all  
people, nations, and langages trembled, &  
feared before him: he put to death whome  
he wolde: he smote whome he wolde: who-  
me he wolde he set vp, & whome he wolde  
he put downe.

But when his heart was puffed vp, and his  
minde hardened in pride, he was deposed  
from his kinglie throne, and they toke his  
honour from him.

And he was driuen from the sonnes of  
men, & his heart was made like the beasts,  
and his dwelling was with the wilde asses:  
they fed him with grasse like oxen, and  
his bodie was wet with the dewe of the  
heauen, til he knewe, that the moste high  
God bare rule ouer the kingdome of me,  
and that he appointeth ouer it, whome so-  
euer he pleaseth.

And thou his sonne, o Belshazzar, hast  
not hūbled thine heart, though thou knew-  
est all these things,

But hast lift thy self vp against the Lord  
of heauen, and they haue brought the vessels  
of his House before thee, & thou and thy  
princes, thy wiues and thy concubines

sentences, and dissolued doubt) were fo-  
unde in him, even in Daniel, whome the  
King named Belshazzar: now let Da-  
niel be called, and he wil declare the in-  
terpretacion.

Then was Daniel brought before the  
King, and the King spake and said vnto  
Daniel, Art thou that Daniel, which art  
of the children of the captiuitie of Iudah,  
whome my father the King brought out of  
Iewrie?

Now I haue heard of thee, that the spi-  
rit of the holie gods is in thee, & that light  
and vnderstanding and excellēt wisdom  
is found in thee.

Now therefore wisemen, & astrologians  
haue bene brought before me, that they  
shulde read this writing, and shewe me  
the interpretacion thereof: but they col-  
de not declare the interpretation of the  
thing.

Then heard I of thee, that thou couldest  
shewe interpretacions, and dissolue dou-  
tes: now if thou canst read the writing, &  
shewe me the interpretacion thereof, thou  
shalt be clothed with purple, & shalt haue  
a chaine of golde about thy necke, and shalt  
be the third ruler in the kingdome.

Then Daniel answered, and said before  
the King, Kepe thyrewardes to thy self, &  
giue thy giftes to another: yet I wil read  
the writing vnto the King and shewe him  
the interpretation.

O King, heare thou, The moste high  
God gaue vnto Nebuchad-nezzar thy  
father a kingdome, and maiestie and ho-  
nour and glorie.

And for the maiestie that he gaue him, all  
people, nations, and langages trembled, &  
feared before him: he put to death whome  
he wolde: he smote whome he wolde: who-  
me he wolde he set vp, & whome he wolde  
he put downe.

But when his heart was puffed vp, and his  
minde hardened in pride, he was deposed  
from his kinglie throne, and they toke his  
honour from him.

And he was driuen from the sonnes of  
men, & his heart was made like the beasts,  
and his dwelling was with the wilde asses:  
they fed him with grasse like oxen, and  
his bodie was wet with the dewe of the  
heauen, til he knewe, that the moste high  
God bare rule ouer the kingdome of me,  
and that he appointeth ouer it, whome so-  
euer he pleaseth.

And thou his sonne, o Belshazzar, hast  
not hūbled thine heart, though thou knew-  
est all these things,

But hast lift thy self vp against the Lord  
of heauen, and they haue brought the vessels  
of his House before thee, & thou and thy  
princes, thy wiues and thy concubines

Vuu.ii.

For the ido-  
laters thoght,  
that y Angels  
had power as  
God, and the-  
fore had the  
in like estima-  
tion, as they  
had God, thin-  
king that the  
spirit of pro-  
phetic, & vnder-  
standing ca-  
me of them.

Before he  
red the wri-  
ting, he decla-  
red to y King  
his great ingra-  
titude toward  
God, who col-  
de not be mo-  
ued to giue hi  
the glorie, con-  
sidering his  
wonderful wor-  
ke toward his  
grand father,  
& so theweth,  
that he doeth  
not fone of  
ignorance, but  
of malice.



haue drunke wine in them, and thou hast praised the gods of siluer and golde, of bras, yron, wood and stone, which nether se, nether heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

Then was the palme of the hand sent from him, and hath written this writing.

And this is the writing that he hath written, **MENE, MENE, TEKEL, VPHARSIN.**

This is the interpretation of the thing, **MENE**, God hath numbered thy kingdome, and hath finished it:

**TEKEL**, thou art wayed in the balance, and art founde to light.

**PERES**, thy kingdome is diuided, and giuen to the Medes and Persians.

Then at the commandement of Belshazzar they clothed Daniël with purple, and put a chaine of golde about his necke, and made a proclamacion concerning him that he shulde be the thirde ruler in the kingdome.

The same night was Belshazzar King of the Chaldeans slaine.

And Darius of the Medes toke y kingdome, being threescore and two yere olde.

CHAP. VI.

Daniël is made ruler ouer the gouerners. *8 An also against Daniël. 16 He is put into a den of lions by the commandement of the King. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniël.*

It pleased Darius to set ouer the kingdome an hundredth and twentie gouernours, which shulde be ouer y whole kingdome.

And ouer these, thre rulers (of whome Daniël was one) that the gouernours might giue accompts vnto them, and the King shulde haue no damage.

Now this Daniël was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

Wherefore the rulers and gouernours sought an occasion against Daniël concerning the kingdome: but they coulde finde none occasiō nor faute: for he was so faithful that there was no blame nor faute founde in him.

Then said these mē, We shal not finde an occasion against this Daniël, except we finde it against him concerning the Law of his God.

Therefore the rulers and these gouernours went together to the King, and said vnto him, King Darius, liue for euer.

All the rulers of thy kingdome the officers and gouernours, the counsellors, and dukes haue consulted together to make

a decree for the King and to establish a statute, that whosoever shal aske a petition of anie god or man for thirtie dayes sauē of thee, o King, he shal be cast into the denne of lions.

Now, o King, confirme the decree, and seale the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.

Wherefore King Darius sealed the writing and the decree.

Now when Daniël vnderstode that he had sealed the writing, he went into his house, and his windowe being open in his chamber toward Ierusalem, he kneeled vpon his knees thre times a day, & prayed and praised his God, as he did aforetime.

Then these men assembled, and founde Daniël praying, and making supplication vnto his God.

So they came, and spake vnto the King concerning the Kings decree, Hatt thou not sealed the decree, that euery man that shal make request to anie god or mā with in thirtie dayes, sauē to thee, o King, shal be cast into the denne of lions? The King answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

Then answered they, and said vnto the King, This Daniël which is of the children of the captiuitie of Iudāh, regardeth not thee, o King, nor the decree, that thou hast sealed, but maketh his petition thre times a day.

When the King heard these wordes, he was sore displeased with him self, and set his heart on Daniël, to deliuer him: and he laboured til the sunne went downe, to deliuer him.

Then these men assembled vnto the King, and said vnto the King, Vnderstand, o King, that the law of the Medes and Persians is, that no decree nor statute, which the King confirmeth, may be altered.

¶ Then the King commanded, and they broght Daniël, and cast him into the denne of lions: now the King spake, and said vnto Daniël, Thy God, whome thou alway seruest, euen he wil deliuer thee.

And a stone was broght, and layed vpon the mouth of the denne, and the King sealed it with his owne signet, & with the signet of his princes, that the purpose might not be changed, concerning Daniël.

Then the King went vnto his palace, and remained fasting, nether were the instruments of musike broght before him, and his slepe went from him.

¶ Then the King arose early in the morning, and went in all haste vnto the denne of lions.

m After that 24 God had to long time deferred his anger, & patiently waited for thine amendement. n This worde is twice writte for the certaintie of y thing: shewing, that God had more surely considered: signifying also that God hath appointed a tēme for all kingdomes, & y miserable end shal come on all that raise them selues against him.

o, waiting.

o Cyrus his sonne in law gaue him this title of honour although Cyrus in effect had y dominion.

e Read after Chap. i.

o, he be troubled.

b This heathē King preferred Daniël abouē to all his nobles & familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked cā not abide the graces of God in others, but seek by all occasions to deface them: therefore against such as allures there is no better remedie then to walke vprightly in y feare of God, and to haue a good conscience.

And when he came to the denne with a lamentable voyce vnto the King spake, and said to Daniël, the seruant of the liuing God, whome thou alway seruest, able to deliuer thee from the lions.

Then said Daniël vnto y King, liue for euer.

My God hath sent his Angell, & shute the lions mouthes, that they hurt me not: for my iustice was before him: & vnto thee, o King, no hurte.

Then was the King exceedingly glad, and commāded that they shoulde bring Daniël out of the denne: so he was broght out of the denne, and no hurte was founde vpon him, as he beleued in his God.

And by the commandement of the King these men which had accused Daniël were brought, & were cast into y denne with their children, and the lions had the mairtie of them: & brake all their bones a peeces, & came at the grōunde of the denne.

¶ Afterwarde King Darius wrote vnto all people, nations & languages in all the worlde: Peace be multiplied to you.

I make a decree that in all the worlde of my kingdome, men tremble before the God of Daniël: for his kingdome shal not perish, & his minion shal be euerlasting.

He rescueth and deliuereth his people: he sheweth signes and wonders in the earth: who hath deliuered the power of the lions.

So this Daniël prospered in y reigne of Cyrus.

Darius & in y reigne of Cyrus. ¶ Darius did worship God aright, & he wolde haue destroyed all superstition & set him in y chief place, but only haue let him vpon y worde: but this was a certē cōfession that he was compelled by this wonderful miracle in him self, but is the onelie fountaine of liue without him there is no liue.

CHAP. VII.

A vision of foure beastes is shewed. The reuolues of the fourth beast. The kingdome of Christ.

IN the first yere of Belshazzar Babel, Daniël sawe a dreame, & was visions in his head, vpon which then he wrote the dreame, & the summe of the matter.

Daniël spake and said, I sawe

in this reuolue that was a deliuerance from the Babylonian kingdome, & therefore encouraged to be for a vision, and reuelled, by whome they shoulde knowe, and all the promises fulfilled: whereof the destruction of the Babylonian kingdome

constancie.

King and to establish a sta-  
foeuer shall aske a petition  
man for thirtie dayes saue  
g, he shall be cast into the den

g, confirm the decre, and sea-  
g, that it be not changed ac-  
the law of the Medes and Per-  
altereth not.

King Darius sealed the  
the decre.

en Daniël vnderstode that he  
the writing, he went into his  
s window being open in his  
ward Ierusalém, he kneeled  
es three times a day, & prayed  
his God, as he did aforetime.  
men assembled, and founde  
ing, and making supplicacion  
d.

me, and spake vnto the King  
the Kings decre, Hast thou  
e decre, that euerie man that  
quest to anie god or mā with-  
eyes, saue to thee, o King,  
into the denne of lions? The  
red, and said, The thing is  
to the law of the Medes  
which altereth not.

erred they, and said vnto the  
Daniël which is of the chil-  
aptiuitie of Iudah, regardeth  
ing, nor the decre, that thou  
but maketh his petition true

King heard these wordes, he  
pleased with him self, and let  
Daniël, to deliuer him: and  
til the sunne went downe, to

se men assembled vnto the  
said vnto the King, Vnder-  
g, that the law of the Medes  
is, that no decre nor statute,  
King confirmeth, may be al-

e King commanded, and they  
niël, and cast him into the den  
now the King spake, and said  
b, Thy God, whome thou al-  
euen he wil deliuer thee.

he was broght, and layed vpon  
of the denne, and the King  
h his owne signet, & with the  
his princes, that the purpose  
be changed, concerning Daniël.  
King went vnto his palace  
ed fasting, neither were the in-  
of musike broght before him.  
e went from him.

e King arose early in the mor-  
went in all haste vnto the denne

recompence.

And when he came to the denne, he cry-  
ed with a lamentable voyce vnto Daniël:  
& the King spake, and said to Daniël, O  
Daniël, the seruant of the liuing God, is  
not thy God (whome thou alwaie seruest)  
able to deliuer thee from the lions?

Then said Daniël vnto f King, O King,  
I live for euer.

My God hath sent his Angel and hath  
shut the lions mouthes, that they haue not  
hurt me: for my iustice was found out be-  
fore him: & vnto thee, o King, I haue done  
no hurt.

Then was the King exceeding glad for  
him, and commaunded that they shoulde take  
Daniël out of the denne: so Daniël was  
brought out of the denne, and no manner of  
hurt was founde vpon him, because he  
belued in his God.

And by the commaundement of the King  
these men which had accused Daniël, were  
brought, & were cast into f denne of lions,  
euen they, their children, and their wiues:  
and the lions had the mastrie of them, and  
brake all their bones a pieces, or euer they  
came at the grounde of the denne.

Afterwarde King Darius wrote, Vnto  
all people, nations & langages, that dwell  
in all the world: Peace be multiplied vn-  
to you.

I make a decre that in all the dominion  
of my kingdom, men tremble and feare  
before the God of Daniël: for he is the  
liuing God, and remaineth for euer: and  
his kingdom shall not perish, and his do-  
minion shall be euerlasting.

Hereafter and deliuereth, & he wor-  
keth signes and wonders in heaven & in  
earth: who hath deliuered Daniël from  
the power of the Lyons.

So this Daniël prospered in f reigne of  
Darius & in f reigne of Cyrus of Persia.

not that Darius did worship God aright, or els was con-  
science would haue destroyed all superstition and idolatrie, & not  
the chief place, but only haue set him vp, and caused him to  
stand by his wordes: but this was a certaine cofelision of Gods  
will by his wordes: but this was a wonderful miracle n Which  
was in him self, but is the onlie fountaine of life, & quick-  
ness without him there is no life.

#### CHAP. VII.

A vision of foure beastes is shewed vnto Daniël.  
The rebornes of the fourth beast. 37 Of the euerla-  
sing kingdome of Christ.

IN the first yere of Belshazzar King of  
Babel, Daniël sawe a dreame, and there  
were visions in his head, vpon his bed:  
then he wrote the dreame, & declared f  
summe of the matter.

Daniël spake and said, I sawe in my vision

that this rest shall not be a deliuerance from all troubles,  
therefore encouraged the to loke for a continual affliction  
to be feared, and reuiled, by whome they shoulde haue a spiri-  
tual and all the promises fulfilled: whereof they shoulde haue a  
constant and destruction of the Babylonical kingdome.

## Daniël. Foure beastes. 361

by night, and beholde, the foure windes of  
the heauen stroue vpon b the great sea

And foure great beastes came vp from  
the sea one diuers from another.

The first was as a lion, and had egles  
wings: I behelde, til the wings thereof  
were plucked of, and it was lifted vp from  
the earth, and set vpon his fete as a man,  
and a mans heart was giuen him.

And beholde, another beast which was the  
seconde, was like a beare and stode vpon  
the one side: and he had thre ribbes in his  
mouth betwene his teeth, & then said  
thus vnto him, Arise & deuoure muche  
flesh.

After this I behelde, and lo, there was an  
other like a leopard, which had vpon his  
backe foure wings of a foule: the beast  
had also foure heads, and dominion was  
giuen him.

After this I sawe in the visions by night,  
& beholde, the fourth beast was fearful  
and terrible and verie strong. It had great  
teeth: it deuoured & brake in pieces  
and stamped the residue vnder his fete: &  
it was vnlike to the beastes that were be-  
fore it: for it had ten hornes.

As I considered the hornes, beholde  
there came vp among them another litle  
horne, before whome there were three  
of the first hornes pluckt awaie: & beholde,  
in this horne were eyes like the eyes of  
man, and a mouthe speaking presumptuous  
things.

I behelde, til the thrones were set vp,  
and the Ancient of daies did sit, whose  
garment was white as snowe, and the heere

Which sig-  
nified f there  
shoulde be hor-  
rible troubles  
and afflictions  
in the worlde  
in all corners  
of the worlde  
and at sondrie  
times

Meaning the  
Miran and  
Caldean em-  
pire, & was  
more strong &  
fierce in pow-  
er, and more  
fierce come to  
the pious  
as though they  
had had wile  
to fye: yet  
their wings  
were pulled  
by the Persi-  
ans, & they  
on their  
and were made  
like other men  
which is here  
ment by mans  
heart.

Meaning the  
Miran and  
Caldean em-  
pire, which were  
barbarous and  
cruel.  
e They were  
male in f be-  
ginning and  
were pulled  
in their moun-  
taines and had  
no brute.  
f That is, de-  
stroyed many  
kingdomes, &  
was infa-  
cible.

To wit, the  
Angels by  
Gods comma-  
ndement, who  
by this mea-  
surement  
ingratitude of  
the worlde.

h Meaning, Alexander the King of Macedonie. i That is, his foure chief  
captaines, which had the empire among them after his death. Scileus had  
Asia the great, Antigonus the leste, Cassander, and after him Antipater was  
King of Macedonie, and Ptolomeus had Egypt. k It was not of him self  
nor of his owne power that he gate all these countreys: for his arme com-  
mited, but thirte thousand men, and he ouercame in one battel Darius, which  
had ten hundred thousand, when he was so heauie with slepe that his eyes  
were scarce open, as the stories report: therefore this power was giuen him  
of God. l That is, the Romain empire which was as a monster & colde not  
be copared to anie beast, because the nature of none was able to expresse it  
m Signifying the tyrannie and greedines of the Romans. n That which  
the Romans colde not quietly enioie in other countreys, they wolde giue it  
to other Kings and rulers that at all times when they wolde, they might ra-  
ke it againe: which libertie is here called the stamping of the rest vnder  
the fete. o That is, sondrie and diuers prouinces which were gouerned by  
the deputies and proconsuls, whereof euerie one might be compared to a  
King. p Which is ment of Iulius Cesar, Augustus, Tiberius, Caligula,  
Claudius, and Nero &c. who were as Kings in effe, but because they colde  
not rule, but by the consent of the Senat, their power is compared to a litle  
horne. For Mahomet came not of the Romaine empire, and the Pope hatte no  
uocation of gouernement: therefore this can not be applied vnto them, and  
also in this prophetic the Prophets purpose is chiefly to comfort the Iewes  
vnto the reuelation of Christ. Some take it for the whole bodie of Anti-  
christ. q Meaning, a certaine portion of the ten hornes: that is, a parte  
from the whole estate was plucked awaie. For Augustus toke from the Senat  
the libertie of choosing the deputies to send into the prouinces, and toke the  
gouernement of certaine countreys to him self. r That is, Romaine Empe-  
rours at the first vied a certaine humilitie and gentleness, and were content  
that they might haue the profite, and therefore in elections and counsels wol-  
de behaue them selues according as did other Senators: yet against their e-  
nemies and those that wolde resist them, they were fierce and cruel, which  
is here ment by the proud mouth. s Meaning the places where God and  
his Angels shoulde come to iudge these monarchies, which ingratitudes shoulde  
beginne at the first coming of Christ. t That is, God which was  
before all times, and is here described as mans nature is able to compae-  
hend some portion of his glorie.



of his head like the pure wolle: his throne  
was like the fyrie flame, & his wheles as  
burning fyre.

10 A fyrie streame yssued, and came forth  
from before him: thousand thousands mi-  
nistrer vnto him, and ten thousand thou-  
sands stood before him: the iudgement  
was set, and the bookes opened.

11 Then I behelde, & because of the voyce  
of the presumptuous wordes, which the  
horne spake: I behelde, euen til the beast  
was slaine, and his bodie destroyed, and  
giuen to the burning fyre.

12 As concerning the other beastes, they  
had taken awaie their dominion: yet their  
liues were prolonged for a certene time  
and season.

13 ¶ As I behelde in visions by night, be-  
holde, one like the Sonne of man came in  
the cloudes of heauen, and he approached  
vnto the Ancient of daies; & they broght  
him before him.

14 And he gaue him dominion, & honour,  
and a kingdome; that all people, nations,  
and langages shulde serue him: his do-  
minion is an euerlasting dominion, which  
shal neuer be taken awaie: and his king-  
dome shal neuer be destroyed.

15 ¶ I Daniel was troubled in my spirit,  
in the middes of my bodie, and the visi-  
ons of mine head made me afraid.

16 Therefore I came vnto one of them  
that stood by, and asked him the truth of  
all this: so he tolde me, and shewed me the  
interpretation of these things.

17 These great beastes, which are foure, are  
four Kinges, which shal arise out of the  
earth,

18 And they shal take the kingdome of the  
Sainctes of the moste high, and possesse  
the kingdome for euer, euen for euer and  
euer.

19 ¶ After this, I wolde knowe the truth of  
the fourth beast, which was so vnlike to all  
the others, very feareful, whose teeth were  
of yron, and his nailes of brasse: which de-  
uoured, brake in pieces, and stamped the  
residue vnder his feet.

20 Also I wolde knowe of the ten hornes that we-  
re in his head, & of the other which came  
vp, before whome three fell, and of the hor-

ne that had eyes, and of the mouth that  
spake presumptuous things; whose voice  
was more stoute then his felowes.

21 I behelde, & the same horne made bu-  
tel against the Sainctes, yea, and preuaile  
against them,

22 Vntil the Ancient of daies came, and  
iudgement was giuen to the Sainctes of  
the moste high: and the time approached  
that the Sainctes possessed the kingdome.

23 The he said, The fourth beast shal be the  
fourth kingdome in the earth, which shal  
be vnlike to all the kingdomes, and shal  
devoure the whole earth, and shal treade  
it downe and breake it in pieces.

24 And the ten hornes out of this kingdome  
shall arise after the, and he shal vniuersi-  
fied the first, and he shal subdue three Kinges.

25 And shal speake wordes against the  
moste high, & shal consume the Sainctes of  
the moste high, & thinke he maier chan-  
ge times and lawes, and they shal be giuen  
into his hand, vntil a time, and times &  
the dewiding of time.

26 But the iudgement shal sit, & they shal  
take awaie his dominion, to consume and  
destroye it vnto the end.

27 And the kingdome, and dominion, and  
the greatnes of the kingdome vnder the  
heauen shal be giuen to the holie people of  
the moste high, whose kingdome is an  
euerlasting kingdome & all powers shal  
serue and obeye him.

28 Euen this is the end of the matter, I Da-  
niel had manie cogitations which trou-  
bled me, and my countenance changed in  
me: but I kept the matter in mine heart.

ulus, Tyberius, Caligula, Nero, Domitianus &c. ¶ God shall  
to rage against his Sainctes for a long time, which is ment by these  
mes but at length he will awaie these troubles and thores  
cleas like, Mat. 24, 29 which is here ment by the dewiding of  
by his power shal restore things that were out of order  
like horne, that is shal neuer rise vp againe. ¶ He breake  
beast shal be destroyed, to winch his Church might be  
nes, which though they do not fully imye here, yet be  
ly the preaching of the Gospel conue the beginning there  
by the wordes vnder the heauen. ¶ Therefore he here  
of Christ's kingdome in this worlde which kingdome  
participate in it: rather haue with Christ here had  
uerie true rule. ¶ Though he had manie more  
moured him to trye to see out of this matter curiously  
with that which God reueled, and kept it in memorie and  
se of the Church,

CHAP. VIII.

A vision of a battell betwix a ramme and a goat.  
The understanding of the vision.

IN the thirde yere of the reigne of  
King Belshazzar, a vision appeared  
vnto me, when vnto me Daniel, after that  
which appeared vnto me at the first.

2 And I sawe in a vision, & when I sawe it,  
I was in the palace of Shushan, which is in  
the prouince of Elam, and in a vision me-

ans, and Macedonians: for the ruine of the Babylonians was  
also be had sufficiently spoken thereof. b. That is of Persia

horne.

thought I was by the riuier of V  
Then I looked vp and sawe a  
there stood before the riuier a  
had two hornes: and these two  
re bie: but one was a hier then  
the best came vp last.

I sawe the ram pushing aga  
and against the North, and  
South: so that no beastes n  
before him, nor colde deliue  
hand, but he did what he list  
me great.

And as I considered, beholde  
me from the West ouer the  
touched not the ground: & c  
a horne that appeared betw  
And he came vnto the ram  
two hornes, whome I had sine  
the riuier, and ranne vnto him  
rage.

And I sawe him come vnto  
being moued against him, he  
ramme, and brake: his two ho  
was no power in the rime to  
him, but he cast him downe co  
and stamped vpon him, & the  
that colde deliue the ramme  
power.

Therefore the goat waxed ex  
and when he was at the strong  
horne was broken: and for it  
re that appeared towarde th  
des of the heauen.

And out of one of them cam  
like horne, which waxed ver  
arde the South, and towar  
and towarde the pleasant lan

Yea, it grewe vp vnto the p  
uen, and it cast downe some of  
of the starres to the ground  
vpon them,

And extolled him self again  
ce of the hoste from whome t  
crifice was taken away, and the  
Sanctuarie was cast downe.

And a time shal be giue him  
lie sacrifice for the iniquitie: &  
downe the truth to the grou  
that it do, and prosper.

Then I heard one of the S  
king, & one of the Sainctes spa

was of a feruile and flustering nature, and  
him & the kingdome, and therefore is he  
recher prince like condome, nor any other  
advice this kingdome. ¶ That is, Iuda  
a great Prothomas. ¶ That is, Iuda  
the childe of God, and trod his precious Sacre  
ments and mainteined his Church. ¶ He  
therefore call Gods seruice out of his  
shall come from all the rest of the worlde  
shall be won. ¶ He theweh that their finnes  
where he wolde not suffer vterly to a bol  
awhile for a time of true doctrine & fo  
they heard one of the Angels asking this  
a cerene one or a secret one, or a maru

a That is, an  
infinite number  
of Angels. ¶ W  
were ready to  
execute his  
commande-  
ment.

x This is ment  
of the first co-  
ming of Christ  
when as y will  
of God was  
plainly reuei-  
led by his Gos-  
pel.

y Meaning, y  
he was shewi-  
ed, when he  
saw the tem-  
perous in fu-  
che dignitie, &  
pride, & so fu-  
dely destroyed  
at the coming  
of Christ whe  
this fourth  
monarchie was  
subic to men  
of other nati-  
ons.

z As the three  
former monar-  
chies had an  
end at the time  
that God ap-  
pointed, al-  
though they flou-  
rished for a  
time, so shal  
this fourth ha-  
ue & they that  
paciely abide  
of Gods appoi-  
nement, shal  
injoye the pro-  
mises.

a Which is  
ment of Christ  
who had not  
yet taken vpon  
him this natu-  
re, neither was  
the name of  
Dauid accord-  
ing to y Resis-  
as he was af-  
terwarde: but  
appeared then  
in a figure, and  
shap in y clou-  
des: that is  
being separate  
from the com-  
mune sorte of  
men by mani-  
feste signes of  
his divini-  
tie.

b To wit, whe  
he ascended  
into the hea-  
uens, and his  
diuine mate-  
rie appeared,

and all power was giue vnto him in respect of that that he was our Mediator.  
c This is ment of the beginning of Christ's kingdome when God the Father  
gaue vnto him all dominion, as to the Mediator, to the intent that he shulde  
gouerne here his Church in earth continually til the time that he broght  
to eternal life. d Through the stragles of the vision. e Meaning, of the  
Angels as ver. 10. f Because Abrar. was appointed here of all y worlde  
to. 4, 11. & in him all the faithfull, therefore y kingdome thereof is theirs by  
right, which these four beastes or tyrans shulde invade and vnto the  
worlde were restored by Christ, and this was to confirme them that were in  
trouble, that their afflictions shulde haue an end at length. g That is, of the  
moste hie things, becaul. God hath chosen them out of this worlde, they  
shulde loke vp to the heuens, whereon all their hope dependeth. h For  
the other three monarchies were gouerned by a King, and the Roman empire  
by Consuls: the Romans changed their gouernours yearly, & the other mo-  
narchies reuered them for reuerence of life: the Romans were the strongest  
of all the other, and were neuer quiet among them selues. i Read ver. 12

ad eyes, and of the mouth the  
sumptuous things, whose <sup>1</sup> loze  
floute then his felowes.

de, & the same <sup>1</sup> horne made but  
the Sainctes, yea, and preuaile  
them,

the Ancient of daies came, and  
was given to the Sainctes of  
high: and the time approached  
Sainctes possessed the kingdom.  
said, The fourth beast shal be  
ngdome in the earth, which shal  
to all the kingdomes, and shal  
the whole earth, and shal tread  
and breake it in pieces.

ten hornes out of this kingdo-  
Kings that shal rise: & another  
after the, and he shalbe vniuersal  
and he shal subdue <sup>3</sup> thre Kings,  
al speake wordes against <sup>4</sup> the  
y, & shal cōsume the Sainctes of  
high, & thinke y he maie <sup>5</sup> chā-  
and lawes, and thei shalbe giuen  
hand, vntill a time, and times a  
ing of time.

judgement shal sit, & thei shal  
his dominion, to consume and  
vnto the end.

kingdome, and dominion, and  
of the kingdome vnder y who  
shalbe giuen to the holie people  
ste high, whose kingdome is an  
kingdome & all <sup>6</sup> powers shal  
be him.

is the end of the matter, I Da-  
manie <sup>7</sup> cogitations which trou-  
and my countenance changed in  
the matter in mine heart.

aligula, Nero, Domitianus &c. q. God  
Sainctes for a long time, which is ment by  
he will awage these troubles and sheweth  
1:22 which is here ment by the drawing  
all before things that were out of order, and  
that shal rise vp againe. <sup>8</sup> He  
of the Gospell enioye the begining thereof  
thei do not fully intore yete, yete the  
of the Gospell enioye the begining thereof  
vnto the heauen. <sup>9</sup> Therefore he here  
come in this world, which kingdome is  
in their hanc with Christ: therefore it  
peace rule. <sup>10</sup> Though he had manie  
died to seke out this matter curiously,  
God reucaled, and kept it in memorie and

# CHAP. VIII.

batel betwene a ramme and a goat  
vnderstanding of the vision.

thirde yere of the reigne of  
Belshazzar, a vision appeared  
vnto me Daniël, a vision that  
reared vnto me at the first:  
re in a vision, & when I sawe it,  
e palace of Shushān, which is in  
ce of Elām, & in a vision me-

lines: for the ruine of the Babylonians was  
iently spoken thereof. <sup>11</sup> That is, of Peis

## horne.

thoght I was by the riuier of Vlāi.  
Then I looked vp and sawe, and beholde,  
there stode before the riuier a <sup>1</sup> rāme, which  
had two hornes: and these two hornes we-  
re hiebut one was <sup>2</sup> hier then another, &  
the hieft came vp last.

I sawe the ram pushing against y West  
and against the North, and against the  
South: so that no <sup>3</sup> beastes might stande  
before him, nor colde deliuer out of his  
hand, but he did what he listid, and beca-  
me great.

And as I considered, beholde, <sup>4</sup> a goat came  
from the West ouer the whole earth, &  
touched not the ground: & this goat had  
an <sup>5</sup> horne that appeared betwene his eyes,  
and he came vnto the ram that had the  
two hornes, whome I had sine standing by  
the riuier, and ranne vnto him in his fierce  
rage.

And I sawe him come vnto the ramme, &  
being moued against him, he <sup>6</sup> smote the  
ramme, and brake his two hornes: & there  
was no power in the rāme to stand against  
him, but he cast him downe to the groude,  
and stamped vpon him, & there was none  
that colde deliuer the ramme out of his  
power.

Therefore y goat waxed exceedig great,  
and when he was at the strongest, his great  
horne was broken: and for it came vp four-  
that <sup>7</sup> appeared towarde the foure win-  
des of the heauen.

And out of one of them came forth <sup>8</sup> a  
little horne, which waxed very great to-  
warde the <sup>9</sup> South, and towarde the <sup>10</sup> East,  
and towarde the <sup>11</sup> pleasant land.

Yea, it grewe vp vnto the <sup>12</sup> hoste of hea-  
uen, and it cast downe <sup>13</sup> some of the hoste, &  
of the starres to the grounde, and trode  
vpon them.

And extolled him self against the prince  
of the hoste from whome the <sup>14</sup> daile sa-  
crifice was taken away, and the place of his  
Sanctuarie was cast downe.

And a time shalbe giue him over the dai-  
lie sacrifice for the iniquities: & it shal <sup>15</sup> cast  
downe the trueth to the grounde, & thus  
shal it do, and prosper.

Then I heard one of the <sup>16</sup> Sainctes spea-  
king, & one of y Sainctes spake vnto a cer-

ue of a sterile and flustering nature, and also there were  
in yke a gndome, and therefore is here called the little  
of princelie conditions, nor any other thing was in him,  
of this kingdome. <sup>17</sup> That is, toward Egypt  
towards Preloam. <sup>18</sup> That is, India p Antiochus ra-  
and of God, and trod his precious starres vnder fete which  
therefore they are separated from the world q. That is,  
therefore, cast Gods fence out of his Temple, which God  
shall corner from all the rest of y world to haue his Name  
vnto y. <sup>19</sup> He sheweth that their finnes are the cause of  
and yet comforteth them, in that he appointeth this  
shal prosper for a time y true doctrine & so corrupt Gods fer-  
ment. <sup>20</sup> I sawe one of the Angels asking this question of Christ,  
one a cunning one or a sccrete one, or a marvellous one.

teine one, saying, How long shal endure the  
vision of the dailely sacrifice, and the iniqui-  
tie of the <sup>21</sup> desolation to tread bothe the  
Sanctuarie and the <sup>22</sup> armie vnder fete?

And <sup>23</sup> he answered me, Vnto the <sup>24</sup> eue-  
ning and the morning, two thousand and  
thre hundredth: then shal the Sanctuarie be  
clefend.

Now when I Daniël had sent the vi-  
sion, and sought for the meaning, beholde,  
there stode before me <sup>25</sup> like the similitude  
of a man.

And I heard a mans voyce betwene the  
bankes of Vlāi, which called and said, Ga-  
briël, <sup>26</sup> make this man to vnderstand the  
vision.

So he came where I stode: and when he  
came, I was astraied, and fel vpon my face:  
but he said vnto me, Vnderstan <sup>27</sup> I, o sonne  
of man: for <sup>28</sup> in the last time shalbe the  
vision.

Now as he was speaking vnto me, I  
being a slepe fel on my face to the groun-  
de: but he touched me, and I fer me vp in  
my place.

And he said, Beholde, I wil shewe thee  
what shal be in the last <sup>29</sup> wrath: for in the  
end of the time appointed it shal come.

The ramme which thou sawest hauing  
two hornes, are the Kings of the Medes &  
Persians.

And the goat is the King of Grecia, &  
the great horne that is betwene his eyes, is  
the first King.

And that that is broken, and foure sto-  
de vp for it, are foure kingdomes, which  
shal stand vp <sup>30</sup> of that nation, but not s in  
his strength.

And in the end of their kingdome, when  
the rebellious shalbe consumed, a King of  
a fierce countenance, and vnderstanding  
darke sentences, shal stand vp.

And his power shalbe mightie, but not  
in his strength: and he shal <sup>31</sup> destroe won-  
derfully, & shal prosper, and practise, and  
shal destroe the <sup>32</sup> mightie, and the holy  
people.

And through his <sup>33</sup> policie also, he shal  
cause craft to prosper in his hand, and he  
shal extoll him self in his heart, and by  
peace shal destroy many: he shal also  
stand vp against the <sup>34</sup> prince of princes,  
but he shal be broken downe <sup>35</sup> without  
hand.

And the vision of the <sup>36</sup> evening and the  
morning, which is declared, is true: there-  
fore seale thou vp the vision, for it shalbe  
after many daies.

And I Daniël was stricken & sicke a cer-  
teine daies: but when I rose vp, I did the  
Kings busines, and I was astonied at the  
vision, but none vnderstode it.

Vuu. iiii.

x Thutis, the  
Iewes finnes,  
which were  
cauē of this  
dist vision.

y This is, y  
supra. Rich.  
Gods religion,  
& his people.

z Christ answer-  
red me for the  
comforte  
for y Church.  
a That is, vnto  
to se many na-  
tural daies be-  
past, which  
maketh voyce  
the p. c. 118.  
b Greece for  
so long vnder  
Antiochus was  
the Temple  
prophand.

c Which wast  
Christ, who in  
the Church de-  
clar d. in his  
fete to the olde  
fathers how  
he wolde be  
God manifest  
in flesh.  
e Greece for  
to commande  
the Angel, de-  
clared that he  
was God.

d The effect  
of this vision  
shal not yete  
appear, but a  
long time af-  
ter.

e Meaning y  
great rage &  
Antiochus  
shulde shewe  
against the  
Church.

f That is, one  
of Grecia, and  
g Th y shal  
not haue like  
power as had  
Alexander.

h Noting thae  
this Antio-  
chus was im-  
pudent and  
cruel, and also  
craue that he  
colde not be  
decided.

i That is, not  
like Alexanders  
strength.

k Both y Gē-  
tills that dwell  
about him, &  
l i. Iewes.

m What heere  
he saith about  
his craft, he shal  
bring it to  
passe.

n That is, vnder  
pretence  
of peace or as  
it were in  
sport.

o Meaning, a-  
gainst God.

p For God  
wolde destroy  
him with a  
table plague,  
& so comforte  
his Church.  
q Mac 9.9.  
r Read ver.

s For seare &  
constituted.



## CHAR. IX.

*Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuentie weekes. 24 The awyting of Christ. 25 The bygding againe of Ierusalem. 26 The death of Christ.*

**I**N the first yere of Darius the sonne of Ahasuerus, of the Medes, which was made King ouer the realme of the Caldeans,

*Even in the first yere of his reigne, I Daniel vnderstode by bookes the nombre of the yeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that he wolde accomplish seuentie yeres in the desolation of Ierusalem.*

And I turned my face vnto the Lord God, and fought by praier and supplications with fasting & sackcloth & ashes.

And I praied vnto the Lord my God, & made my confession, saying, Oh Lord God, which art great and feareful, and kepest couenant and mercie toward them which loue thee, & toward them y kepe thy commandments,

We haue sinned, & haue committed iniquitie & haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

For we wolde not obeye thy seruants the Prophetes, which spake in thy Name to our Kings, to our princes, & to our fathers, and to all the people of the land.

O Lord, righteousnes belongeth vnto thee, and vnto vs open shame, as appeareth this day vnto euery man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, both nere and farr of, through all the countreys, whether thou hast driuen them, because of their offenses, that they haue committed against thee.

O Lord, vnto vs apperteineth open shame, to our Kings, to our princes, and to our fathers, because we haue sinned against thee.

Yet compassion and forgiveness is in the Lord our God, albeit we haue rebelled against him.

For we haue not obeyed thy voice of the Lord our God, to walke in his lawes, which he had laid before vs by the ministerie of his seruants the Prophetes.

Yea, all Israel haue transgressed thy Lawe, and are turned backe, and haue not heard thy voice: therefore the curse is powred vpon vs, & the othe that is written in the lawe of Moses the seruant of God, because we haue sinned against him.

And he hath confirmed his wordes, which he spake against vs, and against our iud-

ges that iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

All this plague is come vpon vs, as it is written in the Lawe of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities and vnderstand thy trueth.

Therefore hath the Lord made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which he doeth: for we wolde not heare his voice.

\* And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mightie hand, and hast gotten thee renoume, as appeareth this day, we haue sinned, we haue done wickedly.

O Lord, according to all thy righteousness, I beseeche thee, let thine anger and thy wrath be turned away from thy citie Ierusalem thine holy Mountaine: for because of our finnes, & for the iniquities of our fathers, Ierusalem and thy people are a reproche to all that are about vs.

Now therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to shine vpon thy Sanctuarie, that lyeth waste for the Lords sake.

O my God, encline thine eare and heare: open thine eyes, and beholde our desolations, and the citie whereupon thy Name is called: for we do not present our supplications before thee for our owne righteousness, but for thy great tender mercies.

O Lord, heare, O Lord forgive, O Lord consider, and do it: differ not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

And whiles I was speaking & praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God,

Yea, while I was speaking in praier, euen the man Gabriell, whome I had sene before in the vision, came flying, and touched me about the time of the evening oblation.

And he informed me, and talked with me, and said, O Daniel, I am now come forth to giue thee knowledge & vnderstanding.

At the beginning of thy supplications the commandement came forth, and I am come to shewe thee, for thou art greatly beloved: therefore vnderstand the matter and consider the vision.

*a Who was also called Ahasuerus.*

*b For Cyrus led with ambition, we about waies in other countreys, and therefore Darius had the title of King of the world, though Cyrus was King in effect.*

*c For though he was an excellent Prophet, yet he daily increased knowledge by reading of Scriptures.*

*d He speaketh not of that ordinary praier, which he used in his house thrise a day, but of a rare and vehement praier, lest their finnes shoulde cause God to delay the time of their deliuerance.*

*e prophesied by Ieremiah, that is, hath all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as Ieremiah the mercie, to comfort thee, which obey thy wordes & loue thee.*

*f Ezechiel.*

*g He sheweth that whensoever God punisheth, he doeth it for sinne: and thus godli neuer accuse him of rigour as the wicked do, but acknowledge sinne in themselves: there is iust cause, why he shoulde so intreat them.*

*h Ezechiel.*

*i He sheweth that they rebelle against God, which serue him not according to his commandments & wordes.*

*k As Deu. 32. 35. or the curse confirmed by an othe.*

*Seuentie & two weekes are determined vpon thine house, O Ierusalem, the wickednes, and to bring in everlasting righteousness, to seal vpon the vision and to anoint the moste Holie.*

*Knowe therefore and vnderstand, from the going forth of the decree to bring againe the people to Ierusalem, vnto the Messiah shall be seuen weekes, and three weekes, & the strete shalbe builded, & the wall euen in a troublous time.*

*And after thre score & two weekes, the Messiah be slayne, and shall be buried: & the people of the prince that cometh, shal destroy the citie and the temple, and the end thereof shal be as flood: & vnto the end of the world shalbe destroyed by desolation.*

*And he shal confirme the covenante with many: & in the end of the weekes he shal cause the sacrifice to cease, & shall fill the land with the abomination, & shall make it desolate, euen vntil the cition determined shalbe powred.*

*desolate. Of the Temple, are 62 weekes, which make 434 years, from the building of the Temple vnto the destruction thereof. In this last week, he shall come and preache and suffer death. He shall be of anie estimation, as Ista 53. 2. He shall be despised, & despisers shall abuse him, who shall come and destroy both the Temple and the people: & he shall be brought to the hall of recoverie. By the preaching of the Messiah, first to the Tewes, and after to the Gentiles, shall be fulfilled this by his death and resurrection, and the Sanctuary shalbe utterly destroyed, & shall be their idolatrie: or some read that they shall all be aduised as them.*

## CHAP. X.

*There appeareth vnto Daniel a man, in which sheweth him wherefore he was called.*

**I**N the third yere of Cyrus the King of Persia, a thing was revealed vnto Daniel, whose name was called Belsaiath, and the worde was true, but pointed was long, and he vnderstood the thing, & had vnderstanding.

At the same time, I Daniel was in the house for thre weekes of daies.

I ate no pleasant bread, neither flesh, nor wine in my mouth, nor anointed my self at all, til thre weekes were fulfilled.

And in the foure & twentieth day of the first moneth, as I was by the side of the great riuer, euen Hiddekel,

I lifted vp mine eyes, and beholde, there was a man clothed in white, whose loynes were girded with golde of Vphaz.

His bodie also was like the sunne, and his countenance as lightning.

And he said vnto me, Daniel, be not afraid: for I am thine, and I have beene very much troubled with thy vision, and I am come to shewe thee the matter, and thou shalt be able to stand.

judged vs, by bringing vpon vs  
againe: for vnder the whole hea-  
uē bene the like, as hath bene  
on Ierusalem.

plague is come vpon vs, as it  
the Lawe of Moses: yet made  
r prayer before the Lord our  
we might turne from our iniqui-  
ties: and stand thy truth.

re hath the Lord made readi-  
ng, and brought it vpon vs: for the  
God is righteous in all his wor-  
ke doeth: for we wolde not hea-

w, & Lord our God, that hath  
people out of y land of Egypt  
thy hand, and hath gotten thee  
s appeareth this day, we haue sin-  
ne done wickedly.

according to all thy righteous-  
nesse thee, let thine anger  
be turned away from thy citie  
thy holy Mountaine: for becau-  
nes, & for the iniquities of our  
Ierusalem and thy people are all  
that are about vs.

therefore, & our God, heare the  
thy seruant, and his supplica-  
tion: cause thy face to shine vpon  
thy Mountaine, that lyeth waste for the  
desolation.

God, encline thine eare and hea-  
rden our cries, and beholde our de-  
solation: the citie wherupon thy Na-  
me is called: for we do not present our  
prayers before thee for our owne  
sakes, but for thy great tender-

heare, & Lord forgieue, & Lord  
and do it: differre not, for thine  
name is great, & thy Name is  
thy citie, and vpon thy peo-

while I was speaking & praying  
the sinne of my sinne, and the sinne of  
Israel, and did present my  
prayer before the Lord my God  
on Mountaine of my God,

while I was speaking in prayer, euen  
Gabriel, whome I had sene be-  
fore in vision, came flying, and told  
me the time of the euening

informed me, and talked with  
me, O Daniel, I am now com-  
ing to giue thee knowledge & vn-

beginning of thy supplication  
ment came forth, and I am  
come thee, for thou art greatly  
therefore vnderstand the matter  
of the vision.

Seuenie & wekes are determined vpon  
thy people and vpon thine holie citie, to  
finish the wickednes, and to seale vp the  
sinnes, and to reconcile the iniquities, and  
to bring in euerlasting righteousness, and  
to seale vp the vision and prophetic, and  
to anoint the moste Holie.

Knowe therefore and vnderstand, that  
from the going forth of the of the comman-  
dement to bring againe the people; and to  
build Ierusalem, vnto Messiah the prince,  
shalbe seuen & wekes, and thre score and two  
wekes, & the streere shalbe built againe, &  
the wall euen in a troublous time.

And after thre score & two & wekes, shal  
Messiah be slayne, and shal haue nothing,  
& the people of y prince that shal com-  
me, shal destroye the citie and the Sanc-  
tuarie, and the end thereof shalbe with a  
flood: and vnto the end of the barrel it  
shalbe destroyed by desolacions.

And he shal confirme the couenāt with  
manie for one weke: and in the middes of  
the weke he shal cause the sacrifice and  
the oblatiō to cease, and for the ouer-  
spreading of the abominacions, he shal  
make it desolate, euen vntil the consumma-  
tion determined shalbe powred vpon the  
desolate.

Meaning of the Temple, are 62 wekes, which make 430 yeeres, which  
came from this building of the Temple vnto the 8 & 1/2 time of  
the Gentiles, & the 1/2 time of the Gentiles. In this last weke o the seuenie  
wekes, and preach and suffer death. x He shal seme to  
be of anie estimation, as Isa 52.2. y Meaning, Ti-  
mothee, who shal come and destroy bothe the Temple and the  
all hope of recouerie. z By the preaching of the Gos-  
pel, and his promises, first, to the Tewes, and after to the Gentiles.  
Meaning, I will build this by his death and resurrection. b Meaning,  
the Sanctuary shalbe utterly destroyed for their rebel-  
lion and their idolatrie: or some read that the plagues shalbe so  
that shal all be abated at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linen,  
in which sheweth him wherefore he is sent.

In the third yere of Cyrus King of  
Persia, a thing was reueiled vnto Dani-  
el (whose name was called Belteshazzar)  
and the worde was true, but the time ap-  
pointed was long, and he vnderstode the  
things, & had vnderstanding of the vision.  
At the same time, I Daniel was in heau-  
nes for thre weekes of daies.

I ate no pleasant bread, nether came  
flesh, nor wine in my mouth, nether did I  
anoint my self at all, til thre weekes of daies  
were fulfilled.

And in the foure & twentieth day of the  
first moneth, as I was by the side of that  
great riuer, euen Hiddekel,

And I lift vp mine eyes, and looked, and  
beholde, there was a man clothed in li-  
nen, whose loynes were girded with fine  
golde of y phaz.

His bodie also was like the Chrysolite,

Meaning of prophetic to haue the sight of this rier Tygris.  
was the angel of God, which was sent to assure Daniel in this pro-  
phetic.

and his face (to loke vpon) like the lighte-  
ning, and his eyes as lampes of fyre, and  
his armes and his fete were like in colour  
to polished brasse, and the voyce of his  
wordes was like the voyce of a multi-  
tude.

And I Daniel alone sawe the visio: for the  
me that were with me, sawe not the visio:  
but a great feare fell vpon them, so that  
they fled away and hid themselves.

Therefore I was left alone, and sawe this  
great vision, & there remained no strenght  
in me: for my strength was turned in me  
into corruption, and I retrained no power.

Yet heard I the voyce of his wordes: and  
when I heard the voyce of his wordes, I  
slept on my face: and my face was toward  
the ground.

And beholde, an hand touched me,  
which set me vp vpon my knees and vpon  
the palmes of mine hands,

And he said vnto me, O Daniel, a man  
greatly beloved, vnderstand the wordes  
that I speake vnto thee, and stand in thy  
place: for vnto thee am I now sent. And  
when he had said this worde vnto me, I  
stode trembling.

Then said he vnto me, Feare not, Dani-  
el: for from the first daye that thou didest  
set thine heart to vnderstand, and to hum-  
ble thy self before thy God, thy wordes  
were heard, and I am come for thy wor-  
des.

But the prince of the kingdome of Persia  
withstode me one and twentie dayes:  
but lo, Michael one of the chief princes,  
came to helpe me, & I remained there by  
the Kings of Persia.

Now I am come to shewe thee what  
shal come to thy people in the latter dayes:  
for yet the vision is for manie daies.

And when he spake these wordes vnto  
me, I set my face toward the ground, &  
helde my tongue.

And beholde, one like the similitude  
of the sonnes of man touched my lippes:  
then I opened my mouth, and spake, and  
said vnto him that stode before me, O my  
Lord, by the vision my sorowes are re-  
turned vpon me, and I haue retrained no  
strength.

For how can the seruāt of this my Lord  
talke with my Lord being such one: for as  
for me, straight way there remained no  
strength in me, nether is there breth left  
in me.

Then there came againe, and touched  
me one like the appearance of a man, and  
he strengthened me,

And said, O man, greatly beloved, feare  
not: peace be vnto thee: be strong and of

with him before in the similitude of a man. m I was  
fear and sorow, when I sawe the vision. n He declar-  
eth hereby that  
God wolde be merciful vnto the people of Israel.

The worde  
also signifieth  
comeliness, or  
beautie, so y  
for feare he  
was like a de-  
ad man for de-  
formities.

Which decla-  
reth that whe  
we are bruck  
downe with  
the malice of  
God, we can  
but except  
he also lift vs  
by his pow-  
er.

Meaning, Ca-  
pyles who reig-  
ned in his fa-  
thers abience,  
& did not one-  
ly for this spa-  
ce hinder the  
building of the  
Temple, but  
wolde haue  
farther raged,  
if God had not  
sent me to re-  
fute him, & re-  
store him: & re-  
fore haue I  
staid for the  
profite of the  
Church.

I Thogh God  
solde by one  
Angel destroy  
all the world,  
yet to assure his  
children of his  
loue, he seldeth  
for the double  
power euen  
Michael, that  
is Christ Iesus  
by head of An-  
gels.

For thogh the  
Prophecie  
Daniel shulde  
end and cease,  
yet his doctri-  
ne shulde con-  
tinue til the  
comming of  
Christ for the  
comfort of his  
Church.

I This was  
the same An-  
gel that spake  
with me.





and he that begate her, & herred her in these times. of the budde of her roots shall p in his stead, which shall arme, and shall enre into the of the King of the North, and them as he list, and shall pre-

also carye captiues into Egypt with their molten images, & precious vessels of siluer and of d he shall continue " mo yete- ing of the North.

ing of the South shall come into me, & shall returne into his owne

ore his " sonnes shall stirre al assemble a mightie great- ve" shall come, and ouerflowe, & gh: then shall he " returne, and p at his fortresse.

King of the South shall be an- al come forth, and fight with the King of the North: for t forth a great " multitude, multitude shall be giuen into his

e multitude shall be proude, and e shall be lifted vp: for he shall call ousands: but he shall not sit pre-

King of the North " shall retur- l for the a greater multitude, and shall come forth (a " tterer with a mightie armie, & great

he same time there shall " manie agallist the King of the South: bellious children of thy " peo- ple shall felues to establish the they shall fall.

ing of the North shall come, an- ounte, & take the strong citie: mes of the South shall " not re- his chosen people, neither shall ie strength to withstand.

at shall come, shall do vnto him and none shall stand against him: ad in the pleasant land, which d shall be consumed.

be shall " set his face to enter power of his whole kingdome, & rates with him: thus shall he do, & giue him the " daughter of destroye: her but " the shall not side neither be for him.

gypte to fulfil this propheticall in the which are in the Church, are by the p- which the Egyptians were not able to resist. Sages. I knowe that he that is not only afflicte Egypt, but also enter into their country, whereof he is a conqueror: I that Amphioteus fight against a beautiful woman, who was Cleopatra Antioch the life of his daughter in respect of the not agree to his wicked counsel, but that he in the reth, and not like his contriution.

After this shall he turne his face vnto the yles, & shall take many, but a prince shall cause his shame to light vpon him, beside that he shall cause his owne shame to turne vpon him self.

For he shall turne his face toward the forties of his owne land: but he shall be ouerthrowen & fall; & be no more soude. Then shall stand vp in his place in y glo- rie of the kingdome, one that shall raise taxes: but after fewe dayes he shall be de- stroyed, neither in war, nor in battell.

And in his place shall stand vp a vile per- sonne, to whome they shall not giue y honour of y kingdome: but he shall come in peacea- bly, & obtaine the kingdome by flatteries. And the " armies shall be overthrowen with a blood before him, & shall be broken: and also the prince of the " couenant.

And after " the league made with him, he shall worke disceitfully: for he shall come vp, and overcome with a " smale people.

He shall entre into the quiet and plen- iful province, and he shall do that which his fathers " haue not done, nor his fathers fa- thers: he shall deuise among them the pray and the spoile, and the substance, yea, & he shall foretell his deuises against the strōg holdes, even for a " time.

Allo he shall stirre vp his power and his courage against the King of the South w a great armie, and the King of the South shall be stirred vp to battell w a very great and mightie armie: but he shall not " stand: for then shall foretell & practise agaisit his. Yea, they that fede of the portio of his meat, shall destroy him: & his armie " shall ouerflowe: & many shall fall, & be slaine.

And bothe these Kings hearts shall be to do mischief, & they shall take of disceite at one table: but it shall not auail: for yet the last shall be at the time appointed.

Then shall he returne into his land with great sustenance: for his heart shall be agaisit the holie couenant: so shall he do and retur- ne to his owne land.

At the time appointed he shall returne, and come toward the South: but the last shall not be as the first.

For the shippes of Chittim shall come against him: therefore he shall be sorie and returne, and freat against the holie coue-

nant: so shall he do, he shall euen returne: & haue intelligence with them that forsake the holie couenant. And I ames " shall stand on his parte, and thei shall pollute the Sanctuary of strength, & shall take away the daile sacrifice, & they shall set vp the abominable defolation. And such a wickedly " break the coue- nant, shall he cause to sinne by flatterie: but the people that do knowe their God, shall preuaile and prosper. And they that vnderstand among " the people, shall instruct many: yet they shall fall by sword, and by flame, by captiuitie and by spoile many dayes. Now whet they shall fall, they shall be hol- pen with a little helpe: but many shall clea- ue vnto them " sainedly. And some of the " of vnderstanding shall fall to trye them, and to purge, & to make them white, til the time be out: for there is a time appointed. And I the " King shall do what him list: he shall exalte him self, & magnifie him self agaist all, that " is God, & shall speake mar- uelous things agaisit y God of gods, & shall prosper, til y wrath be accomplished: for the determination is made. Neither shall he regard " the God of his fathers, nor the desires " of women, nor ca- re for any God: for he shall magnifie him self aboute all. But in his place shall he honour the god Mauzzim, & the god whome his fathers knewe not, shall he honour with " golde and with siluer, and with precious stones, and pleasant things. Thus shall he do in " the holdes of Mauz- zim with a strange god whome he shall ac- knowledge: he shall increase his glorie, and shall cause them to rule ouer many, & shall diuide the land for gaue. And at the end of time shall the King of the " South push at him, and the King of the North shall come against him like a whirle winde with charēts, & with horse- men, and with many shippes, and he shall entre into the countreis, & shall ouerflowe and passe through.

number many hypocrites. 2 To wh, of the that feare God & wil lose their life for the defens of true religion, signifying also that the Church must conti- nually berryed and purged & ought to loke for one persecution after another: for God hath appointed the time: therefore we must obey. 3 Because y An- gels purpose is to shewe the whole course of the persecutious of y l, was vnto the coming of Christ, the now speaketh of the monarchie of the Romanes w he north by the name of a King, who were without all religion & conuinc- ed the true God. 4 So long the tyrants shall preuaile as God hath appointed to punish his people: but he sheweth that it is but for a time. 5 The Ro- manes shall obserue no certaine forme of religion as other nations, but shall change their gods at their pleasures, yea, couene them & perleete them fel- ues to their gods. 6 Signifying that they shulde be without all humanitie: for the lust of women is taken for singular, or great love, as 2 Sam. 13. 7 That is, the god of power and riches: they shall desire their owne power aboute all their gods & worship it. 8 Vnder pretence of worshipping y gods, they shall entrench their citie with the most precious Jewels of all the world, because that hereby all men shall haue l & admiration for their power & riches. 9 Although in their hearts that haue no relig, yet they doe acknowl- ge the gods and worshipped them in their temples, lest they shulde haue bene despised as atheis: but this was to increase their fame and riches, and whē they gate any country, they so made others the rulers thereof, y the prince euer came to y Romanes. 10 That is, bothe the Egyptians & the Syrians that at length fight against the Romanes, but they shall be overcome. XXXII.

With the Jewes which shall forsake the couenant of the Lord: for first he was called a- gainst y Jewes by Iason the hig Priest, and this respect is me by Mece- faus. 2 A great faction of y we- kednes shall holie with a- Hicruy. 3 So called, be- cause y power of God was nothing dimi- nished, although this vrgent let- up in the tem- ple y image of Iupiter Olym- pus, and so be- gan to corrupt the pure seruice of God. 4 Meaning su- the as barthe- name of Iewes but in dede were nothing life: for they folde their foot- les, and be- trayed their brethren for gain. 5 They that re- maine constant among the peo- ple, shall teache others by their example and e- dification many in y true religio. 6 When by the exhortation the godlie to con- stancie although they shulde be- yin a thou- sand times, and through their mi- series endure nenter so long. 7 As God wil not leaue his Church destitute of y his but deliver it all at once, but so helpe, as they may fill time to fight vnder the crof- fe, as he did in the time of the Maccabees where in he re prophetich- q That is, the- re shalbe euen of this kinde



## H

from more called Israelites, of the which  
was preuail with God: but that they were  
called Israelites, that is, scattered people  
chiefe of 12 ten tribes vnder Ahab w  
10:28 f I will be reuenged vpon Iehu  
for his owne ambition, & not for the glorie  
buye vp that idolatrie, which he had defile  
their iniquitie is ful, and I shal take vengea  
and force. h That is, not obtaining me  
Gods fauour was departed from them.

# HOSEA.

## THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtil counsel of Iero boam the sonne of Nebat, and in steed of his true seruice commanded by his worde worship per him according to their owne fantasies and traditions of men, giuing them selues to moste vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repent an ceunt: but they grew euer worse and worse, and stil abused Gods benefices. Therefore now when their prophecie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Iudah) to cōdemne them of their ingratitude: and where as they thought them selues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God wolde take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeres, though they remained stil in their vices & wickednes, & derided the Prophetes, & contemned Gods iudgements. And because they shulde neither be discouraged with threatnings onely, nor yet flatter them selves by the sweetenes of Gods promises, he sheweth before them the two principal parties of the Law, which are the promises of saluation, and the doctrine of life: for the first parte he directeth the faithful to steadfastly whome onely they shulde haue true deliuerance: and for the seconde, he sheweth threat nings and menaces to bring them from their wicked maners and vices; & this is the chief scope of all the Prophetes, ether by Gods promises to allure them to be goodlie, els by threatnings of his iudge ments to feare them fro vice: & albeit that the whole Law containe these two pointes, yet the Pro phets morcouer note peculiarly bothe the time of Gods iudgements and the maner.

### CHAP. I.

The time wherein Hosea prophesied. 2 The idolatrie of the people. 3 The calling of the Gentiles. 4 Christ is the head of all people.

He worde of the Lord that came vnto Hosea the sonne of Beerí, in the dayes of Vzziab, Iotham, Aház, & Heze kiáh Kings of Iudáh, & in the dayes of Ieroboám the sonne of Ioash King of Izreél.

At the beginning the Lord spake by Ho sea, and the Lord said vnto Hosea, Go, take vnto thee a wife of fornications, and children of fornicatiōs: for the land hath committed great whoredome, departing fro the Lord.

So he went, and toke a Gómer, the daugh ter of Diblám, which conceived and bare him a sonne.

And the Lord said vnto him, Call his na me Izreél: for yet a litle, and I wil visite the blood of Izreél vpon the house of Ie hu, and wil cause to cease the kingdome of the house of Izreél.

And at that day wil I also breake ybow of Izreél in the valley of Izreél.

She conceived yet againe, & bare a daugh ter, and God said vnto him, Call her name

Lo-ruhámah: for I wil no more haue pi tie vpon the house of Izreél: but I wil vter

he was more called Israelites, of the which name they boasted, be cause of their relation with God; but that they were as bastards, & there fore called Israelites, that is, scattered people, alluding to Ierel, the name of the ten tribes vnder Ahab where Iehouid was mu dered. And God turned him vp to execute his iudgements, yet for his owne ambitio, & not for the glorie of God, at the end de stroyed by that idolatrie, which he had destroyed. When the ten tribes were full, and I shal take vengeance and destroye all the house. That is, not obtaining mercie: whereby he fig ures that God was departed from them.

ly: take them away.

7 Yet I wil haue mercie vpon the house of Iudáh, and wil saue them by the Lord their God, and wil not saue the by bowe, nor by sworde nor by battel, by horses, nor by horsemen.

8 Now when she had wained Lo-ruhámah, she conceived, and bare a sonne.

9 Then said God, Call his name Lo-ammi: for ye are not my people: therefore wil I not be yours.

10 Yet the number of the children of Is raél shalbe as the sand of the sea, which can not be measured nor tolde: and in the pla ce where it was said vnto them, Ye are not my people, it shal be said vnto them, Ye are the sonnes of the liuing God.

11 Then shal the children of Iu dáh, and the children of Izreél be gathered together, and appoint them selues one head, & they shal come vp out of the land: for great is the day of Izreél.

To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who shulde be the head boile of the Iewes and Gentiles. The calamitie and destruction of Ierel shalbe so great, that to restore them shalbe as a miracle.

### CHAP. II.

The people is called to repentance. 2 He sheweth their idolatrie and threateneth them except they repent.

1 Say vnto your brethren, Ammi, and to your sisters, Ruhámah,

2 Plead with your mother: plead with her, for she is not my wife, neither am I her housband: but let her take away her forni cations out of her sight, and her adulteries from betwene her breastes.

haue mercie. God sheweth that the saue was not in him, but in their synagogue, and their idolatries, that he spake them, & a Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it. Ezek. 16, 23.

i For the Isra elites neuer re turned, after y they were ta ken captiues by the Assy rians.

k For after their captiui tie he restored the miraculon fly by y meanes of Cyrus.

l That is, not my people.

m Because the thought that God coulde not haue bene true in his promes except he had preferred the, he declareth, y though they were destroyed yet the true Is raelites, w are the sonnes of the promes, shulde be with out number, w stand both of the Iewes, and the Gen ti les. Rom. 9, 26.

n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who shulde be the head boile of the Iewes and Gentiles. The calamitie and destruction of Ierel shalbe so great, that to restore them shalbe as a miracle.

a Saying that I haue promi sed you deliue rance: it remai neth that you encourage one another to im brace the sa me, considerig that ye are my people on whom I wil

c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it. Ezek. 16, 23.





# Spiritual marriage.

I take away the names of Baalim  
mouth, and they shall be no more  
remembered by their names.

That day will I make a covenant  
with the wilde beasts, and with  
the fowles of the heauen, and with that  
that is vpon the earth; and I will breake  
the sword, and the shalbe the battle  
of the earth, & will make them to sleepe

in marie thee vnto me for euer.  
marie thee vnto me in righteous  
iudgement, and in mercie and  
grace.

in marie thee vnto me in faith-  
fulness thou shalt know the Lord,  
that day I will heare, saith the  
Lord, I will heare the heauens, and  
I will heare the earth,

the earth shall heare the corne, and  
the oyle, and they shall heare

I will fowe her vnto me in the earth,  
I will haue mercie vpon her, that was  
that day I will heare, to the which were  
people. Thou art my people. And  
I will say, Thou art my God.

## CHAP. III.

shall be cast off for their idolatrie. After  
that shall returne to the Lord.

said the Lord to me, Go ye  
out, and see a woman (beloued of her  
husband) and was an harlot according  
to the word toward the children  
of the Lord to other gods, & to  
wine bottles.

bring her to me for fiftene pieces of  
silver, for an homer of barley and an  
omer of barley.

and vnto her, Thou shalt abide  
with me many dayes: thou shalt not play  
the harlot, and thou shalt be to none other  
man: I will be so vnto thee.

children of Israel shall remaine  
without a King and without  
an offering, & without an Ephod and  
without an ephraim.

de shall the children of Israel  
seek the Lord their God, and  
their King, & shall feare the Lord,  
in the latter dayes.

a long time as in thy widowhood  
Meaning, not only all the time of the  
That is, they shalbe as though they had  
no where they put their confidence, shalbe  
of Christs kingdom, which was promised

## CHAP. IIII.

against the people, and the Priests of  
Heare

# The land shall mourne.

Hear the worde of the Lord, ye chil-  
dren of Israel: for the Lord hath  
a cōtrouersie with y<sup>e</sup> inhabitants of the land  
because there is no truth, nor mercie nor  
knowledge of God in the land.

By swearing, and lying, and killing, and  
stealing, and whoring they breake out, and  
blood toucheth blood.

Therefore shall the land mourne, and cur-  
se one that dwelleth therein, shall be cut  
off, with the beasts in the field, and with  
the fowles of the heauē, and also the fishes  
of the sea shall be taken away.

Yet I will not reuke, nor reprove another:  
for thy people are as they that reuke the  
Priest.

Therefore shalt thou fall in the day, and  
the Prophet shall fall with thee in y<sup>e</sup> night,  
and I will destroye thy mother.

My people are destroyed for lacke of  
knowledge: because thou hast refused  
knowledge, I will also refuse thee, that thou  
shalt be no Priest to me: and seing thou  
hast forgotten the Law of thy God, I will  
also forget thy children.

As they were increased, so they sinned  
against me: therefore will I change their glo-  
rie into shame.

They eat vp the finnes of my people, &  
lift vp their mindes in their iniquitie.

And there shall be like people, like a Priest:  
for I will visit their wayes vpon them, &  
rewards them their dedes.

For they shall eat, and not haue ynough:  
they shall commit a dulterie, and shall not  
increase, because they haue left off to take  
hede to the Lord.

Whoredome, and wine, and newe wine  
take away their heart.

My people aske counsel at their flockes,  
and their staffe teacheth them: for the spi-  
rit of fornications hath caused them to  
erre, and they haue gone a whoring from  
vnder their God.

They sacrifice vpon the toppes of the  
mountaines, and burne incense vpon the  
hilles vnder the oaks, and the poplar tre,  
and the elm, because the shadowe thereof  
is good: therefore your daughters shall  
be harlots, and your spouses shall be  
whores.

I will not visite your daughters when  
they are harlots, nor your spouses when  
they are whores: for they themselves are se-  
parated with harlots, and sacrifice with  
whores: therefore the people that doeth  
not vnderstand, shall fall.

These figures to pleasures, they become like brute beasts. Thus  
in destruction calling them his people, which now for their sin-  
fulness they fight helpe of rocks and stickes. O They are  
with a rage. Because they take away Gods honour, and  
therefore he will giue them vp to their lustes, that they shall  
be as we be doct. Rom. x. 18. I will not correct your shame  
in the secret, but let you knowe headlong to your owne

# Hosea. Princes & Priests. 366

Thogh thou, Israel, playe the harlot, yet  
let not Iudah sinne: come not ye vnto  
Gilgal, neither go ye vp to Beth-auen,  
nor swear, The Lord liueth.

For Israel is rebellious as an vnruled heif-  
fer. Now the Lord will fede them as a  
lambe in a large place.

Ephraim is ioyned to idoles: let him  
alone.

Their drunkennes stinketh: they haue  
committed whoredome: their rulers loue  
to say with shame, Bring ye.

The winde hath bounde the vp in her  
wings, and they shall be ashamed of their  
sacrifices.

is, the house of God, Beth-auen, that is, the house of iniquitie, because of their  
abominations set vp there, signifying that no place is holie where God is not  
purely worshipped. God will so dispense them that they shall not reman-  
ne in any certain place. They are so impudent in receiving bribes, that  
they will commande men, so bring them vnto them. To carie them  
suddenly away.

## CHAP. V

Against the Priests and rulers of Israel. The he-  
pe of man is in vaine.

O ye Priests, heare this, and hearken  
O ye, O house of Israel, & giue ye eare,  
O house of the King: for iudgement is to-  
ward you, because you haue bene a snare  
on Mizpah, & a net spread vpon Tabór.

Yet they were profoude, to decline to  
laughter, though I haue bene a rebuker  
of them all.

I knowe Ephraim, and Israel is not hid  
from me: for now, O Ephraim thou art be-  
come an harlot, & Israel is defiled.

They will not giue their mindes to turne  
vnto their God: for y<sup>e</sup> spirit of fornication  
is in the middes of them, & they haue not  
knowne the Lord.

And the pride of Israel doeth testifie to  
his face: therefore shall Israel and Ephraim  
fall in their iniquitie: Iudah also shall fall  
with them.

They shall go with their shepe, and with  
their bullockes to seke the Lord: but they  
shall not finde him: for he hath withdrawe  
him self from them.

They haue transgressed against the Lord:  
for they haue begotten strange children:  
now shall a moneth deuoure them w<sup>th</sup> their  
porcions.

Blowe ye the trumpet in Gibeath, & the  
shame in Ramah: crye out at Beth-auen,  
after thee, O Benjamin.

Ephraim shall be desolate in y<sup>e</sup> day of re-  
buke: among the tribes of Israel I haue I  
caused to knowe the truth.

The princes of Iudah were like the thorn  
that remoueth the bondes: therefore will I powre  
out my wrath vpon them like water.

Ephraim is oppressed, & broken in ind-  
gement, because he willingly walked af-  
ter the commandement.

By the successeth shall knowe that I haue surely determined this. The  
hand turned vp side downe all political order, and all manner of religion.  
To wit, after King Ieroboams commandment & did not rather follow God.

r God complaineth that Iudah is infected, and wil-  
leth them to leave by their example to re-  
turne in time. For albeit the Lord had  
honored this place in time past by his pre-  
sence, yet because it was  
abused by their idolatrie,  
he wolde not that his  
people shoulde re-  
forther. He calleth  
Beth-el, that  
because of their  
abominations set vp there, signifying that no place is holie where God is not  
purely worshipped. God will so dispense them that they shall not reman-  
ne in any certain place. They are so impudent in receiving bribes, that  
they will commande men, so bring them vnto them. To carie them  
suddenly away.

A The Priests  
& princes, car-  
ried the poe-  
ple in their  
sins as the fowles  
did the birds,  
in these two  
high moun-  
taines.

Notwith-  
standing they  
seemed to be  
giuen alonge-  
ther to holie-  
nes, & to sacri-  
fices, yet here  
he calleth  
laughter in con-  
tempt.

Thogh I  
admonished  
them continu-  
ally by my  
Prophecies,  
they boasted  
themselves fel-  
lowes not onely  
to be Israeli-  
tes, but also  
Ephraimites,  
because their  
King Ieroboam  
came of that  
tribe.

Meaning,  
their contem-  
ning of all ad-  
monitions.  
That is their  
children are  
degenerate, so  
y<sup>e</sup>re is in them  
hope in them.  
Their de-  
struction is not  
farre off.

That is, all  
Israel cōpre-  
hended, vnder this  
parce, signi-  
fying y<sup>e</sup> Lord  
plagues shoulde  
purge the  
place to place  
til they were  
destroyed.



# The Lord woundeth & healeth. Hosēa. A cake not turned.

12 Therefore wil I be vnto Ephraim as a moth, and to the house of Iudah as a rottenness.  
13 Whē Ephraim sawe his sickenes, and Iudah his wounde, then went Ephraim vnto Ashur, & sent vnto King Aráb: yet coulde he not heale you, nor cure you of your wounde.  
14 For I wil be vnto Ephraim as a lion, and as a lions whelp to the house of Iudah: Ieuen I wil spoyle, and go away: I wil take away, and none shal rescue it.  
15 I wil go, & returne to my place, til they acknowledge their faute, and seke me: in their affliction they wil seke me diligently.

## CHAP. VI.

*Affliction causeth a man to turne to God. 9 The wickednes of the Priests.*

**C**ome, & let vs a returne to the Lord: for he hath spoiled, and he wil heale vs: he hath wounded vs, and he wil binde vs vp.  
After two dayes wil he reuiue vs, & in the thirde day he wil raise vs vp, and we shal liue in his sight.  
Then shal we haue knowledge, and endeuor our selues to knowe the Lord: his going forth is prepared as the morning, and he shal come vnto vs as the raine, & as the latter raine vnto the earth.  
O Ephraim, what shal I do vnto thee? O Iudah, how shal I entreat thee? for your goodnes as a morning cloude, and as the morning dewe it goeth away.  
Therefore haue I cut downe by y<sup>e</sup> Prophets: I haue slaine them by the wordes of my mouth, and thy iudgements were as the light that goeth forth.  
For I desired mercie, & not sacrifice, & the knowledge of God more then burnt offerings.  
But thei like men haue transgressed y<sup>e</sup> couenant: there haue they trespassed against me.  
Gilead is a citie of them that worke iniquitie, & is polluted with blood.  
And as theues waite for a mā, so the companie of Priests murther in the way by consent: for they worke mischief.  
I haue sene vilenie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.  
Yea, Iudah hath set a plant for thee, whiles I wolde returne the captiuitie of my people.  
That is, doeth imitate thine idolatrie and hath taken graffes of thy trees.

## CHAP. VII.

*Of the vices & wantonnes of the people. 12 Of their punishment.*

**W**hen I wolde haue healed Israel, the iniquitie of Ephraim was discovered, & the wickednes of Samaria:

for they haue delt falsely: and the thiefe cometh in, & the robber spoyleth without. And they consider not in their hearts, I remeber all their wickednes: now their owne inuencions haue beset them about: they are in my sight.

They make y<sup>e</sup> King glad with their wickednes, and the princes with their lies. Thei are all adulterers, & as a verie soue heated by the baker, which ceaseth from sing vp, & from kneading the dowe vntil it be leauened.

Thus in the day of our King: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to corners.

For thei haue made readie their heart like an ouen whiles they lie in waite: their baker slepeth all the night: in the morning a burneth as a flame of fyre.

They are all hore as an ouen, and haue deuoured their Iudges: all their Kings are fallen: there is none among them that careth vnto me.

Ephraim hath mixt him self among the people, Ephraim is as a cake on the hearth not turned.

Strangers haue deuoured his strength, & he knoweth it not: yea, s<sup>e</sup> graue heeres are here and there vpon him, yet he knoweth not.

And the pride of Israel testifieth to his face, and they do not returne to the Lord their God, nor seke him for all this.

Ephraim also is like a dowe deceived, without heart: they call to Egypt: they go to Ashur.

But whē they shal go, I wil spred my net vpon them, & drawe them downe as the fowles of the heauen: I wil chastise them as their congregation hath heard.

Wo vnto them: for they haue fled away from me: destruction shal be vnto them: because they haue transgressed against me: though I haue redeemed them, yet they haue spoken lies against me.

And they haue not cryed vnto me with their hearts, when they howled vpon their beds: in they assemble them selues for corne, & wine, and thei rebell against me.

Though I haue bounde, and strengthened their arme, yet do they imagine mischief against me.

Thei returne, but not to y<sup>e</sup> most high: they are like a deceitful bow: their prices shal fall by the sword, for the rage of their tongues: this shal be their derision in the land of Egypt.

seke their owne comoditie and welch, and passe not for me, because they boast of their owne strength, and putt out wholy against me and my seruants, Psal. 73.

## CHAP. VIII.

*The destruction of Iudah and Ephraim, because of their idolatrie.*

# The calfe of Samaria.

See the trumpet to thy nation. Some as an eggle against the Lord, because they haue couenant, & trespassed against Israel: shal crye vnto me, knowe thee.

Israel hath cast off the thine, the enimie shal pursue him: they haue set vp a King: they haue made princes: it not of their siluer and t: they made them idoles: thei be destroyed.

Thy calfe, O Samaria, hath min: anger is kindled against long wil they be without.

For it came euen from Israel: man made it, therefore it is the calfe of Samaria shal be ces.

For they haue sowne the seed: the whirlwinds shal bring forth the bud: the bud shal bring forth the fruit: the fruit shal be brought forth, the fruit shal be brought forth.

Israel is deuoured, now shal the Gentiles as a vessel wherof is sure.

For they are gone vp to As: as a wilde alle alone by him: in hath hired louers.

Yet though they haue hired, now wil I gather them: for as a litle, for the burden of the princes.

Because Ephraim hath tarst to sinne, his altars shal be: I haue written to them of my Law: but they were strange thing.

They sacrifice flesh for mine offerings, and eat it: but cepteth them not: how will their iniquitie, and visite shal returne to Egypt.

For Israel hath forgotte buylder temples, and Iud: fled strong cities: but I wil on his cities, and it shal deces thereof.

## CHAP. IX.

*Of the hunger and captiuitie.*

**R**eioyce not, O Israel: people: for thou hast from thy God: thou hast depon euery corne floor: The floor, and the wine feded them, and the new wine.

They wil not dwell in the: Ephraim wil returne to Egypt: vncleane things in A

have delt falsely: and the chiefe  
3, & the robber spoyler without  
consider nor in their hearts  
all their wickednes: now their  
counsels have beset them about  
in my sight.

ake y King glad with their wic-  
and the princes with their lies.  
all adulterers, & as a verie con-  
the baker, which ceaseth from  
from kneading the dowe vntill  
ened.

day of our King: the princes ha-  
him sicke with flagons of wine: he  
out his hand to scorners.  
haue made readie their heart like  
hailes they lie in waite: their ba-  
all the night: in the morning it  
is a flame of fyre.

e all hote as an ouen, and haue  
d their Iudges: all their Kings are  
is none among them that cal-  
me.

harhe mixt him self amog the  
ephraim is as a cake on the herd-  
d.

s haue deuoured his strength, &  
th it not: yea, & graye heeres are  
there vpon him, yet he knoweth

pride of Israel testifieth to his  
they do not returne to the Lord  
nor seeke him for all this.

m also is like a dove deceived,  
heart: they call to Egypt: they go

they shal go, I wil spread my net  
m, & drawe them downe as the  
the heauen: I wil chastise the  
ngregation hathe heard.

to them: for they haue fled away  
destruction shalbe vnto them,  
y haue transgressed against me  
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rts, I when they howled vp to their  
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e, yet do they imagine mischief  
ce.

urne, but not to y most high: he  
deceitfull bower: their princes shal  
e sword, for the rage of their  
this shalbe their derision in the  
gypt.

one comoditie and welth, and passe  
boast of their owne strength: and passe  
my seruants, Psal. 73:9.

CHAP. VIII.

tion of Iudah and Ephraim, because of their

Se the trumpet to thy mouth: he shal co-  
me as an eagle against the House of the  
Lord, because they haue transgressed my  
covenant, & trespassed against my Law.

Israel shal crye vnto me, My God, we  
knowe thee.

Israel hathe cast of the thig that is good:  
the enemye shal pursue him.

They haue set vp a King, but not by  
me: they haue made princes, and I knewe  
it not: of their siluer and their golde haue  
they made them idoles: therefore shal thei  
be destroyed.

Thy calfe, & Samaria, hathe cast thee of:  
mine anger is kindled against them: how  
long wil they be without innocencie!

For it came euen from Israel: the work-  
man made it, therefore it is not God: but  
the calfe of Samaria shalbe broken in pie-  
ces.

For they haue sowne the winde, & they  
shal reape the whirlwinde: it hathe no stal-  
ke: the budde shal bring forth no meale: if  
so be it bring forth, the strangers shal de-  
uoure it.

Israel is deuoured: now shal they be amog  
the Gentiles as a vessel wherein is no plea-  
sure.

For they are gone vp to Asshur: they are  
as a wilde alle alone by him self: Ephra-  
im hathe hired louers.

Yet thogh they haue hired amog the na-  
tions, now wil I gather them, and thei shal  
sowre a lile, for the burde of the King,  
& the princes.

Because Ephraim hathe made many al-  
tars to sinne, his altars shalbe to sinne.

I haue writen to them the great things  
of my Law: but they were counted as a  
strange thing.

They sacrifice flesh for the sacrifices of  
mine offerings, and eat it: but the Lord ac-  
cepteth them not: how wil he remember  
their iniquitie, and visite their sinnes: they  
shal returne to Egypt.

For Israel hathe forgotten his maker, &  
buyldeth temples, and Iudah hathe encrea-  
sed strong cities: but I wil send a fyre vpon  
his cities, and it shal deuoure the pala-  
ces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

R Bioye not, O Israel for ioie: as othe  
people: for thou hast gone a whoring  
from thy God: thou hast loued a rewar-  
de vpon euery corne floore.

The floore, and the wine presse shal not  
feede them, and the new wine shal faile in  
her.

They wil not dwell in the Lords land, but  
Ephraim wil returne to Egypt, & they wil  
eat vncleane things in Asshur.

They shal not offer wine to the Lord,  
neither shal their sacrifices be pleasant vn-  
to him: but thei shalbe vnto the as the bread  
of mourners: all that eat thereof, shal be  
polluted: for their bread for their soules  
shal not come into the House of the Lord.

What wil ye do then in the solene day,  
and in the day of the feast of the Lord?

For lo, they are gone from destruction:  
but Egypt shal gather them vp, and Mem-  
phis shal burye them: the nettles shal pos-  
selle the pleasant places of their siluer, &  
the thorne shalbe in their tabernacles.

The daies of visitacion are come: the  
daies of recompense are come: Israel shal  
knowe it: the Prophet is a foole: the spi-  
ritual man is mad: for the multitude of  
rhine iniquitie: therefore the hatred is  
great.

The watchman of Ephraim shalbe with  
my God: but the Prophet is the snare of a  
fouler in all his waies, & hatred in y Hou-  
se of his God.

They are depely see: they are corrupt  
as in the daies of Gibeath: therefore he wil  
remember their iniquitie, he wil visite their  
finnes.

I founde Israel like grapes in the wil-  
dernes: I sawe your fathers as the first ripe  
in the fig tre at her first time: but they went  
to Baal-Peor, and separated them selues  
vnto that shame, and their abominacions  
were according to their louers.

Ephraim their glorie shal flee away like  
a birde: fro the birth and from the wom-  
be, and from the conception.

Thogh they bring vp their children, yet  
I wil depriue them from being men: yea,  
wo to them, when I departe from them.

Ephraim, as I sawe, is as a tre in y Ty-  
rus planted in a cottage: but Ephraim shal  
bring forth his children to the murthe-  
rer.

O Lord, giue them: what wilt thou giue  
them: giue them a baren wombe & drye  
breasts.

All their wickednes is in y Gilgal: for  
there do I hate them: for the wickednes of  
their inuencions, I wil cast them out of  
mine House: I wil loue them no more: all  
their princes are rebelles.

Ephraim is smitten, their roote is dried  
vp: they can bring no fruite: yea, thogh thei  
bring forth, yet wil I slaie euen the dea-  
rest of their bodie.

My God wil cast the away, because they  
did not obey him: and they shal wander a-  
mong the nations.

ke them baren, rather then that this great slaughter shoulde come vpon their  
children. 9 The chief cause of their destruction is that they commit ido-  
latrie and corrupt my religion in Gilgal.

CHAP. X.

Against Israel and his idoles. 14 His destruction for his  
sins.

Yyy.i.

d All they  
doings bothe  
touching poli-  
cie and religi-  
shalt be re-  
as things poli-  
the meat of.

fring which  
thei offered for  
them selues.  
f When y Lord  
shal take away  
all these things  
of them, which  
which shalbe  
the most grie-  
uous point of  
your captiui-  
tie, when you  
shal fee your  
cure out of  
God.

g Thogh they  
thinke to eua-  
ge by being y  
destruction that  
as a sword, yet  
shal they be  
destroyed in y  
place whether  
they flee for  
succour.

h Then they  
shal knowe y  
they were de-  
luded by them  
who charged  
to them selues  
to be their Pro-  
phets & spi-  
ritual men.

i The Prophe-  
tes duetie is to  
bring men to  
God and not  
to be a snare to  
pul them from  
God.

k This people  
is so rooted in  
their wicked-  
nes, y Gibeath  
was like to So-  
dom, was neuer  
more corrupt, Iud.

l Meaning, y he  
so esteemed the  
and desired in  
them.

m They were  
at abominable  
vnto me, as  
their louers, y  
idols.

n Signifying y  
God wold de-  
stroy their  
children by the  
se fundry mea-  
nes, and so co-  
sume them by  
little and litle.

o As they kept  
tender plantes  
in their houses  
in Tyrus to  
prelure them  
fro the colde  
ayre of y sea,

p The Prophet  
seeing the great  
plagues of God  
toward Ephra-  
im, praeth  
to God to ma-

ke them baren, rather then that this great slaughter shoulde come vpon their  
children. 9 The chief cause of their destruction is that they commit ido-  
latrie and corrupt my religion in Gilgal.

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latrie and corrupt my religion in Gilgal.



## The calfe of Israël.

## Hoséa. God did beare Israël.

**I**srâel is a <sup>a</sup> emptie vine, yet hathe it brought forth the frute vnto it self, & according to the multitude of the frute thereof he hathe increased the altars: according to the <sup>b</sup> goodnes of their land they haue made faire images.

Their heart is <sup>c</sup> deuided: now shal they be founde faultie: he shal breake downe their altars: he shal destroye their images. For now they shal say, We haue no <sup>d</sup> King because we feared not the Lord: and what shulde a King do to vs?

They haue spoken wordes, swearing falsely in making <sup>e</sup> a couenante: thus <sup>f</sup> iudgement groweth as wormewood in the furrowes of the field.

The inhabitants of Samaria shal <sup>g</sup> feare because of the calfe of Beth-âuen: for the people thereof shal mourne ouer it, & the <sup>h</sup> Chemarims thereof, that reioyced on it for the glorie thereof, because it is departed from it.

It shalbe also brought to Ashûr, for a present vnto King Iaréb: Ephraïm shal receiue shame, & Israël shalbe ashamed of his owne counsell.

Of Samaria, the King thereof is destroyed, as the fume vpon the water.

The his places also of <sup>i</sup> Auen shalbe destroyed, <sup>j</sup> euen the sinne of Israël: the thorne and the thistle shal growe vpon their altars, and they shal say to the mountaines, <sup>k</sup> Couer vs, and to the hilles, Fall vpon vs.

O Israël, thou hast <sup>l</sup> sinned from the daies of Gibeâh: there they <sup>m</sup> stood: the battell in Gibeâh against the children of iniquitie did not <sup>n</sup> touche them.

It is my desire <sup>o</sup> that I shulde chastise them, & the people shalbe gathered against them, when they shal gather them selues in their two <sup>p</sup> furrowes.

And Ephraïm is <sup>q</sup> as an heifer vsed to delite <sup>r</sup> in threshing: but I wil passe by her <sup>s</sup> faire necke: I wil make Ephraïm to ride: Iudâh shal plowe, and Iakôb shal breake his cloddes.

Sowe to your selues in righteousness: reape after the measure of mercie: <sup>t</sup> breake vpon your fallowe ground: for <sup>u</sup> it is time to seke the Lord, til he come & raine righteousness vpon you.

But you haue plowed wickednes: ye haue reaped iniquitie: you haue eate the frute of lies: because <sup>v</sup> y didest trust in thine owne waies, <sup>w</sup> in the multitude of thy strong men,

Therefore shal <sup>x</sup> a tumult arise among thy people & all thy munitions shalbe destroyed, as <sup>y</sup> Shalmân destroyed Beth-arbel in the day of battell: the mother <sup>z</sup> with the child.

Because they are to despayre, I wil desire to destroy them. <sup>a</sup> There is, when they haue gathered all their strength together. <sup>b</sup> Wherein is pleasure, as in plowing is labour and pain. <sup>c</sup> I wil lay my yoke vpon her face necke. <sup>d</sup> Read Ierem 4.4. <sup>e</sup> I that is, Shalmân, at the destruction of this cite spared nothing kinde nor age.

dren was dashed in pieces. So shal Beth-él do vnto you, because of your malicious wickednes: in a morning shal the King of Israël be destroyed.

### CHAP. XI.

The benefites of the Lord toward Israël: & Their ingratitude against him.

**W**hen Israël <sup>a</sup> was a childe, then I loued him, <sup>b</sup> and called my sonne out of Egypt.

They called them, but they <sup>c</sup> went thus: they sacrificed vnto Baalim, & burnt incense to images.

I led Ephraïm also, <sup>d</sup> as one shulde beare them in his armes: but they knewe not that I healed them.

I led them with cordes <sup>e</sup> of a man, <sup>f</sup> euen with bandes of loue, and I was to them, as a he that taketh of the yoke from their iawes, and I laied the meat vnto them.

He shal no more returne into the land of Egypt: but Ashûr shalbe his <sup>g</sup> King, because they refused to conuert.

And the sworde shal fall on his cities, & shal consume his barres, and deuoure them because of their owne counsils.

And my people are bent to rebellion against me: though <sup>h</sup> they called them to the most hie, yet none at all wolde exalt him.

How shal I giue thee vp, Ephraïm: how shal I deliuer thee, Israël: how shal I make thee, as <sup>i</sup> Admâh: how shal I set thee, as Zebouim? mine heart is turned within me: my repentings are rouled together.

I wil not execute the fiercenes of my wrath: I wil not returne to destroy Ephraïm: for I am God, and not man, the holy one in the middes of thee, & I wil not enter into the cite.

They shal walke after the Lord: he shal roare like a lyon: when he shal roare, then the children of the West shal feare.

They shal feare as a sparowe out of Egypt, and as a doue out of the land of Ashûr, and I wil place them in their houses, saith the Lord.

Ephraïm cōpasseth me about with lies, and the house of Israël with deceit: but Iudâh yet ruleth <sup>j</sup> with God, and is faithful with the Saintes.

### CHAP. XII.

He admonisheth by Iakôbs example to trust in God, and not in man.

Ephraïm is fed <sup>a</sup> with the winde, & foloweth after the Eastwinde: he encrauseth dailei lies and destruction, and they do make a couenant with Ashûr, & are caryed into Egypt.

The Lord hath also a controuersie with Iudâh, & wil visite Iakôb, according to his waies: according to his workes, wil he recompens him.

He toke his brother, by the heile in the wombe

## the calues.

wombe, & by his strengt with God, And had <sup>a</sup> power ouer the unclean: he wept and prayed: he founde him in Beth-él, and with vs.

Yea, the Lord God of hostes, he himself his memorial. Therefore turne thou to mercie and iudgement, O Lord thy God.

He is <sup>b</sup> Canaan: the balance in his hand: he toucheth to the land of Egypt, yet will dwell in the tabernacles, of the solemne feast.

I haue also spoken by the prophets, & by the ministerie of the Priests: Is there <sup>c</sup> iniquitie in Gibeon: they sacrifice, and their altars are as turrowes of the field.

And Iakôb fled into Aram, and Israël serued for a wife he kept <sup>d</sup> shepe.

And by a <sup>e</sup> Prophet the Lord out of Egypt, and by here refused.

But Ephraïm prouoked him: therefore shal his blaspemy vpon him, and his reproche reward him.

was but vaine. <sup>f</sup> If you boast of your strength, your father who was a poor man, whereby appeareth, that whatsoeuer he doeth, is in vain.

CHAP. XIII.

The abomination of Israël, & destruction.

When Ephraïm <sup>a</sup> shall tremble, he shall be dead.

And now they sinne more: they haue made them molten silver, & idoles according to their understanding: they were all craftsmen: they say one to another, sacrifice a <sup>b</sup> mâ, Let them therefore they shalbe as a cloude, & as the morning away, as <sup>c</sup> y chaffe that is drie winde out of the floore, that goeth out of the chimney.

Yer I am the Lord thy God of Egypt, & thou shalt know me: for there is no Saviour.

I did knowe thee in the womb

od did beare Israel.

ashed in pieces.  
Beth-el do vnto you, because of  
ious wickednes: in a morning  
ing of Israel be destroyed.

CHAP. XI.

the Lord turned Israel. s. Their ingre  
him.

Then Israel<sup>a</sup> was a childe, then I  
oued him, and called my sonne  
pt.

led them, but they<sup>b</sup> went thus fro  
sacrificed vnto Baalim, & burnt  
images.

braim also, as one shulde beate  
armes; but they knewe not that  
them.

with cordes<sup>c</sup> of a man, even  
es of loue, and I was to them, as  
eth of the yoke from their tau-  
ied the meat vnto them.

o more returne into the land of  
t Ashur shalbe his<sup>d</sup> King, be-  
refused to conuert.

worde shal fall on his cities, &  
me his barres, and deuoure the  
their owne counsels.

people are bent to rebellion a-  
thogh<sup>e</sup> they called them to the  
et none at all wolde exalt him.

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er thee, Israel<sup>g</sup> how shal I make  
dmah<sup>h</sup> how shal I set thee, as Ze-  
heart is turned within me; my  
are rouled together.

o execute the fiercenes of my  
I not returne to destroy Ephra-  
in God, and not man, the holy o-  
iddes of thee, & I will not<sup>i</sup> en-  
citie.

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lyon: when he shal roare, then  
n of the West shal feare.

al feare as a sparowe out of E-  
s a doue out of the land of As-  
place them in their houses,  
ord.

cōpasseth me about with lies,  
use of Israel with deceit: but  
ruleth<sup>j</sup> with God, and is faith-  
Saintes.

CHAP. XII.

by Iakobs example to trust in God, and  
is fed<sup>k</sup> with the winde, & fol-  
after the Eastwinde: he encrea-  
lies and destruction, and they  
ouenant with Ashur, & oyle  
to Egypt.

bathe also a controuersie with  
will visite Iakob, according to  
according to his workes, will he  
him.

is brother by the hole in the  
wombe

To shew the calues.

wombe, & by his strength he had<sup>l</sup> power  
with God,

And had<sup>m</sup> power ouer the Angel, & pre-  
uailed: he wept and prayed vnto him: he  
founde him in Beth-el, and there he spake  
with vs.

Yea, the Lord God of hostes, the Lord is  
him self his memorial.

Therefore turne thou to thy God: kepe  
mercie and iudgement, and hope stil in  
thy God.

He is<sup>n</sup> a Canaan: the balances of deceit are  
in his hand: he loueth to oppresse.

And Ephraim said, Notwithstading I am  
riche, I haue foude me out riches in all my  
labours: they shal finde none iniquitie in  
me, that were wickednes.

Thogh I am the Lord thy God, from the  
land of Egypt, yet wil I make thee to  
dwell in the tabernacles, as in<sup>o</sup> the dayes  
of the solemne feast.

I haue also spoken by the Prophetes, & I  
haue multiplied visios, & vfed similitudes  
by the ministerie of the Prophetes.

Is there<sup>p</sup> iniquitie in Gilead: surely they  
are vanitie: they sacrifice bullockes in Gil-  
gal, and their altars are as heapes in the  
furrowes of the field.

And Iakob fled into the countrey of  
Aram, and Israel serued for a wife, and for  
a wife he kepte<sup>q</sup> shepe.

And by a<sup>r</sup> Prophet the Lord broght I  
rael out of Egypt, and by a Prophet was  
heref<sup>r</sup> rued.

But Ephraim prouoked him with hie pla-  
ces: therefore shal his blood be powred  
vpō him, and his reproche shal his Lord  
rewarde him.

And thou wilt vanitie. I If you boast of your riches and nobi-  
lity, and of your father who was a poore fugitive and seruant.  
And thou wilt vanitie, that whatsoever they have, it co-  
me of God.

CHAP. XIII.

The abomination of Israel. s. And cause of their  
destruction.

When Ephraim spake, there was<sup>s</sup>  
a trembling: he<sup>t</sup> exalted him self  
in Israel, but he hath sinned in Baal, and  
is dead.

And now they sinne more and more, and  
haue made them molten images of their  
silver, & idoles accordig to their owne vn-  
derstanding: they were all the worke of y<sup>u</sup>  
craftsmē: they say one to another whiles.

they sacrifice a<sup>v</sup> mā. Let the<sup>w</sup> kisse y<sup>x</sup> calues.  
Therefore they shalbe as the morning  
cloudes, & as the morning dewe y<sup>y</sup> passeth  
away, as y<sup>z</sup> chaffe that is driue with a whir-  
lewinde out of the floore, & as the smoke  
that goeth out of the chimney.

Yet I am the Lord thy God: fro the lād  
of Egypt, & thou shalt know no God but  
me: for there is no Sauour beside me.

I did knowe thee in the wilderness, in the  
desert: I was thy Father, and thou wast my  
firstborn.

Thou hast despised my word, thou hast  
said, I will not hearken: thou hast despised  
my voice, thou hast said, I will not hearken:  
thou hast despised my word, thou hast said,  
I will not hearken: thou hast despised my  
voice, thou hast said, I will not hearken:  
thou hast despised my word, thou hast said,  
I will not hearken: thou hast despised my  
voice, thou hast said, I will not hearken:

Thou hast despised my word, thou hast said,  
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thou hast despised my word, thou hast said,  
I will not hearken: thou hast despised my  
voice, thou hast said, I will not hearken:

Thou hast despised my word, thou hast said,  
I will not hearken: thou hast despised my  
voice, thou hast said, I will not hearken:  
thou hast despised my word, thou hast said,  
I will not hearken: thou hast despised my  
voice, thou hast said, I will not hearken:

Hosea. Calues of the lips. 368

land of drought:

As in their pastures, so were they filled:  
they were filled, and their heart was exal-  
ted: therefore haue they forgotten me.

And I will be vnto them as a verie Lyon,  
& as a leoparde in the waye of Ashur.

I will mete the<sup>a</sup>, as a beare that is robbed  
of her whelpes, and I will breake the cal-  
le of their heart, and there wil I deuoure  
them like a Lyon: the wilde beast shal re-  
are them.

O Israel, f one hath destroyed thee, but  
in me is thine helpe.

I am: where is thy King, that shulde  
helpe thee in all thy cities: & thy iudges,  
of whome thou saidest, Giue me a King  
and princees?

I gaue thee a King in mine angre, and I  
toke him away in my wrath.

The iniquitie of Ephraim is<sup>b</sup> bounde  
vp: his sinne is hid.

The sorowes of a trauailing woman shal  
come vpon him: he is an vnwise sonne, els  
wolde he not stand stil at the time, when at  
the breaking forth of the children.

I wil redeme them from the power of  
the graue: I wil deliuer them fro death: o  
death, I wil be thy death: o graue, I wil be  
thy destruction: repentance is hid from  
mine eyes.

Thogh he grewe vp among his brethren,  
an Eastwinde shal come, even the winde of  
the Lord shal come vp from the wilder-  
nes, and drye vp his veine, and his fountai-  
ne shalbe dryed vp: he shal spoyle the trea-  
sure of all pleafant vessels.

Samaria shalbe desolate: for she hath  
rebelled against her God: they shal fall by  
the sworde: their infants shalbe dashed  
in pieces, and their women with childe  
shalbe ript.

CHAP. XIII.

The destruction of Samaria. s. He exhorteth Israel to  
turne to God, who requireth praise and thanks.

O Israel, a returne vnto the Lord thy  
God: for thou hast fallen by thine  
iniquitie.

Take vnto you wordes, and turne to the  
Lord, and say vnto him, Take away all  
iniquitie, and receiue us graciously: so wil  
we render the calues of our lippes.

Ashur shal not saue vs, neither wil we ri-  
de vpō horses, neither wil we say anie more  
to the worke of our hands, for are our gods:  
for in thee the fatherles findeth mercie.

I wil heale their rebellio: I wil loue the  
frely: for mine anger is turned away fro hī.

I wil be as the dewe vnto Israel: he shal  
growe as the lillie and fasten his rootes as  
the trees of Lebanon.

His branches shal spreade, and his beau-  
tie shalbe as the oliue tre, and his smell as  
Lebanon.

His branches shal spreade, and his beau-  
tie shalbe as the oliue tre, and his smell as  
Lebanon.

His branches shal spreade, and his beau-  
tie shalbe as the oliue tre, and his smell as  
Lebanon.

Thy destru-  
tion is certai-  
ne, & my bene-  
fices towards  
thee declare  
that it cometh  
not of merch-  
e: therefore thin-  
ke thine owne malice,  
idolatrie and  
vaine confide-  
ce in men must  
needes be the  
cause thereof.

I am alone,  
I am, I will  
surely lād vp to be  
puffed, as  
Iere. 17. 1.

I But wolde  
come out of  
the womb, &  
out of this  
dager wherein  
I am, & no  
tatie to be  
filled.

I Meaning, I  
no power shal  
resist God who  
he wil deliuer  
his, but euen in  
dang. w. l. he  
queth the life.

I Because the  
will not turne  
to me, I will not  
change my pur-  
pose.

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will not turne  
to me, I will not  
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will not turne  
to me, I will not  
change my pur-  
pose.

I Because the  
will not turne  
to me, I will not  
change my pur-  
pose.

I Because the  
will not turne  
to me, I will not  
change my pur-  
pose.

I Because the  
will not turne  
to me, I will not  
change my pur-  
pose.



# Famine & warre.

# Ioël. The drought.

<sup>c</sup> Whoſomeet  
ioyne the fil-  
ues to this peo-  
ple ſhalbe bleſ-  
ſed.

<sup>g</sup> God ſheweth  
how prompt he  
is to heare him,  
when they re-  
pent; and to  
eſſer him ſelf,  
as a protectiō,  
& ſauegard vnto  
them, as a  
moſte ſufficient  
fruite & profite.

They that dwell vnder his ſhadowe ſhal  
returne: they ſhal reſpue as the corne, and  
flouriſh as the vine in the ſent thereof ſhalbe  
as the wine of Lebanōn.

<sup>8</sup> Ephraim ſhal ſay, What haue I to doe anie  
more with idoles? I ſe haue heard him, &  
looked vpō him: I amlike a grene fyrrē tre:

vpon me is thy frute found.

<sup>9</sup> Who is his wife, and he ſhal vnderſtand  
theſe things: and prudent, & he ſhal knowe  
them: for the wayes of the Lord are righte-  
teous, and the iuſte ſhal walke in them: but  
the wicked ſhal fall therein.

## IOEL.

### THE ARGUMENT.

**T**he Prophet Ioël firſt rebuketh them of Iuda, that being now puniſhed with a great plague of  
famine, remaine ſtil obſtinat. Secondly he threatneth greater plagues, becauſe they grew daily  
to a more hardeneſſe of heart, & rebellion againſt God notwithstanding his puniſhments. Thirdly he  
exhorteth them to repentance, ſhewing that it muſt be earneſt, and procede from the heart becauſe  
they had grievouſly offended God. And ſo doing, he promiſeth, that God wil be merciful, & not for-  
get his covenant that he made with their fathers: but wil ſend his Chriſt who ſhal gather the ſcattered  
ſhepe, and reſtore them to life, and libertie, thogh they ſemed to be dead.

### CHAP. I.

<sup>1</sup> A prophecie againſt the Iewes. <sup>2</sup> He exhorteth the  
people to prayer, and ſaſſing for the miſerie that was  
at hand.

**T**HE worde of the Lord  
that came to Ioël the ſon-  
ne of Pethuël.

Hear ye this, o Elders,  
and hearken ye all inha-  
bitants of the land, whe-  
ther ſuche a thing hathe  
bene in your dayes, or yet in the dayes of  
your fathers.

<sup>3</sup> Tell you your children of it, and let your  
children ſhewe to their children, and their  
children to another generacion.

<sup>4</sup> That which is left of the palmer wor-  
me, hathe the graſshopper eaten, and the  
reſidue of the graſshopper hathe the can-  
ker worme eaten, and the reſidue of the  
canker worme hathe the caterpillar eaten.

<sup>5</sup> Awake ye drunkardes, and wepe, and  
houle all ye drinkers of wine, becauſe of y  
new wine: for it ſhalbe pulled from your  
mouth.

<sup>6</sup> Yea, a nation cometh vpon my land,  
mightie, and without number, whoſe teeth  
are like the teeth of a lyon, and he hathe the  
iawes of a great lyon.

<sup>7</sup> He maketh my vine waſte, and pil-  
leth of the bark of my figtre: he maketh it bare,  
and caſteth it downe: the branches thereof  
are made white.

<sup>8</sup> Mourne like a virgine girded with ſacke-  
cloth for the houſe band of her youth.

The meat offering, and the drinke offering  
is cut off from the Houſe of the Lord:

<sup>9</sup> The Priests the Lords miniſters mourne.

<sup>10</sup> The field is waſted: the land mourneth:

<sup>a</sup> Signifying,  
the Princes,  
the Priests,  
and the gover-  
ners.  
<sup>b</sup> He calleth  
the Iewes to  
the conſidera-  
tion of Gods  
iudgements,  
who had now  
plagued the  
fruits of the  
grounde for  
the ſpace of  
four yere,  
which was for  
their finnes, &  
to call them  
to repentance.

<sup>c</sup> Meaning,  
that the occa-  
ſion of their  
exceſſe and  
drunkenneſſe  
was taken a-  
way.

<sup>d</sup> This was  
another pla-  
gue where-  
with God had  
punished the,  
when he ſit-  
ted vp the Aſ-  
ſyrians againſt  
them.

<sup>e</sup> Mourne grie-  
uouſly as a  
woman, which  
hathe loſt her  
houſe band, to  
whome the ha-  
the bene mar-  
ried in her  
youth.

<sup>f</sup> The tokens  
of Gods wrath  
did appeare in  
his Temple in  
ſo much, as Gods ſervice was left off.

for the corne is deſtroyed: & the new wine  
is dried vp, and the oyle is decayed.

<sup>11</sup> Be ye aſhamed, o houſe band men, houſe  
of ye vine dreſſers for the wheat, and for  
the barley, becauſe the harueſt of the field  
is perished.

<sup>12</sup> The vine is dried vp, and the figtre is  
decayed: the pomegranate tre and the pal-  
me tre, and the apple tre, even all the trees  
of the field are withered: ſurely the ioy is  
withered away from the ſonnes of men.

<sup>13</sup> Gird your ſelves & lament, ye Priests:  
houle ye miniſters of the altar: come, and  
lye all night in ſackcloth, ye miniſters of  
my God: for the meat offering, and the  
drinke offering is taken away from the  
Houſe of your God.

<sup>14</sup> Sanctifie you a faſt: call a ſolemne aſ-  
ſembly: gather the Elders, and all the in-  
habitants of the land into the Houſe of  
the Lord your God, and crye vnto the  
Lord,

<sup>15</sup> Alas: for the day, for the day of the  
Lord is at hand, and it cometh as a deſtru-  
ction from the Almighty.

<sup>16</sup> Is not the meat cut off before our eyes:  
and ioye, and gladnes from the Houſe of  
our God?

<sup>17</sup> The ſede is rotten vnder their cloddes:  
the garners are deſtroyed: the barnes are  
broken downe, for the corne is withered.

<sup>18</sup> How did the beaſtes mourne: the herdes  
of cartel pine away, becauſe they haue  
no paſture, and the flockes of ſhepe are  
deſtroyed.

<sup>19</sup> O Lord, to thee wil I crye: for the fyre  
hathe deuoured the paſtures of the wil-  
dernes, and the flame hathe burnt vp all  
the trees of the field.

<sup>20</sup> The beaſtes of the field crye alſo vnto  
thee: for the riuers of waters are dried vp,

# Torrent the heart.

and the fyre hathe deuoured  
of the wildernes.

### CHAP. II.

<sup>1</sup> The prophecie of the conſuming and  
deſtruction of the Iewes. <sup>2</sup> An exhortacion to  
repentance. <sup>3</sup> The loue of God towards his people.

**B**lowe the trumpet in  
mine holie Mount:  
habitants of the land trem-  
ble: for the day of the Lord is come: for it  
is a day of darkenes, & of  
dayes of cloudes, and of obſcu-  
ring ſpreade vpon the  
mountaines.

<sup>4</sup> There is there a great people,  
there was none like it from  
before: neither ſhal be anie more at  
yeres of manie generacion.

<sup>5</sup> A fyre deuoureth before him:  
him a flame burneth vp: the  
garden of Eden before him  
he deſolate: the wilderneſſe  
thing ſhal eſcape him.

<sup>6</sup> The beholding of him  
of horſes, and like the horſes  
their runne.

<sup>7</sup> Like the noyce of charret  
of the mountaines ſhal the  
noyce of a flamme of fyre  
the ſtubble, and as a mightie  
red to the battell.

<sup>8</sup> Before his face ſhal the p  
all faces ſhal gather blacke:  
They ſhal runne like ſtro  
vp to the wall like men of  
rieman ſhal go forwarde  
thei ſhal not ſtaie in their  
Nether ſhal one thruſt  
rie one ſhal walke in his pa  
fall vpon the ſworde, they  
vnded.

<sup>9</sup> Thei ſhal runne to and fro  
they ſhal runne vpon the  
clime vp vpon the houſes,  
windows like the thief.

<sup>10</sup> The earth ſhal tremble  
heavens ſhal ſhake, the ſun  
ne ſhalbe darke, and the ſ  
drawe their ſhining,

<sup>11</sup> And the Lord ſhal v  
fore his hoſte: for his hoſte  
for he is ſtrong that doeth  
the daie of the Lord is gre  
rrible, and who can abyde  
it?

<sup>12</sup> Therefore alſo now  
Turne you vnto me with  
with faſting, and with we  
mourning,

<sup>13</sup> And rent your heart, a  
thes: and turne vnto the L  
for he is gracious, and m  
angre, and of great kinde  
teeth him of the euil.

<sup>14</sup> Who knoweth, if he wil  
deſtroye the Iewes.

<sup>15</sup> The tokens  
of Gods wrath  
did appeare in  
his Temple in  
ſo much, as Gods ſervice was left off.

# The drought.

is thy frute found.  
his wife, and he shal vnderstand  
gs and prudent, & he shal knowe  
the waves of the Lord are right  
the iuste shal walke in them but  
d shal fall therein.

r.

ow punished with a great plague of  
er plagues, because they grewe daily  
ending his punishments. Thirdly he  
and procede from the heart because  
that God wil be merciful, & not for  
his Christ who shal gather the scat-  
red to be dead.

rne is destroyed: & the new wine  
ps, and the oyle is decayed.  
named, & hous bande men: house,  
dressers for the wheat, and for  
d, because the haruest of the field  
d.

ne is dried vp, and the figre in  
the pomegranate tre and the pal-  
d the apple tre, euen all the trees  
d are withered: surely the ioy is  
away from the sonnes of men.  
your felues & lament, ye Priests:  
ministers of the altar: come, and  
ght in sackcloth, ye ministers of  
: for the meat offering, and the day  
fring is taken away from the  
your God.

gather you a fast: call a solemne as-  
semble the Elders, and all the in-  
of the land into the House of  
your God, and crye vnto the

or the day, for the 1 day of the  
hand, and it cometh as a destru-  
in the Almighty.

the meat cut of before our eyes  
and gladnes from the House of

is rotten vnder their cloddres:  
rs are destroyed: the barnes are  
wne, for the corne is withered.  
d the beastes mourne: the herdes  
pine away, because they haue  
e, and the flockes of the peare

to thee wil I crye: for the fyre  
oured the pastures of the wil-  
d the flame hath burnt vp all  
f the field.

sses of the field crye also vnto  
the riuers of waters are dried vp,  
and

# Torrent the heart.

and the fyre hath deuoured the pastures  
of the wilderness.

## CHAP. II.

11 *prophecie of the coming and crueltie of their  
enemies. 12 An exhortacion to moue them to conuert.  
13 The loue of God towards his people.*

1 **L**owe a trumpet in Zión, & shout  
in mine holie Mountaine: let all the in-  
habitants of the land tremble: for y<sup>e</sup> daie  
of the Lord is come: for it is at hand.

2 A daie of darkenes, & of blackenes, a  
daie of cloudes, and obscuritie, as the  
morning spreade vpon the mountaines,  
so is there a great people, and a mightie:  
there was none like it from the beginning,  
neither shal be anie more after it, vnto the  
yeres of manie generations.

3 A fyre deuoureth before him, & behinde  
him a flame burneth vp: the land is as the  
garden of Eden before him, and behin-  
de him a desolate wilderness, so that no-  
thing shal escape him.

4 The beholding of him is like the sight  
of horses, and like the horse men, so shal  
they runne.

5 Like the noyce of charrets in the toppes  
of the mountaines shal they leape, like the  
noyce of a flame of fyre that deuoureth  
the stubble, and as a mightie people prepa-  
red to the battell.

6 Before his face shal the people tremble:  
all faces shal gather blackenes.

7 They shal runne like strong men, and go  
vp to the wall like men of warre, and eue-  
rieman shal go forwarde in his waies, &  
they shal not staie in their paths.

8 Neither shal one thrust another, but eue-  
rie one shal walke in his path: & when they  
fall vpon the sworde, they shal not be wo-  
unded.

9 They shal runne to and fro in the cities:  
they shal runne vpon the wall: they shal  
clime vp vpon the houses, & enter in at the  
windowes like the thief.

10 The earth shal tremble before him, the  
heavens shal shake, the sunne & the moo-  
ne shalbe darke, and the starres shal with-  
drawe their shining,

11 And the Lord shal vtter his voyce be-  
fore his hoste: for his hoste is verie great:  
for he is strong that doeth his worke: \* for  
the daies of the Lord is great and very ter-  
rible, and who can abyde it!

12 Therefore also now the Lord saith,  
Turne you vnto me with all your heart, &  
with fasting, and with weping, and with  
mourning,

13 And rent your heart, and not your clo-  
thes: and turne vnto the Lord your God,  
for he is gracious, and merciful, slowe to  
angre, and of great kindenes, and repen-  
teth him of the euil.

14 Who knoweth, if he wil returne and re-

# Ioel. Gods armie.

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pent and leaue a blessing behinde him, eue  
a meat offering, and a drinke offering vnto  
the Lord your God:

15 Blowe the trumpet in Zión, sanctifie a  
fast, call a solemne assemblie.

16 Gather the people: sanctifie the cong-  
regation, gather the Elders: assemble the  
children, and those that sucke the breasts:  
let the bridegrome go forth of his cham-  
bre, and the bride out of her bride cham-  
bre.

17 Let the Priests, the ministers of the  
Lord wepe betwene y<sup>e</sup> porche & the altar,  
and let the say, Spare thy people, O Lord,  
and giue not thine heritage into reproche  
that the heathen shulde rule ouer them.

\* Wherefore shuldethi saie among the  
people, Where is their God?

18 Then wil the Lord be ielouse ouer his  
land and spare his people.

19 Yea, the Lord wil answer and saie vnto  
his people, Beholde, I wil send you corne,  
and wine, and oyle, & you shalbe satisfied  
therewith: and I wil nomore make you a  
reproche among the heathen,

20 But I wil remoue farre of from you the  
Northren armie, and I wil driue him in-  
to a land, baren and desolate with his fa-  
ce towards the East sea, and his end to y<sup>e</sup>  
vnmolt sea, and his stinke shal come vp, &  
his corruption shal ascend, because he ha-  
the exalted him self to do this.

21 Feare not, O land, but be glad and reioy-  
ce: for the Lord wil do great things.

22 Be not afraied, ye beastes of the field:  
for y<sup>e</sup> pastures of the wilderness are grene:  
for the tre beareth her frute: the figre  
and the vine do giue their force.

23 Be glad the, ye children of Zión, and re-  
ioyce in the Lord your God: for he hath  
giuen you the rayne of frightroufnes, \* and  
he wil cause to come downe for you the  
raie, euen the first raie, and the later rai-  
ne in the first moneth.

24 And the barnes shalbe ful of wheat, and  
the presses shal abounde with wine and  
oyle.

25 And I wil render you the yerres that  
the grasshopper hath eaten, the canker  
worme and the caterpillar and the palmer  
worme, my great hoste which I sent a-  
mong you.

26 So you shal eat and be satisfied & prai-  
se the Name of the Lord your God, that  
hath delt marueilously with you: and my  
people shal neuer be ashamed.

27 Ye shal also knowe, that I am in the mid-  
des of Israel, and that I am the Lord your  
God and none other, and my people shal  
nuer be ashamed.

28 And afterwarde wil I power out my  
Spirit vpon all flesh: and your sonnes and  
your daughters shal prophetic: your olde  
Yyy.iii.

That as all  
hane sinned,  
so all male the  
we for the fig-  
nes of their re-  
pentance, that  
men being  
the children,  
which are not  
fre from Gods  
wrath, might  
be the more  
heily touched  
with the confi-  
deration of  
their owne sin-  
nes.  
Psal. 79. 10.  
m If they  
repent, he shew  
eth that God  
wil piteously  
& deuote them  
with a more  
ardent affec-  
on.

n That is, the  
Assyrians your  
enemies.  
o Called the  
fille forer Per-  
sian sea near-  
ning y<sup>e</sup> though  
his armie we-  
re so great, y<sup>e</sup>  
it filled all fro  
this sea to the  
sea called me-  
diterranum,  
yer he wolde  
scatter them.

p That is, fa-  
the as shal-  
de come by  
iuste measure  
& as was wont  
to be sent whe  
God was reco-  
iled with the.  
Leuit. 26. 4.  
deut. 11. 14.

q That is, is  
greater abun-  
dant and mo-  
re generally  
past: and this  
was fulfilled  
vnder Christ,  
when as Gods  
graces, and his  
Spirit vnder  
the Gospel  
was abundant  
ly giuen to y<sup>e</sup>  
Church. Isa.  
44. 3. ad 2. 17.  
ioh. 7. 38.



## The day of the Lord.

<sup>1</sup> As they had  
visions, and  
dreams in old  
time, so shall  
they now have  
clearer revela-  
tions.  
<sup>2</sup> He warneth  
faithful what  
terrible things  
shulde come  
to the intent  
that they shul-  
de not lene for  
continual quiet-  
nes in this  
world, & yet  
in all these  
troubles he  
wolde prefer-  
re them  
<sup>3</sup> The order of  
nature shal be-  
come to be clā-  
ged for y<sup>e</sup> hor-  
rible afflictions  
that shal be in the world. Isa. 13. to ch. 24. chap. 34. is more. 2. 29. <sup>4</sup> Gods  
iudgements are for the destruction of the wicked, and to a more true goodly to  
call vpon the Name of God, who wil giue them saluacion. x Meaning hereby  
the Gentiles. Rom 10. 13.

men shal dreame & dreames, & your yong  
men shal se visions,  
<sup>29</sup> And also vpon the seruants, and vpon  
the maides in those daies wil I powre my  
Spirit.  
<sup>30</sup> And I wil shewe wonders in the heauens  
and in the earth: blood and fyre, and pil-  
lers of smoke.  
<sup>31</sup> The sunne shal be turned into darkenes,  
& the moone into blood, before the great  
and terrible daie of the Lord come.  
<sup>32</sup> But whosoener shal call on the Name  
of the Lord, shal be saued: for in mount  
Zion, and in Ierusalem shal be deliueran-  
ce, as the Lord hath said, and in the rem-  
nant, whome the Lord shal call.

### CHAP. III.

Of the iudgement of God against the enemies of his  
people.

<sup>1</sup> When I shal  
deliuer my  
Church, & sta-  
neth of the  
Iewes, and of  
the Gentiles.  
<sup>2</sup> It appeareth  
that he allu-  
dent to that  
great victorie  
of Iehosaphat,  
when as  
God without  
man's helpe  
distructed the  
enemies. 2. Kin.  
25. 26 also he  
hath respect to  
this worde, Je-  
hosaphat, & w<sup>h</sup>  
significith pla-  
cing or iudge-  
ment, because  
God wolde  
iudge the ene-  
mies of his  
Church as he  
did there.  
<sup>3</sup> That which  
the enemy ga-  
te for the sale  
of my people,  
he bestowed it  
vpon harlots  
and drinke  
d he risketh  
cause of his  
Church in had  
against y<sup>e</sup> ene-  
mies, as though  
the inmie wou-  
re done to him-  
self.  
<sup>4</sup> Haue I done  
you wrong, that  
ye wil render  
me the like?

<sup>1</sup> Or beholde, in those daies and in y<sup>e</sup>  
time, wh<sup>o</sup> I shal bring againe the cap-  
turtie of Iudah and Ierusalem,  
<sup>2</sup> I wil also gather all nations, and wil bring  
them downe into the vallei of Iehosaphat,  
and wil plead with the there for my  
people, and for mine heritage Israel, who-  
me thei haue scattered amog the nations,  
and parted my land.  
<sup>3</sup> And thei haue cast lottes for my people,  
& haue giuen the childe for the harlot, &  
solde the girle for wine, that they might  
drinke.  
<sup>4</sup> Yea, & what haue you to do with me, o  
Tyrus & Zidon and all the coastes of Pa-  
lestina? wil ye render me a recompense?  
and if ye recompense me, swiftly & spe-  
dely, wil I render your recompense vpon  
your head:  
<sup>5</sup> For ye haue taken my siluer and my gold,  
and haue caryed into your temples my  
goodlie & pleasant things.  
<sup>6</sup> The children also of Iudah and the chil-  
dren of Ierusalem haue you solde vnto y<sup>e</sup>  
Grecians, that ye might send them farre  
from their border.  
<sup>7</sup> Beholde, I wil raise them out of the pla-  
ce where ye haue sold them, and wil ren-  
der you reward vpon your owne head,  
And I wil sell your sonnes and your  
daughters into the hand of the children

## Ioel. The haruest ripe.

of Iudah, and thei shal sell them to the  
heathen, to a people farre off: for the Lord  
himself hath spoken it.

<sup>9</sup> Publish this among the Gentiles: pre-  
pare warre, wake vp the mightie men: let a  
the men of warre drawe nere & come to  
<sup>10</sup> Break your plowshares into swords,  
and your sheeths into speares: let the weak  
saie, I am strong.  
<sup>11</sup> Assemble your selues, and come all ye  
heathen and gather your selues together  
rounde about: there shal y<sup>e</sup> Lord call do-  
ne thy mightie men.

<sup>12</sup> Let the heathen be wakened, and come  
vp to the vallei of Iehosaphat: for there  
wil I sit to iudge all the heathen rounde  
about.

<sup>13</sup> Put in your sheeths, for the haruest is ri-  
pe: come, get you downe, for y<sup>e</sup> winepres-  
se is full: yea, the winepresles runne ouer, for  
their wickednes is great.

<sup>14</sup> O multitude, o multitude, come into the  
vallei of threshing: for the daie of the  
Lord is nere in the vallei of threshing.

<sup>15</sup> The sunne and moone shal be darkened,  
and the starres shal withdrawe their light:  
<sup>16</sup> The Lord also shal roare out of Zion,  
and vtter his voice from Ierusalem, & the  
heavens, and the earth shal shake, but the  
Lord wil be the hope of his people, and y<sup>e</sup>  
strength of the children of Israel.

<sup>17</sup> So shal ye knowe that I am y<sup>e</sup> Lord your  
God dwelling in Zion, mine holie Moun-  
taine: then shal Ierusalem be holy, & there  
shal no strangers go thorowe her any  
more.

<sup>18</sup> And in that daie shal the mountaine  
droppe downe newe wine, and the hills  
shal flowe with milke, and all the riuers of  
Iudah shal runne with waters, and a foun-  
taine shal come forth of the House of  
the Lord, and shal watter the vallei of  
Shittim.

<sup>19</sup> Egypt shal be waste, and Edom shal be  
a desolate wildernes, for the iniuries of  
the children of Iudah, because thei haue  
shed innocent blood in their land.

<sup>20</sup> But Iudah shal dwell for euer, and Ier-  
usalem from generation to generation.

<sup>21</sup> For I wil cleanse their blood, that I haue  
not cleansed, and the Lord wil dwell in  
Zion.

Among many other Prophe-  
cies their wickednes and idolat-  
rye, and gaue him bothe the  
name Gods horrible iudgements  
vnto spare not the other nations  
of them, but for their sinnes wil  
except thei turned to the Lord by  
hope of the coming of the Mes-  
sias.

### CHAP. I.

The time of the prophesie of Amos.  
Lord against Damascus & The Phi-  
listines and Ammon.

He wor-  
who was  
men at T  
saw vpon  
daies of  
of Iudah  
daies of  
sonne of Ioash King of Iu-  
before the earth quake.  
And he said, The Lord shal  
Zion, and vtter his voyce fr  
and the dwelling places of  
shal perish, and the top of  
with.

Thus saith the Lord, For  
sions of Damascus, & I  
not turne to it, because thei  
Gilead with threshing inst  
Therefore wil I send a fy-  
se of Hazaël, and it shal de-  
lance of Ben hadad.

I wil breake also the barre-  
and cut of the inhabitant  
uen: and him that holdeth  
of Beth-eden, & the people  
go into captiuitie vnto Kir-  
Thus saith the Lord, For  
sions of Azzah, and for fou-  
ne to it, because thei car-  
ners the whole captiuitie  
in Edom.

Therefore wil I send a  
walles of Azzah, and it shal  
palaces thereof.

And I wil cut of the in-  
Ashdod, and him that hol-  
from Ashkelon, and turne  
Ekron, and the remnant o  
shal perish, saith the Lord.

Thus saith the Lord, For  
sions of Tyrus, and for f  
turne to it, because thei  
captiuitie in Edom, and h

which he callt here Kir. i Thei  
their enemies, which carryd them away

the harvest ripe.

and they shall sell them to the  
a people farre off: for the Lord  
spoken it.

this among the Gentiles: prepa-  
wake vp the mightie men: &  
of warre drawe nere & come  
ke your plowshares into swordes  
r fieths into speares: let the wea-

strong.  
le your selues, and come all ye  
and gather your selues together  
bout: there shall the Lord doe  
rightie men.

the heathen be wakened, and come  
the valleie of Ichofaphat: for there  
to iudge all the heathen rounde

your fieths, for the harvest is ripe  
get you downe, for y<sup>e</sup> winneth  
a, the winneths runne ouer, &  
kednes is great.

itude, o multitude, come into the  
threshing: for the daie of the  
ere in the valleie of threshing.  
ine and moone shall be darkened,  
arres shall withdrawe their light:  
also shall roare out of Zión,  
his voice from Ierusalem, & the  
and the earth shall shake, but the  
be the hope of his people, and  
of the children of Israël.

ye knowe that I am y<sup>e</sup> Lord your  
lling in Zión, mine holie Moun-  
shall Ierusalem be holy, & the  
strangers go thorow her as

that daie shall the mountaines  
owne newe wine, and the hilles  
with milke, and all the riuers of  
l runne with waters, and a foun-  
come forth of the House of  
, and shall watter the valleie of

shall be waste, and Edóm shall be  
the wilderness, for the iniuries of  
en of Iudáh, because they haue  
cent blood in their land.

h shall dwell for euer, and Ieru-  
n generation to generation.

clefse their blood, that I haue  
d, and the Lord wil dwell in

# AMOS.

## THE ARGUMENT.

Among many other Prophetes that God raised vp to admonish the Israelites of his plagues for  
their wickednes and idolatrie, he stirred vp Amós, who was an herdsman or shepherd of a poor  
estate, and gave him bothe knowledge and constancie to reprove all estates and degrees, and to de-  
monstrate Gods horrible iudgements against them, except they did in time repent: shewing them, that if  
they were not the other nations about them, who had lived as it were in ignorance of God in respect  
of them, but for their sinnes wil punish them, that they coulde loke for nothing, but an horrible destruction,  
except they turned to the Lord by vnfeined repentance. And finally, he comforteth the godlie with  
hope of the coming of the Messiah, by whome they shoulde haue perfite deliuerance and saluacion.

### CHAP. I.

The time of the prophesie of Amós. 3 The words of the  
Lord against Damascus. 6 The Philistines, Tyrus, Idu-  
ma and Ammon.



He wordes of Amós,  
who was among the herd-  
men at Tecoa, which he  
sawe vpon Israël, in the  
daies of Vzziáh King  
of Iudáh, and in the  
daies of Ieroboám the  
sonne of Ioásh King of Israël, two yere  
before the earth quake.

And he said, The Lord shall roare from  
Zión, and utter his voyce from Ierusalem,  
and the dwelling places of the shepherds  
shall perish, and the top of Carmél shall  
wither.

Thus saith the Lord, For three transgres-  
sions of Damascus, and for foure I wil  
not turne to it, because they haue threshed  
Gileád with threshing instrumēt of yro.

Therefore wil I send a fyre into the hou-  
se of Hazáel, and it shall deuoure the pa-  
laces of Ben-hadád.

I wil breake also the barres of Damascus,  
and cut of the inhabitant of Biceath-á-  
uen: and him that holdeth the scepter out  
of Beth-eden, & the people of Arám shall  
go into captiuitie vnto Kir, saith y<sup>e</sup> Lord.

Thus saith the Lord, For three transgres-  
sions of Azzah, and for foure, I wil not tur-  
ne to it, because they haue carried away priso-  
ners the whole captiuitie to shut them vp  
in Edóm.

Therefore wil I send a fyre vpon the  
wallles of Azzáh, and it shall deuoure the  
palaces thereof.

And I wil cut of the inhabitant from  
Aldód, and him that holdeth the scepter  
from Abukelón, and turne mine hand to  
Ekrón, and the remnant of the Philistines  
shall perish, saith the Lord God.

Thus saith the Lord, For three transgres-  
sions of Tyrus, and for foure, I wil not  
turne to it, because they shut the whole  
captiuitie in Edóm, and haue not remem-

ber which he call' d here Kir. i. They joynd them selues with  
the Edomites, which carryed them away captiues.

bred the brotherlie couenant.

Therefore wil I send a fyre vpon the  
wallles of Tyrus, and it shall deuoure the pa-  
laces thereof.

Thus saith the Lord, For three transgres-  
sions of Edóm, and for foure I wil not tur-  
ne to it, because he did pursue his brother  
with the sword, and did cast of all pite,  
and his anger spoiled him euermore, and  
his wrath watched him alway.

Therefore wil I send a fyre vpon Temán,  
and it shall deuoure the palaces of Bozráh.

Thus saith the Lord, For three transgres-  
sions of the children of Ammón, and for  
foure, I wil not turne to it, because they  
haue ript vp the women with childe of  
Gileád, y<sup>e</sup> they might enlarge their border.

Therefore wil I kindle a fyre in the wall  
of Rabbáh, and it shall deuoure the pa-  
laces thereof, with shouting in the daie of  
battel, & with a tempest in the day of the  
whirlwinde.

And their King shall go into captiuitie,  
he and his princes together, saith y<sup>e</sup> Lord.

### CHAP. II.

Against Moáb, Iudáh, and Israël.

Thus saith the Lord, For three transgres-  
sions of Moáb, and for foure, I wil  
not turne to it, because it burneth the bo-  
nes of the King of Edóm into lime.

Therefore wil I send a fyre vpon Moáb,  
and it shall deuoure the palaces of Kerióth,  
& Moáb shall dye with tumult, with shout-  
ing, & with the sounde of a trumpeter.

And I wil cut of the Iudge out of the mid-  
des thereof, & wil slae all the princes the-  
reof with him, saith the Lord.

Thus saith the Lord, For three transgres-  
sions of Iudáh, & for foure, I wil not tur-  
ne to it, because they haue cast away y<sup>e</sup> Law  
of the Lord, & haue not kept his cōmande-  
ments, & their lies caused the to erre after  
the which their fathers haue walked.

Therefore wil I send a fyre vpon Iudáh,  
and it shall deuoure the palaces of Ierusalem.

Thus saith y<sup>e</sup> Lord, For three transgres-  
sions of Israël, & for foure, I wil not tur-  
ne to it, because they sold y<sup>e</sup> righteous for  
Yyy. iiii.

For Edomof  
whom came  
the Edomites  
and Iakób  
were brethren:  
therefore they  
ought to haue  
admonished  
them of their  
brotherlie fri-  
endship, & not  
to haue prouo-  
ked them to  
hated.  
"Ebr. corrupt  
hi. compasione.  
1 He was a co-  
tinueal enemy  
vnto him.

He noteth  
y<sup>e</sup> great crueltie  
of the Am-  
monites that  
spared not y<sup>e</sup>  
women, but  
mote tyrani-  
cally tormented  
them, and  
yet y<sup>e</sup> Ammon-  
ites came of  
Lot who was  
of y<sup>e</sup> kinhold  
of Abraham.

For y<sup>e</sup> Moa-  
bites were to  
cruel against y<sup>e</sup>  
king of Edóm  
y<sup>e</sup> they burnt  
his bones after  
he was dead: &  
declared their  
barbarous ra-  
gging, saying they  
would reuenge  
them: selues of  
the deed.  
b. King the  
Gentiles that  
haue not to far  
re knowledge  
were thus pun-  
ished. Iudáh  
which was fo-  
rally instructe-  
d of the Lord  
des well might  
not thinke to  
escape.  
c. He spake  
not Iudáh to  
to whom his  
promises we-  
re made much  
more, he wil  
not spare this  
degenerate  
at. galeme.



[illegible]

Thei gaze ouer the head of the poore, in  
the dust of the earth, and peruerſe waies  
of the meke: and a man and his father wil  
go in to a maid to dishonour mine holie  
Name.  
And thei lie downe vpon clothes laid to  
pledge by euerie altar: and thei drinke  
the wine of the condemned in the House  
of their God.  
Yet destroyed I the Amorite before the,  
whose height was like the height of the  
cedres, and he was strong as the oaks: not-  
withstanding I destroyed his frute from  
aboue, and his roote from beneath.  
Also I brought you vp fro the land of E-  
gypt, and led you fourtie yeres thorow the  
wildernes, to possesse the land of the A-  
morite.  
And I raised vp of your sonnes for Pro-  
phetes, and of your yong men for Na-  
zarites. Is it not euen thus, o ye childre of  
Israel, saith the Lord?  
But ye gauē the Nazarites wine to drin-  
ke, and commāded the Prophetes, saying,  
Prophecie not.  
Beholde; I am pressed vnder you as a  
cart is pressed that is ful of sheaues.  
Therefore the slight shal perish fro the  
swift, and the strong shal not strengthen  
his force, nether shal the mightie saue his  
life.  
Nor he that handleth the bowe, shal  
stand, and he that is swift of fote, shal not  
escape, nether shal he that rideth the horse,  
saue his life.  
And he that is of mightie courage amōg  
the strong men, shal flee away naked in that  
day, saith the Lord.

CHAP. III.

*He reproveth the house of Israel of ingratitude. 22 For  
the which God wil punish them.*

Hear this worde that the Lord pro-  
nounceth againſt you, o children of  
Israel, enē against the whole familie which  
I brought vp fro the land of Egypt, saying,  
You alone haue I known of all the fa-  
milies of the earth: therefore I wil visite  
you for all your iniquities.  
Can two walke together except thei be  
agreed?  
Will a lion roare in the forest, when he  
hath no pray? or wil a lions whelpē cry  
out of his denne, if he haue taken nothing?  
Can a bird fall in a snare vpon y<sup>e</sup> earth,  
where no fouler is? or wil he take vp the  
snare from the earth, and haue taken no-  
thing at all?  
Or shal a trumpet be blown in the citie,  
and the people be not afraied? or shal  
there be euil in a citie, and the Lord ha-  
te not done it?  
Surely the Lord God wil do nothing

but he breuileth his secret vnto his seruants  
the Prophetes.

8 The lion hath roared: who will not be  
afrayed? the Lord God hath spoken: who  
can but in prophesie?

9 Proclame in the palaces at Aſſod, in  
the palaces in the land of Egypt, and in  
Aſſembly where ſeſues vpon the mountaine  
of Samaria: ſo beholde the great tumults  
in the middes thereof, and the oppreſſed in  
the middes thereof.

10 For thei knowe not to do right, ſaith the  
Lord: thei floure vp violence, and robbeth  
in their palaces.

11 Therefore thus ſaith the Lord God, An  
aduerſarie ſhal come euen rounde about the  
countreie, and ſhal bring downe thy ſhrine  
from ther, and thy palaces ſhal be ſpoiled.

12 Thus ſaith the Lord, As the ſhepherd taketh  
out of the mouth of the lion two legges,  
or a peece of an eare: ſo ſhal the  
children of Iſrael be taken out that dwell  
in Samaria in the corner of a bed, and in  
Damascus, as in a couche.

13 Heare, and teſtifie in the houſe of Iſa-  
kob, ſaith the Lord God, the God of ho-  
ſtes.

14 Surely in the day that I ſhal viſite the  
tranſgreſſions of Iſrael vpon him, I will  
alſo viſite the altars of Beth-el, & the ho-  
nes of the altar ſhal be broken of, and fall  
to the grounde.

15 And I will ſmite the winter houſe with  
the ſommer houſe, and the houſes of yu-  
rie ſhal periſh, and the great houſes ſhal be  
conſumed, ſaith the Lord

CHAP. IIIII.

Againſt the gournours of Samaria.

Hearc this worde, ye kinge of Baſſan  
that are in the moitaine of Samaria:  
which oppreſſe the poore, and deſtroy the  
nemie, & thei ſay to their maſters, Bring  
and let vs drinke.

2 The Lord God hath ſworne by his ho-  
lines, that lo, the daies ſhal come vpon you,  
that he will take you away with horns, &  
your poſteritie with fiſh hokes.

3 And ye ſhal go out at the breaches euerie  
howe forward: and ye ſhall caſt your ſeſues  
out of the palace, ſaith the Lord.

4 Come to Beth-el, and traſgreſſe to Gil-  
gal, and multiplie tranſgreſſion, & bring  
your ſacrifices in the morning, & your ci-  
ties after three yerres.

5 And after a thakes giuing of Iſaie, pub-  
liſh and proclame the fre offerings: for ſo  
theſs liketh you, o ye children of Iſrael, ſaith  
the Lord God.

6 Therefore haue I giuen you a clennes  
of teeth in all your cities, and ſcarceness of

denoſi and good intention had bene ſufficient to haue brought  
e Read Deut 14. 28. f As Lev 7. 31. g You ſhall offer  
ceremonies & haue none other reſpect. h That is, lacke of

drought & famine.  
bread in all your places, y<sup>e</sup>  
turned vnto me, saith the  
Lord. And also I haue withho<sup>ld</sup>  
you, when there were yet  
in the haruest, and I caused  
one citie: and haue not c<sup>o</sup>  
vpon another citie: one  
vpon, and the piece whe<sup>n</sup>  
not, withered.  
So two or thre citie<sup>s</sup> wa<sup>n</sup>  
cite to drinke water, but I  
refused: yet haue ye not re<sup>u</sup>  
saith the Lord.  
I haue smitten you with  
dewey your great garden<sup>s</sup>  
des, & your fig trees, and  
did the palmer worme d<sup>e</sup>  
ye not returned vnto me  
Pestilence haue I sent a<sup>n</sup>  
the maner of I Egypt: you  
I slayne with the sword  
away your horses: and  
stinke of your tents to co<sup>n</sup>  
your nostrils: yet haue  
vnto me, saith the Lord.  
I haue ouerthrowen you  
thre Sodóm and Gom<sup>orrah</sup>  
as a fyre<sup>d</sup> brande pluckt o<sup>ut</sup>  
yet haue ye not returne<sup>d</sup>  
the Lord.  
Therefore, thus wil I do  
rael: and because I wil d<sup>e</sup>  
prepare to<sup>ward</sup> more thy Go<sup>d</sup>  
For lo, he hath someth<sup>ing</sup>  
createth the winde, and d<sup>e</sup>  
what is his thoght: which  
ning darknes, and walk<sup>eth</sup>  
places of the earth, the L<sup>o</sup>  
thes is his Name.  
CHAP. V  
A lamentation for the capti<sup>u</sup>  
Hear ye this wordes  
vpon you, euen a la<sup>ment</sup>  
house of Israél.  
The<sup>n</sup> a virgine Israél is fo<sup>r</sup>  
more rife: she is left vpon  
ye none to raise her vp.  
For thus saith the Lord  
which went out by a th<sup>o</sup>  
ue an<sup>d</sup> hundredth: and cha<sup>n</sup>  
the by an hundredth, shal<sup>l</sup>  
house of Israél.  
For thus saith the Lord  
of Israél, Seke ye me, an<sup>d</sup>  
But I keene not Beth-él, no<sup>t</sup>  
gál, and go not to Be<sup>er</sup>  
shal go into captiuitie,  
come to naught.  
Ske the Lord, and ye  
breake out like fyre in th<sup>e</sup>  
and deuoure it, & there b<sup>e</sup>  
in Beth-él.  
They turne<sup>d</sup> iudgem<sup>en</sup>

denociō and good intētiō had bene sufficient to have bound  
e Read Deut 14.28. f As Lev. 7.13. g You onely desire in their  
ceremonies & have none other respect. h That is, lack of love

ing, let vs drinke.

neileth his secret vnto his seruants.

he hath roared: who will not be  
the Lord God hath spoken in  
prophecies.

in the palaces at Ashdod, in  
the land of Egypt, and in  
your felues vpon the mountaine  
as beholde the great tumult  
besides thereof, and the oppressed in  
thereof.

knowe not to do right, saith the  
fore vp violence, and robbeth  
palaces.

ere thus saith the Lord God, An  
shall come euen rounde about the  
and shal bring downe thy high  
and thy palaces shal be  
with the Lord. As the shepherd  
t of the mouth of the lion to  
a piece of an eare: so shal  
of Israel be taken out that dwelleth  
in the corner of a bed, and in  
as in a couche.

and testifie in the house of Israel  
the Lord God, the God of ho-

in the day that I shal visite the  
ions of Israel vpon him, I will  
the altars of Beth-el, & the horn  
altar shal be broken of, and fall  
vnde.

il smite the winter house with  
er house, and the houses of you  
rith, and the great houses shal be  
saith the Lord

#### CHAP. III.

the gouernours of Samaria.

this worde, ye king of Babilon  
are in the mountaine of Samaria:  
opresse the poore, and destroy the  
they say to their masters, Bring  
drinke.

God hath sworne by his ho-  
lo, the daies shal come vpon you,  
take you away with thornes, and  
critie with fish hokes.

al go out at the breaches enerie  
arde: and ye shal cast your felues  
palace, saith the Lord.

Beth-el, and transgresseth: Gil-  
multiple transgression, & bring  
fices in the morning, & your tri-  
there yerer.

a thakes giuing of leaue, pub-  
proclame the fre offrings: for  
h you, o ye children of Israel,  
ord God.

he haue I giuen you cleanness  
all your cities, and scarcenes of

infection had bene sufficient to haue brought  
18. f As Leu 7:11. g You only desire to be  
none other respect. h Thus is, like of

brought & famine.

bread in all your places, yet haue ye not re-  
turned vnto me, saith the Lord.

And also I haue withholden the raine fro  
you, when there were yet thre moneths to  
the harvest, and I caused it to raine vpon  
one cite, and haue not caused it to raine  
vpon another cite: one piece was rained  
vpon, and the piece whereupon it rained  
not, withered.

So two or thre cities wandered vnto one  
cite to drinke water, but they were not sa-  
tisfied: yet haue ye not returned vnto me,  
saith the Lord.

I haue smitten you with blasting, & mil-  
dews: your great gardens & your vineyar-  
des, & your fig trees, and your olive trees  
did the palmer worme deuoure: yet haue  
ye not returned vnto me, saith the Lord.

Beholdenchaue I sent among you, after  
the manner of Egypt: your yong men haue  
I layne with the sworde, and haue taken  
away your horses: and I haue made the  
shinke of your tents to come vp euen into  
your nostrils: yet haue ye not returned  
vnto me, saith the Lord.

I haue ouerthrowen you, as God ouer-  
threwe Sodom and Gomorah: & ye were  
as a fyre brande pluckt out of the burnig:  
yet haue ye not returned vnto me, saith  
the Lord.

Therefore, thus wil I do vnto thee, o Is-  
rael: and because I wil do this vnto thee,  
prepare to meete thy God, o Israel.

For lo, he that formeth the mountaines, &  
createth the winde, and declareth vnto ma  
what is his thoght: which maketh the mor-  
ning darkenes, and walketh vpon the hie  
places of the earth, the Lord God of ho-  
lies, his Name.

#### CHAP. V.

A lamentacion for the captiuitie of Israel.

Hear ye this worde, which I lift vp  
vpon you, euen a lamentacion of the  
house of Israel.

The virgin Israel is fallen, and shal no  
more rise: she is left vpon her land, & there  
none to raise her vp.

For thus saith the Lord God, The cite  
which went out by a thousand, shal leaue  
an hundred: and that which went for-  
the by an hundred, shal leaue ten to the  
house of Israel.

For thus saith the Lord vnto the house  
of Israel, Seke ye me, and ye shal liue.

But seke not Beth-el, nor enter into Gil-  
gal, and go not to Beer-sheva: for Gilgal  
shal go into captiuitie, and Beth-el shal  
come to naught.

Seke the Lord, and ye shal liue, lest he  
breake out like fyre in the house of Iosiph  
and deuoure it, & there fe none to quenche  
in Beth-el.

They turne a iudgement to wormewood,

Amós. Loue the good. 371

and leaue of righteousness in the earth.

He maketh Pleiades, and Orion, and he  
turneth the shadowe of death into the  
morning, and he maketh the day darcke as  
night: he calleth the waters of the sea, and  
poureth them out vpon the open earth: the  
Lord is his Name.

He strengentheth the destroyer against the  
mightie: and the destroyer shal come a-  
gainst the fortresse.

They haue hated him, that rebuked in  
the gate: and they abhorre him that spea-  
keth vprightly.

For asmuch then as your treading is vpon  
the poore, and ye take from him burdens  
of wheat, ye haue buylt houses of hewen  
stone, but ye shal not dwell in them: ye haue  
planted pleasant vineyardes, but ye shal  
not drinke wine of them.

For I knowe your manifold transgressi-  
ons, and your mightie finnes: they afflict  
the iust, they take rewardes, & they oppresse  
the poore in the gate.

Therefore the prudent shal kepe silence  
in that time, for it is an euil time.

Seke good and not euil, that ye may liue:  
and the Lord God of hostes shalbe with  
you, as you haue spoken.

Hate the euil, and loue the good, and es-  
tablish iudgement in the gate: it may be  
that the Lord God of hostes wil be mer-  
ciful vnto the remnant of Ioseph.

Therefore the Lord God of hostes, the  
Lord saith thus, Mourning shalbe in all stre-  
tes: and they shal say in all the hie waies,  
Alas, alas: and they shal call the housband-  
man to lamentacion, & suche as can mour-  
ne, to mourning.

And in all the vines shalbe lamentacion:  
for I wil passe through thee, saith the Lord.

Wo vnto you, that desire the day of  
the Lord: what haue you to do with it?  
the day of the Lord is darkenes and not  
light.

As if a man did flee from a lyon, and a  
beare met him, or went into the house, and  
leaned his hand on the wall, and a serpent  
bit him.

Shal not the day of the Lord be darke-  
nes, and not light: euen darkenes and no  
light in it?

I hate & abhorre your feast daies, and I  
wil not smel in your solemne assemblies.

Thogh ye offer me burnt offrings and  
meat offrings, I wil not accept them: ne-  
ther wil I regarde the peace offering of  
your fat beasts.

Take thou away from me the multitude  
of thy songs: for I wil not heare the me-  
lodie of thy viols.

And let iudgement runne downe as wa-  
ters, and righte ousnes as a mightie riu-  
er.

Haue ye offered vnto me sacrifices & of-

e He describeth  
5 power  
of God, Job.  
9:9.

f They hate  
5  
Prophets, &  
reproue them  
in the open af-  
semblies.

g Ye take bo-  
the good & the  
7 also his to-  
de where with  
he shalde liue

h God wil so  
plague them,  
that they shal  
not iustifie the  
godlie once to  
open their  
mouthes to ad-  
moune them  
of their faultes

i So that all  
degrees shal  
haue matter  
of lamentacion  
for the great  
plagues.

k Thus he  
speakes be-  
cause the wic-  
ked & hypo-  
crites said they  
were content to  
abide Gods  
iudgements,  
where as the  
godlie are cruel  
& faine, here  
15:7, 10:1, 2:11,  
zepl:1, 15.

l Because ye  
haue corrupt  
my true iuri-  
ce & remaine  
obstinate in  
your vices,  
15:1, 11:1, 10:1,  
6:10  
m Do your  
dutie to God  
& to your ne-  
ighbour, & so  
ye shal fele  
his grace plen-  
tifully, if you  
theue your  
abundant off-  
rings accord-  
ing to Gods  
worde.





# e priests practise.

lowe there with oxen for ye haue  
 judgement into gall, and the frine  
 ounes into wormewood.  
 ce in a thing of noight: yea, say,  
 we gotte vs<sup>h</sup> homes by our own  
 holde, I wil raise vp against you  
 house of Israél, saith the Lord  
 of hostes: and thei shal afflicte you, thro  
 ing in of a Hamath vnto the river  
 dornes.

## CHAP. VII.

ine visions, whereby he signifieth the de  
 pe: people of Israél. 10 The first accusacion  
 12 How crafty counsell.  
 heare the Lord God shewed vnto  
 and beholde, he formed a grethup  
 beginning of the shutting vp  
 groweth: and lo, it was in the  
 eth<sup>h</sup> after the Kings mowing.  
 they had made an end of eating  
 of the land, then I said, O Lord  
 re, I beseech thee: who shal raise  
 for he is male.  
 e repented for this. It shal  
 ch the Lord.

He harhe the Lord God shewed  
 and beholde, the Lord God cal  
 ement by fyre, and it deuou  
 ear depe, and did eat vp a parte.  
 I, O Lord God, cease, I beseech  
 shal raise vp Iakób: for he is

rd repented for this. This also  
 saith the Lord God.  
 gaine he shewed me, and behol  
 d stode vpon a wall made by li  
 ne in his hand.  
 Lord said vnto me, Amós, what  
 And I said, A line. Then said  
 Beholde, I wil set a line in the  
 my people Israél, and wil passe  
 more.

ie places of Ishák shalbe defo  
 the temples of Israél shalbe de  
 d I wil rise against the house of  
 with the sworde.

Amaziah the Priest of Beth-el  
 oboám King of Israél, saying,  
 he conspired against thee in the  
 the house of Israél: the land is  
 beare all his wordes.

Amós saith, Ieroboám shal dye  
 de, and Israél shalbe led away  
 of their owne land.

Amaziah said vnto Amós, O thou  
 10 flee thou away into the land  
 and there eat thy bread and pro

ecie no more at Beth-el: for it is  
 chappel, and it is the Kings

by another practise: that was to feare the  
 and not reprove their idolatry there openly.  
 14 Then

# Amaziah's rewarde.

14 Then answered Amós, and said to Ama  
 ziah, I was no<sup>h</sup> Prophet, nether was I a  
 Prophetes sonne, but I was an herdsman,  
 and a gatherer of wilde figges.

15 And the Lord toke me as I followed the  
 flocke, and the Lord said vnto me, Go, pro  
 phecie vnto my people Israél.

16 Now therefore heare thou the worde of  
 the Lord. Thou saist, Prophecie not a  
 gainst Israél, and speake nothing against  
 the house of Ishák.

17 Therefore thus saith the Lord, i Thy  
 wife shal be an harlot in the citie, and thy  
 sonnes and thy daughters shal fall by the  
 sworde, and thy land shal be deuied by  
 line: and thou shalt dye in a polluted land,  
 and Israél shal surely go into captiuitie  
 forthe of his land.

## CHAP. VIII.

Against the rulers of Israél. 7 The Lord sweareth.  
 The famine of the worde of God.

1 Hushahe the Lord God shewed vn  
 to me, & beholde, a basket of somer  
 frute.

2 And he said, Amós, what seest thou? And  
 I said, A basket of somer a frute. Then  
 said the Lord vnto me, The end is come  
 vpon my people of Israél, I wil passe by  
 them no more.

3 And the songs of the Temple shal be  
 howlings in that day, saith the Lord God:  
 many dead bodies shalbe in euerie place:  
 thei shal cast them forthe with silence.

4 Heare this, o ye that swallow vp the  
 poore, that ye may make the nedie of the  
 land to faile,

5 Saying, When wil the a new moneth be  
 gone, that we may sell come: & the Sab  
 bath, that we may set forthe wheat, & ma  
 ke the Epháh smale, and the shekel great,  
 and falsifie the weights by deceit:

6 That we may bye the poore for siluer,  
 and the nedie for shoes: yea, and sell the  
 refuse of the wheat.

7 The Lord hathe sworne by the excellen  
 cie of Iakób, Surely I wil neuer forget  
 any of their workes.

8 Shal not the land tremble for this, and  
 euerie one mourne, that dwelleth therein:  
 and it shal rise vp wholly as a flood, and it  
 shalbe cast out, & drowned as by y flood  
 of Egypt.

9 And in that day, saith the Lord God, I  
 wil euen cause the s sunne to go downe  
 at noone: and I wil darken the earth in the  
 cleare day.

10 And I wil turne your feastes into moun  
 rning, and all your songs into lamentacion:  
 and I wil bring sackcloth vpo all loines,  
 and baldnes vpon euerie head: and I wil  
 make it as the mourning of an onelie son  
 ne, and the end thereof as a bitter day.

# Amós. Famine of the worde. 372

11 Beholde, the daies come, saith the Lord  
 God, that I wil send a famine in the land,  
 not a famine of bread, nor a thirst for wa  
 ter, but of hearing the worde of the Lord.

12 And they shal wander from sea to sea,  
 and from the North euen vnto the East  
 shal thei runne to & fro to seke the worde  
 of the Lord, and shal not finde it.

13 In that day shal the sayre virgines and  
 the yong men perish for thirst.

14 They that sweare by the sinne i of Sa  
 maria, and that say, Thy Go, do Dan, li  
 ueth, & the manner of Beer-sheba liueth,  
 euen thei shal fall, and neuer rise vp a  
 gaine.

their sinne, as the papistes yet do by theirs. k That is, the comūne maner  
 of worshiping and the feruor or religion there vsed.

## CHAP. IX.

Threatnings against the Tēple. 2 And against Israél.  
 11 The restoring of the Church.

1 I sawe the Lord standing vpon the a al  
 tar, and he said, Smite the lintel of the  
 dore, that the postes may shake: and cut  
 the in pieces, euen the b heads of them all:  
 & I wil slay the last of the with the swor  
 de: he y sleeth of them, shal not flee away:  
 & he that escapeth of them, shal not be de  
 liuered.

2 Thogh thei digge into the hel, thence  
 shal mine hand take the: thogh thei clime  
 vp to heauen, thence wil I bring them  
 downe.

3 And thogh thei hide them selues in the  
 toppe of Carmel, I wil searche and take  
 them out thence: and thogh thei be hid  
 from my sight in the bottome of the sea,  
 thence wil I commande the serpent, and  
 he shal byte them.

4 And thogh thei go into captiuitie befo  
 re their enemies, thence wil I commande  
 the sworde, and it shal slaye them: and I  
 wil set mine eies vpon them for euil, and  
 not for good.

5 And the Lord God of hostes shal tou  
 che the land, and it shal melt away, and  
 all that dwell therein, shal mourne, and  
 it shal rise vp wholly like a flood, and shal  
 be drowned as by the flood of Egypt.

6 He buyldeth his a spheres in the heauen,  
 and hath laid the fundacion of his glo  
 be of elements in the earth: he calleth the  
 waters of the sea, & powreth them out vpo  
 the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians vnto me, o  
 children of Israél, saith the Lord: haue not  
 I broght vp Israél out of the lād of Egypt:  
 and the Philistims from i Caphthór, and  
 Arám from Kir?

8 Beholde, the eyes of the Lord God are  
 vpon the sinful kingdome, and I wil de  
 stroy it cleane out of the earth. Neuerthe  
 les I wil not utterly s destroy the house of  
 Iakób, saith the Lord.

h Whereby  
 he sheweth y  
 they shal not  
 onely perish in  
 bodie, but also  
 in soule for lac  
 ke of Gods  
 worde, & is y  
 fode thereof.  
 i For the ido  
 laters did vse  
 to sweare by  
 their idoles:  
 which here  
 he calleth  
 the comūne maner

a Which was  
 at Ierusalem:  
 for he appea  
 red not in the  
 idolatrous pla  
 ces of Israél.  
 b Bothe the  
 chief of them  
 & also the co  
 mūne people.

c He sheweth  
 that God wil  
 declare him  
 selfe enemy  
 vnto them in  
 all places, and  
 that his eleme  
 ntes and all  
 creatures shalbe  
 enemies to de  
 stroy them.  
 d He declar  
 eth by y woe  
 derful power  
 of God, by the  
 making of the  
 heauens and y  
 elements that  
 it is not possi  
 ble for man to  
 escape his hid  
 genous when  
 hee punisheth.  
 e Am I more  
 bounde to you  
 then to the E  
 thiopians or  
 blackmores?  
 yet haue I be  
 showed vnto  
 you greater  
 benefices.  
 f Read Ierem.  
 47. 1.

g Thogh he  
 destroye the  
 kingdome, yet  
 he will euer re  
 store it: yet he  
 will euer rema  
 ine his Church  
 to eill vpon  
 his Name.



h Meaning, y none of his shulde perish in his wrath.

i I will send y Messia<sup>h</sup> promiss'd and restore by him the spiritual Isra<sup>el</sup>, &c. 15. 16.

k Meaning y the very enemies, as were the Edomites & others, that obeyed not the Jews in our societie and body, whereof Christ shulde be the head.

9 For lo, I will commande and I will sife the<sup>1</sup> house of Isra<sup>el</sup> among all nations, like as corne is sifted in a sieve: yet shal not y<sup>h</sup> least stone fall vpon the earth.

10 I will all the sinners of my people shal dye by y<sup>h</sup> sword, which say, The euil shal not come, nor hasten for vs.

11 In that day wil I raise vp the<sup>1</sup> tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will buyld it, as in the daies of olde,

12 That they may possesse the remnant of<sup>k</sup> Edom, and of all the heath<sup>e</sup>, because my Name is called vpon them, saith y<sup>h</sup> Lord, that doeth this.

13 Beholde, the daies come, saith the Lord, that the plow man shal touche the mowe, & the treader of grapes him that soweth sede: and the mountaines shal<sup>m</sup> droppe sweete wine, and all the hilles shal melt.

14 And I will bring againe the captiuitie of my people of Isra<sup>el</sup>: and they shal buyld the waste cities, and inhabite them, and they shal plant vineyardes, and drinke the wine thereof: they shal also make gardes, & eat the frutes of them.

15 And I will plant them vpon their land, and they shal no more be pulled vp againe out of their land, which I haue giuen them, saith the Lord thy God.

## OBADIAH.

### THE ARGUMENT.

**T**He Idumeans, which came of Esau, were mortal enemies alway to the Israelites, which came of Iaakob, & therefore did not onely rexe them continually with sondry kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did moste triumphe against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, & as muche as God had now determined to destroy their adversaries, which did so fore rexe them, and to send them suche as shulde deliuer them, and set vp the kingdome of Messia<sup>h</sup>, which he had promiss'd.

**H**e vision of Obadi<sup>ah</sup>. Thus saith y<sup>h</sup> Lord God against Edom, <sup>a</sup> We haue heard a rumor fro the Lord, and an ambassadour is sent amog the heathen: arise, and <sup>b</sup> let vs rise vp against her to battel.

<sup>c</sup> Beholde, I haue made thee smale among the heathen: thou art vterly despised.

<sup>d</sup> The<sup>e</sup> pride of thine heart hath deceiued thee: thou that dwellest in the cleftes of the rockes, whose habitation is hie, that saith in his heart, Who shal bring me downe to the ground?

<sup>e</sup> Yea though thou exalt thy self as the eagle, & make thy nest among the starres, thence wil I bring thee downe, saith the Lord.

<sup>f</sup> Came thoues to thee or robbers by night? how wast thou brought to silence? wolde they not haue stolen, til they had ynough? if the grapegatherers came to thee, wolde they not leave some grapes?

<sup>g</sup> How are the things of Esau sought vp, & his treasures searched?

<sup>h</sup> All the men of thy confederacie<sup>e</sup> haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed against thee: they that eat

thy<sup>f</sup> bread, haue laid a woude vnder thee: they shal not I in that day, saith the Lord, and I will bring thee downe from the mount of Esau.

<sup>i</sup> And thy strong men, o Teman, shal be fraied, because euerie one of the mount of Esau shal be cut of by slaughter.

<sup>j</sup> For thy crueltie against thy<sup>k</sup> brother Iaakob, shame shal couer thee, and thou shalt be cut of for ever.

<sup>k</sup> When thou stodest<sup>h</sup> on the other side, in the day y<sup>h</sup> the strangers caried away his substance, and strangers entred into his gates, and cast lottes vpon Ierusalem, even thou wast as one of them.

<sup>l</sup> But thou shuldest no haue beholde the day of thy brother, in the day that he was made<sup>i</sup> a stranger, neither shuldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shuldest not haue spok<sup>e</sup> proudly in the day of affliction.

<sup>m</sup> Thou shuldest not haue entred into the gate of my people in the day of their destruction, neither shuldest thou haue looked on their affliction in the day of their destruction, nor haue laid hands on them, subtilly in the day of their destruction.

<sup>n</sup> Neither shuldest thou haue stand in the crosse waies to cut of them, that shoulde escape, neither shuldest thou haue shut vp

the remnant thereof in the iron.

<sup>o</sup> For the daie<sup>k</sup> of the Lord, all the heathen: as thou hast bene done to thee: thy reward vpon thine head.

<sup>p</sup> For as ye haue<sup>i</sup> drunke vpon Mountaine, so shal all the continually: yea, they shal drowne vp, and they shal be had not bene.

<sup>q</sup> But vpon mount Zion shall stand, and it shal be holy, & Iacob shal possesse their possession.

<sup>r</sup> And the house of Iaakob, and the house of Ioseph, and the house of Esau as stubble, &c.

**W**hen Ionah had long charge to go, and denie because he had appointed, that of his words, and that within the which God wrath, which fir the Prophets and so diligent prece

### CHAP. I.

Ionah fled when he was sent to prei ariseth, and he be as into obedience.

**H**e word came to the son saying, Arise, nuch, and cry

their wickednes is come vnto the Lord. But Ionah rose vp to 4 fl from the presence of the downe to<sup>e</sup> Iapho: & he fled vnto Tarshish: so he paid of, and went downe into i go with them vnto Tar

presence of the Lord. But the Lord sent out a gale the sea, and there was a broken.

Then the mariners were euerie man vnto his gawes that were in the sh to lighten it of them: but downe s into the sides of

the child<sup>e</sup> therein, Chap. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

to the fact that  
the matter  
declared that  
ideals are not  
not a mere  
reality, but  
in the same  
possible, they  
can not be to  
whome

e Which de-  
clared that  
matter was a  
great expe-  
rience, and  
which thing  
was God's  
motion in the  
for the end of  
the cause, and  
it may not  
be done in  
matters of  
great impor-  
tance.



# Jonahs praier. **Jonáh. A proclamation.**

<sup>14</sup> Wherefore thei cryed vnto the Lord, & said, <sup>k</sup>We beseeche thee, O Lord, we beseeche thee, let vs not perish for this mans life, and laie not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

<sup>15</sup> So thei toke vp Ionáh, and cast him into the sea, & the sea ceased from her raging. <sup>16</sup> Then the men <sup>l</sup> feared the Lord exceedingly, & offered a sacrifice vnto y Lord, and made vowes.

<sup>17</sup> Now the Lord had prepared a great fish to swalowe vp Ionáh: and Ionáh was in the belly of the fish three daies, and three nights.

<sup>l</sup> They were touched with a certaine repentance of their life past, and began to worship the true God, by whome they sawe themselves so wonderfully deliuered: but this was done before he came out of a pure heart and affection, neither according to Gods worde. <sup>m</sup> Thus the Lord woulde chastise his Prophet with a most terrible spectacle of death, & hereby also confirmed him of his fauour and support in this his charge which was intained him.

## CHAP. II.

*Jonáh is in the fishs belly. 3 His prayer. 11 He is deliuered.*

<sup>a</sup> Being now <sup>1</sup> swallowed vp of death, and seeing no remedy to escape, his faith orast out vnto the Lord knowing y out of the very hel he was able to deliuer him. <sup>b</sup> But he was now in the fishs belly as in a grave or place of darkness. <sup>c</sup> This declared what his prayer was, & how he laboured betwene hope and despair, confiding in the neglect of his vocation & Gods iudgements for the same; but yet in the end faith gate the victorie. <sup>d</sup> Thou hast deliuered me from the belly of the fish & all these dangers, as it were raising me from death to life. <sup>e</sup> They that depend vpon any thing saue on God alone. <sup>f</sup> Thei refuse their owne felicitie & that goodness whiche they shoulde receiue of God.

<sup>2</sup> Then Ionáh praied vnto the Lord this God out of the fishes belly, <sup>2</sup> And said, I cryed in mine affliction vnto the Lord, & he heard me: out of the belly <sup>b</sup> of hel cryed I, and thou heardest my voice.

<sup>3</sup> For thou haddest cast me into y bottome in the middes of the sea, and the floods compassed me about: all thy furies, and all thy waues passed ouer me.

<sup>4</sup> Then I said, I am cast awaie out of thy sight: yet wil I lloke againe toward thine holy Temple.

<sup>5</sup> The waters compassed me about vnto the soule: the depth closed me rounde about, & the weedes were wrapt about mine head. <sup>6</sup> I went downe to the bottome of the mountaines: the earth with her barres was about me for euer, yet hast thou brought vp my life from the pit, O Lord my God.

<sup>7</sup> When my soule fainted within me, I remembered the Lord: and my praier came vnto thee, into thine holy Temple.

<sup>8</sup> Thei that waite vpon lying vanities, forsake their owne mercie.

<sup>9</sup> But I wil sacrifice vnto thee with the voice of thanksgiuing, and wil paie that that I haue vowed: saluacion is of y Lord.

<sup>10</sup> And the Lord spake vnto the fish, and it cast out Ionáh vpon the drye land.

## CHAP. III.

*Jonáh is sent againe to Nineueh: 5 The repentance of the King of Nineueh.*

<sup>a</sup> This is a great declaration of Gods mercie y he receiue him againe & sendeth him forth as his Prophet which had before shewed to great infirmities.

<sup>1</sup> And the worde of the Lord came vnto Ionáh the seconde time, saying, Arise, go vnto Nineueh that great citie, and preache vnto it the preaching, which I bid thee.

<sup>2</sup> So Ionáh arose and went to Nineueh according to the worde of the Lord.

According to the worde of the Lord: now Nineueh was a great and excellent citie of three daies iourney.

<sup>4</sup> And Ionáh began to entre into the citie a daies iourney, and he cryed, and said, Yet fortie daies, & Nineueh shalbe overthrown.

<sup>5</sup> So the people of Nineueh beleued God, and proclaimed a fast, & put on sackcloth, from the greatest of them euē to the least of them.

<sup>6</sup> For worde came vnto the King of Nineueh, and he rose from his throne, and he laied his robe from him, and covered him with sackcloth, and sate in ashes.

<sup>7</sup> And he proclaimed and said through Nineueh, (by the counsell of the King and his nobles,) saying, Let neither mā, nor beast, bullocke nor shepe tast any thing, neither fede nor drinke water.

<sup>8</sup> But let man and beast put on sackcloth, and cry mightily vnto God: yea, let euerie man turne from his euil waie, and from the wickednes that is in their hands.

<sup>9</sup> Who can tell if God wilt turne, and reprieue, and turne awaie from his fierce wrath, y we perish not.

<sup>10</sup> And God sawe their workes that they turned from their euil wayes: & God repented of the euil that he had said that he wolde do vnto them; and he did it not.

<sup>l</sup> frutes of their repentance, & did proceed of faith & God began to minister of his Prophet. <sup>1</sup> Read Ierem. 18.3.

## CHAP. IIIII.

*The great goodness of God towards his creatures.*

<sup>1</sup> Therefore it displeased Ionáh exceedingly, and he was angrie.

<sup>2</sup> And he praied vnto the Lord, and said, I praie thee, O Lord, was not this my saying, when I was yet in my country: therefore I preuented it to flee vnto Tarshish: for I knew that thou art a gracious God, and merciful, slowe to angrie and of great kindness, and repentest thee of the euil.

<sup>3</sup> Therefore now O Lord, take, I beseeche thee, my life from me: for it is better for me to dye then to liue.

<sup>4</sup> The Lord said the Lord, Doeest thou wel to be angrie?

<sup>5</sup> So Ionáh went out of the citie and sate on the East side of the citie, and there made him a boothe, and sate vnder it in the shadowe: til he might se what shulde be done in the citie.

<sup>6</sup> And the Lord God prepared a gourd, & made it to come vp ouer Ionáh, that it might be a shadowe ouer his head, and deliuer him from his grief. So Ionáh was exceeding glad of the gourd.

<sup>7</sup> But God prepared a worme when the morning rose the next daie, and it smote the gourd, so that it withered.

<sup>8</sup> Which was a further meanes to couer him from the heat of the sunne, & he remained in his boothe.

# his infirmities.

the gourd, that it withered. <sup>8</sup> And when the sunne did shined, it was as a furnace of fire: so that he was ready to faint. And he said, It is better for me to die, than to liue.

<sup>9</sup> And God said vnto Ionáh, Wouldest thou be angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>10</sup> And he said, I am not angrie.

<sup>11</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>12</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>13</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>14</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>15</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>16</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>17</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>18</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>19</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>20</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>21</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>22</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>23</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>24</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>25</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>26</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

<sup>27</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

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<sup>34</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

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<sup>90</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

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<sup>93</sup> And he said, Therefore thou art not angrie for the gourd, which I made to come vp for thee? thou sayest, Yea: but thou art not angrie for the man, nor for the beast, nor for the fowle, which are all within the gourd.

to the worde of the Lord : now  
was a great and excellent citie  
his journey.

ah began to entre into the citie  
journey, and he cryed, and said,  
daies, & Nineueh shalbe ouer-

ple of Nineueh beleued God  
ained a salt, & put on sackcloth  
greatest of them eue to the last

le came vnto the King of Nine-  
he rose from his throne, and he  
robe from him, and covered him  
ecloth, and sate in ashes.

roclaimed and said through Ni-  
the counsell of the King and his  
ying, Let nether mā nor beast,  
nor shepe tast any thing, nether  
rinke water.

an and beaft put on sackcloth,  
mightely vnto God: yee, let e-  
turne from his euil waie, and let  
ric kednes that is in their hands,

relif God wilturue, and repen-  
awaie from his fierce wrath, y  
102

d sawe their workes that thei  
m their euil wayes: & God re-  
the euil that he had said that he  
vnto them, and he did it not.

eritance, & did precede of faith & God halp  
Prophet. 1 Read Ierem 18, 2.

CHAP. IIII.  
nes of God towards his creatures.

ore it displeased. Ionah exce-  
y, and he was angrie.

aid vnto the Lord, and said, I  
d Lord, was not this my sayiug,

yet in my countrey: therefore  
it to flee vnto Tarshish: for I

thou art a gracious God, and  
lowe to angre and of great kin-

repentest thee of the euil  
now O Lord, take, I beseeche

me: for it is better for  
hen to liue.

the Lord, Doeſt thou wel to be

uent out of the citie and sate on

of the citie, and there made

might ſe what ſhulde be do-

the Lord God prepared a gourd,

come vp ouer Ionah, that it

shadowe ouer his head and de-

om his grief. So Ionah was

prepared a worme when the

ſe the next daie, and it ſmore

ther meane to eate him from the head of the

ooth.

the gourd, that it withered.

And when the sunne did arise, God pre-  
pared also a ſeruēt Eaſt winde: and the  
ſonne bet vpon the head of Ionah, that  
he fained, and wiſhed in his heart to dye,  
and ſaid, It is better for me to dye, then to  
liue.

And God ſaid vnto Ionah, Doeſt thou  
wel to be angrie for the gourd? And he  
ſaid, I do wel to be angrie vnto thy death.

10 Then ſaid the Lord, Thou haſt had pi-  
tie on the gourd for the which thou haſt  
not laboured, nether maideſt it growe,  
which came vp in a night, and periſhed in  
a night,

11 And ſhulde not I ſpare Nineueh  
that great citie, wherein are ſix ſcore  
thouſand perſones, that can not diſcern:  
betwene their right hand, & their left hand,  
and alſo muche cattell?

h Thus God  
mercifully re-  
prooeth him,  
which wolde  
pitiſe him ſelfe  
for his gourd,  
and yet wolde  
reſiſtine God  
to ſhewe his  
compaſſion to  
ſo manye thou-  
ſand people.  
i Meaning, y  
they were chil-  
dren, & ſtrangers.

# MICAH.

## THE ARGUMENT.

Micah the Prophet of the tribe of Iudah ſerued in the worke of the Lord, concerning Iudah  
and Iſrael, at the leaſt thirtiē yerres: at what time Iſaiah propheticd. He declared the deſtru-  
tion of the one kingdome, and then of the other, becauſe of their manifold wickednes, but chiefly  
for their idolatrie. And to this end he ſet forth the wickednes of the people, the crueltie of the prin-  
ces and gouernours, and the permiſſion of the falſe prophetes, and the deluſion in them. Then he ſet-  
teth forth the coming of Chriſt Ieſus kingdome, & the felicitie thereof. This Prophet was not that Micah  
which reſiſt Ahab, & all his falſe prophetes, as 1 King. 22, 8, but another of the ſame name.

### CHAP. I.

The deſtruction of Iudah & Iſrael becauſe of their  
idolatrie.



He worde of the Lord,  
that came vnto Micah  
the Morasſhite in the  
dayes of Iorham, Ahaz,  
and Hezekiah Kings of  
Iudah, which he ſawe co-  
cerning Samaria and Ie-  
ruſalem.

Heare, all ye people: hearken thou, O  
earth, and all that therein is, and let the  
Lord God be witnes againſt you, euen the  
Lord from his holie Temple.

For beholde, the Lord cometh out of his  
place, and wil come downe, & tread vpō  
the high places of the earth.

And the mountaines ſhal melt vnder him  
(ſo ſhal the vallis cleaue) as waxe befo-  
re the fyre, & as the waters that are powred  
downeward.

For the wickednes of Iaakob is all this, &  
for the ſinnes of the houſe of Iſrael: what  
is the wickednes of Iaakob? Is not Samaria?  
& which are the high places of Iudah?  
Is not Ieruſalem?

Therefore wil I make Samaria as an heap  
of ſtones, & for the planting of a vine-  
yard, and wil cauſe the ſtones thereof  
to tumble downe into the valley, & wil  
diſcouer the foundations thereof.

And all the grauen images thereof ſhal be  
broken, and all the gifts thereof ſhal be  
burnt with the fyre, and all the idoles the-  
reof wil I deſtroye: for he gathered it of  
the hyre of an harlot, and they ſhal retur-

ne to the wages of an harlot.

8 Therefore wil I worke & houle: wil  
go without clothes, and naked: wil I ma-  
ke lamentacion like the dragons, & mour-  
ning as the oſtriches.

9 For her plagues are grievous: for it is co-  
me into Iudah: the enemy is come vnto the  
gate of my people, vnto Ieruſalem.

10 Declare ye it not at Gath, nether wepe  
ye: for the houſe of Aphrah roule thy ſelfe  
in the duſt.

11 Thou that dwelleſt at Shaphir, go toge-  
ther naked with ſhame: ſhe that dwelleth  
at Zaanan, ſhal not come forth in mourning  
of Beth-ezel: the enemy ſhal receiue  
of you for his ſtanding.

12 For the inhabitant of Maroth waited for  
good, but euil came from the Lord vnto  
the gate of Ieruſalem.

13 O thou inhabitant of Lachiſh, binde the  
chariot to the beaſtes of price: ſhe is the  
beginning of the ſinne: to the daughter of  
Zion: for the tranſgreſſions of Iſrael were  
founde in thee.

14 Therefore ſhalt thou giue preſents to  
Moréſeth: Gath: the houſes of Achzi-  
b ſhalbe as a lie to the Kings of Iſrael.

15 Yet wil I bring an heire vnto thee, O in-  
habitant of Mareſhah, he ſhal come vnto  
Adullam, the glorie of Iſrael.

16 Make thee balde: and haue thee for thy  
delicate children: enlarge thy baldenes as  
the eagle, for they are gone into captiuitie  
from thee.

o Thou ſiſt receiueſt idolatrie of Ieroboam, & ſo diſt infect  
Ieruſalem. p Thou ſhalt brabe y Philitiſtine thy neighbours, but the y ſiſt al-  
ceme thee, as wel as thou of Ieruſalem. q He propheticd againſt his owne  
citie, & becauſe it ſignified an heritage, he ſaith y God wolde ſend an heire to  
poſſeſſe it. r For ſo they thought them ſelues for the ſtrength of their citie.

### CHAP. II.

Threatnings againſt the wanton & dainty people.

8 They wolde teache the Prophetes to preachi.

ZZZiiii.



# Prophecie not. Micah. Couetousnes is cruel.

**W**Unto the, that imagine iniquitie, and worke wickednes vpon their beddes: while y morning is light thei practise it because their had<sup>h</sup> hathe power. And they couet fields, and take them by violence, and houses, and take them away: so they oppresse a man and his house, *even* man and his heritage.

Therefore thus saith the Lord, Beholde, against this familie haue I deuised a plague, whereout ye shal not plucke your neckes, and ye shal not go so proudly, for this time is cuil.

In that day shal they take vp a parable against you, and lament with a doleful lamentation, & say, We be vterly wasted: he hathe changed the portion of my people: how hathe he taken it away to restore it vnto me: he hathe diuided our fields.

Therefore thou shalt haue none that shal cast a coard by lot in the Congregation of the Loīd.

They that prophesied, Prophecie ye not. Thei shal nor prophecie to them, neether shal they take shame.

O thou that art named the house of Iakob, is the Spirit of the Lord shortened: are these his workes? are not my wordes good vnto him? that walketh vprightly: But he that was yester day my people, is risen vp on the other side, as against an enemy: they spoyle the beautiful garment from the that passe by peaceably, as though they returned from the warre.

The women of my people haue ye cast out from their pleasant houses, & from their children haue ye taken away my glorie continually.

Arise and departe, for this is not your rest: because it is polluted, it shal destroye you, *eu*n with a sore destruction.

If a mā walke in the Spirit, & wolde lie falsely, saying, I wil prophecie vnto thee of wine, and of strong drinke, he shal be the Prophet of this people.

I wil surely gather the wholly, o Iakob: I wil surely gather the remnant of Israel: I wil put them together as the sheepe of Bozrah, *eu*n as the flocke in the middes of their folde: the cities shal be full of brute of the men.

The breaker vp shal come vp before them: they shal breake out, and passe by the gate, and go out by it, and their King shal go before them, and the Lord shal be vpon their heads.

## CHAP. III.

Against the tyrannie of princes and false prophetes.

And I said, Heare, I pray you, o heads of Iakob, and ye princes of

the house of Israel: shulde not ye knowe iudgement?

But they hate the good, & loue the euill: thei plucke of their skinned from them, & their flesh from their bones.

And they eat also the flesh of my people, and slay of their skinned from them, & they breake their bones, & chop them in pieces, as for the pot, & as flesh within the caldron.

Then shal they crye vnto the Lord, but he wil not heare them: he wil eue hide his face from them at that time, because they haue done wickedly in their workes.

Thus saith the Lord, Concerning the prophetes that disceiue my people, and bite them with their teeth, and crye peace, but if a man put not into their mouthes, they prepare warre against him.

Therefore a night shal be vnto you for a vision, and darkenes shal be vnto you for a diuination, and the sunne shal go downe ouer the Prophetes, and the day shal be darke ouer them.

Then shal the Seers be ashamed, and the soothsayers confounded: yea, they shal all couer their lippes, for they haue none answer of God.

Yet notwithstanding I am full of power by the Spirit of the Lord, and of iudgement and of strength to declare vnto Iakob his transgression, and to Israel his sinne.

Heare this, I pray you, ye heads of the house of Iakob, and princes of the house of Israel: they abhorre iudgement, and peruert all quietie.

They buyld vp Zion with blood, and Ierusalem with iniquitie.

The heads thereof iudge for reward, and the Priests thereof teache for hire: the Prophetes thereof prophesie for money: yet wil they leane vpon the Lord, & say, Is not the Lord among vs: no euill can come vpon vs.

Therefore shal Zion for your sake be plowed as a field, & Ierusalem shal be as a heape, and the mountaine of the house, as the lie places of the forest.

Of his vocatio by the Spirit of God, seetheth him self: the wicked, shewing how God sothe him self, habilitate him to discern betweene good & euill, and also conscience of the people and not to flatter them. They buylded by briberie, which he callith blood and iniquitie: they are the people of God, and abuse his Name as a pretence of hypocrisie. k Read Ieremie 23: 16, 17.

## CHAP. IIII.

Of the king dome of Christ, and felicitie of his Church.

Vnto the last dayes it shal come to passe, that the mountaine of the House of the Lord shal be prepared in the top of the mountaines, and it shal be exalted above the hills, and people shal flowe vnto it.

will gather his.

Yea, many nations shal come, and let vs go vp to the Lord, and to the House of Iakob, and he wil teache vs: we wil walke in his paths: for we go forth of Zion, and the Lord from Ierusalem.

And he shal indge among rebuke mightie nations: a fi shal breake their swordes in and their speares into *eu* shal they leane to fight any: But thei shal sit euery mā vnder his fig tree, and vnder them a raised: for the mouth of holtes hathe spokn it.

For all people wil walke in the name of his god, and we wil Name of the Lord our God.

At the same day, saith the Lord, her that halteth, and I will that is cast out, & her that is lame, and I will make her that halt to runne, & her that was cast farrenation: and the Lord shal come in Mount Zion, from Ierusalem for euer.

And thou, o towre of the fholde of the daughter Zion, come, *eu*n the first dominion shal come to the daul.

Now why doest thou crye of racion? there no King: counsellor perished: for thou art, as a woman in trauail.

Sorrow and mourn, o daughter of the citie, and now shalt go into Babel, but thou shalt be deliuered: there the Lord shal gather them from the hand of thine.

Now also many nations against thee, saying, Zion shal be our eye shal loke vpon thee. But they knowe not the Lord: they vnderstand not that he shal gather them as the sheepe.

Arise, and thre sh, o daughter, wil make thine horneyron, thine hooues brasle, & thou shalt be as a people: and I their riches vnto the Lord, & thence vnto the ruler of the

## CHAP. V.

The destruction of Ierusalem. a The

etoufnes is cruel.

Israel: shuld not ye knowe

the good, & loue the euill: of their kinnes from them, & from their bones.

at also the flesh of my people of their skinne from them, & of their bones, & chop them in the pot, & as flesh within the

they crye vnto the Lord, but heare them: he wil euē hide his face from them at that time, because they are wicked in their workes.

the Lord, Concerning the profitee my people, and a bite in their teeth, and crye peace, but they are not into their mouths, they are against him,

the night shalbe vnto you for darknesses, shalbe vnto you for a day, and the sunne shal go downe, and the day shalbe blacke.

the Seers be ashamed, and the confounded: yea, they shal all slippe, for they haue none an

standing I am full of power of the Lord, and of iudgement, to declare vnto ha

prayer, ye heads of the house of Israel, and princes of the house, ye abhorre iudgement, and puritie.

ld vp Ziōn with blood, and in iniquitie.

thereof iudge for rewardes, & there of teache for hyre, & there of prophecie for money: they leane vpon the Lord, & the Lord among vs: no euill can

vs: shal Ziōn for your sake be a field, & Ierusalem shal be an mountaine of the house, as of the forest.

the Spirit of God, seeth him self alone, how God bothe gaue him gifts, habilitie, and not to flatter them. They buye the callest blood and iniquitie, & Ierusalem, 26, 28.

CHAP. IIII.  
of Christ, and seicth of his Church: the last dayes is shal come roe, and the mountraine of the House of Israel shal be prepared in the top of the mountaines, and it shalbe exalted, and people shal flowe

will gather his.

Yes, many nations shal come and say, Come, and let vs go vp to the Mountaine of the Lord, and to the I House of the God of Iakob, and he wil teache vs his waies, & we wil walke in his paths: for the Law shal go forth of Ziōn, and the worde of the Lord from Ierusalem.

And he shal iudge among many people, & rebuke mightie nations a farre of, & thei shal breake their swordes into mattocks, and their speares into sieths: nation shal not lift vp a sword against nation, neither shal they learne to fight any more.

But thei shal sit euery mā vnder his vine, and vnder his fig tre, and none shal make them afraid: for the mouth of the Lord of hostes hath spoken it.

For all people wil walke euery one in the name of his god, and we wil walke in the Name of the Lord our God, for euer and euer.

At the same day, saith the Lord, wil I gather her that halseth, and I wil gather her that is cast out, & her that I haue afflicted. And I wil make her that halted, a remnant, & her that was cast farre of, a mightie nation: and the Lord shal reigne ouer them in Mount Ziōn, from hence forth euen for euer.

And thou, O towre of the flocke, strong holde of the daughter Ziōn, vnto thee shal it come, euen the first dominion, & kingdom shal come to the daughter Ierusalem.

Now why doest thou crye out with lamentation? there no King in thee: is thy counsell perished: for sorow hath taken thee, as a woman in trauail.

Sorow and mourne, O daughter Ziōn, like a woman in trauail: for now shalt thou go forth of the citie, and dwell in the field, & shalt go into Babel, but there shalt thou be deliuered: there the Lord shal redeme thee from the hand of thine enemies.

Now also many nations are gathered against thee, saying, Ziōn shalbe cōdemned and our eye shal loke vpon Ziōn.

But they knowe not the thoughts of the Lord: they vnderstand not his counsell, for he shal gather them as the sheaues in the barme.

Arise, and thre sh, O daughter Ziōn: for I wil make thine horne yron, and I wil make thine hooues brasle, & thou shalt breake in pieces many people: and I wil consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole worlde.

CHAP. V.  
The description of Ierusalem. A the excellencie of Bethlem.

Micah. Of the Mefsiáh. 373

Now assemble thy garisons, O daughter of garisons: he hath laied siege against vs: they shal smite the iudge of Israel with a rodde vpon the cheke.

And thou Beth-léem Ephráthah art little to be among the thousands of Iudáh, yet out of thee shal he come forth vnto me, that shal be the ruler in Israel: whose goings forth haue bene from the beginning & from euerlasting.

Therefore wil he giue them vp, vntil the time that she which shal beare, shal trauail: then the remnant of their brethren shal returne vnto the children of Israel.

And he shal stand, and fede in strength of the Lord, & in the maiestie of the Name of the Lord his God, & they shal dwell still: for now shal he be magnified vnto the ends of the worlde.

And he shal be our peace whē Ashúth shal come into our land: when he shal tread in our palaces, then shal we raise against him seven shepherds, and eight principal men.

And they shal destroie s Ashúth with the sword, & the land of Nimród with their swordes: thus shal he deliuer vs from Ashúth, when he cometh into our land, & when he shal tread within our borders.

And the remnant of Iakob shalbe among many people, as a dewe from the Lord, and as the showres vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adam.

And the remnant of Iakob shal be among the Gentiles in the middes of many people, as the lyon among the beasts of the forest, and as the lyons whele among the flockes of shepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

Thine hand shal be lift vp vpon thine aduersaries, & all thine enemies shalbe cut of.

And it shal come to passe in that day, saith the Lord, that I wil cut of thine horses out of the middes of thee, and I wil destroie thy charrets.

And I wil cut of the cities of thy land, and ouerthrowe all thy strong holdes.

And I wil cut of thine inchanters out of thine hand: and thou shalt haue no more soothsayers.

Thine idoles also wil I cut of, & thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

And I wil plucke vp thy groues out of the middes of thee: so wil I destroy thine enemies.

And I wil execute a vengeance in me by s Assyria and Babylonians which were the chief at that time. h By these gouernours wil God deliuer vs when the enemy cometh into our land. i This Remnant or Church which God shal deliuer, shal onely depend on Gods power and defense, as doeth the grasse of the field, and not on the hope of man. k I wil destroy all things wherein thou putteth thy confidence, as thy valie confidence and idolatrie, and so wil helpe thee.

he forewarneth them of the dangers of the enemy, because they are not yet gathered together, shewing as forasmuch as Ierusalem was accustomed to have garisons to trouble others, the Lord would now cause other garisons to vex her, and that her Rulers should be smitten on the face most contemptuously. b For so the Lewes deuided their countrey, that for euery thousand there was a chief captain: and because Beth-lehem was not able to make a stand, he called it little, but yet God wil raise vp his captain and gouernour thereto: thus it is not the least by reason of this benefit, as mat 26, c He sheweth that the coming of Christ & all his waies are appointed of God from all eternitie. d He compareth the Lewes to women who for a time shal haue great sorowes, but at length they shal haue a comfortable deliuerance, loh 16, 21. e That is, Christes kingdom shalbe stable and euerslasting, and his people, alwel the Gentiles as the Lewes shal dwell in safetie. f This Mefsiáh shalbe a sufficient sauegarde for vs, and though the enemy invade vs for a time, yet shal God stirre vp many who shal be able to deliuer vs. g These who me shal raise vp for the deliuerance of his Church, shal destroy all the enemies thereof, which are now here. h By s Assyria and Babylonians which were the chief at that time. i This Remnant or Church which God shal deliuer, shal onely depend on Gods power and defense, as doeth the grasse of the field, and not on the hope of man. k I wil destroy all things wherein thou putteth thy confidence, as thy valie confidence and idolatrie, and so wil helpe thee.

Aaaa.i.



# Treasures of wickednes.

# Micah. Perilous times.

I shall be  
terrible that  
like hath not  
bene heard of

Chap. vi.

a He taketh  
his mountains  
and hard ro-  
ckes to witness  
against the ob-  
stinacie of his  
people.

b I have not  
hurt thee, but  
bestowed infi-  
nite benefices  
vpon thee.

c That is, re-  
member my be-  
nefices from  
beginning how  
I delivered you  
from Balaams  
curse, and also  
spared you fro  
Shittim, which  
was in  
plaine of Moab, till  
I brought you  
into the land  
promised.

d That is, the  
truth of his  
promises & his  
manifest be-  
nefices toward  
you.

e Thus the peo-  
ple by hypo-  
crite ask how  
to please God,  
and are content  
to offer sacri-  
fices, but will  
not change the-  
ir liues.

f There is no-  
thing so deare  
to man, but the  
hypocrites will  
offer it vnto  
God, if they  
thinke thereby  
to auoide his  
anger; but they  
will neuer be  
brought to mor-  
tifie their ow-  
ne affections, &  
to giue them-  
selues will-  
ingly to serue  
God as he co-  
mandeth.

g The Prophet  
in few wor-  
des calleth this  
to the observa-  
tion of the se-  
condable, to  
knowe if they  
will obey God  
aright or no,  
saying y God  
hath preferred  
them to do this.

h Meaning, y  
when God  
speakech to a-  
ny cite or na-  
tio, the godlie  
will acknowledge  
ge his malle  
and consider  
not the mortal  
ma that bring-  
eth the thre-  
atening, but  
God that sen-  
deth it.

i That is, of Je-  
rusalem.

k Thou shalt  
be consumed  
with inward  
grief and euils,  
as they that lay  
holde on this  
which they wolde preserve.

wrath and indignacion vpon the heathen,  
which they haue not heard.

## CHAP. VI.

An exhortation to the dumme creatures to heare the iudgement against Israel being vnkinde. & What manner of sacrifices do please God.

Harken ye now what the Lord saith,  
Arise thou, and contend before the  
mountaines, and let the hilles heare thy  
voyce.

Heare ye, o mountaines, the Lords quarell,  
and ye mightie fundacions of the earth:  
for the Lord hath a quarell against his  
people, and he will pleade with Israel.

O my people, what haue I done vnto thee:  
or wherein haue I grieved thee? testifie  
against me.

Surely I brought thee vp out of the land  
of Egypt, & redeemed thee out of the house  
of seruants, and I haue sent before thee,  
Moses, Aaron, and Miriam.

O my people, remember now what Bala-  
lak King of Moab had diuised, and what  
Balaam the sonne of Beor answered him,  
from Shittim vnto Gilgal, that ye may  
knowe the righteousnes of the Lord.

Wherewith shall I come before y Lord,  
& bowe my self before the hie God? Shall  
I come before him with burnt offerings, &  
with calves of a yere olde?

Will the Lord be pleased with thousands  
of rams, or with ten thousand riuers of oyle?  
shall I giue my firstborne for my transgres-  
sion, when the frute of my bodie for the sinne  
of my soule?

He hath shewed thee, o man, what is good,  
and what the Lord requireth of thee: s fu-  
rely to do iustly, and to loue mercie, and  
to humble thy self, to walke with thy  
God.

The Lords voyce cryeth vnto the cite,  
and the man of wisdom shall se thy name:  
Heare the rodd, and who hath appointed  
it.

Are yet the treasures of wickednes in the  
house of the wicked, and the scant measu-  
re, that is abominable?

Shall I iustifie the wicked balances, and  
the bag of deceitful weights?

For the riche men thereof are full of cru-  
eltye, & the inhabitants thereof haue spo-  
ken lies, & their tongue is deceitful in their  
mouth.

Therefore also will I make thee sicke in  
smiting thee, & in making thee desolate  
because of thy sinnes.

Thou shalt eat and not be satisfied, &  
thy casting downe shall be in the middes of  
thee, and thou shalt take holde, but shalt  
not deliuer: & that which thou deliuerest,  
will I giue vp to the sword.

1 Meaning, that the cite shulde go about to saue her case,  
as they that lay holde on this which they wolde preserve.

Thou shalt sowe, but not reape: thou shalt  
treade the olives, but thou shalt not anoint  
thee with oyle, and make sweet wine, but  
shalt not drinke wine.

For the statutes of Omri are kept, and  
all the maner of the house of Ahab, and  
ye walke in their counsels, that I shulde  
make thee waste, and the inhabitants there-  
of an hissing: therefore ye shall beare the  
reproche of my people.

your doings, you alledge the Kings autoritie by his  
dome & policie in so doing, but you shall not escape punishment  
threwed you great fauour, and taken you for my people, to be  
accordingly, Luk. 13. 47.

## CHAP. VII.

A complaint for the small number of the righteous. The  
wickednes of those times. 14 The prosperitie of the  
Church.

WO is me, for I am as the somer  
gatherings, & as the grapes of the  
vintage: there is no cluster to ear: my soule  
desired the first ripe frutes.

The good man is perished out of the  
earth, and there is none righteous among  
men: they all lie in waite for blood: euery  
man hunteth his brother with a net.

To make good for the euil of their hands,  
the prince asked, and the iudge iudged for  
a reward: therefore the great man he  
speakech out the corruption of his soule:  
so they wrap it vp.

The best of them is as a brier, and the  
most righteous of them is sharper then a  
thorne hedge: the day of thy watchmen  
& the visitacion cometh: then shall be their  
confusion.

Trust ye not in a friend, neither put y co-  
fidence in a counsellor: kepe the dores of  
thy mouth from her that lieth in thy bo-  
some.

For the sonne reuileth the father: the  
daughter riseth vp against her mother: the  
daughter in law against her mother in law,  
and a mans enemies are y men of his owne  
house.

Therefore I will loke vnto the Lord: I  
will waite for God my Sauour: my God  
will heare me.

Reioyce not against me, o mine enemy:  
though I fall, I shall arise: when I shall sit  
in darkenes, the Lord shall be a light vnto  
me.

I will beare the wrath of the Lord because  
I haue sinned against him, until he pleade  
my cause, and execute iudgement for me:  
then will he bring me forth to the light, &  
I shall be his righteousnes.

Then she that is mine enemy, shall lie  
vpon it, and shame shall couer her, when  
said vnto me, Where is the Lord thy God?  
Mine eyes shall beholde her in now that she be  
troden downe as the myre of the threes.

# power.

This is the day, that thou  
shalt buy: this day shall drive  
thee.

In this day also they fly  
thee from Affhur, and from  
the strong hold of the  
riuier, and from sea to sea  
taine to mountaine.

Notwithstanding, the last  
late because of the that dw  
for the frutes of their in-  
Fede thy people with  
of thine heritage (which do  
the wood) as in the middes  
them fede in Bathan and C  
de time.

According to the day  
ming out of the land of Eg-  
vnto thee maruelous thing

shall be punished, seeing that the earth  
is waste because of their wickednes  
merciful vnto his Church, when he  
these places into by long and to be be-  
our promise to be favorable to

As they of Nineveh shewe  
preaching, and so turned to  
seems to worldele means to in-  
trade wherein they had begone  
proued Gods iuste iudgement  
was destroyed, and Micah-ba-  
the empire of the Assyrians. But  
Trophet to comfort the godlie, shew  
strive. And as it seemeth, he pu-  
nish his sonne, as the Tewes

CHAP. I.  
Of the destruction of the Assyrians,  
and of Israel.

Hea bur  
The bo  
of Nahu  
God  
Lord reu  
revenge

take vengeance on his adu-  
refermeth wrath for his ene-  
The Lord is slowe to  
great in power, and wil n  
the wicked: the Lord hath  
whirlwinde, and in the  
cloudes are the dust of his  
He rebuketh the sea, and  
he dryeth vp all the riuers  
sted and Carmel, and the  
non is wasted.

The mountaines tremble

and the highes

lous times.

we, but not reape thou shalt  
es, but thou shalt not anoin  
, and make swete wine, but  
re wine.

utes of Omri are kept, and  
of the house of Ahab, and  
their counsels, that I shulde  
te, and the inhabitants the  
therefore ye shall beare the  
y people.

ge the Kings autoritie by his  
ing, but you shall not escape punishment  
ur, and taken you for my people, I shal paye  
47.

#### CHAP. VII.

small number of the righteous, The  
times. 14 The prosperie of the

re, for I am as a thefomer  
ings, & as the grapes of the  
no cluster to eat my soule  
ripe fruites.

man is perished out of the  
re is none righteous among  
ie in waite for blood: every  
is brother with a net.

d for the euil of their hands,  
and the iudge iudgib for  
efore the great manke  
the corruption of his soule:  
it vp.

man is as a brier, and the  
of them is sharper then a  
the day of thy watchmen  
on cometh: then shall be their

a friend, neither put ye co  
nseller: kepe the doores of  
her that lieth in thy bo

re reuileth the father: the  
vp against her mother: the  
against her mother in law,  
nies are y men of his owne

will loke vnto the Lord:  
od my Sauour: my God

ainkt me, h mine enemy:  
shall arise: when I shall sit  
Lord shall be a light vnto

wrath of the Lord because  
against him, vntill he pleade  
execute iudgement for me:  
me forthe to the light, &  
teousnes.

is mine enemy, shall loke  
me shall couer her, which  
here is the Lord thy God:  
holde her: now shalt thou be  
s the myxe of the threes.

#### Gods power.

This is the day, that thy walles shall be  
buyle: this day shall drie farre away the  
decre.

In this day also they shall come vnto  
thee from Ashur, and from the strong ci-  
ties, and from the strong holdes euen vnto  
the riuer, and from sea to sea, & from mou-  
taine to mountaine.

Notwithstanding the land shall be deso-  
late because of the that dwell therein, and  
for the frutes of their inuentions.

Fede thy people with thy rod, the flocke  
of thine heritage (which dwell solitarie in  
the wood) in the middes of Carmel: let  
them fede in Bashan and Gilead, as in ol-  
de time.

According to the dayes of thy com-  
ming out of the land of Egypt, wil I shewe  
vnto thee marueilous things.

Gods power. The earth it self, which can not  
suffre to be punished, because of their wickednes. The Prophet  
saith, I will be merciful vnto his Church, when they shal be scat-  
tered in diuers places in Babylon and to be beneficial vnto them as  
God promitteth to be fauorable to his people as he had

## Nahum. Our strong holde. 376

The nations shall se, and be confounded  
for all their power: they shall laye their  
hand vpon their mouth: & their eares shall  
be deafe.

They shall lick the dust like a serpent:  
they shall moue out of their holes like wor-  
mes: they shall be affraide of the Lord our  
God, and shall feare because of thee.

Who is a God like vnto thee, that taketh  
away iniquitie, & passeth by the trasgres-  
sion of the remnant of his heritage! He re-  
teineth not his wrath for euer, because  
mercie pleaseeth him.

He wil turne againe, and haue compassio  
vpon vs: he wil subdue our iniquities, &  
cast all their sinnes into the bottome of  
the sea.

Thou wilt performe thy trueth to Iaa-  
kób, & mercie to Abraham, as thou hast  
sworne vnto our fathers in olde time.

his merciful promes, which he had made of olde to Abraham, and of all that  
shulde apprehende the promes by faith.

They shalbe  
as dumme men  
& dare bragge  
no more.

They shalbe  
astonished, and  
afraid to bea-  
re men speake,  
lest they shul-  
de heare of  
their destru-  
ction.

They shal  
fall flat on the  
grounde for  
feare.

As though he  
wolde nor se  
in, but winke  
at it.

Meaning, of  
his clea.

The Church  
is assured, that  
God wil de-  
clare in effect  
the trueth of  
all that

## NAHUM.

### THE ARGUMENT.

As they of Nineveh shewed them selues prompt and ready to receive the worde of God at Ionahs  
preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing the  
selues to worldlie meanes to increase their dominion, then seeking to continue in the feare of God, and  
trade wherein they had begone, they cast of the care of religion, and so returned to their vomite, and  
provoked Gods iuste iudgement against them, in afflicting his people. Therefore their citie Nineveh  
was destroyed, and Merodach-baladan King of Babel (or as some thinke Nebuchad-nexsar) enioyed  
the empire of the Assyrians. But because God haith a continual care of his Church, he stirreth vp his  
Prophet to comfort the godlie, shewing that the destruction of their enemies shulde be for their con-  
solation. And as it semeth, he prophesied about the time of Hecchiah, and not in the time of Ma-  
nasseh his sonne, as the Ieremes write.

#### CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance  
of Israel.



He burde of Nineveh.  
The boke of the vision  
of Nahum y Elkesbite.  
God is ielous, and the  
Lord reuengeth: y Lord  
reuengeth: cue the Lord  
of angre, the Lord wil  
take vengeance on his aduersaries, and he  
resterueth wrath for his enemies.

The Lord is slowe to angre, but he is  
great in power, and wil not surely cleare  
the wicked: the Lord hath his way in the  
whirle winde, and in the storme, and the  
cloudes are the dust of his fete.

He rebuketh the sea, and dryeth it, and  
he dryeth vp all the riuers: Bashan is wa-  
sted and Carmel, and the floure of Leba-  
non is wasted.

The mountaines tremble for him, & the

hilles melt, & y earth is burne at his sight,  
yea, the worlde, and all that dwell therein.

Who can stand before his wrath? or  
who can abide in the fiercenes of his wrath?  
his wrath is powred out like fyre, and the  
rockes are broken by him,

The Lord is good, and as a strong hol-  
de in the day of trouble, and he knoweth  
them that trust in him.

But pasing ouer as with a flood, he wil  
utterly destroye the place thereof, and  
darkenes shal pursue his enemies.

What do ye imagine against the Lord?  
he wil make an vtter destruction: afflictio  
shal not rise vp the seconde time.

For he shal come as vnto thornes follen,  
one in another, and as vnto drunkardes in  
their drunkennes: they shalbe deuoured as  
stubble fully dried.

he shal lie in perpetual darkenes, & neuer reconer their strength againe. He  
sheweth that the enterprises of the Assyrians against Iudah and the Church,  
were against God, & therefore he wolde so destroye the at once, y he shulde  
not neede to returne y seconde time. I Though y Assyrians thinke the selues  
like thornes y pricke on all sides, yet y Lord wil set fyre on the, & as drunk-  
ardes are not able to stand against force, so they shalbe not able to stand hi.

If all creat-  
res be at Gods  
comandement  
& none is able  
to resist his  
wrath, shal m  
flatter him self  
and thinke by  
auie meanes to  
escape whē he  
prouoketh his  
God to angre?  
h Left y faith-  
ful shulde be  
discouraged  
by hearing the  
power of God,  
he sheweth the  
that his mer-  
cies appeare  
vnto them,  
& that he ha-  
th the care ouer  
them.

Signifying, y  
God wil in-  
duently destroye  
Nineveh, and y  
Assyrians in fa-  
uour of Iuda  
him.

Aaaa.ii.





dwelling of the Lyons, & the Lyons whelpes: where the fle walke d, and the Lyons made them afraid.

teare in pieces ynough for woryed for his lyonelle, & with praye, & his den-

unto thee, faith the Lord, I wil burne her charretts in the sword: I wil cut of thy spoile from the voice of thy messengers heard.

AP. III.

it is all ful of lies, and the pray departeth nor: a whippe, & thenoyce of the wheles, and the beas, and the leaping of the

listeth vp bothe the bright glittering speare, and a multitude of the fornicarlor that is beautiful, and witchcraft, and sellerb the her whoredome, and the her witchcraftes.

upon thee, faith the Lord, I wil discover thy skirtes vpon thee, the nations thy king domes thy shame, filth vpon thee, and make I wil set thee as a galing

come to passe that all they thee, shal flee from thee, and destroyed, who wil haue where shal I seke comfort

then a No, which was ful a laye in the rivers, and about it: whose ditcher wall was from the fear Egypt were her strength & end: Put and Lubim were

caried away, & went into strong children also were d at the head of all the flettes for her noble me, & me were bound in chaines, salt be drunken: thou shalt and shalt seke helpe because

cities shalbe like figrees: for if they be shaken, the ruth of the eater.

Behold,

Beholde, thy people with thee are womē: the gates of thy land shalbe opened vnto thine enemies, & the fyre shal deuoure thy barres.

Drawe thee waters for the siege: fortifie thy strong holdes: go into the claye, and temper the morter: make strong bricke.

There shal fyre deuoure thee: the sword shal cut thee off: it shal eat thee vp like locustes, & multiplied like fyre grasshopper.

Thou hast multiplied thy marchantes aboue the starres of heauen: the locust spoileth and flieth awaie.

Thy princes are as the grasshoppers, and thy captaines as the great grasshoppers w remaine in the hedges in the colde daye: but when the sunne ariseth, they flee awaie & their place is not knowe where thei are.

Thy sheperdes do slepe, & King of Affhur: thy strong me lie downe: thy people is scattered vpon the mountaines, and no man gathereth them.

There is no healing of thy wounde: thy plague is grieuous: all that heare fyre brute of thee, shal clappe the hands ouer thee: for vpon s whome hath not thy malice passed continually?

Thy princes and coultors.

Meaning, y there was no people, to whom y Assyrians had not done hurt.

H A B A K K U K

THE ARGUMENT.

The Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godlie, which indure all kinde of affliction & crueltie, and yet can see none end. Therefore he had this reuelation shewed him of God, that the Caldeans shoulde come and take them awaie againe, so that they coulde loke for none end of their troubles as yet, because of their slubbernes and rebellion against the Lord. And lest the godlie shoulde despaire, seeing this horrible confusion, he comforteth them by this that God wil punish the Caldeans their enemies, when their pride and crueltie shalbe at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they shoulde comfort them selues.

CHAP. I.

A complaint against the wicked that persecute the iust.

He burden, which Habakkuk y Prophet did se. O Lord, how long shal I crye, and thou wilt not heare! euen crye out vnto thee: for violence, and thou wilt not helpe!

Why doest thou shewe me iniquitie, and cause me to beholde sorowe: for spoyling, and violence are before me: and there are that raise vp strife and contention.

Therefore the Law is dissolved, and iudgement doeth neuer go forth: for the wicked doeth compassie about the righteous: therefore wrong iudgement procedeth.

Beholde among the heathen, and regarde, & wonder, & marueil: for I wil worke a worke in your daies: ye wil not beleue it, though it be tolde you.

For lo, I raise vp the Caldeans, that bitter and furious nation, which shal go vp o the breadth of the land to possesse the dwelling places, that are not theirs.

They are terrible & feareful: their iudgement and their dignitie shal procede of them selues.

Their horses also are swifter the leopards, and are more fierce then the wolues in the cuning: & their horsemen are many: & their horsemen shal come fro far re: they shal fle as y egle hasting to meat.

They come all to spoyle: before their faces shalbe an Eastwinde, and they shal gather the captiuitie, & as the sand.

And thei shal mocke the Kings, and the princes shalbe a skorne vnto them: thei shal deride euery strong holde: for they shal gather dust, and take it.

Then shal thei take a courage, & transgresse & do wickedly, imputing this their power vnto their god.

Art not thou of olde, & Lord my God mine holy one: we shal not dye: O Lord, y hast ordeined them for iudgement, and & God, thou hast established them for correction.

Thou art of pure eyes, and canst not see euil: y canst not beholde wickednes: wherefore doest thou loke vpon the transgressors, & holdest thy tongue when the wicked deuoureth the man, that is more righteous then he?

And makest men as the fish of the sea, & as the creeping things, that haue no ruler ouer them.

Thei take vp all with the angle: thei catch it in their net, and gather it in their yarne, whereof they reioyce & are glad.

Therefore thei sacrifice vnto their mnet and burne incense vnto their yarne, because by them their porcion is fat & their meat plenteous.

Shal thei therefore stretch out their net & not spare continually to slaye a nation?

For y Iewes moare feared this winde, because it destroyed their frutes.

Thy shalbe so many in number.

They shal cast vp mountes against thei.

The Prophet comforteth the faithful that God wil also destroy the Babylonians, because they shal abuse thei.

He assureth the godlie of Gods protection, shewing that the enemye can do no more then God hath appointed, and also that their finnes required such a sharpe rod.

So that the great deuoureth the male and the Caldeans destroy all the worlde.

Meaning, y the enemies shalbe the felices and glorie in their owne force, power, wit.

Meaning, y they shalbe not.



# The stones shal crye.

# Habakkuk. Teachers of lies.

CHAP. II.

*a A vision. 1 Against pride, couetousnes, drunkennes and idolatrie.*

*a I will renounce mine owne iudg.ment, and only depend on God to be instructed what I shal answer them that oppose my preaching, and to be armed against all temptations.*

*b Write it in great letters, that he that runneth, may read it.*

*c Which containeth the destruction of the enemy, & the comfort of the Church, which thing though God execute not according to mans haite actions, yet the issue of both is certaine at his time appointed.*

*d To trust in him self or in any worldly thing, is neuer to be quiet: for the onelie rest is to stay vpon God by faith. Rom. i. 27. galat. iii. ebi. 10. 18.*

*e He comparereth the proude, and couetous man to a drunkard that is without reason and sense, whome God wil punish, & make him a laughing stocke to all the worlde: & this he speaketh for the comfort of the guiltie, and against the Caldeans.*

*f Signifying, that all the worlde shal with the destruction of tyrants, and that by their oppression, & couetousnes they heape but vpon them selfe more heauie burdens: for the more they get, the more are they troubled.*

*g That is, the Medes and Persians, that shal destroy Babylon.*

*h Signifying, that the couetous man is the ruine of his owne house, when as he thinketh to enricheth by crueltie and oppression.*

*i The stones of the house shal crye, and say that they are buylt of blood, and the wood shal answer and say the same of it self.*

*k Meaning, that God wil not deferre his vengeance long, but wil come, and destroye all their labours, as though they were consumed with fyre.*

*l In the destruction of the Babylonians his glorie shal appeare through all the worlde.*

I wil stand vpon my watche, and see  
me vpon the towre, and wil loke & see  
what he wolde say vnto me, & what I shal  
answer to him that rebuketh me.

And the Lord answered me, & said, Write  
the vision, and make it plaine vpon tables,  
that he may runne & that readeth it.

For the vision is yet for an appointed time,  
but at last it shal speake, & not lie: though  
it tary, waite: for it shal surely come, &  
shal not stay.

Beholde, he that lifeth vp him self, his  
minde is not vpright in him, but the iust  
shal liue by his faith.

Yea, in dede the proude man is as he that  
transgresseth by wine: & therefore shal he  
not endure, because he hath enlarged his  
desire as the hel, and is as death, and can  
not be satisfied, but gathereth vnto him  
all nations, and heapeth vnto him all  
people.

Shal not all these take vp a parable against  
him, and a taunting prouerbe against him,  
and say, Ho, he that increaseth that which  
is not his: & how long? and he that laderh  
him self with thicke claye?

Shal they not rise vp suddenly, that  
shal bite thee? and awake, that shal stirre  
thee: and thou shalt be their pray?

Because thou hast spoiled manie nations,  
all the remnant of the people shal spoile  
thee, because of mens blood, and for the  
wrong done in the land, in the citie, & vnto  
all that dwell therein.

Ho, he that couereth an euil couetousnes  
to his house, that he may set his nest on  
hie, to escape from the power of euil.

Thou hast consulted shame to thine  
owne house, by destroying manie people,  
and hast sinned against thine owne soule.

For the stone shal crye out of the wall,  
and the beame out of the timber shal answer it.

Wo vnto him that buyldeth a towne  
with blood, and erecteth a citie by iniquitie.

Beholde, is it not of the Lord of hostes  
that the people shal labour in the very  
fyre: the people shal euen weary them selfes  
for very vanitie.

For the earth shal be filled with the  
knowledge of the glorie of the Lord, as  
the waters couer the sea.

Wo vnto him that giueth his neighbour  
to drinke: thou ioyneest thine heare, & makest  
him drunken also, that thou maist see  
their priuities.

Thou art filled with shame for glorie:  
drinke thou also, and be made naked: the  
cuppe of the Lords right hand shal be turned  
vnto thee, and shameful spuing shall be  
for thy glorie.

For the crueltie of Lebanon shal count  
thee: so shal the spoile of the beastes, which  
made them afraide, because of mens blood,  
and for the wrong done in the land, in the  
citie, and vnto all that dwell therein.

What profiteth the image? for the maker  
thereof hath made it an image, and a  
teacher of lies: though he that made it, trust  
therein, when he maketh dummie idoles.

Wo vnto him that saith to the wood, Awake,  
and to the dummie stone, Rise vp: it shal  
teache thee: beholde, it is laide ouer  
with golde and siluer, and there is no  
breath in it.

But the Lord is in his holie Temple:  
let all the earth kepe silence before him.

like crueltie shal be executed against them. p. Hebrech. 12. 13. bylonians. gods colde nothing auile them: for they were but  
of stones, read ierem 10. 2. q. If thou wilt confide in  
that, it hath neither breath nor life, but is a dead thing.

CHAP. III.

*a A prayer for the faithful.*

A Prayer of Habakkuk the Prophet  
against the ignorances.

O Lord, I haue heard thy voyce, and  
was afraide: O Lord, renewe thy worke in  
the middes of the people, in the middes  
of the yeres make it known: in wrath re-  
member mercie.

God commeth from Teman, and the  
holie one from mounte Parán, Selah. His  
glorie couereth the heauens, & the earth  
is ful of his praise,

And his brightnes was as the light: he  
had hornes coming out of his hands, and  
there was the hiding of his power.

Before him went the pestilence, and burn-  
ing coles went forth before his feet.

He stode and measured the earth: he  
beheld, and dissolued the nations and the  
euilfasting mountaines were broken, & the  
ancient hilles did bowe: his waies are  
ouerlasting.

For his iniquitie I sawe the rentes of Cu-  
shan, and the curtaines of the land of Nu-  
bían did tremble.

senow as it was then. e. Whereby is meant a power that was  
ned with his brightnes, which was bid to the rest of the world  
was recruited in Mount Sind to his people, Psal. 137. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

# ments, Gods soldier

Was the Lord angrie against  
or was thine angrie against  
was thy wrath against the  
didst ride vpon thine horse  
retres brought saluation.

Thy bowe was manifested  
the lothes of the tribes  
de, Selah. y. didst cleane  
rivers.

The mountaines sawe thee  
trembled: the streame of the  
sed by: the depe made a noise  
his hand on hie.

The sunne and moone st  
habitation: at the light of  
thei went, and at the bright  
speares.

Thou trodest downe the  
and didst thresh the heath  
fute.

Thou wentest forth for thy  
thy people, euen for saluat  
Anointed: thou hast wou  
of the house of the wicked  
reddit the foundations vnto  
Selah.

ment the sunne was directed by the west  
call, as though it durst not goe to war  
ulation but by Christ. 7 From the  
land of egipt.

ZE

Seeing the great rebellion of  
Moneth the great iudgement  
rely destroyed, and thy carie  
faithful be prophesied of Gods  
signs and others, to assure the  
people be punished for their sinne  
trast to finde mercie by reason  
ly to asyde in God shewe them  
thered vnto him, and counted as

CHAP. I.

*a Threatnings against such and so  
their idolatrie.*

He word  
which ca  
niáh the  
shi, the  
liáh, the  
riáh, the  
kiáh, in t  
fiáh, the sonne of Amón  
I wil surely destroy all th  
land, saith the Lord.  
I wil destroy man and beas  
the foules of the heauen, &  
sea, & ruines shall e to the  
cut of man from of the lan

that giueh his neighbour  
in ioyneft thine heate, & ma-  
ken also, that thou make  
fles.

filled with shame for glorie,  
also, and be made naked: the  
Lords right hand shal be tur-  
ned, and shamefull spring shall  
come.

ueltic of Lebanon shal couer  
the spoile of the beastes, which  
raide, because of mes blood,  
rong done in the land, in the  
all that dwell therein.

reth the pimage: for the ma-  
the made it an image, and  
though he that made it, trust  
he maketh dumme idoles.  
m that faith to the wood, A-  
the dumme stone, Rise vp, it  
ee: 1 beholde, it is laide o-  
e and filuer, and there ino-

rd is in his holie Temple:  
h kepe silence before him.

executed against them. p. He searche  
nothing auail them: for they were  
m. 10. 8. q. If thou wilt consider what  
breach nor life, but is a dead thing.

HAP. III.

raier for the faithful.

of Habakkuk the Prophet for  
horances.

haue heard thy voyce, and  
Lord, reuiue thy worke in  
of the people, in the mides:  
make it known: in wrath re-  
cie.

th from a Temán, and the  
m mounte Parán, Selah. Hui-  
th the heauens, & the earth  
raife,  
shines was as the light: he  
ming out of his hands, and  
hiding of his power.

uent the pestilence, and bur-  
nt forth before his feet.

nd measured the earth: he  
dissolued the nations and the  
outaines were broken, & the  
did bowe: his waies are e-

itie I sawe the rentes of Cu-  
curtaines of the land of Mi-  
ble.

en. e. Whereby is went a power  
nes, which was hid to the reth of  
Sind to his people, Plal. 115. f. Signi-  
l meanes, and cuer had a maner  
Church. g. The image of the  
was made manifest by thy iudgement  
Judg. 3. 10. and also of the Midianites, which  
Judg. 7. 10.

Was the Lord angrie against the h rivers:  
or was thine angrie against the floods: or  
was thy wrath against the sea, that thou  
didest ride vpon thine horses & thy cha-  
rettes broght saluation.

Thy bowe was manifestely reuiled, &  
the ioshes of the tribes were a sure wor-  
de, Selah. y. didest cleaue the earth with  
rivers.

The mountaines sawe thee, and they  
trembled: the streame of the water paf-  
sed by: the depe made a noise, and lift vp  
his hand on hie.

The sunne and moone stood stil in their  
habitation: at the light of thine arrowes  
they went, and at the bright shining of thy  
speares.

Thou trodest downe the land in angre,  
and didest thresh the heathen in displea-  
sure.

Thou wentest forth for the saluation of  
thy people, euen for saluation with thine  
Anointed: thou hast wounded the head  
of the house of the wicked, and discou-  
eredst the fundations vnto the necke,  
Selah.

the sunne was directed by the weapons of thy people,  
thy crafts, as though it durst not go forward. g. Signifying  
saluation, but by Christ. r. From the top to the toe thou  
didst the enemies.

Thou didest strike thorowe with his  
owne stauces the heades of his villages:  
they came out as a whirlewinde to scatter  
me: their reioicing was as to deuoure the  
poore secretly.

Thou didest walke in the sea with thine  
horses vpon the heape of great waters.

When I heard, my belie trembled: my  
lippes shoke at the voyce: rotténes entred  
into my bones, and I trembled in my sel-  
fe, that I might rest in the day of trou-  
ble: for when he cometh vp vnto the peo-  
ple, he shal destroy them.

For the figre shal not florish, nether  
shal frute be in the vines: the labour of the  
oliue shal faile, and the fieldes shal yelde  
no meat: the shepe shalbe cut of from the  
foldes, and there shalbe no bullocke in the  
stalles.

But I wil reioyce in the Lord: I wil ioy  
in the God of my saluation.

The Lord God is my strength: he wil  
make my feete like hindes feete, & he wil ma-  
ke me to walke vpon mine hie places. To  
the chief finger on Neginothái.

ions prepared. 2 The chief finger vpon the instrumentes of musike shal  
haue occasion to praise God forth is great deliuerance of his Church.

God de-  
stroyed his e-  
nemies bothe  
great and sma-  
le with their  
owne weapons,  
though they  
were neuer so  
ferre against  
his Church.  
He returneth  
to that which  
he spake in  
2. ver. and  
sheweth how  
he was affrai-  
de of Gods iud-  
gements.  
He sheweth  
that faithful  
e neuer haue  
true rest, ex-  
cept they sele  
before y weig-  
ht of Gods  
iudgements.  
That is, che  
enemie: but y  
godlie shalbe  
quiet, know-  
ing that all things  
shal turne to  
good vnto the.  
He decla-  
reth wherein  
standeth the  
comfort & ioy  
of the faith-  
ful, though the  
se neuer so  
great affli-  
ctions befall  
the Church.

# ZEPHANIAH.

## THE ARGUMENT.

Sing the great rebellion of the people, and that there was now no hope of amendement, he de-  
monstrateth the great iudgement of God, which was at hand, shewing that their countrei shoulde be  
ruined destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the  
faithful he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, As-  
syrrians and others, to assure them that God had a continual care over them. And as the wicked  
shoulde be punished for their sinnes and transgressions: so he exhorteth the godlie to pacience, and to  
rest to finde mercie by reason of the fre promises of God made vnto Abraham: and therefore quiet-  
ly to abide til God shewe them the effect of that grace, whereby in the end they shoulde be ga-  
thered vnto him, and counted as his people and children.

### CHAP. I.

Therewith against Iudah and Ierusalem, because of  
their idolatrie.



He worde of the Lord,  
which came vnto Zepha-  
niáh the sonne of Cu-  
shi, the sonne of Ged-  
aliáh, the sonne of Ama-  
riáh, the sonne of Hiz-  
kiáh, in the daies of Ioi-  
siah, the sonne of Amón King of Iudáh:  
I wil surely destroy all things frõ of the  
land, saith the Lord.  
I wil destroy man and beast: I wil destroy  
the foules of the heauen, & the fish of the  
sea, & ruines shalbe to the wicked, & I wil  
cut of man from of the land, saith y Lord.

I wil also stretche out mine hand vpõ Iu-  
dáh, and vpon all the inhabitants of Ierusa-  
lém, & I wil cut of the remnât of Báal frõ  
this place, and the names of the Chemar-  
ims with the Priestes,

And them that worship the hoste of hea-  
uen vpon the house toppes, and them that  
worship and swear by the Lord, and by  
Malchám,

And them that are turned backe frõ the  
Lord, and those that haue not sought the  
Lord, nor inquired for him.

Be stil at the presence of the Lord God:  
for the day of the Lord is at hand: for the  
Lord hath prepared a sacrifice, & hath  
sanctified his gheiles.

Which ge-  
re an order of  
superstitious  
men appoin-  
ted to minister  
in the seruice  
of Báal, and  
were: as his pe-  
culiar chape-  
lens, read 2.  
King 23. 5. ho-  
sea 10. 5.  
He allu-  
deth to their  
idole Molech,  
which was for  
bidden Leu.  
24. 17. yet they  
called him  
their king and  
made him as  
a god: therefo-  
re he neuer no-  
teth them that wil be the saue they worship God, & yet wil swear by idoles  
and serueth them: which halting is here condemned, as 1. King 19. 2. King 17. 35.



8 And it shalbe in the day of the Lords sacrifice, that I wil visite the princes & the Kings children; and all such as are clothed with strange apparel.

9 In the same day also wil I visit all those that dance vpon the thresholde so proudly, which fill their masters houses by crueltye and deceit.

10 And in that day, saith y Lord, there shalbe a noyce, and crye from the filth gate, & an howling fro the seconde gate, & a great destruction from the hilles.

11 Howe ye inhabitants of the lowe place: for the copanie of the marchants is destroyed: all thei that bare siluer are cut of.

12 And at that time wil I searche Ierusalem with lightes, and visite the men that are frofen in their dregges, & say in their hearts, The Lord wil nether do good nor do euill.

13 Therefore their goods shalbe spoiled, & their houses waite: thei shal also buyld houses, but not inhabit them; and thei shal plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lord is nere: it is nere, and hasteth greatly, euen the voyce of the day of the Lord: the strong man shal crye there bitterly.

15 That day is a day of wrath, a day of trouble and heauines, a day of destruction and desolation, a day of obscuritie and darkenes, a day of cloudes & blackenes,

16 A day of the trumpe and alarme against the strong cities, & against the hie towres.

17 And I wil bring distres vpon men, that thei shal walke like blinde men, because thei haue sinned against the Lord, and their blood shalbe powred out as dult, and their flesh as the dongue.

18 Nether their siluer nor their golde shal be able to deliuer them in the day of the Lords wrath, but the whole land shalbe deuoured by the fyre of his ielousie: for he shal make euen a pederid dance of all the that dwell in the land.

CHAP. II.

He moneth to returne to God, & Prophecying destruction against the Philistims, Moabites & others.

1 Acher a your felues, euen gather you, O nation not worthy to be loued,

2 Before the decre come forth, and ye be as chaffe that passeth in a day, & before the fierce wrath of the Lord come vpon you, & before the day of the Lords angre come vpon you.

3 Seke ye the Lord all the meke of y earth, which haue wrought his iudgement: like righteoufnes, like lowlines, if so be that ye may be hid in the day of the Lords wrath.

4 For Azzah shalbe punished, and Ashkelon

d Meaning the courtiers did imitate y strange apparel of other nations to winne their fauour thereby, & to appeare glorious in y eyes of all other, read Eze 23. 14.

e He meaneth the seruantes of the rulers which inuade other mens houses and reioyce and leape for loynde they can get any pray, to please their master without all.

f Signifying y all y corners of the cite of Ierusalem shal be full of trouble.

g This is met of the streete of the marchantes which was lower then y rest of the place aboute it, so that nothing shal escape me.

i By their perpetrie they are hardened in their wickednes

Deut. 28. 30.

amós 5. 11.

k They that trusted in their owne strength and contemned the Prophets of God.

Ier 30. 7.

ieel 5. 11.

amós 5. 18.

Ezek 7. 19.

Chap. 28.

a He exhorteth them to repentance & willett them to desceid into them felues & gather them felues together, lest they be scattered like chaffe.

b That is, y haue liued vprightly & godly according as he preferreth by his worde.

c He comforteth the faithfull in that y God wolde change his punishmentes from them vnto the Philistines their enemies and other nations.

lón desolate: thei shal drine out Ashdod at the none day, & Ekron shal be rooted vp.

12 Wo vnto y inhabitants of the sea coast: the nation of the Cherchims, the worde of the Lord is against you: O Canaan, the thee without an inhabitant.

13 And the sea coast shalbe dwellings & cottages for shepherdes and shepfoldes.

14 And that coast shal be for the remnant of the house of Iudah, to fede thereupon: in the houses of Ashkelon shal their lodge towarde night: for y Lord their God shal visite them, & turne away their captiuitie.

15 I haue heard the reproche of Moab, and the rebukes of the children of Ammon, whereby they vbraided my people, and magnified the felues against their borders.

16 Therefore, as I liue, saith the Lord of hostes, the God of Israel, surely Moab shal be as Sodóm, and the children of Ammon as Gomorah, euen the breeding of nettles and salt pittes, and a perpetual desolation: the residue of my folke shal spoile them, & the remnant of my people shal possesse them.

17 This shal thei haue for their pride, because thei haue reproched and magnified the felues against the Lord of hostes people.

18 The Lord wil be terrible vnto the: for he wil consume all the gods of the earth, and euerie man shal worship him fro his place, euen all the yles of the heathen.

19 Ye Morias also shalbe slaine by my sword with them:

20 And he wil stretche out his hand against the North, and destroy Ashhur, and wil make Nineueh desolate; and waste like a wilderness.

21 And flocks shal lie in the middes of her, and all the beastes of the nations, and the pellicane, & the owle shal abide in the vpper postes of it: the voyce of birdes shal sing in the windowes, and desolations shalbe vpon the postes: for the cedres are vncovered.

22 This is the reioycing cite that dwelt carelesse, that said in her heart, I am, and there is none besides me: how is the made waste, and the lodging of the beastes: euerie one that passeth by her, shal hisse and wagge his hand.

CHAP. III.

1 Against the gouerners of Ierusalem. 2 Of the cutting of all the Gentiles. 3 A comfort to the residue of Israel.

1 WO to her that is filthy and polluted, to the robbing citie.

2 She heard not the voyce: she receiued not correctio: she trusted not in the Lord: she drue not nere to her God.

3 Her prices within her are as roaring lions: her iudges are as wolues in the evening, which

which leaue not the rowe.

Her prophetes are lightsones: her priests haue polluted: they haue wrested the iust Lord in thei

he wil do none iniquitie: doeth he bring his iudgement: but the wicked

to be ashamed.

I haue cut of the nation: I haue made chaffe, that none shal passe by destroyed without man inhabitant.

I said, Surely thou wilt receiue instruction: so thei de not be destroyed howe the, but they rose early their workes.

Therefore waite ye vpon the Lord, vntil the daye that I pray: for I am determining nations, and that I wil adome to powre vpon the nation, euen all my fierce earth shalbe deuoured with ielousie.

Surely then wil I turne pure langage, that they may the Name of the Lord, to one consent.

From beyonde the riuer the daughter of my diuinity vnto me, shal bring me an

In that daye shalt thou forsall thy workes, where gressed against me: for

warded vnder the time of the Gospel. of their finnes and the hypocrites which will thye pride in time past, shal be taken t

When the time of these things shal come, as is said in Haggaí, Zechariás, & the building of the Temple, which shall be a signification and excellencie of the resurrection of the dead: commodities, be declareth that rewards of their ingratitude, comforteth them, if they wil reuerent the Lord, wil finish the workes by whome they shoulde attaine





# Contempt of religion.

# Haggai. Two questions asked.

a Who was the sonne of Haggai, and the third king of the Persians, as some thinke.  
b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: & if the same notable men had made to be stirred up and admonished of their duties, what shall we thinke of other greater nouns whole doings are better against God, or very cold in his cause.  
c Not they condemned by building there of, but the preferred policies, & private profits to religion, being content with imbecillities.  
d Shewing they sought not onely their necessities, but their very pleasures before Gods honour.  
e Consider the plagues of God vpon you for preferring your policies to his religion, and because ye seek not his first of all.  
f Meaning, that they should leave of their owne commodities, and go forward in the building of Gods Temple and in the setting forth of his religion.  
g That is, I will heare your priors according to my promises. 1. Kings. 8. 21.  
h That is, my glorie shall be set forth by you.  
i And so bring it to nothing.  
k Thus declared that God was the author of the doctrine, and that he was but the minister, as Exodus 24. 12, 13, 14.  
l Which declareth that men are vnap and dul to ieremy Lord, neither can they obey his words or his messengers before God reforme their hearts & giue them new spirits, Iohn. 6. 44.

CHAP. I.  
The time of the prophetic of Haggai. An exhortation to buyld the Temple againe.



**I**N the secōde yere of King<sup>a</sup> Darius, in the sixt moneth, the first day of the moneth, came the worde of the Lord (by the ministerie of the Prophet Haggai) vnto<sup>b</sup> Zerubbabél the sonne of Shealtiel, a prince of Iudáh, and to Iehoshúa the sonne of Iehozadak the hie Priest, saying,

Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come, that the Lords House shulde be buylded.

Then came the worde of the Lord by the ministerie of the Prophet Haggai, saying,

Is it time for you selues to dwell in your filled houses, & this House lie waste?

Now therefore thus saith the Lord of hostes, Consider your owne waies in your hearts.

Ye haue sowne muche, & bring in litle: ye eat, but ye haue not ynough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and he that carneth wages, pitteth the wages into a broken bagge.

Thus saith the Lord of hostes, Consider your owne waies in your hearts.

Go<sup>f</sup> vp to the mountaine, & bring wood, & buyld this House, & I will be fauorable in it, and I will be glorified, saith the Lord.

Ye looked for muche, and lo, it came to litle: and when ye brought it home, I did blowe it vpon it. And why, saith the Lord of hostes? Because of mine House that is waste, and ye runne euery man vnto his owne house.

Therefore the heauen ouer you staid it self from dewe, and the earth staid her frute.

And I called for a drought vpon the Iord, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the grounde bringeth forth: bothe vpon men and vpon cattel, and vpon all the labour of the hands.

When Zerubbabél the sonne of Shealtiel, and Iehoshúa the sonne of Iehozadak the hie Priest with all the remnant of the people, heard the voyce of the Lord their God, & the wordes of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

And the Lord stirred vp the spirit of Zerubbabél, the sonne of Shealtiel a prin-

ce of Iudáh, and the spirit of Iehoshúa the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the House of the Lord of hostes their God.

CHAP. II.  
He sheweth that the glorie of the seconde Temple shall exceede the first.

**I**N the foure and twentieth daye of the sixt moneth, in the secōde yere of King Darius,

In the seuenth moneth, in the one & twentieth daye of the moneth, came the worde of the Lord by the ministerie of the Prophet Haggai, saying,

Speake now to Zerubbabél the sonne of Shealtiel prince of Iudáh, & to Iehoshúa the sonne of Iehozadak the hie Priest, & to the residue of the people, saying,

Who is left among you, that sawe this House in her first glorie, & how do you see it now? Is it not in your eyes, in comparison of it as nothing?

Yet now be of good courage, & Zerubbabél, saith the Lord, and be of good comfort, & Iehoshúa, sonne of Iehozadak the hie Priest: and be strong, all ye people of the land, saith the Lord, and do it for I am with you, saith the Lord of hostes.

According to the worde that I covenanted with you, when ye came out of Egypt: so my spirit shal remaine among you, feare ye not.

For thus saith the Lord of hostes, Yet a litle while, and I will shake the heauens and the earth, and the sea, and the drye land:

And I will moue all nations, and the desire of all nations shal come, and I will fill this House with glorie, saith the Lord of hostes.

The siluer is mine, and the golde is mine, saith the Lord of hostes.

The glorie of this last House shal be greater then the first, saith the Lord of hostes: and in this place will I giue peace, saith the Lord of hostes.

In the foure and twentieth daye of the ninth moneth, in the secōde yere of Darius, came the worde of the Lord vnto the Prophet Haggai, saying,

Thus saith the Lord of hostes, Aske now the Priests concerning the Law, and say, If one beare a holy flesh in the skirt of his garment, and with his skirt do touche the bread, or the potage, or the wine, or oyle, or any meate, shal it be holy? And the Priests answered and said, No.

Then said Haggai, If a polluted person touche any of these, shal it be vnclane? And the Priests answered, & said, It shal be vnclane.

Then answered Haggai, and said, So

# to folowe the father

is this people, and so is this me, saith the Lord: and so they of their hands, and that fre here, is vnclane.

And now, I pray you, consider: from this day, afore a stone was laid vpon the Temple of the Lord:

Before these things were me to an heape of twentie were but ten: when one came prelle for to drawe out fifty prelle, there were but twentie. I knowe you with blasting dewe, and with haile, in all your hands: yet you turne to the Lord.

Consider, I pray you, in from this day, and afore twetieth daye of the ninth from the day that the Lords Temple was laid: your mindes.

# ZE

Two moneths after that Haggai to helpe him in the labour, and to remembre, for what cause God repented vnclane, & not abuse of that his deliuerance: that all they shal remaine in their wickedness by their long banishment, but neuer mixeth the frames of grace, where all shulde be sanctified to

CHAP. I.  
He sheweth the people to returne to the wickednes of their fathers, the restitution of Ierusalem and the

**I**N the eighth moneth, in the second yere, came the word of the Lord vnto the sonne of Balaam the Prophet, saying,

The Lord hathe bene so with your fathers.

Therefore say thou vnto the Lord of hostes, Turne thou to me, saith the Lord of hostes, and I will turne to thee, saith the Lord of hostes.

Be ye not as your fathers, former Prophets haue cryed, saith the Lord of hostes, Turne from your euil wayes, & from

inhabited. I see your frutes declare, & you are brought in you by his spirit & mortified you come to God, but God must conuert him, & so shall I see you, & so shall I see you.

and the spirit of Iehozabab the hie Pri. And the remnant of the people, and did the worke in the Lord of hostes their God.

HAP. II.

Glorie of the seconde Temple shall be

and twentieth daye of the month, in the seconde yere of

moneth, in the one & twentieth moneth, came the worde by the ministerie of the Pro- phet, saying,

o Zerubbabél the sonne of Iudáh, & to Iehozabab the hie Priest, & of the people, saying, among you, that sawe this first glorie, & how daye you not in your eyes, in compar- soning?

good courage, o Zerubba- ord, and be of good com- a, sonne of Iehozadák the be strong, al ye people of the Lord, and do it for I with the Lord of hostes, the worde that I couenan- then ye came out of Egypt: shal remaine among you,

the Lord of hostes, & I will shake the heavens, and the sea, and the drye

all nations, and the dede- ons shal come, and I will shal glorie, saith the Lord of

mine, and the golde & mine of hostes.

this last House shal be great, saith the Lord of hostes: I will I giue peace, saith

and twentieth daye of the in the seconde yere of Da- worde of the Lord vnto y

Lord of hostes, Aske now- ning the Law, and say, I holy flesh in the skirt of d with his skirt do touche the potage, or the wine, or

that, shal it be holy? And the and said, No.

gái, If a polluted person- esse, shal it be vncleane? answered, & said, It shal

d Haggái, and said, So

is this people, and so is this nation before me, saith the Lord: and so are all the wor- kes of their hands, and that which they of- fire here, is vncleane.

And now, I pray you, consider in your mindes: from this day, and afore, euen afore a stone was laid vpon a stone in the Temple of the Lord:

Before these things were, when one came to an heape of twentie measures, there were but ten: when one came to the wine presse for to drawe out fiftie vessels out of the presse, there were but twentie.

If mote you be blasting, and with mil- dewe, and with haile, in all the labours of your hands: yet you turned not to me, saith the Lord.

Consider, I pray you, in your mindes from this day, and afore from the foure and twentieth daye of the ninth moneth, euen from the day that the fundacion of the Lords Temple was laid: consider it in your mindes.

Is the seed yet in the barme? as yet the vines, and the figtre, & the pome grana- te, and the oliue tre hath not brought forth: from this day wil I blesse you.

And againe the worde of the Lord came vnto Haggái in the foure & twentieth daye of the moneth, saying,

Speake to Zerubbabél the prince of Iudáh, and say, I wil shake the heauens and the earth,

And I wil ouerthrowe the throne of king domes, and I wil destroy the strength of the king domes of the heathen, & I wil ouerthrowe the charets, & those that ride in them, and the horse and the riders shal come downe, euerie one by the sworde of his brother.

In that day, saith the Lord of hostes, wil I take thee, o Zerubbabél my seruant, the sonne of Shealtiel, saith the Lord, & wil make thee as a signet: for I haue chosen thee, saith the Lord of hostes.

He exhor- tet them to patience and to abide til harvest came, and then they shulde see Gods blessings.

I will make a change and renewe all things in Christ, of whom Zerubbabél here is a figure. Hereby he sheweth that there shalbe no let or hinderance when God wil make this wonderful restitution of his Church. Signifying that his digni- tie shulde be most excellen- t, which thing was accomplished in Christ

# ZECHARIAH.

## THE ARGUMENT.

Two moneths after that Haggái had begonne to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therfore he putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth the, if they wil repent vnfeignedly, & not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance: that all the faithfull shulde haue from death and sinne by Christ. But because they stil remained in their wickednes and coldenes to set forth the Gods glorie, & were not yet made better by their long banishment, he rebuketh the moste sharpely: yet for the comfort of the repentant, he ther mixeth the promes of grace, that they might by this meanes be prepared to receive Christ, in whom all shulde be sanctified to the Lord.

### CHAP. I.

He exhorteth the people to returne to the Lord, & to forsake the wickednes of their fathers. He signifieth the restitution of Ierusalem and the Temple.

**I**N the eight moneth of the seconde yere of Darius, came the worde of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,

The Lord hath bene sore displeased with your fathers.

Therefore say thou vnto the, Thus saith the Lord of hostes, Turne ye vnto me, saith the Lord of hostes, & I wil turne vnto you, saith the Lord of hostes.

Be ye not as your fathers, vnto whom I former Prophets haue cryed, saying, Thus saith the Lord of hostes, Turne ye now from your euil wayes, & from your wicked

workes: but they wolde not heare, nor hearkened vnto me, saith the Lord.

Your fathers, where are they? and do the Prophets liue for euer?

But did not my wordes and my statutes, which I commanded by my seruants the Prophets, take holde of your fathers? & though they returned, & said, As the Lord of hostes hath determined to do vnto vs, according to our owne wayes, & according to our workes, so hath he delt with vs.

Vpon the foure and twentieth daye of the eleuenth moneth, which is the moneth Shebat, in the seconde yere of Darius, came the worde of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

I sawe by night, and beholde a man ri-

g As men astonished with my iudgements, and not that they were touched with true repentance. Which concerneth parte of Ianuarie and parte of Februarie. This vision signifieth the restitution of the Church, but as yet it shulde not appeare to mans eyes, which is here ment by the night, by the bottomes & by y mirre trees, which are blacke and giue a darke shadow: yet he compareth God to a King, who hath his postes and messengers abroad, by whom he still worketh his purpose and bringeth his matters to passe. Who was the chief among the rest of the horse men.

Though your fathers be dead, yet Gods iudgements in punishing the ought stil to be before your eyes: & though the Prophets be dead, yet their doctrine remaineth for euer. 2. Pet. 1. 19. Seeing ye saw the force of my doctrine in punishing your fathers, why do not ye feare I threat- nings contained in the same and declared by my Pro- phets?





all of fyre.

AP. II.

Jerusalem and Iudah.

the eyes againe and looked,

a man with a measuring

Whither goest thou? And

To measure Ierusalem

that is the breadth thereof

length thereof.

the Angel that talked with

me: and another Angel went

him, Runne, speake to this

and say, Ierusalem shall be

out walles, for the multitu

catrel therein.

The Lord, will be vnto her

rounde about, and will be

the middes of her.

the Lord, will be vnto her

rounde about, and will be

the middes of her.

the Lord, will be vnto her

rounde about, and will be

the middes of her.

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rounde about, and will be

the middes of her.

the Lord, will be vnto her

rounde about, and will be

the middes of her.

the Lord, will be vnto her

temptacion.

And the Lord said vnto Satā, The Lord

reproue thee, & Satan: euen the Lord that

hath chosen Ierusalem, reproue thee. Is

not this a brande taken out of the fyre?

Now Iehoshua was clothed with filthy

garments, and stode before the Angel.

And he answered, and spake vnto those

that stode before him, saying, Take away

the filthy garments from him. And vnto

him he said, Beholde, I haue caused thi

ne iniquitie to departe from thee, & I wil

clothe thee with change of raiment.

And I said, Let them set a faire diademe

upon his head. So they set a faire diade

me upon his head, and clothed him with

garments, & the Angel of the Lord stode by.

And the Angel of the Lord testified vn

to Iehoshua, saying,

Thus saith the Lord of hostes, If thou

wilt walke in my waies, and keepe my wa

che, thou shalt also iudge mine House, &

shalt also keepe my courts, and I wil gi

ue thee place among these that stand by.

Hear now, & Iehoshua & his Priest, thou

and thy fellows that sit before thee: for

they are monstuous persones: but be

holde, I wil bring forth the Branch of my

servant.

For lo the stone that I haue laid before

Iehoshua: upon one stone shall be seuen

eyes: beholde, I wil cut out the grauing

thereof, saith the Lord of hostes, & I wil ta

ke away y iniquitie of this land in one day.

In that day, saith the Lord of hostes, shal

ye call euery mā his neighbour vnder the

vine, and vnder the fig tree.

And he answered me and said, Knowest

thou not what these be? And I said, No, my

Lord.

Then said he, These are the two olue

branches, that stande with the ruler of the

whole earth.

Meaning, & Prophet, that I am Christ sent of my Father for the buyling

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Zechariah. The tinne stone. 381

And two olue trees ouer it, one vpo the

right side of the bowle, & the other vpon

the left side thereof.

So I answered, & spake to the Angel that

talked with me, saying, What are these,

my Lord?

The Angel that talked w me, answered

and said vnto me, Knowest thou not what

these be? And I said, No, my Lord.

Then he answered and spake vnto me,

saying, This is the worde of the Lord vn

to Zerubbabél, saying, Nether by an ar

mie nor strength, but by my Spirit, saith

the Lord of hostes.

Who art thou, & great mountaine, befo

re Zerubbabél, thou shalt be a plaine, & he

shall bring forth the head stone thereof,

w showtings, crying, Grace, grace vnto it.

Moreover, the worde of the Lord came

vnto me, saying,

The hands of Zerubbabél haue laid the

fundaciō of this house: his hands shall also

finish it, and thou shalt knowe that the

Lord of hostes hath sent me vnto you.

For who hath despised the day of the

small things? but they shall reioyce, and

shall se the stone of tinne in the hand of

Zerubbabél: these seuen are the eyes of

the Lord, which go thorowe the whole worlde.

Then answered I, and said vnto him,

What are these two olue trees vpon the

right and vpon the left side thereof?

And I spake moreover, and said vnto

him, What be these two olue branches,

which thorowe the two goldē pipes em

ptie them selues into the golde?

And he answered me and said, Knowest

thou not what these be? And I said, No, my

Lord.

Then said he, These are the two olue

branches, that stande with the ruler of the

whole earth.

Meaning, & Prophet, that I am Christ sent of my Father for the buyling

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Who was a

figure of Christ

and therefore

this doctrine

was directed

to all the Church

who are his bo

die & members.

He sheweth

the power

of the aduersa

ries to a great

mountaine, who

thought the

Jewes nothing

in resp. of

them, and

would

hindred Zerub

babél who re

preiced Christ

whome y ene

mies daily la

bour to let in

the buyling

of his spirital

Temple, but all

in vaine.

Though y ene

mies thinke to

stay this buyl

dig, yet Zerub

babél shall lay

the hieft stone

thereof, and

bring it to per

fection, so that

all the godlie

shall reioyce,

and pray vnto

God that he wolde

continue his gra

ce, and fauour

toward y Tēple

Meaning, & Prophet, that I am Christ sent of my Father for the buyling

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b That is, v  
teth any ini  
rie toward  
his neig<sup>r</sup> bour.  
c Meaning,  
wherefoever  
he be in the  
world.  
d He that is  
greatest the  
first table, and  
seuereth not  
God argueth,  
but abusieth  
Gods Name.  
e Which was  
a measure in  
dry things co  
ntaining about  
ten pottels.  
f That is, all  
the wicked  
nes of the  
god he is in  
Gods sight,  
he keepeth in  
a measure and  
can shut it  
or open it at  
his pleasure.  
g To couer  
measure  
h Which re  
presenteth in  
quiete, as in  
next verse.  
i Signifying  
Satan shoulde  
not haue the  
power against  
the Jews to  
tempt them,  
as he had in  
time past, but  
God wolde  
shut vp iniqui  
tie in a man  
as in a pri  
son.  
k Which de  
clared y<sup>e</sup> God  
wolde execu  
te his iudge  
ment by the  
meane of wea  
ke and infirme meane.  
l To remove the Inquiete and afflictions that came  
for the same from Iudah, to place it for euer in Babylon.

that goeth forth the ouer the whole earth: for  
euerie one that <sup>b</sup> stealeth, shalbe cut of  
aswel on this side, as on that: & euerie one  
that <sup>d</sup> sweareth, shalbe cut of aswel on this  
side, as on that.

I will bring it forth, saith the Lord of ho  
stes, and it shal enter into the house of the  
thief, & into y<sup>e</sup> house of him, y<sup>e</sup> falsly swea  
reth by my Name: & it shal remaine in the  
middles of his house, and shal consume it,  
with the timbre thereof, & stones thereof.

Then the Angel that talked with me, wet  
forth, & said vnto me, Lift vp now thine  
eyes, and se what is this that goeth forth.

And I said, What is it? An he said, This  
is an Ephah y<sup>e</sup> goeth forth. He said mo  
reouer, This is the light of them, through  
all the earth.

And beholde, there was lift vp a talent  
of lead: & this is a woman that sitteth in  
the middes of the Ephah.

And he said, This is wickednes, & he cast  
it into the middes of the Ephah, & he cast  
the weight of lead vpon the mouth thereof.

Then lift I vp mine eyes, and looked: and  
beholde, there came out two women, &  
the winde was in their wings (for thei had  
wings like the wings of a storke) & they  
lift vp the Ephah betwene the earth and  
the heauen.

Then said I to y<sup>e</sup> Angel that talked with  
me, Whither do these beare the Ephah?

And he said vnto me, To buyld it an  
house in y<sup>e</sup> land of Shinâr, & it shalbe esta  
blished and set there vpon her owne place.

CHAP. VI.

By the foure charettes he describeth the foure mo  
narchies.

Againe, I turned and lift mine eyes,  
and looked: and beholde, there came  
foure charettes out from betwene two  
mountaines, and the mountaines were  
mountaines of brasse.

In the first charet were red horses, and in  
the seconde charet blacke horses,  
And in the thirde charet white horses, &  
in the foure charet, horses of diuers co  
lours, and reddish.

Then I answered, and said vnto the An  
gel that talked with me, What are these,  
my Lord?

And the Angel answered, and said vnto  
me, These are the foure spirits of y<sup>e</sup> hea  
uen, which go forth from standing with  
the Lord of all the earth.

a By charets  
here, as by  
horses afore,  
he meaneth y<sup>e</sup>  
swift messen  
gers of God,  
to execute &  
declare his  
will.  
b By the bra  
zen moitantes  
he meaneth y<sup>e</sup>  
eternall couel  
& prouidence  
of God, wher  
by he bringe  
th from before  
all eternitie de  
creed what  
shal come to  
pass, & at w  
hether Satan  
nor all the  
world can  
alter.

c Which signified the great crueltie and persecutions that the Church had  
indured vnder diuers enemies. d Signifying that they had indured great  
afflictions vnder the Babylonians. e These represented their state vnder  
the Persians which restored them to libertie. f Which signified that God  
wolde sometime giue his Church rest, and poure his plagies vpon their ene  
mies, as he did in destroying Ninuech and Babylon, and ouer their ene  
mies. g Meaning, all the reuerent and motions of Gods Spirit, which according to  
his inchangeable counsell he causeth to appeare through all the world.

That with the blacke horse went forth in  
to the land of the North, and the white  
went out after them, & they of diuers co  
lours went forth toward the South  
country.

And the reddish went out, & required  
to go, and passe through the world, and  
he said, Go passe through the world, and  
they went thorowout the world.

Then cryed he vpon me, and spake vnto  
me, saying, Beholde, these that go toward  
the North country, haue pacified my  
spirit in the North country.

And the worde of the Lord came vnto  
me, saying,

Take of them of the captiuitie, euen of  
Heldai, & of Tobiah, and Iedaiah, which  
are come from Babél, and come thou the  
same day, and go vnto the house of Ios  
hiash, the sonne of Zephaniâh.

Take euen siluer, and golde, and make  
crownes, and set them vpon the head of  
Iehoshua, the sonne of Iehozadak the high  
Priest,

And speake vnto him, saying, Thus  
speaketh the Lord of hostes, and saith,  
Beholde the man whose name is the Bran  
che, and he shal growe vpon out of his pla  
ce, and he shal buyld the Temple of the  
Lord.

Euen he shal buyld the Temple of the  
Lord, and he shal beare the glorie, and  
shal sit and rule vpon his throne, and he  
shal be a Priest vpon his throne, & the cou  
sel of peace shalbe betwene the bothe.  
And the crownes shalbe to Helim, and  
to Tobiah, and to Iedaiah, and to Hosai  
the sonne of Zephaniâh, for a memorial  
in the Temple of the Lord.

And thei that are farre of, shal come &  
buyld in the Temple of the Lord, and y<sup>e</sup>  
shal know, that the Lord of hostes hath  
sent me vnto you. And this shal come to  
passe, if ye wil y obey the voyce of the  
Lord your God.

it was spiritual, & not material, Hag 2.10. q Whereof Iosho  
dow. r The two officers of the kingdom, & priests whoe were  
gathered they shalbe no more diuider. t Who was also called  
He also was called Ioshiash. u That they might acknowledge  
firmite, which looked that all things shoulde haue bene restored  
& of this their infidelitie these two crownes shal remane.  
x That the Gentiles by the preaching of the Gospel shoulde  
the buylding of this spiritual Temple. y If ye wil beleeue, &  
obedience of faith.

CHAP. VII.

The true fasting. 11 The rebellion of the people is  
cause of their affliction.

And in the fourth yere of King Da  
rius, the worde of y<sup>e</sup> Lord came vnto  
Zechariâh in the fourth day of the ninth  
moneth, euen in a Chisleu.

For thei had sent vnto y<sup>e</sup> House of God  
Sharézer, and Regem-melech and their  
men to pray before the Lord,

of these questions, because these feasts were observed vpon  
of the whole Church, the one in the month, that the Temple  
and the other when Gedaliah was slaine, here. 4. 12.

And to speake vnto y<sup>e</sup> Pri  
e in the House of the Lord o  
the Prophetes, saying, Shu  
the fiftie moneth, and a fe  
as I haue done these so man

Then came the worde of y<sup>e</sup>  
Lord vnto me, saying,  
Speake vnto all the peop  
to the Priests, and say, W  
and mourned in the fiftie ar  
neeth, euen these seuentie ye  
vnto me: & do I approue th  
And when ye did eat, en  
drinke, did ye not eat for  
drinke for your selues?

Shulde ye not heare the w  
Lord hath cryed by the  
the former Prophetes wher  
inhabited, and in prosperiti  
thereof rounde about her, y  
and the plaine was inhabite  
And the worde of the L  
Zchariah, saying,

Thus speaketh y<sup>e</sup> Lord of h  
Execute true iudgement,  
cie and compassion, euen  
brother,

And oppress not the wid  
cherles, the stranger nor the  
none of you imagine euil a  
ther in your heart.

But they refused to heark  
away the shulder, and stopp  
that they shulde not heare.

Yea, thei made their heart  
stone, so that they shulde heare  
the wordes which the Lord  
in his Spirit by the minist  
mer Prophetes: therefore  
wrath from the Lord of hos  
Therefore it is come to p  
cryed, and they wolde not  
creed, & I wolde not heare,  
of hostes.

But I scattered them amo  
whome they knewe not: the  
desolate after them, that  
through nor returned: for  
pleasant land waste.

which did not fast with a sincere heart  
was not done of a pure religion, because the  
of the Lords burden, which was two  
men was heauie & grievous to the  
willowes taken of oaken, y<sup>e</sup> flourish  
thei declared that they rebelled not onely  
of God that spake in them. u Th  
o By their finnes whereby they prou  
CHAP. VIII.

of the returne of the people vnto le  
meris of God toward them. 16  
The calling of the Gentiles.

Againe the worde o  
of hostes came to me, sayi  
Thus saith y<sup>e</sup> Lord of hoste  
I wolde be able that anie shulde do h





# The vocacion of Gentiles. Zechariah. Prisoners of hope.

<sup>k</sup> Which fast was appointed when the citie was besieged, & was the first fast of these foure: & here the Prophet sheweth, that it is to be repented, and our ne wholly to God, they shall have no more occasion to fast, or to show signes of heavines: for God will find them ioy & gladnes. I He declarerh the great zeale that God shalld give the Gentiles to come to his Church & to ioyne w<sup>th</sup> the Jewes in his true religion, & shalld be in the kingdom of Christ. *Ist. 2.2.*  
*226. 9. 1.*

## CHAP. IX.

<sup>a</sup> The threatening of the Gentiles. <sup>g</sup> The coming of Christ.

<sup>a</sup> Whereby he meaneth Syria, <sup>b</sup> Gods angre shal abide vpon their chief citie, and not spare so much as that <sup>c</sup> When the Jewes shal come, and <sup>d</sup> then Go wil destroy their enemies <sup>e</sup> That is, by Damascus: meaning that Hamath or Antiochia shal be under y<sup>e</sup> same rod and plague. <sup>f</sup> He secretly sheweth y<sup>e</sup> cause of their destruction, because they despised all order by their craft, and subtiltie, which they cloked with this name of wisdom. <sup>g</sup> Though they of Tyrus thinke their felices innievable by reason of the sea, that compasseth them round about, yet they shal not escape Gods iudgements. <sup>h</sup> Meaning, that all shalld be destroyed, & use a verie few, that shalld remaine as strangers. <sup>i</sup> He promisseth to deliuer the Jewes when he shal take vengeance on their enemies for their crueltie, and wrongs done to them. <sup>j</sup> As the Iobusites had bene destroyed, so shalld Ekron and all the Philistines.

**T**He burden of the worde of the Lord in the land of Hadrach: and Damascus shalbe his <sup>b</sup> rest, when the eyes of man, even of all the tribes of Israel, shalbe toward the Lord.  
And Hamath also shal border <sup>d</sup> thereby: Tyrus also and Zidon, though they be <sup>e</sup> verie wise.  
For Tyrus did buyld her self a strong holde, and heaped vp silver as the dust, & golde as the myre of the freates.  
Beholde, the Lord wil spoile her, and he wil smite her <sup>f</sup> power in the sea, & she shal be deuoured with fyre.  
Ashkelon shal feare, and seare, and Azzah also shalbe verie forowful, and Ekron: for her countenance shalbe ashamed, and the King shal perish from Azzah, and Ashkelon shal nor be inhabited.  
And the stranger shall dwell in Ashdod, and I wil cut of the pride of y<sup>e</sup> Philistines.  
And I wil take away his blood out of his mouth, and his abominations from betwene his <sup>h</sup> teeth: but he that remaineth, euē he shalbe for our God, & he shalbe as a prince in Iudah, but Ekron shalbe as a Iebusite.

And I wil campe about <sup>k</sup> mine House against the armie, against him that palleth by, and against him that returneth, and no oppressour shal come vpon them anie more: for now <sup>l</sup> I haue I sene with mine eyes.  
Reioyce greatly, o daughter Zidon: house for ioye, o daughter Ierusalem: beholde, thy King cometh vnto thee: <sup>m</sup> he is iust, & sauēd, poore and riding vpon an <sup>n</sup> alleys vpon a colt the sole of an asse.  
And I wil cut of the <sup>o</sup> charrets from Ephraim, and the horse from Ierusalem: the bowe of the batell shalbe broken, and I shal speake peace vnto the heathen, & I shal dominion shalbe from y<sup>e</sup> sea vnto sea, and from the <sup>p</sup> riuier to the end of the land.  
Thou also shalbe sauēd through y<sup>e</sup> blood of thy couenant. I haue lofed thy <sup>q</sup> prisoners out of the pit wherein <sup>r</sup> no water.  
Turne you to the <sup>s</sup> strong holde, ye prisoners of hope: euen to day do I declare, say that I wil render the <sup>t</sup> double vnto thee.  
For Iudah haue I bene as a bowe for mee: Ephraims hand haue I filled, and I haue raised vp thy sonnes, o Zidon, against thy sonnes, o Gircia, and haue made thee as a gyant vsward.  
And the Lord shalbe sene ouer them, & his arrowe shal goe forthe as y<sup>e</sup> lightning, and the Lord God shal blowe the trumpet, and shal come forthe with the whirlewindes of the South.  
The Lord of hostes shal defend them, & they shal deuoure them, and subdue them with sling stones, and they shal drinke, & make a noyse as thorowe wine, and they shalbe filled like bowles, & as the hornes of the altar.  
And the Lord their God shal deliuer them in that day as the flocke of his people: for they shalbe as the <sup>u</sup> stones of y<sup>e</sup> crown lifted vp vpon his land.  
For how great is his goodnes! and how great is his beautie! come shal make the young men cherefull, & new wine y<sup>e</sup> maidens shal be glad.  
Sacrifices was a figure, and is here called the couenant of the new Testament: God made it with his Church, and lett it with them. <sup>v</sup> God sheweth that he wil cut off the dangers, & the Temple are, where God wil defend you. <sup>w</sup> Myrrour, which fmed to be in danger of their enemies, & was used in hope that God wolde restore them to libertie. <sup>x</sup> I wil make Tyrus, & the Grecians. <sup>y</sup> He promisseth that the Jewes shal be free, and have abundance, and exesse of all things, as they were in the time of the sacrifice. <sup>z</sup> Which things are not to moue them to pride, but to iobriety, and to thankfull remembrance of his grace. <sup>aa</sup> The faithfull shal be pre- sents, and reuerence. <sup>ab</sup> Enemies shalbe compelled to chime them for Gods glory. <sup>ac</sup> Iosephus declarerh of Alexander the great, when he was in the Priest.

## CHAP. X.

<sup>a</sup> The vanitie of idolatrie. <sup>b</sup> The Lord promisseth to visite & comforte the house of Israel.  
A Ske you of the <sup>c</sup> Lord raine in the time of the latter raine: y<sup>e</sup> shal y<sup>e</sup> Lord deliuer the put backe Gods graces promised, & so iust iudgement: therefore to auoid his plague, be willett to & to pray in faith to him, and so he wil giue them abundance.

the corner, naile & bowe  
make white cloudes, and g  
of raine, & to euerie one  
Surely <sup>b</sup> the idoles haue  
and the forthsayers haue f  
dreamers haue tolde a va  
cōfort in vaine: therefore  
as sheper: they were trouble  
was no sheperd.  
My wrath was kindled a  
herds, and I did visite the  
Lord of hostes wil visite  
house of Iudah, & wil ma  
beautiful horse in the batt  
Our <sup>c</sup> of him shal the corne  
out of him the naile, out o  
of batell, & out of him eu  
of tribute also.  
And they shalbe as y<sup>e</sup> mig  
trede downe their enemy  
the stretes in the batell, &  
because the Lord is with t  
ders on horses shalbe conf  
And I wil strengthen the  
and I wil preserue the hou  
and I wil bring them aga  
them: and they shalbe as th  
cast them off: for I am the L  
and wil heare them.  
And they of Ephraim sh  
& their heart shal reioyce  
newe, their children shal  
& their heart shal reioyce  
I wil hiss for them, and I  
I haue redeemed them: & t  
as they haue encreased.  
An I wil <sup>k</sup> sowe them an  
and they shal remember m  
treis: and they shal liue wi  
and turne againe.  
I wil bring them againe  
land of Egypt, & gather r  
thurs: and I wil bring the  
of Gilead, and Lebanon,  
be founde for them.  
And he <sup>m</sup> shal goe into th  
tion, and shal smite the w  
and all the depthes of the  
vnto the pride of Ass  
downe, and the sceptre o  
parte away.  
And I wil strengthen th  
and they shal wake in his  
Lord.  
by the doctrine of the Gospel.  
of the people out of Egypt: where as

## CHAP. XI.

<sup>a</sup> The destruction of the Temple. <sup>b</sup> The Lord shal visite & comforte the house of Israel.  
O Penthy dores, & L  
Ourre shal deuoure the  
then, the Prophet sheweth that whe  
men are full ready to receive them.

ampe about a mine Houfe  
nie, against him that pallieth  
st him that returneth, and no  
al come vpon them anie moe  
haue I sene with mine eyes  
atly, o daughter Zión, house  
ughter Ierusalem: beholde  
neth vnto thee: he is iust, &  
and riding vpon an alle, and  
the sole of an asse.  
ut of the charters from I  
the horse from Ierusalem: the  
battel shalbe broken, and he  
eace vnto the heathen, & his  
e from the sea vnto sea, and  
er to the end of the land.  
shalbe saved through y blood  
ant. I haue losed thy prisone  
pit wherein y no water.  
to the strong holde, y pri  
de: cuncto day do I declar  
der the double vnto thee.  
ue I bent as a bowe for me  
and haue I filled, and I haue  
sonnes, o Zión, against thy  
cia, and haue made thee as a  
e.  
rd shalbe sene ouer them, &  
al go forth as y lightning:  
God shal blowe the trum  
come forth with the whil  
South.  
of hostes shal defend them,  
ure them, and subdue the  
nes, and they shal drinke,  
as thorowe wine, and they  
like bowles, & as the hornes  
ord their God shal deliue  
day as the flocke of his pro  
the as the stones off crow  
pon his land.  
ear is his goodnes! and how  
eautie! corne shal make the  
reful, & new wine y maidens  
and is here called the conuener of the Church,  
Church, and left it with them for the laste  
and sheweth that he wil deliuer his Church  
er to great. That is, into the holie  
are, where God wil defend you. A Mon  
in danger of their enemies on euery  
wolde restore them to liberte.  
in resp: of that which your fau  
vitiouse. I wil make Iudáh and  
vitiouse against all enemies, which he  
promiseth that the Iewes shal destroye  
and exerce of all things, as there is no more  
is offered which things are not to come  
e, and a thankfull remembrance of Gods  
shal be premed, and reuerenced all day  
led to euerie them: for Gods glorie that he  
of Alexander the great when he was  
CHAP. X.

make white cloudes, and giue you shewres  
of raine, & to euerie one graffe in y field.  
Surely the idoles haue spoken vanitie,  
and the soothsayers haue sene a lie, and the  
dreamers haue tolde a vaine thing: they  
cōfort in vaine: therefore thei went away  
as shepher thei were troubled, because there  
was no shepherd.  
My wrath was kindled against the shep  
herds, and I did visite the goates: but the  
Lord of hostes wil visite his flocke the  
house of Iudáh, & wil make them as his  
beautiful horse in the battel.  
Our of him shal the corner come forth:  
out of him the naile, out of him the bowe  
of battel, & out of him euery appointer  
of tribute also.  
And they shalbe as y mightie men, which  
treade downe their enemies in the myre of  
the streres in the battel, & thei shal fight,  
becaus the Lord is with them, and the ri  
ders on horses shalbe confounded.  
And I wil strengthen the house of Iudáh,  
and I wil preserue the house of Ioséph,  
and I wil bring them againe, for I pitie  
them: and they shalbe as thogh I had not  
cast them off: for I am the Lord their God,  
and wil heare them.  
And they of Ephraim shalbe as a gyant,  
& their heart shal reioyce as thorowe wi  
neye, & their children shal se it, & be glad:  
& their heart shal reioyce in the Lord.  
I wil: hisse for them, and gather them: for  
I haue redeemed them: & they shal increa  
se, as they haue encreased.  
And I wil k fowe them among the people,  
and they shal remember me in farre coun  
treis: and thei shal liue with their children  
and turne againe.  
I wil bring them againe also out of the  
land of Egypt, & gather them out of Af  
shúr: and I wil bring them into the land  
of Gileád, and Lebanon, & place shal not  
be founde for them.  
And he shal go into the sea with afflic  
tion, and shal smite the waues in the sea,  
and all the shales of the riuer shal drye  
vp: and the pride of Affshúr shalbe cast  
downe, and the sceptre of Egypt shal de  
part away.  
And I wil strengthen them in the Lord,  
and they shal walke in his Name, saith the  
Lord.

Houle, b fyre trees: for the cedre is fallē,  
because all y mightie are destroyed: hou  
le ye, o okes of Bashán, for the defended  
forest is cut downe.  
There is the voyce of the howling of the  
shepherds: for their glorie is destroyed:  
y voyce of the roaring of lyons whelpes:  
for the pride of Iorden is destroyed.  
Thus saith the Lord my God, Fede the  
shepe of the slaughter.  
They that possesse them, slaye them & sin  
ne not: and thei that sell the, say, Bles  
sed be the Lord: for I am riche, and their  
owne shepherds spare them not.  
Surely I wil no more spare those y dwell  
in the land, saith the Lord: but lo, I wil  
deliuer the men euerie one into his ne  
ighbours hand, and into the hand of his  
King: and they shal smite the land, and  
out of their hands I wil not deliuer them.  
For I fed the shepe of slaughter, euen the  
poore of the flocke, and I toke vnto me  
two staues: the one I called, Beautie, and  
the other I called, Bandes, and I fed the  
shepe.  
Three shepherdes also I cut of in one  
moneth, & my soule lothed the, & their  
soule abhorred me.  
Then said I, I wil not fede you: that that  
dyeth, let it dye: and that that perissheth,  
let it perissh: & let the remnant eat, euerie  
one the flesh of his neighbour.  
And I toke my staffe, euen Beautie, and  
brake it, that I might disanul my cōuenāt,  
which I had made with all people.  
And it was broken in that day: and so the  
poore of the shepe that waited vpon me,  
knewe that it was the worde of the Lord.  
And I said vnto them, If ye thinke it  
good, giue me y wages: and if no, leaue  
of: so they weighed for my wages thirtie  
pieces of siluer.  
And the Lord said vnto me, Cast it vnto  
the potter: a goodlie price, that I was va  
lued at of them. And I toke the thirtie pie  
ces of siluer, and cast them to the potter  
in the House of the Lord.  
Then brake I mine other staffe, euen the  
Bandes, that I might dissolue the brother  
hode betwene Iudáh and Israēl.  
And y Lord said vnto me, Take to thee  
y instruments of a foolish shepherd.  
For lo, I wil raise vp a shepherd in the  
lād, which shal not loke for the thing, that  
is lost, nor seke the tender lambs, nor hea  
le that that is hurt, nor fede y that stan  
ke sheweth his care and diligence, that he wolde suffer them to haue no euil  
rulers, because they shulde consider his great loue. Meaning the people,  
because they wolde not acknowledge these great benefites of God.  
He sheweth that the least parte euer profit by Gods iudgements.  
Besides their ingratitude God accuseth them of malice & wickednes, which  
did not onely forget his benefites, but esteemed them as things of nought.  
Shewing that it was to litle to pay his wages, which coulde scarce suffice to  
make a fewe oles: for to couer the fiple. Signifying, that thei shulde haue  
certeine kinde of reuerent, & outwarde shewe of gouernement: but in effe  
shulde be nothing, for they shulde be wolues, and deuouring beafts in stead of  
shepherds. And is in health and founde.

Shewing y  
if the strong  
men were de  
stroyed, y wea  
ker were not  
able to resist.  
e Seing that  
Lebanon was  
destroyed, y  
was the strong  
est munition,  
y weaker pla  
ces coulde not  
thinke to hol  
de out.  
d That is, the  
renouue of Iu  
dáh & Israēl  
shalde peris  
h. Which being  
now definite  
to be slayne,  
were deliue  
red as out of  
the lios mout  
h.  
e Their goner  
nours desirois  
them without  
any remore  
of consencie,  
or yet thinking  
that they do  
euil.  
He north y  
hypocrites, y  
euer haue the  
Name of God  
in their moun  
thes, thogh  
their lye and  
doings the de  
nit God, attri  
bute their  
gaine to Gods  
blessing. y  
cometh of the  
spoile of their  
brethren.  
h I wil cause  
one to destroy  
another.  
i This goner  
nours shal ex  
ecute and este  
ouer them.  
k That is, the  
smale remnā,  
whome he  
thought wor  
the to shewe  
mercie vnto.  
l God sheweth  
his great bene  
fites toward  
his people to  
couince them  
of greater in  
gratitude, y  
wolde nether  
be ruled by  
his most be  
autiful order  
of gouerne  
ment, neither  
continue in y  
bandes of y  
therlie vntie,  
and therefore  
he brake the  
bothe the one  
and the other.  
Some read for  
Bādes, destroi  
ers, but in the  
14 vers. y first  
reading is con  
firmed.  
m Whereby

CHAP. XI.

The destruction of the Temple. 4 The care of the faith  
ful is committed to Christ. 7 A grieuous vision against  
Ierusalem and Iudah.  
O Pen thy dores, o Lebanon, and the  
fyre thal deuoure thy cedres.  
The Prophet sheweth that when God sendeth the en  
emy he is self ready to receive them.

he sheweth his care and diligence, that he wolde suffer them to haue no euil  
rulers, because they shulde consider his great loue. Meaning the people,  
because they wolde not acknowledge these great benefites of God.  
He sheweth that the least parte euer profit by Gods iudgements.  
Besides their ingratitude God accuseth them of malice & wickednes, which  
did not onely forget his benefites, but esteemed them as things of nought.  
Shewing that it was to litle to pay his wages, which coulde scarce suffice to  
make a fewe oles: for to couer the fiple. Signifying, that thei shulde haue  
certeine kinde of reuerent, & outwarde shewe of gouernement: but in effe  
shulde be nothing, for they shulde be wolues, and deuouring beafts in stead of  
shepherds. And is in health and founde.





in y valley of Megiddon  
shal bewaile euerie familie  
milie of the m house of Da  
their wiues a parte the fa  
use of Nathan a parte, and  
arre:

of the house of Levi a par  
ies a parte: the familie of  
e, and their wiues a parte  
ies that o remains, euerie fa  
nd their wiues a parte.

ched with his one grief that tannu  
e containeth all the tribes, and the wi  
ad by their finnes perced Christ  
ch were el. & by grace, and prefat

RAP. XIII.

grace. 2 Of the cleane riddance of  
ale of the godlie against false pro

there a shalbe a fountaine  
he house of David, and to  
of Ierusalém, for sinne &

ay, faith the Lord of hostes,  
e names of the idoles out  
and they shal no more here  
I wil cause the prophete  
ne spirit to departe out of

ie shal yet a prophecie, his  
other that begate him, shal  
Thou shalt not lue: for  
ies in the Name of y Lord:  
and his mother that begate  
ruit him through, when he

aye shal the Prophetes  
e one of his vision, when  
ecied: nether shal thei we  
ment to deceiue.

ye, I am no Prophet: I am  
man: for man taught me to  
from my youth vp.  
ay vnto him, What are the  
thine hands? Then he shal  
was I wouled in the house

orde, vpon my i shepherd,  
an, that is my fellow, faith  
fites: smite the shepherd, &  
e scattered: and I wil turne  
in the little ones.

land, faith the Lord, k two  
shalbe cut of, & dyed: but the  
t therein.

ng that third partethrow  
il fine came as the siluer is  
rye them as golde is tryed:

ore gently with them, and put them on  
e children, that became false prophetes,  
remain for euer. I The Prophet warneth  
for, shulde come vnder Christ, these  
the people: for their gouernours and  
ople shulde be as scattered shepheardes, for  
because he was the head of all Israhel, and  
at haue no portion of chief blessing, and  
shalbe tryed with great tribulac  
power and his merites do prouide.

they shal call on my Name, & I wil heare  
them: I wil say, It is my people, and they  
shal say, The Lord is my God.

CHAP. XIII.

Of the doctrine that shal procede out of the Church, &  
of the reſtauration thereof.

Enoche, the day of the Lord cometh,  
And thy spoyle shal be a diuided in  
the middes of thee.

For I wil gather all natiōs against Ierusa  
lem to batell, and the citie shalbe taken, &  
the houses spoyled, and the women defil  
ed, & half of the citie shal go into capti  
uities, & the residue of the people shal not  
be cut of from the citie.

Then shal the Lord go forthe, and fight  
against those nations, as when he fought  
in the day of batell.

And his fete shal stand in that day vpon  
the mount of oliues, which is before Ieru  
salem on the East side, and the mount  
of oliues shal cleaue in the middes there  
of: toward the East & toward the West  
there shalbe a very great valley, & halfe  
of the mountaine shal remoue toward the  
North, and halfe of the mountaine tow  
arde the South.

And ye shal flee vnto the valley of the  
mountaines: for the valley of the mountai  
nes shal reache vnto Azah: yea, ye shal flee  
like as ye fled from the earthquake in the  
dayes of Vzziah King of Iudah: and the  
Lord my God shal come & all the Sain  
tes with thee.

And in that day shal there be no cleare  
light, but darke.

And there shalbe a day (it is knowen to  
y Lord) nether day nor night, but about  
the euening time it shalbe light.

And in that day shal there waters of life  
go out from Ierusalém, halfe of the tow  
arde the East sea, & halfe of them toward  
the vttermost sea, & shalbe, bothe in so  
mer and winter.

And the Lord shalbe King ouer all the  
earth in that day shal there be one Lord,  
and his Name shalbe one.

All the land shalbe turned as a plaine  
fro Geba to Rimmōn, toward the South  
of Ierusalém, and it shalbe lifted vp, & in  
habited in her place: from Beniamins ga

te vnto the place of the first gate, vnto  
the corner gate, and from the towre of Ha  
naniél, vnto the Kings wine presses.

And men shal dwell in it, and there shal  
be no more destruction, but Ierusalém  
shalbe safely inhabited.

And this shalbe the plague, wherewith  
the Lord wil smite all people, that haue  
fought against Ierusalém: their flesh shal  
consume away, though thei stand vpon their  
fete, and their eyes shal consume in their  
holes, & their tōgue shal consume in their  
mouth.

But in that day a great tumult of the  
Lord shalbe among them, and euerie one  
shal take the hand of his neighbour, and  
his hand shal rise vp against the hand of  
his neighbour.

And Iudah shal fight also against Ieru  
salem, and the arme of all the heathen  
shalbe gathered round about, with gol  
de and siluer, and great abundance of ap  
parel.

Yet this shalbe the plague of the hor  
se, of the mule, of the camel and of the asse  
and of all the beasts that be in these tentes  
as this plague.

But it shal come to passe that euerie one  
that is left of all the nations, which came  
against Ierusalém, shal go vp from yere  
to yere to worship the King the Lord of  
hostes, and to kepe the feast of Taber  
nacles.

And who so wil not come vp of all the  
families of the earth vnto Ierusalém to  
worship the King the Lord of hostes, euen  
vpon them shal come no raine.

And if the familie of Egypt go not vp,  
and come not, it shal not raine vpon them.  
This shalbe the plague wherewith y Lord  
wil smite all the heathen, that come not  
vp to kepe the feast of Tabernacles.

This shalbe the punishment of Egypt,  
& the punishment of all the nations that  
come not vp to kepe the feast of Taber  
nacles.

In that day shal there be writen vpon the  
bridels of y horses, The holines vnto the  
Lord, and the portes in the Lords House  
shal be like the bowles before the altar.

Yea, euerie pot in Ierusalém and Iudah  
shalbe holie vnto the Lord of hostes, and  
all they that sacrifice, shal come and take  
of them and seeth therein: and in that day  
there shal be no more the Canaanite in  
the House of the Lord of hostes.

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the corner gate, and from the towre of Ha  
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all they that sacrifice, shal come and take  
of them and seeth therein: and in that day  
there shal be no more the Canaanite in  
the House of the Lord of hostes.

Cccc.ii.

m God wil not  
only raise vp  
warre without  
but scitoun at  
home to trye  
them.  
n To hurt, and  
oppreſſe him.

O The enemies  
are riche, and  
therefore shal  
not come for a  
pray, but to de  
stroy & inea  
de blood.

As the men  
shulde be de  
stroyed, ver. 12.

By y Egipt  
ians, which  
were greaſt  
enemies to  
true religion,  
he meaneth  
all the Gen  
tiles.

Signifying,  
that to wha  
seruice they  
were put now  
(whether to la  
bour, or to ser  
uice in warre)  
thei were now  
holie, because  
the Lord had  
sanctified the.  
f As precious  
the one as the  
other, because  
they shalbe  
sanctified.

But all shal  
be pure, and  
cleane & there  
shal neither be  
hypocrite, or  
any that shal  
corrupt y true  
seruice of  
God.



# MALACHI.

THE ARGUMENT.

**T**HIS Prophet was one of the three, which God raised up for the comfort of his Church after the captivity, and after him there was no more until Iohn Baptist was sent, which was either token of Gods wrath, or an admonition that they shoulde with more fervent desires looke for the comming of Messiah. He confirmeth the same doctrine, that the two former do, but chiefly he reproveth the Priests for their covetousnes, and for that they served God after their owne fantasie, and not according to the prescript of his worde. He also noteth certain peculiar sinnes, which were then among them, as marrying of idolatrous and manie wives, murmurings against God, impudencie, and such like. Notwithstanding for the comfort of the godlie he declareth that God wolde not forget his promes made vnto their fathers, but wolde send Christ his messenger, in whome the covenant shoulde be accomplished, whose comming shoulde be terrible to the wicked, and bring all consolation and ioye vnto the godlie.

## CHAP. I.

A complaint against Israel chiefly the Priests.

Read the 13th.



**H**E is burde of the worde of y Lord to Israel by y ministerie of Malachi.

I haue loued you, saith the Lord: yet ye say,

Wherein hast thou loued vs? Was not Esau

Isaakobs brother, saith y Lord: yet I loued Isaakob,

And I hated Esau, and made his mountaines waste, and his heritage a wilderness for dragons.

Thogh Edom say, We are impouerished, but we wil returne and buyld the desolate places, yet saith the Lord of hostes, they shal buyld, but I wil destroye it, and they shal call them, The border of wickednes, and the people, with whome the Lord is angrie for euer.

And your eyes shal se it, and ye shal say, The Lord wil be magnified vpon the border of Israel.

A sonne honoureth his father, and a seruant his master. If then I be a father, where is mine honour? & if I be a master, where is my feare, saith the Lord of hostes vnto you, & Priests, that despise my Name? and ye say, Wherein haue we despised thy Name?

Ye offer vncleane bread vpon mine altar, & you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not so to be regarded.

And if ye offer the blinde for sacrifice, it is not euil: and if ye offer the lame and sicke, it is not euil: offer it now vnto thy prince, wil he be content w<sup>th</sup> thee, or accept

thy person, saith the Lord of hostes?

And now, I pray you, pray before God, that he may haue mercie vpon vs: this hath bene by your meanes: wil he regard your person, saith the Lord of hostes?

Who is there euen among you, that wolde shut the doore, and kinde not fire vpon mine altar in vaine, I haue no pleasure in you, saith the Lord of hostes, nether wil I accept an offering at your hand.

For from the rising of the sunne vnto the going downe of the same, my Name is great among the Gentiles, and in euerie place incense shalbe offered vnto my Name, and a pure offering: for my Name is great among the heathen, saith the Lord of hostes.

But ye haue polluted it, in that ye say, The table of the Lord is polluted, and the frute thereof, euen his meat is not to be regarded.

Ye said also, Beholde, it is a weariness, and ye haue snuffed at it, saith the Lord of hostes, and ye offered that which was torne & the lame and the sicke: thus ye offered an offering: shulde I accept this of your hand, saith the Lord?

But cursed be the deceiuer, which hath in his flocke a male, and voweth, and sacrificeth vnto y Lord a corrupt thing: for I am a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

And this haue ye done as touching the altar of y Lord, weeping and with mourning ye haue offered, and with mourning ye haue offered, and with mourning ye haue offered acceptably at your hand. Yet ye say, Wherein? Beholde, the bene witness betweene y Lord and y wife of thy youth, again

Which declareth their great ingratitude that did not acknowledge this loue, which was so euident, in that he chose Abraham from out of all y worlde, and next chose Isaakob the younger brother of whome they came, and lest Esau the elder. For besides that the signes of mine hatred appeared euen when he was made seruant vnto his younger brother, being yet in his mothers belly, and also afterward in that he was put fro his birthright, yet euen now before your eyes the signes hereof are euident, in that y his country lieth waste, & he shal neuer returne to inhabit it, where at y people whom y enemy hated more then they are by my grace and loue towards you, declared, read Rom 9. 13.

Besides the rest of the people he condemneth y Priests chiefly because they shoulde haue repressed others for their hypocrisie, & obstinacie against God, & not haue hardened them by their example to greater euils. He noteth their grosse hypocrisie, w<sup>ch</sup> wolde not se their fautes, but most rudely couered them, & so were blinde guides. Ye receaue all manner offerings for your owne greedines, and do not examine whether they be according to my Law or no. Not that they said thus, but by their doing they declared no lesse. You make it no fault, whereby he condemneth this, y<sup>e</sup> think it sufficient to serue God partly, as he hath commanded, & partly after mans fantasie, & so come not to that purenes of religion, which he requireth, & therefore in reprobac he sheweth the y<sup>e</sup> a mortal man wolde not be content to be so serued.

## CHAP. II.

Threatenings against the Priests being seducers of the people.

And now, O ye Priests, this commandement is for you.

## Priests charge.

If ye wil not heare it, nor your heart to giue glorie to me, saith y Lord of hostes, a curse vpon you, and wil curse yea, I haue cursed the cause ye do not consider it in. Beholde, I wil corrupt y doctrine vpon your faces, & of your solemne feasts, and vnto it.

And ye shal knowe, that I commandement vnto you, nant, which I made with Leuithe the Lord of hostes.

My covenant was with hiepe, and I gaue him feare, and was afraid before me. The law of truth was in there was no iniquitie found, he walked with me in peace, and did turne manie a iniquitie.

For the Priests lippes knowledg, and they shulde at his mouth: for he is the the Lord of hostes.

But ye are gone out of the caused manie to fall by the broke the couenat of Leuithe, of hostes.

Therefore haue I also despised, and vile before all, cause ye kept not my wayes, nor partial in the Law.

Haue we not all one father, one God made vs? why doth euerie one against his brother the couenat of our father?

Iudah hath transgressed, nation is committed in Ierusalem: for Iudah hath defiled the Lord, which he loued, & he hath defiled the daughter of a strong man.

The Lord wil cut off the this: both the master and the tabernacle of Isaakob shall offereth an offering vnto hostes.

And this haue ye done as touching the altar of y Lord, weeping and with mourning ye haue offered, and with mourning ye haue offered acceptably at your hand. Yet ye say, Wherein? Beholde, the bene witness betweene y Lord and y wife of thy youth, again

The Prophet accuseth the Priests for that they were all become as the house of Isaac, & had elected them to be his holie people. Whereby y people are of another religion. They haue y<sup>e</sup> people to lament, because that God they haue to sacrifice in vaine. I haue therefore said, that they brake the

Prieſts charge.

I.

comfort of his Church after the  
was ſent, which was either  
e fervent deſires loke for the  
former do, but chiefly he re-  
after their owne fantaſies,  
e peculiar finnes, which were  
murmurs againſt God, im-  
he declarer that God would not  
messenger, in whom the co-  
wicked, and bring all con-

h the Lord of hoſtes?  
y you, I pray before God,  
e mercie vpon vs: this hath  
eanes: wil he regard your  
he Lord of hoſtes?

e euen among you, that  
doreſ and kinde not for-  
vaine, I have no pleaſure  
Lord of hoſtes, neither wil  
ing at your hand.

riſing of the ſunne vnto  
ne of the ſame, my Name  
ing the Gentiles, and in  
ceniſe ſhalbe offered vnto  
a pure offering: for my Na-  
among the heathen, ſaith the

polluted it, in that ye ſay  
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ffered at it, ſaith the Lord of  
ffered that which was tome  
the ſicke: thus ye offered  
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the deceiuer, which hath  
male, and voweth, and ſa-  
Lord a corrupt thing: for  
ing, ſaith the Lord of ho-  
ame is terrible among the

de be vnder the Goſpel, when an  
nity by Chriſts onely ſacrifice  
red w this error, they paſſed not wher  
was a ſwile content in the leane as with  
newed not that obedience to God, tho  
prieſts, and alſo ſhewed their contempt of Gods  
chſe & people were bothe weary with ſeruiſh  
ſacrifice & ſeruiſe they gave to God for  
the good yoweth for the Lord: That man  
according to his worde, and yet will ſancti-  
fide.

CHAP. II.

ſt the Prieſts being ſeducers of the  
ye a Prieſts, this comma-  
for you.

ſt ye wil not heare it, nor conſider it in  
your heart to giue glorie vnto my Na-  
me, ſaith the Lord of hoſtes, I wil euẽ ſend  
a cuſe vpon you, and wil curſe your bleſ-  
ſing: yea, I have curſed them already be-  
cauſe ye do not conſider it in your heart.

Beholde, I wil corrupt your feed, & caſt  
digne vpon your faces, euen the dongue  
of your iouerne feaſts, and you ſhalbe like  
vnto it.

And ye ſhal knowe, that I haue ſent this  
commandment vnto you, that my coue-  
nant, which I made with Leui, might ſtand,  
ſaith the Lord of hoſtes.

My ſeruit was with him of life and  
peace, and I gaue him feare, & he feared  
me, and was aſtraide before my Name.

The law of truth was in his mouth, &  
there was no iniquitie founde in his lip-  
pes: he walked with me in peace and equi-  
tie, and did turne manie away from ini-  
quitye.

For the Prieſts lip-  
pes ſhoulde preſerue  
knowledge, and they ſhoulde ſeke the lawe  
at his mouth: for he is the meſſenger of  
the Lord of hoſtes.

But ye are gone out of the way: ye haue  
cauſed manie to fall by the Law: ye haue  
broke the couenat of Leui, ſaith the Lord  
of hoſtes.

Therefore haue I alſo made you to be  
deſpiſed, and vile before all the people, be-  
cauſe ye kept not my wayes, but haue be-  
come parcial in the Law.

Haue we not all one father? hath not  
one God made vs? why do we tranſgreſſe  
cuerie one againſt his brother, and breake  
the couenat of our fathers?

Iudáh hath tranſgreſſed, and an abomi-  
nation is committed in Iſrael, and in Ieru-  
ſalem: for Iudáh hath defiled the holines  
of the Lord, which he loved, and hath ma-  
ried the daughter of a ſtrange god.

The Lord wil cut off the man that doeth  
this: bothe the maſter and the ſeruāt out of  
the tabernacle of Iſaakób, and him that  
offereth an offering vnto the Lord of  
hoſtes.

And this haue ye done againe, and co-  
uered the altar of the Lord with teares, with  
weeping and with mourning: becauſe the  
offring is no more regarded, neither recei-  
ued acceptably at your hands.

Ye ſay, Wherein? Becauſe the Lord  
hath bene witnes betwene thee and thy  
wife of thy youth, againſt whome thou

The Prophet accuſeth the ingratu-  
tude and inuoluntarie ſeruiſe they were all borne of one father  
God had elected them to be his holie people, they ought neither  
to ſerue other brethren. Whereby they had bounde them  
to ſerue people. That haue iured them ſelues in  
to ſerue or another religion. That is, the Prieſts  
ſeruiſe, I ſay, lament, becauſe that God doeth not regard their  
ſeruiſe, ſeruiſe to ſeruiſe in vaine. This is another fault,  
that they breake the lawes of marriage.

haſt tranſgreſſed: yet is ſhe thy companion,  
and the wife of thy covenant.

And did not he make one? yet had he  
abundance of ſpirit: and wherefore one?  
becauſe he ſought a good ſeed: therefore  
kepe your ſelues in your ſpirit, and let  
none treſpaſſe againſt the wife of his  
youth.

If thou hateſt her, put her away, ſaith  
the Lord God of Iſrael, yet he couereth  
the iniurie vnder his garment, ſaith the  
Lord of hoſtes: therefore kepe your ſel-  
ues in your ſpirit, and tranſgreſſe not.

Ye haue wearied the Lord with your  
wordes: yet ye ſay, Wherein haue we wa-  
ried him? While ye ſay, Euerie one doeth  
euil, is good in the ſight of the Lord, and  
he delighteth in them. Or where is the God  
of iudgement?

boundes, and be ſober in minde, and bridle your affections.  
he doeth allowe diuorcement, but of it ſaith he ſheweth, which is  
the leſſe. He thinketh it ſufficient to kepe his wife ſil, albeit he ſa-  
ke others, and ſo as it were curſeth his fauor. d Ye ſeruiſe againſt  
God, becauſe he heard not your ſiſſes, as you called. e In thinking that  
God fauored the wicked, and hath no reſpect to them that ſerue him,  
f Thus they blaſphemed God in condemning his power and iuſtice, becauſe  
he iudged not according to their fantaſies.

CHAP. III.

Of the meſſenger of the Lord, Iohn Baptiſt, and of  
Chriſts office.

Beholde, I wil ſend my meſſenger, &  
he ſhal prepare the way before me: &  
the Lord whome ye ſeek, ſhal ſpedely co-  
me to his Temple: euen the meſſenger of  
the couenat whome ye deſire: beholde, he  
ſhal come, ſaith the Lord of hoſtes.

But who may abide the day of his com-  
ming? and who ſhal endure, when he ap-  
peareth? for he is like a purging fyre, and  
like fullers ſope.

And he ſhal ſit downe to trye and fine the  
ſiluer: he ſhal euen fine the ſonnes of Le-  
ui, and purifie them as gold & ſiluer, that  
they may bring offerings vnto the Lord in  
righteouſnes.

Then ſhal the offerings of Iudáh and Ieru-  
ſalem be acceptable vnto the Lord, as  
in olde time and in the yerſe afore.

And I wil come nere to you to iudgement,  
and I wil be a ſwifte witnes againſt the ſo-  
thefayers, and againſt the adulterers, and  
againſt falſe ſwearers, and againſt thoſe  
that wrongfully kepe backe the hirelings  
wages, and vex the widdowe, and the fa-  
therles, and oppreſſe the ſtranger, & feare  
not me, ſaith the Lord of hoſtes.

For I am the Lord: I change not, and ye  
ſonnes of Iſaakób are not conſumed.

From the daies of your fathers, ye are  
gone away from mine ordinances, and ha-  
ue not kept them: & returne vnto me, and I

therefore he accuſeth them of ingratu-  
tude, and ſheweth that in that they  
are not daily conſumed, it is a token, that he doeth ſil defend them: and  
to his merite toward them neuer changeth. g Read Zechar. 13.

Cccc.iii.

At the one  
bale of thy  
ſilce.  
u ſe that was  
iured to thee  
by a chaine  
couenat, and  
by the imma-  
tion of Gods  
Name.  
d Did not God  
make man and  
woman as one  
fleſh and not  
many?  
y By his  
power & ver-  
tue he holde  
hath made ma-  
ny moniſtor  
one mu-  
ſicke as ſhal  
de be borne in  
his ſil and no  
deſer marriage  
wherein is no  
exceſſe of lu-  
ſus.  
a Conſeigne  
your ſelues  
within your  
boundes, and  
b Not that  
he doeth allowe  
diuorcement, but  
of it ſaith he  
ſheweth, which  
is the leſſe.  
c He thinketh  
it ſufficient to  
kepe his wife  
ſil, albeit he  
ſa-ke others,  
and ſo as it  
were curſeth  
his fauor.  
d Ye ſeruiſe  
againſt God,  
becauſe he  
heard not your  
ſiſſes, as you  
called.  
e In thinking  
that God fau-  
ored the wicked,  
and hath no  
reſpect to them  
that ſerue him,  
f Thus they  
blaſphemed  
God in condemn-  
ing his power  
and iuſtice, be-  
cauſe he iudged  
not according  
to their fantaſies.  
g This is met  
of Iohn Bap-  
tiſt, as Chriſt  
expounded it,  
Mat. 11. 10.  
h Meaning  
Meſſiah, as  
Mat. 11. 10.  
i Dan. 9. 17.  
k That is,  
Chriſt by who-  
me the coue-  
nant was made  
and ratified,  
who is called  
the Angel or  
meſſenger of  
the couenat,  
becauſe he re-  
concileth vs  
to his father:  
& is Lord or  
King, becauſe  
he hath the  
gouernement  
of his Church.  
l He ſheweth  
that the hypo-  
crites which  
with ſo much  
prayer for the  
Lords com-  
ming, wil  
not abide when  
he draweth ne-  
re: for he wil  
couſe them,  
and purge his  
& make them  
cleane.  
m He be-  
gin-  
neth to ſer-  
ſes that they  
might be high  
and thine  
vnto others.  
n They more  
mured againſt  
God, becauſe  
they ſawe not  
his help euer  
preſent to de-  
fend them: &



There are none of these but barba-  
rous, that will deiraude their  
gods of their honour, or dea-  
le deceitfully with them.

Whereby the service of God shulde haue bene mainteined, and the Priests, & the poore refused. Not hauing respect how much ye neede, but I will giue you in all abundance: so that ye shal lacke place to put my blessings in.

Meaning, the caterpillar, & whatsoeuer de-  
stroyeth corne and frutes.

The Prophet condemneth them of double blas-  
phemy against God: first in that he said that

God had no respect to the seruice of him, and next that wicked were more in his fauour than the godlie.

They are not onely preferred to honour, but also deli-  
uered from dangers.

After these admonitions, the Prophet some were li-  
uely touched, and encouraged others to feare God.

Booke becau-  
se the thing was strange, that some turned to God in that great and vniuersal corruption, and also that this might be an example of Gods mercies to all penitent sinners. When I shal restore my Church according to my promises, they shalbe as mine owne proper goods. That is, forgive their finnes, and gouerne them with my spirit.

will returne vnto you, saith the Lord of hostes: but ye said, Wherein shal we re-  
turne?

Will a man spoyle his gods? yet haue ye spoyled me: but ye say, Wherein haue we spoyled thee? In tythes and offerings.

Ye are cursed with a curse: for ye haue spoyled me, euen this whole nation.

Bring ye all the tythes into my storehouse: that there may be meat in mine House, & proue me now herewith, saith the Lord of hostes, if I wil not open my windowes of hea-  
uen vnto you, & poure you out a blessing without measure.

And I wil rebuke the deuourer for your sakes, and he shal not destroye the frute of your grounde, neither shal your vine be baren in the field, saith the Lord of hostes.

And all nations shal call you blessed: for ye shalbe a pleasant land, saith the Lord of hostes.

Your wordes haue bene stout against me, saith the Lord: yet ye say, What haue we spoken against thee?

Ye haue said, It is in vaine to serue God: & what profite is it that we haue kept his commandemēt, and that we walked humbly before the Lord of hostes?

Therefore we coite the proude blessed: euen they that worke wickednes, are set vp, and they that tempte God, yea, they are deliuered.

Then spake they that feared the Lord, euerie one to his neighbour, and the Lord hearkened & heard it, and a booke of remembrance was written before him for the that feared the Lord, & that thought vpon his Name.

And they shalbe to me, saith the Lord of hostes, in that day that I shal do this, for a flocke, and I wil spare them, as a man

spareth his owne sonne that serueth him. Then shal you returne, and discern be-  
tweene the righteous and wicked, betwe-  
n him that serueth God, and him that ser-  
ueth him not.

## CHAP. III.

The day of the Lord, before the which Eliás shal come.

For beholde, the day cometh that shal burne as an ouen, and all the proude, yea, and all that do wickedly, shal be stubble, & the day that cometh, shal burne them vp, saith the Lord of hostes, and shal leaue them, neither roote nor  
branche.

But vnto you that feare my Name, shal the sunne of righteousness arise, and he shalbe vnder his wings, and ye shal go forth, and growe vp as fat calves.

And ye shal treade downe the wicked: for they shalbe dust vnder the soles of your feete in the day that I shal do this, saith the Lord of hostes.

Remember the Lawe of Moses my ser-  
uant, which I commanded vnto him in Horeb for all Israel with the statutes and  
indgements.

Beholde, I wil send you Eliás the Pro-  
phet before the coming of the great and  
feareful day of the Lord.

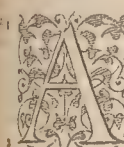
And he shal turne the heart of the fa-  
thers to the children, and the heart of the  
children to their fathers, lest I come and  
smite the earth with cursing.

at libertie and increase in the ioye of the Spirit. Cor. xij. a long time was come that the Iewes shulde be deliuered of the curse of Christ, because they shulde with more seruile custodie obserue the Lawe of Moses in y<sup>e</sup> meane season, whereby there was the true religion and also be turned against all secret works. The expoundeth of Iohn Baptis, Mar. xi. ij. who bothe for his sake, of religion is aply copared to Eliás. f Which as it is true seruice so doeth it waken the godlie and call them to repentance. wherein Iohns office shulde stand: in the turning of men to the father & children in one voice of faith: so that y<sup>e</sup> father shulde be the religion of his sonne which is conuerted to Christ, and the sonne shal be the faith of the true fathers. Abraham, Ishaac and Iakob. b The de point of his office was to denounce Gods indgements against them wolde not receiue Christ.

These booke that follow in  
the prophet that is booke, whi-  
chely in the Church, neither  
as they had the consent of the  
reus they were grounded: but  
enancement and furtherance  
which booke declare that at al-  
my destitute of teachers and  
witness that those calamities  
had bothe so threatened by his  
mits, and for the tryal of his c-

## CHAP. I.

Istas appointeth Priests, and  
Offering for the Priests and  
of the Levites. 23 The vpright  
death and the occasion ther of, a  
him. 34 Iosias appointed Ke-  
thum of Ierusalem.



And Iosias  
seouer  
rusalem  
Passco-  
temh  
monet  
And ap

in order according to the  
being clothed with long  
Temple of the Lord.

And he spake to the Leu-  
iters of Israel, thir the  
them selues to the Lord  
Arke of the Lord in the  
Salomon the sonne of K-  
buyt,

And said, Ye shal no more  
keuon your shoulers: ne-  
ue the Lord your God, a-  
ge of his people of Israe-  
cording to your families  
After the writing of I  
rael, and according to th  
lomon his sonne, and st  
ple (according to the or  
tie of your fathers the Le  
re appointed before your  
dren of Israel.

Offer in ordre the Pass-  
readie the sacrifices for y  
kepe the Passcouer after  
mandement giuen to Mo  
And Iosias gaue to the  
present, thirtie thousand  
des with thre thousand c  
These were giuen of t

owne sonne that serueth him.  
I you retourne, and discernet  
righteous and wicked, betwene  
truth God, and him that ser-

CHAP. II.

Lord, before the which Eliás should

olde, the day cometh that shal  
as an ouen, and all the pro-  
all that do wickedly, shal be  
he day that cometh, shal bur-  
p, saith the Lord of hostes,  
auē them, nether roote nor

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nder his wings, and ye shal  
and growe vp as fat calves.  
treade downe the wicked: for  
dust vnder the soles of your  
y that I shal do this, saith the

ter the Lawe of Moses my ser-  
I commanded vnto him in  
all Israel with the statutes an-

will send you Eliás the Pro-  
the coming of the great and  
of the Lord.

I s turne the heart of the fa-  
children, and the heart of the fa-  
their fathers, lest I come and  
th with cursing.

life in the ioye of the Spirit. Cor. 13. 7. A man  
the Tewes shulde be delectable of Prophets  
they shulde with more fervent minde desire  
to hearth them to exercise them selfs disce-  
Moses in y meane season, whereby they may  
also be armed against all temptation. 1  
Baptist, Mar. 11. 10. who bothe for his sake,  
compared to Eliás. ¶ Which as it is true in  
godlie and call them to repentance. ¶  
shulde stand: in the turning of men to God  
in one vniuersitie of faith: so that y father shul  
ue fathers. Abraham, Isaac, and Iacob  
was to denounce Gods iudgements against  
Christ.

# APOCRYPHA.

## THE ARGUMENT.

These booke that follow in order after the Prophetes vnto the Newe testament, are called Apocrypha, that is booke, which were not received by a comūne consent to be red and expounded publicly in the Church, nether yet serued to proue any point of Christian religion, save in as muche as they had the consent of the other Scriptures called Canonical to confirme the same, or rather whose they were grounded: but as booke proceeding from godlie men, were received to be red for the advancement and furtherance of the knowledge of the historie, & for the instruction of godlie maners: which booke declare that at all times God had an especial care of his Church and lest them not withoute of teachers and meanes to confirme them in the hope of the promised Messias, and also witnesseth that those calamities that God sent to his Church, were according to his providence, who had bothe so threatened by his Prophetes, and so brought it to passe for the destruction of their enemies, and for the tryal of his children.

## I. Esdras.

### CHAP. I.

1 Iosias appointeth Priests, and kepeth the Passeouer.  
7 Offring for the Priests and the people. 11 The order  
of the Levites. 23 The upright life of Iosias. 25 His  
death and the occasion thereof, and the lamentation for  
him. 34 Iosias appointed King. 35 The destru-  
tion of Ierusalem.



And Iosias kept the Pas-  
seouer to his Lord in Je-  
rusalem, and offered the  
Passeouer in the four-  
teenth day of the first  
moneth,

And appointed y Priests  
in order according to their dailie courses,  
being clothed with long garments in the  
Temple of the Lord.

And he spake to the Levites the holy mi-  
nisters of Israel, that they shulde sanctifie  
them selues to the Lord, to set the holy  
Arke of the Lord in the House, which  
Salomon the sonne of King Dauid had  
buylt,

And said, Ye shal no more beare the Ar-  
ke vpon your shulders: now therefore ser-  
ue the Lord your God, and take the char-  
ge of his people of Israel, and prepare ac-  
cording to your families and tribes,

After the writing of Dauid King of Is-  
rael, and according to the maiestie of Sa-  
lomon his sonne, and stand in the Tem-  
ple (according to the ordre of the digni-  
tie of your fathers the Levites) which we-  
re appointed before your brethren the chil-  
dren of Israel.

Offer in ordre the Passeouer, and make  
readie the sacrifices for your brethré, and  
kepe the Passeouer after the Lords com-  
mandment giuen to Moyses.

And Iosias gaue to the people that was  
present, thirtie thousand lambes and kid-  
des with thre thousand calves.

These were giuen of the Kings posses-

sions according to the promes, to the peo-  
ple, and to the Priests, and to the Leui-  
tes. Then gaue Helkias and Zacharias  
& Syelus the gouernours of the Temple, to  
the Priests for the Passeouer two thou-  
sand shepe, and thre hundred calves.

Furthermore, Iechonias, and Samarias,  
and Nathanaiel his brother, and S'ebias,  
and Chielus, and Ioram captaines gau-  
to the Levites for the Passeouer five thou-  
sand shepe and seven hundred calves.

And when these things were doge, the  
Priests and the Levites stode in orde,  
hauing vnlcauned bread according to y  
tribes,

And after the ordre of the dignitie of  
their fathers, before the people to offre to  
the Lord, as it is written in the booke of  
Moyses: and thus they did in the morning.

And they roasted the Passeouer with fyre  
as appertained, & they sod their offerings  
with perfumes in caldrons and pottes,

And set it before all them that were of  
the people, and afterward they prepared  
for them selues, and for the Priests their  
brethren the sonnes of Aaron.

For the Priests offred the fatte vnto the  
euenig, and the Levites did make ready  
for them selues, and for the Priests their  
brethren the sonnes of Aaron.

And the holy fingers, the sonnes of A-  
saph, were in their orders, accordig to the  
appointed ordinances of Dauid, to wit, A-  
saph, and Azarias, and Eddimus, which  
were of the Kings appointment.

And the porters were at euerie gate, so that  
it was not lawfull, y anie shulde passe his  
ordinarie watche: for their brethré the Le-  
uites made readie for them.

And in that day those things which ap-  
pertained to the sacrifice of the Lord, were  
accomplished, that they might offre the



# I. Esdras.

Passouer,

18 And offre sacrifices vpon the altar of the Lord, according to the commandement of King Iofias.

19 So the children of Israel, which were present at that time, kept the Passouer and the feast of vnleauened bread seuen daies.

20 And there was not suche a Passouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not offre suche a Passouer, as did Iofias, and the Priestes, and the Leuites, and the Iewes, and all Israel, which were founde to remaine in Ierusalem.

22 In the eghthenth yere of the reigne of Iofias was this Passouer kept.

23 The workes of Iofias were vpriht before his Lord with a heart ful of godlines.

24 And concerning ſ things which came to passe in his time, they are written before, to wit, of those that sinned & did wickedly against the Lord aboue euerie nacion and kingdome, and grieved him with ſensible things, so that the wordes of the Lord stode vp against Israel.

10r, by worship-  
ping, sensible  
creatures.

2. Chro. 35. 20.

25 ¶ Now after all these actes of Iofias it came to passe that when Pharaos King of Egypt came to moue warre at Carchamis vpon Euphrates, Iofias went out against him.

26 But ſ King of Egypt sent to him, saying, What haue I to do with thee, o King of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with me, and the Lord hasteneth me forward: departe from me, and be not against the Lord.

28 But Iofias wolde not turne backe his chariot fro him, but prepared him self to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But he set him self in battel aray against him in the field of Megeddo, & the princes came downe to King Iofias.

30 And the King said to his seruants, Conuaye me out of the battel, for I am very weake. And by and by his seruants broght him out of the battel.

31 So he gate vp on his seconde chariot, and being come againe to Ierusalem he changed his life, and was buried in his fathers graue.

32 And in all Iudea was Iofias bewailed, yea, Ieremias the Prophet did lament for Iofias, and the gouernours and their wiues did lament him vnto this day: & this was ordeined in all the kinred of Israel to be done continually.

33 But these things are written in the boke

of the stories of the Kings of Iudea, and cuerie one of the actes ſ Iofias did, & his glorie, and his knowledge in the lawe of the Lord, and the things which he did before, and the things now reherſed are registred in the boke of the Kings of Israel and Iudea.

34 Then they of the nacion toke\* Ioachaz the sonne of Iofias, and made him King in steade of his father Iofias, when he was thre and twentie yere olde.

35 And he reigned in Iudea and in Ierusalem thre moneths: for the King of Egypt depofed him from reigning in Ierusalem.

36 He taxed also the people of an hundredth talents of siluer, & one talent of gold.

37 And the King of Egypt made Ioachim his brother King of Iudea & Ierusalem.

38 And he bounde Ioachaz and his gouernours: but when he had taken Zaraces his brother, he led him away into Egypt.

39 Twentie and fve yere olde was Ioachim, when he reigned in Iudea and Ierusalem, and he did euil in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who when he had boude him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor toke of the holie vessels of the Lord, & caryed the away, and set them in his temple at Babylon.

42 But all his actes, and his prophanation, and his reproche are written in the Chronicles of the Kings.

43 And Ioachim his sonne reigned for him: and when he was made King, he was eighrene yere olde.

44 And he reigned thre moneths and ten dayes in Ierusalem, and he did euil in the sight of the Lord.

45 ¶ So a yere after Nabuchodonosor sent and broght him to Babylon with the holie vessels of the Lord.

46 And he made Sedecias King of Iudea and Ierusalem when he was one and twentie yere olde, & he reigned elueen yeres.

47 And he did euil in ſ sight of the Lord, nether did he feare the wordes spoken\* by Ieremias the Prophet from the mouth of the Lord.

48 For after that he was sworne to King Nabuchodonosor, he forswore him self by the Name of the Lord and fel away, and hardened his necke and his heart, and transgressed the Lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priestes comitted many things against the lawes and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuertheles the God of their Fathers

sent his messenger to cal-  
cuse he spared them and  
nacle.

51 But thei derided his me-  
the day, that the Lord spa-  
mocked his Prophetes,

52 So that he, being moued,  
his people for their great  
manded the Kings of the  
uade them.

53 These killed their yon-  
sworde roude about thei-  
nether did they spare yon-  
den, nether olde man, no-  
them.

54 But he deliuered the all  
and all the holie vessels of  
great & smale with the ve-  
ke of God: and they toke  
the Kings treasures into

55 And thei set fyre in the  
and brake downe the wal-  
and burnt their towres wi-

56 They consumed also  
things thereof, & broght  
and those that were left  
caryed away into Babylo-

57 And they were seruants  
children til the Persians  
the worde of the Lord b-

58 Ieremias,

59 And that the lād might  
baths all the time, that i  
fuentie yeres were accom-

CHAP. II

1 Cyrus gaue leaue to the Iewes to  
the h ly vessels. 12 The names of  
13 Their aduersaries did let th  
King letters for the same.

14 IN\* the first yere of the  
Irus King of the Persi-  
worde of the Lord by th  
mias,

2 The Lord raised vp the  
King of the Persians, and  
macion through out all  
uen by expresse lettres,

3 Saying, Thus saith Cy-  
Persians, The Lord of  
moſte high Lord, hathe n-  
uer the whole worlde,

4 And he hathe command-  
him an House in Ierusa-  
Iudea.

5 If there be anie therese  
people, let the Lord, euē  
him, & let him go vp to I-  
is in Iudea & buylde the  
of Israel: he is the Lord  
in Ierusalem.

6 All they then that dw-  
rounde about, those, I sa-  
place, let them helpe him  
siluer,

of the Kings of Iudea, and  
the actes y Iofias did, & his  
his knowledge in the lawe of  
d the things which he did be-  
e things now *reherſed* are re-  
e boke of the Kings of Iſrael

of the nacion toke\* Ioachaz, &  
Iofias, and made him King  
his father Iofias, when he was  
tie yere olde.

igned in Iudea and in Ieruſa-  
neths: for the King of Egypt  
from reigning in Ieruſalem.

fo the people of an hundredth  
er, & one talent of gold.

ing of Egypt made Ioachim  
King of Iudea & Ieruſalem.

nde Ioachaz and his gover-  
nen he had taken Zaraces his  
d him away into Egypt.

d ſiue yere olde was Ioachim  
ned in Iudea and Ieruſalem,

il in the ſigt of the Lord.

againſt him came vp Na-  
r King of Babylon, who whē  
him with a chaine of braſſe,  
into Babylon.

uchodonofor toke of the ho-  
the Lord, & caryed the away,  
n his temple at Babylon.

actes, and his prophanation,  
the are written in the Chro-  
Kings.

n his ſonne reigned for him:  
was made King, he was eigh-  
e.

igned thre moneths and ten  
ſalem, and he did euil in the  
ord.

after Nabuchodonofor ſent  
in to Babylon with the holy  
Lord.

de Sedecias King of Iudea  
n when he was one and twen  
& he reigned eleuen yeres.

euil in y ſight of the Lord,  
feare the wordes ſpoken\* by Ie-  
Prophet from the mouth of

at he was ſworne to King  
ofor, he forſware him ſelf by  
the Lord and ſelaway, and  
necke and his heart, and  
the Lawes of the Lord God

ouerniers of the people, and  
mitted many things againſt  
paſſed all the pollutions of  
nd polluted the Temple of  
ich was ſanctified in Ieruſa-

es the God of their Fathers  
ſent

ſent his meſſenger to call them backe, be-  
cauſe he ſpared them and his owne Taber-  
nacle.

But thei derided his meſſengers, and in  
the day, that the Lord ſpake vnto them, thei  
mocked his Prophetes,

So that he, being moued to angre againſt  
his people for their great wickednes, com-  
manded the Kings of the Chaldeas to in-  
uade them.

Theſe killed their yong men with the  
ſworde roude about their holie Temple,  
nether did they ſpare yong man, nor mai-  
den, nether olde man, nor childe among  
them.

But he deliuered the all into their hāds,  
and all the holy veſſels of the Lord, bothe  
great & ſmale with the veſſels of the Ar-  
che of God: and they toke, & caryed away  
the Kings treaſures into Babylon.

And thei ſet fyre in the Houſe of y Lord  
and brake downe the walles of Ieruſalem  
and burnt their towres with fyre.

They conſumed alſo all the precious  
things thereof, & broght them to noght,  
and thoſe that were left by the ſworde, he  
caryed away into Babylon.

And they were ſeruants to him, & to his  
children til the Perſians reigned, to fulfil  
the worde of the Lord by the mouth of  
Ieremias,

And that the lād might enioye her Sab-  
baths all the time, that it was deſolate, til  
ſeuenty yeres were accompliſhed.

CHAP. II.

Cyrus gaue leaue to the Iewes to returne. 10 He ſent  
the h ly veſſels. 13 The names of them that returned.

16 Their aduerſaries did let their buyldng, and the  
Kings letters for the ſame.

IN\* the firſt yere of the reigne of Cy-  
rus King of the Perſians, to fulfil the  
worde of the Lord by the mouth of Iere-  
mias,

The Lord raiſed vp the ſpirit of Cyrus  
King of the Perſians, and he made procla-  
macion through out all his kingdome, e-  
uen by expreſſe lettres,

Saying, Thus ſaith Cyrus King of the  
Perſians, The Lord of Iſrael, euen the  
moſte high Lord, hath made me King o-  
uer the whole worlde,

And he hath commanded me to buylde  
him an Houſe in Ieruſalem, which is in  
Iudea.

If there be anie therefore of you of his  
people, let the Lord, euē his Lord be with  
him, & let him go vp to Ieruſalem, which  
is in Iudea & buylde the Houſe of y Lord  
of Iſrael: he is the Lord which dwelleth  
in Ieruſalem.

All they then that dwell in the places  
rounde about, thoſe, I ſay, that are in his  
place, let them helpe him with golde and  
ſiluer,

7 With giſtes, with horſes and cattel, and  
other things, which ſhalbe broght, ac-  
cording to the vowes into the Temple of the  
Lord, which is in Ieruſalem.

¶ Then aroſe the chief of the families of  
Iudea, and of the tribe of Benjamin, and  
the Priests & Leuites, & all whoſe minde  
the Lord had moued to go vp, and buylde  
an Houſe to the Lord in Ieruſalem.

And thoſe that were about them, helped  
them in all things with ſiluer and golde,  
horſes, and cattel, and with diuers vowes  
of many whoſe mindes were ſtirred vp.

Alſo King Cyrus broght out the holy  
veſſels of the Lord, which Nabuchodo-  
noſor had caryed out of Ieruſalem, and  
had conſecrated them in the Temple of  
his idoles.

Now when Cyrus King of the Perſians  
had broght them out, he deliuered the to  
Mithridates his treaſurer,

By whome they were given to\* Abaſſar  
the gouernour of Iudea.

*Dr. Sheſha-  
q, or Saahaf  
ſer.*

Whereof this was the number: a thou-  
ſand golden cuppes, and a thouſand ſiluer  
cuppes, baſens of ſiluer for the ſacrifices,  
nine and twentie vials, of golde thirtie,  
and of ſiluer two thouſand; foure hundreth  
and ten, and a thouſand other veſſels.

So all the veſſels of golde and ſiluer,  
which thei caryed away, were ſiue thouſad,  
foure hundreth, thre ſcore and nine.

They were broght by Sanabaſſar with  
them of the captiuitie of Babylon to Ieru-  
ſalem.

¶ But\* in the time of Artaxerxes King  
of the Perſians\* Belemus, & Mithridates,  
and Tabellius, and Rathumus, and Beel-  
tethmus, & Semellius the ſecretarie, & o-  
thers which were ioyned to theſe, dwellig  
in Samaria and in other places, wrote vn-  
to him this epiſtle here following againſt  
the, that dwelt in Iudea & Ieruſalem, to

*Ex 4. 4. 6.  
Or, Biſchle-  
mus.  
Or, Shimſhi.*

THE KING ARTAXERXES OVR  
LORD,

Thy ſeruants, Rathumus the writer of  
things that come to paſſe, and Semellius  
the ſecretarie, and the reſt of their coun-  
ſel, & the iudges which are in Coeloſyria  
and Phenice.

Be it now therefore knowne to our lord  
the King, that the Iewes which came vp  
from you, are come to vs into Ieruſalem,  
that rebellious and wicked citie, & buylde  
the marked places, and make vp the walles  
thereof, and laye the fundacions of the  
Temple.

Therefore if this citie be buylt, and the  
walles be finiſhed, they wil not onely not  
indure to paye tribute, but wil alſo reſiſt  
Kings.

And becauſe the things, pertaining to  
the Temple, go forward, we thoght it not  
Dddd.i.



mete to passe ouer suche a thing,  
 21 But to declare it to our lord the King, that if it be thy pleasure, it may be sought out in the booke of thy fathers,  
 22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt knowe that this citie did alwaies rebel, & did trouble bothe Kings and cities,  
 23 And that the Iewes are rebellious, raising alwaies warres therein: for the which cause also this citie was made desolate.  
 24 Now therefore, o lord the King, we declare it, that if this citie be buyld and the walles thereof repared, you shal haue no more passage into Coelosyria, nor Phenice.  
 25 ¶ Then the King wrote againe to Rathumus, that wrote the things that came to passe, and to Beelthermus, and to Semellius the secretarie, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, these things that followe.  
 26 I haue red the epistle, which ye sent to me: therefore I commanded, that it shulde be sought out, and it was founde, that this citie hath alwaies practised against Kings,  
 27 And that the men thereof were giuen to rebellion and warres, and how that mightie Kings and fierce haue reigned in Ierusalem, which toke tribute of Coelosyria and Phenice.  
 28 Now therefore I haue commanded to forbid these men to buyld vp the citie, and that it be taken hede that no more be done,  
 29 And that those wicked things, w<sup>ch</sup> shulde molest the King, go not forward.  
 30 Then when Rathumus, & Semellius the secretarie and the rest, which were ioyned with them, had red the things, which King Artaxerxes had writen, they moued their tents with speede to Ierusalem with horses and men in araye,  
 31 And began to let them which buyld, so that the buylding of the Temple in Ierusalem ceased vnto the seconde yere of the reigne of Darius King of the Persians.

CHAP. III.

The feast of Darius. 16 The three wise sentences.

Now when Darius reigned, he made a great feast to all his subiects & to all those of his owne house, and to all the princes of Media and Persia,  
 And to all the gouernours & captaines, and lieutenants that were with him, from India vnto Ethiopie of an hundred and seuen and twentie prouinces.  
 And when they had eaten and drunke, & were satisfied, they departed, and King Darius went into his chamber, and slept, til he wakened againe.

¶ In the meane time thre yong men of the garde, keepers of the Kings bodie, said one to another.  
 Let euerie one of vs speake a sentence, & he that shal ouercome, and whose sentence shal appeare wiser then the others, Darius the King shal giue him great gifts, and great things in token of victorie.  
 As to weare purple & to drinke in golde, and to slepe in golde, and a chariot with bridles of golde, an head tyre of fine linc, and a chaine about his necke.  
 And he shal sit next to Darius for his wisdom, and shalbe called Darius counsellor.  
 Then euerie man wrote his sentence and sealed it, and put it vnder the pillowe of King Darius,  
 And said, when the King rose, thei wolde giue him the writing, and whose sentence the King and the thre princes of Persia shulde iudge to be wisest, to him shulde the victorie be giuen, as it was appointed.  
 One wrote, The wine is strongest.  
 The other wrote, The King is strongest.  
 The other wrote, women are strongest, but trueth ouercometh all things.  
 ¶ And when the King rose, they toke the writings and gaue them to him, and he red them,  
 And sent and called all the noble men of Persia and of Media, and the gouernours & the captaines, and lieutenants, and the consuls,  
 And sate him downe in the counsel, and the writing was red before them.  
 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.  
 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,  
 And said on this maner, O ye men, how strong is wine! it deceiueth all men that drinke it.  
 It maketh the minde of the King and of the fatherles bothe one, of the bonde man and of the fre man, of the poore man and of the riche man.  
 It turneth also euerie thought into ioye and gladnes, so that one remembreth no maner of sorow, nor det.  
 It maketh euerie heart riche, so that one remembreth nether King nor gouernour, & causeth to speake all things by talents.  
 When men haue drunke, they haue no minde to loue ether friends or brethren, and a litle after they drawe out swordes.  
 But when they are from the wine, they do not remember what they haue done.  
 O ye men, is not wine strongest, which couereth all things?

pellet to do suche thinge as he had thus peace when he had thus

CHAP.

Of the strength of a King. 13 Of the strength of trueth. 14 And his pension granted.

¶ Then the seconde of the strength of the  
 O ye men, are not men beare rule by land and things which are in the  
 But the King is yet greater all things, & is lord of do all things which he  
 If he bid the make war, they do it: if he send the enemies, they go: mountaines and walles they kil & are killed, comendement of the King come, they bring all to spoyle as all other thinge  
 And those also which battel, but til the earth is sowne it againe, thei reape the King, and copell o tribute to the King.  
 Yet he is but one man: kil if he list, Spare, they list if he bid, Smite, they list Make desolate, they make bid, Buyld, they buyld.  
 If he bid, Cut of, they Plante, they plante.  
 So all his people & a one man in the meane while, he careth, and drinke  
 For these kepe him round can any one go & do his ther are they disobedient  
 O ye men, how shuldest thou be strongest, seeing he is the dehis tongue.  
 ¶ Then the thirde which women & of the trueth bel began to speake,  
 O ye men, nether the many men nor wine is ruleth them or hathe d are they not women!  
 Women haue borne the people which beare rule  
 Euen of them were thourished them, which of which the wine is made  
 They also make men men honorable, nether out women.  
 And if thei haue gathred & silver, or any good liue a faire and beautif  
 Do they not leaue all the selues wholly vnto

pellet to do suche things! & he helde his peace when he had thus spoken.

CHAP. IIII.

*Of the strength of a King. 13 Of the strength of women. 24 Of the strength of trueth, which sentence is approued, 47 And his petition granted.*

Then the seconde which had spokē of the strēth of the King, began to say,  
O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them!

But the King is yet greater: for he ruleth all things, & is lord of them, so that they do all things which he commadeth them.

If he bid the make warre one against another, they do it: if he send them out against the enemies, they go and breake downe mountaynes and walles and towres.

They kil & are killed, & do not passe the comandement of the King: if they ouercome, they bring all to the King, as wel the spoyles as all other things,

And those also which go not to warre & battel, but til the earth: for when they have sown it againe, thei reape it, & bring it to the King, and copell one another to paye tribute to the King.

Yet he is but one man: if he bid, Kil, they kill: if he say, Spare, they spare.

If he bid, Smite, they smite: if he bid the, Make desolate, they make desolate: if he bid, Buylde, they buyld.

If he bid, Cut of, they cut of: if he bid, Plante, they plante.

So all his people & all his armies obey one mā: in the meane while he sitteth downe, he eateth, and drinketh and slepeth.

For these kepe him rounde about: nether can any one go & do his owne busines, nether are they disobedient vnto him.

O ye men, how shulde not the King be strongest, seeing he is thus obeyed! So he helde his tongue.

Then the thirde which had spoken of women & of the trueth (this was Zorobabel) began to speake,

O ye men, nether the mightie King, nor many men nor wine is strongest: who then ruleth them or hath dominion ouer the! are they not women!

Women haue borne the King & all the people which beare rule by sea & by land.

Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.

They also make mens garments & make men honorable, nether can men be without women.

And if thei haue gathered together gold & siluer, or any goodlie thing, do they not loue a faire and beautiful woman!

Do they not leaue all those things & giue the selues wholly vnto her, & gape, and

gaze vpon her, & all men desire her more then gold, or siluer, or any precious thing!

A man leaueth his owne father which haue nourished him, & his owne countrei, and is ioyned with his wife.

And for y woman he ieopardeth his life, and nether remembreth father nor mother nor countrey.

Therefore by this ye may knowe that y women beare rule ouer you: do ye not labour and trauail, and giue and bring all to the women?

Yea, a man taketh his sworde and goeth forth to kil & to steale, and to saile vpon the sea, and vpon riuers,

And he seeth a lion & goeth in darkenes, & when he hath stolen, rauished & spoiled, he bringeth it to his loue.

Wherefore a man loueth his owne wife more then father or mother.

Yea, many haue runne mad for women, and haue bene seruants for them.

Many also haue perished & haue erred and sinned for women.

Now therefore do you not beleue me: is not the King great in his power? do not all regions feare to touche him?

Yet I sawe him & Apame, the Kings concubine, the daughter of the famous Barchus, sitting on the right hand of the King.

And she toke the crowne of the Kings head, & put it vpon her owne, and strooke the King with her left hand.

Yet in the meane season the King gaped and gazed on her: & if she laughed at him, he laughed: & if she were angrie with him, he did flatter her: that he might be reconciled with her.

How then, O ye men, are not women more strong, seeing they do thus?

Then the King and the princes looked one vpon another, and he began to speake of the trueth.

O ye men, are not women stronger: great is the earth, & the heauen is hie, and the sonne is swift in his course: for he turneth rounde about heaue in one day, & runneth againe into his owne place.

Is not he great that maketh these things? therefore the trueth is greater and stronger then all.

All the earth calleth for trueth, and the heauen blesseth it: and all things are shaken and tremble, nether is there any vnjust thing with it.

The wine is wicked, the King is wicked, women are wicked, & all the children of men are wicked, and all their wicked workes are suche, and there is no trueth in the, and they perish in their iniquitie.

But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.



# I. Esdras.

39 With her there is no receiuing of persons nor difference: but the doeth y things which are iuste, & absteineeth from vniust & wicked things, and all men fauour her workes.

40 Nether is there any vniust thing in her iudgement, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of truerth.

41 So he ceased to speake, and then all the people cryed & said then, Truerth is great and strongest.

42 The King said vnto him, Aske what thou wilt besides y which is appointed, & we wil giue it thee, because thou art founte the wisest, and thou shalt haue libertie to sit by me, and shalt be called my cousin.

43 ¶ Then he said to the King, Remembre the vowe that thou hast vowed to buylde Ierusalem, in the day that thou tokest the kingdome,

44 And to send againe all the vessels y were taken out of Ierusalem, which Cyrus set a parte when he made a vowe to cut of Babylon, & vowed to send them thither.

45 Thou also hast vowed to buylde the Temple, which the Idumeans burnt whē Iudea was destroyed by the Chaldeans.

46 And now, O Lord the King, this is that which I desire & require of thee, & this is the magnificence, which I require of thee: I require therefore that thou woldest accomplish the vowe which thou hast vowed with thine owne mouth to do to the King of heauen.

47 Then King Darius rising vp, kissed him, & wrote him letters to all the stewar-des and lieutenants, and captaines, and gouernours, that they shulde bring on y waye to he him, & all that were with him, which went vp to buylde Ierusalem.

48 And he wrote letters to all the lieutenant-s in Coelosyria and Phenice, & to the that were in Libanus, that they shulde bring cedre wood from Libanus to Ierusalem, and buylde the citie with him.

49 And he wrote for all y Iewes, which wēt vp out of his kingdome vnto Iudea, concerning their libertie, that no price, nor lieutenant, nor gouernour, nor steward shulde enter into their dores,

50 And that all the region which they kept, shulde paye no tribute, and that the Idumeans shulde let go the villages of the Iewes which they helde,

51 And that euerie yere there shulde be giuen for the buylde of the Temple twentie talents vntill it were buylt,

52 And to mainteine y burnt offerings vpon the altar euerie day (as they had a commandement to offer seuentene) other ten talents euerie yere.

53 And that all they which went from Babylon to buylde y citie, shulde haue libertie,

aswel they as their posteritie, and all the Priests that went away.

54 He wrote also touching the charges and the Priests garment, wherein they shulde minister.

55 And he wrote that they shulde giue the Leuites their charges vntill the House were finished, and Ierusalem buylt.

56 Also he wrote that they shulde giue pensions & wages to them that kept the citie.

57 And he sent away all the vessels which Cyrus had set aparte out of Babylon, and whatsoever Cyrus had commanded to do, he also commanded to do it, and to send to Ierusalem.

58 And when the yong man was gone forth, he lift vp his face to heauen towards Ierusalem, and gaue thanks to the King of heauen,

59 Saying, Of thee is the victorie, & of thee is wisdom, & of thee is glorie, and I am thy seruant.

60 Blessed be thou which hast giue me wisdom: for vnto thee I acknowledge it, O Lord of our fathers.

¶ So he toke y letters & went out & came to Babylon & telled all his brethren.

62 And thei blessed y God of their fathers, because he had giue thei fredome & libertie

63 To go vp & to buylde Ierusalem, & the Temple, where his Name is renoumed, & they reioyced with instruments of musike and ioye, seuen daies.

## CHAP. V.

The number of them that returned from the captiuitie. 42 Their vowes & sacrifices. 54 The Temple is begunne to be buylt. 66 Their enemies woulde craftily vsurp with them.

¶ After these things, the chief of the houses of their fathers were chosen after their tribes, & their wiues, and their sonnes, & their daughters, & their seruantes, & their maidens, and their cattel.

2 And Darius sent with the a thousand horsemen, til they were restored to Ierusalem in safetie, & with musical instruments, with tabrets and flutes.

3 And all their brethren plaid: thus he caused them to go vp together with them.

4 ¶ And these are y names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Priests. The sonnes of Phinees, the sonne of Aarō, Iesus sonne of Iosedec, sonne of Saraia, & Ioachim the sonne of Zorobabel, the sonne of Salathiel of the house of David, of the kindred of Phares, of the tribe of Iuda.

6 ¶ Who spake wise wordes to Darius the King of the Persians in the secōde yere of his reigne, in the moneth Nisan, which is the first moneth.

7 ¶ And these are thei of Iudea, which came out of y captiuitie, where thei dwelt, who-

me Nabuchodonosor King had caryed away into Babylon.

8 And returned vnto Ierusalem, the rest of Iudea, euerie one in his tribe: which came with Zorobabel,

Nehemias, Zacharias, Rehum, Mardocheus, Beelsarus, Ananias,

Roimus, Baana the sonne of Netophan,

the nobler of them of the gouernours: y sonnes of Parthian,

and an hundredth seuentie & eight of Saphar foure hundredth.

10 The sonnes of Ares seuentie and six.

11 The sonnes of Phaath Moab, eight hundredth and thre.

12 The sonnes of Elam, a hundredth, fiftie & foure: the sonnes of Sathai,

nine hundredth fortie & six.

13 Corbe seuen hundredth & fiftie.

14 Bani six hundredth, fortie and thre: the sonnes of Sathai,

two hundredth, twentie.

15 The sonnes of Adonikam, fiftie & seuen: the sonnes of Bani,

thousand, fiftie & six: y sonnes of Sathai,

four hundredth, fiftie and thre.

16 The sonnes of Aterias, the sonne of Ceilan & Aterias, the sonnes of Azucan,

thirtie and two.

17 The sonnes of Ananias, the sonnes of Arom, a hundredth, thre hundredth, twentie.

18 Bani, thre hundredth, twentie.

19 The sonnes of Arisphurith, an hundredth, thre hundredth, twentie.

20 The sonnes of Meterus, thre hundredth, twentie.

21 The sonnes of Bethlous, thre hundredth, twentie.

22 The sonnes of Ananias, thre hundredth, twentie.

23 The sonnes of Ananias, thre hundredth, twentie.

24 The sonnes of Ananias, thre hundredth, twentie.

25 The sonnes of Ananias, thre hundredth, twentie.

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28 The sonnes of Ananias, thre hundredth, twentie.

29 The sonnes of Ananias, thre hundredth, twentie.

30 The sonnes of Ananias, thre hundredth, twentie.

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HAP. V.  
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me Nabuchodonosor King of Babylon  
had caried away into Babylon,

And returned vnto Ierusalem and to the  
rest of Iudea, euerie one into his owne ci-  
tie: which came with Zorobabel, & Iesus,  
Nehemias, Zacharias, Reccaias, Eneuius,  
Marchochus, Beelsarus, Aspharatus, Rec-  
lins, Roimus, & Baana their guides.

The nobler of them of the nacion & their  
gouernours: y sonnes of Phares two thou-  
sand an hundredth seuentie & two, the sonnes  
of Saphat foure hundredth, seuentie & two.

The sonnes of Ares seuen hundredth, fiftie  
and six.

The sonnes of Phaath Moab, two thou-  
sand, eight hundredth and twelue.

The sonnes of Elam, a thousand, two hun-  
dredth, fiftie & foure: the sonnes of Zathui  
nine hundredth fortie & foue: the sonnes of  
Corbe seuen hundredth & foue: the sonnes of  
Bani six hundredth, fortie and eight.

The sonnes of Bibe six hundredth, twentie  
and thre: the sonnes of Sadas thre thou-  
sand, two hundredth, twentie and two.

The sonnes of Adonikan, six hundredth,  
fiftie & seuen: the sonnes of Bagoi, two  
thousand, fiftie & six: y sonnes of Adinu,  
four hundredth, fiftie and foure.

The sonnes of Aterifias, ninetie & two:  
the sonner of Ceilan & Azotus, fiftie &  
seue: the sonnes of Azucan foure hundredth,  
thirtie and two.

The sonnes of Ananias, an hundredth &  
one: the sonnes of Arom, and the sonnes of  
Balla, thre hundredth, twentie and thre: the  
sonnes of Arisphurith, an hundredth & two.

The sonnes of Meerus, thre thousand &  
foue: the sonnes of Bethlomon, an hundredth,  
twentie and thre.

They of Netophas, fiftie & foue: they of  
Anaboth, an hundredth, fiftie & eight: they  
of Bethfamos, fortie and two.

They of Cariatharius, twentie & foue:  
thei of Caphiras & Beroth, seuen hundredth,  
fortie & thre: thei of Piras, seue hundredth,

They of Chadias and Ammidioi, foue  
hundredth, twentie & two: they of Cirama  
& Gibdes, six hundredth, twentie and one.

They of Macalon, an hundredth twentie  
and two: they of Betolius, fiftie & two: the  
sonnes of Nephis, an hundredth, fiftie & six.

The sonnes of Calamolalus & Orius se-  
uen hundredth, twentie and foue: the sonnes  
of Ierechus, thre hundredth, fortie & foue.

The sonnes of Annaas, thre thousand,  
thre hundredth and thirtie.

The Priests, the sonnes of Ieddu, y son-  
ne of Iesus, which are counted among the  
sonnes of Sanasib, nine hundredth, seuecie  
and two: the sonnes of Meruth, a thousand  
fiftie and two.

The sonnes of Phassarion, a thousand, for-  
tie & seuen: the sonnes of Carme, a thou-

sand and seuentene.

26 ¶ The Leuites. The sonnes of Iessue, Cad-  
miel, Bannu and Suui, seuentie and foure.

27 ¶ The sonnes which were holie fingers.  
The sonnes of Alaph, an hundredth, fortie  
and eight.

28 ¶ The porters. The sonnes of Salum, the  
sonnes of Iatal, the sonnes of Tolman, the  
sonnes of Dacobi, the sonnes of Tera, the  
sonnes of Sami: all were an hundredth, thir-  
tie and nine.

29 The ministers of the Temple. The son-  
nes of Esau, the sonnes of Alipha, the son-  
nes of Tabaoth, the sonnes of Ceras, the  
sonnes of Sud, the sonnes of Phaleu, y son-  
nes of Labana, the sonnes of Agraba,

30 The sonnes of Acrua, y sonnes of Outa,  
the sonnes of Cerab, the sonnes of Agaba,  
y sonnes of Subai, the sonnes of Anan, the  
sonnes of Cathua, the sonnes of Geddur.

31 The sonnes of Airus, the sonnes of Dai-  
fan, the sonnes of Noeba, the sonnes of  
Chafeba, the sonnes of Gazera, the sonnes  
of Azias, the sonnes of Phinees, the sonnes  
of Alara, the sonnes of Balhazai, the sonnes

of Asana, y sonnes of Meani, the sonnes of  
Naphisi, the sonnes of Acub, the sonnes  
of Acipha, the sonnes of Asur, the sonnes  
of Pharacim, the sonnes of Basaloth.

32 The sonnes of Meeda, y sonnes of Cou-  
tha, the sonnes of Corez, the sonnes of  
Charcus, the sonnes of Asferar, the sonnes  
of Thomoi, the sonnes of Nafich, the son-  
nes of Atipha.

33 The sonnes of the seruants of Salomon.  
The sonnes of Afaphion, the sonnes of  
Pharira, the sonnes of Teeli, the sonnes of  
Lozon, the sonnes of Ildael, the sonnes of  
Sapheth.

34 The sonnes of Agia, y sonnes of Phach-  
threth, the sonnes of Sabie, the sonnes of  
Sarothe, the sonnes of Masias, the sonnes  
of Gar, the sonnes of Addus, the sonnes  
of Subas, the sonnes of Apherra, the son-  
nes of Barodis, the sonnes of Sabat, the son-  
nes of Allom.

35 All the ministers of the Temple, and the  
sonnes of the seruants of Salomon were thre  
hundredth, seuentie and two.

36 These came vp from Thermeleth and  
Thelersas: Caraathal and Aalar leading  
them.

37 Nether colde they shewe their families  
nor their flocke how they were of Israel,  
the sonnes of Ladan the sonne of Ban, the  
sonnes of Necodan, six hundredth fiftie  
and two.

38 And of the Priests those which exerci-  
sed the office of Priests, & were not foude,  
y sonnes of Obdia, the sonnes of Accos,  
the sonnes of Addus, which had taken for  
wife Augia, one of the daughters of Ber-  
zelaius.



# I. Esdras.

39 And was called after his name, and when the description of the kinred of these men had bene foght in the registre, and colde not be founde, they were set a parte from the office of Priests.

*Er. Nehemias & Artharias.*

40 For "Neemias and Artharias said to the that they shulde not be partakers of the holie thigs, til there arose an hie Priest clothed with doctrine and tructh.

*Er. fortie and two thousand, three hundred & sixty.*

41 So all they of Israel from them of twelue yere olde and litle children, were fortie thousand besides men seruants and women seruants, two thousand, three hundred and sixtie.

42 Their seruants and handmaidens were seven thousand, three hundred, fortie and seven: the singing men and women, two hundred, fortie and five:

*Er. offe.*

43 Camelles, foure hundred, thirtie and five: and horses, seven hundred, thirtie and six: mules, two hundred, fortie and five: "beastes that bare y yoke, five thousand, five hundred, twentie and five.

44 And there were of the gouernours after their families, which when they were come to the Temple in Ierusalem, vowed to buyld the House in his owne place according to their power,

*Er. of gold twelue thousand pounde, & of siluer five, &c.*

45 And to giue to the treasure of the workes, "a thousand pound in golde, and five thousand pound in siluer, and an hundred priestlie garments.

*Er. yndurere. Ezr. 4. 2. 1.*

46 And the Priests and the Leuites and the people dwelt in Ierusalem and in the countrei, & the holie singers & the porters and all Israel in their villages.

47 ¶ But \* when the seventh moneth was nere, and when the children of Israel were euerie one at home, they were all gathered together with one accorde into the open place of the first gate, which is towards the East.

48 Then Iesus the sonne of Iosedec and his brethren the Priests with Zorobabel the sonne of Salathiel & his brethren, rising vp, made ready y altar of the God of Israel,

49 To offe burnt offrings vpon it according as it is written in the boke of Moyse the man of God.

*Leui. 23. 34.*

50 Whither also there were gathered agaisht them of all nacions of the land: but they dressed the altar in his owne place, although all the nacions of the land were their enemies and vexed them, and they offred sacrifices according to the season, and burnt offrings to the Lord, morning & euening.

51 They kept also the feast of tabernacles, as it is \* ordeined in the Law, & offred sacrifices euerie day, as was requisite,

52 And afterwarde, the continual oblations and offrings of the Sabbaths & of the new moneths & of all holy feasts.

*Ezr. 4. 2. 1.*

53 ¶ And all thei which had made any vowe

to God, began to offe sacrifice vnto God in the first day offe leueth moneth, although the Temple of God was not yet buyld.

54 They gaue also money to the masons & to the workemen, and meat and drinke with gladnes,

55 And charrets to the Sidonians and to those of Tyrus to bring cedar wood out of Libanus, which shulde be brought by flots to the hauen of Ioppe according to the commandement giuen vnto them by Cyrus King of Persia.

56 And in the second yere and second moneth came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec, and their brethren, and the Priests & Leuites, and all they that came out of captiuitie into Ierusalem,

57 And \* layed the fundacion of the House of God in the first day of the second moneth of the second yere after their returne into Iudea and Ierusalem.

58 And they appointed y Leuites frū twēte yere olde ouer the workes of the Lord, and Iesus & his sonne, & his brethren, & his brother Cadmiel, & the sonnes of Madiabon with the sonnes of Ioda, the sonne of Heliadun, with their sonnes, & brethren, were all the Leuites with one accorde did followe after the worke, calling vpō the workes in the House of God: thus the workemen buyld the Temple of the Lord.

59 And the Priests stode clothed with their long garments with musical instruments & trumpets, and the Leuites the sonnes of Asaph with cymbales,

60 Singing & blessing y Lord, according to the ordinance of Dauid King of Israel.

61 And they sung with loud voice songs to the praise of the Lord, because his mercie and glorie is for euer in all Israel.

62 Then all the people blew trumpets, and cryed with loud voice, praising y Lord for the raising vp of the House of the Lord.

63 Also some of the Priests & Leuites, and chief men, to wit, the Ancients, which had sene the former House,

64 Came to se the buyldig of this with weping and great crying, & manie with trumpets and ioye cryed with loude voice,

65 So that the people colde not heare the trumpets, because of the weping of the people: yet there was a great multitude that blew trumpets so that they were heard far of.

66 ¶ Wherefore when the enemies of the tribes of Iuda & Beniamin heard it, they came to know what noise of trumpets it was,

67 And they knewe that they of the captiuitie buyld the Temple to the Lord God of Israel.

68 Wherefore they coming to Zorobabel, & Iesus, and the chief of the families, bid

vnto them, Let vs buyld

For we obey your Lord sacrifice vnto him since the balaresh King of the A brought vs hecher.

Then Zorobabel, and I of the families of Israel doest not apperteine to v buyld an House to the L

For we alone wil buyld God of Israel, as it becom

rus the King of the Persi Howbeit the people o them sluggish that were i red them to buyld the wo

ambushments and seditio cies hindred the finishing

All the time of King C they were let from the bu until the reigne of Darius

CHAP. VI

1 of Aggeus and Zacharias. Temple. 3 Sissines wolde le ill to Darius. 23 The King trarie.

1 B Vt in the second y Bos of Darius, Aggeus sonne of Addo y Prophet the Iewes, euen vnto the dea and Ierusalem, in the Lord God of Israel, id vpon.

Then Zorobabel sonne Iesus the sonne of Iosef began to buyld the Hou is in Ierusalem, the Prop being with them, & help

In that time Sissines Syria, and Phenice, and with his companions can

And said vnto them, By demēt buyld you this H ding, and enterprise all el and who are the buylder

suche things? But the Ancients of the of the Lord after that h captiuitie,

That they were not lett it was signified vnto Dar ters, and an answer was r

The copie of the epis write and send to Darius uermour of Syria and of thrabouzan, and their dnts in Syria and Phen

Darius. I may please the King nely to vnderstand, that the countrey of Iudea, a

cie of Ierusalem, we f of Ierusalem the Ancie that were of the captiui

an to offere sacrifice vnto God  
y of ffeuth moneth, althogh  
of God was not yet buyld  
also money to the masons &  
men, and meat and drinke

ets to the Sidonians and to  
rus to bring cedar wood out  
which shulde be brought by  
auen of Ioppe according to  
dement giuen vnto them by  
of Persia.

second yere and second mo-  
to the Temple of God in Je-  
obabel the sonne of Salathiel,  
sonne of Iosedec, and their  
the Priests & Leuites, and all  
ne out of captiuitie into Je-

and the fundacion of the Hou-  
the first day of the second  
e second yere after their re-  
dea and Ierusalem.

appointed y Leuites ffrū twētie  
r the workes of the Lord, and  
onne, & his brethre, & his bro-  
l, & the sonnes of Madiabon  
es of Ioda, the sonne of He-  
their sonnes, & brethren, euen  
les with one accorde did fol-  
e worke, calling vpo the wor-  
use of God: thus the worke-  
e Temple of the Lord.

its stode clothed with their  
ts with muscal instrumentis &  
d the Leuites the sonnes of  
ymbales,

lesing y Lord, according to  
of Dauid King of Israel.

ing with loud voice songs to  
he Lord, because his mercie  
or euer in all Israel.

nd voice, praising y Lord for  
o of the House of the Lord,  
f the Priests & Leuites, and  
w, the Ancients, which had  
er House,

the buyldig of this with we-  
t crying, & manie with tri-  
cryed with loude voice,  
people coldenot heare the  
se of the weping of the peo-  
was a great multitude that  
o that thei were heard far of-  
e when the enemies of the  
& Benjamin heard it, they  
what noise of trumpets it was,  
newe that they of the capti-  
e Temple to the Lord God

they coming to Zorobabel, &  
e chief of the families, bid  
vnto

vnto them, Let vs buyld also with you.

For we obey your Lord, as you do, and  
sacrifice vnto him since the dayes of Af-  
basareth King of the Assyrians, which  
brought vs hether.

Then Zorobabel, and Iesus, & the chief  
of the families of Israel said to them, It  
doeth not apperteine to vs, and to you to  
buyld an House to the Lord our God.

For we alone wil buylde it to the Lord  
God of Israel, as it becometh vs, & as Cy-  
rus the King of the Persians bad vs.

Howbeit the people of the land made  
them luggish that were in Iudea, and let-  
ted them to buyld the worke, and by their  
ambushments and seditions & conspira-  
cies hindered the finishing of the buyldig,

All the time of King Cyrus life: so that  
they were let from the buylding two yere,  
vntil the reigne of Darius.

CHAP. VI.

Of Aggeus and Zacharias. 2 The buylding of the  
Temple. 3 Sisinnes wolde let them. 7 His epi-  
tyle is Darius. 23 The Kings answer to the con-  
trarie.

**B**Vt in the second yere of the reigne  
of Darius, Aggeus & Zacharias the  
sonne of Addo y Prophetes prophecied to  
the Iewes, euen vnto them that were in Iu-  
dea and Ierusalem, in the Name of the  
Lord God of Israel, which they cal-  
ed vpon.

Then Zorobabel sonne of Salathiel, and  
Iesus the sonne of Iosedec stode vp, and  
began to buylde the House of the Lord, w  
is in Ierusalem, the Prophetes of the Lord  
being with them, & helping them.

In that time Sisinnes the gouernour of  
Syria, and Phenice, and Sathrabouzaues  
with his companions came vnto them,

And said vnto them, By whose coman-  
dement buyld you this House & this buyl-  
ding, and enterprife all these other things:  
and who are the buylders that enterprife  
suche things?

But the Ancients of the Iewes had grace  
of the Lord after that he had visited the  
captiuitie,

That they were not letted to buyld, vntil  
it was signified vnto Darius of these mat-  
ters, and an answer was receiued.

The copie of the epittile, which he did  
write and sende to Darius, **S**ISINNES go-  
uernour of Syria and of Phenice, and Sa-  
thrabouzaues, and their companiōs, presi-  
dents in Syria and Phenice, salute King  
Darius.

It may please the King our master plain-  
ely to vnderstand, that when we came to  
the countrey of Iudea, and entred into the  
citic of Ierusalem, we found in the citie  
of Ierusalem the Ancients of the Iewes  
that were of the captiuitie,

Buylding an House to the Lord, great &  
newe, of hewen stones, and of great price,  
and the timber all ready laid vpon the  
walles.

And these workes are done with great  
spede, yea, and the worke hath good suc-  
cesse in their hands, so that it wil be fini-  
shed with all glorie & diligence.

Then we asked their Ancients, saying,  
By whose commandement buyld you this  
House & lay y fundacion of these workes?

We asked them these things to the intēt  
to notifie them to thee, and to write to  
thee the men that gouerned it: therefore  
we demāded the names of the gouernours  
in writing.

But they answered, saying, We are the  
seruants of the Lord, which hath created  
the heauen and the earth.

And this House was buyld vp manie ye-  
res ago by a King of Israel great & strōg,  
and was finished.

But when our fathers, prouoking God to  
wrath, sinned against the Lord of Israel,  
which is in heauē, he deliuered them into  
the hands of Nabuchodonosor King of  
Babylon of the Chaldeans,

Who brake downe the House & burnt it,  
& caryed the people captiue to Babylon.

But in the first yere of the reigne of Cy-  
rus ouer the countrey of Babylon, King  
Cyrus wrote that this House shulde be  
buyld vp.

And y holie vessels of golde & of siluer,  
which Nabuchodonosor had caryed out  
of the House at Ierusalem, & had dedica-  
ted them in his owne Temple, Cyrus the  
King toke out of the Tēple at Babylon, &  
they were giuen to Zorobabel, and to Sa-  
nabassar ruler.

And a cōmandement was giue vnto him,  
y he shulde cary away those vessels, & put  
thē in y Tēple at Ierusalē, & that this Tē-  
ple of y Lord shulde be buyld in this place.

The same Sanabassar, being come  
hether, layed the fundacions of the Hou-  
se of the Lord at Ierusalem, and since that  
time til now, it is in buylding, & is not  
finished.

Now therefore if it please the King, let  
it be sought vp in the Kings libraries con-  
cerning Cyrus.

And if it be found that the buylding of y  
House of the Lord at Ierusalem hath be-  
ne done by the cōsent of King Cyrus, & if  
it seme good to the lord our King, let him  
make vs answer cōcerning these things.

Then King Darius commanded to fear-  
che in the Kings libraries, that were in Ba-  
bylon, and there was founde in Ecabatane,  
which is a towre in the region of Media, a  
place where suche things were layed vp  
for memorie.



34 \*I Darius the King haue ordeined that  
it shulde be diligētly executed according  
to these things.

15 Because he had turned the counsel of the King of the Assyrians towards them to strengthen their hands in the works of the Lord God of Israel.

## - CHAP. VIII.

.....

Wich that which is gi  
to the Temple of the  
that it might be brogh  
wel siluer as golde. for b

...nnes the gouernour of Coe-  
and Phoenice, and Sathrabou  
companiōs, obeying King  
indemners,  
...ently the holie workes, wor-  
...ants and gouernours  
ie.  
...workes prospered by Ag-  
...arias the Prophetes which  
...ed all things by the com-  
...the Lord God of Israel, and  
...t of Cyrus and Darius, and  
...ngs of the Persians.  
...e House was finished in the  
...eth day of the moneth A-  
...yre of Darius King of the

...drē of Israel, and 5 Priests  
...s, and the rest, which were  
...ie, & had anie charge, did  
...c things *writen* in the boke

...ed for the dedication of the  
...e Lord, an hundred bulles,  
...ams, foure hundred lambes,  
...ates for the sinne of all Is-  
...to the number of the chief  
...f Israel.

...fts, and the Leuites stode  
...their kindreds clothed with  
...e workes of the Lord God  
...ding to the boke of Moses,  
...rers in euerie gate.

...ldren of Israel offred the  
...ther with them of the cap-  
...urt eth day of the first mo-  
...ut the Priests and Leuites

...ldren of the captiuitie we-  
...d together, but all the Le-  
...ified together.

...ed the Passouer, for all  
...the captiuitie, and for their  
...riests, and for them selues.

...children of Israel which  
...tiuitie did eat, *euē* all they  
...ted them selues from the  
...of the people of the land,  
...Lord.

...t the feast of vneauened  
...yes, reioycing before the

...d turned the counsell of the  
...lyrians towards them to  
...ir hands in the workes of  
...f Israel.

AP. VIII.

... Babylon to Ierusalem. 10 The  
...on giuen by Artaxerxes. 19 Es-  
...to the Lord. 32 The number of  
...ole that came with him. 76 His

And

And after these things when Artax-  
erxes King of the Persians reigned,  
Esdras the sonne of Saraias, the sonne of  
Ezerias, the sonne of Helcias, the sonne of  
Salum,

The sonne of Sadoc, the sonne of Achitob,  
the sonne of Amarias, the sonne of Ezias, the  
sonne of Memeroth, the sonne of Zariaias,  
the sonne of Sauias, the sonne of Boccas,  
the sonne of Abisum, the sonne of Phinees,  
the sonne of Eleazar, the sonne of Aaron was  
the hie Priest.

This Esdras went out of Babylon, & was  
a scribe wel taught in the Law of Moyfes,  
giuen by the Lord God of Israel.

Also the King gaue him great honour, &  
he founde grace in his sight in all his re-  
questes.

With him also there departed some of  
the children of Israel, and of the Priests  
and Leuites, and of the holy singers, and  
of the porters, and of the ministers of the  
Temple vnto Ierusalem,

In the seuenth yere of the reigne of Artax-  
erxes, & in the first moneth: this was the se-  
uenth yere of the King (for thei went out of  
Babylō in the first day of the first moneth,

And came to Ierusalem according as the  
Lord gaue them speed in their iournay)

For Esdras had gotten great knowledge,  
so that he wolde let nothing passe that was  
in the Law of the Lord, and in the cōman-  
dements, and he taught all Israel all the  
ordinances and iudgements.

So the commissiōn written by King Ar-  
taxerxes was giuen Esdras the Priest and  
reader of the Law of the Lord: the copie  
thereof followeth.

King Artaxerxes to Esdras the Priest, &  
reader of the Law of the Lord, Salutaciō.

Forasmuche as I consider things with  
pitie, I haue commanded that they that  
wil and desire of the naciō of the Iewes,  
and of the Priests and Leuites, which are  
in our kingdome, shulde go with thee vn-  
to Israel.

Therefore as many as be willing, let  
them departe together, as it hath semed  
good to me and my seuen friends the coun-  
sellers,

That they may visite the things that are  
in Iudea and Ierusalem diligently, as it is  
conteinēd in the Law of the Lord,

And cary the gifts to the Lord of Isra-  
el in Ierusalem, which I and my friends  
haue vowed: also all the golde and siluer,  
which shal be founde in the countrey of  
Babylon apperteyning to the Lord in Ieru-  
salem,

With that which is giuen of the people  
to the Temple of the Lord their God,  
that it might be brought to Ierusalem, af-  
wel siluer as golde, for bulles, and rams, &

lambs, and things thereunto pertaineing,  
That they may offer sacrifices to the  
Lord vpon the altar of the Lord their  
God, which is in Ierusalem.

And whatsoeuer thou and thy brethren  
wil do with the golde or siluer, accomplishe  
it according to the wil of thy God.

And the holy vessels of the Lord, which  
are giuen thee for the vse of the Temple  
of thy God, which is in Ierusalem, thou  
shalt set before thy God in Ierusalem.

And what other things soeuer thou shalt  
remember for the vse of the Temple of  
thy God, thou shalt giue it out of 5 Kings  
treasure.

And I also King Artaxerxes haue com-  
manded the treasurers of Syria and Phe-  
nice, that whatsoeuer Esdras, the Priest &  
reader of the Law of the hieft God, shal  
send for, they shulde giue it him with all  
speede, euē to the some of an hundred ta-  
lents of siluer,

And likewise vnto an hundred cores of  
corne, and an hundred pieces of wine and  
other things in abundance.

Let all things be done to the hieft God  
according to the Law of God with dili-  
gence, that wrath come not vpon the king-  
dome of the King and of his sonnes.

Also to you it is commanded, that of no-  
ne of 5 Priests or Leuites, or holy singers,  
or porters or ministers of the Temple, or  
of the workemen of this Temple, no tri-  
bute nor taxe be taken, nor that any haue  
power to taxe them in any thing.

Thou also, Esdras, according to the wis-  
dome of God, ordeine iudges and gouer-  
nours, that they may iudge in all Syria &  
Phenice all those which are wel instructed  
in the Law of thy God, and teache those,  
which are not instructed.

And let all those which shal transgresse  
the Law of God & the King, be diligent-  
ly punished, ether with death, or other pu-  
nishment, ether with penaltie of money,  
or banishment.

¶ The Esdras the scribe said, Blessed be  
the onelie Lord God of my fathers, which  
hath put this in the heart of the King to  
glorifie his House which is in Ierusalem,

And hath honoured me before 5 King,  
and the counsellers, and all his friends and  
gouernours.

¶ Therefore I was encouraged by the  
helpe of the Lord my God, and gathered  
men of Israel to go vp with me.

These are the guides after their families  
and order of dignities, which came vp  
with me out of Babylon in the reigne of  
Artaxerxes the King.

Of the sonnes of Phinees, Gersom, of  
the sonnes of Ichamar, Gamael, of the son-  
nes of Dauid Lettus.

Ecce. i.

11. 21. 22. 23.



# I. Esdras.

31 Of 7 sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundredth and fiftie men.

32 Of the sonnes of Salomō, Abeliacnias the sonne of Zacharias, and with him two hundredth men.

33 Of the sonnes of Zachoe, Sechenias the sonne of Iezolus, & with him thre hundredth men: of the sonnes of Adin, Obeih sonne of Ionathas, and with him two hundredth and fiftie men.

34 Of the sonnes of Elam Iefias, sonne of Gortholias, and with him seuentie m.n.

35 Of the sonnes of Saphatias, Zarias sonne of Machael, and with him seuentie men.

36 Of the sonnes of Ioab Badias sonne of Iezelus, and with him two hundredth and twelue men.

37 Of the sonnes of Banid, Assalimoth sonne of Iosaphias, and with him an hundredth and threfcore men.

38 Of the sonnes of Babi, Zacharias sonne of Bebai, and w him twentie & eight mē.

39 Of the sonnes of Aftath, Iohannes sonne of Acatan, & with him an hundredth & tē.

40 Of the sonnes of Adonicam the last: & these are the names of them, Eliphalt, Ieouel and Maia, and with them seuentie men: of the sonnes of Bagouthi sonne of Icacourus, & with him seuentie men.

41 ¶ And I gathered them together to the flood called Theras, & pitched our tents there three daies, and nombred them.

42 But when I had founde there none of the Priests nor Leuites,

43 I sent to Eleazar, and beholde, there came Maafman, and Alnathan, & Samaian, and Toribon, & Nathan, Ennatan, Zacharian, & Mosolloman the chief, & best learned.

44 And I bad them to go to Daddeus the captaine, which was in the place of the treasure,

45 With charge to bidde Daddeus and his brethren, & the treasurers that were there, to send to vs them, which shulde offer sacrifice in the House of our Lord.

46 And they broght vnto vs by the mightie hand of our Lord learned men of the sonnes of Molis, the sonne of Leui, the sonne of Israel, to wit, Cisebebran & his sonnes, and his brethren being eightene.

47 And Asebia, and Annon, & Osaian his brethren of the sonnes of Canaineus with their sonnes, twentie persones.

48 And of the ministers of the Temple, w Dauid gaue, & those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundredth & twētie, of whome all the names were registred.

49 ¶ And there I proclaimed a fast for the yong men before the Lord to aske of him a good iourney bothe for vs, and for them that were with vs, for our childrē, & for

our cattel.

50 For I was ashamed to aske the King for men, or horsemen, or conduct for safeguarde against our enemies,

51 Because we had said to the King, that the power of our Lord shulde be with the that fought him to direct them in all things,

52 Wherefore we praied our Lord againe, according to these things, whome we trusted fauorable.

53 Then I chose from among the chief of 7 tribes & of the Priests, twelue men, to wit, Eskubias and Assanias, and with them ten of their brethren.

54 And I weighed them the siluer and the golde, & the holy vessels of the House of our Lord, which the King and his counsellors, & his princes, & all Israel had giue.

55 And I weighed the, six hundredth & fifty talents of siluer, & siluer vessels of an hundredth talēts, & an hundredth talēts of golde,

56 And twentie golden basins, & twelue vessels of brasse, of fine brasse shining like golde.

57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vowe to the Lord, of our fathers.

58 Watch and kepe them, til that you giue the to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the House of our God.

59 So the Priests & Leuites toke the siluer and the golde, & the vessels, & caryed the to Ierusalem to the Temple of the Lord.

60 And we departed fro the flood Theras, in the twelue day of the first moneth, & came to Ierusalem, according to 7 mightie power of our Lord with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies. So we came to Ierusalem.

61 And thre daies being past there, in the fourth day the siluer that was weighed, & the golde was deliuered in the House of our Lord to Marmoth the Priest the sonne of Iouri,

62 And with him to Eleazar 7 sonne of Phinees: & there were with them, Iosibad the sonne of Iesus, & Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, euen twelue bulles for all Israel, rams foure score and sixtē,

65 Lābs thre score & twelue, twelue goats for saluacion, all in sacrifice to the Lord.

66 And they presented the commandments of the King to the Kings stewards, & to 7

gouernours of Coelof, honored the people, & God.

67 ¶ When these thre gouernours came to the temple of Israel, the prince the Leuites haue not the strange people of the Nor the pollutions wit, of the Cananites, Phereites, and Iebusites, and Egyptians, and Idumites, For they haue dwelt in the holie sede is mixed with the ple of the lād, & the g haue bene partakers of the beginning of the th

70 And as soon as I had heard my clothes, and the I pulled the beere of mine bearde, and fate me downe verie sad.

71 The also all they that the worde of the Lord to me whiles I wepte for I fate verie sad til the ch

72 Then I rose from the ches torne, and the he bowed my knees and stre hands to the Lord,

73 And said, O Lord, I founded before thy face

74 For our finnes are in heades, & our ignoranc heauen.

75 Yea, euen from the ti we are in great sinne vnto

76 For our finnes therfore we with our brethren, w Priests haue bene giuen of the earth, to the swc uitie, and for a pray w this day.

77 And now how great bene, O Lord, that there roote, and name in the lines!

78 And that thou shouldest light in the House of and giue vs meat in the nitude!

79 For when we were in no left of our God, but before the Kings of the shulde giue vs meat,

80 And that they shulde ple of our Lord, and rai desolate, and giue vs assistance Ierusalem.

81 And now, O Lord, wh using these things? for w stid thy commandment

amed to aske the King  
men, or conduct for Lau-  
our enemies,  
ad said to the King, that  
ur Lord shulde be with the  
to direct them in all things.  
ve praised our Lord againe,  
these things, whome we lo-

from among the chief of  
Priests, twelue men, to wit,  
Assanias, and with them ten  
en.

ed them the siluer and the  
oly vessels of the House of  
ich the King and his coun-  
inces, & all Israel had giue,  
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, & siluer vessels of an hun-  
an hundred talers of golde,  
golden basens, & twelue ves-  
of fine brasle shining like

them, You are also holy to  
the vessels are holy, and the  
siluer is a vow to the Lord

pe them, til that you giue  
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uites, and captaines of the  
ael in Ierusalem in the cha-  
use of our God.

s & Leuites take the siluer  
& the vessels, & caryed the  
to the Temple of the Lord.  
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day of the first moneth, &  
alem, according to y<sup>e</sup> might  
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siluer that was weighed, &  
deliuered in the House of  
armoth the Priest the son-

to Eleazar y<sup>e</sup> sonne of Phi-  
were with them, Iosabab the  
Moeth sonne of Sabbabus,  
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sified sacrifices to the Lord  
men twelue bulles for all  
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ore & twelue, twelue goates  
all in sacrifice to the Lord.  
sented the commandments  
the Kings ft. wards, & to y<sup>e</sup>

gouernours

gouernours of Coelosyria & Phenice who  
honored the people, and the Temple of  
God.

67 ¶ When these things were done, the  
gouernours came to me, saying, The peo-  
ple of Israel, the princes and the Priests, &  
the Leuites haue not separated from them  
the strange people of the land,

68 Nor the pollutions of the Gentiles, to  
wit, of the Cananites, and Cherites, and  
Pheresites, and Iebusites, and Moabites,  
and Egyptians, and Idumeans.

69 For they haue dwelt with their daugh-  
ters, bothe they and their sonnes, and the  
holie sede is mixed with the strange peo-  
ple of the lād, & the gouernours & rulers  
haue bene partakers of this wickednes fro  
the beginning of the thing.

70 And as I haue heard these things, I  
rent my clothes, and the holie garment, &  
I pulled the heere of mine head, and of my  
hearde, and fate me downe sorowful, and  
verie sad.

71 The also all they that were moued with  
the worde of the Lord God of Israel, came  
to me: whiles I wepte for the iniquitie, but  
I fate verie sad til the euening sacrifice.

72 Then I rose from the fast with my clo-  
thes torne, and the holie garment, and  
bowed my knees and stretched for the mine  
hands to the Lord,

73 An I said, ¶ O Lord, I am ashamed, & cō-  
founded before thy face.

74 For our finnes are increasid aboute our  
heades, & our ignorances are lifted vp to  
heauen.

75 Yea, euen from the time of our fathers  
we are in great sinne vnto this day.

76 For our finnes therefore, and our fathers  
we with our bretheren, with our Kings and  
Priests haue bene giuen vp to the Kings  
of the earth, to the sworde and to capti-  
uities, and for a pray with all shame vnto  
this day.

77 And now how great hathethy mercie  
bent, O Lord, that there shulde be left vs a  
roote, and name in the place of thine ho-  
lines!

78 And that thou shuldest reueale to vs a  
light in the House of the Lord our God,  
and giue vs meat in the time of our ser-  
uitudel.

79 For when we were in bondage, we were  
not left of our God, but he gaue vs fauour  
before the Kings of the Persians, that they  
shulde giue vs meat,

80 And that they shulde honour the Tem-  
ple of our Lord, and raise vp Sion that is  
desolate, and giue vs assurance in Iudea &  
in Ierusalem.

81 An I saw, O Lord, what shal we say, bu-  
ing in. Ife things: for we haue transgres-  
sed thy commandments, which thou hast

giuen by the hands of thy seruants the Pro-  
phetes, saying,

82 ¶ Because the land, which ye go to inhe- Deut. 20.  
rite, is a land polluted by the pollutions  
of the strangers of the land, which haue  
filled it with their filthines,

83 Therefore now ye shal not ioine *their*  
daughters with your sonnes, nether giue  
your daughters to their sonnes,

84 Nether shal you desire to haue peace  
with them for euer, that ye may be made  
strong, and eat the good things of the lād,  
and leaue it for an inheritance to your  
children for euer.

85 Therefore all that is come to passe, was  
done for our wicked workes, and for our  
great finnes: yet, Lord, thou hast forborne  
our finnes,

86 And hast giuen vs suche a roote: but we a-  
gain haue turned backe to transgresse thy  
Law, & to mixe vs with the vncleennes of  
the people of the land.

87 Mightest thou not be angrie with vs to  
destroie vs, so that thou shuldest nether  
leau vs roote nor sede nor name?

88 But, O Lord of Israel, thou art true:  
for there is a roote left, *giuen* vnto this  
day.

89 Beholde, we are now before thee with  
our iniquities, nether can we indure befo-  
re thee for these things.

90 ¶ And as Esdras prayed and confessed Ezra. 10. 1.  
and wept, and laye vpon the ground be-  
fore the Temple, a verie great multitude  
was gatlered vnto him out of Ierusalem  
of men and women, and yong children: for  
there was great lamentation among the  
multitude.

91 Then Iechonias y<sup>e</sup> sonne of Iehoiachin Ezra. 10. 2.  
sones of Israel, crying out said, O Esdras,  
we haue sinned against the Lord: for we  
haue taken in marriage strange women of  
the nations of the land.

92 And now all Israel is douteful: therefo-  
re let vs make an othe concerning this to  
the Lord to put away all our wives, which  
are strangers, with their children.

93 If it seme good to thee, and to all them  
that obey the Law of the Lord, rise vp and  
put it in execution.

94 For to thee doeth it apperteyne, & we are  
with thee to make thee strong.

95 Then Esdras arose, & made all the chief  
of the families of the Priests and Leuites  
of all Israel to sweare, that they wolde do  
thus: and they sware.

CHAP. IX.

7 After Esdras had red the law for the strange wines,  
10 They promise to put them away.

1 Then Esdras rose from the court of Ezra. 10. 3.  
the Temple, & went to the chamber  
of Ioannan the sonne of Eliab,

2 And being lodged there, he did ear no  
Eccc. ii.



# I. Eſdras.

bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ieruſalem to all them, that were of the captiuitie, that they ſhulde be gathered to Ieruſalem,

4 And that all they which ſhulde not mete there within two or three dayes, according to the ordinance of the Elders, which bare rule, ſhulde haue their cattel confiſcate to the Temple, and he caſt out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Benjamin, came together within three dayes into Ieruſalem: this was the ninth moneth and twentieth day of the moneth.

6 And all the multitude ſate in the broad place of the Temple ſhaking, becauſe of the extreme winter.

7 Then Eſdras aroſe and ſaid to them, Ye haue ſinned: for ye haue married ſtrange wiues, ſo that ye haue augmented the ſinnes of Iſrael.

8 Now therefore confeſſe and gloriſie the Lord God of our fathers,

9 And do his wil, and ſeparate your ſelues from the people of the land, and from the ſtrange wiues.

10 Then all the multitude cryed out and ſaid with a loude voyce, We wil do ſo as thou haſt ſaid.

11 But becauſe the multitude is great, and the time is winter, ſo that we can not ſtand without, and the worke is not of one day nor of two, ſeing that manie of vs haue ſinned in this matter,

12 Let the chief men of the multitude and all they which haue ſtrange wiues of our families, ſtarie:

13 And let the Priests and iudges come out of all places at the day appointed, til they haue appeaſed the wrath of y Lord againſt vs for this matter.

14 Then Ionathas Aſaels ſonne, and Ezecias ſonne of Thecan were appointed concerning theſe things, and Moſollam and Sabateus did helpe them.

15 And they which were of the captiuitie, did after all theſe things.

16 Eſdras the Priest alſo choſe him certaine men, chief of their families, all by name: & they ſate together in the firſt day of the tenth moneth to examine this matter.

17 And they made end of the things pertaining to them that had married ſtrange wiues in the firſt day of y firſt moneth.

18 And there were founde of the Priests, which had married ſtrange wiues,

19 Of the ſonnes of Ieſus, the ſonne of Iofedec, & of his brethren Mathelas, & Eleazar, and Ioribus, and Ionadan.

20 Who alſo gaue their hands to caſt out

their wiues, and offered a ram for their reconciliation in their purgation.

21 And of the ſonnes of Emmer Ananias, and Zabdecus, and Canes, and Sameius, and Hiercel, and Azarias.

22 And of the ſonnes of Phaiſus, Eliſonias, Maſſias, Eſmaclius, and Nathanael, and Ocidelus, and Taſas.

23 And of the Leuites Iorabadus, and Semis, and Colius, who was called Calitas, and Patheus, and Ooudas, and Ionas.

24 Of the holie ſingers, Eliazurus, Bacchurus.

25 Of the porters, Sallumus, & Tolbanes.

26 Of them of Iſrael, of the ſonnes of Phorus, Hiermas, and Eddias, & Melchias, & Maelus, & Eleazar, & Aſibias, & Banaia.

27 Of the ſonnes of Ela, Matthania, Zacharias, and Hierielas, and Hieremoth, and Acdias.

28 And of the ſonnes of Zamoth, Eliadas, Eliſimus, Orthonias, Iarimoth, and Sabatus, and Sardaus.

29 Of the ſonnes of Bebai, Ioannes, and Ananias, and Ioſabad, and Emartheas.

30 Of the ſonnes of Mani, Olamus, Mamuchus, Iedaia, Iaſubus, Iaſael, and Ieremoth.

31 And of the ſonnes of Addi, Naathur, Moofias, Laccurus, and Naidus, and Mathanias, and Seſchel, and Balnuus, and Manafſas.

32 And of the ſonnes of Annas, Elionas, & Aſcas, and Melchias, and Sabbeus, and Simon a Chofanite.

33 And of the ſonnes of Aſom, Altaneus, & Matthias, and Bannaia, Eliphalar, & Manafſas, and Semei.

34 And of the ſonnes of Maani, Ieremias, Momdis, Omairus, Inel, Mamai, and Paelias, and Amos, Carabaſion and Euſtibus, and Mannimatanaia, Eliſaſis, Vamus, Eliſi, Samis, Selemias, Nathania, & of the ſonnes of Ozoras, Seliſ, Eſril, Azailus, Samaras, Sambis, Ioliſphus.

35 And of the ſonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaia.

36 All theſe married ſtrange wiues, and put them away with their children.

37 And the Priests & the Leuites dwelt in Ieruſalem, & in the countrey, the firſt day of the ſeuenth moneth, and the childre of Iſrael in their owne houſes.

38 ¶ Then all the multitude aſſembled together with one conſent into the broad place before the gate of the Temple toward the Eaſt,

39 And ſpoke to Eſdras the Priest, and reſponder, that he ſhulde bring the Law of Moſes, which had bene giue by the Lord God of Iſrael.

40 Then brought Eſdras the chief Priest the Law to all the multitude, bothe man and

woman, and to all the people, might heare the Law the ſeuenth moneth.

41 And he red in the firſt the gate of the Temple, firſt in the midday, before the men, and all the multitude heare.

42 So Eſdras the Priest the Law, ſtode vpon a pulpet prepared.

43 And there ſtode by himſelf, Ananias, Azarias, Balafamus at his right hand,

44 And at his left hand, Sait, Melchias, Aothaſap.

45 Then Eſdras roke y booke before the multitude (for bly before them all)

46 And they all ſtode vpon, and he ſounded the Law, and he ſaid, Lord the moſte hie God, the God of hoſtes.

47 And the whole multitude ſaid Amen.

48 Then Ieſus and Anus, Adimus, & Iacobus, Sibmaianias and Calitas, A

## CHAP.

The people is reſproued for y God wil haue another people formed.

The ſonne of Achias, y the ſonne of Heli, the ſonne of Aſic, the ſonne of Arua, the ſonne of Borith, the ſonne of Phinees, the ſonne of Aaron (of which Eſdras was priſt) Medes, in the reigne of Perſia.

4 And the worde of the me, ſaying,

5 Go, and ſhewe my people their children their wicked haue committed againſt me, tel their childrens children.

6 For the ſinnes of their fathers in them, becauſe they ſe, and haue offered vnto

7 Haue not I brought them of Egypt from the houſe they haue prouoked me

Ver. Tabaxier.

Ver. Thecan.

Ver. Maſſas.  
Ver. Ocidelus.

omally

offred a ram for their re-  
purgation.

sonnes of Emmer \* Ananias,  
and Canes, and Sameius, and  
Zarias.

sonnes of \* Phaisi, Ellionas,  
elus, and Nathanael, and  
Talsas.

Leuites \* Lorabadus, and Se-  
s, who was called \* Calitas,  
and Ooudas, and Ionas.

the fingers, \* Eliazurus, Bac-  
us.

ers, \* Sallumus, & Tolbanes.  
Israel, of the sonnes of Pho-  
and Eddias, & Melchias, &  
azar, & Afibias, & \* Banaias.

es of \* Ela, Marthanias, Za-  
Hierielas, and \* Hieremoth.

sonnes of \* Zamoth, Eliadas,  
onias, Iarimoth, and \* Saba-  
us.

sonnes of \* Bebai, Ioannes, and A-  
fabad, and Ematheas.

sonnes of \* Mani, Olanus, Ma-  
as, Isabusus, Isael, and Ie-

sonnes of \* Addi, Naathus,  
unus, and Naidus, and Ma-  
Seschel, and Balnuus, and

sonnes of Annas, Elionas, &  
chias, and Sabbeus, and Si-  
nre.

sonnes of \* Afom, Altaneus, &  
Bannaia, Eliphalar, & Ma-  
nei.

sonnes of \* Maani, Ieremias,  
airus, Inel, Mamai, and Pa-  
os, Carabasion and Eusi-

animatanaius, Elisafis, Van-  
mis, Selemias, Nathanas, &  
of Ozoras, S: sis, Esril, Azai-

ambis, Iosiphus.

sonnes of Ethna, Mazitias,  
es, Inel, Banaias.

they had strange wiues, and put  
their children.

ests & the Leuites dwelt in  
the countrey, the first day  
moneth, and the childre of

owne houses.

l the multitude assembled  
one consent into the broad  
gate of the Temple tow-

Esdras the Priest, and re-  
lebring the Law of Moy-  
one giue by the Lord God

Esdras the chief Priest the  
multitude, bothe man and  
woman,

woman, and to all the Priests, that they  
might heare the Law the first day of the  
seuenth moneth.

41 And he red in the first broad place of  
the gate of the Temple, from morning to  
midday, before the men and the women,  
and all the multitude hearkened to y Law.

42 So Esdras the Priest and reader of the  
Law, stode vpo a pulper of wood that was  
prepared.

43 And there stode by him \* Matgathias, Sa-  
mus, Ananias, Azarias, Ourias, Ezecias,  
Balasamus at his right hand,

44 And at his left hand \* Phaldaius, and  
Sail, Melchias, Aothaphus, Nabarias.

45 Then Esdras toke y boke of the Law be-  
fore the multitude (for he sate honora-  
bly before them all)

46 And they all stode vpright when he ex-  
pounded the Law, and Esdras blessed the  
Lord the moste hie God, the moste migh-  
tie God of hostes.

47 And the whole multitude cryed, Amen.

48 Then Iesus and \* Anus, and Sarabias, and  
Adimus, & Iacobus, Sabaraias, Autanias,  
Maianias and Calitas, Azarias, & Ioazab-

us, and Ananias, & Biatas the Leuites  
lift vp their hands, and fell downe on the  
grounde, and worshiped the Lord,

49 And taught the Law of the Lord, and  
stode also earnestly vpon the reading.

50 Then said \* Aththarates to Esdras the  
chief Priest and reader, & to the Leuites,  
that taught the multitude in all things;

51 This day is holie vnto the Lord, and all  
haue wept in hearing of the Law.

52 Go therefore and eat the fat meates, &  
drinke the swete drinks, and send presents  
to them that haue not.

53 For this day is holie to the Lord, and be  
not sorie: for the Lord God wil glorifie  
you.

54 So the Leuites commanded all these  
things to the people, saying, This day is  
holie to the Lord: be not sad.

55 Then they departed all to eat, and drin-  
ke, and to reioyce, and to giue presents to  
the that had not, and to make good chere.

56 For they were yet filled with the wordes  
wherewith they were instructed, whē they  
were assembled together.

## I I. Esdras.

### CHAP. I.

1 The people is repproued for their vnfaithfulness.  
2 God wil haue another people, if these wil not be re-  
formed.

The second boke of the  
Prophet \* Esdras, the  
sonne of Saraia, y son-  
ne of Azarias, the sonne  
of Helcias, the sonne of  
Sadania, the sonne of  
Sadoc, the sonne of A-

chitob,

1 The sonne of Achias, y sonne of Phinees,  
the sonne of Heli, the sonne of Amerias,  
the sonne of Asic, the sonne of Marimoth,  
the sonne of Arua, the sonne of Ozias, the  
sonne of Borith, the sonne of Abisei, the  
sonne of Phinees, the sonne of Eleazar,

1 The sonne of Aaron (of the tribe of Le-  
ui) which Esdras was prisoner in the lad of  
Medes, in the reigne of Artaxerxes King  
of Persia.

4 \* And the worde of the Lord came vnto  
me, saying,

5 Go, and shewe my people their sinnes, &  
their children their wickednes, which they  
haue comitted against me, that they may  
tel their childrens children.

6 For the sinnes of their fathers are increa-  
sed in them, because they haue forgotten  
me, and haue offred vnto strange gods.

7 Haue not I brought them out of the land  
of Egypt from the house of bondage? but  
they haue prouoked me vnto wrath, and

despised my counsels.

8 Pull thou of then the heere of thine head,  
and cast all euil vpon them: for they haue  
not bene obedient vnto my Law, but they  
are a rebellious people.

9 How long shal I forbeare the, vnto who-  
me I haue done so much good?

10 \* Many Kings haue I destroyed for their  
sakes: Pharaos with his seruantes and all his  
armie haue I smitten downe.

11 All the nacions haue I destroyed before  
them: \* I haue destroyed the East, the peo-  
ple of the two countreis Ty rus and Sidō,  
and haue slaine all their enemies.

12 Speake thou therefore vnto the, saying,  
Thus saith the Lord,

13 \* I haue led you thorow the Sea, and haue  
giuen you a sure way, since the begin-  
ning: \* I gaue you Moyses for a guide, and  
Aaron for a Priest.

14 \* I gaue you light in a pillar of fyre, and  
great wonders haue I done amōg you: yet  
haue ye forgotten me, saith the Lord.

15 Thus saith y Almighty Lord, The quai-  
les \* were a toke vnto you: I gaue you ten-  
ces for saugarde, wherein ye murmured:

16 And ye triumphed not in my Name for  
the destruction of your enemies, but ye  
yet murmure still.

17 Where are the benefices, that I haue do-  
ne for you? when ye were hungrie in the  
wildernes, \* did ye not cry vnto me?

18 Saying, Why hast thou brought vs into  
Eccc. iiii.

10. 10. 10. 10.

Exod. 14. 28.

10. 10. 10. 10.

10. 10. 10. 10.

Exod. 14. 29.

10. 10. 10. 10.

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## II. Esdras.

this wildernes to kill vs: It had bene better for vs to haue serued the Egyptians, then to dye in this wildernes.

Wis. 16. 20.

19 I had pitie vpon your mournings, and gaue you Manna to eat: \* so ye did eat Angels fode.

Nem. 20. 11.

Wis. 11. 4.

20 \* When ye were thirstie, did not I cleaue the stone, & waters did flowe out to satisfie you: from the hear I couered you with the leaues of the trees,

Isa. 5. 4.

Exod. 15. 25.

21 And I gaue you fat countreys: I cast out the Cananites, & Phereites, & Philistims before you: \* what shal I do more for you, saith the Lord?

22 Thus saith the almightie Lord, \* When ye were in the wildernes at the bitter waters, being a thirst, and blaspheming my Name,

23 I gaue you not fyre for the blasphemies, but cast a tre into the water, and made the riuer swete.

Exod. 22. 8.

24 What shal I do vnto thee, O Iacob: thou \* Iuda woldest not obey: I wil turne me to other nations, and vnto those wil I giue my Name, that they may kepe my lawes.

25 Seing ye haue forsaken me, I wil also forsake you: when ye aske mercie of me, I wil not haue pitie vpon you.

Isa. 1. 15.

26 \* When ye call vpon me, I wil not heare you: for ye haue defiled your hands with blood, and your feete are swift to commit murder,

27 Although ye haue not forsaken me, but your owne felues, saith the Lord.

28 Thus saith the almightie Lord, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, and as a nurse her yong babes,

29 That ye wolde be my people, as I am your God, and that ye wolde be my children, as I am your father?

Mat. 23. 37.

30 \* I gathered you together as an henne gathereth her chickens vnder her wings: but now what shal I do vnto you? I wil cast you out from my sight.

Isa. 1. 15.

31 \* Whe you bring gifts vnto me, I wil turne my face from you for your solene feast dayes: your new moones, & your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophetes, whome ye haue taken and slaine, and torne their bodies in pieces, whose blood I wil reuenge, saith the Lord.

33 Thus saith the almightie Lord, Your house shalbe desolate: I wil cast you out as the winde doeth the stubble.

34 Your children shal not haue generaciō: for thei haue despised my commandemēt, & done the thing that I hate before me.

35 Your houses wil I giue vnto a people to come, who shal beleue me thogh they heare me not, and they, vnto whome I neuer shewed miracle, shal do the things that

I command them.

36 Thogh they se no Prophetes, yet shal they hate their iniquities.

37 ¶ I wil declare the grace that I wil do for the people to come, whose children reioyce in gladnes, and thogh they haue not seene me with bodelic eyes, yet in heart they beleue the things that I say.

38 Now therefore brother, beholde what great glorie, and se the people that come from the East.

39 Vnto whome I wil giue for leaders Abraham, Isahac, Iacob, Oseas, Amos, Micheas, Ioel, Abdias, Ionas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the \* messenger of the Lord)

### CHAP. II.

*The Synagogue findeth saute with her owne children.  
11 The Gentiles are called.*

1 Thus saith the Lord, I broght this people out of bondage: I gaue them also my commandments by my seruantes the Prophetes, whome they wolde not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Go you away, O children: for I am a widowe and forsaken.

3 I broght you vp with gladnes, but with sorowe and heauines haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shal I now do vnto you? I am a widowe and forsaken: go ye, O my children, and aske mercie of the Lord.

5 And thee, O father, I call for a witness for the mother of these children, which wolde not kepe my couenant,

6 That thou bring them to confusion, and their mother to a spoile, that their kinned be not continued.

7 Let their names be scarred among the heathen: let them be put out of the earth, for they haue despised my couenant.

8 Wo vnto thee, Assur: for thou hidest the vrighteous in thee: O wicked people, remember \* what I did vnto Sodom and Gomortha,

9 Whose land is mixt with cloudes of pitch and heapes of ashes: so wil I do vnto thee, that heare me not, saith the almightie Lord.

10 ¶ Thus saith the Lord vnto Esdras, Tel my people, that I wil giue them the kingdom of Ierusalem, which I wolde haue giuen vnto Israel.

11 And I wil get me glorie by them, and giue the euerlasting tabernacles, which I had prepared for those.

12 They shal haue at wil the tre of life, smelling of oinement: they shal neither labour nor be weary.

13 Go ye, & ye shal receaue it: pray that the

time, which is long, may be  
kingdome is already prepared  
watche.

14 Take heauen and earth  
haue abolished the euil,  
good: for I liue, saith the Lord.

15 Mother, embrace thy children  
them vp with gladnes: in  
fast as a pillar: for I haue chosen  
the Lord.

16 And those that be dead  
from their places, and bring  
the graues: for I haue known  
in Israel.

17 Feare not, thou mother  
for I haue chosen thee, saith the Lord.

18 I wil send thee my seruantes  
Jeremie to helpe thee, by  
haue sanctified & prepared  
the trees laden with diuers  
fruits.

19 And as many fountains  
milke and hony, and feuer  
raines, whereupon there  
shall be, whereby I wil fill  
thei.

20 Execute iustice for the  
the cause of the fatherles:  
redefend the fatherles: c

21 Heale the wounded, and  
a lame man to scorne: d  
and let the blinde come  
my clerenes.

22 Kepe the olde & the yong  
in thy walles.

23 ¶ Wherefoeuer thou find  
them and burye them, and  
the first place in my resur

24 Abide still, O my people,  
quietnes shal come.

25 Nourish thy childre, O  
establish their feete.

26 None of the strangers t  
ther, shal perish: for I wi  
among thy number.

27 Be not weary: for when  
ble and heauines commet  
pe and be sorowful, but t  
ry and haue abundance.

28 The heathen shal enui  
do nothing against thee,

29 Mine hands shal couer  
children shal not fe hell.

30 Be ioyful, O thou mother  
dren: for I wil deliuer  
the Lord.

31 Remember thy children  
wil bring the out of the f  
and wil shewe mercie vnt  
merciful, saith the Lord a

32 Embrace thy childre, n  
shewe mercie vnto the: s  
runne ouer, and my grace

33 Esdras receiued a chan

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 CHAP. II.  
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time, which is long, may be shortened: the  
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 waite he.  
 12 Take heauen and earth to witness: for I  
 haue abolished the euil, and created the  
 good: for I liue, saith the Lord.  
 13 Mother, embrace thy children, and bring  
 them vp with gladnes: make their fere as  
 faint as a pillar: for I haue chosen thee, saith  
 the Lord.  
 14 And those that be dead, wil I raise vp  
 from their places, and bring them out of  
 the graues: for I haue known my Name  
 in israel.  
 15 Feare not, thou mother of the children:  
 for I haue chosen thee, saith the Lord.  
 16 I wil send thee my seruants Esaie and  
 Jeremie to helpe thee, by whose counsel I  
 haue sanctified & prepared for thee twel-  
 uetrees laden with diuers frutes,  
 17 And as many fountaines, flowing with  
 milke and hony, and seuen mightie moun-  
 taines, whereupon there growe roses and  
 lillies, whereby I wil fil thy children with  
 ioye.  
 18 Execute iustice for the widdowe: iudge  
 the cause of the fatherles: giue to the poo-  
 re: defende the fatherles: clothe the naked.  
 19 Heale the wounded, and sicke: laugh not  
 at lame man to scorne: defend the crepel,  
 and let the blinde come into the light of  
 my clerenes.  
 20 Kepe the olde & the yong that are with-  
 in thy walles.  
 21 Wherefoeuer thou findest the dead, take  
 them and burye them, and I wil giue thee  
 the first place in my resurrection.  
 22 Abide stil, o my people, and rest: for thy  
 quietnes shal come.  
 23 Nourish thy childre, o thou good nur-  
 se: stablish thy fere.  
 24 None of the seruants that I haue giuen  
 thee, shal perish: for I wil seke them from  
 among thy number.  
 25 Be not wary: for when the day of trou-  
 ble and heauines cometh, other shal we-  
 pe and be broweful, but thou shalt be me-  
 ry and haue abundance.  
 26 The heathen shal enuie thee, and shal  
 do nothing against thee, saith the Lord.  
 27 Mine hands shal couer thee, so that thy  
 children shal not fe hell.  
 28 Be ioyful, o thou mother, with thy chil-  
 dren: for I wil deliuer thee, saith the  
 Lord.  
 29 Remember thy children that slepe: for I  
 wil bring the out of the sides of the earth,  
 and wil shewe mercie vnto them: for I am  
 merciful, saith the Lord almightie.  
 30 Embrace thy children, vntil I come and  
 shewe mercie vnto the: for my fountaines  
 runne ouer, and my grace shal not faile.  
 31 I Esdras receiued a charge of the Lord

upon the mount Horeb, that I shoulde go  
 vnto them of israel, but when I came to  
 them, thei cast me of, and despised the co-  
 mandment of the Lord.  
 34 And therefore I say vnto you, o ye hea-  
 then, that heare and vnderstand, Wait for  
 your shepherd, who shal giue you euerla-  
 sting rest: for he is nere at hand, that shal  
 come in the end of the worlde.  
 35 Be ready to the rewarde of the kingdo-  
 me: for the euerlasting light shal shine vpō  
 you for euermore.  
 36 Fie the shadowe of this worlde: receiue  
 y ioye of your glorie: I testifie my Sauour  
 openly.  
 37 Receiue the gift that is giuen you, and  
 be glad, giuing thanks vnto him, that ha-  
 the called you to the heauenlie kingdome.  
 38 Arise, and stand vp, and beholde the nō-  
 ber of those that are sealed for the feast of  
 the Lord,  
 39 Which are departed from the shadowe  
 of the worlde, and haue receiued glorious  
 garments of the Lord.  
 40 Take thy number, o Sion, and shut vp  
 them that are clothed in white, which ha-  
 ue fulfilled the Law of the Lord.  
 41 The nōber of thy children whome thou  
 longest for, is fulfilled: beseeche y power of  
 the Lord, that thy people which haue bene  
 called frō the begining, may be sanctified.  
 42 \*I Esdras sawe vpō mount Sion a great *Regul. 7. 9.*  
 people whome I colde not number, and  
 they all praised the Lord with songs.  
 43 And in the middes of them there was a  
 yong man hie in stature th n them all, &  
 vpō euerie one of their heads he set crow-  
 nes, and was hier then the others, which I  
 muche maruelled at.  
 44 So I asked the Angel, and said, Who are  
 these, my lord?  
 45 Who answered, and said vnto me, These  
 be they, that haue put of the mortal clo-  
 thing, and haue put on the immortal, and  
 haue cōfessed the Name of God: now are  
 they crowned, and receiue the palmes.  
 46 Then said I vnto y Angel, What yong  
 man is it, that setteth crownes on them, &  
 giueth them the palmes in their hands.  
 47 An he answered, & said vnto me, It is  
 the sonne of God, whome they haue con-  
 fessed in the worlde. Then began I great-  
 ly to commende them, that had stād so  
 strongly for the Name of the Lord.  
 48 Then the Angel said vnto me, Go thy  
 way, and tel my pe ple, what, and how  
 great wonders of the Lord God thou hast  
 fene.

CHAP. III.

4 The wonderous workes, which God did for the people,  
 are recited. 31 Esdras marueleth that God suffreth  
 the Babylonians to haue rule ouer his people, which yet  
 are sinners also.



## II. Esdras.

- I**N the thirtieth yere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to mine heart,
- Because I sawe the desolacion of Sion, & the wealth of them that dwelt at Babylon.
- So my spirit was sore moued, so that I beganne to speake fearful wordes to the most High, and said,
- O Lord, Lord, thou spakest at the beginning when thou alone plantedst the earth, and gauest cōmmandement vnto the people,
- Gen. 2.7.* \*And a bodie vnto Adam, without foule, who was also the workmanship of thine hands, and hast breathed in him the breath of life, so that he liued before thee,
- And leddest him into Paradise, which thy right hand had planted, or euer the earth brought forth.
- for, went forward.* Euen then thou gauest him commandement to loue thy way: but he transgressed it, and immediatly thou appointedst death to him and his generacion, of whome came nacions, tribes, people and kinreds out of number.
- Gen. 6.12.* \*And euerie people walked after their owne wil, and did wonderful things before thee, and despised thy commandements.
- Gen. 7.10.* \*But at thy time appointed thou broughtest the flood vpon those y dwelt in the worlde and destroyedst them,
- So that by the flood, that came to euerie one of them, which came by death vnto Adam,
- 1. Pet. 3.20.* Yet thou lesteft one, *euen* \*Noe, with his housholde, of whome came all righteous men.
- And when they that dwelt vpon y earth, began to multiplie, and the number of the children, people and many nacions were increased, they began to be more vngodlie then the first.
- Gen. 12.1.* Now when they liued wickedly before thee, \*thou didest chose thee a man from among them, whose name was \*Abraham.
- Gen. 17.1.* Whome thou louedst, and vnto whome onely thou shewedst thy wil,
- And madeest an euerlasting couenāt with him, promising him that thou woldest neuer forsake his sede.
- Gen. 27.2.* \*And vnto him thou gauest Isahac, \*vnto Isahac also thou gauest Iacob and Esau,
- Gen. 25.25.* \*and didest chose Iacob, and cast of Esau, and so Iacob became a great multitude.
- Malac. 1.1.* And whē thou leddest his sede out of Egypt, \*y broughtest the vp to mount Sina,
- Exod. 19.1.* And enclinedst the heauens and bowedst downe the earth, and didest moue the ground, and cause the depths to shake, and didest astonish the worlde.
- Gen. 4.10.* And thy glorie went thorowe foure gates of fyre, with earthquakes, winde and colde, that thou mightest giue the Law vnto the sede of Iacob, and that which the generacion of Israel shulde diligently obserue.
- Yet tokest thou not away from them the wicked heart, that thy Law might bring forth the frute in them.
- For \*Adam first hauing a wicked heart, *Gen. 3.1.* was ouercome and vauquished, & all they that are borne of him.
- Thus remained weakens joyned with the lawe in the hearts of the people, with the wickednes of the roote: so that the good departed away, & the euil abode still.
- So the times passed away, and the yeres were brought to an end, \*til thou didest raise thee vp a seruant called Dauid,
- \*Whome thou commandedst to buyld a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.
- Whē this was done many yeres, the inhabitants forsoke thee,
- Following the waies of Adam and all his generacion: for they also had a wicked heart.
- Therefore thou gauest thy citie ouer into the hands of thine enemies.
- But do they that dwell at Babylon, any better, that they shulde haue the dominio of Sion?
- For when I came thether, and sawe their wicked dedes without number (for this is the thirtieth yere that I se many trespassing) I was discouraged.
- For I sawe, how thou sufferedst them that sinne, and sparedst the wicked doers, where as thou hast destroyed thine owne people, and preserued thine enemies, and thou hast not shewed it.
- I can not perceiue how this cometh to passe. Are the dedes of Babylon better then they of Sion?
- Or is there any other people y knoweth thee besides Israel? or what generacion hathe so beleued thy Testimonies, as Iacob?
- And yet their rewarde appeareth not, and their labour hathe no frute: for I haue gone here & there thorow out the heathes, and I se them flourish, and thinke not vpon thy commandements.
- Weigh y therefore our wickednes now in the balance, and theirs also that dwell in the worlde, and no mention of thee shal be founde but in Israel.
- Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hathe so kept thy commandements?
- Thou shalt surely finde that Israel by name hathe kept thy precepts, but not the heathen.

CHAP. IIIII.

*The Angel reprooueth Eſtrus because he ſeemed to entre-  
taine profane iudgements of God.*

1 And the Angel that was ſent vnto  
me, whose name was Vriel, answered,

2 And ſaid, Thine heart hath taken to  
much vpon it in this worlde, and thou  
thinkeſt to comprehend the waies of the  
Hieſt.

3 The ſaid I, Yea, my lord. And he answered  
me, and ſaid, I am ſent to ſhewe thee  
three waies, and to ſet forth the three ſimilitu-  
des before thee,

4 Whereof if thou canſt declare me one,  
I will ſhewe thee alſo the way, that thou  
deſireſt to ſee, and I will ſhewe thee from  
whence the wicked heart cometh.

5 And I ſaid, Tell on, my lord. Then ſaid  
he vnto me, Go thy way: weigh me the  
weight of the fyre, or meaſure me y<sup>e</sup> blaſt  
of the winde, or call me againe the daye  
that is paſt.

6 Then answered I, and ſaid, What man is  
borne, that can do that, which thou requi-  
reſt me, concerning theſe things?

7 And he ſaid vnto me, If I ſhulde aſke  
thee how depe dwellings are in the mid-  
des of the ſea, or how great ſprings are in  
the beginning of the depth, or how great  
ſprings are in the ſtretching out of the  
heauen, or which are the borders of Pa-  
radife,

8 Peradventure thou woldeſt ſay vnto me,  
I neuer went downe to the depe, nor yet  
to the hell, neither did I euer clime vp to  
heauen.

9 But now haue I aſked thee but of fyre &  
winde, and of the day, whereby thou haſt  
paſſed, and from the which things thou  
canſt not be ſeparated, and yet canſt thou  
giue me none answer of them.

10 He ſaid moreouer vnto me, Thine owne  
things, and ſuche as are growen vp with  
thee, canſt thou not knowe:

11 How ſhulde thy veſſel then be able to  
comprehend the wayes of the Hieſt, and  
now outwardly in the corrupt worlde, to  
vnderſtand the corruption, that is euident  
in my ſight?

12 Then ſaid I vnto him, It were better  
that we were not at all, the that we ſhulde  
liue in wicke<sup>n</sup>es, and to ſuſter, and not to  
knowe wherefore.

13 And he answered me, & ſaid, I came to  
a foreſt in the plaine where the trees helde  
a counſel,

14 And ſaid, Come, let vs go fight againſt  
the ſea; that it may giue place to vs, and  
that we may make vs more woods.

15 Likewise the floods of the ſea roke cou-  
ſel and ſaid, Come, let vs go vp and fight  
againſt the trees of the wood, that we may

get another countrey for vs.

16 But the purpoſe of the wood was vaine:  
for the fyre came and conſumed it.

17 Likewise alſo the purpoſe of the floods  
of the ſea: for the ſand ſtode vp and ſtop-  
ped them.

18 If thou were iudge betweene theſe two,  
whome woldeſt thou iuſtifie, or whome  
woldeſt thou condemne?

19 I answered and ſaid, Verely it is a foo-  
liſh purpoſe, that thei bothe haue deuifed:  
for the grounde is appointed for y<sup>e</sup> wood,  
and the ſea hath his place to beare his  
floods.

20 Then answered he me, and ſaid, Thou  
haſt giuen a right iudgement: but why iud-  
geſt thou not thy ſelf alſo?

21 For like as the grounde is appointed for  
the wood, and the ſea for his floods, ſo  
they that dwell vpon earth, can vnder-  
ſtand nothing, but that which is vpon earth:  
& they that are in the heauens, the things  
that are about the height of the heauens.

22 Then answered I, & ſaid, I beſeeche thee,  
O Lord, let vnderſtanding be giuen me.

23 For I did not purpoſe to inquire of thine  
hie things, but of ſuche as we dailey mie-  
dle with all, namely wherefore Iſrael is ma-  
de a reproche to the heathen, and for what  
cauſe the people, whome thou haſt loued,  
is giuen ouer to wicked nations, and why  
the Law of our fathers is aboliſhed, and  
the writen ceremonies are come to none  
effect,

24 Why we are toſſed to and fro through  
the worlde as the greſhoppers, and our life  
is a very feare; and we are not thought wor-  
thie to obtaine mercie.

25 But what will he do to his Name, which  
is called vpon ouer vs? Of theſe things  
haue I aſked the queſtion.

26 Then answered he me, and ſaid, The  
more thou ſearcheſt, the more thou ſhalt  
maruel: for the worlde haſteth faſt to paſſe  
away,

27 And can not cōprehend the things, that  
are promiſed to the righteous in time to  
come: for this worlde is ful of vnrighte-  
ouſnes and weakenes.

28 But to declare thee the things whereof  
thou aſkeſt, the euil is ſowen, but the de-  
ſtruction thereof is not yet come.

29 If the euil now that is ſowen, be not tur-  
ned vp ſide downe, and if the place where  
the euil is ſowen, paſſe not away, then can  
not the thing come, that is ſowen w<sup>o</sup> good.

30 For the corne of euil ſede hath bene  
ſowen in the heart of Adam from the be-  
ginning, & how muche vngodlines hath  
he brought vp vnto this time? & how much  
ſhal he bring forth vntill the harueſt co-  
me?

31 Pondre with thy ſelf, how muche frute  
ſhal it be.



- of wickednes the corne of euil seide bring-  
eth forth,
- 32 And when the stalkes shalbe cut downe,  
which are without number, how great an  
haruest must be prepared.
- 33 Then I answered, and said, How, & when  
shal these things come to passe? wherefore  
are our yeres fewe and euil?
- 34 And he answered me, saying, Hastenot  
to be aboute y<sup>e</sup> moste High: for thou labor-  
est in vaine to be aboute him, thogh thou  
indeuer neuer so mache.
- 35 Did not the soules also of the righteous  
aske question of these things in their chā-  
bers, saying, How long shal I thus hope? &  
when cometh the frute of my barne and  
our wages?
- 36 And vpon this Ieremiel the Archangel  
answered, and said, When the number of  
y<sup>e</sup> sedes is filled in you: for he hathe weigh-  
ed the worlde in the balance.
- 37 The measure of the times is measured:  
the ages are counted by number, and they  
shal not be moued or shaken, til the mea-  
sure thereof be fulfilled.
- 38 Then answered I, & said, O lord, lord,  
we are all euen full of sinne,
- 39 And for our sake paraduenture the har-  
uest of y<sup>e</sup> righteous is not fulfilled, because  
of the sinne of them that dwell vpon earth.
- 40 So he answered me, and said, Go, & alke  
a woman with childe, when she hathe ful-  
filled her nine moneths, if her wombe may  
kepe the birth anie longer within her.
- 41 Then said I, No, lord, she cannot. And  
he said vnto me, In the graue the places of  
soules are like the wombe.
- 42 For as she that is with childe, hasteth  
to escape the necessitie of the trauail, so  
do these places hast to deliuer those things  
that are committed vnto them.
- 43 That which thou desirest to se, shalbe  
shewed thee from the beginning.
- 44 Then answered I, and said, If I haue  
founde grace in thy sight, and if it be pos-  
sible, and if I be mete therefore,
- 45 Shewe me whether there be more to com-  
e then is past, or more things past, then  
are to come.
- 46 What is past, I knowe, but what is to com-  
e, I knowe not.
- 47 And he said vnto me, Stand on the right  
side, and I wil expounde thee this by ex-  
ample.
- 48 So I stode, and beholde, a whote bur-  
ning ouen passed before me: and when the  
flame was gone by, I looked, & beholde,  
the smoke had the vpper hand.
- 49 After this there passed before me a wa-  
terie cloude, and sent downe muche raine  
with a storme: and when the stormie raine  
was past, the droppes came after.
- 50 Then said he vnto me, Consider with thy

self, as the raine is more the droppes,  
and as fyre exceedeth the smoke, so the  
porcion that is past, hathe the vpper hand,  
& the droppes and the smoke were muche.

51 Then I praied, & said, Maie I liue, thin-  
kest thou vntil that time: or what shal co-  
me to passe in those daies?

52 He answered me, and said, Of the tokens  
whereof thou askest me, I can tell thee a  
parte: but I am not sent to shewe thee of  
thy life: for I do not knowe it.

CHAP. V.

*In the latter times truth shalbe hid. 6 Vnrighteousnes  
& all wickednes shal reigne in the worlde. 23 Israel  
reioiced, and God deliuereth tō. 35 God deeth all thing  
in season.*

- 1 Euertheles concerning the tokens,  
beholde, the times shal come, that  
thei which dwell vpon earth, shalbe taken  
in a great nōber, & the way of the truth  
shalbe hid & y<sup>e</sup> land shalbe baren fro faith,
- 2 And iniquitie shalbe increased more: the  
thou hast sene now, or hast heard in time  
past.
- 3 And it shal come to passe, that one shal  
set in fore, and thou shalt se the land deso-  
late, which now reigneth.
- 4 Yea, if God grāte thee to liue, thou shalt  
se after the third trump, that the sunne  
shal suddenly shine againe in the night, &  
the moone thre times a day.
- 5 Blood shal drop out of the wood, and the  
stone shal giue his voyce, and the people  
shalbe moued.
- 6 And he shal rule, of whome they hope  
not that dwell vpon earth, and the soules  
shal change place.
- 7 And the sea of Sodom shal cast out fish,  
and make a noyse in the night, which ma-  
ny shal not knowe, but they shal all heare  
the voyce thereof.
- 8 There shalbe a confusion in many places,  
and the fyre shal oft breake forth, & the  
wilde beasts shal change their places, and  
menstruous women shal beare monstres,
- 9 And salt waters shalbe founde in the swe-  
te, & all friends shal fight one against ano-  
ther: then shal witheide it self, and under-  
standing departe into his secret chamber.
- 10 It shalbe fought of many, and yet not be  
founde: then shal vnrighteousnes and vo-  
luptuousnes haue y<sup>e</sup> vpper hand vpon earth.
- 11 One land also shal alke another, & say,  
Is righteous iustice gone thorowe thee?  
And it shal say, No.
- 12 At the same time shal men hope, but not  
obtaine: they shal labour, but their enter-  
prises shal not prosper.
- 13 To shewe thee suche tokēs I haue leauē,  
and if thou wilt praie againe and wepe as  
now, and fast seuen daies, thou shalt heare  
yet greater things then these.
- 14 ¶ Then I awaked, and a fearefulnes went  
thorow

- thorow all my bodie, and  
feble and fainted.
- 15 But the Angel that w  
with me, helde me, com  
me vpon my fere.
- 16 And in the seconde ni  
captaine of the people c  
ing, Where hast thou  
countenance so heauie?
- 17 Knowest thou not th  
mitted vnto thee in the  
rituities?
- 18 Vp then and eat, & for  
shepherd that leaueh hi  
of the cruel wolues.
- 19 Then said I vnto him,  
me, and come not nere  
heard it, he went from m
- 20 And I fasted seuen dai  
weeping, as Vriel the An  
ded me.
- 21 And after seuen daies  
mine heart were very gr  
gaine.
- 22 And I had a desire to r  
I beganne to talke with  
again,
- 23 And said, O Lord, Lo  
of the earth, and of all  
thou hast chofen thee  
yarde.
- 24 And of all lands of  
hast chofen thee one pit  
of the grounde thou ha  
lilie.
- 25 And of all y<sup>e</sup> depths of  
filled thee one riuer, and  
ties thou hast sanctified
- 26 And of all the foules  
thou hast named thee on  
the cartel that are made  
ted thee one shepe.
- 27 And among all the mu  
thou hast gotten thee or  
to this people whome t  
gauest a Law, that is pr
- 28 And now, O Lord, w  
this one people ouer vnto  
one roote thou hast set  
ted thine onelie people
- 29 They treade them: do  
withland thy promise  
thy testimonies.
- 30 And if thou didst som  
ple, they shulde haue b  
thine owne hands.
- 31 ¶ Now when I had sp  
y Angel that came to m  
was sent vnto me,
- 32 And said vnto me, H  
teache thee, & hearkē  
thee further.
- 33 And I said, Speake o

ne is more the droppes,  
ceadeth the smoke, so the  
s past, hathe the vpper had,  
and the smoke were muelie  
ed, & said, Maie I lue, thin-  
t that time? or what shal co-  
those daies?

me, and said, Of the tokens  
askst me, I can tell thee a  
n not sent to shewe thee of  
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les concerning the tokens,  
e, the times shal come, that  
ell vpon earth, shalbe taken  
er, & the way of the trueth  
land shalbe baren fro faith,  
e shalbe increased more the  
now, or hast heard in time

ome to passe, that one shal  
thou shalt se the land deso-  
w reigne th,  
grate thee to liue, thou shalt  
ird trumpet, that the sunne  
shine againe in the night, &  
e times a day.

op out of the wood, and the  
his voyce, and the people

rule, of whome they hope  
vpon earth, and the foules  
ace.

of Sodom shal cast out firs,  
yfe in the night, which ma-  
we, but they shal all heare  
rof.

a confusion in many places,  
al oft breake forthe, & the  
al change their places, and  
omen shal beare monstres,  
s shalbe founde in the swe-  
shal fight one against ano-  
wit hide it self, and vnder-  
te into his secret chamber.  
ht of many, and yet not be  
hal vnrighteousnes and vo-  
ue y vpper hand vp earth.  
o shal alke another, & say,  
ustice gone thorowe thee  
No.

ime shal men hope, but not  
al labour; but their enter-  
roffer.

e suche tokes I haue leue,  
e praie againe and wepe as  
uen daies, thou shalt heare  
gs then these,  
ed, and a searefulness went  
thorow

thorow all my bodie, and my minde was  
fible and fainted.

15 But the Angel that was come to talke  
with me, helde me, comforted me, and set  
me vp vpon my fere.

16 And in the seconde night, Salathiel the  
capaine of the people came vnto me, say-  
ing, Where hast thou bene, and why is thy  
countenance so heauie?

17 Knowest thou not that Israel is com-  
mitted vnto thee in the land of their cap-  
tivitytie?

18 Vp then and eat, & forsake vs not, as the  
shepherd that leaueth his flocke in y hands  
of the cruel wolues.

19 Then said I vnto him, Go thy waies fro  
me, and come not nere me: and when he  
heard it, he went from me.

20 And I fasted seuen daies, mourning and  
weeping, as Vriel the Angel had comman-  
ded me.

21 And after seuen daies the thoughts of  
mine heart were very grievous vnto me a-  
gaine.

22 And I had a desire to reason againe, and  
I beganne to talke with the moste High  
againe,

23 And said, O Lord, Lord: of euerie forest  
of the earth, and of all the trees thereof  
thou hast chosen thee one onely vine-  
yarde.

24 And of all lands of the worlde thou  
hast chosen thee one pit, & of all the flours  
of the grounde thou hast chosen thee one  
lilie.

25 And of all y depths of the sea thou hast  
filled thee one riuer, and of all buylded ci-  
ties thou hast sanctified Sion vnto thy self.

26 And of all the foules that are created,  
thou hast named thee one doue, and of all  
the cattel that are made, thou hast appoin-  
ted thee one shepe.

27 And among all the multitude of people  
thou hast gotten thee one people, and vn-  
to this people whome thou louedst, thou  
gauest a Law, that is proued of all.

28 And now, o Lord, why hast thou giuen  
this one people ouer vnto many? and vpon  
one roote thou hast set others, & hast sca-  
tred thine onelic people among many.

29 They treade them downe, which haue  
withstand thy promyses, and beleue not  
thy testimonies.

30 And if thou didest somuche hate thy peo-  
ple, they shulde haue bene punished with  
thine owne hands.

31 Now when I had spoken these wordes,  
y Angel that came to me the night afore,  
was sent vnto me,

32 And said vnto me, Heare me, and I wil  
teache thee, & hearkē that I may instruct  
thee further.

33 And I said, Speake on, my lord. Then

said he vnto me, Thou art sore vexed and  
troubled for Israels sake. Louest thou the  
better, then he doeth that made them?

34 And I said, No, lord: but of very sorow  
haue I spokē: for my raines paine me eue-  
rie houre, while I labour to comprehend  
the way of the moste High, & to seeke out  
parte of his iudgement.

35 And he said vnto me, Thou canst not.  
And I said, Wherefore, lord, wherefore  
was I borne? or why was not my mothers  
wombe then my graue? so had I not sene  
the trouble of Iacob, and the grief of the  
stocke of Israel.

36 And he said vnto me, Number vnto me  
the things that are not yet come, or gā-  
ther me the droppes, that are scatred, or  
make me the withered floures grene a-  
gaine.

37 Open me the places that are closed, and  
bring me forthe the windes, that are shut  
vp therein: shewe me the image of a voy-  
ce, and then wil I declare thee the thing,  
that thou askest and laborest to knowe.

38 And I said, O Lord, Lord, who cā knowe  
these things, but he that hathe not his dwel-  
ling with men?

39 But I that am ignorant, how can I spea-  
ke of these things, whereof thou askest  
me?

40 Then said he vnto me, Like as thou canst  
do none of these things, that I haue spo-  
ken of, so canst thou not finde out my iud-  
gement, nor the least benefite, that I haue  
promised vnto my people.

41 Then I said, Beholde, o Lord, the last  
things are present vnto thee, and what  
shal they do that haue bene before me, or  
we that be now, or they that shal come af-  
ter vs?

42 And he said vnto me, I wil compare my  
iudgemēt vnto a ring: as there is no slack-  
nes of the last, so is there no swiftnes of  
the first.

43 Then I answered, and said, Coldest thou  
not make at once those y haue bene, those  
that are now, & those that shal come, that  
thou mightest shewe thy iudgement the  
soner?

44 The answered he me, The creature, said  
he, can not preuent the Creator, nether  
can the worlde holde them at once, that  
shalbe created therein.

45 And I said, As thou hast taught thy ser-  
uant, that thou, which giuest strength to all,  
hast giuen life at once to all the worke  
created by thee, and hast susteyned it, so  
might it now also containe all men at  
once.

46 And he said vnto me, Aske the wombe  
of a woman, and say vnto her, Why must  
thou haue time before thou bringest  
forth: require her to bring forthe ten at once.



## II. Esdras.

47 And I said, Surely she can not, but by distance of time.

48 Then said he vnto me, So haue I deuided  
the number of the earth by times when se-  
de is sown vpon it.

49 For as a yong child begetteth not that  
that belongeth to the aged, so haue I or-  
deined the time which I haue created.

So I asked againe, and said, Seeing thou  
hast now shewed me y way, I wil procede  
to speake before thee: for our mother, who-  
me thou hast tolde me is yong, draweth  
she nere vnto age?

31 He answered me, and said, Aske a woman  
that traueileth, and she wil tell thee.

32 Say vnto her, Wherefore are not they  
(whome thou hast now broght forth) li-  
ke those that were before thee, but lesse of  
 stature?

53 And she shal answer thee, Some were borne  
in y<sup>e</sup> floure of youth, others were borne  
in the time of age, when the wombe  
failed.

54 Consider now thy self, how that ye are lesse of stature, then those that were before you,

55 And so are they that come after you, les-  
se then ye, as the creatures which now be-  
ginne to be olde, and haue passed ouer the  
strength of youth.

56 Then said I, Lord, I beseeche thee, if I  
haue founde fauour in thy sight, shewe thy  
seruant, by whome doest thou gouerne thy  
workmanship?

## CHAP. VI.

God hath foreſene all things in his ſecret counſel. and is  
author thereof, and hath created them for his childrẽ.  
25 The felicitie of the age to come.

**A**ND he said vnto me, In the begin-  
ning when the rounde worlde was  
made, and before the borders of the worl-  
de were set, and before the windes blew  
one against another:

2 Before the noyce of thundres founded,  
before the bright lightening did shine for-  
the, before the fundacions of Paradiſe  
were laide:

Before the faire flourcs did appeare, before the moucable powers were stablished, before the innumerable armies of Angels were gathered:

**A** Before the heights of the aire were lifted  
vp, before ſy meafures of the heauens were  
named, before the chimncis in Sion were  
hote:

5 Before the present yeres were sought out,  
and before the afflictions of them that now  
sinne, were turned away, and they that ha-  
ue laid vp the treasure of faith, were sea-  
led.

6 Then did I purpose these things, & they were made by me alone, and by none other: by me also they shalbe ended, and by

none other.

7 Then answered I, and said, What shalbe the diuision of times? or when shalbe the end of the first, and the beginning of it that followeth?

8 And he laid vnto me, From Abraham vnto Isaac, when Iacob and Esau were borne of him, \* Iacobs hand helde first the *Gaule* heile of Esau.

9 For Elau is the end of this worlde, and Iacob is the beginning of it that followeth

10 The hand of man is betwixt the heile  
and the hand. Other thing, Esdras, aske  
thou not.

11 ¶ I answered the, & said, O Lord, Lord,  
if I haue founde fauour in thy sight,

12 I beseeche thee, make an end to shewe  
thy seruāt thy tokens, whereof thou shew-  
edst me parte the last night.

13 So he answered me, and said, Stand vpon thy fete, and heare a mightie sounding voyce.

14 There ſhal come as an earthquake, but  
the place where thou ſtandeſt, ſhal not be  
moued.

15 And therefore when he speaketh, be not  
afraied: for of the end shal be the worde,  
& of the fundacion of the earth shal it be  
vnderstand.

16 Therefore while one speaketh of the, it  
trembleth and is moued: for it knoweth  
that it must be changed at the end.

17 And when I had heard it, I stode vp vpon  
my fete, and hearkened, and beholde, there  
was a voyce that spake, and the sounde of it  
was like the sounde of many waters:

18 And it said, Beholde, the daies come, that  
I wil come & inquire of them that dwell  
vpon the earth,

19 And when I beginne to inquire of them,  
who by their vnrighteousnes haue hurt  
others, and when the affliction of Sion shal  
be fulfilled,

20 And the worlde, that shal vanish away  
shalbe sealed, the wil I shewe these signes  
the bokes shalbe opened before the hea-  
uen, and they shal se all it together.

31 And the children of a yere olde shal  
speake with their voyces: the womē with  
child shal bring forth the vntimelie child  
of thre or foure moneths olde, and they  
shal liue that are raised vp.

23 Then suddely shal the sower places ap-  
peare as the vnsowre, & the ful store hou-  
ses shal suddenly be founde emptye.

23 And the trumpet shal sounde, and all they  
that heare it, shalbe suddenly afraied:

34 At that time shal friends fight with  
friends, as with enemies, and the earth  
shal feare with them: the springs of the  
welles shal stand still, & in thre houres they  
shal not renne.

23 Whosoever remaineth from all these things

I, and said, What shalbe  
times? or when shalber  
the beginning of it

to me, From Abraham vn-  
to Jacob and Esau were bor-  
n Jacobs hand helde first the Gen.

end of this worlde, and I  
knowing of it that followeth,  
of man is betwixt the hele  
Other thing, Esdras, alke

thé, & said, O Lord, Lord,  
de fauour in thy sight,  
ee, make an end to shewe  
okens, whereof thou shew-  
the last night.

ed me, and said, Stand vp  
and heare a mightie foun-

come as an earthquake, but  
re thou standest, shal not be

re when he speaketh, nor  
the end shal be the worde,  
tion of the earth shal it be

hile one speaketh of thé, it  
is moued: for it knoweth,  
changed at the end.

had heard it, I stode vp vpó  
arkened, and beholde, there  
a spake, and the sounde of it  
unde of many waters:

eholde, the daies come; that  
inquire of them that dwell

eginne to inquire of them,  
vnrighteousnes haue hurt  
en the affliction of Sion shal

elde, that shal vanish away,  
he wil I shewe these signes:  
be opened before the hea-  
nal se all it together.

children of a yere olde shal  
their voyces: the womé with-  
g forthe vntimelie childre  
re moneths olde, and they  
re raised vp.

ly shal the lowen places ap-  
fowne, & the full store hou-  
ly be founde empirie.

et shal sounde, and all they  
shal be suddenly afraid:

ne shal friends fight with  
th enemies, and the earth  
n them: the springs of the  
d stil, & in thre houres they

remaineth from all these  
things

things that I haue tolde thee, shal be sa-  
ued & semy saluacion, & the end of your  
worlde.

And the men that are receiued, shal se it:  
they that haue not tasted death from their  
birth, and the heart of the inhabitants shal  
be changed, and turned to another mea-  
ning.

For euil shal be put out, and disceate shal  
be quenched,

But faith shal flourish: corruption shal be  
ouercome, and the trueth which hathe be-  
come so long without frute, shal come forth.

And when he talked with me, beholde,  
I looked a lile vpon him before whome I  
stode.

And these wordes said he vnto me, I am  
come to shewe thee the time of the night  
to come.

If thou wilt pray againe, and fast seuen  
daies more, I wil tel thee more things, &  
greater then these, which I haue heard in  
the day.

For thy voyce is heard before y Highest:  
surely y mightie hathe sene thy righteous  
dealing: he hathe sene also thy chastitie,  
which thou hast kept since thy youth.

Therefore hathe he sent me to shewe thee  
all these things, and to say vnto thee, Be of  
good comfort, and feare not,

And haste not in the vaine considera-  
tion of the first times, nor make haste to the  
later times.

And after this I wepte againe and fast-  
ed seue daies in like maner, that I might  
fulfil the thre weekes, which he had ap-  
pointed me.

And in the eight night was mine heart  
troubled within me againe, and I began to  
speake before the moste High.

For my spirit was greatly set on fyre, &  
my soule was in distresse,

And I said, o Lord, thou spakest expres-  
ly in the first creation (euen the first day)  
and commandedst\* that the heauen and the  
earth shulde be made, and the worke fol-  
lowed thy worde.

And then was there the spirit, and the  
darknes was on euerie side with silence:  
there was no mans voyce as yet created of  
thee,

Then commandedst thou a bright light  
to come forth out of thy treasures, that it  
might giue light to thy worke.

Vpon the second day thou createdst the  
heauenlie ayre, and commandedst it, that,  
going betwene, it shulde make a diuision  
betwene the waters, that the one parte  
might remaine aboue, and the other be-  
neath.

Vpon the third day thou commandedst,  
that y waters shulde be gathered together  
in the seueith parte of y earth: six partes di-

dest thou drye, & kept them to the intent  
that of these there shulde be that shulde  
serue thee, being sownen of God and tilled.

As sone as thy worde went forth, the  
worke was incontinently made.

For immediatly great and innumera-  
ble frute did spring vp, and manie diuerse  
pleasures for the taste, and floures of vn-  
changeable colour, and odours of a moste  
wonderful smel & these things were crea-  
ted the third day.

\* Vpó the fourth day thou createdst the  
light of the sunne, and of the moone, and  
the order of the starres,

And gauest them a charge, to do\* seruice  
euen vnto man that was for to be made.

And vpon the fift day thou saidest vnto  
the seuenith parte\* where the waters were  
gathered, that it shulde bring forth the beasts,  
as foules and fishes: and it was so.

For the dôme waters, and without life  
brought forth the liuing things at the com-  
mandement of God that the nations might  
praise thy wonderous workes.

Then didest thou prepare two liuing  
things: the one thou calledst Behemoth, &  
the other thou calledst Leuiathan,

And didest separate the one from the  
other: for the seueith parte, where the wa-  
ter was gathered, colde not holde them.

Vnto Behemoth thou gauest one parte,  
which was dryed vp the third day, that he  
shulde dwell in the same parte, wherein  
are a thousand hilles:

But vnto Leuiathan thou gauest y seueith  
parte, that is wet, and hast prepared him  
to deuoure what thou wilt, and when thou  
wilt.

Vpon the sixt day thou gauest coman-  
dement vnto the earth, that before thee it  
shulde bring forth the beasts, catel and cre-  
eping things.

And besides this Adam, whome thou  
madest lord ouer all the workes which y  
hast created, of him come we all, and the  
people also, whome thou hast chosen.

All this haue I spoké before thee, o Lord,  
because thou hast created the worlde for  
our sakes.

As for the other people, which also co-  
me of Adam, thou hast declared them that  
they are nothing before thee, but be like  
vnto spittle, and hast compared their riches  
vnto a drop that falleth from a vessel.

And now, o Lord, beholde these heathen  
which haue bene reputed as nothing, haue  
begonne to be lords ouer vs, and to de-  
uoure vs.

And we thy people (whome thou hast  
called the first borne, the onely begotten,  
and thy seruent louer) are giuen into their  
hands.

If the worlde then be created for our

Gen. 1. 14.

Gen. 1. 14.

Gen. 1. 14.

Gen. 1. 14.

Gen. 1. 20.

Or, Enah



## II. Esdras.

sakes, why haue we not the inheritance thereof in possession, nor how long shal we suffer these things?

### CHAP. VII.

*Without tribulation none can come to felicitie. 12 God aduertiseth all in time. 18 The coming and death of Christ. 22 The resurrection and last iudgement. 43 After the which all corruption shal cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodness of God.*

**A**ND when I haue made an end of these wordes, there was sent vnto me an Angel, which had bene sent downe to me the nights afore.

And he said vnto me, Vp, Esdras, and heare the wordes that I am come to tell thee.

And I said, Speake on, my God. Then said he vnto me, The sea is set in a wyde place, that it might be deepe and great.

But presuppose that the entrance thereof were narrow, and like the riuers,

Who colde go into the sea to loke vpon it, and to rule it? If he went not thorow the narrowe, how colde he come into the broad?

There is also another thing: a citie is buylded and set vpon a broad field, and is ful of all good things:

The entrance thereof is narrowe and in a dangerous place to fall, that there is fyre at the right hand, and a deepe water at the lefte,

And there is but one path betwixt them, even betwene the fyre and the water, so that there colde but one man go there.

If this citie were giuen vnto a man for an inheritance, if he neuer went thorow the peril before it, how colde he receaue his inheritance?

And I said, It is so, Lord. Then said he, So is the portion of Israel.

Surely for their sakes haue I made the worlde: and when Adam transgressed my statutes, then came this thing to passe.

Then were the entrances of the worlde made narrowe, full of sorowe and trauail: they are but fewe and euil, and full of perils, and very painefull.

For the entrances of the fore worlde were wyde and sure, and broght immortal frute.

If then they that are liuing, labour not to enter by these strait and brittle things, they can not atteine to those things that are hid.

Why then disquietest thou thy self, seing thou art corruptible? and why art thou moued, seing thou art mortal?

And why hast thou not considered in thy minde the things to come, rather then them that are present?

Then said I, O Lord, Lord, seing thou

hast ordeined in thy Law, that the righteous shulde inherite these things, and that the vngodly shulde perishe,

Shulde the righteous suffer straitnes in hoping for large things, yet they that haue liued vngodly and suffered straitnes, shal not see the large things.

Then he said vnto me, There is no iudge more iuste then God, and there is none more wise then the moste High.

For manie perishe in this life, because they despise the Law of God that is appointed.

For God hathe diligently admonished suche as came, so oft as they came, what they shulde do to haue life, and what they shulde obserue, to auoid punishment.

Nevertheles, they were not obedient vnto him, but spake against him, and imagined vaine things,

And deceiued them selues by their wicked dedes, & denied the power of the moste High, and regarded not his waies.

But they despised his Law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his workes.

And therefore, Esdras, vnto the emptie are emptie things, & to the full ful things. Beholde, the time shal come, that these tokens which I haue tolde thee, shal come to passe, and the bride shal appeare, and she shal come forth, and be sene that now is vnder the earth.

And whosoever shal escape these euils, he shal see my wonders.

For my sonne Iesus shal appeare with those that be with him, and they that remaine, shal reioyce within foure hundred yeres.

After these same yeres shal my sonne Christ dye, and all men that haue life.

And the worlde shalbe turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shal remaine.

But after seuen dayes, the worlde that is yet a slepe, shalbe raised vp: and that shal dye, that is corrupt.

Then the earth shal restore those, that haue slept in her, and so shal the dust those that dwell therein in silence, and the secret places shal deliuer the soules that were committed vnto them.

And the most High shal appeare vpon the seate of iudgement, and miseries shal vanish away, and long suffering shal haue an end.

Iustice onely shal continue: the truth shal remaine, and faith shal be strong.

The worke shal followe, and the reward shalbe shewed: the good dedes shalbe of force, and vnrighteousnes shal beare no more rule.

Then said I, \* Abraham the Sodomites, and Moyses that sinned in the wilderness.

And they that came after in the time of Achaz, and

And \* David for the death of Solomon for them that

Sancuarie,

\* And Elias for those that

and for the dead that he m

And Ezechias for the p

me of Sennacherib, and di

manie.

Euen so now, seing vice

wickednes aboundeth, and

haue prayed for the vng

shal not the same esse

now?

Then he answered me,

seue life is not the end: of

retained in it: therefore ha

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But the day of iudgem

end of this worlde, and th

the immortalitie to come,

raption shal cease.

Intemperancie shal pass

ie shalbe cut off: righteou

vp, and the veritie shal spr

The shal no mā be able

is destroyed, nor oppresse

gotten the victorie.

I answered then, and sai

first and last saying, that i

ter not to haue giuen in the

or when it was giuen him

him that he shulde not haue

For what profit is it for

seue life to be in heauenes,

to feare punishment?

O Adam, what hast thou

that that thou hast sinned,

ken alone, but the fall also

vs that come of thee.

For what profit is it vnto

promised an immortal lif

the workes that bring deat

And that an eneralting

promised vs, seing that w

ues to deadlie vanities?

And that there shulde be

dwellings of health and fa

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And that the glorie of t

shulde be kept to defende

led a patient life, if we haue

wicked wayes?

And that an eternal Par

shewed, whose frute rema

tible, wherein is safetie a

will not enter into it?

For we haue bene conue

laint places)

d in thy Law, that the right  
inherit the things, and  
the wicked shall perish,

righteous suffer straitnes in  
these things: yet they that haue  
sinned and suffered straitnes, shall  
perish.

And vnto me, There is no iudg-  
ment God, and there is none  
in the moste High.

perish in this life, because  
the Law of God that is ap-  
pointed.

the diligently admonished  
me, so oft as they came, what  
to haue life, and what they  
doe, to auoid punishment.

And they were not obedient  
to speake against him, and ima-  
gined,

and them felues by their wick-  
ednes denied the power of the mo-  
st High, regarded not his waies.

And he spied his Law, and refused  
to haue vnfaihtfully bro-  
ken, and haue not perfor-  
med.

And Esdras, vnto the emptie  
things, & to the full things,  
the time shall come, that these  
things shall come, that these

things shall come, that these  
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Then said I, \* Abraham prayed first for  
the Sodomites, and Moyses for the fathers  
that sinned in the wilderness,

And they that came after him, for Israel  
in the time of Achaz, and Samuel,

And \* David for the destruction, \* and  
Solomon for them that came into the  
Sanctuarie,

and for the dead that he might liue,  
And Ezechias for the people in the ti-  
me of Sennacherib, and diuerse others for  
manie.

Euē so now, seeing vice is increased, &  
wickednes aboundeth, and the righteous  
haue prayed for the vngodlie, wherefore  
shall not the same effect followe also  
now?

Then he answered me, & said, This pre-  
sent life is not the end: oft times honour is  
retained in it: therefore haue they prayed  
for the weak.

But the day of iudgement shall be the  
end of this worlde, and the beginning of  
the immortalitie to come, wherein all cor-  
ruption shall cease.

Intemperancie shall passe away: infideli-  
tie shall be cut off: righteousness shall growe  
vp, and the veritie shall spring vp.

The shall no mā be able to saue him that  
is destroyed, nor oppress him that hathe  
gotten the victorie.

I answered then, and said, This is my  
first and last saying, that it had bene bet-  
ter not to haue giuen the earth vnto Adā,  
or when it was giuen him, to haue kept  
him that he shulde not haue sinned.

For what profit is it for men in this pre-  
sent life to be in heauines, and after death  
to feare punishment?

O Adam, what hast thou done? \* for in  
that that thou hast sinned, thou art not fal-  
len alone, but the fall also redoundeth vnto  
vs that come of thee.

For what profit is it vnto vs, if there be  
promised an immortal life, when we do  
the workes that bring death?

And that an euēlasting hope shulde be  
promised vs, seeing that we bite our fel-  
lows to deadlie vanities?

And that there shulde be appointed vs  
dwellings of health and safetie, if we haue  
liued wickedly?

And that the glorie of the moste High  
shulde be kept to defende the which haue  
led a pacient life, if we haue walked in the  
wicked wayes?

And that an eternal Paradise shulde be  
shewed, whose frute remaineth incorrup-  
tible, wherein is safetie and health, if we  
will not enter into it?

(For we haue bene conuersant in vnplea-  
sant places)

And that the faces of them, which haue  
abstained, shulde shine more then starres,  
if our faces be blacker then darckenes?

For while we liued, we did not remēber  
whē we did vnrighteously, that we shulde  
suffer after death.

Then answered he me, and said, This is  
the maner of the battel, which man, that  
is borne in the earth, shall fight,

That if he be overcome, he shulde suffer  
as thou hast said: but if he get the victo-  
rie, he shulde receaue the thing that I  
said.

For this is the life, whereof Moyses spa-  
ke vnto the people, while he liued, saying,  
\* Chuse thee life that thou maist liue.

Neuertheles, they beleued him not,  
neither the Prophetes after him, nor me  
also which haue said vnto them,

That heauines shulde not so be to their  
destruction, as ioye shulde come vnto the,  
to whome saluacion is perswaded.

I answered then and said, I know, Lord,  
that the moste High is called merciful, in  
that he hathe mercie vpon them, which are  
not yet come to that worlde,

And yet he hathe pitie on those that walke  
in his Law,

And that \* he is pacient: for he long suf-  
fereth those yet haue sinned as his creatures,

And that he is liberall: for he wil giue as  
much as nedeth,

And that he is of great mercie: for he  
ouercometh in mercie those that are pre-  
sent, and that are past, and them which are  
to come.

For if he were not abundant in his merci-  
es, the worlde coulde not continue, nor they  
that haue the possession thereof.

He pardoneth also: for if he gaue not of  
his goodnes that they, which haue done  
euil, might be relieved from their wicked-  
nes, the ten thousand parte of men shulde,  
not remaine aliue.

And if he, being iudge, forgave not those  
that be healed with his worde, and toke  
away the multitude of sinnes,

There shulde peraduenture be verie fewe  
left in an vnnumerable multitude.

#### CHAP. VIII.

The number of the godlie is small: 6 The workes of  
God are excellent. 20 Esdras prayer for him and for  
his people. 29 The promise of saluation to the iuste.  
35 The destruction of the vnjust.

And he answered me, saying; The  
most High made this worlde for ma-  
ne, but the worlde to come for fewe.

I wil tel thee a similitude, O Esdras. As whē  
thou askst the earth, it shall say vnto thee,  
that it giueth muche earthlie matter to  
make portes; but little dust that golde co-  
meth of, so is it with the worke of this  
worlde.



## II. Esdras.

Mat. 20. 16.

3 \* There be manie created, but fewe shalbe saued.

4 Then answered I, and said, The swalowe vp the wit, & my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophetic: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou sufferest not thy seruant, that we may intreat thee, that thou maist giue sede vnto our heart, and prepare our vnderstanding, that there may come frute of it, whereby euerie one which is corrupt, may liue, who ca set him self for man.

7 For thou art alone, and we all are one workmanship of thine hands, as thou hast said.

8 For when the bodie is facioned now in the wombe, & thou hast giue it members, thy creature is preserved by fyre & water, and the worke, created by thee, doeth suffer nine moneths the creature, which is facioned in it.

9 But the thing that containeth, and that which is contained, shal bothe be preserved, and when time is come, the wombe, being preserved, deliuereth y things that grew in it.

10 For thou hast commended the members, euē the breasts, to giue milke vnto y frute appointed to the breasts,

11 That the thing, which is created, may be nourished for a time, til thou disposest it to thy mercie.

12 Thou bringest it vp with thy righteoufnes, nurturest it in thy Law, & reformest it with thy iudgement.

13 Thou slayest it as thy creature, & giuest it life as thy worke.

14 Seing then that thou destroyest him, which with so great labours is facioned, it is an easie thing to appoint by thy comma demēt, that the thing also which is made, might be preserved.

15 Now therefore, O Lord, I wil speake (as touching men in general thou shalt rather prouide) but concerning thy people, for whose sake I am forie,

16 And for thine inheritance for whose cause I mourne: for Israel, for whome I am woful, and for Iacob, for whose sake I am grieved.

17 For them wil I pray before thee, as wel for my self, as for them: for I see our fautes that dwell in the land.

18 ¶ But I haue heard the sudden coming of the iudge, which is to come.

19 Therefore heare my voyce, and vnderstand my wordes, which I wil speake before thee. The beginning of y wordes of Esdras, before he was taken vp.

20 O Lord, that liuest for euer, which be- holdest from aboue that which is aboue,

and in the ayre,

21 Whose throne is inestimable, & his glorie incomprehensible, before whome the holte of the Angels stand with trembling,

22 Whose keeping is turned in winde and fyre, whose worde is true, and sayings sted fast, whose commandement is strong, and gouernement terrible,

23 Whose loke dryeth vp the depths, and wrath maketh y mountaines to melt away as the thing beareth witness.

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I wil speake, and so long as I haue vnderstanding, I wil answer.

26 Loke not vpon the finnes of thy people, rather then thy faithful seruants.

27 Haue not respect vnto the wicked dedes of men, rather then to them that haue thy test. monies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy wil.

29 Let it not be thy wil to destroye them, which haue liued like beasts, but loke vpon them that haue clearly taught thy Law.

30 Take not displeasure with them, which appeare worse then beasts, but loue them, that alway put their trust in thy righteoufnes and glorie.

31 For we and our fathers haue all the same sickness: but because of vs that are sinners, thou shalt be called merciful.

32 If therefore thou wilt haue mercie vpon vs, thou shalt be called merciful towards vs which haue no workes of righteoufnes.

33 For the righteous, which haue laid vp manie good workes, let them receiue the rewarde of their owne dedes.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortal generacion, that thou shouldest be so grieved towards it?

35 ¶ For verely there is no man among them that be borne, but he hath done wickedly, nor anie that doeth confesse thee, which hath not done amisse.

36 For in this, O Lord, thy righteoufnes and thy goodnes shal be praised, if thou be merciful vnto them, which haue not the substance of good workes.

37 ¶ Then answered he me, and said, Some things hast thou spoken aright, and according vnto thy wordes it shalbe.

38 For I wil not verely consider the workes of them, before the death, before the iudgement, before destruction.

39 But \* I wil reioyce in the wayes of the righteous, and I wil remember the pilgrimage, the saluation and the rewarde that they shal haue.

40 Like as I haue spoken me to passe.

41 For as the housbād mēde vpon the grounde trees, & yet alway the t cometh not vp in time all that is plāced, take ro thei all that are brogh saued.

42 I answered then & said grace, let me speake.

43 Like as the housbār sheeth, if it come not vp raine in due season, or with to muche raine,

44 So perishest man, wh thine hands, & thou art because he is created to whose sake thou hast m lickened him vnto the sede.

45 Be not wroth with vs, thy people & haue mercie: for thou wilt be creature.

46 Then answered he m things present are for th things to come for such

47 For thou art farre of loue my creature aboue times drawn nere vnto but neuer to the vnright

48 In this also thou art the Highest,

49 In that thou hast hum becometh thee, and ha self worthie to boast thy the righteous.

50 For many miseries & ne for them that shal l me, because thei shal wa

51 But learne thou for th the glorie for suche as b

52 For vnto you is parad of life is planted: the ti pared, plenteoufnes ma is buylded, and rest is goodnes and absolute v

53 The roote of euil is se the weakenes and moth you, and into hell flee forgotten.

54 Sorowes are vanishe end is shewed & treasur

55 Therefore aske thou concerning the multi perish.

56 For when thei had lib the most High: they c & forloke his wayes.

57 Moreover, they hau righteous,

58 Saying in their hear

40 Like

42 Like as I haue spoken now, so shal it come to passe.

43 For as the housbād man soweth muche seede vpon the grounde, & planteth many trees, & yet alway the thing that is sowed, cometh not vp in time, nether yet doeth all that is plāted, take roote: so nether shal thei all that are brought into the worlde, be saved.

44 I answered then & said, If I haue founde grace, let me speake.

45 Like as the housbād mans seede perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too muche raine,

46 So perisheth man, which is created with thine hands, & thou art called his patern, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the housbandmans seede.

47 Benot wroth with vs, o Lord, but spare thy people & haue mercie vpō thine inheritance: for thou wilt be merciful vnto thy creature.

48 Then answered he me, and said, The things present are for the present, and the things to come for suche as be to come.

49 For thou art farre off that thou shuldest loue my creature aboute me: but I haue oft times drawn nere vnto thee and vnto it, but neuer to the vnrighteous.

50 In this also thou art maruelous before the Highest,

51 In that thou hast humbled thy self, as it becometh thee, and hast not iudged thy self worthie to boast thy self greatly amōg the righteous.

52 For many miseries & calamities remaine for them that shal liue in the latter time, because thei shal walke in great pride.

53 But learne thou for thy self, and seke out the glorie for suche as be like thee.

54 For vnto you is paradise opened: the tre of life is planted: the time to come is prepared, plenteousnes made ready: the citie is buylded, and rest is prepared, perfite goodnes and absolute wisdom.

55 The roote of euil is sealed vp from you: the weakenes and moth is destroyed from you, and into hell fleeth corruption to be forgotten.

56 Sorowes are vanished away, and in the end is shewed y treasure of immortalitie.

57 Therefore alke thou no more questions concerning the multitude of them that perish.

58 For when thei had libertie, thei despised the most High: they contemned his Law & forsoke his wayes.

59 Moreouer, they haue troden downe his righteousnes.

60 Saying in their heart, that there was no

God, though they knewe that they shulde dye.

59 For as the thing that I haue spoken of, is made readie for you: so is thirst and peine prepared for them: for God wolde not that man shulde perish:

60 But they, after that they were created, haue defiled the Name of him that made them, & are vnthankful vnto him, which prepared life for them.

61 Therefore my iudgement is now at hād.

62 These things haue I not shewed vnto all men, but vnto thee, and to a fewe like thee: then I answered, and said,

63 Beholde now, o Lord: thou hast shewed me the many wonders, which thou art determined to do in y last time, but in what time, thou hast not shewed me.

CHAP. IX.

1 All things in this worlde haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 20 The lewes ingratitude: 36 Therefore they perish. 38 The vision of a woman lamenting.

1 HE answered me then, & said, Measure the time with it self, & when thou seest that one parte of the tokens come to passe, which I haue tolde thee before,

2 Then shalt thou vnderstand, that it is the time wherein the moste High will begin to visite the worlde which he made.

3 Therefore whē there shalbe sene an' other-quake in the worlde, and an vproare of the people,

4 The shalt thou vnderstand that the moste High spake of those things, frō the daies that were before thee, euen from the beginning.

5 For as all that is made in the worlde, hath a beginning and an end, and the end is manifest,

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euerie one that shal escape safe, & shalbe deliuered by his workes, and by the faith wherein ye haue beleued,

8 Shalbe preserved from the said perils and shal se my saluacion in my land, and within my borders: for I haue kept me holy frō the worlde.

9 Then shal they haue pitie of them selues, which now haue abused my waies: & thei that haue cast them out dispitely, shal dwell in peines.

10 For suche as in their life haue receiued benefites, and haue not knowen me,

11 But haue abhorred my Law, while they were yet in libertie, and when they had yet leasure of amendement, and wolde not vnderstand but despised it,

12 They must be taught it after death by peine.



13 And therefore be thou no more careful, to knowe how the vngodlie shalbe punished, but inquire how the righteous shalbe saued, and whose the worlde is, and for whome it is, and when.

14 Then answered I, and said,

15 I haue afore said that which I say now & wil speake it hereafter, that there be many mo of them which perish, then of the that shalbe saued,

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the fede: as the floures be, so are the colours also: suche as the workema is, suche is the worke: and as the hous badman is, so is his hous badrie: for it was the time of the worlde.

18 Surely whe I prepared the worlde, which was not yet made for the to dwell in that now liue, no man spake against me.

19 For then euerie one obeyed, but now the maners of them that are created in this worlde, that is made, are corrupted by a perpetual fede, & by a Law, whereout they can not rid them selues.

20 So I considered the worlde, & beholde, there was peril, because of the deuises, that were sprung vp into it.

21 Yet when I sawe it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore y multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuertheles, if thou wilt cease seuen daies mo/ but thou shalt not fast in them,

24 But shalt go into a faire field, where no house is buydded, & shalt eat onely of the floures of the field, and eat no flesh, nor drinke wine, but the floures onely.

25 And pray vnto y moste High continually) then wil I come, and talke with thee.

26 So I went my waye, as he had commanded me, into the field, which is called Ardath, & there I sate among the floures, & did eat of the herbes of the field, and the meat of the same satisfied me.

27 And after seuen dayes, as I sate vpo the grasse, and mine heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the moste High, and to say,

29 O Lord, when thou woldest shewe thy self vnto vs, \* thou declaredst thy self vnto our fathers in the wildernes, in a place where no man dwelleth, in a baren place, when they came out of Egypt,

30 And expressly spakst vnto the, saying, Heare me, o Israel, and marke my wordes, thou sede of Iacob.

31 For beholde, I sawe my Law in you, that it may bring forth the frute in you, and that

ye may be honored by it for euer.

32 But our fathers, which receiued the Law, kept it not, nether obserued thine ordinances, nether did the frute of the Law appeare, nether colde it, for it was thine.

33 \* For they that receiued it, perished be. *Exod. 17.* cause they kept not the thing y was sowed in them.

34 And so, it is a custome when the ground receiueh sede, or the sea a ship, or a vessel meat and drinke, if that perish where in a thing is sowe, or wherein anything is put,

35 Likewise the thing that is sowed, or is put therein, and the things that are receiued, must perish: so the things that are receiued, do not remaine with vs: but in vs it cometh not so to passe.

36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it.

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about me, & vpon the right side \* I sawe a woman, which mourned sore, and lamented with a loud voice, and was grieued in heart, and rent her clothes, and she had ashes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And said vnto her, wherefore wepest thou? why art thou so sory in minde?

41 And she said vnto me, Syr, let me alone, that I may bewaile my self, and increas forowe: for I am sore vexed in my minde, and broght verie lowe.

42 Then I said vnto her, What aileth thee tel me.

43 And she said vnto me, I thy seruant haue bene baren, & haue had no childe, hauing an hous band thirtie yeres.

44 And every houre, & every day these thirtie yeres I pray to the moste High day & night.

45 And after thirtie yeres God heard me thine handmaid, & looked vpo my miserie, considered my trouble, & gaue me a sonne, & I was glad of him: so was mine hous bad also, and all they of my countrey, and we gaue great honour vnto the Almighty.

46 And I nourished him with great traual.

47 So when he grewe vp, and came to take a wife, I made a feast.

CHAP. X

*Esdras and the woman that appeareth vnto him, com- mine together.*

1 **B**Vt when my sonne went into his chamber, he fell downe, and dyed. Then we all ouerthrewe the lights, & all my neighbours rose vp to comfort me: so I rested vntil the seconde day at night. And when they had all left of to comfort me, that I shulde be quiet, the I rose vp by night,

night, & fled, and am thou seest,

2 And am not purpose- citie, but to remaine in nor-drinke, but contin- fast, vntil I dye.

3 Then left I my pur- and spake to her ang- 4 Thou foolish woman, thou not our heauine- vnto vs?

5 For Sion our mother- fore afflicted, and m-

6 Seing we be all now- make our mone (for w- thou sorie for one son-

7 Demande the earth, that it is the which of the fall of so manie th-

8 For fro the beginning of her, and other shal- they walke almoste all- the multitude of the m-

9 Who shulde then- that hath lost so gre-

10 thou which art sorie b- 11 But if thou woldest- mourning is not like t-

12 earth (for I haue lost t- be, which I broght for- bare with sorowes,

13 But the earth is acco- of the earth, and the p- turneth into her as it c-

14 Then say I vnto thee- ne with traual, so the- beginning giueth her f-

15 to him that labored h- 16 Now therefore with- thy self, and beare co-

17 cometh vnto thee. 18 For if thou allowest- receiuest his counsel in-

19 commended therein. 20 Go thy way then in- hous band.

21 ¶ Then she said vnto- not go into the citie, b-

22 So I continued to sp- and said,

23 Do not so, but be co- nie failles hath Sion? because of the sorowe-

24 For thou seest y our- waite: our altar is brok- ple is destroyed.

25 Our psalterion faint- ceaseth, and our mirth- and the light of our ca-

26 ched, and the Arke of o- away, and our holie thi- the Name that is calle-

27 moste dishonored, and-

Chap. 8. 3.  
mat. 20. 16.

Exod. 19. 9.  
& 24. 3.  
deut. 4. 12.

nored by it for euer.

ers, which receiued the Law,  
her obserued thine ordina-  
d the frute of the Law ap-  
olde it, for it was thine.

at receiued it, perished be-  
not the thing y was sown

a custome when the grounde  
or the sea a ship, or a vessel  
like, if that perish wherein a  
or wherein any thing is put,  
e thing that is sown, or is  
nd the things that are recei-  
th: so the things that are re-  
emaine with vs: but in vs it  
to passe.

haue receiued the Law, pe-  
nd our heart also which re-  
perisheth not, but remaineth

I spake these things in mine  
about me, & vpon the right  
woman, which mourned so. Chap. 1.  
ed with a loude voyce, and  
heart, and rent her clothes,  
hes vpon her head.

my thoghts, wherein I was  
turned me vnto her,  
to her, wherefore wepest  
thou so sory in minde?  
vnto me, Syr, let me alone,  
waile my self, and increafe  
m fore vexed in my minde,  
erie lowe.

vnto her, What aileth thee?

vnto me, I thy seruant haue  
haue had no childre, hauing  
chirie yeres.  
ure, & every day these chir-  
y to the moste High day &

chirie yeres God heard me  
id, & looked vpō my miserie,  
rouble, & gaue me a sonne,  
f him: so was mine hous bad  
ey of my countrey, and we  
nour vnto the Almighty.  
hed him with great traual.  
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a feast.

CHAP. X

an that appeareth vnto him, com-

my sonne went into his  
he fell downe, and dyed,  
uer threw the lightes, & all  
s rose vp to comfort me: so  
e seconde day at night.  
i had all left of to comfort  
le be quiet, chē I rose vp by  
night,

night, & fled, and am come into this field as  
thou seest,

And am not purposed to returne into the  
citic, but to remaine here, and nether to eat  
nor drinke, but continually to mourne &  
fast, vntil I dye.

Then left I my purpose wherein I was,  
and spake to her angerly, and said,

Thou foolish womā aboute all other, seest  
thou not our heauines, and what cometh  
vnto vs?

For Sion our mother is all woful and is  
fore afflicted, and mourneth extremely.

Seing we be all now in heauines, and  
make our mone (for we be all sorowful) art  
thou sorie for one sonne?

Demande the earth, and she shal tell thee  
that it is she which oght to mourne for  
the fall of so manie that growe vpon her.

For frō the beginning all men are borne  
of her, and other shal come, and beholde,  
they walke almoste all into destruction, &  
the multitude of them shal be destroyed.

Who shulde then rather mourne, she  
that hath lost so great a multitude, or  
thou which art sorie but for one?

But if thou woldest say vnto me, My  
mourning is not like the mourning of the  
earth (for I haue lost the frute of my wo-  
be, which I broght forth with heauines, &  
bare with sorowes,

But the earth is according to the maner  
of the earth, and the present multitude re-  
turneth into her as it came)

Then say I vnto thee, As thou hast borne  
with traual, so the earth also from the  
beginning giueth her frute vnto man, euen  
to him that labored her.

Now therefore withholde thy sorow in  
thy self, and beare constantly that which  
cometh vnto thee.

For if thou allowest Gods purpose, and  
receiuest his counsel in time, thou shalt be  
commended therein.

Go thy way then into the citie to thine  
hous band.

¶ Then she said vnto me, I wil not, I wil  
not go into the citie, but here wil I dye.

So I continued to speake more with her,  
and said,

Do not so, but be coufised: for how ma-  
nie failles hath Sion? Be of good comfort  
because of the sorowe of Ierusalem.

For thou seest y our Sanctuarie is layed  
waite: our altar is broken downe: our Tē-  
ple is destroyed.

Our psalterion fainteth, and the song  
ceaseth, and our mirth is vanished away,  
and the light of our candelsticke is quen-  
ched, and the Arke of our couenant is takē  
away, and our holie things are defiled, and  
the Name that is called vpō ouer vs, is al-  
moste dishonored, and our children are

put to shame, and our Priests are burnt, &  
our Leuites are caryed into captiuitie, and  
our virgines are defiled, and our wiues ra-  
uished, and our righteous men spoyled, &  
our children destroyed, and our yong men  
are brought in bondage, and our strong mē  
are become weake,

And, which is the greatest of all, Sion the  
scale hath lost her worship: for she is de-  
liuered into the hands of them that ha-  
te vs.

And therefore shake of thy great hea-  
uines, and put away the multitude of so-  
rowes, that the Almighty may be merciful  
vnto thee, and that the moste High may  
giue thee rest and ease from thy labour.

And when I was talking with her, her face  
and beautie shined suddenly, and her  
countenance was bright, so that I was a-  
frayed of her & mused what it might be.

And beholde, immediately she cast out a  
great voyce, very fearful, so y the earth  
shoke at the noyce of the woman.

And I looked, and beholde, the woman  
appeared vnto me no more: but there was a  
citic buylded, and a place was shewed frō  
the grounde and fundacion. Then was  
I afrayed, and cryed with a loude voyce,  
and said,

Where is Vriel the Angel \* which came Chap. 4.  
to me at the first: for he hath caused me  
to come into manie and depe considera-  
ciōs, and mine end is turned into corrup-  
tion, and my prayer to rebuke.

And as I was speaking these wordes, be-  
holde, he came vnto me, and looked vpon  
me.

And lo, I laye as one dead, and mine vn-  
derstanding was altered, and he toke me  
by the right hand and comforted me, and  
set me vpon my feete, and said vnto me,

What aileth thee? and why is thine vn-  
derstanding vexed? and the vnderstan-  
ding of thine heart? & wherefore art thou  
sorie?

And I said, Because thou hast forsaken  
me, and I haue done \* according vnto thy  
wordes: I went into the field, and there ha-  
ue I sene things, & se that I am not able  
to expresse.

Then said he vnto me, Stand vp manly,  
and I wil giue thee exhortacion.

Then said I, Speake vnto me, my lord,  
and forsake me not, lest I dye through  
raffines.

For I haue sene that I knewe not, and  
heare that I do not knowe.

Or is mine vnderstanding disceiued, or  
doeth my minde, being haucie, erre?

Now therefore I beseeche thee that thou  
wilt shewe thy seruant of this wondre.

Thē he answered me, and said, Heare me,  
and I wil informe thee, & tel thee where-  
Gggg.ii.



fore thou art afayed: for the moſte High  
hathe reuiled manie ſecret things vnto  
thee.  
39 He hath ſene thy good purpoſe, that thou  
art ſorie continually for thy people, and  
makeſt great lamentacion for Sion.  
40 This therefore is the vnderſtanding of  
the viſio, which appeared vnto thee a litle  
while ago.  
41 Thou ſaweſt a womā mourning, & thou  
beganneſt to comfort her:  
42 But now ſeeſt thou the likenes of the  
woman no more, but there appeared vnto  
thee a citie buylded.  
43 And where as ſhe tolde thee of the death  
of her ſonne, this is the ſolution,  
44 This woman, which thou ſaweſt, ſhe is  
Sion: and where as ſhe tolde thee (euen ſhe  
which thou ſeeſt now as a citie buylded)  
45 And as touching that ſhe ſaid vnto thee,  
that ſhe was barren thirtie yeres, this was  
concerning that, there was euen thirtie  
yeres wherein there was no offering offred  
in her.  
46 But after thirtie yeres, Salomon buylt  
the citie, and offred offerings: then bare the  
barren a ſonne.  
47 And where as ſhe tolde thee, that ſhe  
nouriſhed him with labour, that was the  
inhabiting of Ieruſalem.  
48 But where as ſhe tolde thee that her ſonne,  
as his chance was, dyed when ſhe came  
into her chamber, that is the fall that is come  
to Ieruſalem.  
49 And when thou ſaweſt her like one that  
mourned for her ſonne, thou beganneſt  
to comfort her: of theſe things which haue cha-  
ced theſe are to be opened vnto thee.  
50 For now the moſte High ſeeeth, that thou  
art ſorie in thy mind, & becauſe thou ſuffe-  
reſt with all thine heart for her, he ſhewed  
thee the clerenes of her glorie, and the fai-  
renes of her beautie.  
51 And therefore I bad thee remaine in the  
field where no houſe was buylt.  
52 For I knowe that the moſte High wolde  
ſhewe theſe things vnto thee.  
53 Therefore I commaunded thee to go into  
ſfield, where no fundacio nor buylding is.  
54 For the worke of mans buylding can not  
ſtand in that place where the citie of the  
moſte High ſhulde be ſhewed.  
55 And therefore feare not, nether let thine  
heart be afayed, but go in, and ſe the beau-  
tie & greatnes of the buylding as muche  
as thou art able to ſe with thine eyes.  
56 And after this ſhalt thou heare, as muche  
as thine eares may comprehend.  
57 For thou art bleſſed aboue manie, & art  
called with ſy moſte High among the few.  
58 But to morow at night thou ſhalt remaine  
here,  
59 And the moſte High ſhal ſhewe thee vi-

ſiōs of high things, which the moſte High  
wil down to them that dwell vpon earth, in  
the laſt dayes. So I ſlept the ſame night &  
another, as he had commanded me.

CHAP. XI.

*The viſion of an egle coming forth of the ſea, and  
of her feathers. 17 Of a lyon coming out of the ſouth.*  
Then ſaw I a dreame, & beholde, there  
came vp from the ſea an egle, which  
had twelue feathered wings & thre heads.  
2 And I ſawe and beholde, ſhe ſpred her  
wings ouer all the earth, & all the windes  
of the ayre blew on her, and gathered  
them ſelues.  
3 And I behelde, & out of her feathers grew  
out other contrarie feathers, and they be-  
came litle feathers and ſmale.  
4 But her heads remained ſtil, & the head  
in the middes was greater then the other  
heads, yet reſted it with them.  
5 Moreouer, I ſawe that the egle ſlewe with  
his feathers and reigned vpon earth & ouer  
them that dwelt therein.  
6 And I ſawe that all things vnder heauen  
were ſubiect vnto her, and no man ſpake  
againſt her, no not one creature vpon earth.  
7 I ſawe alſo that the egle ſtode vp vpon  
her claws, & ſpake to her feathers, ſaying,  
8 Watch not all together: ſlepe euerie one  
in his owne place, and watch by courſe.  
9 But let the heads be preferred for the laſt.  
10 Neuertheles, I ſawe that ſy voice went  
not out of her heads, but from the middes  
of her bodie.  
11 Then I nombred her contrarie feathers,  
and beholde, there were eight of them.  
12 And I looked, and beholde vpon the right  
ſide there aroſe one feather, and reigned  
ouer all the earth.  
13 And when it had reigned, the end of it  
came, and the place therof appeared no  
more. So the next ſtode vp, and reigned: it  
continued a long time.  
14 And when it had reigned, the end of it  
came alſo, and as the firſt, ſo it appeared  
no more.  
15 Then there came a voyce vnto it, and  
ſaid,  
16 Heare thou that haſt kept the earth ſo  
long: this I ſay vnto thee, before thou be-  
ginneſt to appeare no more,  
17 There ſhal none after thee atteine vnto  
thy time, nether to the halfe thereof.  
18 Then aroſe the third and reigned as the  
other afore, and it appeared no more alſo.  
19 So came it to all ſy others one after ano-  
ther, ſo that euerie one reigned, and then  
appeared no more.  
20 Then I looked, and beholde in proceſſe of  
time ſy feathers that followed, ſtode vp on  
the right ſide, that they might rule alſo, &  
ſome of the ruled, but within a while they  
appeared no more.

For ſome of the were ſet vp, but  
after this I looked & beholde,  
they appeared nomore, nor ſy  
And there was no more vpon  
bodie, but two heads that re-  
wings.  
21 Then ſawe I alſo that two  
ded them ſelues from the ſea,  
and vnder the head, that was v-  
ſide for the foure continued in  
22 So I looked, & beholde, the  
thought to ſet vp them ſelues,  
the rule.  
23 Then was there one ſet vp  
it appeared no more.  
24 And the ſecond were ſome  
the firſt.  
25 The I behelde, & lo, the two  
ned, thought alſo in them ſelues  
26 And while they ſo thought, be-  
awaked one of the heads that  
which was in the middes: for  
ter then the two.  
27 And then I ſawe, that the two  
ioined therewith.  
28 And beholde, the head was  
them, that were with it, and  
two vnderwings that wolde  
29 But this head put the whole  
re and bare rule in it, ouer  
dwelt vpon earth with muche  
had the gouernance of the whole  
all the wings that had bene.  
30 After this I looked, and beholde,  
that was in the middes, ſudden-  
no more, as did the wings.  
31 But the two heads remaine  
ſo ruled likewise vpon earth,  
that dwelt therein.  
32 And I behelde, and lo the  
right ſide deuoured that v-  
left ſide.  
33 ¶ Then I heard a voyce w-  
me, Loke before thee, and ſee  
that thou ſeeſt.  
34 So I ſawe, and beholde as  
that roareth, renning haſt  
wood: and I ſawe that he ſp-  
voyce vnto the egle, and ſp-  
35 Heare thou, I wil talke w-  
moſte High ſhal ſay vnto thee  
36 Art not thou that that oft  
remaineſt, whome I made re-  
worlde, that by them the  
might come,  
37 And the fourth is come, &  
come all the beaſts that were  
power ouer the worlde with  
nes, and ouer the whole e-  
earth with moſte wicked c-  
that dwell on ſo long time  
with diſceit.  
38 For ſy haſt not iudged the

ings, which the moste High  
n that dwell vpon earth, in  
o I slept the same night &  
ad commanded me.

CHAP. XI.

gle coming forth of the sea, and  
Of a lyon coming out of the forest.  
a dreame, & beholde, there  
from the sea an egle, which  
hered wings & thre heads.  
nd beholde, she spred her  
the earth, & all the windes  
ewe on her, and gathered

, & out of her feathers grew  
arie feathers, and they be-  
ers and female.

remained stil, & the head  
was greater then the other  
d it with them.

we that the egle flew with  
d reigned vpon earth & ouer  
lt therein.

at all things vnder heauen  
nto her, and no man spake  
not one creature vpon earth.

at the egle stode vpon  
ake to her feathers, saying,  
together: slepe euerie one

nce, and watch by course.  
ds be preferred for the last.

, I sawe that y<sup>e</sup> voice went  
heads, but from the middes

red her contrarie feathers,  
ere were eight of them.

nd beholde vpon the right  
e one feather, and reigned  
th.

had reigned, the end of it  
place thereof appeared no  
xt stode vp, and reigned in  
ng time.

had reigned, the end of it  
as the first, so it appeared

ame a voyce vnto it, and

that hast kept the earth so  
vnto thee, before thou be-  
are no more,

one after thee attaine vnto  
r to the halfe thereof.

he third and reigned as the  
ds it appeared no more also.

all y<sup>e</sup> others one after ano-  
erie one reigned, and then  
ore.

, and beholde in processe of  
that followed, stode vp on  
at they might rule also, &  
ed, but within a while they  
ore.

11 For

For some of the were set vp, but ruled not.  
After this I looked & beholde, y<sup>e</sup> twelve fea-  
thers appeared nomore, nor y<sup>e</sup> two wings.  
And there was no more vpon the egles  
bodie, but two heads that rested and fix  
wings.

Then sawe I also that two wings deu-  
ided them selues from the six, and remai-  
ned vnder the head, that was vpon the right  
side for the foure continued in their place.

So I looked, & beholde, the vnderwings  
thought to set vp them selues, and to haue  
the rule.

Then was there one set vp, but shortly  
it appeared no more.

And the second were soner gone then  
the first.

The I behelde, & lo, the two that remai-  
ned, thought also in them selues to reigne.

And whē they so thought, beholde, there  
awaked one of the heads that were at rest,  
which was in the middes: for that was grea-  
ter then the two.

And then I sawe, that the two heads were  
ioyned therewith.

And beholde, the head was turned with  
them, that were with it, and did eat vp the  
two vnderwings that wolde haue reigned.

But this head put the whole earth in fea-  
re and bare rule in it, ouer all those that  
dwelt vpon earth with much labour, & it  
had the gouernace of the worlde, more then  
all the wings that had bene.

After this I looked, and beholde, the head  
that was in the middes, suddenly appeared  
no more, as did the wings.

But the two heads remained, which al-  
so ruled likewise vpon earth, and ouer those  
that dwelt therein.

I behelde, and lo the head vpon the  
right side deuoured that was vpon the  
left side.

¶ Then I heard a voyce which said vnto  
me, Loke before thee, and consider y<sup>e</sup> thing  
that thou seest.

So I sawe, and beholde as it were a lyon  
that roareth, renning hastily out of the  
wood: and I sawe that he sent out a mans  
voyce vnto the egle, and spake, and said,

Heare thou, I wil talke with thee, & the  
moste High shal say vnto thee,

Art not thou that that of the foure beasts  
remainest, whome I made to reigne in my  
worlde, that by them the end of times  
might come,

And the fourth is come, and hath ouer-  
come all the beasts that were past, & hath  
power ouer the worlde with great fearful-  
nes, and ouer the whole compasse of the  
earth with moste wicked oppresion, and  
that dwelleth so long time in all y<sup>e</sup> worlde  
with discete.

¶ For y<sup>e</sup> hast not iudged the earth w<sup>th</sup> trueth.

Seing thou hast troubled the meke, thou  
hast hurte the peaceable, and thou hast lo-  
ued lyers, and destroyed the dwellings of  
them that brought forth the frute, & hast cast  
downe the walles of such as did thee no  
harme,

Therefore is thy wrongful dealing come  
vp vnto the moste High, and thy pride  
vnto the Mightie.

The moste High also hath looked vpon  
the proude times, & beholde, they are en-  
ded, and their abominacions are fulfilled.

Therefore appeare no more, thou egle,  
nor thine horrible wings, nor thy wicked  
feathers, nor thy malicious heads, and thy  
wicked clawes, nor all thy vaine bodie,

That all the earth may be refreshed, &  
come againe, as one deliuered from thy  
violence, & that she may hope for the iud-  
gement and mercie of him that made her.

CHAP. XII.

The declaration of the former visions.

And when the lion spake these wor-  
des to the egle, I sawe,

And beholde, the head that had the v-  
pper hand, appeared no more, nether did  
the foure wings appeare any more, that  
came to it, and set vp them selues to reig-  
ne, whose kingdome was small and full of  
vproares.

And I sawe, and beholde, they appeared  
no more, and the whole bodie of the egle  
was burnt, so that the earth was in great  
feare. Then I awaked out of the trouble  
and trance of my minde, and fro the great  
feare, and said vnto my spirit,

Lo, this hast thou done vnto me in that  
thou searchest out the waies of the moste  
High.

Lo, yet am I wearie in my minde, and ve-  
ry weake in my spirit, and litle strength  
is there in me, for the great feare that I re-  
ceiued this night.

Therefore now I wil beseeche the moste  
High that he wil cōfort me vnto the end.

And I said, O Lord, Lord, if I haue soude  
grace before thy sight, & if I am iustified  
with thee before many other, and if my  
praier in dede be come vp before thy face,

Comfort me, and shewe me thy seruant  
the interpretation and difference of this  
horrible sight, that thou maist perfectly  
comfort me my soule,

Seing thou hast iudged me worthie to  
shewe me the last times.

¶ Then he said vnto me, This is the in-  
terpretacion of this vision,

The egle, whome thou sawest come vp  
from the sea, is the kingdome which was  
sene in the vision of thy brother Daniel.

But it was not expounded vnto him: there-  
fore now I declare it vnto thee.

Beholde, the daies come, that there shal  
Gggg. iiii.

Da. 7. 7.



## II. Esdras.

rise vp a kingdome vpon the earth, and it shalbe feared aboue all kingdomes that were before it.

14. In it shal twelue Kings reigne one after another,

15 Whereof the seconde shal begiune to reigne and shal haue more time then the twelue.

16 And this do the twelue wings signifie, which thou sawest.

17 As for the voice that thou heardest speake, and that thou sawest not go out from the heads, but from the middes of the bodie thereof, this is the interpretation,

18 That after the time of that kingdome there shal arise great strife, & it shalbe in danger to fall, but it shal not then fall, but shalbe restored againe to his beginning.

19 Concerning the eight vnderwings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him shal arise eight Kings, whose time shal be but smale, and their yeres swift, and two of them shal perish.

21 But when the midde time cometh, there shalbe foure kept a time, whiles his time beginneth to come, that it may be ended, but two shalbe kept vnto the end.

22 And where as thou sawest thre heads resting, this is the interpretation,

23 In his last dayes shal y<sup>e</sup> moste High raise vp thre kingdomes, and shal call againe manie things into the, and they shal haue the dominion of the earth,

24 And of those that dwell therein, with muche grief aboue all those that were before them: therefore are they called the heads of the egles.

25 For they shal accomplish his wickednes, and shal finish his last end.

26 And where as thou sawest that the great head appeared no more, it signifieth that one of them shal dye vpon his bed, and yet with peine.

27 For the two that remaine, the sworde shal deuoure them.

28 For the sworde of the one shal deuoure the other: but at the last, shal he fall by the sworde him self.

29 And where as y<sup>e</sup> sawest two vnderwings, that went of towarde the head, which was on the right side, this is the interpretaciō,

30 These are they whome y<sup>e</sup> moste High hathe preferred for their end, whose kingdome is litle, and ful of trouble as thou sawest.

31 And the lyon whome thou sawest rising vp out of the wood and roaring, and speaking vnto the egles, and rebuking her for her vnrighteousnes with all the wordes that thou hast heard,

32 This is the winde which the moste High hathe kept for them, and for their wickednes vnto the end, & he shal reprove them,

and cast before them their spoiles.

33 For he shal set them aloue in the iudgement, and shal rebuke them and correct them:

34 For he wil deliuer the residue of my people by affliction, which are preferred vpon my borders, and he shal make them ioyful, vntil the coming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast bene mete to know this secret of the moste High.

37 Therefore write all these things that thou hast sene, in a booke and hide them,

38 And teache them the wise of the people, whose hearts thou knowest may comprehend and kepe these secrets.

39 But waite thou here yet seven daies mo, that it may be shewed thee whatsoeuer it pleaseth the moste High to declare vnto thee: and with that he went his way.

40 And when all the people perceived, that the seven daies were past, and I not come againe into the citie, they gathered them all together, from the least vnto the moste, and came vnto me, and spake vnto me, saying,

41 What haue we offended thee? or what euil haue we done against thee, that thou forsakest vs, and fittest in this place?

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, & as an hauen or shippe preferred from the tempest.

43 Are not the euils which are come vnto vs, sufficient?

44 If thou then forsake vs, how muche better had it bene for vs, that we had bene burnt also as Sion was burnt?

45 For we are no better then they that dyed there: and they wept with a loude voyce. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heauie, thou house of Iacob.

47 For the moste High hathe you in remembrance, & the Almighty hathe not forgotten you in temptation.

48 As for me I haue not forsake you, neither am I departed from you, but am come into this place to praye for the desolation of Sion, that I might seke mercie for the low estate of your Sanctuarie.

49 And now go your way home euerie mā, and after these daies wil I come vnto you.

50 So the people went their way into the citie, as I commanded them:

51 But I remained stil in the field seven daies, as he had commanded me, and did eat onely of the floures of the field, & had my meat of the herbes in those daies.

CHAP.

## CHAP. XIII.

The vision of a winde coming forth of the sea, and how he became a man. His propertie & power. As The declaration of this vision.

1 Na after the seven daies a dreame by night.

2 And beholde, there arose a winde, and it moued all the water.

3 And I looked, & beholde, there came a man with the thousands of them, when he turned his countenance, the things trembled that were about him.

4 And whē the voyce wēt out of his mouth, all they burned that heard his word, earth faileth when it feeleth tremor.

5 After these things I sawe, as there was gathered together a multitude of men out of nōber, fro the north of the heauē, to fight against me, came out from the sea.

6 And I looked, and beholde, he was as a great mountaine, and came on it.

7 But I wolde haue sene the place whereout the hil was growne, colde not.

8 I sawe after these things, and they which came to fight against me, fore afraide, and yet they durst not.

9 Neuertheles, when he sawe the multitude that came, he was wroth.

10 But onely, as I sawe, he feruently instrument of warre,

11 mouth, as it had bene a blast out of his lippes the winde of the north, and out of his tongue he cast fire and stormes.

12 And they were all mixt together, this blast of fyre, the winde of the north, and the great storme, and fell vpon the multitude, which were red to fight, and burnt them.

13 Of the innumerable multitude nothing sene, but onely dust and smoke. When I sawe this, I was downe from the mountaine.

14 Afterwarde sawe I the same winde come vnto him another peaceable manner.

15 And there came many vnto him with ioyful countenance, & some of them that were bound, and of them that were offred: and they shew thorow great feare, and said,

16 Thou hast shewed thy seruice from the beginning, and thou art worthy to receiue thy reward.

17 Shewe me now therefore thy vision of this dreame.

18 For thus I consider in my mind, how vnto them y<sup>e</sup> shalbe

CHAP. XIII.

*The vision of a winde coming forth of the sea, which became a man. 5 His propertie & power against his enemies. 21 The declaration of this vision.*

And after the seven daies I dreamed a dreame by night.

And I beholde, there arose a winde fro the sea, and it moued all the waues thereof.

And I looked, & beholde, there was a mighty man with the thousands of heauen: and when he turned his countenance to loke, all the things trembled that were sene vnder him.

And when the voyce wet out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fyre.

After these things I sawe, and beholde, there was gathered together a multitude of men out of nobel, fro the foure windes of the heauē, to fight against the man that came out from the sea.

And I looked, and beholde, he graued him self a great mountaine, and flewe vp vpon it.

But I wolde haue sene the countrei or place whereout the hil was grauen, and I coude not.

I sawe after these things, and beholde, all they which came to fight against him, were fore afraied, and yet they durst fight.

Nevertheless, when he sawe the fiercenes of the multitude that came, he lifted not vp his hand: for he helde no sworde nor any instrument of warre,

But onely, as I sawe, he sent out of his mouth, as it had bene a blaste of fyre, and out of his lippes the winde of the flame, and out of his tongue he cast out sparkes and stormes.

And they were all mixt together, *even* this blast of fyre, the winde of the flame, and the great storme, and fell with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing sene, but onely dust, and smel of smoke. When I sawe this, I was afraied.

Afterwards sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

And there came many vnto him, some with ioyful countenance, & some with sad: some of the were bound, and some brought of them that were offred: and I was flicke thorow great feare, and awaked, and said,

Thou hast shewed thy seruāt these wonders from the beginning, and hast counted me worthe to receiue my praiser.

Shewe me now therefore the interpretation of this dreame.

For thus I consider in mine vnderstanding, wo vnto them y<sup>e</sup> shalbe left in those

daies, and muche more wo vnto them that are not left behinde.

For they that were not left, were in heauines.

Now vnderstand I the things that are laid vp in the latter daies, which shal come bothe vnto them, and to those that are left behinde.

Therefore are they come into great perils and many necessities, as these dreames declare.

Yet is it easier, that he that is in danger, shulde fall into these, & forese the things to come hereafter, then to passe away as a cloude out of the worlde.

¶ Then answered he me, & said, The interpretation of the vision wil I shewe thee, and I wil open to thee the thing that thou hast required.

Where as thou hast spoken of them that are left behinde, this is the interpretation,

He that shal beare the danger in that time, he shal kepe him self. They that be fallen into danger, are suche as haue workes and faith toward the moste Mightie.

Knowe therefore, that they which be left behinde, are more blessed the thei that be dead.

These are the meanings of the vision, Where as thou sawest a man comming vp from the middes of the sea,

The same is he whome the moste High hath kept a great season, who by his owne self shal deliuer his creature, & he shal order them that are left behinde.

¶ And where as thou sawest, that out of his mouth there came as a blast with fyre and storme,

And y<sup>e</sup> he nether helde sworde nor weapon, but that by his fiercenes he destroyed the whole multitude, that came to fight against him, this is the interpretation,

Beholde, the daies come that the moste High wil beginne to deliuer the that are vpon the earth:

And he shal astonish the hearts of them that dwell vpon the earth:

And one shal prepare to fight against another, citie against citie, & place against place, and nation against nation, & realme against realme.

*Mat. 24. 7.*

When this commeth to passe, then shal the tokens come, that I shewed thee before, & then shal my Sonne be reuicled, whome thou sawest go vp as a man.

And when all the people heare his voyce, euerie mā shal in their owne lond leaue the battel that they haue one against another.

And an innumerable multitude shalbe gathered as one, as they that be willing to come, and to fight against him.

Gggg. iiii.

re them their spoiles.  
set them aloue in the iudgement  
shal rebuke them and correct

deliuer the residue of my people,  
on, which are pressed vpon  
and he shal make them ioyful,  
nning of the day of iudgement  
of I haue spoken vnto thee  
nning.

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interpretations.  
y hast bene mete to know this  
moste High.

write all these things that  
in a booke and hide them,  
them the wise of the people,  
thou knowest may comprehend  
these secrets.

thou here yet seven daies more,  
he shewed thee whatsoeuer it  
moste High to declare vnto  
that he went his way.

all the people perceiued, that  
s were past, and I not come  
the citie, they gathered them  
from the least vnto the moste  
vnto me, and spake vnto me,

we offended thee: or what  
done against thee, that thou  
durst sitte in this place?

the people thou onely art left  
of the vine, and as a candle in  
& as an haue or shippe pre-  
tempest.

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haue not forsake you, neither  
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our way home euerie mā,  
daies wil I come vnto you.

we went their way into the  
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commanded me, and did

floures of the field, & had  
herbes in those daies.



## II. Esdras.

33. But he shal stand vpon the toppe of mount Sion.

36 And Sign shal come, and shalbe shewed to all, being prepared and buylded, as thou sawest the hil grauen forthe without any hands.

37 And this my Sonne shal rebuke the wicked inuencions of those nacions, which for their wicked life are fallen into the tempest,

38 And into torments like to flame, whereby they shalbe tormented: and without any labour wil he destroy them; even by the Law, which is compared vnto the fyre.

39 And where as thou sawest that he gathered another peaceable people vnto him,

40 Those are the ten tribes which were carryed away captiues out of their owne lād, \* in the time of Oseas the King, whome Salmanasar the King of the Assyrians toke captiue, and carryed them beyonde the riuier: so were they broght into another land.

41 But they toke this counsell to the selues, that they wolde leaue the multitude of the heathen, and go forthe into a further countrie, where neuer mankinde dwelt,

42 That they might there kepe their statutes, which they neuer kept in their owne land.

43 And they entred in at the narrow passages of the riuier Euphrates.

44 For the moste High then shewed the signes, \* and stayed the springs of the flood til they were passed ouer.

45 For thorow y country there was a great iourney, euen of a yere and an halfe; and the same region is called Arsareth.

46 Then dwelt they there vntil the latter time: and when they come forthe againe,

47 The moste High shal holde still the springs of the riuier againe, that they may go thorow: therefore sawest thou the multitude peaceable.

48 But thei that be left behinde of thy people, are those that be founde within my borders.

49 Now when he destroyeth the multitude of the nacions that are gathered together, he shal defende the people that remaine,

50 And then shal he shewe great wonders vnto them.

51 Then said I, O Lord, Lord, shewe me this, wherefore haue I sene the man coming vp from the middes of the sea?

52 And he said vnto me, As thou canst neither seeke out, nor knowe these things; that are in the deepe of the sea, so can no man vpon earth see my Sonne, or those that be with him, but in the time of that day.

53 This is the interpretation of the dream which thou sawest, and whereby thou onely art lightened.

54 For thou hast forsaken thine owne Law, and applied thy diligence vnto mine, and sought it.

55 Thy life hast thou ordered in wisdom, & hast called vnderstanding thy mother.

56 Therefore haue I shewed thee y rewardes with the moste High: and after three other daies I wil speake other things vnto thee, and wil declare the great and wonderful things.

57 Then went I forthe vnto the field, glorifying and praising the moste High for the wonders which he did in time,

58 Which he gouerneth, and such things as come in their seasons: and there I sate three dayes.

### CHAP. XIII.

How God appeared to Moses in the bush. 10 All things decline to age. 15 The latter times worse then the former. 20 The ingratitude of Israel. 31 Transgression and iudgement.

Vpon the thirde day I sate vnder an oke, and beholde, there came forthe a voyce vnto me out of the bush, & said, Esdras, Esdras?

And I said, Here am I, Lord, & stood vpon my feet.

Then said he vnto me, \* In the bush I reueiled my self, and spake vnto Moyses, when my people serued in Egypt:

And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, & I helde him with me a lōg season.

And I tolde him many wōders, & shewed him the secrets of the times and the end, and commanded him, saying,

These wordes shalt thou declare, & these shalt thou hide.

And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast sene, & the interpretations which thou hast heard.

For thou shalt be taken away from all, and thou shalt remaine hence forthe with my counsell, & with such as be like thee, vntil the times be ended.

For the worlde hath lost his youth, & the times beginne to waxe olde.

For the worlde is deuided into twelue partes, & ten partes of it are gone already and halfe of the tenth parte.

And there remaineth that which is after the halfe of the tenth parte.

Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble; and now renounce the corruption.

Let go from thee mortal thoghts: cast away from thee the burdens of men, & put of now the weake nature,

And set aside thy moste gricuous thoghts, and haste thee to departe from these times.

15 For

For greater euils then those

half sene now, shal thei come

For the weaker that the wor

son of age, the more shal the

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come, that thou hast sene.

Then answered I, and said

Beholde, O Lord, I wil go

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But prepare thee many bo

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Then went I forthe, as he

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and said,

Hear these wordes, O Israe

\* Our fathers at y beginnin

gers in Egypt, from whence

liuered,

And receiued the Law of

they kept not, which ye also

fed after them.

Then was the land, euen th

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haue not kept the wayes, wh

High commanded you.

And for so much as he

ludge, he toke from you in

that he had giuen you.

And now are ye here, and

among you.

Therefore if so be that y

your owne vnderstanding

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thy diligence vnto mine, and

ast thou ordered in wisdom,  
d vnderstanding thy mother,  
haue I shewed thee frow-  
moste High: and after that  
I wil speake other things vnto  
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CHAP. XIII.

ed to Moses in the bush. 10 All things  
15 The latter times worse then the  
being gratitude of Israel. 35 There-  
judgement.

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and beholde, there came forth  
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Here am I, Lord, & Rodervp

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ake nature,  
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to departe from these times.

15 For

15 For greater euils then those, which thou  
hast sene now, shalt thou commit.

16 For the weaker that the worlde is by rea-  
son of age, the more shalt thou euils be in-  
creased vpon them that dwell therein.

17 For the truth is fled farre away, & lies  
are at hand: for now hasteth the vision to  
come, that thou hast sene.

18 Then answered I, and said before thee,  
Beholde, o Lord, I wil go as thou hast

commanded me, and reforme the people,  
which are present: but they that shall be  
borne afterwarde, who shalt admonish the?

19 Thus the worlde is set in darkenes, and  
they that dwell therein, are without light.

20 For thy Law is burnt, therefore no man  
knoweth the things that are done of thee,  
or the workes that shalbe done.

21 But if I haue founde grace before thee,  
send the holie Gost into me, & I wil write  
all that hath bene done in the worlde sin-  
ce the beginning, which was written in thy

Law, that men may finde the path, & that  
they which wil liue in the latter daies, may  
liue.

22 And he answered me, saying, Go, and ga-  
ther the people, and say vnto them, that  
they seke thee not for fortie daies,

23 But prepare thee many boxe tables, and  
take with thee these fiue, Sarea, Dabria, Se-  
lemia, Ecanus, and Asiel, which are readie  
to write swiftly,

24 And come hether, & I wil light a candle  
of vnderstanding in thine heart, which shal  
not be put out til the things be performed  
which thou shalt beginne to write.

25 And the shalt thou declare some things  
openly vnto the perfit men, and some  
things shalt thou shewe secretly vnto the  
wise: to morowe this houre shalt thou be-  
ginne to write.

26 Then went I forthe, as he commanded  
me, and gathered all the people together,  
and said,

27 Heare these wordes, o Israel,

28 \*Our fathers at y beginning were stran-  
gers in Egypt, from whence they were de-  
liuered,

29 And receiued the Law of life, \* which  
they kept not, which ye also haue trasgres-  
sed after them.

30 Then was the land, even the lad of Sion  
parted amōg you by lot: but your fathers  
and ye also haue done vnrighteously, and  
haue not kept the wayes, which the moste  
High commanded you.

31 And for so muche as he is a righteous  
Iudge, he toke from you in time the thing  
that he had giuen you.

32 And now are ye here, and your brethren  
among you.

33 Therefore if so be that ye wil subdue  
your owne vnderstanding, and reforme

your heart, ye shalbe kept aliue, and after  
death shal ye obtaine mercie.

35 For after death shal the iudgemēt come,  
when we shal liue againe: & then shal the  
names of the righteous be manifest, and  
the workes of the vngodlie shalbe decla-  
red.

36 Let no man therefore come now vnto  
me, nor seke me these fortie daies.

37 So I toke the fiue men, as he comman-  
ded me, and we went into the field, and re-  
mained there.

38 The next daye beholde, a voyce called  
me, saying, Eldras, \* open thy mouth, and  
drinke that I giue thee to drinke.

Ezrah. 3. 2.

39 Then opened I my mouth, and beholde,  
he reached me a full cuppe, which was full  
as it were with water: but the colour of it  
was like fyre.

40 And I toke it and dranke, and when I  
had dronke it, mine heart had vnderstan-  
ding and wisdom grewe in my brest: for  
my spirit was strenghtened in memorie.

41 And my mouth was opened, and shut no  
more.

42 The moste High gaue vnderstanding  
vnto the fiue men, that they wrote the hie-  
things of the night, which they vndersto-  
de not.

43 But in the night they did eat bread, but  
I spake by day, & helde not my tongue by  
night.

44 In fortie daies, they wrote two hun-  
dredth and foure bookes.

45 And when the fortie dayes were fulfil-  
led, the moste High spake, saying, The  
first that thou hast written, publish openly,  
y the worthie and vnworthie may read it.

46 But kepe the seuentie last, that thou  
maiest giue them to the wise among thy  
people.

47 For in them is the veine of vnderstan-  
ding, and the fountaine of wisdom, and  
the riuier of knowledge: and I did so.

CHAP. XV.

1 The prophecies of Eldras is certaine. 5 The euils that  
shal come on the worlde. 9 The Lord wil aduenge  
the innocent blood. 12 Egypt shal lament. 16 Sedicio,

20 And punishment vpon the Kings of the earth,  
24 Cursed are they that sinne. 29 Troubles & warres  
vpon the whole earth. 33 God is the reuenger of his o-

self.

1 Beholde, speake thou in the eares of  
B my people the wordes of prophecie,  
which I wil put in thy mouth, saith the  
Lord:

2 And cause them to be written in a letter:  
for they are faithful and true.

3 Feare not the imaginacions against thee:  
let not the vnfaithfulnes of the speakers  
trouble thee, that spake against thee.

4 For euery vnfaithful shal dye in his vn-  
faithfulnes.

5 Beholde, saith the Lord, I wil bring pla-

Hhhh.i.



## II. Esdras.

gues vpon all the worlde, the sworde, famine, death, and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, saith the Lord, I wil holde my tongue no more for their wickednes, (they do vngodlie) neither wil I suffer the in the things, that they do wickedly.

*Reuel. 6. 10.  
6. 19. 2.*

8 Beholde, \* the innocent and righteous blood cryeth vnto me, and the soules of the iust crye continually.

9 I wil surely auenge them, saith the Lord, and receiue vnto me all y<sup>e</sup> innocent blood from among them.

10 Beholde, my people is led as a flocke to the slaughter: I wil not suffer them now to dwell in the land of Egypt,

11 But I wil bring them out with a mightie hand, and a stretched out arme, & smite it with plagues as afore, & wil destroie all the land thereof.

12 Egypt shal mourne, and the fundacions thereof shalbe smitten with the plague and punishment, that God shal bring vpon it.

13 The plowmen that till the grounde, shal mourne: for their sedes shal faile thorow the blasting and haile, and by an horrible starre.

14 Wo to the worlde, & to them that dwell therein.

15 For the sworde and their destruction draweth nere, and one people shal stand vp to fight against another with swordes in their hands.

16 For there shalbe sedicion among men, & one shal inuade another: they shal not regard their King, & the princes shal measure their doings by their power.

17 A man shal desire to go into a citie, and shal not be able.

18 Because of their pride the cities shalbe troubled, the houses shalbe afraied, & men shal feare.

19 A man shal haue no pitie vpon his neighbour, but shal destroye their houses with the sworde, & their goods shalbe spoyled for lacke of bread, and because of great trouble.

*10. 17. 8.*

20 Beholde, saith God, I call together all the Kings of the earth to reuerence me, which are from the East, and from the South, from the East, and from Libanus, to turne vpon the, & to repay the things, that they haue done to them.

21 As they do yet this day vnto my chosen, so wil I do also, and recompense them in their bosome: thus saith the Lord God,

22 My right had shal not spare the sinners, neither shal the sworde cease from them, that shed innocent blood vpon earth.

23 The fyre is gone out from his wrath, and

hath consumed the fundacions of the earth, and the sinners like the strawe, that is kindled.

24 Wo to them that sinne, and kepe not my commandements, saith the Lord.

25 I wil not spare them: departe, & childe, from the power: defile not my Sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the worlde, and ye shal remaine in them: for God wil not deliuer you, because ye haue sinned against him.

28 Beholde, an horrible vision cometh from the East,

29 Where generacions of dragons of Arabia shal come out with manie charers, and the multitude of them shalbe caryed as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shal go forth as the bores of the forest, and shal come with great power, and stand against them in battell, and shal destroye a porcion of the land of the Assyrians.

31 But after this shal the dragons haue the vpper hand, and remember their nature, and shal turne about, and conspire to consume them with a great power.

32 Then these shalbe troubled, and kepe silence by their power, and shal flee.

33 From the land of the Assyrians shal the enemy besiege them, and consume some of them, and in their hoste shalbe feare & dread, and strife among their Kings.

34 Beholde cloudes from the East, & from the North, vnto the South, and they are verie horrible to loke vpon, ful of wrath and storme.

35 They shal smite one vpon another: and they shal smite downe a great multitude of starres vpon the earth, euen their owne starre, & the blood shalbe from the sworde vnto the bellie,

36 And the dongue of mā vnto the Camels litter.

37 And there shalbe great fearefulness, and trembling vpon earth, and they that se the wrath, shalbe afraied, and a trembling shal come vpon them.

38 And then there shal come great stormes from the South, and from the North, and parte from the West.

39 And from the East shal windes arise and shal open it with the cloude, which he raised vp in wrath, & y<sup>e</sup> starre, raised to feare the East & West winde, shalbe destroyed.

40 And the great, and mightie cloudes shal be lift vp, ful of wrath, and the starre, that they may make all the earth afraied, and them

them that dwell therein, & powre out ouer euerie hie place, an horrible constellation

41 As fyre and hayle, and fly many waters, that all fields all riuers w<sup>th</sup> the abundance o

42 And they shal breake downe the walles, and mountaines, the trees of the wood, and the medowes, and their corn

43 And they shal go with a vnto Babylon, and make it

44 They shal come to her, and shal powre forth the co

and shal the wrath against her: the and smoke go vp vnto the he

45 And they that remaine vnto service vnto them, y<sup>e</sup> haue p

46 And thou Asia, that art p hope of Babylon, and the

47 Wo vnto thee, & wretch hast made thy self like vnto thy daughters in whom might please & glorie in the haue alway desired to come with thee.

48 Thou hast followed her, all her workes, and in her in refore saith God,

49 I wil send plagues vpon the pouertie, and famine, & the silence, to waste thine house, tion and death.

50 And y<sup>e</sup> glorie of thy power vp, as a boure when the hea sent vpon thee.

51 Thou shalt be sicke as a w plagued and beaten of many mightie and the louers shal receiue thee.

52 Wolde I thus hate thee, s

53 If thou hadest not alway sen, exalting the stroke of t laid ouer their death, when

54 Set forth the y<sup>e</sup> beautie of t

55 The rewarde of thy who in thy bosome: therefore sh

56 As thou hast done vnto m the Lord, so wil God do v

57 And thy children shal dy

shalt be broken downe, and a fall by the sworde in the fie

58 And they that be in the m dye of hunger, and eat thei drinke their owne blood fo and thirst of water.

59 And thou, as vnhappy, st zoweth the sea, and receiue pl

ned the fundacions of the  
sinners like the strawe, that

m that sinne, and kepe noe  
dements,saith the Lord.  
are them: departe, o childre,  
uer: defile not my Sanctua-

d knoweth all them that sin-  
m, and therefore deliuere the  
death and destruction.

the plagues come vpon the  
ye shal remaine in them: for  
deliuer you, because ye haue  
t him.

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multitude of them shalbe  
winde vpon the earch, that  
heare them, may feare and

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ite downe a great multitu-  
on the earth, euen their owne  
lood shalbe from the sworde  
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shalbe great searefulness, and  
on earth, and thei that se the  
afraid, and a trembling shal  
them.

ere shal come great stormes  
th, and from the North, and  
the West.

the East shal windes arise and  
with the cloude, which he rai-  
th, & y starre, raised to feare  
est winde, shalbe destroyed.  
at, and mightie cloudes shal  
of wrath, and the starre, that  
all the earth afraid, and  
them

them that dwell therein, & that they may  
pouere out ouer euerie hie place, and lifted  
vp, an horrible constellation,

41 As fyre and hayle, and flying swordes, &  
many waters, that all fields may be full, &  
all riuers w the abundace of great waters.

42 And they shal breake downe the cities  
and walles, and mountaines, and hilles, and  
the trees of the wood, and the grasse of  
the medowes, and their corne.

43 And they shal go with a streight course  
vnto Babylon, and make it afraid.

44 They shal come to her, and besiege her,  
and shal pouere for the constellation, &  
all the wrath against her: then shal the dust  
and smoke go vp vnto the heauen, and all  
they that be about her, shal bewaile her.

45 And thei that remaine vnder her, shal do  
seruice vnto them, y haue put her in feare.

46 ¶ And thou Asia, that art partaker of the  
hope of Babylon, and the glorie of her  
person;

47 Wo vnto thee, o wretch, because thou  
hast made thy self like vnto her, and hast  
dest thy daughters in whoredome, y they  
might please & glorie in thy louers, which  
haue alway desired to comit whoredome  
with thee.

48 Thou hast followed her that is hated in  
all her workes, and in her inuencions: there-  
fore saith God,

49 I will send plagues vpō thee, wedowed,  
pouertie, and famine, & the sworde, and pe-  
stillece, to waste thine houses with destruc-  
tion and death.

50 And y glorie of thy power shalbe dried  
vp, as a floure when the heat riseth, that is  
sent vpon thee.

51 Thou shalt be sicke as a poore wife y is  
plagued and beaten of women, so that the  
mightie and the louers shal not be able to  
receiue thee.

52 Wolde I thus hate thee, saith y Lord,

53 If thou hadest not alway slaine my cho-  
sen, exalting the stroke of thine hands, and  
said ouer their death, when y wast droken,

54 Set for the y beautie of thy countenance?

55 The rewarde of thy whoredome shalbe  
in thy bosome: therefore shalt thou recei-  
ue a rewarde.

56 As thou hast done vnto my chosen, saith  
the Lord, so wil God do vnto thee, & wil  
deliuer thee vnto the plague.

57 And thy children shal dye of hunger, &  
thou shalt fall by the sworde, & thy cities  
shalbe broken downe, and all thy men shal  
fall by the sworde in the field.

58 And they that be in the mountaines shal  
dye of hunger, and eat their owne flesh, &  
drinke their owne blood for wat of bread  
and thirst of water.

59 And thou, as vnhappy, shalt come tho-  
wethe sea, and receiue plagues againe.

60 In the passage they shal cast downe the  
slaine citie, and shal roote out one parte of  
thy land, & consume y porcion of thy glo-  
rie, & shal returne to her y was destroyed.

61 When thou shalt be cast downe, thou  
shalt be to them as stubble, and they shalbe  
to thee as fyre.

62 And they shal destroy thee, & thy cities,  
thy land, & thy mountaines: all thy woods  
and all thy fruteful trees shal they burne  
with fyre.

63 Thy childre shal they carye away capti-  
ue, and shal spoile thy substance, & marre  
the beautie of thy face.

CHAP. XVI.

¶ Against Babylon, Asia, & Egypt and Syria. 18, 31 Of  
the euils that shal come vpon the worlde, with admoni-  
tion how to gouerne them selues in afflictions. 34 To  
acknowledge their sinnes, & to cōmit them selues to the  
Lord. 35 Whose mightie providence and iustice is so  
be reuerenced.

¶ W O to thee, Babylon & Asia: wo to  
thee, Egypt and Syria.

¶ Gird your selues with sacke & heereclo-  
the, and moune your children, & be forie:  
for your destruction is at hand.

¶ A sworde is sent vnto you, and who wil  
turne it backe? a fyre is sent among you, &  
who wil quenche it?

¶ Plagues are sent vnto you, and who can  
driue them away?

¶ May any mā driue away an hungrie lion  
in the wood? or quenche the fyre in stubble  
whē it hathe once begonne to burne? may  
one turne againe the arrowe, that is shot of  
a strong archer?

¶ The mightie Lord sendeth the plagues,  
and who can driue them away? the fyre is  
gone forth in his wrath, and who can  
quench it?

¶ He shal cast lightnings, & who shal not  
feare? he shal thunder, and who shal not be  
afraid?

¶ The Lord shal threaten, & who shal not  
utterly be broken in pieces at his presen-  
ce? the earth quaketh & the fundaciō the-  
reof the sea riseth vp with waues fro the  
depe, & the waues thereof are troubled, &  
the fishes thereof, before the Lord and the  
glorie of his power.

¶ For strōg is his right hand, y bendeth the  
bowe: his arrowes y he shooteth, are shar-  
pe, & shal not misse, when they beginne to  
be shot into the ends of the worlde.

¶ Beholde, the plagues are sent, & shal not  
turne againe, til they come vpon earth.

¶ The fyre is kindled, & shal not be put out,  
til it consume the fundacions of the earth.

¶ As an arrow w is shot of a mightie archer,  
returneth not backward, so y plagues that  
shalbe set vpō earth, shal not turne againe.

¶ Wo is me, wo is me: who wil deliuer me  
in those daies?

¶ The beginning of sorowes and great  
Hhhh.ii.





re of birth is come, two or  
ore the peines come vpon  
when the childe cometh to  
arie not a whit,  
he plagues be slacke to come  
& the worlde shal mourne, &  
come vpon it on euerie side.  
I heare my worde: make you  
arrel, and in the troubles be  
ers vpon earth.

eth, let him be as he y fleeeth  
that byeth, as one y wil lose.  
pieth marchadise, as he that  
and he that buyldeth, as he  
well therein:

, as one that shal not reape:  
h the vine, as he that shal not  
apes:

mary, as they that shal get  
nd they that mary not, so as

they that labour, labour in

rs shal reape their frutes, and  
oods, and overthrowe their  
ke their children captiue: for  
& famine shal they get their

at occupie their marchadi-  
usnes, the more they decke  
their houses, their possessions,  
e perfoncs,

more wil I be angrie against  
sinnes, faith the Lord.

enuieth an honest and ver-

teousnes hate iniquitie, whe  
er self, & shal accuse her opo-  
al come, that shal bridle the  
one vpon earth.

ore be ye not like thereunto,  
kes thereof: for ouer it be  
ie shalbe taken away out of  
righteousnes shal reigne a-

sinner say, that he hath not  
oles of fyre shal burne vpon  
h faith, I haue not sinned be-  
God and his glorie.

Lord knoweth all the wor-  
their imaginaciōs, their thogh-  
hearts.

as he said, Let the earth be  
made: let the heauen be made,  
ated.

re were the starres establi-  
\* knoweth the number of

ch the depth, and the trea-  
he hath measured the sea,  
nteineth.

ut the sea in the middes of  
d with his worde hath he  
hanged

hanged the earth vpon the waters.  
He spreadeth out the heauē like a vawte:  
vpon the waters hath he founde it.

In the desert hath he made springs of  
water, and poles vpon the topps of the  
mountaines, to powre out floods from the  
hie rockes to water the earth.

He made man, and put his heart in the  
middes of the bodie, and gaue him breth,  
life and vnderstanding.

And the Spirit of the almightie God,  
which made all things, & hath searched  
all the hid things in the secrets of y earth,  
He knoweth your inuencions, and what  
ye imagine in your heart when ye sinne &  
wolde hide your sinnes.

Therefore hath he the Lord searched and  
sought out all your workes, and wil put you  
all to shame.

And when your sinnes are broght forth  
before men, ye shalbe confounded, and  
your owne sinnes shal stand as your accu-  
sers in that day.

What wil ye do, or how wil ye hide  
your sinnes before God and his Angels?

Beholde, God him selfe is the iudge: fea-  
re him: cease from your sinnes, and forget  
your iniquities, and medle no more from  
hence forth with them: so shal God lead  
you forth, and deliuer you from all  
trouble.

For beholde, the heate of a great multi-

tude is kindled against you, and they shal  
take away certeine of you, and shal slaye  
you for meat to the idoles.

61 And they that consent vnto them, shalbe  
had in derision and in reproche, and tro-  
den vnder foote.

62 For in euerie place and cities that are  
nere, there shalbe great insurrectiō against  
those that feare the Lord.

63 They shalbe like mad men: they shal spa-  
re none: they shal spoyle, & waste suche as  
yet feare the Lord.

64 For they then shal waste and spoile their  
goods, and cast them out of their houses.

65 The shal the cryal of my chosen appea-  
re, as the golde is tryed by the fyre.

66 Heare, o ye my beloued, faith the Lord:  
beholde, the daies of trouble are at hand,  
but I wil deliuer you from them: be not  
ye afraied: doute not, for God is your cap-  
taine.

67 Who so kepeth my commādements and  
precepts, faith y Lord God, let not your  
sinnes weigh you downe, and let not your  
iniquities lift them selues vp.

68 Wo vnto the that are bounde with their  
sinnes, and couered with their iniquities,  
as a field is hedged in with bushes, and the  
path thereof couered with thornes, wher-  
by no man may traunail: it is shut vp, and is  
appointed to be deuoured with fyre.

# TOBIT.

## CHAP. I.

Tobit parentage. 3 His godlines. 4 His equitie.  
5 His charitie and prosperitie. 23 He fleeeth, and his  
goods are confiscated. 25 And after restored.

**T**H E boke of the wor-  
des of Tobit sonne of  
Tobiel, the sonne of A-  
naneel, the sonne of A-  
duel, the sonne of Ga-  
bael, of the seed of Asael  
& of the tribe of Neph-  
thalim,

2 Who in the time of Enemessar King of  
the Assyriās was ledde away captiue out  
of Thibce, which is at the right hand of  
that citie, w is called properly Nephtha-  
lim, in Galilee about Aser.

3 I Tobit haue walked all my liue long in  
the way of trueth and iustice, and I did  
manie things liberally to the brethren, w  
were of my nation, and came with me to  
Niniue into the land of the Assyrians.

4 And when I was in mine owne countrei  
in the land of Israel, being but yong, all  
the tribe of Nephthalim my father fell  
from the house of Ierusalem, which was  
chosen out of all the tribes of Israel, that

all the tribes shulde sacrifice there, where  
the Tēple of the tabernacle of the moste  
High was consecrated, and buylt vp for  
all ages.

5 Now all the tribes, which fell from God,  
yea, and my father Nephthalims house of-  
fired to the heifar called Baal.

6 But I (as it was ordeined to all Israel by  
an euerlasting decre) went alone often to  
Ierusalem, bringing the first frutes, and  
the tenth of beasts, with that which was  
first thorne, and offred them at the altar to  
the Priests the children of Aaron.

7 The first tenth parte I gaue to y Priests  
the sonnes of Aaron, which ministred in  
Ierusalē: the other tēth parte I solde, & ca-  
me & bestowed it euerie yere at Ierusalē.

8 The thirde tenth parte I gaue vnto them  
to whome it was mete, as Debora my fa-  
thers mother had commanded me: for my  
father left me as a pupil.

9 Furthermore when I was come to the  
age of a mā, I married Anna of mine owne  
kinred, and of her I begate Tobias.

10 But whē I was ledde captiue to Nini-  
ue, all my brethren, & those w were of my  
kinred did eate of the bread of y Gētiles.

Hhh.iii.

a. King 12, 30

He fledde fro  
idols.  
Exod. 22, 29.  
Deu. 12, 6.

He marryeth  
to wife Anna,  
w beareth him  
Tobias  
Lumb. 36, 7.

Gen. 43, 32.



11 But I kept my self from eating,  
12 Because I remembred God with all mine heart.

He found grace in the sight of Salmannasar

13 Therefore the most High gaue me grace and fauour before Enemessar, so that I was his puruoyer.

Or, house. 1010. Raguel a wife of Media.

14 ¶ And I went into Media, and I deliuered ten taléts of siluer to Gabael the brother of Gabrias in the land of Media.

Or, Salmannasar. 16 The charitie of Tobias.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I colde not go into Media.

16 ¶ But in the time of Enemessar, I gaue many alms to my brethren, and gaue my bread to them which were hungrie.

17 And my clothes to the naked: and if I saw any of my kinned dead, or cast about the walles of Nineue, I buryed him.

2 King. 19. 38. 1 Sa. 17. 36. eccles. 48. 14. 1 mac. 7. 41. 2 mac. 8. 19.

18 And if the King Sennacherib had slaine any, when he\* was come and fled from Iudea, I buryed the priuely (for in his wrath he killed many) but the bodies were not foude whē they were sought for of y<sup>e</sup> King.

Tobit fleeth from the face of Sennacherib.

19 Therefore whē a certaine Nineuite had accused me to the King, because I did bury them, I hid my self: and because I knewe that I was sought to be slaine, I withdrew my self for feare.

20 Then all my goods were spoyled, nether was there any thing left me besides my wife Anna and my sonne Tobias.

2 King. 19. 37. 2 chro. 32. 21.

21 Neuer theles\* within fise and fiftie daies two of his sonnes killed him, and they fled into the mountaines of Arrarath, & Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accōptes and ouer all his domestical affaires Achiacharus my brother Anaels sonne.

Tobit returneth.

22 And when Achiacharus had made a request for me, I came againe to Nineue: now Achiacharus was cupbearer & keeper of y<sup>e</sup> signet, & steward, & ouersawe the accōptes: so Sarchedonus appointed him next vnto him, & he was my brothers sonne.

CHAP. II.

1 Tobit calleth the faithful to his table. 3 He leaueh the feast to bury the dead. 10 How he became blinde. 13 His wife laboreth for her liuing. 16 She reprocheth him bitterly.

1 **N**ow when I was come home againe, & my wife Anna was restored vnto me with my sonne Tobias, in the feast of Pentecoste, which is the holy feist of the seuen wekes, there was a great dinner prepared me, in the which I sate downe to eat. And when I sawe abundance of meat, I said to my sonne, Go, & bring what poore man soeuer y<sup>e</sup> shalt finde of our brethrē which doth remēber God, & lo I wil tray for thee.

Tobit doeth bid to dinner those which seate God.

2 But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

Tobit, leauing his gesture, taketh vp the dead bodie into his house to burye it.

3 Thē before I had tasted anie meat, I start vp, and broght him into mine house vntil

the going downe of the sunne.

4 Then I returned and washed, and ate my meat in heauenes,

5 Remembting that prophecie of\* Amos, which said, your solē feasts shalbe turned into mourning, & your ioyes into wailing.

6 Therefore I wept, & after y<sup>e</sup> going downe of y<sup>e</sup> sunne I wet & made a graue & buried him.

7 But my neighbours mocked me, and said, Doeeth he not feare, to dye for this cause, who\* fled away, and yet, lo, he buryeth the dead againe.

8 The same night also when I returned fro the buryal, & slept at y<sup>e</sup> wall of mine house because I was polluted, & hauing my face vncouered,

9 And I knewe not y<sup>e</sup> sparowes were in the wall, & as mine eyes were open, the sparowes cast downe warme dogue into mine eyes, & a whiteness came in mine eyes, & I went to the phisicians who helped me. Moreouer Achiacharus did nourish me, vntil I went into Eilmias.

10 And my wife Anna did take womens woakes to do.

11 And whē she had sent them home to the owners, thei paid the wages, & gaue a kid.

12 Which whē it was at mine house, and began to bleat, I said vnto her, From whence is this kid? is it not stolen? render it to the owners: for it is not lawfull to eat anie thing that is stolen.

13 But she said, It was giue for a gifte more the y<sup>e</sup> wages: but I did not beleue, & bade her to reder it to y<sup>e</sup> owners, & I did blinsh, because of her. Furthermore she said, \* When thei are thine almes, & thy righteousnes beholde, they all now appeare in thee.

CHAP. III.

1 The prayer of Tobit. 7 Sarra Raguels daughter, & the things that came vnto her. 12 Her prayer heards. 19 The Angel Raphael sent.

1 **T**Hē I, being sorowful, did wepe, & in my sorowe prayed, saying,

2 O Lord, thou art iuste, & all thy workes, & all thy wayes are mercie & trueth, and thou iudgest truly & iustly for euer.

3 Remēber me & loke on me, nether punish me accordig to my sins or mine ignorāces or my fathers, who haue sinned before thee.

4 For thei haue not obied thy cōmandmēts: wherefore y<sup>e</sup> hast deliuered vs for a spoile, & vnto captiuitie, and to death, and for a prouerbe of a reproche to all them among whome we are disperfed, and now

5 thou hast manie and iuste causes, To do w<sup>e</sup> me accordig to my finnes, & my fathers, because we haue not kept thy cōmandmēts, nether haue walked in trueth before thee.

6 Now therefore deale with me as semeth best vnto thee, & cōmande my spirit to be takē fro me, y<sup>e</sup> I may be dissolued, & become earth: for it is better for me to dy thē to liue, because I haue heard false reproches,

& am verie sorowful: cōmande that I may be dissolued out of this world, and go into the euerlasting light, nor thy face away from me.

7 ¶ It came to passe the same day, that Raguel a citie of Media Saughter of Raguel was also reuerend, his fathers maides,

8 Because she had bene married bands, whome Asmodeus the son of the serpent had killed, before that they had her. Doeest thou not knowe, saith Raguel, thou hast strangled thine house, thou hast now seuen housebads, thou named after anie of them.

9 Wherefore doeest thou bear with them, if they be dead, go thy wayes home, that we may neuer se of thee or daughter.

10 When she heard these things, she was verie sorowful, so that she strangled her self. And she had onely daughter of my father, & I shal slander him, and shal be to the graue with sorowe.

11 Then she prayed towarde the Lord, & said, Blessed art thou, o Lord, and thine holie & glorious Name, and honorable for euer: let thy praise be for euer.

12 And now, o Lord, I sit mine face toward thee,

13 And say, Take me out of the world, may heare no more anie reproche.

14 Thou knowest, o Lord, that I am free from all sinne with man,

15 And that I haue neuer polluted my name, nor the name of my father, of my captiuitie: I am the onely daughter of my father, nether hath he caused to be his houre, nether anie nor or childe borne of him, to w<sup>e</sup> keepe my self for a wife: my seuen daughters are now dead, & why shulde I please not thee that I shulde be deto loke on me, and to piteie me no more heare reproche.

16 So the prayers of them both were heard before the maiestie of the great God.

17 And Raphael was sent to heale the, that is, to take away y<sup>e</sup> white bitis eyes, & to giue Sarra the daughter of Raguel for a wife to Tobias, & to binde Asmodeus because he belonged to Tobias. The self same time came Tobias cured into his house, and Sarra the daughter of Raguel came downe to him.

CHAP. IIII.

1 In that day Tobit receiued his sonne Tobias, which he had deliuered out of the hands of Raguel a citie of Media,

2 And said with him self, I haue

downe of the sunne.

turned and washed, and ate my

mines,

ing that prophesie of \* Amos,

your solene feasts shalbe turned

ing, & your ioyes into wailing.

I wpt, & after y going downe

yēt & made a graue & buried li.

gibours mocked me, and said,

ot feare, to dye for this cause,

way, and yet, lo, he buryeth the

might also when I returned fro

& slept at y wall of mine house

as polluted, & hauing my face

we not y sparowes were in the

mine eyes were open, the spa-

downe warme dogue into mi-

whitenes came in mine eies,

phiscians who helped me not.

Achiacharus did nourish me,

into Elimais.

wife Anna did take womens

he paid sent them home to the

he paid the wages, & gaue a kid,

it was at mine house, and be-

I said vnto her, From whence

is it not stollen, render it to the

it is not lawful to eat anie

stollen.

It was giue for a gifte more

but I did not beleue, & bade

to y owners, & I did blush.

r. Furthermore she said, \* Whe

lmes, & thy righteousness be-

ll now appeare in thee.

H A P. III.

bs. 7 Sarra Raguel's daughter, &

ame vnto her. 12 Her prayer heard,

Raphael sent.

ing sorrowful, did wepe, & in

we prayed, saying,

ou art iuste, & all thy workes,

yes are mercie & truth, and

truly & iustly for euer.

& loke on me, nether punish

to my sins or mine ignorāces,

w haue sinned before thee.

& am verie sorrowful: cōmande therefore  
that I may be dissolued out of this distres-  
s, and go into the euerlasting place: turne  
not thy face away from me.

¶ I came to passe the same day that in  
Ecbatane a citie of Media Sarra the daugh-  
ter of Raguel was also reproched by  
her fathers maides,

Because she had bene maryed to seuē hous-  
bands, whome Asmodeus the euil spirit  
had killed, before that they had lien with  
her. Doeſt thou not knowe, said they, that  
thou haſt ſtrangled thine housbands? thou  
haſt had now ſeuē housbāds, nether waſt  
thou named after anie of them.

Wherefore doeſt thou beaſt vs for them?  
if they be dead, go thy wayes hence to the,  
that we may neuer ſe of thee ether ſonne  
or daughter.

¶ When she heard these things, she was  
verie sorrowful, so that she thought to haue  
strangled her self. And she said, I am the  
only daughter of my father, & if I do this  
I shal ſclander him, and ſhal bring his age  
to the graue with sorrowe.

¶ Then she prayed towards the windowe  
& said, Blessed art thou, o Lord my God,  
and thine holie & glorious Name is bleſ-  
sed, and honorable for euer: let all thy wor-  
kes praise thee for euer.

¶ And now, o Lord, I ſet mine eyes, & my  
face toward thee,

¶ And ſay, Take me out of the earth, that I  
may heare no more anie reproche.

¶ Thou knoweſt, o Lord, that I am pure  
from all ſinne with man,

¶ And that I haue neuer polluted my name,  
nor the name of my father in the land  
of my captiuitie: I am the only daughter  
of my father, nether haſte he anie mā child  
to be his hire, nether anie nere kiſſin  
or child borne of him, to whome I may  
kepe my ſelf for a wife: my ſeuē housbands  
are now dead, & why ſhulde I liue? But if  
it pleaſe not thee that I ſhulde dye, cōmā-  
de to loke on me, and to pittie me that I do  
no more heare reproche.

¶ So the prayers of them bothe were heard  
before the maiestie of the great God.

¶ And Raphael was ſent to heale them bo-  
the, that is, to take away y whitenes of To-  
bits eyes, & to giue Sarra the daughter  
of Raguel for a wife to Tobias the ſonne  
of Tobit, & to binde Asmodeus y euil ſpirit  
becauſe he belonged to Tobias by right.  
The ſelf ſame time came Tobit home, and  
entred into his houſe, and Sarra the daugh-  
ter of Raguel came downe fro her chāber.

CHAP. IIII.

¶ Precept and exhortations of Tobit to his ſonne.

¶ IN that day Tobit remēbred \* y ſiluer,  
in which he had deliuered to Gabael in  
Rages a citie of Media,

¶ And ſaid with him ſelf, I haue wiſhed for

death: wherefore do I not call for my ſon-  
ne Tobias that I may admoniſh him be-  
fore I dye?

¶ And when he had called him, he ſaid, My  
ſonne, after that I am dead, bury me, & de-  
ſpiſe not thy mother, but honour her all  
the dayes of thy life, & do that which ſhal  
pleaſe her, and anger her not.

¶ Remēber, my ſonne, how manie dangers  
ſhe ſuſtained when thou waſt in her wōbe,  
and whē ſhe dyeth, burye her by me in the  
ſame graue.

¶ My ſonne, ſet our Lord God alwayes be-  
fore thine eyes, & let not thy will be ſet  
to ſinne or to tranſgreſſe the cōmandements  
of God. Do vprightly all thy life long, and  
followe not the wayes of vnrighteouſnes:  
for if y deale truly, thy doings ſhal proſe-  
perouſly ſuccede to thee, & to all the which  
liue iuſtly.

¶ Giue almes of thy ſubſtance: and when  
thou giueſt almes, let not thine eye be en-  
uious, nether turne thy face fro anie poore,  
leſt that God turne his face from thee.

¶ Giue almes according to thy ſubſtance:  
if thou haue but a litle, be not afraid to  
giue a litle almes.

¶ For thou laiſt vp a good ſtore for thy  
ſelf againſt the day of neceſſitie,

¶ \* Becauſe that almes doeth deliuer from  
death, & ſuffreth not to come into darknes.

¶ For almes is a good gift before the mo-  
ſte High to all them which vſe it.

¶ Beware of all \* whoredome, my ſonne, &  
chiefly take a wife of y ſede of thy fathers,  
& take not a ſtrange womā to wife which  
is not of thy fathers ſtocke: for we are the  
childre of the Prophets. Noe, Abraham,  
Iſaac and Iacob are our fathers from the  
beginning. Remember my ſonne that thei  
maryed wiues of their owne kinred, and  
were bleſſed in their children and their  
ſede ſhal inherite the land.

¶ Now therefore, my ſonne, loue thy bre-  
thren, & deſpiſe not in thine heart y ſonnes  
& daughters of thy people in not taking a  
wife of the: for in pride is deſtruction, and  
much trouble, & in fiercenes is ſcarcetrie,  
& great pouertie: for fiercenes is the mo-  
ther of famine.

¶ Let not the \* wages of anie man, w haſte  
wrought for thee, tarie with thee, but giue  
him it out of hād: for if thou ſerue God, he  
wil alſo paye thee: be circumspect, my ſon-  
ne, in all things that thou doſt, and be wel  
inſtructed in all thy conuerſation.

¶ Do that to no mā w thou hateſt: drinke  
nor wine to make thee drunken, nether let  
drunkennes go with thee in thy iourney.

¶ Giue of thy bread to y hungry, & of thy  
garmēts to the y are naked, & of all thine  
abundance giue almes, & let not thine eye  
be enuious, when thou giueſt almes.

Hhhh.iiii.

Tobits exhor-  
tation to his  
ſonne, whē he  
thought he ſhul  
de dye.

The mother  
is to be reuē-  
renced.  
Exod. 20, 12.  
eccleſ. 7, 1 p.

God muſt be  
in our hearts.

Almes.  
Thou. 3, 9.  
eccleſ. 4, 1. &  
14, 13.  
Luk. 14, 13.  
eccleſ. 35, 4

eccleſ. 39, 16

Aduertie.  
1. Theſ. 2, 2

Pride.

101, vnproui-  
dence.

Wages of an  
hired ſeruant.  
Leu. 19, 13.  
deu. 24, 14.

Mat. 7, 10.  
Luk. 6, 31.

Luk. 14, 13.  
The hungry.  
Mat. 6, 1.



10, he liberates  
the fish, & c.  
in their death.  
Counsel.

God is to be  
blessed.

Chap. 1. 14.

Pouertie with  
the feare of  
God.

Tobias, sent by  
his father to  
Rages, seeketh  
a companion,  
& meeteth with  
Raphael, who-  
me he bring-  
eth to his fa-  
ther.

10, they are  
most happily.

17 Powre out thy bread on y burial of the iuste, but giue nothing to the wicked.

18 Aske counfel alway of the wise, and des- pise not anie counfel that is profitable.

19 Blessē thy Lord God alway, and desirē of him y thy wayes may be made streight and that all thy purposes, and counsels may prosper: for euerie nation hathe not counfel: but the Lord giueth all good things, and he humbleth whome he wil, as he wil: now therefore, my sonne, remem- ber my commandements, nether let them at anie time be put out of thy minde.

20 \*Furthermore I signifie this to thee, that I deliuered ten talents to Gabael the son- ne of Gabrias at Rages in Media.

21 And feare not, my sonne, for asmuche as we are made poore: for thou hast manie things, if y feare God, & flee frō sinne, & do y thing which is acceptable vnto him.

CHAP. V.

Tobias sent to Rages, & He meeteth with the Angel Raphael, which did condukt him.

Tobias then answered & said, Father, I wil do all things which thou hast commanded me.

But how can I receiue the siluer, seing I knowe him not?

Then he gaue him the hand writing, and said vnto him, Seke thee a man, which may go with thee, whiles I yet liue, and I wil giue him wages, and go and receiue the money.

Therefore when he was gone to seke a man, he founde Raphael the Angel.

But he knewe not, & said vnto him, May I go with thee into the land of Media: and knowest thou those places wel?

To whome the Angel said, I wil go with thee: for I haue remained with our brother Gabael.

Then Tobias said to him, Tarie for me, til I tell my father.

Then he said vnto him, Go, and tary not: so he went in & said to his father, Beholde, I haue founde one, which wil go with me.

Then he said, Call him vnto me, that I may know of what tribe he is, and whether he be faithful to go with thee.

So he called him, and he came in, & they saluted one another.

Then Tobias said vnto hī, Brother, shewe me of what tribe and familie thou art.

To whome he said, Doeſt y seke a stocke or familie, or an hired man to go with thy sonne? Then Tobias said vnto him, I wolde knowe thy kindred and thy name.

Then he said, I am of the kindred of Azarias & Ananias y great, & of thy brethrē.

Then Tobias said, Thou art welcome: be not now angrie with me, because I haue enquired to knowe thy kindred, and thy familie: for thou art my brother of an honest

and good stocke: for I knewe Ananias and Ionathas, sonnes of that great Samaias: for we went together to Ierusalem to wor- ship, and offered the first borne, & the tēths of the frutes, and they were not deceiued with y errour of our brethren: my brother, thou art of a great stocke.

But tel me, what wages shal I giue thee? wilt thou a grote a day & things necessarie, as to mine owne sonne?

Yea, moreouer if ye returne safe, I wil adde some thing to the wages.

So thei agreed. Then said he to Tobias, Prepare thy self for the iourney, and go you on Gods Name. And whē his sonne had prepared all things for the iourney, his father said, Go thou with this man, & God which dwelleth in heauen, prosper your iourney, and the Angel of God kepe you companie. So they went forth bothe and departed, and the dogge of the yong man with them.

But \* Anna his mother wept, and said to Tobias, Why hast thou sent away our sonne? is he not the staffe of our hand to mini- ster vnto vs?

Wolde to God we had not laid money vpo money, but that it had bene cast away in respect of our sonne.

For that which God hath giuen vsto liue with, doeth suffice vs.

Then said Tobias, Be not careful, my si- ster: he shal returne in safetie, & thine eyes shal se him.

For the good Angel doeth kepe him co- panie, and his iourney shal be prosperous, and he shal returne safe.

Then she made an end of weping.

CHAP. VI.

Tobias deliuered from the fish. & Raphael sheweth him certeine medicines. 10 He condukteth him to Sara and Sarra.

And as they went on their iourney, they came at night to the flood Tygris, and there abode.

And when the yong man went to wash him self, a fish leaped out of the riuer, and wolde haue deuoured him.

Then the Angel said vnto him, Take the fish. And the yong man toke the fish, and drewe it to land.

To whome the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

So the yong man did as the Angel com- manded him: & when they had roited the fish, they ate it: then they bothe went on their way, til they came to Ecbatane.

¶ Then the yong man said to the Angel, Brother Azarias, what aualeth the heart, and the liuer, and the gall of the fish?

And he said vnto him, Touching y heart and the liuer, if a deuill or an euil spirit trouble

trouble any, we must make a p... this before the man or the wom... shalbe no more vexed.

As for the gall, anoint a man... whitenes in his eyes, and he shal... ¶ And when they were come

885. The Angel said to the yong

ther, to day we shal lodge w R... is thy cousin: he also hath one

ughter named Sarra: I wil spe... that she may be giurn thee for

11 Forto thee doeth \* the right... reime, seeing thou alone art

his kindred,

12 And the maid is faire and wi... reſore heare me, and I wil sp

father, that we may make the... when we are returned from R

knowe that Raguel cā not mari... other according to the Law of

he shulde deserue death, becau... doeth rather apperteyne to the

nic other man.

13 Then the yong man answered... I haue heard, brother \* Azaria

maid hath the bene giuen to seue... all dyed in the mariage chamb

14 And I am the onely begotte... my father, and I am afraid, le

her, and dye as the other: for a... rit loueth her, which hurteth n

those which come into her: ... also feare lest I dye, and bring

and my mothers life because o... graue with sorrowe: for thei ha

sonne to burye them.

15 Then the Angel said vnto... thou not remēber the precept

father gaue thee, that thou sh... a wife of thine owne kindred

heare me, o my brother: for sh... wife, nether be y careful of the

for this same night shal she be... in mariage.

16 And when thou shalt go in... thou shalt take of the hote co

sumes, and make a perfume o... and of the liuer of the fish.

17 Which if the spirit do sme... away, and neuer come again

but when thou shalt come to... bothe of you, and praye to G

merciful, who wil haue pitie... saue you: feare not, for she is

to thee from the beginning, ... kepe her, & she shal go with

uer I suppose that she shal be... dren: now when Tobias ha

things, he loued her, and his... fedually ioyned to her.

CHAP. VII.

Tobias marryeth Sarra Raguels

ke: for I knewe Ananias and  
of that great Samaias: for  
erther to Ierusalem to wor-  
d the first borne, & the rest  
and they were not deceiued  
of our brethern: my brother,  
great flocke.

what wages shal I giue thee  
e a day & things necessarie,  
ne sonne?

uer if ye returne safe, I wil  
ng to the wages.

ed. Then said he to Tobias,  
elf for the journey, and go  
Name. And whē his sonne

all things for the journey,  
Go thou with this man, &  
welleth in heauen, prosper  
and the Angel of God kepe  
So they went forth bothe  
and the dogge of the yong  
n.

his mother wept, and said to  
ast thou sent away our sonne  
the staffe of our hand to mini-

God we had not laid money  
ut that it had bene cast away  
ur sonne.

ich God hath giuen vsto  
h suffice vs.

Tobit, Be not careful, my fi-  
urne in safetie, & thine eyes

Angel doeth kepe him co-  
ourney shal be prosperous,  
urne safe.

ade an end of weping.

CHAP. VI.  
From the fish. & Raphael sheweth  
vnto him how he should take him.

they went on their journey,  
ne at night to the flood Ty-  
abode.

the yong man went to wash  
leaped out of the river, and  
uoured him.

angel said vnto him, Take the  
yong man toke the fish, and  
ed.

the Angel said, Cut the fish,  
heart, and the liuer, and the  
hem vp surely.

man did as the Angel com-  
& when they had roiled the  
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ias, what auaileth the heart,  
and the gall of the fish?

vnto him, Touching y heart  
if a deuill or an euil spirit  
trouble

trouble any, we must make a perfume of  
this before the man or the woman, and he  
shal be no more vexed.

As for the gall, anoint a man that hathe  
whiteness in his eyes, and he shal be healed.

And when they were come nere to Ra-  
ges,

The Angel said to the yong man, Bro-  
ther, to day we shal lodge w Raguel, who  
is thy coulin: he also hathe one onelie da-  
ughter named Sarra: I wil speake for her  
that she may be giuen thee for a wife.

For to thee doeth the right of her per-  
teine, seeing thou alone art remnant of  
his kindred,

And the maid is faire and wise: now the-  
fore heare me, and I wil speake to her  
father, that we may make the mariage  
when we are returned from Rages: for I  
knowe that Raguel ca not marie her to an-  
other according to the Law of Moyses: els  
he shulde deserue death, because the right  
doeth rather apperteine to thee then to a-  
nie other man.

Then the yong man answered the Angel,  
I haue heard, brother Azarias, that this  
maid hathe bene giuen to seuen men, who  
all dyed in the mariage chamber:

And I am the onely begotten sonne of  
my father, and I am afraid, lest I go into  
her, and dye as the other: for a wicked spi-  
rit loueth her, which hurteth no bodie, but  
those which come into her: wherefore I  
also feare lest I dye, and bring my fathers  
and my mothers life because of me to the  
grauē with sorrowe: for then haue no other  
sonne to burye them.

Then the Angel said vnto him, Doeſt  
thou not remembre the precepts which thy  
father gaue thee, that thou shuldest marie  
a wife of thine owne kindred? wherefore  
heare me, o my brother: for she shal be thy  
wife, neither be ye careful of the euil spirit:  
for this same night shal she be giuen thee  
in mariage.

And when thou shalt go into thy bed,  
thou shalt take of the hote coles for per-  
fumes, and make a perfume of the heart,  
and of the liuer of the fish,

Which if the spirit do smell, he wil flee  
away, and neuer come againe anie more:  
but when thou shalt come to her, rise vp  
bothe of you, and praye to God which is  
merciful, who wil haue pitie on you, and  
saue you: feare not, for she is appointed vn-  
to thee from the beginning, & thou shalt  
kepe her, & she shal go with thee: moreo-  
uer I suppose that she shal beare thee chil-  
dren: now when Tobias had heard these  
things, he loued her, and his heart was ef-  
fectually ioyned to her.

## CHAP. VII.

Tobias marryeth Sarra Raguels daughter.

And when they were come to Ecbatane, they came to the house of Ra-  
guel: and Sarra met them, and after they  
had saluted one another, she broght them  
into the house.

Then said Raguel to Edna his wife, How  
like is this yong man to Tobit my cou-  
lin?

And Raguel asked, Whence are you, my  
brether? To whome thei said, that thei we-  
re of the tribe of Nephtholim, and of the  
captiues that dwelt at Nineue.

The he said to them, Do ye knowe To-  
bit, our kinsman? And they said, We  
knowe him. Then said he, Is he in good  
health?

And they said, He is bothe aliuē, and in  
good health: and Tobias said, He is my  
father.

Then Raguel leaped, and kissed him, and  
wept,

And blessed him, & said vnto him, Thou  
art the sonne of a good and honest man:  
but when he had heard that Tobit was  
blinde, he was sorowful and wept.

And likewise Edna his wife, and Sarra  
his daughter wept. Moreouer they recei-  
ued them with a readie minde, and after  
that they had killed a ram of the flocke,  
thei set muche meat on the table. The said  
Tobias to Raphael, Brother Azarias, put  
forth the things whercof thou spakest  
in the waye, that this busines may be dis-  
patched.

So he communicated the matter with  
Raguel, and Raguel said to Tobias, Eat,  
and drinke and make merry.

For it is mete that thou shuldest marie  
my daughter: neuer theles, I wil declare vn-  
to thee the truth.

I haue giuen my daughter in mariage to  
seuen men, who dyed that night which  
thei came in vnto her: neuer theles, be thou  
of a good courage and merry. But To-  
bias said, I wil eat nothing here, vntill ye  
bring her hether, and betrothe her to  
me.

Raguel said then, Marie her then accord-  
ing to the custome: for thou art her cou-  
sin, and she is thine: God which is mercif-  
ful, make this prosperous to you in all  
good things.

Then he called his daughter Sarra, & she  
came to her father, and he toke her by the  
hand, & gaue her for wife to Tobias, say-  
ing, Beholde, take her after the \* Law of  
Moyses, and lead her away to thy father:  
and he blessed them,

And called his wife Edna, and he toke a  
booke and wrote a contract, and sealed it.

Then they began to eate.

After; Raguel called his wife Edna, and  
said vnto her, Sister, prepare another chā-

Raphael & To-  
bias come to  
Raguel.

Tobias asketh  
Raguel da-  
ughter to wife

Raguel giueth  
his daughter  
Sarra to To-  
bias.  
Nomb. 36. 8.



ber, and bring her in thether.

17 Which when she had done; as he had bidden her, she broght her thether: then Sarra wept and her mother wiped away her daughters teares,

18 And said vnto her, Be of good comfort; my daughter: the Lord of heauen & earth giue thee ioye for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

*Tobias driueth away the euil spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesteth the Lord.*

And when they had supped, they broght Tobias in vnto her.

And as he went, he remembered the wordes of Raphael, & toke coles for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

The which smel when the euil spirit had smelled, he fled into the vtmost partes of Egypt, whome the Angel bounde.

And after that they were bothe shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God wolde haue pitie on vs.

Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holic and glorious Name for euer: let the heauens blesse thee, and all thy creatures.

Thou madest Adam, and gauest him Eua his wife for an helpe, and stay of them came mankinde: thou hast said, It is not good, that a man shulde be alone: let vs make vnto him an aide like vnto him self.

And now, O Lord, I take not this my sister for fornication, but vprightly: therefore graunte me mercie, that we may become aged together.

And she said with him, Amen.

So they slept bothe that night, and Raguel arose, and went and made a graue,

Saying, Is not he dead also?

But when Raguel was come into his house,

He said to his wife Edna, Send one of the maides, and let them se whether he be aliuie: if not, that I may burye him, & none knowe it.

So the maid opened the dore, and went in, and founde them bothe a slepe,

And came forth, and tolde them that he was aliuie.

Then Raguel praised God, & said, O God, thou art worthe to be praised with all pure, & holic praise: therefore let thy Saintes praise thee with all thy creatures, and let all thine Angels and thine ele & praise thee for euer.

Thou art to be praised, O Lord: for thou hast made me ioyful, and that is not come

to me which I suspected: but thou hast deale with vs according to great mercie.

Thou art to be praised because thou hast had mercie of two that were the onely begotten children of their fathers: graunte them mercie, O Lord, & finish their life in health with ioye and mercie.

Then Raguel bade his seruants to fil the graue.

And he kept the wedding feast fourtene daies.

For Raguel had said vnto him by an othe, that he shulde not departe before that the fourtene daies of the mariage were expired,

And then he shulde take the halfe of his goods and returne in safetie to his father, and shulde haue the rest, when he and his wife were dead.

CHAP. IX.

*Raphael leadeth Gabael to Tobias mariage.*

Then Tobias called Raphael, & said vnto him,

Brother Azarias, take with thee a seruant and two camels, and go to Rages of the Medes to Gabael, and bring me the money and bring him to the wedding.

For Raguel hath sworn that I shal not departe.

But my father counteth the daies: and if I tary long, he wil be verie fory.

So Raphael went out and came to Gabael, and gaue him the hand writing, who broght forth the bagges which were sealed vp, and gaue them to him.

And in the morning they went forth, bothe together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

*Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.*

Now Tobit his father counted euery day, & when the daies of the iournay were expired, and they came not,

Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

Therefore he was verie fory.

Then his wife said to him, My sonne is dead, seing he tarieth: and she began to bwaile him, and said,

Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

To whome Tobit said, Holde thy peace: be not careful, for he is safe.

But she said, Holde thy peace, and deceiue me not: my sonne is dead: and she went out euerie day by the waye, which they went, nether did she eat meat on the daye time, & did consume whole nights in bewailing her sonne Tobias vntil the fourtenth

daies of the wedding. Raguel had sworn, that there. Then Tobias said mego: for my father and no more to seme.

But his father in law said ric with me, and I wil fene and they shal declare him. But Tobias said, No, but I father.

Then Raguel arose, and his wife, and halfe his good and catel, and money,

And he blessed them, & saying, The God of heauen children, to prosper before

And he said to his daughter thy father, & thy mother in now thy parents, that I m reporte of thee: and he killed also said to Tobias, The I restore thee, my dere brother that I may fe thy children of Sarra, that I may reioyce be Beholde now, I commit daughter as a pledge: do euil.

CHAP. XI.

*The returne of Tobias to his father. 10 His father hath the sight restored.*

After these things Tobias way, praising God th him a prosperous iournay, guel and Edna his wife, and way til he drew nere to N. Then Raphael said to T knowest, brother, how thou father.

Let vs haste be fore thy wi the house,

And take in thine had the So they went their way, & lowed them.

Now Anna sate in the way sonne,

Whome when she sawe co to his father, beholde, thy f the man that went with him

Then said Raphael, I know thy father shal receiue his

Therefore anoint his eyes and being pricked therewith be and make the whiteness to shal thee.

Then Anna rane forth, the necke of her sonne, and said ing I haue sene thee, my sonne forthe I am content to dye rebothe.

Tobit also went forth, and re, and strombled, but his f to him,

Tobias followeth Raphaels counsel, as Chap 6, 7.

Gen. 2, 7.

Tobias prayeth.

Gen. 2, 7.

Raguel, thinking Tobias was dead, made a graue for him.

Raguel praisth God for Tobias.

Raguel founde the body of his good sonne, and he carried him to Tobias.

The sight of his sonne was restored to Tobias.

The sight of his sonne was restored to Tobias.

Chap. 11.

suspected: but thou hast de-  
claring to great mercie.  
be praised because thou hast  
two that were the onely be-  
en of their fathers: grante  
Lord, & finish their life in  
oye and mercie.

el bade his seruants to fil the  
the wedding feast fourtene  
had said vnto him by an o-  
ould not depart before that  
daies of the mariage were

shulde take the halfe of his  
turne in safetic to his father,  
the rest, when he and his  
id.

CHAP. IX.  
Gabriel to Tobias mariage.  
Tobias called Raphael, & said  
Tobias, take with thee a ser-  
camels, and go to Rages of  
Gabriel, and bring me the  
ing him to the wedding.  
the sworne that I shal not

er counteth the daies: and if  
will be verie fory.  
went out and came to Gaba-  
im the hand writing, who  
bagges which were sealed  
them to him.  
morning they went forth,  
and came to the wedding.  
negate his wife with child.

CHAP. X.  
his long for their sonne. 10 Ra-  
Tobias and Sarra.  
bit his father counted every  
when the daies of the iour-  
red, and they came not,  
Are they not mocked: or is  
dead, and there is no man to  
money?

was verie fory.  
se said to him, My sonne is  
tarieth: and she began to  
and said,  
for nothing, my sonne,  
of thee the light of mine

Tobit said, Holde thy pea-  
ful, for he is safe.  
Holde thy peace, and decei-  
sonne is dead: and she went  
by the way, which they  
did the eat meat on the daye  
sume whole nights in be-  
Tobias until the four-  
tene

ene daies of the wedding were expired,  
Raguel had sworne, that he shulde tarie  
there. Then Tobias said to Raguel, Let  
me go: for my father and my mother loke  
no more to se me.

But his father in law said vnto him, Ta-  
rie with me, and I wil send to thy father,  
and they shal declare him thine affaires.

But Tobias said, No, but let me go to my  
father.

Then Raguel arose, and gaue him Sarra  
his wife, and halfe his goods, as seruants,  
and cattel, and money,

And he blessed them, & sent them away,  
saying, The God of heauen make you, my  
children, to prosper before I dye.

And he said to his daughter, Honour  
thy father, & thy mother in law which are  
now thy parents, that I may heare good  
reporte of thee: and he killed them. Edna  
also said to Tobias, The Lord of heauen  
restore thee, my dere brother, and grante  
that I may se thy children of my daughter  
Sarra, that I may reioyce before the Lord.  
Beholde now, I committe to thee my  
daughter as a pledge: do not intreat her  
tull.

CHAP. XI.

The returne of Tobias to his father. 9 How he was re-  
crued. 10 His father hath the sight restored and prai-  
seth the Lord.

After these things Tobias went his  
away, praising God that he had giuen  
him a prosperous iournay, and blessed Ra-  
guel and Edna his wife, and went on his  
way til he drew nere to Nineue.

Then Raphael said to Tobias, Thou  
knowest, brother, how thou didst leaue thy  
father,

Let vs haste be fore thy wife, and prepare  
the house,

And take in thine had the gall of the ffish.  
So they went their way, & the dogge fol-  
lowed them.

Now Anna sate in the way loking for her  
sonne,

Whome when she sawe coming, she said  
to his father, beholde, thy sonne cometh, &  
the man that went with him.

Then said Raphael, I knowe, Tobias, that  
thy father shal receiue his sight.

Therefore anoint his eyes with the gall,  
and being pricked therewith, he shal rube  
and make the whitenes to fall away, and  
shal se thee.

Then Anna rane forth, and sel on the  
neck of her sonne, and said vnto him, Se-  
ing I haue sene thee, my sonne, from hence  
forthe I am content to dye, and they wep-  
te bothe.

Tobit also went forth, towards the do-  
re, and stombled, but his sonne ranne vn-  
to him,

And toke holde of his father & sprinkled  
of the gall on his fathers eyes, saying, Be  
of good hope, my father.

And when his eyes began to pricke, he  
rubbed them.

And the whitenes pilled away from the  
corners of his eyes, and when he sawe his  
sonne, he fel vpon his necke,

And he wept and said, Blessed art thou,  
O Lord, & blessed be thy Name for euer,  
and blessed be all thine holie Angels.

For thou hast scourged me, and hast had  
pitie on me: for beholde, I se my sonne To-  
bias: and his sonne, being glad went in, &  
tolde his father the great things that had  
come to passe in Media.

Then Tobit went out to mete his daugh-  
ter in law, reioycing and praising God  
to the gate of Nineue: and they, which  
sawe him go, marueiled, because he had  
receiued his sight.

But Tobit testified before them all that  
God had had pitie on him. And when he  
came nere to Sarra his daughter in law, he  
blessed her, saying, Thou art welcome,  
daughter: God be blessed, which hath  
brought thee vnto vs, & blessed be thy father:  
and there was great ioye among all his  
brethren which were at Nineue.

And Achibachus & Nafbas his brothers  
sonne came.

And Tobias mariage was kept seuen  
dayes with great ioye.

CHAP. XII.

Tobias declareth to his father the pleasures that Ra-  
phael had done him, & the which he wolde recompen-  
se. 11. 12. Raphael declareth that he is an Angel  
sent of God.

Then Tobit called his sonne To-  
bias, and said vnto him, Provide, my  
sonne, wages for the man, which wēt with  
thee, and thou must giue him more.

And he said vnto him, O father, it shal not  
griue me to giue him halfe of those thigs  
which I haue brought.

For he hath brought me againe to thee  
in safetic, and hath made whole my wife,  
and hath brought me the money, & hath  
likewise healed thee.

Then the olde man said, It is due vnto  
him.

So he called the Angel, & said vnto him,  
Take halfe of all that ye haue brought, and  
go away in safetic.

But he toke them bothe a parte, and said  
vnto them, Praise God, and confesse him,  
and giue him the glorie, and praise him  
for the things which he hath done vnto  
you before all them that lue. It is good  
to praise God, and to exalte his Name,  
and to shewe forth his euident workes  
with honour: therefore be not wearie to  
confesse him.



# Tobit.

- 7 It is good to kepe close the secrets of a King, but it is honorable to reueile the workes of God: do that which is good; & no euil shal trouble you.
- 8 Prayer is good with fasting, and almes, & righteousness. A litle with righteousness is better then much with vnrighteousnes: it is better to giue almes, then to laye vp golde.
- 9 For almes doeth deliuer from death, and doeth purge all sinne: Those which exercise almes and righteousness, shalbe filled with life.
- 10 But they that sinne, are enemies to their owne life.
- 11 Surely I wil kepe close nothing fro you: neuertheless, I said it was good to kepe close the secret of a King, but that it was honorable to reueile the workes of God.
- 12 Now therefore whē thou didest pray, & Sara thy daughter in lawe, I did bring to memorie your prayer before y<sup>e</sup> holie one: & when thou didest burye the dead, I was with thee likewise.
- 13 And when thou wast not grieved to rise vp, and leaue thy dinner to burye the dead, thy good dede was not hid from me: but I was with thee.
- 14 And now God hath sent me to heale thee, and Sara thy daughter in law.
- 15 I am Raphael one of the seue holie Angels, which present y<sup>e</sup> prayers of the Saintes, and which go forth before his holie maiestie.
- 16 Then they were bothe troubled, and fell vpon their face: for they feared.
- 17 But he said vnto them, Feare not, for it shal go wel with you: praise God therefore.
- 18 For I came not of mine owne pleasure, but by the good wil of your God: wherefore praise him in all ages.
- 19 \*All these dayes I did appeare vnto you, but I did neither eat nor drinke, but you sawe it in vision.
- 20 Now therefore giue God thanks: for I go vp to him that sent me: but write all things which are done, in a booke.
- 21 And when they rose, they sawe him no more.
- 22 Then they confessed the great & wonderful workes of God, and how the Angel of the Lord had appeared to them.

## CHAP. XIII.

- A thauker giuing of Tobit, who exhorteth all to praise the Lord.*
- 1 **T**hen Tobit wrote a prayer of reioycing, and said, Blessed be God that liueth for euer, & blessed be his kingdome.
- 2 \*For he doeth scourge, and hath the pitie: he leadeth to hel, and bringeth vp, neither is there any that can auoide his hand.
- 3 Confesse him before the Gentiles, ye chil-

dren of Israel: for he hath scattered you among them.

- 4 There declare his greatnes, and extoll him before all the liuing: for he is our Lord and our God & our father for euer.
- 5 He hath scourged vs for our iniquities, and wil haue mercie againe, & wil gather vs out of all nacions, among whome we are scattered.
- 6 If you turne to him with your whole heart, and with your whole minde, and deale vp rightly before him, then wil he turne vnto you, and wil not hide his face fro you; but ye shal se what he wil do with you: therefore confesse him with your whole mouth, and praise the Lord of righteousness, and extoll the euermolting King. I wil confesse him in the land of my captiuitie, and wil declare his power, & greatnes to a sinful nacio. O ye sinners, turne & do iustice before him: who can tel if he wil receiue you to mercie, and haue pitie on you?
- 7 I wil extoll my God, and my soule shal praise the King of heauen, and shal reioyce in his greatnes.
- 8 Let all men speake, and let all praise him for his righteousness.
- 9 O Ierusalem the holie citie, he wil scourge thee for thy childrens workes, but he wil haue pitie againe on the sonnes of righteous men.
- 10 Giue praise to the Lord duely, & praise the euermolting King, that his tabernacle may be buylded in thee againe with ioye: and let him make ioyful there in thee those that are captiues, and loue in thee for euer those that be miserable.
- 11 Manie nacions shal come fro farre to the Name of the Lord God, with giftes in their hands, euengiftes to the King of heauen: all generations shal praise thee, & giue signes of ioye.
- 12 Cursed are all they, which hate thee: but blessed are they for euer which loue thee.
- 13 Reioyce, and be glad for the children of the iust: for thei shal be gathered, and shal blesse the Lord of the iust.
- 14 Blessed are they which loue thee: for thei shal reioyce in thy peace. Blessed are they which haue bene sorowful for all thy scourges: for they shal reioyce for thee, when they shal se all thy glorie, and shal reioyce for euer.
- 15 Let my soule blesse God the great King.
- 16 For Ierusalem shal be buylt vp with sapphires, and emerodes, and thy walles with precious stones, and thy towres, and thy bulwarkes with pure golde.
- 17 And the streetes of Ierusalem shal be paved with beryl, and carbuncle, and stones of Ophir:
- 18 And all her streetes shal say, Halleluiah

and they shal praise him, saying, God which hath extolled i

## CHAP. XIII.

- Lessons of Tobit to his sonne. 5 H destruction of Nineue. 7 And the I salm and the Temple. 13 The de his wife. 16 Tobias age and death.*
- 1 **S**o Tobit made an exhortation to his sonne.
- 2 And he was eight and fifty when he lost his sight, which was to him after eight yere, and almes, and he continued to feare God, and to praise him.
- 3 And when he was verie aged, his sonne, and six of his sonnes, said to him, My sonne, take thou (for behold, I am aged, and to departe out of this life)
- 4 Go into Media, my sonne: for those things which Iona spake of Nineue, that it shal be for a time peace shal rather be desolate, and the House of God shal be burned, and shal be for a time.
- 5 Yet againe God wil haue mercy on thee, and bring them againe into thee: they shal buyld a Temple, the first, vntil the times of thee filled, & being finished, they shal be euerie place out of captiue vp Ierusalem gloriously, and of God shal be buylt in it for glorious buylding, as the Prophet spoken thereof.
- 6 And all nations shal turne, and Lord God truly, & shal burye
- 7 So shal all nations praise thee, and people shal confesse God, and

# I

## CHAP. I.

- The buylding of Ecbatane. 5 Nab warre against Arphaxad and ouerthroweth them that would not help.*
- 1 **I**N the twelfth reigne of the donosor, in Ninuete (in the phaxad, vnto ouer the Ecbatane,
- 2 And buylt in Ecbatane the about of hewen stone, three and six cubites long, and made of the wall seuen cubites,

Gen. 18. 8.  
& 19. 3.  
iudg. 13. 16.

Deu. 32. 39.  
1 sam. 2. 6.  
wisd. 16. 19.

10. 10. 10.

for he hath scattered you a-

re his greatnes, and extoll  
all the liuing: for he is our  
God & our father for euer.  
Iurged vs for our iniquities,  
mercie againe, & wil gather  
aciós, among whome we are

e to him with your whole  
with your whole minde, and  
ly before him, then wil he  
u, and wil not hide his face  
e shal se what he wil do with  
re confesse him with your  
and praise the Lord of right  
extoll the euerlasting King.  
him in the land of my capti-  
de claie his power, & great-  
ciació. O ye sinners, turne &  
re him: who can tel if he wil  
o mercie, and haue pitie on

my God, and my soule shal  
g of heauen, and shal reioy-  
nes.

peake, and let all praise him  
iustices.

the holie citie, he wil scour  
y childrens workes, but he  
againe on the sones of righte-

to the Lord duely, & praise  
g King, that his tabernacle  
ed in thee againe with ioye:  
ake ioyful there in thee thro-  
tiues, and loue in thee for  
be miserable.

ns shal come fro farre to the  
Lord God, with gittes in  
en gittes to the King of hea-  
cions shal praise thee, & gi-  
ye.

l they, which hate thee: but  
ey for euer which loue thee,  
be glad for the children of  
ei shal be gathered, and shal  
of the iuste.

ney which loue thee: for thei  
y thy peace. Blessed are they  
ne sorrowful for all thy scour  
shal reioyce for thee, when  
thy glorie, and shal reioyce

blesse God the great King.  
n shal be buylt vp with sap-  
erodes, and thy walles with  
s, and thy rowres, and thy  
pure golde.

ures of Ierusalem shal be pa-  
and carbuncle, and stones

etes shal say, "Halleluiah,"  
and

and they shal praise him, saying, Blessed be  
God which hath extolled it for euer.

CHAP. XIII.

*1. Lessons of Tobit to his sonne. 5 He prophecieth the  
destruction of Nineue. 7 And the restoring of Ieru-  
salem and the Temple. 13 The death of Tobit, and  
his wife. 16 Tobias age and death.*

SO Tobit made an end of praising  
God.

And he was eight and fiftie yere olde,  
when he lost his sight, which was restored  
to him after eight yere, and he gaue al-  
mes, and he continued to feare the Lord  
God, and to praise him.

And when he was verie aged, he called  
his sonne, and six of his sonnes sonnes, and  
said to him, My sonne, take thy children  
(for beholde, I am aged, and am ready  
to departe out of this life)

Go into Media, my sonne: for I beleue  
that those things which Ionas the Prophet  
spoke of Nineue, that it shal be destroyed,  
& for a time peace shal rather be in Media,  
and that our brethren shal be scattered in  
the earth from that good land, & Ierusalé  
shal be desolate, and the House of God in  
it shal be burned, and shal be desolate  
for a time.

Yet againe God wil haue pitie on them  
and bring them againe into the lād where  
they shal buylde a Temple, but not like to  
the first, vntil the times of that age be ful-  
filled, w being finished, they shal returne  
fro euerie place out of captiuitie, & buylde  
vp Ierusalem gloriously, and the House  
of God shal be buylt in it for euer with a  
glorious buylding, as the Prophetes haue  
spoken thereof.

And all nations shal turne, and feare the  
Lord God truly, & shal burye their idoles.

So shal all nations praise the Lord, & his  
people shal confesse God, and the Lord

shal exalte his people, and all those which  
loue the Lord in trueth and iustice, shal  
reioyce, & those also which shewe mercie  
to our brethren.

And now, my sonne, departe out of Ni-  
neue, because that those things which the  
Prophet Ionas spake, shal surely come to  
passe.

But kepe thou the Law, & the comman-  
dements, & shewe thy self merciful & iust  
that it may go wel with thee.

And burye me honestly, and thy mother  
with me: but tarie no lóger at Nineue. Re-  
member, my sonne, how a man handled  
Achiacharus that broght him vp, how out  
of light he broght him into darkenes, and  
how he rewarded him againe: yet Achia-  
charus was faued, but the other had his re-  
warde: for he went downe into darkenes.  
Manasses gaue almes, & escaped the snare  
of death, which they had set for him, but  
Aman fell into the snare and perished.

Wherefore now, my sonne, cōsider what  
almes doeth, and how righteoufnes doeth  
deliuer. Whē he had said these things, he  
gaue vp the goft in the bed, being an hun-  
dredth and eight and fiftie yere olde, and  
he buried him honorably.

And when Anna was dead, he buried her  
with his father: but Tobias went with his  
wife and children to Ecbatane to Raguel  
his father in lawe.

Where he became olde with honour, and  
he buried his father and mother in lawe  
honorably, & he inherited their substance  
and Tobits his father.

And he dyed at Ecbatane in Media, being  
an hundredth and seuē & twentie yere olde.

But before he dyed, he heard of the de-  
struction of Nineue, which was taken by  
Nabuchodonosor and Assuerus, and befo-  
re his death, he reioyced for Nineue.

*For, his soule  
failed him so  
the bed.*

IV D E T H.

CHAP. I.

*The buylding of Ecbatane. 5 Nabuchodonosor made  
warre against Arphaxad and ouercame him. 12 He  
threateneth them that wolde not helpe him.*

**I**N the twelfth yere of  
the reigne of Nabucho-  
donosor, who reigned  
in Nineue the great citie  
(in the daies of Ar-  
phaxad, which reigned  
ouer the Medes in Ec-  
batane,

And buylt in Ecbatane the walles rounde  
about, of hewen stone, thre cubites broad,  
and six cubites long, and made the height  
of the wall seuētie cubites, & the breadth

thereof fiftie cubites,

And made the rowres thereof in the gates  
of it of an hūdrēth cubites, & the breadth  
thereof in the fundaciō threscore cubites,

And made the gates thereof, euen gates  
that were lifted vp on hie, seuētie cubi-  
tes, & the breadth of them fortie cubites,  
for y going forthe of his mightie armies,  
and for the setting in aray of his foremen)

Euen in those daies, King Nabuchodono-  
sor made warre with Kig Arphaxad in the  
great field, which is the held in the coastes  
of Ragau.

Then came vnto him all they that dwelt  
in the mountaines, & all that dwelt by Eu-  
phrates, and Tygris and Hydaspes, & the



## Iudeth.

countrey of Arioch the King of the Elymeans, and verie manie nations assembled them selues to the battel of the sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, & to all that dwelt in the West, & to those that dwelt in Cilicia, and Damascus, and Libanus and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people, that are in Carmel, & Galaad, and the hier Galile, and the great field of Esdrelam,

9 And to all that were in Samaria, & the cities thereof, & beyonde Iorden vnto Ieru sale, & Betane, & Chellus, & Cades, & the riuer of Egypt, and Taphnes, and Rameffe and all the land of Gesem,

10 Vnto one come to Tanis, & Memphis, & to all the inhabitants of Egypt, & to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commandement of Nabuchodonosor King of the Assyrians, nether wolde they come with him to the battel, for they did not feare him: yea, he was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angrie with all this countrey, and sware by his throne and kingdome that he wolde surely be auenged vpon all those coastes of Cilicia and Damascus, and Syria, and that he wolde slay with the sworde all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, til one come to the borders of the two seas.

13 Then he marched in battel aray with his power against King Arphaxad in the fiftenth yere, and he preuailed in his battel: for he ouerthrowe all the power of Arphaxad, and all his horse men, and all his chariots.

14 And he wanne his cities, and came vnto Ecbatane, and toke the towres, and spoiled the stetes thereof, and turned the beautie thereof into shame.

15 He toke also Arphaxad in the mountaines of Ragau, & smote him through with his dartes and destroyed him vtterly that daye.

16 So he returned afterwarde to Nineue, bothe he and all his companie with a verie great multitude of men of warre, and there he passed the time, and banketed, bothe he, and his armie an hundredth and twentie dayes.

### CHAP. II.

1 Nabuchodonosor commanded presumptuously that all people shoulde be brought in subiection. 6 And to destroy those that disobeyed him. 15 The preparation of Olofernes armie. 25 The conquest of his enemies.

1 And in the eightenth yere, the twentieth day of the fift month, there was talke in the house of Nabuchodonosor King of the Assyrians, that he shoulde aduenge him selfe on all the earth, as he had spoken.

2 So he called vnto him all his officers and all his nobles, and communicated with the his secret counsell, and set before them with his owne mouth all the malice of the earth. 3 Then they decreed to destroye all flesh, that had not obeyed the commandement of his mouth.

4 And when he had ended his counsell, Nabuchodonosor King of the Assyrians called Olofernes his chief captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Beholde, thou shalt go forth from my presence, and take with thee men that trust in their owne strength, of footemen, an hundredth and twentie thousand, & the number of horses with their riders, twelue thousand,

6 And thou shalt go against all the West countrey, because they desobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I wil go forth in my wrath against them, and wil couer the whole face of the earth with the fere of mine armie, and I wil giue them as a spoyle vnto them,

8 So that their wounded shal fill their valleys, & their riuers, & the flood shal ouerflowe, being filled with their dead.

9 And I wil bring their captiuitie to the vnmest partes of all the earth.

10 Thou therefore shalt departe hence, and take vp for me all their countrey: and if they yelde vnto thee, thou shalt reserve the for me vntil the day that I rebuke the.

11 But concerning them that rebell, let not thine eye spare the, but put the to death, & spoyle them where soeuer thou goest.

12 For as I liue, and the power of my kingdome, what soeuer I haue spoken, that wil I do by mine hand.

13 And take thou hede that thou transgresse not any of the commandements of thy Lord, but accomplish them fully, as I haue commanded thee, and disferre not to do them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the armie of Assur,

15 And he mustred the chosen men for the battel, as his lord had commanded him, vnto an hundredth & twentie thousand, and twelue thousand archers on horsebacke.

16 And he set them in aray according to the manner of setting a great armie in aray.

17 And he toke camels & asses for their burdens,

dens, a very great number, and oxen, & goates without number, and pouison,

18 And vitails for euerie man, and very muche golde & siluer for the Kings house.

19 Then he went forth, and came before in the viage of Nabuchodonosor, & to couer all the earth Westwarde, with their horsemen, and chosen footmen.

20 A great multitude also of came with them like grasshoppers, the grauel of the earth: for was without number.

21 And they went forth on daies iorney toward the coast, and pitched on the mountaine which is at the vpper Cilicia.

22 Then he toke all his armie and horsemen, and charrets, and thence into the mountaines,

23 And he destroyed Phud and spoiled all the children of Reuben, the wilderness at the South of the Iordan.

24 Then he went ouer Euphrate through Mesopotamia, & destroyed his cities that were vpon the river, vntil one come to the sea.

25 And he toke the borders of the South and ouer against the borders of Iapheth, which

26 He compassed also all the children, and burnt vp their tabernacles, and spoiled their lodges.

27 Then he went downe into Damascus, in the time of the year, and burnt vp all their fields, their flocks and the herds: his cities, and spoiled their cities, and more all their yong men with the sworde.

28 Therefore feare and trembling came on all the inhabitants of the sea, and were in Sidon and Tyrus, and dwelt in Sur & Ocina, & all Iemnaan: & they that dwelt in Ascalon feared him greatly.

### CHAP. III.

1 Nabuchodonosor might only be called. 2 He sent ambassadours to Iudith. 3 Iudiths prayer. 4 Iudiths prayer.

5 Iudiths prayer. 6 Iudiths prayer. 7 Iudiths prayer. 8 Iudiths prayer. 9 Iudiths prayer. 10 Iudiths prayer. 11 Iudiths prayer. 12 Iudiths prayer. 13 Iudiths prayer. 14 Iudiths prayer. 15 Iudiths prayer. 16 Iudiths prayer. 17 Iudiths prayer. 18 Iudiths prayer. 19 Iudiths prayer. 20 Iudiths prayer. 21 Iudiths prayer. 22 Iudiths prayer. 23 Iudiths prayer. 24 Iudiths prayer. 25 Iudiths prayer. 26 Iudiths prayer. 27 Iudiths prayer. 28 Iudiths prayer. 29 Iudiths prayer. 30 Iudiths prayer. 31 Iudiths prayer. 32 Iudiths prayer. 33 Iudiths prayer. 34 Iudiths prayer. 35 Iudiths prayer. 36 Iudiths prayer. 37 Iudiths prayer. 38 Iudiths prayer. 39 Iudiths prayer. 40 Iudiths prayer. 41 Iudiths prayer. 42 Iudiths prayer. 43 Iudiths prayer. 44 Iudiths prayer. 45 Iudiths prayer. 46 Iudiths prayer. 47 Iudiths prayer. 48 Iudiths prayer. 49 Iudiths prayer. 50 Iudiths prayer. 51 Iudiths prayer. 52 Iudiths prayer. 53 Iudiths prayer. 54 Iudiths prayer. 55 Iudiths prayer. 56 Iudiths prayer. 57 Iudiths 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- 7 Exhorting them to kepe the passages of the mountaines: for by them there was an entrie into Iudea, & it was easie to let the that wolde come vp, because the passage was streit for two men at the mosse.
- 8 And the children of Israel did as Ioachim the hie Priest had commanded them with the Ancients of all the people of Israel, which dwelt at Ierusalem.
- 9 Then cryed euerie man of Israel to God with great seruencie, and their soules with great affection.
- 10 Bothe they, and their wiues, & their children, and their cattel, and euerie stranger, and hirling, and their boght seruants put sackcloth vpon their loynes.
- 11 Thus euerie man & woman, and the children, and the inhabitants of Ierusalem fell before the Temple, & sprinkled ashes vpon their heades, and spred out their sackcloth before the face of the Lord: also they put sackcloth about the altar,
- 12 And cryed to the God of Israel, all with one consent mosse earnestly, that he wolde not giue their children for a pray, and their wiues for a spoyle, and the cities of their inheritance to destruction, & the Sanctuary to pollution and reproche, and vnto derision to the heathen.
- 13 So God heard their prayers, and looked vpon their affliction: for the people fasted many daies in all Iudea and Ierusalem before the Sanctuary of the Lord almightie.
- 14 And Ioachim the hie Priest, and all the Priests that stode before the Lord, & ministred vnto y Lord, had their loynes girt with sackcloth, and offred the continual burnt offering, with praies and the fre giftes of the people,
- 15 And had ashes on their mytres, & cryed vnto y Lord with all their power for grace, and that he wolde loke vpō all the house of Israel.

CHAP. V.

*Achior the Ammonite doeth declare to Olofernes of the maner of the Israelites.*

- 1 **T**hen was it declared to Olofernes the chief captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the topes of the hie hilles, and had laied impediments in the champion country.
- 2 Wherewith he was very angrie, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast.
- 3 And he said vnto the, Shewe me, o ye sonnes of Chanaan, who is this people y dwell in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what

King or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to mete me, more then all the inhabitants of the West?

5 ¶ Then \* said Achior the captaine of all the sonnes of Ammon, Let my lord heare the worde of the mouth of his seruant, and I wil declare vnto thee the truethe concerning this people, that dwell in these mountaines, nere where thou remainest: & there shal no lie come out of the mouth of thy seruant.

6 This people come of the stocke of the Chaldeans.

7 And they dwelt before in Mesopotamia, because they wolde not follow the gods of their fathes, which were in the land of Chaldea.

8 But they went out of the way of their ancestres and worshipped the God of heauē, the God whome they knewe: so they call them out from the face of their gods, and they fled into Mesopotamia, & sojourned there many daies.

9 Then \* their God commanded them to departe fro the place where they sojourned, and to go into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very muche cattel.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there til they returned, and became there a great multitude, so that one colde not number their linage.

11 \* Therefore the King of Egypt rose vp against them, and vsed deceit against them, and broght them lowe with laboring in bricke, and made them selauens.

12 Then they cryed vnto their God, and he smote all the land of Egypt with incurable plagues: so the \* Egyptians cast them out of their sight.

13 And \* God dryed the red Sea in their presence, and

14 And \* broght them into mount Sina and Cades barne, and cast forthe all that dwell in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Eschbon, and passing ouer Iordan, they inherited all the mountaines.

16 And they \* cast forthe before them the Chanaanites & the Pherezzites, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwell in that country many daies.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.

18 But \* when they departed from the way which he appointed them, they were destroyed in many battels after a wonderful

forte, & were led captiues was not theirs: & the Temple was cast to the ground & taken by the enemies.

19 But \* now they are turned & are come vp fro the scatter they were scattered, and hath Ierusalem, where their Temple was, in the mountaines which we see. Now therefore, my lord, if there be anie faute in that they haue sinned against thee, let vs consider that this shall be our punishment, and let vs go vp, and we shall see them.

20 But if there be none iniquitie, let my lord passe by, let us defend them, and their God, and we become a reproche to the world.

21 ¶ And when Achior had sayings, all the people, standing about the tent, murmured: & Olofernes, and all that were in Moab, spake to kill him.

22 For say they, we feare not the children of Israel: for lo, it is a people no strength nor power against our armie.

23 Let vs therefore go vp, Olofernes, and they shal be meat for our armie.

CHAP. VI.

*Achior blasphemeth God whome he hath delivered into the hands of the Ammonites.*

1 **A**nd when the tumult that were about the camp, Olofernes, the chief captaine of Assur, said vnto Achior, all the people of the strangers, all the children of Moab, & were hired of Ephraim, because thou hast prophesied to day, and hast said that Ierusalem is able to fight, \* God wil defend them: and we shall see Nabuchodonosor.

2 He wil send his power, and shall smite them from the face of the earth: God shal not deliuer them: he wil destroye them as they are not able to susteine our horses.

3 For we wil tread them vnder their feet, and their mountaines shall be filled with their blood, and they shall be filled with their dead bodies: for they shal not be able to stand: but they shal utterly be destroyed.

4 The King Nabuchodonosor the earth, hath said, euen

aine is raised among them  
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And Achior the captaine of all  
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sorte,\* & were led captiues into a lad that  
was not theirs: & the Tēple of their God  
was cast to the ground & their cities were  
taken by the enemies.

19 But \* now they are turned to their God,  
& are come vp frō the scattering wherein  
they were scattered, and haue possessed Ie-  
rusalem, where their Temple is, and dwell  
in the mountaines which were desolate.

20 Now therefore, my lord & gouernour,  
if there be anie faute in this people, so  
that they haue sinned against their God,  
let vs consider that this shalbe their ruine,  
and let vs go vp, and we shal ouercome  
them.

21 But if there be none iniquitie in this peo-  
ple, let my lord passe by, lest their Lord  
defend them, and their God be for them,  
and we become a reproche before all the  
worlde.

22 And when Achior had finished these  
sayings, all the people, standing rounde a-  
bout the tent, murmured: & the chief men  
of Olofernes, and all that dwelt by the  
seaside and in Moab, spake that he shulde  
kill him.

23 For, say they, we fear. not to mete & chil-  
dren of Israel: for lo, it is a people that ha-  
ue no strength nor power against a migh-  
tie armie.

24 Let vs therefore go vp, o lord Olofer-  
nes, and they shal be met for thy whole  
armie.

CHAP. VI.

*Asimes blasphemeth God whome Achior confessed.  
1. Achior is deliuered into the hands of them of Be-  
thulia. 2. The Bethulians crye vnto the Lord.*

1 **A**ND when the tumulte of the men  
that were about the counsell, was cea-  
sed, Olofernes, the chief captaine of the  
armie of Assur, said vnto Achior before  
all the people of the strangers, and before  
all the children of Moab, & of them that  
were hired of Ephraim,

2 Because thou hast prophesied among vs  
to day, and hast said that the people of Ie-  
rusalem is able to fight, \* because their  
God wil defend them: and who is god but  
Nabuchodonosor?

3 He wil send his power, and wil destroye  
them from the face of the earth, and their  
God shal not deliuer them: but we his ser-  
uants wil destroye them as one man: for  
they are not able to susteine the power of  
our horses.

4 For we wil tread them vnder fete with  
them, and their mountaines shalbe drun-  
ken with their blood, and their fields shal  
be filled with their dead bodies, and their  
foresleppes shal not be able to stand be-  
fore vs: but they shal vicerly perish.

5 The King Nabuchodonosor, lord of all  
the earth, hathe said, euen he hathe said,

None of my wordes shalbe in vaine.

6 And thou Achior an hireling of Ammon,  
because thou hast spoken these wordes in  
the day of thine iniquitie, thou shalt se  
my face no more from this day vntil I ta-  
ke vengeance of that people that is come  
out of Egypt.

7 And then shal the yron of mine armie,  
and the multitude of them that serue me,  
passe through thy sides, and thou shalt fall  
among their slayne, when I shal put them  
to flight.

8 And my seruants shal cary thee into the  
mountaines, and they shal leaue thee at o-  
ne of the hie cities: but thou shalt not pe-  
rish, til thou be destroyed with them.

9 And if thou persuaide thy self in thy  
minde, that they shal not be taken, let not  
thy countenance fall: I haue spoken it, and  
none of my wordes shalbe in vaine.

10 Then commanded Olofernes them cō-  
cerning Achior, that they shulde bring  
him to Bethulia, and deliuer him into the  
hands of the children of Israel.

11 So his seruants toke him, and broght him  
out of the campe into the plaine: and they  
went out from the middes of the plaine  
into the mountaines, and came vnto the  
fountaines that were vnder Bethulia.

12 And when the men of the citie sawe thē  
from the toppes of the mountaine, they to-  
ke their armour, and went forth of the  
citie vnto the toppes of the mountaine, e-  
uen all the throwers with slings, and kept  
them from comming vp, by casting stones  
against them.

13 But they went priuely vnder the hill, &  
bounde Achior, and left him lying at the  
foote of the hill, & returned to their lord.

14 Then the Israelites came downe from  
their citie, and stode about him, and lofed  
him & broght him into Bethulia, & presen-  
ted him to the gouernours of their citie,

15 Which were in those daies, Ozias the  
sonne of Micha, of the tribe of Simeon,  
and Chabris the sonne of Gorthaniel, &  
Charmis the sonne of Melchiel.

16 And they called together all the Anci-  
ents of the citie, and all their youth ranne  
together, and their women to the ass-  
mble: and they set Achior in the middes of  
all their people. Then Ozias asked him  
of that which was done.

17 And he answered & declared vnto them  
the wordes of the counsell of Olofernes,  
and all the wordes that he had spoken in  
the middes of the princes of Assur, and  
whatsoever Olofernes had spoken prou-  
dely against the house of Israel.

18 Then the people fel downe and worship-  
ped God, and cryed vnto God, saying,

19 O Lord God of heauen, beholde their  
pride, and haue mercie on the basenes of  
Kkkk. i.



our people, and beholde this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, & praised him greatly.

21 And Ozias toke out of the assemblie into his house, & made a feast to the Elders, and they called on the God of Israel all that night for helpe.

## CHAP. VII.

1 Olofernes doeth besiege Bethulia. 2 The counsel of the Idumeans and other against the Israelites. 3 The Bethulians murmure against their gouernours for lacke of water.

**T**He next day, Olofernes commanded all his armie and all his people, which were come to take his parte, that thei shulde remoue their campes against Bethulia, and that they shulde take all the streites of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their camps in that daye, and the armie of the men of warre was an hundred thousand and seuentie foremen, & twelue thousand horseme, beside the baggage & other men that were afote among them, a very great multitude.

3 And they camped in the plaine nere vnto Bethulia, by the fountaine, and thei spread abroad toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamô, which is ouer against Esdraelom.

4 Now the children of Israel, when they sawe y multitude, were greatly troubled, & said euerie one to his neighbour, Now wil they shut vp all the whole earth: for neither the hic mountaines nor the vailleis, nor y hilles are able to abide their burden.

5 Then euerie one toke his weapôs of warre, and burning fyres in their towres, they remained and watched all that night.

6 But in the secôde day, Olofernes brought forth the all his horsemen in the fight of the childrê of Israel, which were in Bethulia,

7 And viewed the passages vp to their citie, and came to the fountaines of their waters, & toke the & set garisons of men of warre ouer the, and remoued toward his people.

8 Then came vnto him all the chief of the children of Esau, and all the gouernours of the people of Moab, & all the captains of the sea coast, and said,

9 Let our captain now heare a worde, lest an inconuenience come in thine armie.

10 For this people of the children of Israel do not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easy to come vp to the toppes of their mountaines.

11 Now therefore, my lord, fight not against them in battel array, and there shal not so much as one man of thy people perish.

12 Remaine in thy campe, and kepe all the men of thine armie, and let thy men kepe still the water of the countrey, that cometh forth at the fore of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shal thirst kill the, and they shal giue vp their citie: and we and our people wil go vp to the toppes of the mountaines that are nere, & wil campe vpon them, & wathe that none go out of the citie.

14 So thei & their wiues, & their children shalbe consumed with famine, & before the sworde come against the, thei shalbe ouerthrowen in y stretes where thei dwell.

15 Thus shalt thou rêder them an euil reward, because thei rebelled & obeyed not thy persone peaceably.

16 And these wordes pleased Olofernes & all his soldiers, and he appointed to do as they had spoken.

17 So the campe of the children of Ammon departed, & with them six thousand of the Assyrians, and they pitched in the valley, & toke the waters, and the fountaines of the waters of the childrê of Israel.

18 Then the children of Esau went vp with the children of Ammon, & camped in the mountaines ouer against Dothaim, & thei sent some of the selues toward the South, and toward the East, ouer against Rebel, which is nere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the field, and couered the whole land: for their tents & their baggage were pitched in a wonderful great place.

19 Then the children of Israel cryed vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the companie of Assur remained about them, bothe their foremen, chariots and horsemen, foure and thirtie dayes: so that euê all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisterns were emptie, and they had not water ynough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swoned, and their wiues & yong men failed for thirst, and fel downe in the stretes of the citie, & by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chief of the citie, bothe yong men and women, and children, and cryed with a loude voyce, and said before all the Elders,

24 The Lord iudge betwene vs & you: for you haue done vs great iniurie, in that ye haue

haue not required peace of Assur.

25 For now we haue no helpe, the folde vs into their hande, & be throwen downe be thirst and great destruction.

26 Now therefore call them liuer the whole citie for a ple of Olofernes, and to a

27 For it is better for vs to vnto the, then to dye for to be his seruants that we may death of our infants before our wiues, nor our children.

28 We take to witnes againe and the earth, & our God fathers, which punisheth our finnes & the finnes of he lay not these things to

29 Then there was a great cōscent in y middes of the cryed vnto y Lord God w

30 Then said Ozias to the, good courage: let vs wait in the which space the Lord turne his mercie toward vs for sake vs in the end.

31 And if these daies passe, not helpe vnto vs, I wil do your worde.

32 So he separated the people to their charge, & thei wê to towres of their citie, & ues & their children into to they were very lowe brogh

## CHAP. VIII.

The parentage, life & conuersation of Iudeth the faintenes of the gouernours that they shoulde not tempt God, but haue

**N**ow at that time, Iudeth the daughter of Merari the sonne of Ox, the sonne of Ozziel, the sonne of Ananias, the sonne of Raphaim, the sonne of Eliu, the sonne of Nathanael, the sonne of Salasadai, the sonne of

3 And Manasses was her husband, and kinred, who dyed in haruest.

4 For as he was diligēt ouer theaues in y field, the heat head, & he fel vpon his bed of Bethulia, & thei buried his fathers in the field between Balamo.

5 So Iudeth was in her house yeres and foure moneths.

6 And she made her a tente vnto and put on sackcloth on her ware her widowes apparel.

7 And she fasted all y daies

thy campe, and kepe all the  
armie, and let thy men kepe  
of the country, that cometh  
fore of the mountaine.

Inhabitantes of Bethulia haue  
hercof: so shal thir kill the,  
I giue vp their citie: and we  
le wil go vp to the toppes of  
nes that are nere, & wil cam-  
n, & wache that none go out

their wiues, & their children  
died with famine, & before  
come against the, thei shal be  
in y<sup>e</sup> stretes where thei dwell.  
thou reder them an euil re-  
se thei rebelled & obied not  
peaceably.

wordes pleased Olofernes &  
ers, and he appointed to do as  
ken.

ampe of the children of Am-  
ed, & with them five thousand  
ians, and they pitched in the  
ke the waters, and the fountai-  
neters of the childre of Israel.  
children of Esau went vp with  
of Ammon, & camped in the  
ouer against Dorthaim, & thei  
thē selues toward the South,  
the East, ouer against Rebel,  
vnto Chusi, that is vpon the  
mur: and the rest of the armie  
ians camped in the field, and  
whole land: for their tents &  
ge were pitched in a wonder-  
ce.

children of Israel cryed vnto  
their God, because their heart  
l their enemies had compassed  
and there was no way to esca-  
among them.

the companie of Assur remain-  
em, bothe their foremen, cha-  
rsmen, foure and thirte day-  
all the places of their waters  
inhabitantes of Bethulia.  
sterns were empty, and they  
er ynough to drinke for one  
gaue them to drinke by mea-

their children swoned, and  
yong men failed for thirst,  
e in the stretes of the citie, &  
es of the gates, and there was  
n them.

people assembled to Ozias,  
hief of the citie, bothe yong  
men, and children, and cryed  
voyce, and said before all the

udge betwene vs & your: for God  
vs great iniurie, in that ye  
haue

haue not required peace of the children  
of Assur.

For now we haue no helper: but God ha-  
the folde vs into their hands, that we shul-  
de be thrown downe before them with  
thirst and great destruction.

Now therefore call them together, & deli-  
uer the whole citie for a spoile to y<sup>e</sup> peo-  
ple of Olofernes, and to all his armie.

For it is better for vs to be made a spoile  
vnto the, then to dye for thirst: for we wil  
be his seruants that we may liue, & not se  
y<sup>e</sup> death of our infants before our eyes, nor  
our wiues, nor our children to dye.

We take to witnes against you the heauē  
and the earth, & our God and Lord of our  
fathers, which punissheth vs, according to  
our sinnes & the finnes of our fathers, that  
he lay not these things to our charge.

Then there was a great crye of all y<sup>e</sup> one  
cōsent in y<sup>e</sup> middes of the assemblie, & thei  
cryed vnto y<sup>e</sup> Lord God w<sup>th</sup> a loude voyce.

Then said Ozias to the, Brethren, be of  
good courage: let vs waite yet five daies,  
in the which space the Lord our God may  
turne his mercie toward vs: for he wil not  
forsake vs in the end.

And if these daies passe, and there come  
not helpe vnto vs, I wil do according to  
your worde.

So he separated the people, euerie one vn-  
to their charge, & thei wet vnto the walles  
and towres of their citie, & sent their wi-  
ues & their children into their houses, and  
they were very lowe broght in the citie.

CHAP. VIII.

The parentage, life & conuersation of Iudeth. 11 She re-  
biketh the faintenes of the gouernours. 12 She sheweth  
that they shoulde not tempe God, but wait vpon him for  
succours. 33 Her enterprise against the enemies.

Now at that time, Iudeth heard the-  
reof, which was the daughter of Me-  
tati the sonne of Ox, the sonne of Ioseph,  
the sonne of Oziel, the sonne of Elcia, the  
sonne of Ananias, the sonne of Gedeō, the  
sonne of Raphaim, the sonne of Acito, the  
sonne of Eliu, the sonne of Eliab, the son-  
ne of Nathanael, the sonne of Samael, y<sup>e</sup> son-  
ne of Salasadai, the sonne of Israel.

And Manasses was her housband, of her  
stocke and kindred, who dyed in the barely  
haruest.

For as he was diligēt ouer the that boude  
sheaues in y<sup>e</sup> field, the heat came vpon his  
head, & he fel vpon his bed, & dyed in the  
citie of Bethulia, & thei buryed him with  
his fathers in the field betwene Dorthaim  
and Balamo.

So Iudeth was in her house a widowe thre  
yeres and foure moneths.

And she made her a tente vpon her house,  
and put on sackcloth on her loynes, and  
ware her widowes apparel.

And she fasted all y<sup>e</sup> daies of her widow-

hode, saue the day before the Sabbath and  
the Sabbaths, and the day before the newe  
moones, & in the feastes & solemne daies  
of the house of Israel.

She was also of a goodlie countenance &  
very beautiful to beholde: & her housband  
Manasses had left her golde & siluer, and  
men seruants, and maide seruants, and cat-  
tel, and possessions, where she remained.

And there was none y<sup>e</sup> colde bring an euil  
reporte of her: for she feared God greatly.

Now when she heard y<sup>e</sup> euil wordes of the  
people against the gouernour, because thei  
fainted for lacke of waters (for Iudeth had  
heard all the wordes y<sup>e</sup> Ozias had spoken  
vnto them, and that he had s<sup>o</sup> sworne vnto  
the to deliuer the citie vnto the Assyrians  
within five daies)

Then she sent her maide y<sup>e</sup> had the gover-  
nement of all things that she had, to call  
Ozias and Chabris and Charmis the An-  
cients of the Citie.

And they came vnto her, and she said vn-  
to them, Heare me, y<sup>e</sup> gouernours of the  
inhabitantes of Bethulia: for your wordes y<sup>e</sup>  
ye haue spokē before the people this day,  
are not right, touching this othe which ye  
made & pronounced betwene God & you,  
& haue promised to deliuer y<sup>e</sup> citie to the  
enemies, vnles within these daies the Lord  
turne to helpe you.

And now who are you that haue temptred  
God this day, & set your selues in the place  
of God among the children of men?

So now you seke the Lord almightie, but  
you shal neuer knowe any thing.

For you can not finde out y<sup>e</sup> depth of the  
heart of mā, nether can ye perceiue y<sup>e</sup> things  
y<sup>e</sup> he thinketh: the how can you search out  
God, that hath made all these things, and  
knowe his minde, or comprehend his pur-  
pose? Nay my brethren, prouoke not the  
Lord our God to anger.

For if he wil not helpe vs within these  
five daies, he hath power to defend vs  
when he wil, euen euerie day, or to destroy  
vs before our enemies.

Do not you therefore binde y<sup>e</sup> counsels of  
the Lord our God: for God is not as man  
that he may be threatned, nether as y<sup>e</sup> son-  
ne of man to be broght to iudgement.

Therefore let vs waite for saluacion of  
him & call vpon him to helpe vs, & he wil  
heare our voyce if it please him.

For there appeareth none in our age, ne-  
ther is there any now in these daies, nether  
tribe, nor familie, nor people, nor citie a-  
mōg vs, which worship y<sup>e</sup> gods made with  
hands, as hath bene afore time.

For y<sup>e</sup> which cause our fathers were giue  
to the sworde, & for a spoile, & had a great  
fall before our enemies.

But we knowe none other God: therefo-

Kkkk. ii.

Chap. 7. 25.

Iud. 11. &  
1. & 6.



# Iudeth.

re we trust that he wil not despise vs, nor any of our linage.

21 Nether when we shalbe taken,shal Iudea be so famous: for our Sanctuarie shalbe spoiled, and he wil require the prophana- tion thereof at our mouth,

22 And the feare of our brethren, and the captiuitie of the cuntry,& the desolatio of our inheritance wil he turne vpon our heads amog the Gentiles,wherefoeuer we shalbe in bondage, & we shalbe an offen- ce & a reproche to all the that possesse vs.

23 For our seruitude shal not be directed by fauour, but the Lord our God shal turne it to dishonour.

24 Now therefore, o brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs,& the Sanctuarie, & the House, and the altar rest vpon vs.

25 Moreouer, let vs giue thanks to the Lord our God, which tryeth vs euen as he did our fathers.

Gen. 12.1.

26 Remember what things he did to Abraham, and how he tryed Isaac, and all that he did to Jacob in Mesopotamia of Syria when he kept the shepe of Laban his mothers brother.

Gen. 27.1

27 For he hathe not tryed vs as he did them to the examination of their hearts,nether doeth he take vengeance on vs, but the Lord punisheth for instruction them that come nere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdom is known, but from the beginning of thy life all the people haue known thy wisdom: for the deuce of thine heart is good.

30 But the people were very thirstie, and compelled vs to do vnto them, as we haue spoken, & haue broght vs to an othe which we may not transgresse.

31 Therefore now pray for vs, because thou art an holy woma, that the Lord may send vs rayne to fill our cisternes, and that we may faint no more.

32 Then said Iudeth vnto them, Heare me, and I wil do a thing, which shalbe declared in all generations, to the children of our nation.

33 You shal stand this night in the gate, and I wil go forth with mine handmaid: and within the daies that ye haue promised to deliuer the citie to our enemies, the Lord wil visit Israel by mine hand.

34 But inquire not you of mine acte: for I wil not declare it vnto you, til the things be finished that I do.

35 Then said Ozias & the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wardes.

## CHAP. IX.

1 Iudeth humbleth her self before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the hope of the humble.

2 THEN Iudeth fel vpon her face, and put ashes vpon her head, and put of the sackcloth wherewith she was clothed. And about the time that the incense of that euening was offred in Ierusalem in the House of the Lord, Iudeth cryed with a loude voyce, and said,

3 O Lord God of my father Simon, to whom thou gauest a sword to take vengeance of the strangers which opened the wombe of the maide, and defiled her, and discouered the thigh with shame, and polluted the wombe to reproche (for thou hast commanded that it shoulde not so be,

4 Yet thei did things for the which thou gauest their princes to the slaughter, for they were deceiued & washed their beds with blood) and hast stricken the seruants with the gouernours, and the gouernours vpon their thrones,

5 And hast giuen their wiues for a pray and their daughters to be captiues, & all their spoiles for a bootie to thy children that thou loudest: which were moued with thy zeale, and abhorred the pollution of their blood, & called vpon thee for aide, o God, o my God, heare me also a widdowe.

6 For thou hast wrought the things afore, & these, and the things that shalbe after, and thou considerest the things that are present, and the things that are to come.

7 For the things which I doe purpose, are present, & say, Beholde, we are here: for all thy waies are ready, & thy iudgements are foreknown.

8 Beholde, the Assyrians are multiplied by their power: they haue exalted the schutes with horses & horsemen: they glorie in the strength of their sotemen: they trust in shield, speare and bowe, and sling, and do not knowe that thou art o Lord that breakest the battels: the Lord is thy Name.

9 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, & to pollute the tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the altar.

10 Beholde their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, strength which I haue conceiued.

11 Smite by the deceit of my lippes the seru- ant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

12 For thy power standeth not in the multitude, nor thy might in strong men: but thou,

o Lord, art the helpe of the little ones, the defender of the protectors of them that are wretched, the Saviour of them that are wretched. Surely, surely thou art the Lord, & the God of thy inheritance, the Lord of heauen and earth, the Lord of the waters, the King of the world, heare thou my prayer, And grant me wordes & clemencie, and a stroke against the cruel things against thy con- trary thine holy House, & against the people of Sion, and against the possession of thy children. Shewe evidently among all the tribes, that they knowe thou art the God of all power, & that there is none other God, the people of Israel, but thou.

## CHAP. X.

1 Iudeth decketh her self & goeth forth to take of the watch of the Assyrian sentinels.

2 NOW after she had ceased to the God of Israel, the end of all these wordes, She rose where she had fallen, called her maide, & went to the house, in the which she abode, bath daies and in the feast. And putting away the sackcloth with the was clad, & putting on ornaments of her widowhood, she bathed her body with water, & anointed her with ointment, & dressed the head, and put attire vpon it, and put on ornaments of gladnes, wherewith she used during the life of Manasse. And she put slippers on her feet, & bracelets, & sleeves, and rings, all her ornaments, and she decked brauely to allure the eyes of the men that shoulde see her.

3 Then she gaue her maide a pottle, and a pot of oyle, and a bag of flour, & with drye figs, & bread: so she lapped vp all together and laid them vpon the ground. Thus they went forth to the citie of Bethulia, and found Ozias, and the ancients of the citie, and Charnis.

4 And when they sawe her changed, & that her garments were changed, they maruelled greatly at her beaurie, and said vnto her, The God, o God of our fathers, hath fauoured, and accomplished thy prayer, to the glorie of the children of Israel, to the exaltation of Ierusalem, and to the worship of God.

5 And she said vnto them, C

turned from the tent, and went  
es.

CHAP. IX.  
her self before the Lord, and maketh  
be deliuerance of her people. 7. 11  
of the Assyrians. 11 God is the helpe

derth fel vpon her face, and  
s vpon her head, and put of  
h wherewith she was clothed,  
he time that the incense of  
was offred in Ierusalem in the  
Lord, Iudeth cryed with a  
and said,

and of my father \* Simeon, to  
gauest a sworde to take ven-  
strangers which opened the  
maide, and defiled her, and  
me thigh with shame, and pol-  
me to reproche (for thou had-  
ded that it shulde not so be,  
things for the which thou ga-  
nces to the slaughter, for they  
ed & washed their beds with  
fast stricken the seruants with  
ers, and the gouernours vpon

men their wiues for a pray and  
rs to be captiues, & all their  
ootie to y children that thou  
ch were moued with thy zea-  
rred the pollution of their  
ed vpō thee for aide, O God,  
are me also a widdowe.

& wrought the things afore, &  
things that shalbe after, and  
st the things that are present,  
s that are to come.

s which y doest purpose, are  
, Beholde, we are here: for all  
ready, & thy iudgements are

Assyrians are multiplied by  
they haue exalted the selues  
horsemen: they glorie in the  
their fotemen: they trust in  
and bowe, and sling, and do  
at thou art y Lord that breas-  
ls: the Lord is thy Name.

their strength by thy power,  
their force by thy wrath: for  
posed to defile thy Sanctua-  
ate the tabernacle where thy  
ne resteth, and to cast downe  
the hornes of the altar.

ir pride, and send thy wrath  
ds: giue into mine hand which  
strength y I haue conceiued.  
e deceit of my lippes the ser-  
prince, and the prince will  
bate their height by the had

uer standeth not in the multi-  
ight in strōg men: but thou

Lord, art the helpe of the humble and  
little ones, the defender of the weake, & the  
protector of them that are forsaken, & the  
Saviour of them that are without hope.

12 Surely, surely thou art the God of my fa-  
ther, & the God of y inheritance of Israel,  
the Lord of heauen and earth, the creator  
of the waters, the King of all creatures:  
heare thou my prayer,

13 And grant me wordes & craft, & a wound-  
e, and a stroke against the that entreprise  
cruel things against thy couenant, and a-  
gainst thine holy House, & against the top  
pe of Sion, and against the house of the  
possession of thy children.

14 Shewe evidently among all thy people,  
& all the tribes, that they may knowe that  
thou art the God of all power & strength,  
& that there is none other that defendeth  
the people of Israel, but thou.

CHAP. X.

Iudeth decketh her self & goeth forth to the citie. 11 She  
is taken of the watch of the Assyrians and brought to Olo-  
fernes.

NOW after she had ceased to crye vn-  
to the God of Israel, and had made  
an end of all these wordes,

2 She rose where she had fallen downe, and  
called her maide, & went downe into the  
house, in the which she abode in the Sab-  
bath daies and in the feast daies,

3 And putting away the sackcloth where-  
with she was clad, & putting of the gar-  
ments of her widowhood, she washed her  
body with water, & anointed it with muche  
ointment, & dressed the hewe of her head,  
and put attire vpon it, and put on her gar-  
ments of gladnes, wherewith she was clad  
during the life of Manasses her housbād.

4 And she put slippers on her fete, & put on  
bracelets, & sleues, and rings, & earrings, &  
all her ornaments, and she decked her selfe  
brauely to allure the eyes of all men that  
shulde see her.

5 Then she gaue her maide a bottel of wi-  
ne, and apot of oyle, and filled a scrippe  
with floure, & with drye figges, & with fine  
bread: so she lapped vp all these things to-  
gether and laid them vpon her.

6 Thus they went forth to the gate of the  
citie of Bethulia, and found standing there  
Ozias, and the ancients of the citie, Cha-  
bris and Charmis.

7 And whē they sawe her that her face was  
changed, & that her garment was chāged,  
they marueiled greatly at her wonderful  
beautie, and said vnto her,

8 The God, y God of our fathers giue thee  
fauour, and accomplish thine enterprises  
to the glorie of the children of Israel, and  
to the exaltation of Ierusalem. Then they  
worshipped God.

9 And she said vnto them, Cōmande the ga-

tes of the citie to be opened vnto me, that  
I may go forth to the accomplish the things  
which you haue spoken to me. So they cō-  
manded the yong men to open vnto her,  
as she had spoken.

10 And when they had done so, Iudeth wēt  
out, she and her maide with her, and the  
men of the citie looked after her, vntil she  
was gone downe the mountaine, and til  
she had passed the valley, and colde see her  
no more.

11 Thus they went streight forth in the  
valley, and the first watche of the Assyriās  
met her,

12 And toke her, & asked her, Of what peo-  
ple art thou? and whēce comest thou? and  
whether goest thou? And she said, I am a  
womā of the Hūbrewes, and am fled from  
them: for they shalbe giuen you to be con-  
sumed.

13 And I come before Olofernes, the chief  
captaine of your armie, to declare him  
true things, and I wil shewe before him  
the way wherby he shal go and winne all  
the mountaines, without losing the bodie  
or life of anie of his men.

14 Now when the men heard her wordes, &  
beheld her countenance, they wondered  
greatly at her beautie, and said vnto her,

15 Thou hast saued thy life, in that thou  
hast hastened to come downe to the presen-  
ce of our lord: now therefore come to  
his tente, and some of vs shal cōduct thee  
vntil thei haue deliured thee into his hands.

16 And when y standest before him, be not  
afraid in thine heart, but shewe vnto him  
according as thou hast to say, and he wil  
intreat thee wel.

17 Then they chose out of the an hundredth  
men, and prepared a charet for her and  
her maide, and brought her to the tent of  
Olofernes.

18 Then there was a running to and fro,  
throughout the campe: for her comming  
was bruted among the tentes: & thei came  
and stode rounde about her: for she stode  
without the tent of Olofernes vntil they  
had declared vnto him concerning her.

19 And they marueiled at her beautie, and  
wondered at the children of Israel becau-  
se of her, & euerie one said vnto his neigh-  
bour, Who wolde despise this people, that  
haue among the suche women: surely it is  
not good that one mā of them be left: for  
if thei shulde remaine, they might deceiue  
the whole earth.

20 Then Olofernes garde went out, and all  
his seruantes, and they brought her into the  
tente.

21 Now Olofernes rested vpon his bed vn-  
der a canopie, which was wouen with pur-  
ple and golde and emeraudes, and pre-  
cious stones.



## Iudeth.

- 22 So they shewed him of her, and he came forthe vnto the entrie of his tent, and they caried lampes of siluer before him.  
 23 And when Iudeth was come before him and his seruants, they all marueiled at the beautie of her countenance, and she fel downe vpon her face, & did reuerence vnto him, & his seruants toke her vp.

### CHAP. XI.

*Olofernes comforteth Iudeth. 3 And asketh the cause of her comming. 5 She deceiueth him by her faire wordes.*

**T**hen said Olofernes vnto her, Womā, be of good comfort: feare not in thine heart: for I neuer hurt any that wolde serue Nabuchodonosor y King of all the earth.

Now therefore if thy people that dwel-  
 leth in the mountaines, had not despised  
 me, I wolde not haue lifted vp my speare  
 against them: but they haue procured the-  
 se things to them selues.

But now tel me wherefore thou art fled  
 from them, and art come vnto vs: for thou  
 art come for safegard: be of good confort,  
 thou shalt liue fro this night, & hereafter.

For none shal hurt thee, but intreat thee  
 wel, as they do the seruants of King Na-  
 buchodonosor my lord.

Then Iudeth said vnto him, Receiue the  
 wordes of thy seruāt, & suffer thine hand-  
 maide to speake in thy presence, and I wil  
 declare no lie to my lord this night.

And if thou wilt follow the wordes of thi-  
 ne handmaide, God wil bring the thing  
 perfectly to passe by thee, & my lord shal  
 not faile of his purpose.

As Nabuchodonosor King of all y earth  
 liueth, and as his power is of force, who  
 hath sent thee to reforme all persones, nor  
 onely men shal be made subiect to him by  
 thee, but also the beastes of the fields, & the  
 cattel, & the fowles of the heauen shal liue  
 by thy power vnder Nabuchodonosor &  
 all his house.

For we haue heard of thy wisdom and of  
 thy prudent spirit, & it is declared through  
 the whole earth, that thou onely art excel-  
 lent in all the kingdom, and of a won-  
 derful knowledge, and in feates of warre  
 marueilous.

*Chap. xi.* Now as concerning the matter which A-  
 chior did speake in thy counsel, we haue  
 heard his wordes: for the men of Bethulia  
 did take him, & he declared vnto them all  
 that he had spoken vnto thee.

Therefore, o lord & gouernour, reiect  
 not his wordes, but set it in thine heart, for it  
 is true: for there is no punishment against  
 our people, nether can the sworde preui-  
 le against them, except they sinne against  
 their God.

Now therefore lest my lord shulde be

frustrate, and voide of his purpose, & that  
 death may fall vpon them, and that they  
 may be taken in their sinne whiles they  
 prouoke their God to anger, which is so oft  
 times as they do that which is not be-  
 seming,

(For because their vittails faile, and all  
 their water is wasted, they haue determi-  
 ned to take their cattel, and haue purposed  
 to consume all things that God had for-  
 bidden them to eat by his Lawes:

Yea, they haue purposed to consume the  
 first frutes of the wheat, and the tithes of  
 the wine, and of the oile which they had  
 reserved and sanctified for the Priests that  
 serue in Ierusalem before the face of our  
 God: the which things it is not lawfull for  
 anie of the people to touche w their hāds.

Moreover they haue sent to Ierusalem,  
 because they also that dwel there, haue do-  
 ne the like, suche as shulde bring them li-  
 cence from the Senate)

Now when they shal bring them wordes,  
 they wil do it, and they shalbe giuen thee  
 to be destroyed the same day.

Wherefore I thine handmaide, knowing  
 all this, am fled from their presence, and  
 God hath sent me to worke a thing with  
 thee, whereof all the earth shal wonder, &  
 whosoever shal heare it.

For thy seruāt seareth God, and wor-  
 shipeth the God of heauē day and night,  
 and now let me remaine with thee, my  
 lord, and let thy seruāt go out in the  
 night into the valley, and I wil pray vnto  
 God, that he may reueile vnto me when  
 they shal commit their sinnes,

And I wil come and shewe it vnto thee:  
 then thou shalt go forthe with all thine ar-  
 mie, & there shalbe none of them that shal  
 resist thee.

And I wil lead thee through the middes  
 of Iudea, vntil thou come before Ierusa-  
 lem, and I wil set thy throne in the middes  
 thereof, and thou shalt driue them as shepe  
 that haue no shepherd, and a dogge shal  
 not barke with his mouthe against thee:  
 for these things haue bene spokē vnto me,  
 & declared vnto me accordig to my fore-  
 knowledge, and I am sent to shewe thee.

¶ Then her wordes pleased Olofernes,  
 and all his seruants, and they marueiled at  
 her wisdom, and said,

There is not suche a woman in all the  
 worlde, bothe for beautie of face, and wis-  
 dome of wordes.

Likewise Olofernes said vnto her, God  
 hath done this, to send thee before y peo-  
 ple, that strength might be in our hāds, and  
 destruction vpo the that despise my lord.

And now thou art bothe beautiful in thy  
 countenance, & wittie in thy wordes: surely if  
 thou do as y hast spoken, thy God shalbe

my God, and thou shalt d-  
 of Nabuchodonosor, & sh-  
 throughout the whole earth.

### CHAP. XII.

*Iudeth wolde not pollute her self w  
 Gentiles. 5 She maketh her re-  
 go out by night to pray. 11 Olof-  
 comes to the banquet.*

**T**hen he commanded  
 where his treasures  
 bade that they shulde pre-  
 his owne meates, and that  
 ke of his owne wine.

But Iudeth said, \*I may n-  
 lest there shulde be an off-  
 sultice my selfe with the  
 ne brought.

Then Olofernes said vnto  
 things that thou hast, shuld  
 de we giue thee the like: f-  
 with vs of thy nation.

Then said Iudeth vnto h-  
 le liueth, my lord, thine h-  
 not spend those things tha-  
 the Lord worke by mine h-  
 that he hath determined.

¶ Then the seruants of O-  
 her into the tent, and she l-  
 night, and rose at the morn-

And sent to Olofernes, f-  
 lord commāde that thine  
 go forthe vnto prayer.

¶ Then Olofernes comma-  
 that thei shuld not stay her-  
 in the campe thre dayes, a-  
 the night into the valley o-  
 washed her self in a founta-  
 water by the campe.

¶ And when she came out, f-  
 the Lord God of Israel, th-  
 rect her way to the exalta-  
 dren of her people.

¶ So she returned, & remain-  
 rent, vntil she ate her meate.

¶ And in the fourthe day  
 de a feast to his owne seru-  
 called none of them to the  
 the affaires in hand.

¶ Thē said he to Bagoas th-  
 had charge ouer all that h-  
 persuade this Hebrewē w-  
 with thee, that she come vnto  
 drinke with vs.

¶ For it were a shame for v-  
 let suche a womā alone, &-  
 & if we do not allure her, s-

¶ Then wēt Bagoas fro the  
 lofernes, & came to her, & f-  
 faire maide make difficult  
 lord, & to be honored in h-  
 to drinke wine with vs ioyf-  
 treated as one of the daugh-  
 dren of Assur, which rema-

and voide of his purpose, & that  
fall vpon them, and that they  
ken in their sinne whiles they  
their God to angre, which is loofe  
they do that which is not be-

use their vitrailes faile, and all  
is wasted, thei haue determi-  
their carrel, and haue purposed  
all things that God had for-  
to eat by his Lawes:

haue purposed to consume the  
of the wheat, and the tiches of  
and of the oile which they had  
and sanctified for the Priests that  
Jerusalem before the face of our  
which things it is not lawful for  
people to touche w<sup>th</sup> their hāds,  
they haue sent to Ierusalem,  
also that dwell there, haue do-  
suche as shulde bring them li-  
the Senate)

they shal bring them worde,  
and they shalbe giuen thee  
yed the same day.

I thine handmaid, knowing  
fled from their presence, and  
sent me to worke a thing with  
of all the earth shal wonder, &  
shal heare it.

ruant feareth God, and wor-  
God of heauē day and night,  
me remaine with thee, my  
t thy seruant go out in the  
valley, and I wil pray vnto  
me may reueile vnto me when  
commit their sinnes,

come and shewe it vnto thee:  
al go forth with all thine ar-  
shalbe none of them that shal

lead thee through the middes  
til thou come before Ierusa-  
I set thy throne in the middes  
thou shalt driue them as shepe  
to shepherd, and a dogge shal  
irch his mouthe against thee:

ngs haue bene spokē vnto me,  
vnto me accordig to my fore-  
and I am sent to shewe thee.

er wordes pleased Olofernes,  
ruants, and they marueiled at  
and said,

or suche a woman in all the  
e for beautie of face, and wif-  
des.

Olofernes said vnto her, God  
this, to send thee before y<sup>e</sup> peo-  
th might be in our hāds, and  
pō the that despise my lord.  
ou art bothe beautiful in thy  
wittie in thy wordes: surely if  
hast spoken, thy God shalbe  
my

my God, and thou shalt dwell in the house  
of Nabuchodonosor, & shalt be renomed  
throughout the whole earth.

CHAP. XII.

*1* Iudeth made not pollute her self with the meat of the  
Gentiles. *2* She maketh her request that she might  
go by night so pray. *11* Olofernes causeth her to  
come to the banquet.

**T**hen he commanded to bring her in  
where his treasures were layed, and  
bade that they shulde prepare for her of  
his owne meates, and that she shulde drin-  
ke of his owne wine.

*3* But Iudeth said, \*I may not eat of them,  
lest there shulde be an offence, but I can  
suffice my selfe with the things that I ha-  
ue broght.

*4* Then Olofernes said vnto her, If the  
things that thou hast, shulde faile, how shul-  
de we giue thee the like? for there is none  
with vs of thy nation.

*5* Then said Iudeth vnto him, As thy sou-  
le liueth, my lord, thine handmaide shal  
not spend those things that I haue, before  
the Lord worke by mine hand the things  
that he hath determined.

*6* Then the seruants of Olofernes broght  
her into the rent, and she slept vntil mid-  
night, and rose at the morning watche,

*7* And sent to Olofernes, saying, Let my  
lord comāde that thine hādmaide may  
go forth vnto prayer.

*8* Then Olofernes commanded his garde  
that thei shuld not stay her: thus she abode  
in the campe three dayes, and went out  
in the night into the valley of Bethulia, and  
washed her self in a fountaine, euen in the  
water by the campe.

*9* And when she came out, she prayed vnto  
the Lord God of Israel, that he wolde di-  
rect her way to the exaltation of the chil-  
dren of her people.

*10* So she returned, & remained pure in the  
rent, vntil she ate her meat at euening.

*11* And in the fourthe day, Olofernes ma-  
de a feast to his owne seruants onely, and  
called none of them to the bāket, that had  
the affaires in hand.

*12* Thē said he to Bagoas the eunuche who  
had charge ouer all that he had, Go and  
persuade this Hebrew woman, which is  
with thee, that she come vnto vs and eat, &  
drinke with vs.

*13* For it were a shame for vs, if we shulde  
let suche a womā alone, & not talke w<sup>th</sup> her,  
& if we do not allure her, she wil mocke vs.

*14* Then wēt Bagoas frō the presence of O-  
lofernes, & came to her, & said, Let not this  
faire maide make difficultie to go into my  
lord, & to be honored in his presence, and  
to drinke wine with vs ioyfully, & to be in-  
terred as one of the daughters of the chil-  
dren of Assur, which remaine in the house

of Nabuchodonosor.

*15* Then said Iudeth vnto him, Who am I  
now, that I shulde gaine say my lord? Su-  
rely whatsoeuer pleaseh him, I wil do spe-  
dely, and it shalbe my ioye vnto the day  
of my death.

*16* So she arose & trimmed her w<sup>g</sup> garments,  
and with all y<sup>e</sup> ornaments of women, & her  
maide wēt, & spred for her skannes on the  
groude ouer against Olofernes, which she  
had receiued of Bagoas for her daily vsē,  
that she might sit and eat vpon them.

*17* Now when Iudeth came & sat downe,  
Olofernes heart was rauished with her,  
and his spirit was moued, and he desired  
greatly her companie: for he had waited  
for the time to deceiue her from the day  
that he had sene her.

*18* Then said Olofernes vnto her, Drinke  
now, and be mery with vs.

*19* So Iudeth said, I drinke now, my lord,  
because my state is exalted this day more  
then euer it was since I was borne.

*20* Thē she toke, & ate & drake before him  
the things, that her maide had prepared.

*21* And Olofernes reioyced because of her  
& drake muche more wine thē he had drūke  
at anie time in one day since he was borne.

CHAP. XIII.

*1* Iudeth praith for strength. *2* She smiteth of Olofernes ne-  
cke. *10* She returneth to Bethulia & reioyeth her people.

**N**ow whē the euening was come, his  
seruants made haste to departe, and  
Bagoas shut his tent without, & dismissed  
those that were present, from the presence  
of his lord, & they went to their beddes:  
\*for they were all wearie, because the feast  
had bene long. *Ecc. 3. 18.*

*2* And Iudeth was left alone in the rent, &  
Olofernes was stretched along vpon his  
bed: for he was filled with wine.

*3* Now Iudeth had comāded her maide  
to stād without her chāber, & to waite for  
her comīng forth as she did daily: for she  
said, she wolde go forth to her prayers, &  
she spake to Bagoas according to the sa-  
me purpose.

*4* So all went forth of her presence, & no-  
ne was left in the chāber, nether litle nor  
great: thē Iudeth standing by his bed, said  
in her heart, O Lord God of all power, be-  
holde at this present the workes of mine  
hands for the exaltation of Ierusalem.

*5* For now is y<sup>e</sup> time to helpe thine inheri-  
tance, & to execute mine enterprises, to y<sup>e</sup> de-  
struction of y<sup>e</sup> enemies w<sup>h</sup> are risen against vs.

*6* Then she came to the post of y<sup>e</sup> bed which  
was at Olofernes head, & tok: downe his  
fauchin from thence,

*7* And approached to the bed, & toke holde  
of the heere of his head, and said, Streng-  
then me, O Lord God of Israel this day.

*8* And she smote twise vpon his necke with  
Kkk.iiii.



all her might, and she toke away his head from him,

9 And roled his bodie downe from the bed, and pulled downe the canopie from the pillars, and anone after she went forth, & gaue Olofernes head to her maid,

10 And she put it in her scrippe of meat: so they twaine went together according to their custome vnto prayer, and preising through the tentes, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates therof.

11 ¶ The said Iudeth asfarre of to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.

12 Now whē the men of her citie heard her voyce, thei made haste to go downe to the gate of their citie, and they called the Elders of the citie.

13 And thei ranne all together bothe smale and great: for it was about their expectation, that she shulde come. So they opened the gate & receiued her, & made a fyre for a light, & stode rounde about the twaine.

14 Then she said to the with a loude voyce, Praise God, praise God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she toke the head out of the scrippe & shewed it, and said vnto them, Beholde the head of Olofernes, the chief captaine of the armie of Assur, and beholde the canopie, wherein he did lie in his drunkenes, & the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, & he hath not committed sinne with me by anie pollution or vilenie.

17 Then all the people were wonderfully astonished, and bowed them selues, and worshipped God, and said with one accorde, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the moste his God aboue all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting of of the head of the chief of our enemies.

19 Surely this thine hope shal neuer departe out of the heartes of men: for they shal remember the power of God for euer.

20 And God turne these things to thee for a perpetual praise, and visite thee with good things, because thou hast not spared

thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a streight way before our God. And all the people said, So be it, so be it.

## CHAP. XIII.

1 Iudeth causeth to hang vpon the head of Olofernes.

2 Achior ioyeth him selfe to the people of God.

3 The Israelites go out against the Assyrians.

1 ¶ Then said Iudeth vnto them, Heare me also, my brethren, and take this head, and hang it vpon the hiest place of your walles.

2 And so sone as the morning shal appeare and the sonne shal come forth vpon the earth, take you euerie one his weapons, and go forth euerie valiant man out of the citie, and set you a captaine ouer them, as though you wolde go downe into the field, towarde the watche of the Assyrians, but go not downe.

3 Then they shal take their armour, & shal go into their campe, and raise vp the captaines of the armie of Assur, and they shal runne to the tent of Olofernes, but shal not finde him: then feare shal fall vpon the, and they shal flee before your face.

4 So you and all that inhabit the coastes of Israel, shal pursue them, & ouerthrowe them as they go.

5 But before you do these things, call me Achior the Ammonite, that he may see, and knowe him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come and sawe the head of Olofernes in a certeine mans hand in the assemblie of the people, he fell downe on his face, and his spirit failed.

7 But when they had taken him vp, he fel at Iudeths fete, & reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, and in all nations, which, hearing thy name, shalbe astonished.

8 Now therefore tel me all the things, that thou hast done in these dayes. The Iudeth declared vnto him in the middes of the people all that she had done from the day that she went forth, vntil that houre she spake vnto them.

9 And whē she had left of speaking, the people reioyced with a great voyce, and made a noyce of gladnes through their citie.

10 And Achior, seing all things that God had done for Israel, beleued in God vnfainedly, and circumcised the foreskin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ As sone as the morning arose, thei hanged the head of Olofernes out at the wall, & euerie man toke his weapons, and they went forth by bandes vnto the straites of the mountaine.

12 But when the Assyrians sawe them, they

sent to their captaines, with gouernours and chief captaine all their rulers.

13 So they came to Olofernes to him, & had the charge of him. Wake our lord: for the soldiers to come downe againe, that they may be destroyed.

14 Then went in Bagoas, & dore of the tent: for he thought slept with Iudeth.

15 But because none answered him, and went into the chamber, he cast vpon the floore, and taken from him.

16 Therefore he cryed with weeping and mourning, crye, and rent his garment.

17 After, he went into the where she vsed to remaine, not: then he leaped out to cryed,

18 These slaues haue committed: one woman of the house brought shame vpon the Nabuchodonosor: for beholde lieth vpon the grounde with

19 When the captaines of the armie heard these wordes, they were troubled, and their heart was great noyce throughout the

## CHAP. XV.

1 The Assyrians are afraid and pursue them. 2 Iocim the king of Bethulia so se Iudeth and so praise

1 ¶ And whē thei that were heard, they were astonished, that was done.

2 And feare and trembling so that there was no man in the sight of his neighbours, ther amased, thei fled by the plaine and of the mountaine.

3 They also that had captaines rounde about Bethulia: the children of Israel that was a warriour among out vpon them.

4 Then sent Ozias to Bethulia to Bebai, and Chobai, and all the coastes of Israel, to declare vnto them the thing done, and that all shulde on their enemies to destroy.

5 Now when the children of Israel, they all fell vpon the Choba: likewise also the Ierusalem & from all the men had tolde the what in the campe of their enemies that were in Galaad and

use of the affliction of our na  
halt holpen our ruine, wal  
ht way before our God. And  
e said, So be it, so be it.

HAP. XIII.

to hang up the head of Olofernes  
with him selfe to the people of God,  
es go out against the Assyrians.

And Iudeth vnto them, Heare  
my brethren, and \* take this  
ng it vpon the hiest place of

as the morning shal appeare  
e shal come forth vpon the  
u euerie one his weapons, and  
erie valiant man out of the  
you a capitaine ouer them, as  
olde go downe into the field,  
watche of the Assyrians, but

al take their armour, & shal  
campe, and raise vp the cap-  
armie of Assur, and they shal  
ent of Olofernes, but shal not  
nen feare shal fall vpon the,  
flee before your face,  
all that inhabit the coastes  
pursue them, & ouerthrowe  
go.

ou do these things, call me  
mmonite, that he may see, and  
at despised the house of Is-  
sent him to vs as to death.

alled Achior out of the house  
when he was come and sawe  
lofernes in a certeine mans  
semble of the people, he fel  
face, and his spirit failed.

ey had taken him vp, he fel  
e, & reuerenced her, and said,  
ou in all the tabernacle of lu-  
nations, which, hearing thy  
astonished.

ore tel me all the things, that  
e in these dayes. The Iudeth  
o him in the middes of the  
t she had done from the day  
forthe, vntil that houre she  
em.

had left of speaking, the peo-  
with a great voyce, and made  
dnes through their citie.

, seing all things that God  
Israel, beleued in God vn-  
circumcised the foreskine of  
was ioyned vnto the house of  
is day.

the morning arose, thei hāg-  
Olofernes out at the wall,  
toke his weapons, and they  
y bandes vnto the straites of

Assyrians sawe them, they  
sent

sent to their captaines, which went to the  
gouernours and chief captaines, and to  
all their rulers.

So they came to Olofernes tent and said  
to him y had the charge of all his things,  
Wake our lord : for the sclaues haue bene  
bolde to come downe against vs to battel,  
that they may be destroyed for euer.

Then went in Bagoas, & knocked at the  
dore of the tent: for he thought that he had  
slept with Iudeth.

But because none answered, he opened  
it, and went into the chamber, and founde  
him cast vpon the floore, and his head was  
taken from him.

Therefore he cryed with a loude voyce,  
with weping and mourning, & a mightie  
crye, and rent his garments.

After, he went into the tent of Iudeth  
where she vsed to remaine, and founde her  
not: then he leaped out to the people and  
cryed,

These sclaues haue committed wicked-  
nes: one woman of the Hebrewes hathe  
brought shame vpon the house of King  
Nabuchodonosor: for beholde, Olofernes  
lieth vpon the grounde without an head.

When the captaines of the Assyrians  
armie heard these wordes, they rent their  
coates, and their heart was wonderfully  
troubled, and there was a crye and a verie  
great noyce throughout the campe.

CHAP. XV.

*1 The Assyrians are afraied and flee. 2 The Israelites  
pursue them. 3 Ioachim the hie Priest cometh to Be-  
thulia to se Iudeth and to praise God for her.*

And whē thei that were in the tents,  
heard, they were astonished at the  
thing that was done.

And feare and trembling fel vpon them,  
so that there was no man that durst abide  
in the sight of his neighbour: but altoge-  
ther amased, thei fled by euerie way of the  
plaine and of the mountaines.

They also that had camped in the moun-  
taines rounde about Bethulia, were put to  
flight: the children of Israel, eueryone  
that was a warrior among them, rushed  
out vpon them.

Then sent Ozias to Bethomasthem, and  
to Bebaj, and Chobaj, and Chola and to  
all the coastes of Israel, suche as shulde  
declare vnto them the things that were  
done, and that all shulde rush: forthe vp-  
on their enemies to destroy them.

Now when the children of Israel heard  
it, they all fell vpon them together vnto  
Choba: likewise also thei that came from  
Ierusalem & from all the mountaines: for  
men had tolde the what things were done  
in the campe of their enemies, and they  
that were in Galaad and in Galilee chased

them with a great slaughter vntil they  
came to Damascus and to the coastes the-  
reof.

And the residue that dwelt at Bethulia,  
fel vpon the campe of Assur and spoiled  
them, and were greatly enriched.

And the children of Israel that returned  
from the slaughter, had the rest: & the vil-  
lages & the cities that were in the moun-  
taines & in the plaine, had a great bootie:  
for the abundance was verie great.

Then Ioachim the hie Priest, and the An-  
cients of the children of Israel that dwelt  
in Ierusalem, came to confirme the bene-  
fites that God had shewed to Israel, and  
to se Iudeth, and to salute her.

And when they came vnto her, thei blef-  
sed her with one accorde, & said vnto her,  
Thou art the exaltacion of Ierusalem:  
thou art the great glorie of Israel: thou  
art the great reioycing of our nation.

Thou hast done all these things by thi-  
ne hand: thou hast done muche good to Is-  
rael, & God is pleased therewith: blessed  
be thou of the almightie Lord for euer-  
more: and all the people said, So be it.

And the people spoyled the campe the  
space of thirtie daies, and thei gaue vnto  
Iudeth Olofernes tent, and all his siluer &  
beddes, and basins, and all his stuffe, & the  
toke it and laied it on her mules, & made  
readie her charets, & laied them thereon.

Then all the women of Israel came to-  
gether to se her, and blessed her, and made  
a dance among them for her, and the toke  
branches in her hand, and gaue also to the  
women that were with her.

They also crowned her with oliues, and  
her that was with her, and she went before  
the people in the dance, leading all the  
women: and all the men of Israel followed  
in their armour, with crownes and with  
songs in their mouthes.

CHAP. XVI.

*Iudeth praiseth God with a song. 19 She offereth to the  
Lord Olofernes stuffe. 23 Her continence, life and death.  
25 All Israel lamenteth her.*

Then Iudeth began this confession in  
all Israel, and all the people sang this  
song with a loude voyce.

And Iudeth said, Beginne vnto my God  
with tymbrels: sing to my Lord with cym-  
bales: tune vnto him a psalme: exalt his  
praise, and call vpon his Name.

For God breaketh the battels, and pitched  
his campe in the middes of the people, &  
deliuered me out of the hand of the per-  
secuters.

Assur came from the mountaines forthe  
of the North: he came with thousands in  
his armie, \* whose multitude hathe shut  
vp the riuers and their horfemen haue co-

LIII.

Chap. xvi.



## Iudeth.

uered the valleis.

5 He said that he wolde burne vp my borders & kill my yong men with the sworde, and dash the sucking children against the ground, & make mine infants as a pray, and my virgines a spoile.

6 But the almightie Lord hathe brought them to naught by the hand of a woman.  
7 For the mightie did not fall by the yong men, nether did the sonnes of Tiran smite him, nor the hie gyants inuade him, but Iudeth the daughter of Merari did discomfort him by the beautie of her countenance.

8 For she put of the garment of her widowhode, for the exaltacion of those that were oppressed in Israel, and anointed her face with ointment, and bounde vp her heere in a coife, and toke a linen garment to deceiue him.

9 Her slippers rauished his eyes: her beautie toke his minde prisoner, and the fauchin passed through his necke.

10 The Persians were astonished at her boldenes, and the Medes were troubled with her hardines.

11 But mine afflicted reioyced, & my feble ones shewted: then they feared, they lifted vp their voyce and turned backe.

12 The children of maides perced them, and wounded them as they fled away like children: they perished by the battel of the Lord.

13 I wil sing vnto the Lord a song and praise, O Lord, thou art great and glorious, maruelous and inuincible in power.

*Gm. 1. 24.  
psal. 33. 9.*

14 Let all thy creatures serue thee: \* for thou hast spoken and they were made: thou hast sent thy Spirit, and he made them vp: & there is none that can resist thy voyce.

15 For the mountaines leape vp from their fundacions with the waters: the rockes melt at thy presence like waxe: yet thou art mercifull to them that feare thee.

16 For all sacrifice is to litle for a swete sa-

uour, and all the fat is to litle for thy burne offering: but he that feareth the Lord, is great at all times.

17 Wo to the nacions that rise vp against my kinred: the Lord almightie wil take vengeance of them in the day of iudgement, in sending fyre and wormes vpon their flesh, and they shal fele them & wepe for euer.

18 ¶ After, when they went vnto Ierusalem, they worshipped the Lord, and aslone as the people were purified, they offered their burnt offerings, and their fre offerings, and their giftes.

19 Iudeth also offered all the stuffe of Olofernes, which the people had giuen her, and gaue the canopie which she had taken of his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuarie, for the space of thre moneths, and Iudeth remained with them.

21 After this time, euerie one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honorable in all the countrey.

22 And manie desired her, but none had her companie all the dayes of her life after that Manasses her housband was dead, & was gathered to " his people.

23 But she increased more and more in honour, and waxed olde in her housbands house, being an hundreth and fise yere olde, & made her maid fre: so she dyed in Bethulia, and they buryed her in the graue of her housband Manasses.

24 And \* the house of Israel lamented her seuen daies, & before she dyed, she did distribute her goods to all them that were next of kinred to Manasses her housband, and to them that were the next of her kinred.

25 And there was none that made the children of Israel anie more afraied in the daies of Iudeth, nor a long time after her death.

Eliher.

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founde in son

**T**HEN M  
God h  
things.  
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of omitted.

6 A litle fountaine which  
and was a light, and as the  
che water, this flood was E  
King married, and made C

7 And the two dragons ar  
8 And the people are they  
bled to destroye the nam

9 And my people is Israel,  
God, and are saued: for th

10 And he saued his people, and the Lo  
red vs from all these euils  
wrought signes, and great

11 And he haue not bene done amo

12 Therefore hathe he mad  
for the people of God, and  
the Gentiles.

13 And these two lottes ca  
for all nacions, at the hou  
pointed, and in the day o

14 So God remembered his  
iustified his inheritance.

15 Therefore those dayes  
in the moneth Adar y for  
day of the same moneth, w  
and ioye, and with gladn  
according to the generat  
mong his people.

CHAP. XI

1 IN the fourth yere of th  
Iomeus and Cleopatra  
said he was a Priest and I  
lomeus his sonne, that br  
letters of " Phtrai, whic  
machus the sonne of Pt  
was at Ierusalem, interpre

2 In the second yere of the  
Araxerxes in the first day  
Nisan Mardocheus the so  
sonne of Semei the sonne  
tribe of Benjamin had a d

3 A Iewe dwelling in the ci  
ble man, that bare office in  
He was also one of the

4 Nabuchodonosor the K  
brought from Ierusalem w  
And this was his dreame,

# Apocrypha. ESTHER.

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Certaine porcions of the storie of Esther, which are  
founde in some Greke and Latin translations.

*Which follow the tenth chapter.*

**W**HEN Mardocheus said,  
God hath done these things.

For I remember a dreame, which I sawe concerning these matters, and there was nothing there of omitted.

A little fountaine which became a flood, and was a light, and as the sunne, & as much water, this flood was Esther whome the King married, and made Queene.

And the two dragons are I and Aman.

And the people are they that are assembled to destroye the name of the Iewes.

And my people is Israel, which cryed to God, and are saued: for the Lord hath saved his people, and the Lord hath deliuered vs from all these euils, and God hath wrought signes, and great wonders, which haue not bene done among the Gentiles.

Therefore hath he made two lottes, one for the people of God, and another for all the Gentiles.

And these two lottes came before God for all nations, at the houre and time appointed, and in the day of iudgement.

So God remembered his owne people, & iustified his inheritance.

Therefore those dayes shall be vnto thee in the moneth Adar y<sup>e</sup> fortenth and fifteth day of the same moneth, with an assemblie and ioye, and with gladnes before God, according to the generations for euer among his people.

## CHAP. XI.

**I**N the fourth yere of the reigne of Ptolomeus and Cleopatra Dositheus, who said he was a Priest and Leuite, and Ptolomeus his sonne, that brought the former letters of Phthurai, which thei said Lysimachus the sonne of Ptolomeus, which was at Ierusalem, interpreted,

In the second yere of the reigne of great Artaxerxes in the first day of the moneth Nisan Mardocheus the sonne of Iarus, the sonne of Semei the sonne of Cis of the tribe of Benjamin had a dreame,

A Iewe dwelling in the citie of Susis, a nobleman, that bare office in y<sup>e</sup> Kings court. He was also one of the captiuitie which Nabuchodonosor the King of Babylon brought from Ierusalem with Iechonias.

And this was his dreame, Beholde a noice

of a tempest with thunders, and earth quakes, and vproare in the land.

Beholde two great dragons came forth ready to fight one against another.

Their crye was great, whereby all the heathen were ready to fight against the righteous people.

And the same day was full of darkenes & obscuritie, & trouble, & anguish: yea, aduersitie, and great affliction was vpon y<sup>e</sup> earth.

For then the righteous fearing their afflictions, were amazed, and being ready to dye, cryed vnto God.

And while they were crying, the litle wel grewe into a great riuer, and flowed ouer with great waters.

The light & the sunne rose vp, & y<sup>e</sup> lowlie were exalted, & deuoured the glorious.

Now when Mardocheus had sene this dreame, he awoke and rose vp and thought in his heart vntill y<sup>e</sup> night, what God wolde do, & so he desired to know all the matter.

## CHAP. XII.

**A**T the same time dwelt Mardocheus in the Kings court with Bagathas, and Thara, the Kings eunuches & keepers of the palace.

\*But when he heard their purpose, and their imaginacion, he perceived that they went about to lay their hands vpon the King Artaxerxes, and so he certified the King thereof.

Then caused the King to examine y<sup>e</sup> two eunuches with torments, and when they had confessed it, they were put to death.

This the King caused to be put in the Chronicles. Mardocheus also wrote the same thing.

So the King comanded that Mardocheus shulde remaine in the court, and for the aduertisement, he gaue him a rewarde.

But Ama the sonne of Amadathus y<sup>e</sup> Agagite, who was in great honour and reputacion with the King, went about to hurt Mardocheus & his people, because of the two eunuches of y<sup>e</sup> King y<sup>e</sup> were put to death.

## CHAP. XIII.

The copie of the letters of Artaxerxes against the Iewes, & The prayer of Mardocheus.

**T**He copie of the letters was this, The great King Artaxerxes writeth these things to y<sup>e</sup> princes & gouernours y<sup>e</sup> are vnder him from India vnto Ethiopia in an hundredth and seuen and twentie prouinces.

LIII. ii.

the fat is to litle for thy burne  
he that feareth the Lord, is  
times.

nations that rise vp against  
the Lord almighty will take  
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ding, fyre and wormes vpon  
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ed the Lord, and attonce as  
ere purified, they offered their  
gs, and their fre offerings, and

offred all the stuffe of Olo-  
h the people had giuen her,  
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axed olde in her housbands  
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they buried her in the gra-  
usband Manasses.

house of Israel lamented her  
before she dyed, she did di-  
goods to all them that were  
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was none that made the chil-  
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Esther.

Esther. 2. 21.  
& 6. 2.

Joseph An-  
sig. li. 11.  
chap. 6.



- 2 When I was made lord ouer manie people, & had subdued the whole earth vnto my dominion, I wolde not exalte my self by the reason of my power, but purposed with equitie alway and getelines to gouerne my subiects, and wholly to set them in a peaceable life, and thereby to bring my kingdome vnto traquillitie, that me might safely go thorow on euerie side, and to renew peace againe, which all men desire.
- 3 Now when I asked, my counsellers how these things might be broght to passe, one that was conuersant with vs, of excellent wisdom, and constant in good wil, and shewed him self to be of sure fidelitie, which had the seconde place in the kingdome, euen Aman,
- 4 Declared vnto vs, that in all naciōs there was scatered abroad a rebellious people, that had Lawes contrarie to all people, and haue alway dispised the commandments of Kings, and so that this general empire, that we haue begonne, can not be gouerned without offence.
- 5 Seing now we perceiue, that this people alone are altogether contrarie vnto euerie man, vsing strange and other maner of lawes, and hauing an euil opinion of our doings, and go about to stablishe wicked matters, that our kingdome shulde not come to good estate,
- 6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, & is as our seconde father) shal all with their wiues and childre be destroyed and rooted out with the sword of their enemies without all mercie, and that none be spared the fortieth day of the twelfth moneth Adar of this yere,
- 7 That they which of olde, and now also haue euer bene rebellious, may in one day with violence be thruste downe into the hell, to the intente that after this time our affaires may be without troubles, and wel gouerned in all pointes.
- 8 Then Mardocheus thoght vpon all the workes and of the Lord, and made his prayer vnto him,
- 9 Saying, O Lord, Lord, the King almighty (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstande thee.
- 10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen.
- 11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.
- 12 Thou knowest all things, & thou knowest, Lord, that it was nether of malice, nor presumption, nor for anie desire of glorie, that I did this, and not bowe downe to

proude Aman.

13 For I wolde haue bene content with good wil for the saluation of Israel, to haue kist the sole of his fere.

14 But I did it, because I wolde not preferre the honour of a man aboue the glorie of God, and wolde not worship anie but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God and King, haue mercie vpon thy people: for they imagine how they may bring vs to naught, yea, they wolde destroye the inheritance, that hath bene thine fro the beginning.

16 Dispise not the portion, which thou hast deliuered out of Egypt for thine owne self.

17 Heare my prayer, and be merciful vnto thy portion: turne our sorowe into ioye, that we may liue, O Lord, and praise thy Name: shut not the mouthes of them that praise thee.

18 All Israel in like maner cryed most earnestly vnto the Lord, because that death was before their eyes.

CHAP. XIII.

*The prayer of Esther for the deliuerance of her, and her people.*

1 **Q**UENE Esther also, being in danger of death, resorted vnto the Lord,

2 And laid away her glorious apparel, and put on the garments of sighing, and mourning. In the stead of precious ointment, she scatered ashes, and dongue vpon her head: and she humbled her bodie greatly with fasting, and all the places of her ioye filled she with the heere that she plucke of.

3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou only art our King: helpe me desolate womā, which haue no helper but thee.

4 For my danger is at hand.

5 Fro my youth vp I haue heard in the kindred of my father, that thou, O Lord, tokest Israel from among all people, and our fathers from their predecessours for a perpetual inheritance, and thou hast performed that which thou didest promise them.

6 Now Lord, we haue sinned before thee: therefore hast thou giuen vs into the hands of our enemies.

7 Because we worshipped their gods, O Lord, thou art righteous.

8 Neuertheles, it satisfieth them not, that we are in bitter captiuitie, but they haue stricken hands with their idoles,

9 That they wil abolish the thing that thou with thy mouth hast ordeined, & destroye thine inheritance, to shut vp the mouth of them that praise thee, and to quence the glorie of thy temple, and of thine altar.

10 And

10 And to open the mouth of them, that they may praise thy idoles, and to magnifie a fle

etuer.

11 O Lord, giue not thy scep that be nothing, lest they laue in our miserie: but turne vpon them selues, and ample, that hath begun

gainst vs.

12 Thinke vpon vs, O Lord, thy self vnto vs in the time of need, and strengthen me, O King, Lord of all power.

13 Giue me an eloquent speech before the Lion: turne his face from our enemy, to destroye him as consent vnto him.

14 But deliuer vs with thine arme, that am solitarie, which fence but onely thee.

15 Thou knowest all things, thou knowest, that I hate the glorie of the righteous, & that I abhorre vncircumcised, and of all

16 Thou knowest my need: this token of my preeminence beare vpon mine head, which shewe my self, & that I abhorre strouous cloth, & that I we

17 I am alone by my self,

18 And that I thine hand not eaten at Amans table, and no pleasure in the Kings

19 ke the wine of the drinke

20 And that I thine hand ioye fence the day that I ther, vntil this day, but God of Abraham.

21 O thou mightie God, a the voyce of them, that hope, and deliuer vs out the wicked, and deliuer

scare.

CHAP. XIV.

Mardocheus moueth Esther to go make intercession for her people, meth his request.

1 **M**ardocheus also ba in vnto the King, a people, and for her countr

2 Remember, saith he, the d estate, how thou wast nou

3 ne hand: for Aman wh the King, hath giuen sen

4 gainst vs.

5 Call thou therefore vpon speake for vs vnto the King from death.

6 And vpon the thirde d ended her prayer, she laid ning garments, and put apparel,

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uation of Iſrael, to haue kiſt  
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my Lord, and this haue I not

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vpon thy people: for they i-  
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prayer, and be merciful vnto  
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like maner cryed moſte ear-  
the Lord, because that death  
eir eyes.

AP. XIII.

*Eſther for the deliuerance of her, and*

*Eſther* alſo, being in danger  
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ance, to ſhut vp the mōthe  
praife thee, and to quence  
thy tēple, and of thine altar,  
10 And

And to open the mouthes of the hea-  
then, that they may praife the power of the  
idoles, and to magnifie a fleſhlie King for  
euer.

*o* Lord, giue not thy ſcepter vnto them  
that be nothing, leſt they laugh vs to ſcor-  
ne in our miſerie: but turne their deuiſe  
vpon them ſelues, and make him an ex-  
ample, that hathe begonne the ſame a-  
gainſt vs.

Thinke vpon vs, *o* Lord, and ſhewe  
thy ſelf vnto vs in the time of our diſtreſ-  
ſe, and ſtrengthen me, *o* King of gods, and  
Lord of all power.

Giue me an eloquer ſpeache in my mouth  
before the Lion: turne his heart to hate  
our enemy, to deſtroye him, and all ſuche  
as conſent vnto him.

But deliuer vs with thine hand, and hel-  
pe me that am ſolitarie, which haue no de-  
ſence but onely thee.

Thou knoweſt all things, *o* Lord: thou  
knoweſt, that I hate the glorie of the vn-  
righteous, & that I abhorre the bed of the  
vncircumciſed, and of all the heathen.

Thou knoweſt my neceſſitie: for I hate  
this token of my preeminence, which I  
beare vpo mine head, what time as I muſt  
ſhewe my ſelf, & that I abhorre it as a mē-  
ſtruous cloth, & that I weare it not when  
I am alone by my ſelf,

And that I thine hand maide haue not  
eaten at Amans table, and that I haue had  
no pleaſure in the Kings feaſt, nor drun-  
ke the wine of the drinke offrings,

And that I thine hand maide haue no  
ioye ſence the day that I was brought he-  
ther, vntil this day, but in thee, *o* Lord  
God of Abraham.

*o* thou mightie God about all, heare  
the voyce of them, that haue none other  
hope, and deliuer vs out of the hand of  
the wicked, and deliuer me out of my  
ſcare.

CHAP. XV.

*Mardocheus moueth Eſther to go in to the King and  
make interceſſion for her people. 9 And ſhe per-  
meth his requeſt.*

*M*ardocheus alſo bade *Eſther* to go  
in vnto the King, and pray for her  
people, and for her country.

Remember, ſaith he, the daies of thy lowe  
eſtate, how thou waſt nourished vnder mi-  
ne hand: for Aman which is next vnto  
the King, hathe giuen ſentence of death a-  
gainſt vs.

Call thou therefore vpon the Lord, and  
ſpeake for vs vnto the King, and deliuer vs  
from death.

And vpon the thirde day when ſhe had  
ended her prayer, ſhe laid away the mōr-  
ning garments, and put on her glorious  
apparel,

And dede her ſelf goodly, after that ſhe  
had called vpon God, which is the behol-  
der and ſauour of all things, & toke two  
handmaidens with her.

Vpon the one ſhe leane her ſelf, as one  
that was tender.

And the other followed her, and bare the  
traine of her veſture.

The ſhine of her beautie made her face  
roſe coloured: and her face was chearful  
& amiable, but her heart was ſorowful for  
great feare.

Then ſhe went in thorow all the dores,  
and ſtode before the King, and the King  
ſate vpon his royal throne, & was clothed  
in his goodlie araye, all glittering with  
golde and precious ſtones, and he was ve-  
ry terrible.

Then he liſt vp his face, that ſhone with  
maieſtie, and looked fiercelie vpon her: the-  
reſore the Quene ſel downe, and was pale  
and faint and leane her ſelf vpō the head  
of the maide, that went with her.

Nouertheles, God turned the Kings min-  
de, y he was gentle, who being careful, lea-  
ped out of his throne, and toke her in his  
armes, til ſhe came to her ſelf againe: and  
comforted her with loving wordes, and  
ſaid,

*Eſther*, what is the matter? I am thy bro-  
ther, be of good cheare,

Thou ſhalt not dye: for our commande-  
ment toucheth the cōmons, and not thee.  
Come nere.

And ſo he helde vp his golden ſceptre, &  
laid it vpon her necke,

And kiſſed her, and ſaid, Talke with me.

Then ſaid ſhe, I ſawe thee, *o* lord, as an  
Angel of God, & mine heart was troubled  
for feare of thy maieſtie.

For wonderful art thou, *o* lord, and thy  
face is ful of grace.

And as ſhe was thus ſpeaking vnto him,  
ſhe ſel downe againe for faintnes.

Then the King was troubled, and all his  
ſeruants comforted her.

CHAP. XVI.

*The copie of the letters of Artaxerxes, whereby he reuē-  
keth thoſe which he firſt ſent forth.*

*T*he great King Artaxerxes, which  
reigneth from India vnto Ethiopia,  
ouer an hundreth and ſeuē and twētie  
provinces, ſendeth vnto the princes and  
rulers that haue the charge of our affaires,  
Salutation.

There be many that through the goodnes  
of Princes and honour giuen vnto them,  
become very proude,

And induoure not onely to hurt our  
ſubiects, but not content to liue in wealth,  
do alſo imagine deſtruction againſt thoſe  
that do them good,

And take not onely all thakefulnes away

*Joſeph Anti:  
11. chap. 6.*



## Wisdome of Salomon.

- from men, but in pride & presumption, as they that be vnmindeful of benefices, they thinke to escape the vengeance of God, that seeth all things, & is contrary to euil.
- 5 And oft times manie, which be set in office, and vnto whome their friends causes are committed, by vaine intisements do wrappe them in calamities, that can not be remedied: for they make them partakers of innocent blood,
- 6 And disceitfully abuse the simplicitie, & gentleness of princes with lying tales.
- 7 This may be proued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences as are not worthe to beare rule.
- 8 Therefore we must take hede hereafter, that we may make y<sup>e</sup> kingdome peaceable for all mē, what chāge so euer shal come,
- 9 And discern the things that are before our eyes, to withstand the with gentleness.
- 10 For Aman, a Macedonian, the sonne of Amadathus, being in dede a stranger from the Persians blood, and farre from our goodnes, was receiued of vs,
- 11 And hadde proued the friendship that we beare towards all nations, so that he was called our father, and was honored of euery man, as the next persone vnto the King.
- 12 But he coldenot vse him self soberly in this great dignitie, but wet about to depriue vs of the kingdome, & of our life.
- 13 With manifolde disceite also hadde he desired to destroye Mardocheus our preseruer, which hath done vs good in all things, and innocent Esther the partaker of our kingdome, with all her nation.
- 14 For his minde was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.
- 15 But we finde that the Iewes (which were accused of this moste wicked mā that thinke might be destroyed) are no euil doers, but vse moste iust Lawes,
- 16 And that they be y<sup>e</sup> children of the moste high and almightie and euer liuing God, by whome the kingdome hadde bene preserued vnto vs, and our progenitours in verie good ordre.
- 17 Wherefore ye shal do wel, if ye do not put in execution those letters, that Aman the sonne of Amadathus didd write vnto you.
- 18 For he that inuented them, hāgeth at Susis before the gates with all his familie, & God (which hadde all things in his power) hadde speedely rewarded him after his deseruing.
- 19 Therefore ye shal publishe the copie of this letter in all places, that the Iewes may frely liue after their owne Lawes.
- 20 And ye shal aide them, that vpon the thirteenth day of the twelfth moneth Adar they may be aduenged of them, which in the time of their trouble wolde haue oppressed them.
- 21 For almightie God hadde turned to ioye the day, wherein the chosen people shulde haue perished.
- 22 Moreover, among other solemne daies ye shal kepe this day with all gladnes,
- 23 That bothe now & in time to come this day may be a remembrance of deliuerance for vs and all suche as loue the prosperitie of the Persians, but a remembrance of destruction to those that be sedicious vnto vs.
- 24 Therefore all cities and countreies that do not this, shal horribly be destroyed with sworde and fyre, and shal not onely not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

## THE WISDOME of Salomon.

### CHAP. I.

How we ought to searche and enquire after God. 2 Who be those that finde him. 3 The holy Ghost. 4 We ought to flee from backbiting and murmuring. 5 Whereof death cometh. 6 Righteousnes & vnrightheousnes.

2. King. 3. 22  
isa. 34. 1.

Deut. 4. 29.  
2. chro. 15. 4.



Looke\* rightheousnes, ye that be Iudges of the earth: thinke reuerently of the Lord, & seke him in simplicitie of heart.

\*For he wil be founde of them that tempte him not, & appeareth

vnto suche as be not vnfaithful vnto him.

3 For wicked thoughts separate from God: and his power when it is tryed, reprooueth the vnwise,

4 Because wisdom can not enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

5 For the holy\* Spirit of discipline fleeth from disceit, & withdraweth him self from the thoughts y<sup>e</sup> are without vnderstanding, and is rebuked when wickednes cometh.

6 For the Spirit of wisdom\* is lowing, and

will not absolue him, y<sup>e</sup> bla his lippes: for God is a witness, and a true beholder of his hearer of the tongue.

7 For the Spirit of the Lord world: and the same that things, harbe knowledge of

8 Therefore he that speake things, can not be hid: nethement of reproche let him

9 For inquisition shalbe made of the vngodlie, and the wordes shal come vnto Grefion of his iniquities.

10 For y<sup>e</sup> care of ielousie hea and the noyce of the grudge behid.

11 Therefore beware of murprostiteth nothing, & refrains from slander: for there is cret, that shal go for noght that speaketh lies, slaieth th

12 Seke not death in the erro\* destroye not your selues ches of your owne hands.

13 \*For God hadde not mad hadde he pleasure in the de liuing.

14 For he created all things, haue their being: and the the worlde are preserued, poyson of destruction in th dome of hell is not vpon e

15 For rightheousnes is imm rightheousnes bringeth deat

16 And the vngodlie call it the with hands and wordes: thinke to haue a friend of f naught: for they are confa therefore are they wortheie thereof.

### CHAP. II.

The imaginacions and desires of the vnfaithful against the faithful.

1 For the vngodlie say, I imagine with them se is thotte and tedious: and i man there is no recouerie, known that hadde retun graue.

2 For we are borne at all ad shalbe hereafter as thogh bene: for the breth is a fme strels, and the wordes as a sp of our heart.

3 Which being extinguishe turned into ashes, and the f as the soft aire.

4 Our life shal passe away a cloude, & come to naught is druen away with y<sup>e</sup> beau ne, and cast downe with th

Our name also shalbe forg

de that the Iewes (which were  
this moſte wicked mā that thei  
deſtroyed) are no euil doers, but  
iuſt Lawes,  
they be y children of the moſte  
Imightie and euer liuing God,  
the kingdome hahe bene pre-  
o vs, and our progenitours in  
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OME

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e.

\* Spirit of diſcipline fleeth  
& withdreweth him ſelf from  
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t of wiſdome is louing, and

will not abſolue him, y blaſphemeth with  
his lippes: for God is a witnes of his rei-  
nes, and a true beholder of his heart, and an  
hearer of the tongue.

For the Spirit of the Lord filleth all the  
worlde: and the ſame that mainteineth all  
things, hahe knowledge of the voyce.

Therefore he that ſpeaketh vnrighteous  
things, can not be hid: nether ſhal the iud-  
gement of reproche let him eſcape.

For inquiſitiō ſhalbe made for the thogh-  
tes of the vngodlie, and the ſounde of his  
wordes ſhal come vnto God for the cor-  
rection of his iniquities.

For y care of iclouſie heareth all things,  
and the noyce of the grudgings ſhal not  
be hid.

Therefore beware of murmuring, which  
proſiecth nothing, & refraine your tongue  
from ſclander: for there is no worde ſo ſe-  
cret, that ſhal go for noight, & the mouth  
that ſpeaketh lies, ſlaith the ſoule.

Seke not death in the errour of your life:  
deſtroye not your ſelues thorow the wor-  
kes of your owne hands.

For God hahe not made death, nether  
hahe he pleaſure in the deſtruction of the  
liuing.

For he created all things, that thei might  
haue their being: and the generacions of  
the worlde are preſerued, and there is no  
poſſion of deſtruction in them, & the king-  
dome of hell is not vpon earth.

For righteouſnes is immortal, but vn-  
righteouſnes bringeth death.

And the vngodlie call it vnto them bo-  
the with hands and wordes: and while they  
thinke to haue a friend of it, they come to  
naught: for they are confederate with it:  
therefore are they worthie to be partakers  
thereof.

#### CHAP. II.

The imaginacions and deſires of the wicked, & their coun-  
ſels againſt the faithfull.

For the vngodlie ſay, as they falſely  
imagine with them ſelues, \* Our life  
is ſhorte and tedious: and in the death of a  
man there is no recouerie, nether was any  
known that hahe returned from the  
grauē.

For we are borne at all aduenture, and we  
ſhalbe hereafter as thogh we had neuer  
bene: for the breth is a ſmoke in our no-  
ſtrels, and the wordes as a ſparke raiſed out  
of our heart.

Which being extinguiſhed, the body is  
turned into aſhes, and the ſpirit vaniſheth  
as the ſoft aire.

Our liſe ſhal paſſe away as the trace of a  
cloude, & come to naught as the miſt that  
is druen away with y beaumes of the fun-  
ne, and caſt downe with the heat thereof.  
Our name alſo ſhalbe forgotten in time,

and no man ſhal haue our workes in re-  
membrance.

\* For our time is as a ſhadowe that paſſeth  
away, and after our end there is no retur-  
ning: for it is faſt ſealed, ſo that no man  
cometh againe.

\* Come therefore, and let vs enioye the  
pleaſures, that are preſent, & let vs chere-  
fully uſe the creatures as in youth.

Let vs fill our ſelues with coſtly wine  
and ointements, and let not the ſloure of  
life paſſe by vs.

Let vs crowne our ſelues with roſe bud-  
des afore they be withered.

Let vs all be partakers of our wanton-  
nes: let vs leaue ſome token of our plea-  
ſure in euerie place: for that is our porciō,  
and this is our lotte.

Let vs oppreſſe the poore, that is righ-  
teous: let vs not ſpare the widdowe, nor re-  
uerence the white heeres of the aged, that  
haue liued many yeres.

Let our ſtrength be the lawe of vnright-  
eouſnes: for the thing that is feble, is re-  
proued as vnprofitable.

Therefore let vs deſraude the righteous:  
for he is not for our proſite, & he is cōtra-  
rie to our doings: he checketh vs for offen-  
ding againſt the Lawe, and blaſmeth vs as  
transgreſſours of diſcipline.

He maketh his boaste to haue the know-  
ledge of God: and he calleth him ſelf the  
ſonne of the Lord.

He is made to reprove our thoghts.

It grieueth vs alſo to loke vpon him: for  
his liſe is not like other mens: his waies a-  
re of another facion.

He counteth vs as baſtardes, and he with-  
draweth him ſelf from our waies as from  
filthines: he commendeth greatly the lat-  
ter end of the iuſt, and boasteeth that God  
is his father.

Let vs ſe then if his wordes be true: let vs  
proue what end he ſhal haue.

For if the righteous mā be the \* ſonne of  
God, he wil helpe him, & deliuer him fro  
the hands of his enemies.

Let vs \* examine him with rebukes and  
tormēts, that we may knowe his mekenes,  
and proue his pacience.

Let vs condemne him vnto a ſhameful  
death: for he ſhal be preſerued as he him  
ſelf ſaith.

Suche things do they imagine, and go  
aſtraye: for their owne wickednes hahe  
blinded them.

And they do not vnderſtād the myſteries  
of God, nether hope for the rewa de of  
righteouſnes, nor can diſcerne the honour  
of the ſoules that are fauteles.

For God created man without corrup-  
tion, and made him after the \* image of  
his owne likenes.

Elll. iiii.

2 Chron. 29, 15  
chap. 5, 9

1ſa. 22, 13  
Eccl. 5, 13  
1 Cor. 15, 24

1oh. 7, 27  
epheſ. 5, 13  
1ſa. 53, 3

Pſal. 22, 9  
mat. 27, 43

Iere. 11, 19

Gen. 1, 27  
Eccl. 7, 1  
eccl. 12, 5



## Wisdome of Salomon.

Gen 3.2.

24 \*Neuertheles, thorow enuy of the deuill came death into the worlde: and they that holde of his side, proue it.

### CHAP. III.

1 The conuersacion and assurance of the righteous. 7 The rewardes of the faithfull. 11 Who are miserable.

Deut. 33.3.

1 **B**Ut the \*soules of the righteous are in the hand of God, and no torment shal touche them.

Chap. 5.4.

2 \*In the sight of the vnwise thei appeared to dye, and their end was thought grieuous, 3 And their departing from vs, destruction, but they are in peace.

Rom 2.24.

4 And though they suffer paine before men, yet is \*their hope full of immortalitie.

2 cor. 5.1.

5 They are punished, but in fewe things, yet in many things shal they be wel rewarded: \*for God proueth them, & findeth them mete for him self.

2 pet. 1.13.

6 He tryeth them as the golde in the forna ce, and receiue them as a perfect frute offering.

Exod. 16.2.

7 \*And in the time of their vision they shal shine, and runne through as the sparkes among the stubble.

Mat 13.43.

8 They \*shal iudge the nacions, and haue dominion ouer the people, and their Lord shal reigne for euer.

Mat 19.28.

9 They that trust in him, shal vnderstand the trueth, and the faithfull shal remaine with him in loue: for grace and mercie is among his Saintes, and he regardeth his elect.

3 cor. 6.2.

10 \*But the vngodlie shalbe punished according to their imaginacions: for they haue despised the righteous, and forsaken the Lord.

Mat 21.41.

11 Who so despiseth wisdome, and discipline, is miserable, and their hope is vaine, & their labours are foolish, and their workes vnprofitable.

12 Their wiues are vndiscrete, & their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinful bed: \*she shal haue frute in the visitation of the soules,

Isa. 56.5.

14 And the eunuche, which with his hands hathe not wrought iniquitie, nor imagined wicked things against God: for vnto him shal be giuen the special gift of faith, and an acceptable porcion in the Temple of the Lord.

15 For glorious is y frute of good labours, and the roote of wisdome shal neuer fade away.

16 But the children of adulterers shal not be partakers of the holy things, and the seed of the wicked bed shalbe rooted out.

17 And though they liue long, yet shal they be nothing regarded, and their last age shalbe without honour.

18 If they dye hastily, they haue no hope,

neither comfort in the day of tryal.

19 For horrible is the end of the wicked generation.

### CHAP. IIIII.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the commendation of the vnfaithfull.

1 **B**etter is barrennes with vertue: for the memorial thereof is immortal: for it is known with God and with men.

2 When it is present, me take example thereat, and if it go away, yet they desire it: it is alway crowned and triumpheth, and winneth the battel and the vndefiled rewardes.

3 But the multitude of the vngodlie which abunde in children, is vnprofitable: & the bastard plates shal take no depe roote, nor laye any fast fundacion.

4 For though they budde forth in the branches for a time, \* yet they shal be shaken with the winde: for they stand not fast, and thorowe the vehemie of the winde they shalbe rooted out.

5 For the vnperfect branches shalbe broke, & their frute shalbe vnprofitable & fower to eat, and mete for nothing.

6 For all the children that are borne of the wicked bed, shalbe witness of the wickednes against their parents when they be asked.

7 But though the righteous be preuented with death, yet shal he be in rest.

8 For the honorable age is not that which is of long time, neither that which is measured by the number of yeres.

9 But wisdome is the graye heere, and an vndefiled life is the olde age.

10 \*He pleased God, & was beloued of him, so that where as he liued among sinners, he is translated him.

11 He was take away, lest wickednes shoulde alter his vnderstanding, or deceit beguile his minde.

12 For wickednes by bewitching obscurereth the things that are good, & the vnstedfastnes of concupiscence peruertereth the simple minde.

13 Though he was sone dead, yet fulfilled hee muche time.

14 For his soule pleased God: therefore hastened he to take him away from wickednes.

15 Yet the people se & vnderstand it not, & consider no suche things in their hearts, how that grace and mercie is vpon his Saintes, and his prouidence ouer the elect.

16 Thus the righteous that is dead, commendeth the vngodlie which are liuing: & the youth that is sone brought to an end, the long life of the vnrighteous.

17 For they se the end of the wife, but they vnderstand not what God hathe deuised for him, and wherefore the Lord hathe pre-

serued

serued him in safetie.

18 They se him and despi-

se him, and Lord will laugh them to scorn.

19 So that they shal fall from honour, and shal haue a shamefull death for euermore: for wisdom shal he burste them and

ne, and shake them from the earth: that they shalbe vtterly wretched in sorowe, and their

perish.

20 So they being afraied, of their sinnes, & their owne

come before them to con-

CHAP. V.

1 The constancie of the righteous be-

2 The hope of the vnfaithfull seru-

3 Of the Saintes and godlie.

1 **T**hen shal the righteous boldenes before the face of the Lord.

2 haue tormented him, and labours.

3 When thei se him, thei shal horrible feare, and shalbe wonderful deliurance,

4 And shal change their minde for grief of minde, and of selues, This is he whom they had in derision, and in a piteche.

5 \*We foolles thought his liue his end without honour.

6 How is he counted among of God, and his porcion Saintes!

7 Therefore we haue erred of trueth, and the light hathe not shined vnto vs; vnderstanding rose not vpon

8 We haue wearied our selues of wickednes and destruction gone through daies of woe

9 we not knowen the way of

10 What hathe pride profited profite hathe the pompe

11 All those things are \* as a shadow, and as a poste that

12 As a shippe that passeth of the water, which when it trace thereof can not be the path of it in the flood

13 Or as \* a birde that flyeth the aire, and no man can see her passage, but onely her wings, beating the liuing the aire thorow the

14 her going, & flecth on the where as afterwarde no can be founde:

15 Or as when an arrow is in parteth the aire, which meth together againe,

port in the day of tryal.  
le is the end of the wicked ge-

## CHAP. III.

the commoditie thereof. 70 The death  
is, and the condemnation of the vn-

barrennes with vertue: for the  
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not what God hath deuised for  
therefore the Lord hath pre-

serued him in safetie.

18 They se him and despise him, but the  
Lord will laugh them to scorne,

19 So that they shal fall hereafter without  
honour, and shal haue a shame among the

dead for euermore: for without anie voy-  
ce shal he burst them and cast them downe,

and shake them from the fundacions, so  
that they shal be vtterly wasted, and they

shal be in sorowe, and their memorial shal  
perish.

20 So they being afraid, shal remember  
their sinnes, & their owne wickednes shal  
come before them to conuince them.

## CHAP. V.

1 The constantnes of the righteous before their persecutors.  
2 The hope of the vnfaithfull vaine. 3 The blessed-  
nes of the saintes and godlie.

1 Then shal the righteous stand in great  
boldenes before the face of suche as

haue tormented him, and taken away his  
labours.

2 When thei se him, thei shal be vexed with  
horrible feare, and shal be amased for his  
wonderful deliuerance,

3 And shal change their mindes, and sigh  
for grief of minde, and say within them  
selues, This is he whome we sometime

had in derision, and in a parable of repro-  
che.

4 \* We foolles thought his life madnes, and  
his end without honour.

5 How is he counted among the children  
of God, and his porcion is among the  
Saintes!

6 Therefore we haue erred from the waye  
of truth, and the light of righteousness

hath not shined vnto vs; and the sunne of  
vnderstanding rose not vpon vs.

7 We haue wearied our selues in the waye  
of wickednes and destruction, and we haue

gone through dangerous waies: but we haue  
not known the way of the Lord.

8 What hath the pride profited vs? or what  
profite hath the pompe of riches brought  
vs?

9 All those things are \* passed away like a  
shadow, and as a poste that passeth by:

10 As a shippe that passeth ouer the waues  
of the water, which when it is gone by, the

trace thereof can not be founde; nether  
the path of it in the floods:

11 Or as \* a bird that fleeth thorowe in  
the aire, and no man can se anie token of

her passage, but onely heare the noise of  
her wings, beating the light winde; part-

ing the aire thorow the vehemencie of  
her going, & fleeth on shaking her wings,

whereas afterwarde no token of her way  
can be founde:

12 Or as when an arrowe is shot at a marke,  
it pareteth the aire, which immediatly con-

meth together againe, so that a man can

not knowe where it went thorowe.

13 Euen so we, as sone as we were borne, we  
beganne to drawe to our end, and haue

shewed no token of vertue, but are confu-  
med in our owne wickednes.

14 For the hope of the vngodlie is like the  
dust that is blowne away with the winde,

and like a thinne some that is scattered a-  
broad with the storme, and as the smoke,

which is disperfed with the winde, and as  
the remembrance of him passeth, that ca-  
rieth but for a day.

15 But the righteous shal liue for euer: their  
rewarde also is with the Lord, & y moste

High hath the care of them.

16 Therefore shal they receiue a glorious  
kingdome, and a beautiful crowne of the

Lords hand: for with his right hand shal  
he couer them, and with his arme shal he

defende them.

17 He shal take his ielousie for armour, &  
shal arme the creatures to be reuenged of  
the enemies.

18 He shal put on righteousness for a brest-  
plate, and take true iudgement in stead of  
an helmet.

19 He wil take holines for an inuincible  
shield.

20 He wil sharpe his fierce wrath for a swor-  
de, and the worlde shal fight with him a-  
gainst the vnwise.

21 Then shal the thunder boltes go streight  
out of the lightnings, and shal flee to the

marke as out of the bent bowe of clouds,  
and out of his angre that throweth stones,

shal thicke haile be cast, and the water of  
the sea shal be wrothe against them, & the

floods shal mightely ouerflowe.

22 And a mightie winde shal stand vp a-  
gainst them, and like a storme shal scatter  
them abroad. Thus iniquitie shal bring

all the earth to a wildernes, and wickednes  
shal ouerthrowe the thrones of the migh-  
tie.

## CHAP. VI.

The calling of Kings, princes and iudges, which are also  
exhorred to searche wisdom.

1 Here therefore, O ye Kings, and vn-  
derstand: learne, ye that be iudges of  
the ends of the earth.

2 Giue eare, ye that rule the multitudes &  
glorie in the multitude of people.

3 For the rule \* is giuen you of the Lord, Rom. 13.  
and power by the moste High, which wil  
trye your workes, and searche out your i-

maginacions.

4 Because that ye being officers of his king-  
dome haue not iudged aright, nor kept  
the Law, nor walked after the wil of God,

5 Horribly and soderly wil he appeare vn-  
to you: for an hard iudgement shal they  
haue that beare rule.

6 For he that is moste lowe, is worthie mer-

Mmmm.i.



## Wisdome of Salomon.

Deut. 10, 17.  
2. chro. 19, 7.  
Job 34, 19.  
Eccles. 31, 16.  
alt 10, 34.  
Rom. 2, 12, gal.  
2, 6. eph. 6, 9.  
col. 3, 25. 2.  
pet. 1, 17.

cie, but the mightie shalbe mightely tormented.  
7 For he that is Lord ouer all, wil spare no \* persone, neither shal he feare anie greatness: for he hathe made the small and great, and careth for all a like.  
8 But for the mightie abideth y<sup>e</sup> forer tryal.  
9 Vnto you therefore, o tyrants, do I speake, that ye may learne wisdome, and not go amisse.  
10 For they that kepe holines holily, shalbe holie, and they that are learned there, shal finde a defence.  
11 Wherefore set your delite vpon my wordes & desire them, & ye shalbe instructed.  
12 Wisdome shineth & neuer fadeth away, and is easily fene of them that loue her, & founde of suche as seke her.  
13 She preuenteth them that desire her, that she may first shewe her self vnto them.  
14 Whoso awaketh vnto her betimes, shal haue no great trauail: for he shal finde her sitting at his dores.  
15 To thinke vpon her then is perfit vnderstanding: and who so watcheth for her, shalbe sone without care.  
16 For the goeth about, seekinge suche as are mete for her, and sheweth her self cherefully vnto them in the wayes, and meteth them in euerie thought.  
17 For the moste true desire of discipline is her beginning: and the care of discipline is loue.  
18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurance of immortalitie.  
19 And immortalitie maketh vs nere vnto God.  
20 Therefore the desire of wisdome leadeth to the kingdome.  
21 If your delite be then in thrones, & scepters, o Kings of the people, honour wisdome, that ye may reigne for euer.  
22 Now I wil tell you what wisdome is, & whence it cometh, & wil not hide the mysteries from you, but wil seke her out from the beginning of her natiuitie, and bring the knowledge of her into light, and wil not kepe backe the truth.  
23 Nether wil I haue to do with consuming enuie: for suche a man shal not be partaker of wisdome.  
24 But the multitude of the wise is the preservation of the worlde, and a wise King is the staye of the people.  
25 Be therefore instructed by my wordes, & ye shal haue profite:

### CHAP. VII.

*Wisdome ought to be preferred aboue all things.*

1 I My self am also mortal and a man like all other, and am come of him that was first made of the earth.  
2 And in my mothers wombe was I facioned

to be flesh in ten moneths: I was \* brought together into blood of the seede of man, and by the pleasure that cometh with slepe.  
3 And when I was borne, I receiued the comune aire, and fel vpon the earth, which is of like nature, crying & weeping at the first as all other do.  
4 I was nourished in swadling clothes, and with cares.  
5 For there is no King that had anie other beginning of birth.  
6 All men then haue one entrance vnto life, and a like going out.  
7 Wherefore I praied, and vnderstanding was giuen me: I called & the Spirit of wisdome came vnto me.  
8 I preferred her to scepters and thrones, & counted riches nothing in comparison of her.  
9 \* Nether did I compare precious stones vnto her: for all golde is but a litle grauel in respect of her, and siluer shalbe counted but clay before her.  
10 I loued her about health and beautie, & purposed to take her for my light: for her light can not be quenched.  
11 All good things therefore came to me together with her, and innumerable riches thorow her hands.  
12 So I was glad in all: for wisdome was the autor thereof, & I knewe not that she was the mother of these things.  
13 And I learned vnfaignedly, & communicated without enuie, and I do not hide her riches.  
14 For she is an infinite treasure vnto men, which whoso vse, become partakers of the loue of God, & are accepted for the gifts of knowledge.  
15 God hathe granted me to speake according to my minde, and to iudge worthely of the things, that are giuen me: for he is the leader vnto wisdome, and the director of the wise.  
16 For in his hand are bothe we and our wordes, and all wisdome, & the knowledge of the workes.  
17 For he hathe giue me the true knowledge of the things that are, so that I knowe how the worlde was made, and the powers of the elements.  
18 The beginning and the end, & the middes of the times: how the times alter, and the change of the seasons.  
19 The course of the yere, the situation of the starres,  
20 The nature of liuing things, and the seruicenes of beasts, the power of y<sup>e</sup> windes, and the imaginations of men, the diuersities of plants, and the vertues of rootes.  
21 And all things bothe secret and knowne do I knowe: for wisdome the worker of all

all things, hathe taught  
22 For in her is the spirit which is holie, the one folde, subtil, moueable, euident, not hurtful, louely, which can not be letted.  
23 Courteous, stable, sure, using all power, circumcising and passing through all and subtil spirits.  
24 For wisdome is nimble things: she goeth thorow to all things, because of this.  
25 For she is y<sup>e</sup> breth of the Father, and a pure influence that glorie of the Almighty defiled thing come vnto  
26 For she is the brighte lasting light, the vnder the maiestie of God, and goodnes.  
27 And being one, she can remaine in her self, according to the ages she holie soules, and maketh of God and Prophetes.  
28 For God leueth none with wisdome.  
29 For she is more beautifull and is aboue all the oracles and the light is not to her.  
30 For night cometh vpon can not ouercome wisdome.

### CHAP. VIII.

*The effects of wisdome.*

1 He also reacheth from  
2 Other mightely, and order all things.  
3 I haue loued her, and so youth: I desired to marry had I vnto her beautie.  
4 In that she is conuersa commendeth her nobilitie of all things loueth her.  
5 For she is the scholemaster of ledge of God, and the workes.  
6 If riches be a possession this life, what is richer than worketh all things?  
7 For if prudence work among all things, that worketh she?  
8 If a man loue righteousness are vertuous: for the teaching, righteousness are the moste profitable can haue in this life.  
9 If a man desire great expell the things that are p things to come: the know

all things, ha the taught me it.

- 21 For in her is the spirit of vnderstanding, which is holie, the onely begotten, manifolde, subtil, moueable, cleare, vnde-filed, euident, not hurtful, louing the good, sharpe, which can not be letted, doing good,
- 22 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all, intellectuall, pure and subtil spirits.

23 For wisdom is nimble then all nimble things: she goeth thorow and atteineth to all things, because of her purenes.

24 For she is y breth of the power of God, and a pure influence that floweth from the glorie of the Almightye: therefore can no defiled thing come vnto her.

25 For she is the brightnes of the euermourning light, the vnde-fild mirroure of the maiestie of God, and the image of his goodnes.

26 And being one, she can do all things, and remaining in her self, reneweth all, and according to the ages she entreth into the holie soules, and maketh them the friends of God and Prophetes.

27 For God loueth none, if he dwell not with wisdom.

28 For she is more beautiful then the sunne, and is aboute all the order of the starres, and the light is not to be compared vnto her.

29 For night cometh vpō it, but wickednes can not overcome wisdom.

CHAP. VIII.

*The effects of wisdom.*

1 She also reacheth from one end to another mightely, and comely doeth she order all things.

2 I haue loued her, and sought her from my youth: I desired to marrye her, suche loue had I vnto her beautie.

3 In that she is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

4 For she is the scholemastres of the knowledge of God, and the choier out of his workes.

5 If riches be a possession to be desired in this life, what is richer then wisdom, that worketh all things?

6 For if prudence worketh, what is it among all things, that worketh better then she?

7 If a man loue righteousnes, her labours are vertuous: for she teacheth sobernes & prudence, righteousnes and strenght, which are the moste profitable things that men can haue in this life.

8 If a man desire great experience, she can tell the things that are past, and discern things to come: she knoweth the subtilties

of wordes, and the solutions of darke sentences: she foreseeeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my companie, knowing that she wolde counsel me good things, and comfort me in cares and griefs.

10 For her sake shal I haue glorie among the multitude and honour among the Elders thogh I be yong.

11 I shal be founde of sharpe iudgement, so that I shal be marueilous in the sight of great men.

12 When I holde my tongue, they shal abide my leasure: when I speake, they shal heare diligently, & if I talke muche, they shal laye their hands vpon their mouth.

13 Moreover, by her I shal obtaine immortalitie, and leaue an euermourning memorial among them that come after me.

14 I shal gouerne the people, and the nations shal be subdued vnto me.

15 Horrible tyrants shal be afraied when they heare me: among the multitude I shal be counted good, and mightie in battell.

16 When I come home, I shal rest with her: for her companie hath no bitternes, and her felowshippe hath no tediousnes, but mirthe and ioye.

17 Now when I considered these things by my self, and pondered them in mine heart, how that to be ioyned vnto wisdom is immortalitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudence, and glorie by communing with her, I went about, seeking how I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vnde-fild bodie.

21 Neuertheles, when I perceived that I colde not enioye her, except God gaue her (and that was a pointe of wisdom also, to knowe whose giste it was) I went vnto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

*A prayer of Salomon to obtaine wisdom.*

1 O God of fathers, and Lord of mercie, which hast made all things with thy worde,

2 And ordeined man thorow thy wisdom, that he shulde haue dominion ouer the creatures which thou hast made, And gouerne the worlde according to e-

Mmmm. ii.





vnto them, and a light of starres in the night.

12 She brought the thorow the red sea; and

13 caryed them through the great water,

14 But she drowned their enemies, and

15 brought the out of the botome of the depe.

16 So the righteous toke the spoiles of the

17 vngodlie, & praised thine holy Name, O

18 Lord, and magnified thy victorious hand

19 with one accorde.

20 For wisdom openeth the mouth of the

21 domme, and maketh the tongues of babes

22 eloquent.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 22 The great power and mercie of God.

1 She prospered their workes in the hāds of thine holy Prophet.

2 They went through the wildernes that

3 was not inhabited, and pitched their ten-

4 tes in places where there lay no way.

5 They stode against their enemies, & we-

6 re aduenged of their aduersaries.

7 When they were thirsty, they called vpo

8 thee, and water was giuen them out of the

9 hie rocke, and their thirst was quenched

10 out of the hard stone.

11 For by the things whereby their ene-

12 mies were punished, by the same were the

13 Israelites helped in their nede.

14 For in steade of a fountaine of running

15 water, the enemies were troubled at the

16 corrupt blood, which was to rebuke the

17 commandement of the killing of the chil-

18 dre, but thou gauest vnto thine owne abun-

19 dance of water vnlooked for,

20 Declaring by the thirst that was at that

21 time how thou hadest punished thine

22 aduersaries.

23 For when they were tryed and chastised

24 with mercie, they knewe how the vn-

25 godlie were iudged and punished in

26 wrath.

27 For these hast thou exhorted as a father,

28 and proued them: but thou hast condem-

29 ned by other as a righteous King, whē thou

30 didest examine them.

31 Whether they were absent or present,

32 their punishment was alike: for their

33 grief was double with mourning, and the

34 remembrance of things past.

35 For when they perceiued that through

36 their tormentes good came vnto them, they

37 felt the Lord.

38 And seeing the things that came to passe,

39 at the last they wondered at him, whome

40 afore they had cast out, denied and deri-

41 ded: for they had another thirst then the

42 iuste.

43 Because of the foolish deuises of their

44 wickednes wherewith they were deceiued,

45 and worshiped serpents, that had not the

vse of reason, & vile beastes, thou sendidst a multitude of vnreasonable beastes vpon them for a vengeance, that they might knowe, that wherewith a man sinneth, by the same also shal he be punished.

14 For vnto thine almightie hand, y made the worlde of naught, it was not vnpossible to send among them a multitude of beares, or fierce lyons.

15 Or furious beastes newly created, and vnknown, which shulde breathe out blastes of fyre, and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes.

16 Which might not onely destroye them with hurting, but also to kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered abroad thorow the power of thy Spirit: but thou hast ordered all things in measure, number & weight.

18 For thou hast euer had great strength & might, and who can withstand the power of thine arme?

19 For as the small thing that the balance weigheth, so is the worlde before thee, & as a droppe of the morning dewe, that falleth downe vpon the earth.

20 But thou hast mercie vpon all: for thou hast power of all things, and makest as though thou sawest not the sinnes of men, because they shulde amende.

21 For thou louest all the things that are, & hatest none of them whome thou hast made: for thou woldest haue created nothing that thou hadest hated.

22 And how might anie thing endure, if it were not thy wil? or how coulde anie thing be preserved, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

1 The mercie of God to ward sinners. 12 The workes of God are unprouable. 19 God giueth leasure to repent.

1 For thine incorruptible spirit is in all things.

2 Therefore thou chastenest the measurably that go wrong, and warnest the by putting them in remembrance of the things wherewith they haue offended, that leauing wickednes they may beleue in thee, O Lord.

3 As for those olde inhabitants of the holy land, thou didest hate them.

4 For they committed abominable workes, as forceries and wicked sacrifices,

5 And slaying of their owne children without mercie, and eating of the bowels of mans flesh in banqueting, where the raging

Mmam.iii.

Leu. 16. 22.  
1er 8. 22.  
chap 16. 6.

Deut. 9. 3.  
12. 20 &  
18. 9.



## Wisdome of Salomon.

Priests shed abominable blood.

6 And the fathers were the chief murderers of the soules, destitute of all helpe, whome thou woldest destroy by the hands of our fathers,

7 That the land which thou louest aboute all other, might be a mere dwelling for the children of God.

*Exod. 33. 2.  
deut. 3. 22.*

8 \* Neuertheles, thou sparedst them also, as men, and sendedst the forerunners of thine hoste, euen hornettes to destroye them by litle and litle,

9 Not that thou wast vnable to subdue the vngodlie vnto the righteous in battel, or with cruell beastes, or with one rough worde to destroye them together.

10 But in punishing them by litle and litle, thou gauest the space to repent, knowing wel, that it was an vnrighteous nacion & wicked of nature, & that their thoght coulde neuer be altered.

11 For it was a cursed sede from the beginning: yet hast thou not spared them when they sinned, because thou feared any man.

*Rom. 9. 31.*

12 For who dare say, \* What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whome thou hast made? or who dare stand against thee to reuenge the wicked men?

*1. Pet. 1. 7.*

13 For there is none other God but thou, \* that carest for all things, that y maist declare how y thy iudgement is not vnright.

14 There dare nether King nor tyrant in thy sight require accounts of them whome thou hast punished.

*Iob. 12. 2.*

15 For so muche then as thou art righteous thy self, thou ordrest all things righteously, \* thinking it not agreeable to thy power to condemne him, that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfite power, thou declarest thy power, and reproveest the boldenes of the wise.

18 But thou ruling the power, iudgest with equitie, & gouernest vs with great fauour: for thou maist shew thy power when thou wilt.

19 By suche workes now hast thou taught thy people, that a man shulde be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting vnto them, giuing them time & place that they might change from their wickednes,

21 With how great circumspection wilt thou punish thine owne childre, vnto whose

fathers thou hast sworne and made covenants of good promises?

22 So when thou dost chasten vs, thou punishest our enemies a thousand times more, to the intent that when we iudge, we shulde diligently consider thy goodness, and when we are iudged, we shulde hope for mercie.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

24 \* For they went astray verie farre in the wayes of errour, and esteemed the beasts, which their enemies dispised, for gods, being abused after the manner of childre, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they shulde be in derision as children without reason.

26 But they that wil not be reformed by those scorneful rebukes, shal sele the worthie punishment of God.

27 For in those things when they suffered, they disdeined: but in these whome they counted godlie when they sawe the selues punished by them, they all acknowledged y true God whome afore they had denied to knowe: therefore came extreme damnation vpon them.

### CHAP. XIII.

*All things be vaine, except the knowledge of God. 10 Idolaters and idoles are mocked.*

1 Svrely all men are vaine by nature, and are ignorant of God, \* and coulde not knowe him that is, by the good things that are sene, nether consider by the workes the worke matter.

2 \* But thei thought the fyre, or the winde, or the swift aire, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the worlde, and gods.

3 Thogh they had suche pleasure in their beautie that they thought them gods, yet shulde they haue knownen, how muche more excellent he is that made them: for the first autor of beautie hath created these things.

4 Or if they marueiled at the power, and operation of them, yet shulde they haue perceiued thereby, how muche he that made these things, is mightier.

5 For by the greatnes of their beautie, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seke God and wolde finde him, & yet peradventure do erre.

7 For \* they go about by his workes to seke him, and are perswaded by the sight, because the things are beautiful that are sene.

8 Howbeit they are not to be excused.

9 For if they can knowe so muche, that they

can discerne the worlde, v rather shoulde out the Lord. But miserable are they, dead is their hope, that which are the workes of f de, and siluer, and the thir tel by arte, and the similit anie vaine stone that hath the hand of antiquitie.

10 Or as when a carpenter tre mete for the worke, and the barke thereof cunning maketh a vessel profitable life.

11 And the things that are worke, he bestoweth to d fil him self,

12 And that which is left which is profitable for no croked piece of wood and he carueth it diligently a according as he is expert

13 giueth it a proportion, after the similitude of a m

14 Or maketh it like some straketh it ouer with red, and couereth euerie spot

15 And when he hath ma tabernacle for it, he setteth maketh it fast with yron,

16 Prouiding so for it, les knoweth y it can not helpe se it is an image, w hathe

17 Then he prayeth for his his matiage and for child shamed to speake vnto it,

18 He calleth on him that alth: he prayeth vnto him life: he requirerth him of no experience at all.

19 And for his iourney, him to go, and for gaine, and effe of his affaires he requ of him, that hath no man

### CHAP. XII.

*The detestacion and abomination of them, and of him that maketh of idolatrie proceeded. 23 Idolatrie.*

1 A Gaine, another ma saile, and inteding the raging waues, callen more rotten then the shi him.

2 For as for it, couetousnes founde it out, and the craft by cunning.

3 But thy prouidence, o f it: \* for thou hast made a sea, and a sure path among

4 Declaring thereby, that to helpe in all things, yea, to the sea without meanes

from sworne and made con-  
fession.

doest chasten vs, thou pun-  
ishest a thousand times more,  
when we iudge, we shuld  
consider thy goodness, and  
be iudged, we shulde hope for

thou hast tormented the wic-  
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P. XIII.

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can discern the worlde, why do they not  
rather hide out the Lord thereof?

But miserable are they, and among the  
dead is their hope, that call them gods  
which are the workes of mens hands, gol-  
de, and siluer, and the thing that is inuen-  
ted by arte, and the similitude of beasts, or  
anie vaine stone that hath bene made by  
the hand of antiquitie.

\*Or as when a carpenter cutteth downe a  
tree mete for the worke, and pareth of all  
the barked thereof cunningly, and by arte  
maketh a vessel profitable for the vse of  
life.

And the things that are cut of from his  
worke, he bestoweth to dresse his meat to  
fill himself,

And that which is left of these things,  
which is profitable for nothing (for it is a  
crooked piece of wood and full of knobbes)  
he carueth it diligently at his leasure, and  
according as he is expert in cunning, he  
giueth it a proportion, and facioneth it  
after the similitude of a man,

Or maketh it like some vile beast, and  
straketh it ouer with red, and painteth it,  
and couereth euerie spotte that is in it.

And when he hath made a conuenient  
tabernacle for it, he setteth it in a wall, and  
maketh it fast with yron,

Providing so for it, lest it fall: for he  
knoweth it can not helpe it self, becau-  
se it is an image, & hath nede of helpe.

Then he prayeth for his goods, and for  
his mariage and for children: he is not a-  
shamed to speake vnto it, that hath no life.

He calleth on him that is weake for he-  
alth: he prayeth vnto him that is dead for  
life: he requirerth him of helpe that hath  
no experience at all.

And for his iourney, him that is not able  
to go, and for gaine, and worke, and suc-  
cess of his affaires he requirerth furthera-  
ce of him, that hath no maner of power.

#### CHAP. XIII.

The detestacion and abomination of images, & A cur-  
se of them, and of him that maketh them. 14. Whe-  
reof idolatrie proceeded. 23. What euils come of  
idolatrie.

A Gaine, another man purposing to  
saile, and intending to passe thorow  
the raging waues, calleth vpon a stocke  
more rotten then the shippe that carieth  
him.

For as for it, couetousnes of money hath  
founde it out, and the craftsman made it  
by cunning.

But thy providence, o father, gouerneth  
it: for thou hast made away, euen in the  
sea, and a sure path among the waues,

Declaring thereby, that thou hast power  
to helpe in all things, yea, though a man wet  
to the sea without meanes.

Neuertheles thou woldest not, that the  
workes of thy wisdom shulde be vaine,  
and therefore do men commit their liues  
to a smale piece of wood, and passe ouer  
the stormie sea in a shippe, and are sau-  
ed.

\*For in the olde time also whē the proude  
giants perished, the hope of the worlde  
went into a shippe which was gouerned by  
thine hand, and so lest sede of generacion  
vnto the worlde.

For blessed is the tre whereby righteouf-  
nes commeth.

But that is cursed that is made with hāds,  
bothe it, & he that made it: he because he  
made it, and it being a corruptible thing,  
because it was called god.

\*For the vngodlie, and his vngodlines are  
bothe like hated of God: so truly the  
worke & he that made it, shal be punished  
together.

Therefore shal there be a visitation for  
the idoles of the nations: for of the crea-  
tures of God they are become abomina-  
cion, & stumbling blockes vnto the  
soules of men, & a snare for the fete of the  
vnwife.

For the inuenting of idoles was the be-  
ginning of whoredome, and the finding of  
them is the corruption of life.

For they were not from the beginnings,  
nether shal they continue for euer.

The vaine glorie of men brought them  
into the worlde: therefore shal they come  
shortly to an end.

When a father mourned grieuoussly for  
his sonne that was taken away suddenly, he  
made an image for him & was once dead,  
whome now he worshipeth as a god, & or-  
deined to his seruants ceremonies and sa-  
crifices.

Thus by proces of time this wicked cu-  
stome preuailed, and was kept as a law, and  
idoles were worshipped by the commande-  
ment of tyrants.

As for those that were so frare of that  
men might not worship them presently,  
they did conterfer the visage that was far-  
re of, and made a gorgeous image of a  
King, whome they wolde honour, that thei  
might by all meanes flatter him that was  
absent, as though he had bene present.

Again the ambition of the craftsman  
thrust forward the ignorāt to increase the  
superstition.

For he peraduenture willing to please a  
noble man, labored with all his cunning  
to make the image of the best facion.

And so thorowe the beautie of the wor-  
ke the multitude was allured, and so toke  
him now for a god, which a litle afore was  
but honored as a man.

And this was the deceiuing of mā's life,  
when men, being in seruitude, through ca-

Mmm.iiii.

Gen. 6. 4.  
& 7. 10.

Psal. 115. 8.  
baruc. 6. 3

Psal. 7. 40.

Iere. 10. 8.  
habac. 2. 18.



## Wisdome of Salomon.

lamitie and tyrannie ascribed vnto stones and stockes the name, which ought not to be communicate vnto anie.

Moreover, this was not ynough for them that they erred in the knowledge of God: but where as they liued in great warres of ignorance, those so great plagues called they peace.

*Deu. 18, 10.  
leue. 7, 9.  
& 19, 4.*

For ether they slewe their owne childre in sacrifice, or vsed secret ceremonies, or raging dissolutenes by strange rites, And so kept nether life nor mariage cleane: but ether one slewe another by treason, or els vexed him by adulterie.

So were all mixt together, blood and slaughter, theste & deceit, corruption, vnfaithfulness, tumultes, periurie,

Disquieting of good men, vnthankfulness, defiling of soules, changing of birth, disordre in mariage, adulterie & vnclenes.

For the worshiping of idoles that ought not to be named, is the beginning and the cause and the end of all euil.

For either they be mad when they be merie, or prophetic lies, or liue vngodlie, or els lightly forswear them selues.

For in so much as their trust is in the idoles, which haue no life, thogh they sweare falsely, yet they thinke to haue no hurt.

Therefore for two causes shal they iustly be punished, because they haue an euil opinion of God, adding them selues vnto idoles, and because they sweare vniuistly to deceiue, and despise holines.

For it is not the power of them by whome they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodlie.

### CHAP. XV.

*The voyce of the faithfull, praising the mercie of God by whose grace they serue his idoles.*

**B**Ut thou, O our God, art gracious and true, long suffering, and governeest all things by mercie.

Thogh we sinne, yet are we thine: for we knowe thy power: but we sinne not, knowing that we are counted thine.

For to knowe thee, is perfite righteousnes, and to knowe thy power is the roote of immortalitie.

For nether hath the wicked inuention of men disceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

Whose sight stirreth vp the desire of the ignorant: so that he coueteth the forme that hath no life, of a dead image.

They that loue suche wicked things, are worthy to haue suche things to trust to, and they that make them, and they that desire them, and they that worship them.

*Rom. 9, 20.*

The potter also tempereth soft earth, & facioneth euerie vessel with labour to our

vse: but of the same clay he maketh bothe the vessels, that serue to cleane vses, and the contrarie likewise: but whereto euerie vessel serueth, the potter is the iudge.

So by his wicked labour he maketh a vaine god of the same claye: euen he, which a litle afore was made of earth him self, and within a litle while after goeth thither againe whence he was taken, when he shal make accounte for the lone of his life.

Notwithstanding he careth not for the labour he taketh, nor that his life is short, but he striueth with the golde smithes, and siluer smithes, and counterfaiteth the coper smithes, and taketh it for an honour to make deceiuable things.

His heart is ashes, and his hope is more vile then earth, and his life is lesse worthie of honour then claye.

For he knoweth not his owne maker, that gaue him his soule, that had power & breathed in him the breth of life.

But they counte our life to be but a pastime, and our conseruation as a marker, where there is gain: for they say we ought to be getting on euerie side, thogh it be by euil meanes.

Now he that of earth maketh fraile vessels and images, knoweth him self to offend aboute all other.

All the enemies of thy people, that holde them in subiection, are mooste vniust, & more miserable then the verie fooles.

For they iudge all the idoles of the nations to be gods, which neither haue eye fight to se, nor noses to smell, nor eares to heare, nor fingers of hands to grope, & their feet are slowe to go.

For man made them, and he that hath but a borrowed spirit, facioned them: but no man can make a god like vnto him self.

For seing he is but mortal him self, it is but mortal that he maketh with vnrighteous hands: he him self is better then they whome he worshippeth: for he liued, but they neuer liued.

Yea, they worshipped beasts also, which are their mooste enemies, & which are the worst, if they be compared vnto others, because they haue none vnderstanding.

Nether haue they anie beautie to be desired in respect of other beasts: for they are destitute of Gods praise, and of his blessings.

### CHAP. XVI.

*The punishment of idolaters. 20. The benefites done vnto the faithfull.*

**T**herefore by suche things they are worthely punished & tormented by the multitude of beasts.

In steade of the which punishment thou hast bene fauorable to thy people, & to

the appetite, hast put a strange taste, euen quail. To the intent that they by the things which were among them, might turne to a desire, & that they freed penurie for a space, & new taste.

For it was requisite, that tyrannie, shoulde fall into the, and that to these ones shewed, how their enemies

For when the cruel fierce came vpon them, and they the stings of cruel serpents

Thy wrath endured not p they were troubled for a l they might be reformed, of saluacion, to remember dement of thy Law.

For he that turned toward led by the thing that he saw d Saviour of all.

So in this thou shewed that it is thou, which del euil.

For the biting of greshe killed them, and there was unde for their life: for the to be punished by fuche.

But the teeth of the ven colde not ouercome thy c mercie came to helpe them

For they were pricked, be deremember thy wordes, ly healed, lest they shoulde forgetfulness, that their col backe by thy benefice.

For nether herbe nor plasp but thy worde, O Lord, w things.

For thou hast the power and ledest downe vnto ch and bringest vp againe.

A man in dede by his slaie another: but when th forthe, it turneth not again call againe the soule that i hand.

But it is not possible hand. For the vngodlie that w thee, were punished by thine arme, with strange haile, and were pursued wi they colde not auoide, & with fyre.

For it was a wondrous might do more then water cheth all things: but the w uenger of the righteous.

For some time was the fy the beasts, which were sent godlie, burnt not: and th

the clay he maketh bothe  
true to cleane vles, and  
wife: but whereto eue-  
he potter is the iudge.  
labour he maketh a vai-  
claye: euen he, which a  
de of earth him self, and  
after goeth thither a-  
as taken, when he shal  
the lone of his life.

g he careth not for the  
nor that his life is shor-  
with the golde smithes,  
and counterfaitheth the  
maketh it for an honour  
e things.

, and his hope is mo-  
and his life is lesse wor-  
claye.

or his owne maker, that  
that had power & brea-  
th of life.

our life to be but a pa-  
uerfacion as a market,  
e: for they say we ought  
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arth maketh fraile ves-  
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of thy people, that hol-  
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XVI.  
20 The benefites done vnto

ſuchie things they are Chap. 11. 20.  
ſhed & tormented by  
caſtes.

which puniſhment thou  
to thy people, & to la-

tiſſie their appetite, haſt prepared a meat of  
a ſtrange taſte, euen quailles,

To the intent that thei that deſired meat,  
by the things which were ſhewed and ſent  
among them, might turne awaye their ne-  
ceſſarie deſire, & that thei, which had ſuf-  
fired penurie for a ſpace, ſhulde alſo ſele a  
n. w. taſte.

For it was requiſite, that they which vſed  
tyrannie, ſhulde fall into extreme pouer-  
tie, and that to theſe onelie it ſhulde be  
ſhewed, how their en- mies were tormēted.

\* For when the cruel fierceness of y beaſts  
came vpon them, and they were hurt with  
the ſtings of cruel ſerpents,

Thy wrath endured not perpetually, but  
they were troubled for a litle ſeaſon, that  
they might be reformed, hauing a ſigne  
of ſaluacion, to remember the com-  
mandement of thy Law.

For he that turned toward it, was not hea-  
led by the thing that he ſawe, but by thee,  
o Saviour of all.

So in this thou ſhewedſt our enemies,  
that it is thou, which deliuerest from all  
euil.

\* For the biting of greſhoppers and flies  
killed them, and there was no remedie fo-  
unde for their life: for they were worthie  
to be puniſhed by ſuche.

But the teeth of the venomous dragons  
colde not ouercome thy children: for thy  
mercie came to helpe them, & healed the.

For they were pricked, because thei ſhul-  
dertember thy wordes, and were ſpede-  
ly healed, leſt they ſhulde fall into ſo depe  
forgetfulnes, that thei colde not be called  
backe by thy benefice.

For nether herbe nor plaſter healed them,  
but thy worde, o Lord, which healeth all  
things.

For thou haſt the power of life & death,  
and leadest downe vnto the gates of hel,  
and bringest vp againe.

A man in dede by his wickednes may  
ſlaie another: but when the Spirit is gone  
forthe, it turneth not againe, nether can he  
call againe the ſoule that is taken away.

But it is not poſſible to eſcape thine  
hand.

\* For the vngodlie that wolde not knowe  
thee, were puniſhed by the ſtrength of  
thine arme, with ſtrange raine and with  
hail, and were purſued with tempeſt; that  
they colde not auoide, & were conſumed  
with fyre.

For it was a wonderous thing that fyre  
might do more then water, which quen-  
ceth all things: but the worlde is the ad-  
uenger of the righteous.

For ſome time was the fyre ſo tame, that  
the beaſts, which were ſent againſt the vn-  
godlie, burnt not: and that, because they

ſhulde ſe and knowe, that they were perfe-  
cured with the puniſhment of God.

19 And ſome time burnt the fyre in y mid-  
des of the water about the power of fy-  
re, that it might deſtroie the generacion  
of the vniuſt land.

20 \* In the ſtead whereof thou haſt fed thine *Exod. 16. 14.*  
owne people with Angels fode, and ſent *numb. 11. 7.*  
them bread readie from heauen without *ſal 78. 25.*  
their labour, which had abundance of all *ſob. 6. 31.*  
pleaſures in it: & was mete for all taſtes.

21 For thy ſuſtinance declared thy ſweetnes  
vnto thy children, which ſerued to the ap-  
petite of him, that toke it, & was mete to  
that that euerie man wolde.

22 Moreover the \* ſnowe and yce abode the *Exod. 9. 29.*  
fyre: & melted not, that thei might knowe,  
that the fyre burning in the hayle, & ſpar-  
keling in the raine, deſtroyed the frute of  
the enemies.

23 Againe it forgate his owne ſtrength, that  
the righteous might be nourished.

24 For the creature that ſerueth thee which  
art the maker, is fierce in puniſhing the  
vnrighteous: but it is eaſie to do good  
vnto ſuche as put their truſt in thee.

25 Therefore was it changed at the ſame  
time vnto all facions to ſerue thy grace,  
which nourifeth all things, according to  
the deſire of them that had nede thereof.

26 That thy children whome thou loueſt, o  
Lord, might knowe, \* that it is not the in-  
crease of frutes that fedeth men, but that  
it is thy worde, which preſerueth the that  
truſt in thee. *Deut. 8. 3*  
*mat. 4. 4*

27 For that which colde not be deſtroyed  
with the fyre, being onely warmed a litle  
with the ſunne beames, melted,

28 That it might be knowne that we ought  
to preuente the ſunne riſing to giue than-  
kes vnto thee, and to ſalute thee before  
the daye ſpring.

29 For the hope of the vnthankful ſhal  
melt as the winter yce, and flowe away as  
vnprofitable waters.

CHAP. XVII.

The iudgements of God againſt the wicked.

1 For thy iudgements are great, and  
can not be expreſſed: therefore men  
do erre, that wil not be reformed.

2 For when the vnrighteous thought to  
haue thine holie people in ſubiection, thei  
were bounde with the bands of darkenes,  
and long night, and being ſhut vp vnder  
the roſe, did lie there to eſcape the euer-  
laſting providence.

3 And while they thoght to be hid in their  
darke ſinnes, thei were ſcattered abroad in  
the darke couering of forgetfulnes, fearing  
horribly and troubled with viſions.

4 For the denne that hid them, kept them  
not from feare: but the ſoundes that were  
about them, troubled them, and terrible

Nnnn.i.



# Wisdom of Salomon.

visions and sorrowful sights did appeare.

5 No power of the fyre mighte giue light, nether might the clere flames of the starres lighten the horrible night.

6 For there appeared vnto them onely a sudden fyre, verie dredful: so that beinge affraied of this vision, "which they colde not se, they thought the things, which they sawe, to be worke.

*That is, the mightie visio.*

*Exod. 9. 12. & 17.*

7 \* And y<sup>e</sup> illusions of the magical artes were broght downe, and it was a molte shameful reproche for the boasting of their knowledge.

8 For they that promised to drive away feare and trouble from the sicke persone, were sicke for feare, & worthie to be laughed at.

9 And thogh no feareful thing did feare them, yet were they affraied at the beastes which passed by them, and at the hyssing of the serpents: so that they dyed for feare, and said they sawe not the ayre, which by no meanes can be auoided.

10 For it is a feareful thing, when malice is condemned by her owne testimony: and a conscience that is touched, doeth euer forecast cruel things.

11 For feare is nothing els, but a betraying of the succours, which reason offreth.

12 And the lesse that the hope is within, the more doeth he esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intolerable, and that came out of the dungeon of hell, which is insupportable, slept the same slepe,

14 And sometimes were troubled with monstrous visions, and sometime they fowned, as thogh their owne soule shulde betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoeuer fel downe, he was kept and shut in prison, but without chaines.

16 For whether he was an housband man, or a shepherd, or one that was set to worke alone, if he were taken, he must suffer this necessitie, that he colde not auoide:

17 (For with one chaine of darkenes were they all boude) whether it were an hyssing winde, or a swere song of the birds among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noyce of the falling downe of stones, or the running of skipping beastes, that colde not be sene, or the noyce of cruel beastes that roared, or the sounde that answereth againe in the holow mountaines: these feareful things made them to frowne.

*101. 2. 44.*

19 For all the worlde shined with clere light, and no man was hindred in his labour.

20 Onely vpon them there fel an heauie

night, an image of that darkenes that was to come vpon them: yea, they were vnto them selues more greivous then darkenes.

## CHAP. XVIII.

*The fyre pillar that the Israelites had in Egypt. 10 The Lord smote the Egyptians. 20 The sinne of the people in the wilderness. 21 Aaron stroke betwene the liuing and the dead with his censure.*

**B**Ut thy Saits had a very great \*light, *Exod. 13. 21. 22.* whose voyce because they heard, and sawe not the figure of them, they thought them blessed, because they also had not suffered the like.

2 And because they did not hurt the, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

3 \* Therefore thou gauest them a burning pillar of fyre to lead them in the vnknown way, & madest the sunne that it hurried not them in their honorable iourney. *Exod. 13. 21. 22. Psal. 136. 7. 11. 12.*

4 But they were worthie to be deprived of the light, and to be kept in darkenes, which had kept thy children shut vp, by whome the vncorrupt light of the Law shulde be giuen to the worlde.

5 \* Where as they thought to slay the babes of the Saintes, by one childe that was cast out, and preserued to reprove them, thou hast taken away the multitude of their children and destroyed them all together in the mightie water. *Exod. 1. 22.*

6 Of that night were our fathers certified, afore, that they knowing vnto what other they had giuen credit, might be of good chere.

7 Thus thy \*people receiued the health of the righteous, but the enemies were destroyed. *Exod. 14. 30.*

8 For as thou hast punished the enemies, so hast thou glorified vs whome thou hast called.

9 For the righteous children of the good men offered secretly, and made a law of righteousness by one consent, that y<sup>e</sup> Saintes shulde receiue good and euil in like manner, and that the fathers shulde first sing praises.

10 But a disagreeing price was heard of the enemies, and there was a lamentable noyce for the children that were bewailed.

11 For the \*master and the seruant were punished with like punishment, & the common people suffered alike with the King. *Exod. 11. 4. 12.*

12 So they altogether had innumerable that dyed with one kinde of death: nether were the liuing sufficient to burye them: for in the twinkling of an eye the noblest offspring of them was destroyed.

13 So they that colde beleue nothing, because of the incantments, confessed this people to be the children of God, in the destruction of the first borne.

*44 For*

14 For while all things were in the world, & the night was in the middle of the course,

15 Thine almightie worde was heard, and thou hast brought out of thy royal throneman of warre in the middle of the night, which was destroyed.

16 And brought thine vnspotted robe, as a sharpe sword, which filled all things with death, and brought downe to the earth, it reared the heavens.

17 Then the sight of the fire vexed them suddenly, and they were vpon them vnawares.

18 Then laye there one herse, halfe dead, & shewed y<sup>e</sup> cause of their vexation.

19 For the visions that vexed them these things afore: so that they were ignorant, wherefore they were vexed.

20 Now temptation of death was giuen to the righteous also, and \*amongst the wildernesse there was the wrath indured not long.

21 For the blameles man manifested them, and toke the ministracio, euen prayer, & confession by the perfume, & sent forth the wrath, and so brought them to the end, declaring that he was righteous.

22 For he ouercame not the bodelic power, nor with strength, but with the worde he subdued them, alledging the ordinance made vnto the fathers.

23 For when the dead were heaped one vpon another in the middes, and cut of the world, it was from comming to the liuing.

24 \* For in the long garment of righteousness, and in the foure robes of the glorie of the King, with thy maiestie in the head.

25 Vnto these the destroyer was afraid of them: for it was that they had tasted the wrath of God.

26 For the death of the Egyptians, and the destruction of the first borne of the people. 17 All the elements of God.

27 As for the vngodlie, they were vnto them without end: for he knewe what shoulde befall them.

28 That they (when they had let them go, and had sent them with diligence) wolde repent, and be brought backe againe.

29 For while yet sorrow was brought vnto them, they lamented by the grace of God, they desired another foolishly, persecuted the in their flesh.

30 For the death of the Egyptians, and the destruction of the first borne of the people. 17 All the elements of God.

31 As for the vngodlie, they were vnto them without end: for he knewe what shoulde befall them.

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XVIII.

Israelites had in Egypt. & The  
10 The Lord smote the E.  
of the people in the wilderness.  
the liuing and the dead with

ad a very great \*light, *Exod. 13.*  
because they heard, and  
of them, they thought  
se thei also had not suf

did not hurt the, which  
e, they thanked them,  
for their enimitie.

gauest them a burning *Exod. 13.*  
d them in the vnkow-  
the sunne that it hurted  
onorable journey.

orthie to be depeuied  
to be kept in darkenes,  
y children shut vp, by  
rupt light of the Law  
the worlde.

ought to slay the babes *Exod. 13.*  
one childe that was cast  
to reprove them, thou  
the multitude of their  
yed them all together  
er.

re our fathers certified  
owing vnto what othes  
dit, might be of good.

received the health of  
the enemies were del-

punished the enemies,  
ed vs whom thou hast

children of the good  
y, and made a law of  
e consent, that y Saints,  
d and euil in like ma-  
rthers shulde first sing

price was heard of the  
was a lamentable noi-  
that were bewailed.

and the seruant were *Exod. 13.*  
punishment, & the co-  
d alike with the King.

er had innumerable  
kinde of death: neither  
ficient to burye them:  
g of an eye: the noblest  
as destroyed.

e beleue nothing, be-  
tments, confessed this  
ldren of God, in the  
st borne.

14 For

14 For while all things were in quiet silēce,  
& the night was in the middes of her swift  
course,

15 Thine almightie worde leapt downe frō  
heaven out of thy royal throne, as a fierce  
man of warre in the middes of the lād that  
was destroyed,

16 And brought thine vnfaigned commande-  
ment as a sharpe sworde, and stode vp, and  
filled all things with death, & being come  
downe to the earth, it reached vnto the  
heavens.

17 Then the sight of the feareful dreames  
vexed them suddenly, and fearefaines came  
vpon them vnawares.

18 Then laye there one here, another there  
halfe dead, & shewed y cause of his death.

19 For the visions that vexed them, shewed  
them these things afore: so that they were  
not ignorant, wherefore they perished.

20 Now tentacion of death touched the  
righteous also, and \*among the multitude  
in the wilderness there was a plague, but  
the wrath indured not long.

21 For the blameles man made haste, & de-  
fended them, and toke the weapons of his  
ministraciō, euen prayer, & the reconcilia-  
tion by the perfume, & ser him self against  
the wrath, and so broght the miserie to an  
end, declaring that he was thy seruant.

22 For he ouer came not the multitude with  
bodellie power, nor with force of weapōs,  
but with the worde he subdued him that  
punished, alledging the othes and couenāt  
made vnto the fathers.

23 For when the dead were fallen downe by  
heapes one vpon another, he stode in the  
middes, and cut of the wrath, and parted  
it from comming to the liuing.

24 \*For in the long garment was all the or-  
nament, and in the foure rowes of the sto-  
nes was the glorie of the fathers grauen  
with thy maiestie in the diademe of his  
head.

25 Vnto these the destroyer gaue place, and  
was afraid of them: for it was sufficient,  
that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioye of the  
Hebrewes. 11 The meat that was giuen at the desire  
of the people. 17 All the elements serue to the will  
of Gd.

1 A S for the vngodlie, the wrath came  
vpon them without mercie vnto the  
end: for he knewe what shulde come vnto  
them,

2 That they (when they had consented to  
let them go, and had sent them out with  
diligence) wolde repent, and pursue them.

3 For while yet sorow was before them, and  
they lamented by the graues of the dead,  
thei deuised another foolishenes, so y they  
persecuted the in their sleing, whome they

had cast out afore with prayer.

4 For the destinie, wherof they were wor-  
thie, broght them to this end, and cau-  
sed them to forget the things that had come  
to passe, that they might accomplish  
the punishment, which remained by tor-  
ments,

5 Bothe y thy people might trye a maruei-  
lous passage, and that these might finde a  
strange death.

6 For euerie creature in his kinde was feci-  
oned of newe, and serued in their owne of-  
fices inioyned the, that thy children might  
be kept without hurt.

7 For the cloude ouershadowed their ten-  
tes, and the drye earth appeared, where a-  
fore was water: so that in the red Sea there  
was a way without impediment, and the  
great depe became a grene field.

8 Through the which all the people went  
that were defended with thine hand, seing  
thy wonderous marueiles.

9 For they \*neyed like horses, and leaped  
like lambes, praising thee, O Lord, which  
hadeest deliuered them.

10 For thei were yet mindeful of those thigs  
which were done in the land where they  
dwelt, how the groude broght forth the flies  
in steade of cattel, & how the riuer scraw-  
led with the multitude of frogges in steade  
of fishes.

11 \*But at the last they sawe a new genera-  
tion of birds, when thei were intised with  
lust, and desired delicate meates.

12 \*For the quailles came forth of the sea  
vnto them for comfort, but punishments  
came vpon the sinners not without signes  
that were giuen by great thundrings: for  
they suffred worthely according to their  
wickednes, because they shewed a cruel  
hatred towarde strangers.

13 For the one sorte wolde not receiue the  
whē thei were present, because they knewe  
them not: the other sorte broght the stran-  
gers into bondage y had done the good.

14 Beside all these things some wolde not suf-  
fer, that anie regarde shulde be had of  
them: for thei handeled the strangers dis-  
pitefully.

15 Others that had receiued the with great  
banketing, and admitted them to be par-  
takers of the same lawes, did afflict them  
with great labours.

16 Therefore thei were strikē with blind-  
nes, as in olde time ceiteine were at the  
dores of the \*righteous, so that euerie one  
being compassed with darknes, sought the  
entrance of his dore.

17 Thus the elements agreed among them  
selues in this change, as when one tunc is  
changed vpon an instrument of musike,  
and the melodie stil remaineth, which may  
easily be perceiued by the sight of the

Nnnn.ii.

10, were fedde.

Exod. 16, 17.  
Num. 11, 32.

Chap. 16, 1.

10, Egyptians.

Gen. 29, 12.



## Ecclesiasticus.

- things that are come to passe.
- 18 For the things of the earth were chaged into things of the water, & the thing that did swimme, went vpon the grounde.
- 19 The fyre had power in the water, contrarie vnto his owne vertue, & the water forgot his owne kinde to quench.
- 20 Again, y flames did not hurte the flesh

of the corruptible beasts that walked therein, neither melted they that which seemed to be yce, and was of a nature that wolde melt, and yet was an immortal meat.

21 For in all things, o Lord, thou hast magnified and glorified thy people, and hast not despised to asist them in euerie time and place.

# THE WISDOME OF Iesus the sonne of Sirach, called Ecclesiasticus.

*This argument was founde in a certaine Greke copie.*

**T**HIS Iesus was, the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had bene led away captiue, and brought home againe, and almoste after all the Prophetes. Now his grandfather, as he him self witnesseth, was a man of great diligence, and wisdom among the Hebrewes, who did not onely gather the good sentences of wise men, that had bene before him, but he him self also spake manie ful of great knowledge and wisdom. So this first Iesus dyed, and left this which he had gathered, and Sirach afterwards left it, to Iesus his sonne, who toke it and put it in order in a booke, and called it WISDOME, intitling it bothe by his owne name, his fathers name, and his grandfathers: thinking by this title of wisdom to allure the reader to read this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes with certaine diuine histories which are notable and ancient, euen of men that were approved of God, and certaine prayers, and songs of the autor him self: moreover, what benefites the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was in dede.

*The prologue of the Wisdom of Iesus the sonne of Sirach.*

**W**HERE as manie, and great things haue bene giuen vs by the Law, and the Prophetes, and by others that haue followed them, (for the which things Israel ought to be comended by the reason of doctrine and wisdom, whereby the readers ought not onely to become learned them selues, but also may be able by the diligent studie thereof to be profitable vnto strangers bothe by speaking & writing) after that my grand father Iesus had giuen him self to the reading of the Law, and the Prophetes, & other booke of our fathers, and had gotten therein sufficient iudgement, he purposed also to write some thing pertaining to learning and wisdom, to the intent that they which were desirous to learne, & wolde giue them selues to these things, might profite muche more in liuing according to the Law. Wherefore, I exhorte you to receiue it lovingly, and to read it with diligence, and to take it in good worthe, though we seme to some in some things not able to attaine to the interpretation of suche wordes as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in them selues then when they are translated into another tongue, and not one

ly these things, but other things also, as the Law it self, & the Prophetes, & other booke haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yere, when I came into Egypt vnder King Euergetes, and continued there, I founde a copie ful of great learning, and I thought it necessarie, to bestowe my diligence, and trauaile to interpret this booke. So for a certaine time with great watching and studie I gaue my self to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might applie them selues vnto good maners, and liue according to the Law.

### CHAP. I.

*Wisdom cometh of God. 17 A praise of the feare of God. 29 The meanes to come by wisdom.*

**A**LL wisdom cometh of the Lord, [and hath bene euer with him] and is with him for euer. Who can nuber the sand of the sea, and the dropes of the raine, and the dayes of the worlde? [who can measure] the height of heauen, the bredth of the earth,

and the depth? Who can finde the wisdom which hath bene afore all things, and the vnderstandinge from euerlasting. [The worde of God mo fountaine of wisdom, and commandments are the her]

\* Vnto whome hath the dome bene declared? or wher wise counsels?

[Vnto whome hath the dome bene discouered & hath vnderstand the manie vnto her?]

There is one wise, [euen the Creator of all things, the King of power] and verie sitteth vpon his throne.

He is the Lord, that hath [chorow y holie Gost:] he nombred her, [and measure] He hath powred her out workes, and vpon all flesh his gift, and giueth her ab them that loue him.

The feare of the Lord is nes, and reioicing, and a ioy.

The feare of the Lord is heart, and giueth gladnes long life.

Who so feareth the Lord with him at the last, and honour in the day of his death.

[The loue of God is holme, and vnto whome it appon, they loue it for the vif knowledge of the great w]

\* The feare of the Lord is of wisdom, and was made ful in the wobe: [the goeth sen women, and is knowen teous and faithful.

The feare of the Lord is ledge.

Holines shal preserue, & giueth mirth and gladnes.

Who so feareth the Lord & in the day of his end, he

She hath buylt her euencions with men, and is giu their fede.

To feare God is the fulnes and filleth men with her fr

She filleth their whole he things desireable, and the g things, that she bringeth h the twaine are giftes of Go

The feare of the Lord is wisdom, & giueth peace & he hath sene her and nom

creasts that walked the-  
they that which serned  
of a nature that wolde  
immortal meat.  
Lord, thou hast mag-  
thy people, and hast  
st them in euerie time

# E OF lesiasticus.

Jesus, and he lived in  
pought home againe, and  
minnesth, was a man of  
rather the grane senen-  
amie ful of great know-  
gathered, and Sirach af-  
ne, and called it W I S-  
rand fathers: thinking by  
at desire, and to consider  
sentences, and similitudes  
n that were approved of  
benefites the Lord had  
ies. Thus Iesus did imi-  
therefore called a man

ach.

ther things also, as the  
phores, & other booke  
nce when they are spo-  
age. Therefore in the  
ere, when I came into  
uergetes, and con-  
a copie ful of great  
t it necessarie, to be-  
and crauaile to inter-  
a certeine time with  
tudie I gaue my self  
boke, that it might be  
ich remaine in banti-  
ous to learne, might  
o good maners, and  
law.

P. I.  
ir Apraile of the feare of  
me by wisdom.

Wisdom \* cometh of  
Lord, [and hath be-  
uer with him] and is  
h him for euer.  
io can nobber the sand  
the sea, and the drop-  
of the raine, and the  
[who can measure]  
the breath of the  
earth

earth, and the depth

Who can finde the wisdom [of God  
which hath bene afore all things?]

Wisdom hath bene created before all  
things, and the vnderstanding of pruden-  
ce from euerlasting.

[The worde of God moste high is the  
fountaine of wisdom, and the euerlasting  
commandements are the entrance vnto  
her]

Vnto whome hath the roote of wis-  
dome bene declared? or who hath knowe  
her wise counsels?

[Vnto whome hath the doctrine of wis-  
dome bene discouered & shewed? and who  
hath vnderstanded the manifolde entrance  
vnto her?]

There is one wise, [euen the moste high  
Creator of all things, the almightie, the  
King of power] and verie terrible, which  
sitteth vpon his throne.

He is the Lord, that hath created her  
[thorow y holie Gost:] he hath sene her,  
nombred her, [and measured her.]

He hath powred her out vpon all his  
workes, and vpon all flesh, according to  
his gift, and giueth her abundantly vnto  
them that loue him.

The feare of the Lord is glorie, & glad-  
nes, and reioicing, and a ioyful crowne.

The feare of the Lord maketh a mery  
heart, and giueth gladnes, and ioye and  
long life.

Who so feareth the Lord, it shal go wel  
with him at the last, and he shal finde fa-  
uour in the day of his death.

[The loue of God is honorable wisdom,  
and vnto whome it appeareth in a vi-  
sion, they loue it for the vision, and for the  
knowledge of the great workes thereof]

\* The feare of the Lord is the beginning  
of wisdom, and was made with the faith-  
ful in the wobe: [she goeth with the cho-  
sen women, and is known with the righ-  
teous and faithful.]

The feare of the Lord is an holie know-  
ledge.

Holines shal preserue, & iustifie y heart,  
and giueth mirth and gladnes.

Who so feareth the Lord, shal prosper,  
& in the day of his end, he shalbe blessed]

She hath buylt her euerlasting funda-  
cions with men, and is giuen to be with  
their sede.

To feare God is the fulnes of wisdom,  
and filleth men with her frutes.

She filleth their whole house with [all]  
things desireable, and the garners with the  
things, that she bringeth forth, and bo-  
the twaine are giftes of God.

The feare of the Lord is the crowne of  
wisdom, & giueth peace & perfite health:  
he hath sene her and nombred her.

21 "She raineth downe knowledge, and vn-  
derstanding of wisdom, and hath broght  
vnto honour, them that possessed her.

24 The feare of the Lord is the roote of  
wisdom, and her branches are long life."

25 [In the treasures of wisdom is vnder-  
standing, and holie knowledge, but wisdom  
is abhorred of sinners.]

26 The feare of the Lord driueth out sin-  
ne: and when she is present, she driueth a-  
way anger.

27 ¶ For wicked angre can not be iustified:  
for his rashnes in his angre shalbe his de-  
struction.

28 A patient man wil suffer for a time, and  
then shal he haue the rewarde of ioye.

29 He wil hide his wordes for a time, and  
manie mens lippes shal speake of his wis-  
dome.

30 In the treasures of wisdom are the se-  
crets of knowledge, but y sinner abhorreth  
the worship of God.

31 If thou desire wisdom, kepe the coman-  
dements, and the Lord shal giue her vnto  
thee, [and wil fil her treasures.]

32 For the feare of the Lord is wisdom and  
discipline: he hath pleasure in faith and  
mekenes.

33 Be not disobedient to the feare of the  
Lord, and come not vnto him with a dou-  
ble heart.

34 ¶ Be not an hypocrite that men shulde  
speake of thee, but take hede what thou  
speakest.

35 Exalte not thy self, lest thou fall & bring  
thy soule to dishonour, and so God disco-  
uer thy secretes, & cast thee downe in the  
middles of the cōgregation, because thou  
woldest not receiue the true feare of God,  
and thine heart is ful of disceite.

## CHAP. II.

1 He exhorteth the seruants of God to righteousness, loue,  
vnderstanding, and patience. 11 To trust in the Lord.  
23 A curse vpon them that are faine hearted and  
impacient.

MY sonne, if thou wilt come into the  
seruice of God, [stand fast in righ-  
teousnes and feare, and] prepare thy soule  
to tentacion.

2 Settle thine heart, and be patient: [bow  
downe thine eare, and receiue the wordes  
of vnderstanding] and shrinke not awaie,  
whē thou art assailed, [but waite vpo God  
patiently.]

3 Ioyne thy self vnto him, and departe not  
away, that thou maist be increased at thy  
last end.

4 Whatsoeuer cometh vnto thee, receiue  
it patiently, and be patient in the change  
of thine affliction.

5 \* For as golde [& siluer are] tryed in the  
fyrre, euen so are men acceptable in the  
fornace of aduersitie.

—Nann. iii.



6 Beleue in God and he wil helpe thee: order thy waye aright, & trust in him: [holde fast his feare, and growe olde therein.]

7 Ye that feare the Lord, waite for his mercie: shrinke not awaye from him that ye fall not.

8 Yes that feare the Lord, beleue him and your rewarde shal not faile.

9 O ye that feare the Lord, trust in good things, & in the euerlasting ioy & mercie.

10 [Ye that feare y Lord, loue him, & your hearts shalbe lightened.]

*7. sal. 38. 25.*

11 Consider the olde generacions [of men, ye children,] and marke them wel: \* was there euer anie confounded, that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whome did he euer dispise, that called vpon him?

*10. 2. psal. 115.*

12 For God is gracious and merciful, and forgiveth sinnes and saueh in the time of trouble, [ & is a defender for all the that seke him in the trueth.]

*1. King. 18. 21.*

13 Wo vnto them, that haue a "feareful heart, [and to the wicked lippes] and to the faint hands, and to the sinner that goeth two \* maner of wayes.

14 Wo vnto him that is faint hearted, for he beleueth not: therefore shal he not be defended.

15 Wo vnto you that haue lost pacience, [ & haue forsaken the right wayes, and are turned backe into frowarde wayes:] for what wil ye do when the Lord shal visite you?

*Isa. 54. 24.*

16 They that feare the Lord, wil not disobey his worde: and they that \* loue him, wil kepe his wayes.

17 They that feare the Lord, wil like out the things that are pleasant vnto him: and they that loue him, shalbe fulfilled with his Law.

18 They that feare the Lord, wil prepare their hearts, and humble their soules in his sight.

19 [Thei that feare the Lord, kepe his commandements, and wil be pacient til he se them,

20 Saying, If we do not repent] we shal fall into the hãds of the Lord, and not into the hands of men.

21 Yet as his greatnes is, so is his mercie.

CHAP. III.

2 To our father and mother ought we to giue double honor. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to seache out the secrets of God.

**T**He children of wisdom are the Church of the righteous, & their offspring is obedience and loue.]

2 Heare your fathers iudgement, & childre, and do thereafter, that ye may be safe.

3 For the Lord wil haue the father hono-

red of he children, and hath confirmed the autoritie of the mother ouer the children.

4 Who so honoreth his father, his sinnes shalbe forgiven him, [and he shal abstaine from them, & shal haue his daily desires.]

5 And he that honoreth his mother, is like one that gathereth treasure.

6 Who so honoreth his father, shal haue ioye of his owne children, & when he maketh his prayer, he shalbe heard.

7 He that honoreth his father, shal haue a long life, and he that is obedient vnto the Lord, shal comfort his mother.

8 He that feareth the Lord, honoreth his parents, and doeth seruice vnto his parents, as vnto lords.

9 \* Honour thy father and mother in dede and in worde [ & in all paciẽce,] that thou maist haue Gods blessing, [ & that his blessing may abide with thee in the end.]

10 For y blessing of the father establisheth the houses of the children, & the mothers curse rotteth out the fundacions.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seing that mãs glorie cometh by his fathers honour, & the reproche of y mother is dishonour to the children,

13 My sonne, helpe thy father in his age, and greue him not as long as he liueth.

14 And if his vnderstanding faile, haue paciẽce with him, & despise him not when thou art in thy full strength.

15 For the good intreacie of thy father shal not be forgotten, but it shalbe a fortresse for thee against sinnes, [ and for thy mothers offence thou shalt be recompensed with good, and it shalbe founded for thee in righteousness.]

16 And in the day of trouble thou shalt be remembered: thy sinnes also shal melt away as the yce in the faire wether.

17 He that forsaketh his father, shal come to shame, and he that angeth his mother, is cursed of God.

18 ¶ My sonne, performe thy doings with mekenes, so shalt thou be beloued of them that are approued.

19 The \* greatest thou art, the more humble thy self [in all things,] & thou shalt finde fauour before the Lord.

20 Many are excellent & of renoume: but the secrets are reueiled vnto the meke.

21 For the power of the Lord is great, & he is honored of the lowlie.

22 \* Seke not out the things that are to hind for thee, nether seache the things rashly which are to mightie for thee.

23 [But] what [God] hath commanded thee, thinke vpon that with reuerence, [and be not curious in many of his workes:] for it is not

is not nedeful for thee to se the things that are secret.

24 Benot curious in superfluous many things are shewed vnto the capacite of men.

25 The meddling with such many, and an euil opinion of their iudgement.

26 Thou canst not se without not the knowledge thereof shalt not.

27 A stubberne heart shal fast: and he that loueth danceth therein.

28 An heart that goeth two prosper: and he that is froward shal stumble therein.

29 An obstinate heart shal be rowes: and the wicked man shal ne vpon sinne.

30 The persuation of the pr remediẽ, & his steppes shal for the plant of sinne hatch him, [and he shal not be effe]

31 The heart of him that h ding, shal perceiue secret th tentiue care is the desire of

32 [An heart that is wise & wil abstaine from sinne, & in the workes of righteousness]

33 Water quencheeth burning, me staketh away sinnes.

34 And he that rewardeth remeber it afterward, & in fall, he shal finde a staye.

CHAP. III.

2 Almes must be done with gentleness, wisdom and her frute. 20 An euil, and so do good.

**M**Y sonne, defraude not this liuing, and make eyes to waite long.

3 Make not an hungrie souther vexe a man in his need.

4 Trouble not the heart that differre not the gift of the

5 Refuse not the prayer of trouble: turne not away the poore.

6 Turne not thine eyes away from the poore, and giue sion to spake euil of thee.

7 For if he curse thee in his soule, his prayer shal that made him.

8 Be courteous vnto the cõ and humble thy soule vnto bowe downe thine head t ship.

9 Let it not greue thee to b ne care vnto the poore, [ and giue him a friend te.]

10 Deliuẽr him that suffe

, and hath confirmed  
the mother ouer the chil-

h his father, his sinnes  
[and he shal abstine  
haue his daily desires.]  
reth his mother, is like  
treasure.

h his father, shal haue  
children, & when he ma-  
shal be heard.

his father, shal haue a  
that is obedient vnto the  
his mother.

he Lord, honoreth his  
service vnto his parties,

er and mother in dede *Exod. 17. 16.*

all paciēce, [that thou  
fessing, [ & that his bles-  
thee in the end.]

the father establiseth  
children, & the mothers  
the fundacions.

the dishonour of thy fa-  
honour vnto thee, but

orie cometh by his fa-  
reproche of y mother

children,

ny father in his age, and  
ong as he liueth.

standing faile, haue pa-  
despise him not when

trength.

eatie of thy father shal  
it shal be a forteree for

[and for thy mothers  
be recompensed with

e founded for thee in

trouble thou shalt be  
nes also. shal melt away

ce wether.

his father, shal come  
at angreth his mother,

me thy doings with  
ou be beloued of them

art, the more humble  
s,] & thou shalt finde

ord.

at & of renoume: but  
led vnto the meke.

he Lord is great, & he

wlie.

things that are to hard  
rche the things rashly

e for thee.

hath comāded thee,  
ch reuerence, [and be

of his workes;] for it

is not nedeful for thee to sewith thine eyes  
the things that are secret.

Be not curious in superfluous things: for  
many things are shewed vnto thee aboue  
the capacite of men.

The medling with suche hath beguiled  
many, and an euil opinion hath deceived  
their iudgement.

Thou canst not se without eyes: professe  
not the knowledge therefore that thou  
hast not.

A stubberne heart shal fare euil at the  
last: and he that loueth danger, shal perish  
therein.

An heart that goeth two waies, shal not  
prosper: and he that is frowarde of heart,  
shal stumble therein.

An obstinate heart shal be ladē with so-  
rowes: and the wicked man shal heape sin-  
ne vpon sinne.

The persuation of the proude is without  
remedie, & his steeppes shal be plucked vp:  
for the plant of sinne hath taken roote in  
him, [and he shal not be estmed.]

The heart of him that hath the vnderstan-  
ding, shal perceiue secret things, and an at-  
tentie eare is the desire of a wise man.

[An heart that is wise & vnderstanding,  
will abstine from sinne, and shal prosper  
in the workes of righteousness.]

Water quenchech burning fyre, \*and al-  
mes taketh away sinnes.

And he that rewardeth good dedes, wil  
remeber it afterward, & in the time of the  
fall, he shal finde a staye.

CHAP. IIII.

*1. Almes must be done with gentleness. 12 The studie of  
wisdom and her fruits. 30 An exhortation to eschewe  
evil, and to do good.*

**M**Y sonne, defraude not the poore of  
his liuing, and make not the nedie  
eyes to waite long.

Make not an hungrie soule sorrowful, ne-  
ther vex a man in his necessitie.

Trouble not the heart that is grieved, &  
differre not the gift of the nedie.

Refuse not the prayer of one that is in  
trouble: turne not away thy face from the  
poore.

Turne not thine eyes a side [in angre]  
from the poore, and giue him none occa-  
sion to speake euil of thee.

For if he curse thee in the bitterness of  
his soule, his prayer shal be heard of him  
that made him.

Be courteous vnto the cōpanie [of poore,  
and humble thy soule vnto the Elder,] and  
bowe downe thine head to a man of wor-  
ship.

Let it not greue thee to bowe downe thi-  
ne eare vnto the poore, [but pay thy dete,  
and giue him a friendlie answer.

Deliver him that suffreth wrong, from

the hand of the oppressour, & be not faint  
hearted when thou iudgest.

Be as a father vnto the fatherles, and as  
an housband vnto their mother: so shalt  
thou be as the sonne of the moste High:  
and he shal loue thee more then thy mo-  
ther doeth.

Wisdom exalteth her children, and re-  
ceiuech them that seke her, [ & wil go be-  
fore them in the way of righteousness.]

He that loueth her, loueth life, and they  
that seke life in the morning, shal haue  
great ioye.

He that kepeth her, shal inherit glorie:  
for vnto whome she entreth, him the Lord  
wil blesse.

They that honour her, shal be the ser-  
uants of the holie one, and them that loue  
her, the Lord doeth loue.

Who so giueth eare vnto her, shal iudge  
the nations, and he that goeth vnto her,  
shal dwell safely.

He that is faithful vnto her, shal haue  
her in possession, and his generacion shal  
possesse her.

For first she wil walke with him by cro-  
ked waies, and bring him vnto feare, and  
drede, and torment him with her discipli-  
ne vntil she haue tried his soule, and haue  
proued him by her iudgements.

Then wil she returne the straight way  
vnto him, and comfort him, and shew him  
her secrets, [and heape vpon him the trea-  
sures of knowledge, and vnderstanding of  
righteousnes.]

But if he go wrong, she wil forsake him,  
and giue him ouer into the hands of his  
destruction.

[My sonne,] \*Make muche of time,  
and eschewe the thing that is euil,

And be not ashamed [to say the trueth]  
for thy life: for there is a shame that brig-  
eth sinne, and a shame that bringeth wor-  
ship and fauour.

Accept no persone against thine owne  
conscience, that thou be not confounded  
to thine owne decaye, [and forbear not  
thy neighbour in his faute.]

And kepe not backe counsell when it may  
do good, nether hide thy wisdom when  
it may be famous.

For by the talke is wisdom knowne, and  
learning by the wordes of the tongue, [ &  
counsell, wisdom and learning by the tal-  
king of the wife, & stedfastnes in the wor-  
kes of righteousness.]

In no wise speake against the worde of  
trueth, but be ashamed of the lies of thine  
owne ignorance.

Be not ashamed to confesse thy sinnes, &  
resist not the course of the riuier.

Submit not thy self vnto a foolish man,  
nether accept the persone of the mightie.



# Ecclesiasticus.

- 28 Strive for the trueth vnto death, [ and defend iustice for thy life, ] and the Lord God shal fight for thee [ against thine enemies. ]
- 29 Be not haſtie in thy tongue, nether ſlacke and negligent in thy workes.
- 30 Be not as a lion in thine owne houſe, nether bear thy ſeruants for thy fantaſie, [ nor oppreſſe them that are vnder thee. ]
- 31 \* Let not thine hand be ſtretched out to receiue, and ſhut when thou ſhuldeſt giue.

Al. 20. 35.

## CHAP. V.

*In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.*

- 1 **T**Ruſt not vnto thy riches, and ſay not, I haue ynough for my life: [ for it ſhal not helpe in y<sup>e</sup> time of vengeance and indignation. ]
- 2 Followe not thine owne minde and thy ſtrength to walke in the wayes of thine heart:
- 3 Nether ſay y<sup>e</sup>, [ How haue I had ſtrength? ] or who wil bring me vnder for my workes: for God the aduenger wil reuenge the wrong done by thee.
- 4 And ſay not, I haue ſinned, and what euil hath come vnto me: for the Almightye is a patient rewarder, but he wil not leaue thee vnpuniſhed.
- 5 Becauſe thy ſinne is forgiven, be not without feare, to heape ſinne vpon ſinne.
- 6 And ſay not, The mercie of God is great: he wil forgiue my manifold ſinnes: for mercie & wrath come from him, & his indignacion cometh downe vpon ſinners.
- 7 Make no taryng to turne vnto the Lord, and put not off from day to day: for ſuddenly ſhal the wrath of the Lord breake forth, & in thy ſecuritie thou ſhalt be deſtroied, and thou ſhalt periſh in time of vengeance.
- 8 Truſt not in wicked riches: for they ſhal not helpe thee in the day of puniſhment [ and vengeance. ]
- 9 Be not caryed about with euerie winde, and go not into euerie way: for ſo doeth the ſinner that hath a double tongue.
- 10 Stand faſt in thy ſure vnderſtanding [ & in the way and knowledge of the Lord ] & haue but one maner of worde, [ & followe the worde of peace and righteouſnes. ]
- 11 Be humble to heare the worde of God, that thou maiſt vnderſtand it, and make a true anſwere with wiſdome. ]
- 12 Be ſwift to heare good things, and let thy life be pure, & giue a patient anſwer.
- 13 If thou haſt vnderſtanding, anſwer thy neighbour: if not, laye thine hand vpon thy mouth, [ leſt thou be trapped in an vndiſcrete worde, and ſo be blamed. ]

- 14 Honour and ſhame is in the talke, & the tongue of a man cauſeth him to fall.
- 15 Be not counted a talebearer, & lie not in waite with thy tongue: for ſhame [ and repentance ] followe the thief, and an euil condemnation is ouer him that is double tōgued: [ but he that is a backebiter, ſhall be hated, enuid and confounded. ]
- 16 Do not raſhly, nether in ſmall things nor in great.

## CHAP. VI.

*It is the propertie of a ſinner to be euil tongued. 8 Of friendſhip. 33 Deſire to be taught.*

- 1 **B**E not of a friend [ thy neighbours ] enemy: for ſuche [ ſhal haue an euil name, ſhame and reproche, and he ſhal be in infamie as the wicked that hath a double tongue. ]
- 2 Be not proude in the deuiſe of thine owne minde, leſt thy ſoule rent thee as a bull;
- 3 And eat vp thy leaues, and deſtroie thy frute, and ſo thou be leſte as a drye tree [ in the wildernes. ]
- 4 For a wicked ſoule deſtroieth him that hath it, and maketh him to be laughed to ſcorne of his enemies, [ and bringeth him to the porcion of the vngodlie. ]
- 5 A ſwete talke multiplieth the friends [ & paciſieth them that be at variance, ] and a ſwete tōgue increaſeth muche good talke.
- 6 Holde friendſhip with manie, neuertheles haue but one counſeler of a thouſand.
- 7 If thou getteſt a friēd, proue him firſt, & be not haſtie to credit him.
- 8 For ſome man is a friend for his owne occaſion, and wil not abide in the day of thy trouble.
- 9 And there is ſome friend that turneth to enimitie, and taketh parte againſt thee, & in contention he wil declare thy ſhame.
- 10 Againſt ſome friend is but a companion at the table, and in the day of thine affliction he continueth not.
- 11 But in thy proſperitie he wil be as thou thy ſelf, and wil uſe libertie ouer thy ſeruants.
- 12 If thou be broght low, he wil be againſt thee, and wil hide him ſelf from thy face.
- 13 Depart from thine enemies, and beware of thy friends.
- 14 A faithfull friend is a ſtrong defence, and he that findeth ſuche one, findeth a treaſure.
- 15 A faithfull friend ought not to be changed for any thing, and the weight [ of golde & ſiluer ] is not to be compared to the goodnes [ of his faith. ]
- 16 A faithfull friend is the medicine of life [ and immortalitie, ] & thei that feare the Lord, ſhal finde him.
- 17 Who ſo feareth the Lord, ſhal direct his friendſhip a right, and as his owne ſelf, ſo ſhal his friend be.

28 ¶ My

18 ¶ My ſonne, receiue do  
youth vp: ſo ſhalt thou  
[ which ſhal indure ] til thi  
19 Go to her as one that plo  
eth, and waite for her good  
thalt haue but litle labour  
but y<sup>e</sup> ſhalt eat of her frute  
20 How exceeding ſharpe  
learne: ſhe that is without  
not remaine with her.  
21 Vnto ſuche one ſhe is a  
ſtone, and he caſteth her fro  
delay.

22 For thei haue the name o  
there be but fewe that haue  
of her.  
23 [ For with them that kno  
deſt vnto the appearing o  
24 Giue eare, my ſonne: recei  
ne, and reſuſe not my coun  
25 And put thy fete into her  
necke into her chaine.  
26 Bowe downe thy ſhoulder  
beare her, and be not wearie  
27 Come vnto her with thy  
keepe her waies with all thy  
28 Seke after her, and ſearch  
be ſhewed thee: and when t  
her, forſake her not.  
29 For at the laſt thou ſhalt fi  
and that ſhal be turned to t  
30 Then ſhal her fetters be  
ce for thee, [ and a ſure fun  
chaines a glorious raiment  
31 For there is a golden orn  
her bands are the laces of p  
32 Thou ſhalt put her on a  
mour, & ſhalt put her vpon  
ne of ioye.

33 My ſonne, if thou wilt, t  
ught, and if thou wilt ap  
thou ſhalt be wittie.  
34 If thou loue to heare, tho  
[ doctrine, ] and if thou de  
thou ſhalt be wiſe.  
35 Stand with the multitude  
which are wiſe, and ioyne  
is wiſe.  
36 \* Deſire to heare all godl  
not the graue ſentences o  
ſcape thee.  
37 And if thou ſeeſt a man  
ding, get thee ſone vnto h  
foote weare the ſteppes of  
38 Let thy minde be vpon  
of the Lord, and be "con  
pied in his cōmandement  
bliſh thine heart, and giue  
at thine owne deſire.

## CHAP. VII.

*We muſt forſake euil, and get ne  
23 The behauiour of the wiſe to  
friend, his children, his ſeruants, his*

ne is in the talke, & the  
usteth him to fall.  
alebearer, & lie not in  
gue: for shame [and re-  
the thief, and an euil  
uer him that is double  
it is a backbiter, shal be  
onfounded.]  
her in small things nor

p. vi.  
er to be euil tongued. & of  
be taught.

nd [thy neighbours]  
che shal haue an euil  
roche, and he shal be  
cked that haie a dou-

he deuice of thine ow-  
ule rent thee as a bull,  
ues, and destroe thy  
lesie as a drye tree [in

destroiet him that  
a him to be laughed to  
es, [and bringeth him  
e vngodlie.]

plieth the friends [ &  
be at variance,] and a  
eth muche good talke.  
ich manie, neuer the-  
nfeler of a thousand.

Ed, proue him first, &  
it him.

friend for his owne  
ot abide in the day of

riend that turneth to  
parte against thee, &  
declare thy shame.

is but a companion  
the day of thine affli-  
not.

tie he wil be as thou  
libertie ouer thy ser-

ow, he wil be against  
a self from thy face.  
enemies, and beware

a strong defence, and  
one, findeth a trea-

ht not to be changed  
weight [of golde &  
pared to the good-

the medicine of life  
& thei that feare the

Lord, shal direct his  
d as his owne self, so

18 My sonne, receiue doctrine from thy  
youth vp: so shalt thou finde wisdome  
[which shal indure] til thine olde age.

19 Go to her as one that ploweth, and sow-  
eth, and waite for her good frutes: for thou  
shalt haue but litle labour in her worke:  
but y<sup>e</sup> shalt eat of her frutes right sone.

20 How exceeding sharpe is she to the vn-  
learned: she that is without iudgement, wil  
not remaine with her.

21 Vnto suche one she is as a fine touche-  
stone, and he casteth her from him without  
delay.

22 For thei haue the name of wisdome, but  
there be but fewe that haue the knowledge  
of her.

23 [For with them that knowe her, she abi-  
deth vnto the appearing of God.]

24 Giue eare, my sonne: receiue my doctri-  
ne, and refuse not my counsel,

25 And put thy fete into her linkes, and thy  
necke into her chaine.

26 Bowe downe thy shulder vnto her, and  
beare her, and be not wearie of her bands.

27 Come vnto her with thy whole heart, &  
kepe her waies with all thy power.

28 Seke after her, and searche her, & she shal  
be shewed thee: and when thou hast gotten  
her, forsake her not.

29 For at the last thou shalt finde rest in her,  
and that shalbe turned to thy ioye.

30 Then shal her fetters be a strong defen-  
ce for thee, [and a sure fundacion] & her  
chaines a glorious raiment.

31 For there is a golden ornament in her, &  
her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of ho-  
nour, & shalt put her vpon thee, as a crow-  
ne of ioye.

33 My sonne, if thou wilt, thou shalt be ta-  
ught, and if thou wilt applie thy minde,  
thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue  
[doctrine,] and if thou delite in hearing,  
thou shalt be wise.

35 Stand with the multitude of the Elders,  
which are wise, and ioyn with him that  
is wise.

36 \* Desire to heare all godlie talke, and let  
not the graue sentences of knowledge e-  
scape thee.

37 And if thou seest a man of vnderstan-  
ding, get thee sone vnto him, and let thy  
foote weare the steeppes of his dores.

38 Let thy minde be vpon the ordinances  
of the Lord, and be continually occu-  
pied in his comandements: so shal be sta-  
blish thine heart, and giue thee wisdome  
at thine owne desire.

CHAP. VII.

1 We must forsake euil, and yet not iustifie our selues.  
2 The behaviour of the wise towards his wife, his  
friend, his children, his seruants, his father and mother.

2 D O no euil: so shal no harme come  
vnto thee.

2 Departe from the thing that is wicked,  
and sinne shal turne away from thee.

3 My sonne, sowe not vpon the sorowes of  
vnrighteousnes, lest that thou reape them  
seuen folde.

4 Aske not of the Lord preeminence, ne-  
ther of the King the seate of honour.

5 \* Iustifie not thy self before the Lord: [for  
he knoweth thine heart,] & boast not thy  
wisdome in the presence of the King.

6 Seke not to be made a iudge, lest thou be  
not able to take away iniquitie, and lest  
thou, fearing the persone of the mightie,  
shuldest commit an offence against thine  
vpightnes.

7 Offend not against the multitude of a  
citie, and cast not thy self amog the peo-  
ple.

8 \* Binde not two sinnes together: for in o-  
ne sinne shalt thou not be vnpunished.

9 Say not, God wil loke vpon the multitu-  
de of mine oblations, and when I offer to  
the moste high God, he wil accept it.

10 Be not faint hearted, when thou makest  
thy praiser, nether slacke in giuing of al-  
mes.

11 Laugh no mā to scorne in the heauines  
of his soule: for [God which seeth all  
things] is he \* that can bring downe, & set  
vp againe.

12 Sow not a lie against thy brother, nether  
do the same against thy friend.

13 Vse not to make anie maner of lie: for  
the custome thereof is not good.

14 Make not manie wordes when thou art  
among the Elders, nether repeate a thing  
in thy prayer.

15 Hate not laborious worke, nether the  
houfbandrie, which the moste High ha-  
the created.

16 Number not thy self in the multitude  
of the wicked, but remember that venge-  
ance wil not slacke.

17 Humble thy minde greatly: for the  
vengeance of the wicked is fyre and wor-  
mes.

18 Giue not ouer thy friend for anie good,  
nor thy true brother for y<sup>e</sup> golde of Ophir.

19 Departe not from a wise and good wo-  
mā, [that is fallen vnto thee for thy por-  
ciō in the feare of the Lord:] for her gra-  
ce is aboute golde.

20 ¶ Where as thy seruāt worketh truely,  
intreate him not euil, nor y<sup>e</sup> hireling that  
bestoweth him self wholie for thee.

21 Let thy soule loue a good seruāt, and  
defraude him not of libertie, [nether lea-  
ue him a poore man.]

22 \* If thou haue cattel, loke wel to them,  
and if thei be for thy profite, kepe them  
with thee.

Oooo.i.

My



# Ecclesiasticus.

- 23 If thou haue sonnes, instruct them, and holde their necke from their youth.
- 24 If thou haue daughters, kepe their bodie, and shewe not thy face chereful towards them.
- 25 Marie thy daughter, & so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.
- 26 If thou haue a wife after thy minde, forsake her not, but commit not thy self to the hateful.
- 27 Honour thy father fro thy whole heart, & forget not the sorowes of thy mother.
- 28 Remember that thou wast borne of the, and how canst thou recompense them the things that they haue done for thee?
- 29 Feare the Lord with all thy soule, and honor his ministers.
- 30 Loue him that made thee, with all thy strength, and forsake not his seruants.
- 31 Feare the Lord with all thy soule, and honor the Priests, \*and giue them their porcion, as it is commanded thee, the first frutes, [and purifications] and sacrifices for sinne, & the offerings of the shoulders, and the sacrifices of sanctification, and the first frutes of the holie things.
- 32 Stretche thine hand vnto the poore that thy "blessing, [and reconciliacion] may be accomplished.
- 33 Liberalitie pleaseth all men liuing, and \*from the dead restraine it not.
- 34 \*Let not them that wepe, be without [comfort:] but mourne w<sup>th</sup> suche as mourne.
- 35 \*Be not slowe to visit the sicke: for that shal make thee to be beloued.
- 36 Whatsoeuer thou takest in hand, remember the end, & thou shalt neuer do amisse.
- CHAP. VIII.
- We must take hede with whome we haue to do.*
- 1 Striue not with a mightie mā, lest thou fall into his hands.
- 2 \*Make not variance with a riche mā, lest he on yother side weigh downe thy weight:
- 3 \*for golde [and siluer] hath destroyed manie & hath subuerted y<sup>e</sup> hearts of Kings.
- 4 Striue not with a man that is ful of wordes, and laie no stickes vpon his fyre.
- 5 Playe not with a man that is vntaught, lest thy kinred be dishonored.
- 6 \*Despise not a man that turneth him self away from sinne, nor cast him not in the teeth with all, but remēber that we are all worthe blame.
- 7 \*Dishonour not a man in his olde age: for they were as we which are not olde.
- 8 Be not glad of the death of thine enemy, but remember that we must dye all, [and so enter into ioy.]
- 9 \*Despise not the exhortacion of the [Elders] y<sup>e</sup> be wise, but acquaint thy self with their wise sentences: for of the thou shalt learne wisdom, [and the doctrine of vn-

- derstanding,] and how to serue great men [without complaint.]
- 10 Go not from the doctrine of the Elders: for they haue learned it of their fathers, & of them thou shalt learne vnderstanding, and to make answer in the time of nede.
- 11 Kindle not the coles of sinners, [when thou rebukest them,] lest thou be burnt in the fyrie flames [of their sinnes.]
- 12 Rise not vp against him that doeth wrong, y<sup>e</sup> he lay not waite as a spie for thy mouth.
- 13 \*Lend not vnto him that is mightier, then thy self: for if thou lendest him, couet it but lost.
- 14 Be not suretie aboute thy power: for if thou be suretie, thinke to paie it.
- 15 Go not to law with y<sup>e</sup> iudge: for thei will giue sentence accordig to his owne honour.
- 16 \*Trauaile nogby the way with him that is rash, lest he do thee iniurie: for he followeth his owne wilfulness, & so shalt thou perish thorow his folie.
- 17 \*Striue not with him that is angrie, & go not with him into the wildernes: for blood is as nothing in his sight, and where there is no helpe, he wil ouerthrowe thee.
- 18 Take no counsell at a foole: for he can not kepe a thing close.
- 19 Do no secret thing before a stranger: for thou canst not tell what he goeth about.
- 20 Open not thine heart vnto euerie man, lest he be vnthankful to thee, [and put thee to reprove.]

## CHAP. IX.

*Of ielousie. 12 An olde friend is to be preferred before a newe. 18 Righteous men shoulde be hidden to thy table.*

- 1 BE not ielous ouer thy wife of thy bosome, nether teache her by thy meanes an euil lesson.
- 2 Giue not thy life vnto a woman, lest she overcome thy strength, [and so thou be confounded.]
- 3 Mete not an harlot, lest thou fall into her snares.
- 4 Vse not the companie of a woman that is a singer, [& a dancer, nether heare her,] lest thou be taken by her craftines.
- 5 Gaze not on a \*maide, that thou fall not by that that is precious in her.
- 6 \*Cast not thy minde vpon harlots [in a \*prudent maner of thing,] lest thou destroye [bothe thy self and] thine heritage.
- 7 Go not about gazig in the streates of the citie, nether wander thou in the secret places thereof.
- 8 \*Turne awaye thine eye from a beautiful woman, and loke not vpon others beautie: for manie \*haue perished by the beautie of women: for thorow ir loue is kindled as a fyre.
- 9 \*Euerie woman that is an harlot, shal be trodden vnder fote as dogue, of euerie one that goeth by the waye.

- 10 Many wondering at y<sup>e</sup> begone womā, haue bene cast des burne as a fyre.]
- 11 Sit not at all with another, ther lie with her vpon the with her, lest thine heart and so through thy desire tion.
- 12 Forsake not an olde friend, shal not be like him: a newe wine: when it is old, ke it with pleasure.
- 13 Desire not y<sup>e</sup> honour, [for thou knowest not what it is:] Delite not in the thing, lie haue pleasure in, but shal not be founde iust vnto slaye: so shalt thou no of death: and if thou com no faute, lest he take away ber that thou goest in the res, and that thou walkest of the citie.
- 14 Trye thy neighbour as thy \*and aske counsell of the
- 15 Let thy talke be with th comunicatiō in the Law
- 16 Let iust men ear and d and let thy reioicing be the Lord.
- 17 In the hands of the crafty workes be commended, a ee of the people by his w deby the wisdom of the
- 18 A man ful of wordes is citie, and he that is rash shalbe hated.

## CHAP. X.

- Of Kings and iudges. 7 Priests to be abhorred. 28 Labour is praised. 30 A wife iudge wil in a prudent man is wel or*
- 1 As the iudge of the people are, his officers, and what the ruler of the citie is, that dwell therein.
- 2 \*An vnwise King destroyed, but where they that be men of vnderstanding, th pereth.
- 3 The gouernement of the hand of the Lord, [and the nations is to be abhor time is, he wil set vp a ouerit.
- 4 In the hand of God is the man, and vpon the scrib honour.
- 5 \*Be not angrie for any neighbour, and do not practises.

ow to serue great men :

ctrine of the Elders:  
d it of their fathers, &  
earne vnderstanding,  
in the time of neede.  
les of sinners, [ when  
] lest thou be burnt in  
their finnes.]

him that doeth wrong,  
a spie for thy mouth.  
him that is mightier  
thou lendest him, coue

oue thy power: for if  
ke to paie it.

th y iudge: for thei wil  
ig to his owne honour.  
the way with him that  
thee iniurie: for he fol-  
lunes, & so shalt thou  
folie.

him that is angrie, & go  
ne wildernes: for blood  
fight, and where there  
uerthrowe thee.

at a foole: for he can  
ose:

g before a stranger: for  
what he goeth about.

heart vnto euerie man,  
teful to thee, [and put

p. ix.

riend is to be preferred before a  
hulde be bidden to thy table.

ouer thy wife of thy  
er teache her by thy  
on.

vnto a woman, lest she  
length, [and so thou be

lest thou fall into her

panie of a woman that  
nccr, nether heare her.]

y her craftines.

aide, that thou fall not  
ious in her.

de vpon harlots [in a  
], lest thou destroye

thine heritage.

ig in the streates of the  
r thou in the secret pla-

ne eye from a beautiful  
or vpon others beautie:

erished by the beautie  
ow it loue is kindled as

that is an harlot, shalbe  
as doge, of euerie one  
aye.

to Manie

Many wondering at y beautie of a stran-  
ge womā, haue bene cast out: for her wor-  
des burne as a fyre.]

Sie not at all with another mā's wife, [ne-  
ther lie with her vpon the bed,] nor banquet  
with her, lest thine heart incline vnto her,  
and so through thy desire fall into destruc-  
tion.

For sake not an olde friend: for the new  
shal not be like him: a newe friend is as  
newe wine: when it is olde, thou shalt drin-  
ke it with pleasure.

Desire not y honour [ & riches ] of a sin-  
ner: for y knowest not what shalbe his end.

Delite not in the thing that the vngod-  
lie haue pleasure in, but remēber that they  
shal not be founde iust vnto their graue.

Kepe thee frō the man that hathe power  
to slaye: so shalt thou not doute the feare  
of death: and if thou come vnto him, make  
no faute, lest he take away thy life: remem-  
ber that thou goest in the middes of sna-  
res, and that thou walkest vpon the towres  
of the citie.

Trye thy neighbour as nere as thou cast,  
and aske counsell of the wise.

Let thy talke be with the wise, & all thy  
comunicatiō in the Law of y moste High.

Let iust men eat and drinke with thee,  
and let thy reioycing be in the feare of  
the Lord.

In the hands of the craftsmen shal the  
workes be commended, and the wise prin-  
ce of the people by his worde, [ & the wor-  
de by the wisdom of the Elders.]

A man ful of wordes is dangerous in his  
citie, and he that is rash in his talking,  
shalbe hated.

CHAP. X.

of Kings and iudges: 7 Pride and couetousnes are  
to be abhorred. 28 Labour is praised.

A Wise iudge wil instruct his people  
with discretiō: the gouernance of  
a prudent man is wel ordered.

As the iudge of the people is him self, so  
are his officers, and what maner of man  
the ruler of the citie is, suche are all they  
that dwell therein.

An vnwise King destroyeth his people,  
but where they that be in autoritie, are  
men of vnderstāding, there the citie prospereth.

The gouernement of the earth is in  
the hand of the Lord, [and all iniquitie of  
the nations is to be abhorred,] and when  
time is, he wil set vp a profitable ruler  
ouer it.

In the hand of God is the prosperitie of  
man, and vpon the scribes wil he laye his  
honour.

Be not angrie for any wrong, with thy  
neighbour, and do nothing by iniurious  
practises.

Pride is hateful before God and man, &  
by bothe doeth one commit iniquitie.

\* Because of vnrighteous dealing and  
wrongs and riches gotten by deceit, the  
kingdome is translated from one people  
to another.

There is nothing worse then a couetous  
man: [why art thou proude, o earth and  
ashes? there is not a more wicked thing,  
then to loue money:] for suche one wolde  
euen sel his soule, & for his life euerie one  
is compelled to pul out his owne bowels.

[All tyrannie is of smale indurance, and  
the disease that is hard to heale, is grie-  
uous to the physicion.]

The physiciō curteth of y sore disease, &  
he that is to day a King, to morow is dead.

Why is earth & ashes proude, seeing that  
when a man dyeth, he is the heire of ser-  
pents, beastes and wormes?

The beginning of mans pride, is to fall  
away from God, & to turne away his heart  
from his maker.

For pride is the original of sinne, and he  
that hathe it, shal powre out abominacion,  
til at last he be ouerthrowen: therefore the  
Lord bringeth the persuaious [of the wic-  
ked] to dishonour, and destroyeth them in  
the end.

The Lord harhe cast downe the thrones  
of the [proude] princes, & set vp the meke  
in their steade.

The Lord plucketh vp the rootes of the  
[proude] nations, and planteth the lowlie  
with glorie among them.

The Lord ouerthroweth the lands of the  
heathen, and destroyeth the vnto y funda-  
cions of y earth: he causeth the to wither  
away, & destroyeth them, and maketh their  
memorial to cease out of the earth.

[God destroyeth the memorial of the  
proude, & leaueth the remembrance of the  
humble.]

Pride was not created in mē, nether wrath  
in the generacion of women.

There is a sede of mā, which is an hono-  
rable sede: the honorable sede are they y  
feare y Lord: there is a sede of mā, which  
is without honour: y sede without honour,  
are they that trasgresse the comandemēts  
of the Lord: it is a sede that remaineth w  
feareth the Lord, & a faire plant; that loue  
him: but they are a sede without honour,  
that despise the Law, & a deceineable sede  
that breake the comandements.

He y is the chief amōg brethrē, is hono-  
rable: so are they y feare y Lord in his sight.

The feare of the Lord causeth that the  
kingdome failerh not, but the kingdome  
is lost by cruelie and pride.

The feare of the Lord is y glorie aswel  
of the riche & the noble, as of the poore.

It is not mete to despise the poore man

Oooo. ii.





and before his death: for  
n by his children.  
man into thine house:  
ue many traines, [and  
at belche stinkingly.]  
ak ē vnder a basket, [ &  
the snare, ] so is the  
man, which like a spie  
watcheth

15 Who wil haue picie of y<sup>e</sup> charmer, that  
stinged of the serper? or of all suche as co  
me nere the beastes? so is it w<sup>th</sup> him that k  
peth companie with a wicked man, & wr

12. Withdraw not thy self fro his speache  
but beleue not his manie wordes: for with  
much communicatiō wil he tempt thee.



and laughingly wil he grope thee.

13 He is vnmerciful, & kepeth not promes: he wil not spare to do thee hurt; and to put thee in prison.

14 Beware, & take good hede: for thou walkest in peril of thine ouerthrowing: when thou hearest this, awake in thy slepe.

15 Loue the Lord all thy life, and call vpon him for thy saluacion.

16 ¶ Euerie beaſt loueth his like; and euerie man loueth his neighbour.

17 All fleſh wil reſorte to their like, & euerie man wil kepe companie with ſuche as he is him ſelf.

18 How can the wolfe agre with the lambe? nomore cā the vngodlie with y<sup>e</sup> righteous.

19 What fellowſhip haſte " hyna with a dogge? and what peace is betwene the riche and the poore?

20 As the wilde aſſe is the lions praye in the wildernes, ſo are poore men the meat of the riche.

21 As the proude hate humilitie, ſo do the riche abhorre the poore.

22 If a riche mā fall, his friends ſet him vp againe: but whē the poore falleth, his friends driue him away.

23 If a riche man offend, he haſte many helpers: he ſpeaketh proude wordes, and yet men iuſtifie him: but if a poore man faile, they rebuke him, & though he ſpeake wiſely, yet can it haue no place.

24 Whē the riche man ſpeaketh, euerie mā holdeth his tongue: and loke what he ſaith, they praiſe it vnto the cloudes: but if the poore mā ſpeake, they ſay, What fellow is this? and if he do amiſſe, they wil deſtroie him.

25 Riches are good vnto him that haſte no ſinne [in his conſcience,] and pouertie is euil in the mouth of the vngodlie.

26 The heart of a man chāgeth his countenance, whether it be in good or euil.

27 A chearful countenance is a token of a good heart: for it is an hard thiſg to knowe the ſecrets of the thoght.

CHAP. XIII.

¶ The offence of the tongue, 17 Man is but a vaine thing.

1 Happy is he that continueth in wiſdomie.

2 Blessed is the man \* that haſte not fallen by [the worde of] his mouth, & is not tormented with the ſorow of ſinne.

3 Blessed is he that is not condemned in his conſcience, and is not fallen from his hope in the Lord.

4 Riches are comelie for a nigarde, and what ſhulde an enuiouſ man do with money?

5 He that gathereth together from his owne ſoule, heapeth together for others, that wil make good cheare with his goods.

6 He that is wicked vnto him ſelf, to whome wil he be good? for ſuche one can haue,

no pleaſure of his goods.

7 There is nothing worſe, then when one enuieth him ſelf: and this is a rewarde of his wickednes.

8 And if he do anie good, he doeth it, not knowing thereof, and againſt his wil, and at the laſt he declareth his wickednes.

9 The enuiouſ man haſte a wicked loke: he turneth away his face, and diſpleaſeth men.

10 A couetouſ mans eye haſte neuer ynough of a porciō, and his wicked malice withereth his owne ſoule.

11 A wicked eye enuieth the bread, & there is ſcarceness vpon his table.

12 My ſonne, do good to thy ſelf of that thou haſt, and giue the Lord his due offerings.

13 Remēber that death carieth not, & that the couenant of the graue is not ſhewed vnto thee.

14 Do good vnto thy friend before thou dye, & according to thine habilitie ſtretch out thine hand, and giue him.

15 Deſtraude not thy ſelf of the good day, and let not the porciō of the good deſires ouerpaſſe thee.

16 Shalt thou not leaue thy trauails vnto another, and thy labours for the deuiding of the heritage?

17 Giue and take and ſanctifie thy ſoule: [worke, thou righteousnes before thy death:] for in the hell there is no meat to finde.

18 ¶ All fleſh waxeth olde, as a garment, & this is the condition of all times, Thou ſhalt dye the death.

19 As the grene leaues on a thicke tree, ſome fall, and ſome growe, ſo is the generation of fleſh and blood: one cometh to an end, and another is borne.

20 All corruptible things ſhal faile, and the worker thereof ſhal go withal.

21 [Euerie excellēt worke ſhal be iuſtified, and he that worketh it, ſhal haue honour thereby.]

22 \*Blessed is the man that doeth meditate [of] honeſt things by wiſdomie, [ & exerciſeth him ſelf in iuſtice,] and he that reaſoneth of holie things by his vnderſtanding.

23 Which conſidereth in his heart her wayes, and vnderſtandeth her ſecrets.

24 Go thou after her as one that ſeketh her out, and lie in waite in her wayes.

25 He ſhal loke in at her windows, & hearken at her dores.

26 He ſhal abide beſide her houſe, and ſtreen a ſtake in her walles: he ſhal pitch his tent beſides her.

27 And he ſhal remaine in the lodging of good men, & ſhal ſet his childrē vnder her couering, and ſhal dwell vnder her branches.

which is a wilde beaſt y counterfaith the voyce of men, and ſo enuieſt the out of their houſes and deuoureth them.

Chap 13.7. 2am. 3.2.

By her he ſhalbe covered and in her glorie ſhal he dwell.

CHAP. XV.

The goodnes that followeth him who Gettieth and caſteth of the ſin, and the author of euil.

1 He that feareth the Lord, and he that hathe the Law, wil kepe it ſure.

2 As an [honorable] mother him, and ſhe, as his wife marries, wil receiue him.

3 With the bread [of life] and giue ſhal ſhe fede him, & giue of [wholſome] wiſdomie.

4 He ſhal aſſure him ſelf in her, be moued, and ſhal holde her, and ſhal not be confounded.

5 She ſhal exalt him aboue the ſerres, and in the middes of the ſhal ſhe open his mouth: [the rit of wiſdomie, and vnderſtand ſil him, and clothe him with of glorie.]

6 She ſhal cauſe him to inherite crowne of gladnes, & an euil But fooliſh men wil not traher: [but ſuche as haue vndermette her:] the ſinners ſhal not.

7 For ſhe is farre fro pride [ & men that lie, cā not remembre of trueth ſhal haunt her, per euen vnto the beholding.]

8 Praise is not ſemelie in the ſinner: for that is not ſent of.

9 But if praiſe come of wiſdomie, plētuous in a faithfull mouth wil prosper it.

10 Say not thou, It is through I turne backe: for thou ogleſt the things that he hateth.

11 Say not thou, He hathe cauſe for he hathe no neede of thee.

12 The Lord hateth all abominations: [ & they that feare him, ſhal be ſaued.]

13 \*He made man from the leſt him in the hand of his gaue him his commandments.

14 If thou wilt, thou ſhalt obey mandements, and teſtifie them.

15 He hathe ſet water and ſtreche out thine hand vnto wit.

16 \*Before man is life and death: what him liketh, ſhal he choiſe.

17 For the wiſdomie of the Lord he is mightie in power, and things [continually.]

18 \*And the eyes [of the Lord] them that feare him, and the workes of man.

By her he shalbe covered from the heat,  
and in her glorie shal he dwell.

CHAP. XV.

The goodnes that followeth him which feareth God.  
God reioiceth and casteth of the sinner. 21 God is  
not the author of euil.

He that feareth the Lord, wil do good:  
and he that hathe the knowledge of  
the Law, wil kepe it sure.

As an [honorab]le mother shal she mete  
him, and she, as his wise married of a virgine,  
wil receiue him.

With the bread [of life] and vnderstand-  
ing shal she fede him, & giue him the wa-  
ter of [whol]some [wisdom]e to drinke.

He shal assure him self in her, and shal not  
be moued, and shal holde him self fast by  
her, and shal not be confounded.

She shal exalt him aboute his neighbour-  
es, and in the middes of the congregaciō  
shal she open his mouth: [with the spi-  
rit of wisdom, and vnderstanding shal she  
fill him, and clothe him with the garment  
of glorie.]

She shal cause him to inherit ioye, & the  
crown of gladnes, & an euerlasting name.

But foolish men wil not take holde vpō  
her: [but suche as haue vnderstanding, wil  
mete her:] the sinners shal not se her.

For she is farre frō pride [and disceite],  
& men that lie, ca not remember her: [but  
men of trueth shal haunt her, & shal pro-  
per euen vnto the beholding of God.]

Praise is not semelic in the mouth of the  
sinner: for that is not sent of the Lord.

But if praise come of wisdom, [and be  
pleceous in a faithful mouth] the Lord  
wil prosper it.

Say not thou, It is through the Lord that  
I turne backe: for thou oughtest not to do  
the things that he hateth.

Say not thou, He hathe caused me to er-  
re: for he hathe no node of the sinful man.

The Lord hateth all abominacion [of  
error:] and they that feare God, wil lo-  
ue it.

He made man from the beginning, and  
left him in the hand of his counsell, [and  
gaue him his commandements and pre-  
cepts.]

If thou wilt, thou shalt obserue the com-  
mandements, and testifie thy good wil.

He hathe set water and fyre before thee:  
stretche out thine hand vnto which thou  
wilt.

Before man is life and death, [good &  
euil:] what him liketh, shal be giuen him.

For the wisdom of the Lord is great, &  
he is mightie in power, and beholdeth all  
things [continually.]

And the eyes [of the Lord] are vpon  
them that feare him, and he knoweth all  
the workes of man.

He hathe commanded no man to do vn-  
godlie, nether hathe he giuen anie man  
licēce to sinne: [for he desireth not a mul-  
titude of infidels, & vnprofitable childre.]

CHAP. XVI.

Of vnhappie, and wicked children. 17 No man can  
hide him self from God. 24 An exhortacion to the re-  
ceiuing of instruction.

Desire not the multitude of vnprofi-  
table children, nether delite in vn-  
godlie childre: though thei be manie; reioy-  
ce not in the, except the feare of the Lord  
be with them.

Trust not thou to their life, nether rest  
vpon their multitude.

For one that is iuste, is better then a thou-  
sand suche, and better it is to dye without  
children, then to leaue behinde him vn-  
godlie children.

For by one that hathe vnderstanding, shal  
the citie be inhabited: but the stocke of the  
wicked shal be wasted incontinently.

Manie suche things haue I sene with mine  
eyes, and mine eare hathe heard greater  
things then these.

In the congregaciō of the vngodlie shal  
a fyre be kindeled, and among vnfaitful  
people shal the wrath be set on fyre.

He spared not the olde gyants; w were  
rebellious, trusting to their owne strength;

Nether spared he where as Lot dwelt,  
those whome he abhorred for their pride.

He had no pitie vpon the people that  
were destroyed, & puffed vp in their sins.

And so he preferred the six hundred  
thousand footemen, that were gathered in  
the hardnes of their heart, in affliction the  
& pitying them, in smiting them & hea-  
ling the, with mercie, & with chastisemē:

Therefore if there be one stifte necked  
among the people, it is marueil if he scape  
vnpunished: for mercie and wrath are with  
him: he is mightie to forgieue, & to powre  
out displeasure.

As his mercie is great, so is his punish-  
ment also: he iudgeth a man according to  
his workes.

The vngodlie shal not escape with his  
spoil, and the pacience of the godlie shal  
not be delayed.

He wil giue place to all good dedes, &  
euerie one shal finde according to his wor-  
kes, [and] after the vnderstanding of his  
pilgrimage.]

The Lord hardened Pharaō, that he shul-  
de not knowe him, and that his workes  
shulde be known vpon the earth vnder  
the heauen.

His mercie is knowen to all creatures:  
he hathe separate his light from the dark-  
nes with an adamant.

Say not thou, I wil hide my self from the  
Lord: for who wil thike vpō me frō aboue?

Oooo.iiii.



# Ecclesiasticus.

2. Pet. 3. 10.

I shal not be known in so great an heape of people: for what is my soule among suche an infinite number of creatures?

18 Beholde, the heauen, and the heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shal be moued when he shal visite.

19 All the worlde which is created and made by his wil, the mountaines also, and the fundacions of the earth shal shake for feare, when the Lord loketh vpon them.

20 These things doeth no heart vnderstand worthily, [but he vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see for the moste parte of his workes are hid.

22 Who can declare his workes of his righteousness? or who can abide them? for his ordinance is farr of, and the trying out of all things faileth.

23 He that is humble of heart, wil consider these things: but an vnwise and erroneous man casteth his minde vpon foolish things.

24 My sonne, hearken vnto me, and learne knowledge, and marke my wordes with thine heart.

25 I wil declare thee weightie doctrine, & I wil instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order fro the beginning, & parte of them hath he sundred from the other when he first made them.

27 He hath garnished his workes for euer, and their beginnings so long as they shal indure, they are not hungrie nor wearied in their labours, nor cease from their offices.

28 None of them hindreth another, nether was anie of them disobedient vnto his wordes.

29 After this the Lord looked vpon the earth and filled it with his goods things.

30 With all manner of liuing beasts hath he couered the face thereof, and they returne into it againe.

## CHAP. XVII.

1 The creation of man, and the goodnes that God hath done vnto him. 20 Of almes, 26 And repentance.

1 The Lord hath created man of the earth, and turned him vnto it againe.

2 He gaue him the number of dayes & certaine times, and gaue him power of the things, that are vpon earth.

3 He clothed them with strength, as they had neede, and made them according to his image.

4 He made all flesh to feare him, so that he had the dominion ouer the beasts, and foules.

5 [He created out of him an helper like vnto him self,] and gaue them discrecion and tongue, and eyes, eares, and an heart

to vnderstand, and sixtly he gaue them a spirit, and seuently he gaue them speache to declare his workes.

6 And he filled them with knowledge of vnderstanding, and shewed them good and euil.

7 He set his eye vpon their hearts, declaring vnto them his noble workes,

8 And gaue them the occasion to reioyce perpetually in his miracles, that they shoulde prudently declare his workes, & that the elect shoulde praise his holic Name together.

9 Beside this, he gaue them knowledge, and gaue them the Law of life for an heritage, that they might now knowe that they were mortall.

10 He made an euerlasting couenant with them, and shewed them his iudgements.

11 Their eyes sawe the maiestie of his glorie, and their eares heard his glorious voyce.

12 And he said vnto them, Beware of all vnrighteous things. \*He gaue euery man also a comendement concerning his neighbour.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man fro his youth is giue to euil, and their stonie hearts can not become flesh.

15 He appointed a ruler vpon euery people, when he deuided the nations of the whole earth.

16 \*And he did chuse Israel, as a peculiar people to him self, whome he nourisheth with discipline as his first borne, and giueth him moste louing light, and doeth not forsake him.

17 All their workes are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnes is hid fro him, but all their sinnes are before the Lord.

19 And as he is mercifull, and knoweth his worke, he doeth not leaue them nor forsake them, but spareth them.

20 \*The almes of a man, is as a thing sealed vpon before him, and he kepeth the good dedes of man as the apple of the eye, and giueth repentance to their sonnes, and daughters.

21 \*At the last shal he arise, & rewarde them, and shal repay their rewarde vpon their heads.

22 \*But vnto them that wil repée, he giueth them grace to returne, and exhorteth suche as faile, with patience, [and sendeth them the portion of the veritie.]

23 \*Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face and take away the offence.

24 Turne againe vnto the most High: for he wil bring thee from darkenes to wholsome light:

light: forsake thine vnrighteousnes: hate greatly all abominations.

25 [Knowe the righteousness of God: stand in the power thereof for thee, and in the most high God, & go in the holic worlde with suche as confesse God.]

26 \*Who can praise the most high God, as do all they that liue in hell?

27 [Abide not thou in the vngodlie, but praise the Lord.]

28 Thankfulness perisheth, as though he were not: but reuerence that is sounde of heart.

29 Lord, [and reioyceth in his name.]

30 How great is the louing kindness of our God, and his compassions vnto him in the world.

31 For all things can not be seen: the sonne of man is not in the world: they take pleasure in the vanities of the world.

32 What is more cleare than the sunne? shal it faile.

33 So flesh and blood that is created, [shal be reproued.]

34 He seeth the power of the world, and all men are but earth and ashes.

## CHAP. XVIII.

1 The marvelous workes of God. 6. 7 The chednes of man. 9 Against God's plaine. 21 The performing of Vowes.

1 He that liueth for euer, \*shall be together with the Lord who is the King: and there is none other but he that maineth a victorious King.

2 He ordereth the worlde with his hand, and all things are vnder his feet: for he gouerneth all things, and deuiceth the holic things of the prophane.

3 To whome hath he giuen the power to presse his workes? who will praise him of his noble actos?

4 Who shal declare the power of his mercie? or who wil take vpon him the mercie?

5 As for the wonderous workes of his hand, there may nothing be taken: nether can anie thing be perceived: nether may the grounde of his mercie be vnderstood.

6 But when a man hath done his duty, he must beginne againe, and keeth to come to an end, he returneth to his labour.

7 [What is man? whereto shall he be good or euil can he do?]

8 \*If the number of a mans dayes be dreth yere, it is muche: and certayne knowledge of his

Gen. 1. 27.  
& 3. 1.  
Wisd. 2. 23.  
& 9. 6.  
1. cor. 11. 7.  
Col. 3. 10.

Gen. 2. 20.

End of  
the  
book

Deu. 10.

Mat. 23.

Mat. 23.

Mat. 23.

light: for sake thine vnrighteousnes, and hate greatly all abominacion.

15 [Knowe the righteousness & iudgements of God: stand in the porcion that is set forth for thee, and in the prayer of the most high God, & go in the partes of the holie worlde with suche as be liuing and confesse God.]

16 \*Who can praise the moste High in the hell, as do all they that liue and confesse him?

17 [Abide not thou in the error of the vngodlie, but praise y Lord before death]

18 Thankfulness perisheth from the dead, as though he were not: but the liuing, and he that is founde of heart, praiseth the Lord, [and reioycest in his mercie.]

19 How great is the louing kindenes of the Lord our God, and his compassion vnto suche as turne vnto him in holines!

20 For all things can not be in men, because the sonne of man is not immortal, [and they take pleasure in the vanitie of wickednes.]

21 What is more cleare then the sunne? yet shal it faile.

22 So flesh and blood that thinketh euil, [shal be reproued.]

23 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The maruelous workes of God. 6.7 The miserie & wickednes of man 9 Against God ight we not to complain. 21 The performing of Vowes.

1 **H**E y liueth for euer,\* made all things together: y Lord who onclie is iust, and there is none other but he, [and he remaineth a victorious King for euer.]

2 He ordereth the worlde with the power of his hand, and all things obey his wil: for he gouerneth all things by his power, and deuiceth the holie things from the prophane.

3 To whome hathe he giuen power to expresse his workes? who wil sike out the grounde of his noble actes?

4 Who shal declare the power of his greanes: or who wil take vp him to tell out his mercie?

5 As for the wonderous workes of y Lord, there may nothing be taken from them, neither can anie thing be put vnto them, neither may the grounde of them be founde out.

6 But when a man hathe done his best, he must beginne againe, and when he thinketh to come to an end, he must go againe to his labour.

7 ¶ What is man? whereto serueth he what good or euil can he do?

8 ¶ If the number of a mans daies be an hundred yere, it is muche: and no man hathe certaine knowledge of his death.

9 As droppes of raine are vnto the sea, and as a grauel stone is in comparison of the sand, so are a thousand yeres to the dayes euerlast ng.

10 Therefore is [God] patient with them, and powreth out his mercie vpon them.

11 He sawe & perceiued, that [the arrogancie of their heart, and their ruine was euil: therefore heaped he vp his mercie vpon them, and shewed them the way of righteousness.]

12 The mercie that a man hathe, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chasteneth, and nurreth, & teacheth, & bringeth bakke, as a shepherd his flocke.

13 He hathe mercie of them that receiue discipline, and that diligently seke after his iudgements.

14 ¶ My sunne, when thou doest good, reprocue not: and whatsoeuer thou giuest, vse no discomfortable wordes.

15 Shal not the dew asuage the heat? so is a worde better then a gift.

16 Lo, is not a worde better then a good gift? but a gracious man giueth them bothe.

17 A foole wil reproche churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteousness before thou come to iudgement:] learne before thou speake, and vse physike or euer thou be sicke.

19 \*Examine thy self, before y be iudged, 1. Cor. 11. 31. & in the day of the visitacion thou shalt finde mercie.

20 Humble thy self before thou be sicke, & whiles thou maiest yet sinne, shewe thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and disferre not vnto death to be reformed: [for the rewarde of God endureth for euer.]

22 Before thou praie, prepare thy self, and be not as one that tempteth the Lord.

23 Thinke vpon the \*wrath, that shal be at the end, and the houre of vengeance, when he shal turne away his face. Chap. 7. 18.

24 \*When thou hast ynough, remeber the time of hunger: and when thou art riche, thinke vpon pouertie and nede. Chap. 11. 17.

25 From the morning vntil the euening the time is changed, and all suche things are sone done before the Lord.

26 A wise man feareth in all things, and in the daies of transgression he kepeth him self from sinne: but the foole doeth not obserue the time.

27 ¶ Euerie wise man knoweth wisdom, & knowledge, and praiseth him that findeth her.

28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the truth and righteousness,] and powre out



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with modestie graue sentēces for mā's life.  
29 The chief autoritie of speaking is of the Lord alone: for a mortal man hath but a dead heart.

Rm. 6. 6. & 13. 14.

30 ¶ Followe not thy lustes, but turne thee from thine owne appetites.

31 For if thou giuest thy soule her desires, it shal make thine enemies that enuie thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnes, and intangle not thy self with suche companie.

33 Become not a begger by making bankets of that that thou hast borrowd, and so leaue nothing in thy purse: elsy shuldest sclanderously lie in waite for thine owne life.

## CHAP. XIX.

1 Wine & whoredome bring men to pouertie. 6 In thy wordes vse discretion. 22 The difference of the wisdom of God and man. 27 Whereby thou maist knowe what is in man.

1 **A** Laboring man that is giuen to drūkennes, shal not be riche: & he that cōtēmneth smale things, shal fall by little and litle.

Gen. 19. 33. & 1 king. 11. 1.

2 ¶ Wine and women leade wise men out of the way, [and put men of vnderstanding to reprove.]

3 And he that companieth adulterers, shal become impudent: rottennes and wormes shal haue him to heritage, and he that is to bolde, shal be taken away, and be made a publicke example.

1 Is. 22. 12.

4 ¶ He that is hastie to giue credit, is light minded, and he that erreth, sinneth against his owne soule.

5 Whoso reioyceth in wickednes, shal be punished: [he that hateth to be reformed, his life shal be shortened, and he that abhorreth babling of wordes, quencherh wickednes:] but he that resisteth pleasures, crowneth his owne soule.

6 He that refraineth his tongue, may liue with a troublesome man, and he that hateth babling, shal haue lesse euil.

7 Rehearse not to an other, that which is tolde vnto thee: so y<sup>e</sup> shalt not be hindred.

8 Declare not other mens maners, nether to friend nor foe: and if the sinne apperteine not vnto thee, reueile it not.

9 For he wil hearken vnto thee, and marke thee, and when he findeth opportunitie, he wil hate thee.

Chap. 22. 18. & 27. 17.

10 ¶ If thou hast heard a worde [against thy neighbour,] let it dye with thee, & be sure, it wil not burst thee.

11 A foole trauaileth when he hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrowe that sticketh in ones thigh, so is a worde in a fooles heart.

Leui. 19. 17. & mat. 18. 13.

13 ¶ Reproue a friend lest he do euil, and if he haue done it, that he do it no more.

14 Reproue a friend that he may kepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friend his faute: for oft times a sclander is raised, and giue no credence to euerie worde.

16 A man falleth with his tongue, but not with his wil: and who is he, that hath not offended in his tongue? Lam. 11.

17 Reproue thy neighbour before thou threaten him, & being without anger, giue place vnto the Law of the moste High.

18 The feare of the Lord is the first degree to be receiued of him, and wisdom obtiēneth his loue.

19 The knowledge of the commandemēt of the Lord is the doctrine of life, & they that obey him, shal receiue the frute of immortalicie.

20 The feare of the Lord is all wisdom, and the performing of the Law is perbre wisdom, & the knowledge of his almightie power.

21 If a seruant say vnto his master, I wil not do as it pleaseth thee, thogh afterward he do it, he shal displease him that nourisheth him.

22 The knowledge of wickednes is not wisdom, nether is there prudencie where as the counsel of sinners is: but it is euen execrable malice: and the foole is void of wisdom.

23 He that hath smale vnderstanding, and feareth God, is better then one that hath muche wisdom, & transgresseth the Law of the moste High.

24 There is a certaine subtiltie that is fine, but it is vnrighteous: & there is that walteth the open and manifest Law: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, do bowe downe them selues, and are sad, whose inward partes burne altogether with deceit: he loketh downe with his face, and faineth him self deafeyr before thou perceiue, he wil be vpon thee to hurt thee.

26 And thogh he be so weake that he can do thee no arme, yet when he may finde opportunitie, he wil do euil.

27 ¶ A man may be knowen by his loke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.

28 ¶ A mans garment, and his excelsiue laughter, and going declare what person he is.

## CHAP. XX.

Of correction & repentance. 6 To speake & kepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thief & the murderer. 28 Giftes blinde the eyes of the wise.

1 **T**here is some rebuke that is not comelie: againe, some man holdeth his tongue, and he is wise.

2 It is, muche better to reprove, then to heare

beare euil wil: and he that his faute, shal be preferred. As whē a gelded mā tēdefile a maide, so is he tē in iudgement.

3 How good a thing is it reprovēd, to shewe reproofe: thou escape wilful sinne.

4 Some man kepeth his wife, and some by muche meeth hateful.

5 Some man holdeth his tongue, he hath not to answer silence, waiting a conuēnt.

6 ¶ A wise man wil holde his opportunitie: but a tripe regarde no time.

7 He that vseth manie wordes, he hath not to answer silence, he that taketh himself, shal be hated.

8 Some man hath oft time wicked things, and some time founde, bringeth losse.

9 There is some gift that is for thee, and there is some ward: is double.

10 Some man humbleth himselfe sake, and some by humbly vp the head.

11 Some man byeth muche for the which he payeth siluer.

12 ¶ A wife man with his him self to be loued, but fooler shal be powred out.

13 The gift receiued of thee no good, nether yet his importunitie: for he hath manie things for one: he vpbraideth muche: he of the like a towne crier: to to morowe asketh he agayne.

14 The gift receiued of thee no good, nether yet his importunitie: for he hath manie things for one: he vpbraideth muche: he of the like a towne crier: to to morowe asketh he agayne.

15 The foole saith, I haue no thanke for all my good: that eat my bread, speake.

16 How oft, and of howe be laughed to scorne: for death not by right iudgement: bath: & it is all one as thou.

17 The fall on a pavement: so shal y<sup>e</sup> fall of the wicked.

18 A man without grace is which is oft tolde by the ignorant.

19 A wise sentence loseth ground out of a fooles mouth: he hath not in due season.

20 Some man sinneth not but alone, and yet is not grieued.

21 Some man there is that owne soule, because he is the regarde of persones lo

beare euil wil: and he that acknowledgeth his faute, shalbe preserued from hurt.

As whē a gilded mā throwe lust wolde defile a maide, so is he that vseth violence in iudgement.

How good a thing is it, when thou art reprovēd, to shewe repentance! for so shalt thou escape wilful sinne.

Some man kepeth silence, and is founde wife, and some by muche babling becometh hatefull.

Some man holdeth his tongue, because he hath not to answer: and some kepeth silence, waiting a convenient time.

A wife man wil holde his tongue til he se opportunitie: but a trifler & a foole wil regarde no time.

He that vseth manie wordes, shal be abhorred, and he that taketh autoritie to him self, shalbe hated.

Some man hath of times prosperitie in wicked things, and some time a thing that is founde, bringeth losse.

There is some gift that is not profitable for thee, and there is some gift, whose reward is double.

Some man humbleth him self for glories sake, and some by humbles lifteth vp the head.

Some man byeth muche for a litle price: for the which he payeth seven times more.

A wise man with his wordes maketh him self to be loued, but the mery tales of foolles shal be powred out.

The gift receiued of a foole, shal do thee no good, nether yet of the enuius for his importunitie: for he loketh to receiue manie things for one: he giueth litle, & he vnderstandeth muche: he openeth his mouth like a towns crier: to day he lendeth, to morowe asketh he againe, and suche one is to be hated of God and man.

The foole saith, I haue no friend: I haue no thanke for all my good dedes: and they that eat my bread, speake euil of me.

How oft, and of how manie shal he be laughed to scorn: for he comprehendeth not by right iudgement that which he hath: & it is all one as though he had it not.

The fall on a pavement is verie sudden: so shal y fall of the wicked come hastily.

A man without grace is as a fool: shal which is oft tolde by the mouth of the ignorant.

A wise sentence loseth grace, when it cometh out of a foolles mouth: for he speaketh not in due season.

Some man sinneth not because of povertie, and yet is not grieved when he is alone.

Some man there is that destroyeth his owne soule, because he is ashamed, and for the regarde of persons loseth it.

Some man promisseth vnto his friend for shame, and getteth an enemie of him for naught.

A lie is a wicked shame in a mā: yet is it oft in the mouth of the vnwife.

A thief is better, then a man that is accustomed to lye: but they bothe shal haue destruction to heritage.

The condicions of liars are vnheist, and their shame is euer with them.

A wife man shal bring him self to honor with his wordes, and he that hath vnderstanding, shal please great men.

He that tilleth his land, shal increase his heape: [he that worketh righteousness, shalbe exalted,] and he that pleaseeth great me, shal haue pardō of his iniquitie.

Rewar des and giftes blinde the eyes of the wise, and make them dōme, that they can not reprove fautes.

Wisdomē that is hid, and treasure that is horded vp, what profite is in the bothe?

Better is he that kepeth his ignorance secret, then a man that hideth his wisdomē.

The necessarie patience of him, that followeth the Lord, is better then he that gouerneth his life without the Lord.

CHAP. XXXI.

Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reprovēd. 17 The mouth of the wise man. 26 The thought of the foole.

MY sonne, halt thou sinned: do so no more, but pray for the fore sinnes [that they may be forgiven thee.]

Flee from sinne, as from a serpent: for if thou comest to nere it, it will bite thee: the teeth thereof are as the teeth of a lyon, to slay the soules of men.

All iniquitie is as a two edged sworde, the woundes whereof can not be healed.

Strife & iniuries waste riches: so the house of the proude shalbe desolate.

The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently.

Who so hateth to be reformed, is in the way of sinners: but he that feareth the Lord, conuerteth in heart.

An eloquent talker is knowne as farre off: but he that is wise, perceiuet when he falleth.

Who so buyldeth his house with other mens money, is like one that gathereth stones to make his grave.

The congregation of the wicked is like towne wrapped together: their end is a flame of fyre to destroye them.

The waye of sinners is made plaine with stones, but at the end thereof is hel, darkness and paines.]

He that kepeth the Law of the Lord, ruleth his owne affections thereby: and

Pppp.ii.

Chap. 25. 4.

Pro. 12. 11. & 28. 19.

Exod. 23. 2. deu. 16. 19.

Chap. 5. 9. psal. 41. 5. luk. 15. 21.

Exod. 3. 9. and 22. 23.

Chap. 16. 7.

Or kepeth the Lawe of the Lord, and ruleth his owne affections thereby: and



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the increase of wisdom is the end of the  
fear of God.

12 He that is not wise, wil not suffer him self  
to be taught: but there is some wit that in-  
creaseth bitterness.

13 The knowledge of the wise shal abounde  
like water that runneth ouer, and his coun-  
sel is like a pure fountaine of life.

Chap. 32.

14 \* The inner partes of a foole are like a  
broken vessel: he can kepe no knowledge  
whiles he liueth.

15 When a man of vnderstanding heareth a  
wise worde, he wil comend it, and increaseth  
it: but if an ignorant man heare it, he wil  
disallowe it, and cast it behinde his backe.

16 The talking of a foole is like a burden in  
the way, but there is comelines in the tal-  
ke of a wise man.

17 Thei inquire at the mouth of the wise  
man in the congregacion, and they shal  
ponder his wordes in their heart.

18 As is an house that is destroyed, so is wis-  
dome vnto a foole, and the knowlege of  
the vnwise is as wordes without order.

19 Doctrine vnto fooles is as fetters on the  
fett, and like manicles vpon the right had.

Chap. 19.

20 \* A foole listeth vp his voyce with  
laughter, but he that is wise doeth scarce smile  
secretly.

21 Learning is vnto a wise man a jewel of  
golde, and like a bracelet vpon his right  
arme.

22 A foolish mans fote is sone in [his  
neighboures] house: but a man of expe-  
rience is ashamed to loke in.

23 A foole wil pepe in at the dore into the  
house: but he that is wel nurtered, wil  
stand without.

24 It is the point of a foolish mā to hearkē  
at the dore: for he that is wise, wil be grie-  
ued with such dishonour.

25 The lippes of talkers wil be telling suche  
things as pertaine not vnto the, but y<sup>e</sup> wor-  
des of such as haue vnderstanding, are  
weighed in the balance:

26 The heart of fooles is in their mouth:  
but the mouth of the wise is in their heart.

27 When the vngodlie curseth Satan, he  
curseth his owne soule.

Chap. 22.

28 \* A backebiter defileth his owne soule, &  
is hated wherfoeuer he is: [but he that ke-  
peth his tongue, and is discrete, shal come  
to honour.]

## CHAP. XXII.

1 Of the sluggard. 22 Not to speake muche to a foole.

16 A good conscience feareth not.

1 A slothful man is like a filthie stone,

which euerie man mocketh at for  
his shame.

2 A slothful man is to be compared to the  
doughe of oxē, & euerie one that taketh it  
vp, wil shake it out of his hand.

3 An euil nurtered sonne is the dishonour

of the father: & the daughter is least to be  
esteemed.

4 A wise daughter is an heritage vnto her  
houfband: but she that liueth dishonestly,  
is her fathers heauines.

5 She that is bolde, dishonoreth bothe her  
father and her houfband, [and is not infe-  
rior to the vngodlie,] but they bothe shal  
disprize her.

6 A tale out of time is as musick in mour-  
ning: but wisdom knoweth the seasons of  
correction and doctrine.

7 Who so teacheth a foole, is as one that  
gleweth a potcherde together, and as he  
that waketh one that slepeth, from a soun-  
de slepe.

8 If children liue honestly, & haue where-  
with, they shal put away the shame of their  
parents.

9 But if children be proude, with hautines  
and foolishnes they defile the nobilitie of  
their kinred.

10 Who so telleth a foole of wisdom, is as  
a man, which speaketh to one y<sup>e</sup> is a slepe:  
whē he hath tolde his tale, he saith, What  
is the matter?

11 \* Wepe for the dead, for he hath lost the  
light: so wepe for the foole, for he wanteth  
vnderstanding: make smale weping for  
the dead, for he is at rest: but the life of the  
foole is worse then the death.

12 Seue dayes do men moune for him that  
is dead: but the lamentacion for the foole,  
& vngodlie [shulde endure] all the dayes  
of their life.

13 Talke not muche with a foole, & go not  
to him that hath no vnderstanding: \* be-  
ware of him, lest it turne thee to paine,  
and lest thou be defiled when he shaketh  
him self. Depart from him, & thou shalt  
finde rest, and shalt not receiue sorowe by  
his foolishnes.

14 What is heauier then lead? and what o-  
ther name shulde a foole haue?

15 \* Sad and salt, and a lump of yron is ea-  
sier to beare, then an vnwise, [foolish and  
vngodlie man.]

16 As a frame of wood ioyned together  
in a buylding can not be losed with sha-  
king, so the heart that is stablished by ad-  
uised counsel, shal feare at no time.

17 The heart that is confirmed by discrete  
wisdom, is as a faire plaistering on a plai-  
ne wall.

18 As reedes that are set vp on hie, can not  
abide the winde, so the feareful heart with  
foolish imaginacion can indure no feare.

19 He that hurteth the eye, bringeth forth  
teares, & he that hurteth y<sup>e</sup> heart, bringeth  
forth the affliction.

20 Who so casteth a stone at y<sup>e</sup> birdes, frai-  
eth them away: & he that vpbraideth his  
friend, breaketh friendship.

21 Thogh

11 Thogh thou drestest a  
friend, yet dispaire not: for  
returning to fauour.

12 If thou haue opened thy  
thy friend, feare not: for  
reconciliation, so that vp-  
de or disclosing of secre-  
woulde do not let: for by  
ric friend wil departe.

13 Be faithful vnto thy fri-  
end, that thou maist reioi-  
peritie. Abide stedfast vnto  
me of his trouble, that thou  
with him in his heritage  
not alwayes to be conten-  
che that is foolish, to be  
ration.

14 As the vapour, and smok-  
may goeth before the fyre,  
rebukes & threatenings  
of sheding.

15 I wil not be ashamed to  
nether wil I hide my self:  
he shulde do me harme:  
reth it, shal beware of him.

16 Who shal set a watch be-  
and a seale of wisdom vpon  
that I fall not suddenly by  
my tongue destroye me not.

## CHAP. XXXI.

1 A prayer of the author. 23 Of  
vnwise communication. 16 Of  
23 Manie finnes procede of adul-  
tery of God.

1 O Lord, father & god of  
whole life, leaue me  
sel, and let me not fall by  
the.

2 Who wil correct my thou-  
doctrines of wisdom in me,  
they may not spare me in  
nether let [their fautes pa-  
re.]

3 Lest mine ignorances in  
finnes abounde to my dis-  
lest I fall before mine ad-  
ne enemies reioyce ouer  
is farre from thy mercie.

4 O Lord, father & God of  
me not in their imaginacion  
me a proude looke, but  
thy seruants stoutly mine

5 Take from me vaine hope  
ence, and reteine him in  
desire continually to se-

6 Let not y<sup>e</sup> griedines of the  
of the flesh holde me, and  
seruant ouer into an impu-

7 Heare, O ye children, the  
a mouth that shal speak  
kepe it, shal not peri-

8 The sinner shalbe takē  
lippes: for the euil speak-  
do offende by them.

10 Thogh thou drewest a sworde at thy friend, yet dispaire not: for there may be a returning to fauour.

11 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbraiding or pride or disclosing of secrets or a traiterous woude do not let: for by these things euerie friend wil departe.

12 Be faithfull vnto thy friend in his pouertie, that thou maist reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou maist be heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the riche that is foolish, to be had in admiration.

13 As the vapour, and smoke of the chimney goeth before the fyre, so euil wordes, [rebukes & threatenings] go before bloodshedding.

14 I wil not be ashamed to defende a friēd: neither wil I hide my self from him, though he shulde do me harme: whoseuer heareth it, shal beware of him.

15 Who shal set a watch before my mouth, and a seale of wisdom vpon my lippes, that I fall not suddenly by them, and that my tongue destroye me not?

CHAP. XXIII.

1 A prayer of the autor. 13 Of othes, blasphemie, and vaine communication. 16 Of three kindes of sinnes. 18 Manie sinnes procede of adulterie. 27 Of the feare of God.

1 O Lord, father & gouernour of all my whole life, leaue me not to their counsel, and let me not fall by them.

2 Who wil correct my thoght, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorāce, neither let their fautes passe?

3 Lest mine ignorances increase, and my sinnes abounde to my destruction, and lest I fall before mine aduersarie, and mine enemies reioyce ouer me, whose hope is farre from thy mercie.

4 O Lord, father & God of my life, [leaue me not in their imagination] neither giue me a proude looke, but turne away from thy seruants a stoute minde.

5 Take from me vaine hope, and concupiscence, and reteine him in obedience, that desireth continually to serue thee.

6 Let not thy griedines of the bellie, nor lust of the flesh holde me, and giue not me thy seruant ouer into an impudent minde.

7 Heare, o ye children, the instruction of a mouth that shal speake truth: who so keepeth it, shal not perishe thorow his lippes, [nor be hurte by wicked workes.]

8 The sinner shalbe taken by his owne lippes: for the euil speaker and the proude do offende by them.

9 \*Accustome not thy mouth to swearing: [for in it there are many falles,] neither take vp for a custome the naming of the Holy one: [for thou shalt not be vnpunished, for suche things.]

10 For as a seruant which is oft punished, can not be without some skarre, so he that sweareth and nameth God continually, shal not be fauteles.

11 A man that vseth much swearing, shalbe filled with wickednes, and the plague shal neuer go from his house: when he shal offend, his faute shalbe vpon him, and if he knowledge not his sinne, he maketh a double offence: and if he sweare in vaine, he shal not be innocent, but his house shalbe full of plagues.

12 There is a worde which is clothed with death: God grante that it be not founde in the heritage of Iacob: but they that feare God, eschewe all suche, & are not wrapped in sinne.

13 Vse not thy mouth to "ignorant rashnes: for therein is the occasion of sinne. *For, inordinate swearing.*

14 Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in their sight, and so through thy custome become a foole, and with that thou hadest not bene borne, and curse the day of thy natiuitie.

15 \*The man that is accustomed to opprobrious wordes, wil neuer be reformed all the daies of his life. *Sam. 16. 7.*

16 There are two sortes [of me] that abounde in sinne, and the third bringeth wrath [and destruction:] a minde hote as fyre, that can not be quenched til it be consumed: an adulterous man that giueth his bodie no rest, til he haue kindled a fyre.

17 (All bread is swete to a whoremonger: he wil not leaue of til he perishe.)

18 A man that breaketh wedlocke, & thinketh thus in his heart, \*Who seeth me? I am compassed about with darkenes: the wales couer me: no bodie seeth me: whome ne de I to feare? the moste High wil not remember my sinnes. *Ist. 29. 15.*

19 Suche a man onely feareth the eyes of men, & knoweth not that the eyes of the Lord are ten thousand times brighter than the sunne, beholding all the waies of me, [and the ground of the deepe,] and considereth the moste secret partes.

20 He knewe all things or euer they were made, and after they be broght to passe also he lokech vpon them all.

21 \*The same man shalbe punished in the streates of the cite, [ & shalbe chased like a yong horsefoale,] and when he thinketh not vpon it, he shalbe taken: [thus shal he be put to shame of euerie man, because he wolde not vnderstand the feare of the Lord.] *Leu. 20. 10. deut. 22. 28.*





cion haue I serued before  
I stablished in Sion.  
ued citie gaue he me rest,  
was my power.  
an honorable people, and  
of the Lords inheritance.  
hie like a ceder in Liba-  
ners tre vpon the mounta:

ke a palme tre<sup>10</sup> about the  
rose plante in Iericho, as  
in a pleasant field, and am  
tre by the water.

cinnamon, & as a bagge  
a sweete odour as the best  
num, and onix, and sweete  
of incense in an house.  
haue I stretched out my  
branches are the braches  
ace.

ue I broght forth [fru-  
r, and my floures are the  
nd riches.

ther of beautiful loue,  
of knowledge, and of ho-  
ernal thigs to all my chil-  
od haue commanded.  
ace of life and truth in  
life and vertue.]

all ye that be desirous of  
elues with my frutes.

embrance of me is sweeter  
ine enheritance [sweete]  
mbe: [the remembrance  
or euer more.]

hal haue & more hun-  
drinke me, shal thirst

th vnto me, shal not co-  
they that worke by me,  
they that make me to be  
euerlasting life.]

are the boke [of life,] &  
e moke high God, [ &  
the truth,] \* & the Law  
e precepts of righteous-  
for an heritage vnto the  
and the promises pettei-

behaue your selues va-  
rd, that he may also con-  
vnto him: for the Lord  
e God, & besides him  
Sauour.

his seruant he ordeined  
e mightie King & shal-  
e of honour for euer

gs with his wisdom, as  
gris, in the time of the

nderstanding: to a-  
ates, & as Lorden in the  
time

time of the haruest.

He maketh the doctrine of knowledge  
to appeare as the light, and ouerfloweth as  
Geon in the time of the vintage.

The first man hath not knowen her per-  
fectly: no more shal the last seeke her out.

For her considerations are more abun-  
dant then the sea, and her counsel is pro-  
founder then the great deepe.

I wisdom [ haue cast out floods: ] I am  
as an arme of the riuier: I runne into Para-  
dise as a watercondite.

I said, I wil watter my faire garden, and  
wil watter my pleasant ground: and lo,  
my ditche became a flood, and my flood  
became a sea.

For I make doctrine to shine as the light  
of the morning, and I lighten it for euer.

I wil pearce thorow all the lower par-  
tes of the earth: I wil loke vp all suche as  
be a slepe, & lighten all them that trust in  
the Lord.]

I wil yet powre out doctrine, as prophe-  
cie, and leaue it vnto all ages for euer.

\* Beholde that I haue not labored for my  
self onely, but for all them that seeke wis-  
dome.

CHAP. XXV.

Of three things which please God, and of three which  
he hateth. 7 Of nine things that be not to be suspect.  
12 Of the malice of a woman.

Three things reioyce me, and by them  
I am beautified before God & men:  
the vnitie of brethren, the loue of neigh-  
bours, a man and wife that agre toge-  
ther.

\* Three sortes of men my soule hateth, &  
I utterly abhorre the life of them: a poo-  
re man that is proude: a riche man that is a  
liar, and an olde adulterer that doteth.

If thou hast gathered nothing in thy  
youth, what canst thou finde in thine age?

(Oh, how pleasant a thing is it whē graie  
headed men minister iudgement, & when  
the elders can giue good counsel!)

Oh, how comelie a thig is wisdom vnto  
aged men, and vnderstanding and pruden-  
cie to men of honour!

The crowne of olde me is to haue muche  
experience, and the feare of God is their  
glorie.

\* There be nine thigs, which I haue iud-  
ged in mine heart to be happie, and the  
tenth wil I pronounce with my tongue:  
a man that while he liueth, hath ioye of  
his children, and seeth the fall of his ene-  
mies.

[ Wel is him that dwelleth with a wife  
of vnderstanding, \* and that hath not  
fallen with his tongue, and that hath  
not serued suche as are vnworthe of  
him.

9 Wel is him that findeth prudencie, and  
he that can not speake in the eares of them  
that wil heare.

10 ¶ Oh, how great is he that findeth wisdo-  
me! yet is there none about him, that fea-  
reth the Lord.

11 The feare of the Lord passeth all things  
in clerenes.

12 [Blessed is the man, vnto whome it is  
granted to haue the feare of God.] Vnto  
whome shal he be likened that hath at-  
tained it?

13 The feare of the Lord is the beginning  
of his loue, and faith is the beginning to  
be ioyned vnto him.

14 [¶ The greatest heauines is the heaui-  
nes of the heart, and the greatest malice is  
the malice of a woman.]

15 Giue me any plague, saue onely the pla-  
gue of the heart, and any malice, saue the  
malice of a woman:

16 Or any assalt, saue the assalt of them  
that hate, or any vengeance, saue the ven-  
geance of the enemie.

17 There is not a more wicked head then  
the head of the serpent, and there is no  
wrath about the wrath of an enemie.

18 \* I had rather dwell with a lion and dra-  
gon, then to kepe house with a wicked  
wife.

19 The wickednes of a woman chāgeth her  
face, and maketh her countenance blacke  
as a sacke.

20 Her housband is sitting among his  
neighbours: because of her he sigheth sore  
or he beware.

21 All wickednes is but litle to the wicked-  
nes of a woman: let the portion of the sin-  
ner fall vpon her.

22 As the climbing vp of a sandie way is to  
the fete of the aged, so is a wife ful of wor-  
des to a quiet man.

23 \* Stumble not at the beautie of a wo-  
man, and desire her not for thy plea-  
sure.

24 If a woman nourish her housband, she  
is angrie and impudent and ful of repro-  
che.

25 A wicked wife maketh a sorie heart, an  
heauie countenance, and a wounded min-  
de, weake hands and feble knees, and can not  
comfort her housband in heauines.

26 Of the \* woman came the beginning of  
sinne, and thorow her we all dye.

27 Giue the water no passage, [no not a  
litle,] nether giue a wicked woman liber-  
tie to go out.

28 If she walke not in thine obedience, [she  
shal confound thee in the sight of thine  
enemies.] Cut her of then from thy flesh:  
\* Giue her, and forsake her.

Pppp. iiii.

¶ Or, woman.

¶ Prou. 31, 19

¶ Or, a beare.

Chap. 42, 12.

2 Sam. 13, 2.

Gen. 3, 6.

1 Tim. 2, 14.

a To wit, the  
bill of divor-  
cement.



# Ecclesiasticus.

## CHAP. XXVI.

*1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the ielous and drunken woman. 22 Of two things that cause sorrow, and of the thirde which moueth wrath.*

**B**lessed is the man that hathe a vertuous wife: for the number of his yerres shalbe double.

**2** An honest womā reioyeth her housbād, and she shal fill the yerres of his life with peace.

**3** A vertuous womā is a good portiō which shalbe giuen for a gift vnto suche as feare the Lord.

**4** Whether a man be riche or poore, he hathe a good heart toward the Lord, & they shal at all times haue a chereful countenance.

**5** ¶ There be three things that mine heart feareth, & my face is afraied of the fourth: treason in a citie: the assemblie of the people, and false accusation: all these are heauier then death.

**6** ¶ But the sorrow and grief of the heart is a woman that is ielous ouer another: and she that communeth with all, is a scourge of the tongue.

**7** An euil wife is as a yoke of oxen y drawe diuerse waies: he that hathe her, is as thogh he helde a scorpion.

**8** A drunken woman and such as can not be tamed, is a great plague: for she can not coouer her owne shame.

**9** The whoredome of a womā may be knowen in the pride of her eyes, and eyeliddes.

*Chap. 42, 17.*

**10** ¶ If thy daughter be not shamefast, holde her straitly, lest she abuse her self thorow ouer muche libertie.

**11** Take hede of her that hathe an vnshamefast eye: & marueile not if she trespace against thee.

**12** As one that goeth by the way, and is thirstie, so shal she open her mouth, and drinke of euerie next water: by euerie hedge shal she sitte downe, & open her quier against euerie arowe.

**13** The grace of a wife reioyeth her housband, and fedeth his bones with her vnderstanding.

**14** A peaceable woman and of a good heart is a gift of the Lord, and there is nothing so muche worthe as a womā wel instructed.

**15** A shamefast & faithfull woman is a double grace, and there is no weight to be compared vnto her continēt minde.

**16** As the sunne when it ariseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

**17** As the clere light is vpon the holic candlestick, so is the beautie of the face in a ripe age.

**18** As the golden pillers are vpon the sockets of bluer: so are faire sete with a con-

stant minde.

**19** [Perpetual are the fundaciōs that be laide vpon a strong rocke: so are the commandements of God in the heart of an holie woman.]

**20** My sonne, kepe the strength of thine age stable, and giue not thy strength to strangers.

**21** When thou hast gotten a frutefull posses- sion through all the fields, sowe it with thine owne seede, trusting in thy nobilitie.

**22** So thy stocke that shal liue after thee, shal growe, trusting in the great liberalitie of their nobilitie.

**23** An harlot is compared to a sowe: but the wife that is married, is counted as a towre against death to her housband.

**24** A wicked womā is giuen as a reward to a wicked man: but a godlie woman is giue to him that feareth the Lord.

**25** A shameles woman contemneth shame: but a shamefast woman wil reuerence her housband.

**26** A shameles woman is compared to a dogge: but she that is shamefast, reuerenceth the Lord.

**27** A woman that honoreth her housband, shalbe iudged wise of all: but she that despi- seth him, shalbe blased for her pride.

**28** A lowde crying woman and a babler let her be fought out to drue away y enemies: the minde of euerie man that liueth with such, shalbe conuersant among the troubles of warre.

**29** There be two things that grieve mine heart, and the thirde maketh me angrie: a mā of warre that suffreth pouertie: and mē of vnderstanding that are not set by: & whe one departeth from righteousness vnto sinne: the Lord appointeth such to y sword.

**30** [There be two things, which me thinke to be hard and perilous.] A marchant can not lightly kepe him from wrong, and a vitailer is not without sinne.

## CHAP. XXVII.

*3. Of the poore that wolde be riches. 5. The probation of the man that feareth God. 13 The vnconscience of a foole. 16 The secrets of friends are not to be re- uelad. 26 The wicked imagineth euil which turneth vpon him self.*

**B**ecause of pouertie haue manie sin- ned: and he that seketh to be riche, turneth his eyes aside.

**2** As a nail in the wall sticketh fast betwe- ne the ioyntes of the stones, so doeth sinne sticke betwe- ne the selling and the buying. If he holde him not diligently in the fea- re of the Lord, his house shal sone be out- thrown.

**4** As when one sisterh, the filthines remaineth in the siue, so the filth of man remaineth in his thoght.

**5** The fornace proueth the potters vessel:

so doeth [tentacion] tr

**6** The frute declareth if it be trimmed: so the worde of a man hathe in his heart.

**7** Praise no man except thou haue heard his talke: for this is the truth.

**8** ¶ If thou followest right, thou shalt get her, & put her in thy ment, [and shalt dwell with her] shal defend thee for euery thing of knowledge thou shalt haue.

**9** The birdes resort vnto the tree: and the truth turne vnto the righteous in her.

**10** As the lyon waiteth for his praye, so doeth sinne vpon them that are righteous.

**11** The talking of him that is wise, is all wisdom: as for a foole, as the moone.

**12** If thou be among the wise, kepe the time, but haunte not with them that are wise.

**13** The talking of foolles is all vnprofitable: their sporte is in the play.

**14** ¶ The talke of him that is wise, maketh the heere to stand: but the talke of him that is foolish, stoppeth the eares.

**15** The strife of the proud is all vnprofitable: and their skoulders are to beare.

**16** ¶ Who so discouereth his secret, & findeth no friend, he is a fool.

**17** Love thy friend, & be faithful to him: but if thou bewrayest his secret, thou shalt not get him againe.

**18** For as a man destroyeth his house, so doeth thou destroy the house of thy neighbour.

**19** As one that letteth a big game, so if thou giue ouer thy friend, thou shalt not get him againe.

**20** Followe after him no more: for he is as a roe of the snare: [for his soule is wounded.]

**21** As for woundes, they may be healed: but an euil word, which is spoken, is not to be recalled: but who so bewrayeth the secret of a friend, hathe lost all his friends.

**22** ¶ He that winketh with his eye, he hateth his friend: and he that knoweth his secret, he hateth him alone.

**23** When thou art present with the wise, sweete, and praise thy wisdom: but when thou art with the foolish, last he wil turne his tale, saying.

**24** Manie things haue I heard of thee, but thou art as an euil as such one: for thou turnest him.

**25** Who so casteth a stone at a man, he casteth it vpon his owne head: and who so giueth guile, maketh a greater guile.

**26** ¶ Who so diggeth a pit for another, he shall fall therein: and he that buildeth a wall, he shall be destroyed.

10 doeth [tentacion] trye mens thoughts.

11 The frute declareth if the tre haue bene trimmed: so the worde [declareth] what man hathe in his heart.

12 Praise no man except thou haue heard his talke: for this is the tryal of men.

13 If thou followest righteousness, thou shalt get her, & put her on as a faire garment, [and shalt dwell with her, and she shall defend thee for euer: and in the daye of knowledge thou shalt finde stedfastnes.]

14 The birdes resorte vnto their like: so doeth the truth turne vnto them, that are practised in her.

15 As the lyon waiteth for the beast, so doeth sinne vpon them that do euil.

16 The talking of him that feareth God, is all wisdom: as for a foole, he changeth as the moone.

17 If thou be among the vndiscrete, obserue the time, but haunte stil the assemblie of them that are wise.

18 The talking of fooles is grievous, and their sporte is in the plaister of sinne.

19 The talke of him that sweareth muche, maketh the heere to stand vp: & to strue with such, stoppeth the eares.

20 The strife of the proude is blood shedding, and their skouldings are grievous to heare.

21 Who so discouereth secrets, lesseth his credit, & findeth no friend after his wil.

22 Loue thy friēd, & be faithful vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.

23 For as a man destroyeth his enimie, so doest thou destroye the friendship of thy neighbour.

24 As one that letteth a birde go out of his hand, so if thou giue ouer thy friēd, thou canst not gette him againe.

25 Followe after him no more, for he is to farte of: he is as a roe escaped out of the snare: [for his soule is wounded.]

26 As for woundes, they may be bounde vp againe, and an euil worde may be reconciled: but who so bewrayeth the secrets of a friend, harbe lost all his credit.

27 He that winketh with the eyes, imagineth euil: and he that knoweth him, wil let him alone.

28 When thou art present, he wil speake sweetly, and praise thy wordes: but at the last he wil turne his tale, and sclander thy saying.

29 Manie things haue I hated, but nothing so euil as such one: for the Lord also hateth him.

30 Who so casteth a stone on hie, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wounde.

31 Who so diggerh a pit, shall fall therein,

[and he that laieth a stone in his neighbours way, shall stamble thereon,] and he that laieth a snare for another, shall be takē in it him self.

32 He that worketh euil, shall be wrapped in euil, and shall not knowe from whence they come vnto him.

33 Mockerie & reproche followe the proude, and vengeance lurketh for them as a lyon.

34 They that reioyce at the fall of y righteous, shall be taken in the snare, & anguish shall consume them before they dye.

35 Dispise & angre are abominable thinges, and the sinful man is subiect to the bothe.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgive the offence. 13 Of the vices of the tongue, and of the dangers thereof.

2 HE\* that seeketh vengeance, shall finde vengeance of the Lord, and he wil surely kepe his finnes.

3 Forgiue thy neighbour the hurt that he hathe done to thee, so shall thy finnes be forgiven thee also, when thou praieest.

4 Shulde a man beare hatred against man, and \* desire forgiveness of the Lord?

5 He wil shewe no mercie to a man, which is like him self: and wil he aske forgiveness of his owne finnes?

6 If he that is but flesh, nourishe hatred, [and aske pardone of God,] who wil intreate for his finnes?

7 Remember the end, & let enimitie passe: imagine not death and destruction to another through angre, but perseuere in the commandements.

8 Remember the commandements: so shalt thou not be rigorous against thy neighbour: [consider diligently] the covenant of the moste High, and forgiue his ignorance.

9 \* Beware of strife, & thou shalt make thy finnes fewer: for an angrie man kindleth strife.

10 And the sinful man disquieteth friends, and bringeth in false accusations among them that be at peace.

11 \* As the matter of the fyre is, so it burneth, and mans angre is according to his power: and according to his riches his angre increaseth, and the more vehement the angre is, the more is he inflamed.

12 An hastie brauling kindleth a fyre, and an hastie fighting sheddeth blood: [a tongue that beareth false witnes, bringeth death.]

13 If thou blowe the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and bothe these come out of the mouth.

14 \* Abhorre the sclanderer and double tongued: for such haue destroyed many that were at peace.

15 The double tongue hath disquieted

Qqqq.

Deut 32, 35.  
Rom 12, 19.

Man ought  
not to kee  
vengeance.

Mat 6, 14.

Chap. 2, 1.

Prov 16, 27.

The tongue  
Chap 21, 30.



# Ecclesiasticus.

manie, and driuen them from nacion to nacion: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it broght downe, & bene the decaye of mightie nations.]

15 The double tongue hath cast out manie vertuous women, and robbed them of their labours.

16 Whoso hearkeneth vnto it, shal neuer finde rest, and neuer dwell quietly.

17 The stroke of the rodde maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be manie that haue perished by the edge of the sword, but not so manie as haue fallen by the tongue.

19 Wel is him that is kept fro an euil tongue, and cometh not in the angre thereof, which hath not drawn in that yoke, neither hath bene bounde in the bandes thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bandes of bras.

21 The death thereof is an euil death: hell were better then suche one.

22 It shal not haue rule ouer them that feare God, neither shal they be burnt with the flame thereof.

23 Suche as forsake the Lord, shal fall therein: and it shal burne them, and no man shal be able to quenche it: it shal fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy possession with thornes, and make dore and barres for thy mouth.

25 Binde vp thy siluer and golde, & weigh thy wordes in a balance, and make a dore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in waite, [and thy fall be incurable, euen vnto death.]

## CHAP. XXIX.

1 To lend money, and do almes 15 Of a faithfull man answering for his friend. 24 The poore mans life.

2 **H**E that wil shewe mercie, lendeth to his neighbour: and he that hath power ouer him self, kepeth the commandements.

3 Lend to thy neighbour in time of his neede, and pay thou thy neighbour againe in due season.

4 Kepe thy worde and deale faithfully with him, and thou shalt alwaye finde the thing that is necessarie for thee.

5 Manie when a thing was lent them, rekened it to be founde, & grieved them that had helped them.

6 Til they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they shulde paie againe, they prolong the terme, and giue a

carles answer, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, and rekeneth the other as a thing founde: els he deceiue him of his money, & maketh him an enemy without a cause: he paieth him with cursing & rebuke, & giueth him euil wordes for his good dede.

7 There be manie which refuse to lend because of this inconuenience, fearing to be defrauded without cause.

8 Yet haue thou pacience with him that humbleth him self, & differre not mercie from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his pouertie.

10 Lest thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

11 \*Bestowe the treasure after the commandement of the moste High, & it shal bring thee more profite then golde.

12 Lay vp thine almes in thy secret chambers, & it shal kepe thee from all affliction. 13 [A mans almes is as a purse with him, and shal kepe a mans fauour as the apple of the eye, and afterwarde shal it arise, and paye euerie man his rewarde vpon his head.]

14 It shal fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

15 An honest man is suretie for his neighbour: but he that is impudent, forsaketh him.

16 Forget not the friendship of thy suretie: for he hath laied his life for thee.

17 The wicked despiseth the good dede of his suretie.

18 The wicked wil not become suretie: and he that is of an vnthankful minde, forsaketh him that deliuered him.

19 [Some man promisseth for his neighbour: and when he hath lost his honestie, he wil forsake him.]

20 Suretieshippe hath destroyed manie a riche man, & remoued them as the waves of the sea: mightie men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man, transgressing the commandements of the Lord, shal fall into suretieshippe: and he that medleth much with other mens busines, is intangled in controuersies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy self fall not.

23 \*The chief thing of life is water, and bread, and clothing, and lodging to conquer thy shame.

24 [The poore mans life is better then delicate mans.

25 Be it litle or much, he that hath it, let it be as a house, for where thou darest not open thy mouth, & after shalt haue the same, saying,

26 Come, thou stranger, and abide with me, and I shall be as a father to thee, and thou shalt be as a son to me.

27 Give place, thou stranger, and I shall be as a father to thee, and thou shalt be as a son to me.

28 These things are heauie vnderstanding, the vnderstanding, and the reproche of

## CHAP. XXX.

1 Of the correction of children. 17 Death is better then the yoke and sorrow of the

2 He that loueth his

3 Him oft to sele the

4 may haue ioye of him in

5 He that chastiseth his son

6 in him, and shal reioyce

7 acquaintance.

8 He that teacheth his son

9 enemy, and before his fr

10 ioyce of him.

11 Though his father dyes,

12 he were not dead: for he

13 him: he that is like him

14 In his life he sawe him,

15 him, and was not sorie

16 ther was he ashamed befo

17 He left behinde him an

18 his enemies, and one that

19 uour vnto his friends.

20 He that flattereth his son

21 his woundes, and his hear

22 erie crye.

23 An vntrained horse wil be

24 a wanton childe wil be wil

25 If thou bring vp thy son

26 shal make thee afraide: as

27 with him, he shal bring the

28 Laugh not with him, lest

29 with him, and lest thou

30 in the end.

31 \*Giue him no libertie in

32 winke not at his folie.

33 Bowe downe his necke w

34 and beat him on the side

35 childe, lest he waxe stubb

36 obedient vnto thee, and s

37 thine heart.

38 Chastise thy childe, and

39 reue, lest his shame grieue

40 ¶ Better is the poore, b

41 strong, then a riche man

d make excuses by rea-

able, yet giueth he scar-  
and rkeneth the other  
els he deceiueth him of  
eth him an enemy with-  
eth him with curling &  
him euil wordes for his

which refuse to lend be-  
nuenience, fearing to be  
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ience with him that hū-  
differre not mercie from

for the commandemēts  
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ey for thy brothers and  
and let it not rust vnder  
ruction.

asure after the comma-  
ste High, & it shal bring  
then golde.

mes in thy secret cham-  
thee from all afflictio-  
is as a purse with him,  
ans fauour as the apple  
terwarde shal it arise,  
an his rewarde vpon his

thee against thine ene-  
the shield of a strong  
the mightie.

|| furetie for his neigh-  
is impudent, forsaketh

friendship of thy sure-  
ied his life for thee.  
pifeth the good dede of

not become suretie: and  
thankful minde, forsa-  
uered him.

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hathe lost his honestie,

the destroyed manie a  
oued them as the waves  
men hate it driven a-  
uses, and caused them  
strange nacions.

ransgressing the com-  
e Lord, shal fall into  
the char medleth muche  
ousines, is intangled in

ighbour according to  
ware that thou thy self

g of life is water, and  
g, and lodging to co-

24 || The

14 || The poore mans life in his owne lodge  
is better then delicate fare in another  
mans.

15 Be it litle or muche, holde thee conten-  
ed, that the house speake not euil of thee.

16 For it is a miserable life to go from hou-  
se to house: for where thou art a stranger,  
thou darest not open thy mouth.

17 Thou shalt lodge and fede vnthankful  
men, & after shalt haue bitter wordes for  
the same, saying,

18 Come, thou stranger, and prepare the ta-  
ble, and fede me of that thou hast readie.

19 Give place, thou stranger, to an honora-  
ble man: my brother cometh to be lodged,  
and I haue nede of mine house.

20 These things are heauie to a mā that ha-  
the vnderstanding, the vpbraiding of the  
house, and the reproche of the lender.

CHAP. XXX.

Of the correction of children. 24. Of the commoditie  
of health. 27. Death is better then a sorrowful life.  
28. Of the ioye and sorow of the heart.

1 HE that loueth his sonne, \*causeth  
him oft to fele the rodde, that he  
may haue ioye of him in the end.

2 He that chastiseth his sone, shal haue ioy  
in him, and shal reioyce of him amōg his  
acquaintance.

3 He that \*teacheth his sonne, griueth the  
emie, and before his friends he shal re-  
ioyce of him.

4 Thogh his father dye, yet is he as thogh  
he were not dead: for he harhe left one be-  
hinde him that is like him.

5 In his life he sawe him, and had ioye in  
him, and was not sorie in his death, [ne-  
ther was he ashamed before his enemies.]

6 He left behinde him an aduenger against  
his enemies, and one that shulde shewe fa-  
uour vnto his friends.

7 He that flattereth his sonne, bindeth vp  
his woundes, and his heart is griued at e-  
uerie crye.

8 An vntrained horse wil be stubburne, and  
awanton childe wil be wilful.

9 If thou bring vp thy sonne delicately, he  
shal make thee afaide: and if thou playe  
with him, he shal bring thee to heauines.

10 Laugh not with him, lest thou besorie  
with him, and lest thou gnash thyteeth  
in the end.

11 \*Giue him no libertie in his youth, and  
winke not at his folie.

12 Bowe downe his necke while he is yong,  
and bear him on the sides, while he is a  
childe, lest he waxe stubburne, and be dis-  
obedient vnto thee, and so bring sorow to  
thine heart.

13 Chastise thy childe, and be diligent the-  
rein, lest his shame griue thee.

14 || Better is the poore, being whole and  
strong, then a riche man that is afflicted

in his bodie.

15 Health and strength is aboue all golde,  
and a whole bodie aboue infinite treasure.

16 There is no riches aboue a sounde bo-  
die, and no ioye aboue the ioye of the  
heart.

17 Death is better then a bitter life; [and  
long rest,] then continual sickenes.

18 The good things that are powred on a  
mouth shut vp, are as messes of meat set  
vpon a graue.

19 What good doeth the offering vnto an  
idole: for he can nether ear, nor smell: so is  
he that is persecuted of the Lord, [ & bea-  
reth the rewarde of iniquitie.]

20 He seeth with his eyes, and groneth li-  
ke a gelded man, that lieth with a virgin Chap. 30. 3.  
and sigheth.

21 \*Giue not ouer thy minde to heauines, *Prou. 13. 22.*  
and vexenot thy self in thine owne coun- *Eccl. 15. 13.*  
sel. *Eccl. 17. 20.*

22 The ioye of the heart is the life of mā,  
and a mans gladnes is the prolonging of  
his daies.

23 Loue thine owne soule, and comforte  
thine heart: driue sorow farre from thee:  
for sorow hathe slaine many, and there is  
no profite therein.

24 Enuie and wrath shorten the life, and ca-  
refulnes bringeth age before the time.

25 A noble and good heart wil haue consi-  
deration of his meat and diet.

CHAP. XXXI.

Of couetousnes. 2. Of them that take paine to gather ti-  
thes. 8. The praise of a riche man without a faulte.  
22. We ought to flee drunkennes and fellowe sobernes.

1 W Aking || after riches pineth away  
the bodie, and the care thereof  
drieth away slepe.

2 This waking care breaketh the slepe, as a  
great sickenes breaketh the slepe.

3 The riche hathe great labour in gatherig  
riches together, and in his rest he is filled  
with pleasures.

4 The pore laboreth in liuing poorely, and  
when he leaueth of, he is stil poore.

5 He that loueth golde, shal not be iustified,  
and he that followeth corruption, shal haue  
ynough thereof.

6 \*Many are destroyed by the reason of gol *Chap. 31. 21*  
de, and haue founde their destruction be-  
fore them.

7 It is as a stumbling blocke vnto thé that  
sacrifice vnto it, and euerie foole is taken  
therewith.

8 Blessed is the \*riche which is foude with-  
out blemish, and hathe not gone after gol-  
de, [nor hoped in money and treasures.] *Luk. 6. 24.*

9 Who is he, and we wil commend him  
for wonderful things hathe he downe a-  
mong his people.

10 Who hathe bene tryed thereby, & foun-  
d Q qqq. ii.



# Ecclesiasticus.

de perire: let him be an exaple of glorie, who might offende, and hathe not offended, or do euil, and hathe not done it.

Therefore shal his goods be stablished, and the congregacion shal declare his almes.

*[Temperancie]* If thou sit at a costlie table, || open not thy mouth wide vpon it, & say not, Beholde muche meat.

Remember that an euil eye is a shrewe: & what thing created is worse then a wicked eye: for it wepeth for euerie cause.

Stretch not thine hand wherefoeuer it loketh, and thrust it not with it into the dish.

Consider by thy self him that is by thee, and marke euerie thing.

Eat modestly that which is set before thee, and deuoure not, lest thou be hated.

Leaue thou of first for noutrours sake, & be not insaciabie, lest thou offend.

When thou sittest among many, reache not thine hand out first of all.

*[Chap. 37. 32.]* How litle is sufficient for a man wel taught: and thereby he belcheth not in his chamber, [nor feleth any paine.]

A wholsome sleepe cometh of a temperat bellie: he riseth vp in the morning, and is wel at ease in him self: but paine in watching and cholericke diseases, and pangs of the bellie are with an vnfaciabe man.

If thou hast bene forced to eat, arise, go forthe, vomit, and then take thy rest: [so thou shalt bring no sickenes vnto thy bodie.]

My sonne, heare me, and dispise me not, and at the last thou shalt finde as I haue tolde thee: in all thy workes be quicke, so shal there no sicknes come vnto thee.

*[Prov. 22. 9.]* *[Liberalitie.]* Who so is || liberal in his meat, men shal blesse him: and the testimonie of his honestie shal be beleued.

But against him that is a nigard of his meat, the whole citie shal murmur: the testimonies of his nigardnes shal be sure.

Shewe not thy valiantnes in wine: for wine hathe destroied manie.

*[Iudeth. 13. 8.]* The fornace proueth the edge in the tapering: so doeth wine the hearts of the proude by drunkennes.

*[Psal. 104. 15.]* *[Prov. 31. 4.]* Wine soberly dronken, is profitable for the life of mā: what is his life that is overcome with wine?

Wine was made [from the beginning] to make men glad, [and not for drunkennes.] Wine mesurably dronken and in time, bringeth gladnes and cherefulness of the minde.

But wine dronken with excesse, maketh bitterness of minde with braulings and skouldings.

Drunkennes increaseth the courage of a foole, til he offend: it diminisheth his strength

and maketh woundes.

\*Rebuke not thy neighbour at the wine, *[Chap. 31.]* and dispise him not in his mirth: giue him no dispitiful wordes, and presse not vpon him with contrarie wordes.

## CHAP. XXXII.

*[An exhortation to modestie.]* 1. Let the ancient speake. 12. To giue thanks after the repast. 13. Of the feare, faith and confidence in God.

If thou be made y master of the feast, || list not thy self vp, but be among them, as one of the rest: take diligent care for the, and so sit downe.

And when thou hast done all thy due tie, sit downe, that y maist be merie with them, and receiue a crowne for thy good behaiour.

Speake thou that art the elder: for it becometh thee, but with sounde iudgement, and hinder not musicke.

Powre not out wordes, where there is no audience, \*and shewe not forthe wisdom out of time.

The consent of musiciens at a banquet is as a signet of carbuncle set in golde.

And as the signet of an emeraude wel trimmed with golde, so is the melodie of musike in a pleasant banquet.

[Giue care, and be stil], and for thy good behaiour thou shalt be loued.]

Thou that art yong, speake if nede be, and yet fearfully when thou art twice asked.

Comprehende muche in fewe wordes: [in manie things be as one that is ignorant:] be as one that vnderstandeth, and yet holde thy tongue.

If thou be among great men, compare not thy self vnto them: and when an elder speaketh, bable not muche.

Before the \* thonder goeth lightning, *[Iob. 34.]* and before a shamefast man goeth fauour.

Stand vp betimes, and be not the last: but get thee home without delay,

And there take thy pastime, and do what thou wilt, so that thou do none euil, or vse proude wordes.

But about all things, giue thanks vnto him that hathe made thee, and replenished thee with his goods.

\*Who so feareth the Lord, wil receiue his doctrine, and they that rise early, shal finde fauour.

He that seketh the Law, shal be filled therewith: but the hypocrite wil be offended therat.

They that feare the Lord, shal finde that which is righteous, and shal kinde iustice as a light.

An vngodlie man wil not be reformed, but findeth out excuses according to his wil.

A man of vnderstanding dispiseth not counsel:

counsel: but a lewde and proude man, is troubled with feare, euil wil he rashly.

[My sonne,] do nothing in a moment: so shal it not repen dede.

Go not in the way where thou knowest not where thou maist stonde, neither trust thou in plaine.

And beware of thine [and take hede of them that haue holden.]

In euerie good worke heart: for this is the keeping of commandements.

Who so beleueth in the commandements: and in the Lord, shal take no harme.

## CHAP. XXXIII.

*[The deliuerance of him that is in temptation.]* 1. The deliuerance of him that is in temptation. 12. Man at the clay is in the hand of the seruants.

There shal no euil be that || feareth the Lord: in temptation, he wil gaine.

A wife man hateth not that is an hypocrite there in a storme.

A man of vnderstanding, fully in the Law, and th vnto him.

As the question is made swer, and so shalt thou be the matter, and so answer.

The heart of the \* fooli whele: and his thoughts axeltre.

As a wilde horse neieth that sitteth vpon him, friend.

Why doeth one day exceede that the light of the daie me of the sunne?

The knowledge of the Law, them a sondre, and he hateth the times and sole mn.

Some of them hathe hee fed, & some of them haue the daies to number.

And all men are of the Adam was created out of the Lord hathe deuied their ledge, and made their w.

Some of them hathe been red, and some of them be and appropriate to him.

the hathe he cursed, and and put them out of the

\*As the claye is in the

counsel: but a lewde and proude mā is not  
counselled with feare, euē when he hathe do-  
ne rathly.

[My sonne, ] do nothing without adui-  
cement: so shal it not repent thee after the  
dede.

¶ Do not in the way where thou maist fall,  
nor where thou maist stumble among the  
stones, nether trust thou in the way that is  
plaine.

¶ And beware of thine owne children,  
[and take hede of them that be thine owne  
houholde:]

¶ In euerie good worke be of a faithfull  
heart: for this is the keeping of the com-  
mandements.

¶ Who so beleueth in<sup>e</sup> the Lord, kepeth  
the commandements: and he that trusteth  
in the Lord, shal take no hurt.

CHAP. XXXIII.

*The deliuerance of him that feareth God. 4 The  
aspire of the wise. 13 Man is in the hand of God,  
as the clay is in the hand of the potter. 25 Of euil  
seruants.*

¶ There shal no euil come vnto him  
that feareth the Lord: but when he  
is in tentation, he wil deliuer him a-  
gaine.

¶ A wise man hateth not the Law: but he  
that is an hypocrite therein, is as a shippe  
in a storme.

¶ A man of vnderstanding walketh faith-  
fully in the Law, and the Law is faithful  
vnto him.

¶ As the question is made, prepare the an-  
swer, and so shalt thou be heard: be sure of  
the matter, and so answer.

¶ The heart of the foolish is like a cart-  
wheele: and his thoughts are like a rolling  
axeltre.

¶ As a wilde horse neieth vnder euerie one  
that sitteth vpon him, so is a scornful  
friend.

¶ Why doeth one day excell another, seing  
that the light of the daies of the yere co-  
me of the sunne?

¶ The knowledge of the Lord hathe parted  
them a sondre, and he hathe by them dispo-  
sed the times and solemne feastes.

¶ Some of them hathe he chofen and sancti-  
fied, & some of them hathe he put among  
the daies to nomber.

¶ And all men are of the \*grounde, and  
Adam was created out of the earth: but the  
Lord hathe deuided them by great know-  
ledge, and made their waies diuers.

¶ Some of them hathe he blessed and exal-  
ted, and some of them hathe he sanctified,  
and appropriate to him self: but some of  
the hathe he cursed, and brought the lowe,  
and put them out of their citate.

¶ As the claye is in the potters hand, to

order it at his pleasure, so are men also in  
the hand of their creator, so that he may  
rewarde them as liketh him best.

¶ Against euil is good, and against death  
is life: so is the godlie against the sinner,  
and the vngodlie against the faithfull.

¶ So in all the workes of the moste High  
thou maist se that there are euē two, one  
against another.

¶ I am awaked vp last of all, as one that  
gathereth after them in the vintage. In the  
blesing of the Lord I am increased, and  
haue filled my wine presse, like a grape ga-  
therer.

¶ Beholde, how I haue not labored one-  
ly for my self, but for all them that seke  
knowledge.

¶ Heare me, & ye great men of the people,  
& hearken with your eares, ye rulers of the  
congregation.

¶ Giue not thy sonne and wife, thy bro-  
ther and friēd, power ouer thee while thou  
liuest, and giue not away thy substance to  
another, lest it repent thee, and thou in-  
traat for the same againe.

¶ As long as thou liuest, and hast breth,  
giue not thy self ouer to anie persone.

¶ For better it is that thy children shulde  
pray vnto thee, then that thou shouldest lo-  
ke vp to the hands of thy children.

¶ In all thy workes be excellent, that thi-  
ne honour be neuer stained.

¶ At the time when thou shalt end thy  
dayes, and finish thy life, distribute thine  
inheritance.

¶ ¶ The fodder, the whippe and the burden  
belong vnto the asse: and meate, correctiō  
and worke vnto thy seruant.

¶ If thou set thy seruant to labour, thou  
shalt finde rest: but if thou let him go idle,  
he shal seke libertie.

¶ The yoke & the whippe bow downe the  
hard necke: so tame thine euil seruāt with  
the whippes and correction.

¶ Send him to labour, that he go not idle:  
for idlenes bringeth much euil.

¶ Set him to worke, for that belongeth  
vnto him: if he be not obedient, ¶ put on  
more heauie fetters.

¶ But be not excessiue toward anie, and  
without discrecion do nothing.

¶ ¶ If thou haue a faithfull seruant, let him be  
vnto thee as thine owne soule: for in blood  
hast thou gotten him. If thou haue a ser-  
uant, intreat him as thy brother: for thou  
hast nede of him, as of thy self. If thou in-  
treat him euil, and he runne away, wile  
thou seke him?

CHAP. XXXIIII.

*Of dreames. 13 The praise of them that feare God.  
18 The offerings of the wicked. 22 The bread of the  
medie. 27 God doeth not alowe the workes of an un-  
faithfull man.*

¶ Qqqq.iii.



# Ecclesiasticus.

**Dreames.**

**T**He hope of a foolish man is vaine & false, & dreames make fooles to haue wings.

**Who** so regardeth dreames, is like him that wil take holde of a shadowe, and followe after the winde.

**Euen** so is it with the appearings of dreames, as the likenes of a face is before another face.

**Who** can be clenfed by the vncleane? or what trueth can be spoken of a lier?

**Soth** sayings, witchcraft, and dreaming is but vanitie, and a minde that is occupied with fantasies, is as a woman that trauaileth.

**Where** as suche visōs come not of y<sup>e</sup> moste High to trye thee, set not thine heart vpon them.

**For** dreames haue disceiued many, and thei haue failed that put their trust therein.

**The** Law shalbe fulfilled without lies, & wisdom is sufficient to a faithful mouth: [what knowledge hathe he that is not tryed?]

**A** man that is instructed, vnderstandeth muche, and he that hathe the good experiēce, can talke of wisdom.

**He** that hathe no experience, knoweth litle, and he that erreth, is ful of craftie.

**Whē** I wandered out and fro, I sawe many things, and mine vnderstanding is greater then I can expresse.

**I** was oft times in danger of death, yet I was deliuered by these things.

**The** spirit of those that feare the Lord, shal liue: for their hope is in him that can helpe them.

**The feare of the Lord.**

**Who** so feareth the Lord, feareth no man, nether is he afraied: for he is his hope.

**Blessed** is the soule of him that feareth y<sup>e</sup> Lord: in whome putteth he his trust: who is his strength.

**Psal. 33. 18.**

**Psal. 91. 2.**

**\*For** the eyes of the Lord haue respect vnto them, that loue him: he is their mightie protection, and strong grounde, a defence from the heat, and a shadowe for the noone day, a succour fro stombling, & an helpe from falling.

**He** setteth vp the soule, & lighteneth the eyes: he giueth health, life and blessing.

**Psalm. 117.**

**He** that giueth an offering of vnrighteous goods, offreth a mocking sacrifice, & the giftes of the vnrighteous, please not him.

**[But** y<sup>e</sup> Lord is theirs onely, that patiently abide him in the way of trueth & righteousness.]

**The offerings of the wicked & their prayer**

**Psalm. 11. 2.**

**The** moste High doeth not alowe the offering of the wicked, nether is he pacified for sinne by the multitude of sacrifice.

**Who** so bringeth an offering of the goods of y<sup>e</sup> poore, doeth as one that sacrificeth y<sup>e</sup> sonne before the fathers eyes.

**The** bread of the nedeful is the life of the poore: he that defraudeth him thereof, is a murderer.

**He** y<sup>e</sup> taketh away his neighbours liuing, slayeth him, & he that defraudeth the labourer of his hyre, is a bloodshedder.

**When** one buyldeth, and another breaketh downe, what profite haue they then but labour?

**When** one prayeth and another curseth, whose voyce wil the Lord heare?

**He** that washeth him self because of a dead bodie, and toucheth it againe, what auaileth his washing?

**So** is it with a man that fasteth for his sinnes, and committeth them againe: who wil heare his prayer? or what doeth his fasting helpe him?

## CHAP. XXXV.

**Of true sacrifices. 14 The prayer of the fatherles, and of the widowe, and him that humbleth him self.**

**Who** so kepeth the Law, bringeth offerings y<sup>e</sup>ough: he that holdeth fast the commandemens, offreth an offering of saluacion.

**He** that is thakeful to them that haue wel destrued, offreth fine floure: & he that giueth almes, sacrificeth praise.

**To** departe from euil is a thakeful thing to the Lord, and to forsake vnrighteousnes, is a reconciling vnto him.

**\*Thou** shalt not appeare emptie before the Lord.

**For** all these things are done because of the commandement.

**The** offering of the righteous maketh the altar fat, and the smel thereof is swete before the most High.

**The** sacrifice of the righteous is acceptable, and the remembrance thereof shal neuer be forgotten.

**Giue** the Lord his honour with a good and liberal eye, and diminish not the first frutes of thine hands.

**In** all thy giftes shewe a ioyefull countenance, and dedicate thy tithes with gladnes.

**Giue** vnto the moste High according as he hath enriched thee, & loke what thine hand is able, giue with a cheareful eye.

**For** the Lord recompenseth, and wil giue thee seven times as muche.

**\*Diminish** nothing of thine offering: for he wil not receiue it, and abstaine from wrōgful sacrifices: for the Lord is the iudge, and regardeth no mans persone.

**He** accepteth not the persone of the poore, but he heareth the prayer of the oppressed.

**He** despiseth not the desire of the fatherles, nor the widow, when she powreth out her prayer.

**Doeth** not the teares of widowes chekes? and he that causeth them: [kes do they go vp vnto the Lord which heareth them.]

**He** that serueth y<sup>e</sup> Lord with fauour, and his prayer vnto the cloudes.

**The** prayer of him that self, goeth thorowe the cloudes: not til it come nere the moste High.

**And** the Lord wil not be merciful, and aduenging heathen, til he haue taken ende of the cruel, and but of the vnrighteous, til he after his workes, and reuenge their deuises, til he haue of his people, and comfort his mercie.

**Oh,** how faire a thing is me of anguish and trouble of raine, that cometh a drought.

## CHAP. XXXVI.

**A prayer to God in the persone of a good woman.**

**Haue** mercie vpon me of all things, and be mercifull to the light of thy me.

**And** send thy feare [am which seke not after the know that there is no God y<sup>e</sup> they may shewe thy wonders, that they may feare thee.]

**Lift** vp thine hand vpon me, so be thou magnified and praised.

**That** they may knowe thee: for there is none other like thee, O Lord.

**Renue** the signes, & charactes, shewe the glorie of thine right arm: that they may wonderous actes.

**Raise** vp thine indignation, & take away the aduersarye the enemye.

**Make** the time shorte: so that thy wonderous praies.

**Let** the wrath of the fyre, that escape, and let them presse the people.

**Smite** in sonder the hea-

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defraudeth him there-

his neighbours living,  
d he that defraudeth the  
re, is a bloodshedder.  
ldeth, and another bre-  
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15 Doeth

15 Doeth not the teares runne downe the  
widowes chekes? and her crye is against  
him that caused them: [for from her che-  
kes do they go vp vnto heauen, and the  
Lord which heareth them, doeth accept  
them.]

16 He that serueth y Lord, shalbe accepted  
with fauour, and his prayer shal reache  
vnto the cloudes.

17 The prayer of him that humbleth him  
self, goeth thorowe the cloudes, and cea-  
seth not til it come nere, and wil not de-  
parte til the moste High haue respect the-  
reunto to iudge righteously, and to exe-  
cute iudgement.

18 And the Lord wil not be slacke, nor the  
Almightie wil tarie long from the, til he  
hate smitten in sunder the loynes of the  
vnmmerciful, and aduenged him self of the  
heathen, til he haue taken away the multi-  
tude of the cruel, and broken the scepter  
of the vnrighteous, til he giue euerie man  
after his workes, and rewarde them after  
their deuises, til he haue iudged the cause  
of his people, and comforted them with  
his mercie.

19 Oh, how faire a thing is mercie in the ti-  
me of anguish and trouble! It is like a  
cloud of raine, that cometh in the time of  
a drought.

CHAP. XXXVI.

1 A prayer to God in the persone of all faithful men, a-  
gainst those that persecute his Church 22 The praise  
of a good woman.

1 H Aue mercie vpon vs, o Lord God  
of all things, and beholde vs, & [she-  
wevs the light of thy mercies,]

2 And send thy feare among the nacions,  
which seke not after thee, [that they may  
know that there is no God but thou, and  
y they may shewe thy woderous workes.]

3 Lift vp thine hand vpon the strange na-  
cions, that they may se thy power.

4 As thou art sanctified in vs before them,  
so be thou magnified among them befo-  
re vs,

5 That they may knowe thee, as we knowe  
thee: for there is none other God but on-  
ly thou, o Lord.

6 Renew the signes, & change the wonders:  
shewe the glorie of thine hand, and thy  
right arme, that they may shewe forth thy  
wonderous actes.

7 Raise vp thine indignacion, & powre out  
wrath: take away the aduersarie, and smite  
the enimie.

8 Make the time shorte: remember thine  
othe, that thy wonderous workes may be  
praised.

9 Let the wrath of the fyre consume them  
that escape, and let them perish that op-  
presse the people.

10 Smite in sonder the heades of the princes

that be our enemies, and say, There is no-  
ne other but we.

11 Gather all the tribes of Iacob together, [A prayer for  
that they may knowe that there is none  
other God but onely thou, and y thei may  
shew thy wonderous workes,] and inherit  
thou them as from the beginning.

12 O Lord, haue mercie vpon the people,  
that is called by thy Name, & vpon Isra-  
el, \*whome thou hast likened to a first bor-  
ne sonne.

13 Oh, be merciful vnto Ierusalem the citie  
of thy Sanctuarie, the citie of thy rest.

14 Fill Sion, that it may magnifie thine ora-  
cles, and fill thy people with thy glorie.

15 Giue witnes vnto those that thou hast  
possessed from the beginning, and raise vp  
the prophetes that haue bene shewed in  
thy Name.

16 Rewarde them that waite for thee, that  
thy Prophetes may be founde faithful.

17 O Lord, heare the prayer of thy seruats  
according to the \*blessing of Aaron ouer  
thy people, [& guide thou vs in the way  
of righteousnes] that all they which dwell  
vpon the earth, may knowe that thou art  
the Lord the eternal God.

18 The belie deuoureth all meates, yet is  
one meat better then another.

19 As the throte tasteth venifone, so doeth  
a wise minde discerne false wordes.

20 A frowarde heart bringeth grief, but a  
man of experience wil rectify it.

21 A woman is apt to receiue euerie man:  
yet is one daughter better then another.

22 The beautie of a womā chereth the face,  
and a man loueth nothing better.

23 If there be in her tongue gentlenes, me-  
kenes, and wholesome talke, then is not  
her housband like other men.

24 He that hath gotten a [vertuous] wo-  
man, hath begone to get a possession: she  
is an helpe like vnto him self, and a pillar  
to rest vpon.

25 Where no hedge is, there the possession  
is spoiled: and he that hath no wife, wan-  
dereth to and fro, mourning.

26 Who wil trust a thief that is alway readie  
and wandereth from towne to towne? and  
likewise him, that hath no rest, and lodg-  
eth, wheresoeuer the night taketh him?

CHAP. XXXVII.

1 How a man shulde knowe friends & counsellers. 12 To  
kepe his companie that seareth God.

1 E Verie friend saith, I am a friend vnto  
him also: but there is some friend,  
which is onely a friend in name.

2 Remaineth there not heauines vnto de-  
ath, when a companion and friend is tur-  
ned to an enimie?

3 O wicked presumption, from whence art  
thou sprung vp to couer the earth with  
disceits?

Qqqq.iiii.



# Ecclesiasticus.

Chap 6. 10.

4 \*There is some companiō which in prosperitie reioyceeth with his friēd; but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellie sake, & taketh vp the buckeler against the enemy.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

Of whome  
he shulde  
be counsell.

7 Seke no counsell at him of whome thou art suspected, and disclose not thy counsell vnto suche as hate thee.

Chap 8. 21.  
9. 22.

8 \*Euerie counsellor praiseth his owne counsell: but there is some that counseleth for him self.

9. 21. what ned  
be hastie.

9 Beware of the counsellor, and be aduised afore whereto thou wilt vse him: for he wil counsell for him self, lest he cast the lot vpon thee.

10 And say vnto thee, Thy way is good, & afterwarde he stand against thee, and loke what shal become of thee.

11 [Aske no counsell for religion of him, that is without religion, nor of iustice, of him that hathe no iustice, nor of a womā touching her of whome she is ielous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a bier for the sale, nor of an enuious man touching thankfulness, nor of the vnmerciful touching kindenes, nor of an vn honest man of honestie, nor of the slothful for anie labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for muche busines: hearken not vnto these in anie matter of counsell.

12 But be cōtinual with a godlie man whome thou knowest to kepe the commandments of the Lord, whose minde is according to thy minde, & is forie for thee whē thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometime more accustomed to shewe more the seuen watchmen that sit about in an high tower.

15 And aboue all this pray to y<sup>e</sup> most High, that he wil direct thy way in trueth.

16 Let reason go before euerie enterpryse, & counsell before euerie action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare good and euil, life and death, but the tongue hathe euer more the gouernement ouer them.

18 ¶ Some mā is writie, & hathe instructed manie, and yet is vnprofitable vnto him self.

Wise man.

19 Some man wil be wise in wordes, and is hated, yea, he is destitute of all foodes.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisdom.

21 Another is wise for him self, and the frutes of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the frutes of his wisdom faile not.

23 A wise mā shalbe pleteously blessed, and all they y<sup>e</sup>se him, shal thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israhel are innumerable.

25 A wise man shal obtaine credit among his people, and his name shalbe perpetual.

26 My sonne, proue thy soule in thy life, & se what is euil for it, and permit it not to do it.

27 For all things are not profitable for all men, nether hathe euerie soule pleasure in euerie thing.

28 Be not griedie in all delites, and be not to hastie vpon all meates.

29 \*For excesse of meates bringeth sickenes, and glotonie cometh into cholericke diseases.

30 By surfet haue manie perished: but he that dieteth him self, longeth his life.

## CHAP. XXXVIII.

A physician is commendable. 16 To burye the dead.

24 The wisdom of him that is learned.

Honor y<sup>e</sup> physician with that honor that is due vnto him, because of necessity: for the Lord hathe created him.

2 For of the moste High cometh healing, and he shal receiue giftes of the King.

3 The knowledge of the physician listeth vp his head, and in the sight of great men he shalbe in admiration.

4 The Lord hathe created medecines of the earth, and he that is wise, wil not abhorre it.

5 \*Was not y<sup>e</sup> water made swete with wood, that men might know the vertue thereof?

6 So he hathe giuen men knowledge, that he might be glorified in his wonderous workes.

7 With suche doeth he heale men, and taketh away their paines.

8 Of suche doeth the apothecarie make a confession, and yet he can not finish his owne workes: for of y<sup>e</sup> Lord cometh prosperitie and welch ouer all the earth.

9 My sonne, faile not in thy sickenes, but praye vnto the Lord, & he wil make thee whole.

10 Leau of from sinne, and order thine hands a right, and cleanse thine heart from all wickednes.

11 Offer swete incense, and fine flour for a remembrance: make the offering fat, for thou art not the first giuer.

12 Then giue place to the physician: for the Lord hathe created him: let him not go from thee, for thou hast nede of him.

13 The houre may come, that their enterprises

prizes may haue good successe.

14 For they also shal praye, that he wolde prosper their for ease, & their phyckening of life.

15 He that sinneth before the Lord, fall into the hands of the enemy.

16 My sonne, powre forth thy dead, & beginne to mone, hadest suffred great harm.

17 Make a grievous lamentation, and neglect not to cōuer his bodie according to the ment, and neglect not to cōuer his bodie according to the ment, and neglect not to cōuer his bodie according to the ment.

18 Make a grievous lamentation, & earnest in mourning, & as he is worthie, & that, thou be euil spoken of, and thy self for thine heauines.

19 For of heauines cometh heauines of the heart breake, Of the affection of the row, and the life of him according to his heart.

20 Take no heauines to he, and remember the last end.

21 Forget it not: for there is gain: thou shalt do him hurt thy self.

22 Remember his iudgement, shalbe likewise, vnto me vnto thee to day.

23 ¶ Seing the dead is at rest, brāce rest, & comforte to him, when his spirit is him.

24 ¶ The wisdom of a lecher by vsing wel his vacant time, ceaseth from his owne labour, may come by wisdom.

25 How can he get wisdom, the plough, and he that is the gode, and in driving occupied in their labours, the brede of bullockes?

26 He giuerh his minde, and is diligent to giue to the master that laboreth night they that cut, and graue sondrie diuercities, and to contrefait imagerie, forme the worke.

27 The smithe in like manner, his anvil, and doeth his the yron: the vapour of his flesh, and he muste be of the fornice: the noy is euer in his eares, and vpon the thing that he nede his minde to make vp his re he watcheth to polish.

28 So doeth the potter turneth the whele about careful alwaye at his workes.

for him self, and the fruding are faithful in his

rusteth his people, and wisdom faile not.

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manie perished: but he self, prolongeth his life.

xxviii. 16 To burye the dead, in that is learned.

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ord hathe created him.

High cometh healing, the giftes of the King.

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prifes may have good successe.

For they also shal praye vnto the Lord, that he wolde prosper that, which is giuen for ease, & their physicke for the prolonging of life.

He that sinneth before his maker, let him fall into the hands of the physicion.

My sonne, powre forthe teares ouer the dead, and beginne to mourne, as if thou hadest suffred great harme thy self, & then

cover his bodie according to his appointment, and neglekt not his burial.

Make a grievous lamentacion, and be earnest in mourning, & vse lamentacion as he is worthie, & that, a daye or two, lest thou be euil spoken of, and then comforte thy self for thine heauines.

For of heauines cometh death, and the heauines of the heart breaketh y strength.

Of the affection of the heart cometh sorrow, and the life of him that is afflicted, is according to his heart.

Take no heauines to heart: driue it away and remember the last end.

Forget it not: for there is no turning againe: thou shalt do him no good, but hurt thy self.

Remember his iudgement: thine also shalbe likewise, vnto me yester daye, and vnto thee to day.

Seing the dead is at rest, let his remembrance rest, & comforte thy self againe for him, when his spirit is departed from him.

The wisdom of a learned mā cometh by vsing wel his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdom.

How can he get wisdom that holdeth the plough, and he that hathe pleasure in the gode, and in driuing oxen, and is occupied in their labours, and talketh but of the brede of bullockes?

He giueth his minde to make forowes, and is diligent to giue the kine fodder.

So is it of euerie carpenter, and workemaster that laboreth night and daye: and they that cut, and graue seales, and make sondrie diuersities, and giue them selues to contrefait imagerie, and watch to performe the worke.

The smithe in like maner abideth by his anvil, and doeth his diligēce to labour the yron: the vapour of the fyre dryeth his flesh, and he muste fight with the heat of the fornace: the noyce of the hammer is euer in his eares, and his eyes loke stil vpon the thing that he maketh: he setteth his minde to make vp his workes: therefore he watcheth to polish it persitely.

So doeth the potter sit by his worke: he turneth the whele about with his fete: he is careful alwaye at his worke, and maketh

his worke by number.

He facioneth the claye with his arme, & with his fete he tempereth the hardnes thereof: his heart imagineth how to couer it with lead, and his diligence is to clenfe the ouen.

All these hope in their hands, and euerie one bestoweth his wisdom in his worke.

Without these can not y cities be maintained, nor inhabited, nor occupied.

And yet they are not asked their iudgement in the counsel of the people, neither are thei hie in the congregacion, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they can not declare matters according to the forme of the Law, and they are not mete for hard matters.

But thei mainteine the state of the worlde, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

A wise man. 16 The workes of God. 25 Vnto the good, good things profite, but vnto the euil, euen good things are euil.

He onelie that applieth his minde to the Law of the moste High, and is occupied in the meditation thereof, seketh out the wisdom of all the ancient, & exerciseth him self in the prophecies.

He kepeth the sayings of famous men, & entreth in also to the secrets of darke sentences.

He seketh out the mysterie of graue sentences, and exerciseth him self in darke parables.

He shal serue among great men and appeare before the prince: he shal traueil through strange countreis: for he hathe tried the good and the euil among men.

He wil giue his heart to reserue early vnto the Lord that made him, & to praye before the moste High, and wil open his mouth in prayer, and praie for his finnes.

When the great Lord wil, he shalbe filled with the Spirit of vnderstanding, that he may powre out wise sentences, & giue thanks vnto the Lord in his praier.

He shal direct his counsel, & knowledge: so shal he meditate in his secrets.

He shal shewe forthe his sciēce and learning, and reioyce in the Law & covenant of the Lord.

Manie shal commend his vnderstanding, and his memorie shal neuer be put out, nor departe away: but his name shal continue from generacion to generacion.

The congregacion shal declare his wisdom, and shewe it.

Thogh he be dead, he shal leave a greater fame then a thousand: and if he liue stil, he shal get the same.

Yet wil I speake of mo things: for I am Rrrrii.



# Ecclesiasticus.

ful as the moone.

13 Harken vnto me, ye holy children, and bring forth the frute, as the rose that is planted by the brookes of the field,

*Or, Lilac.*

14 And giue ye a sweete smell as incense, and bring forth the flowres as the lillie: giue a smell and sing a song of praise: blesse the Lord in all his workes.

15 Giue honour vnto his Name, and shewe forth his praise with the songs of your lippes, and with harpes, and ye shall say after this manner,

*Gen. 1. 31.  
Mat. 7. 27.*

16 \* All the workes of the Lord are exceeding good, and all his commandements are done in due season.

17 And none may say, What is this? wherefore is that? for at time conuenient they shall all be fought out: at his commandement the water fliode as an heape, & at the worde of his mouth the waters gathered them selues.

18 His whole fauour appeared by his commandement, and none can diminish that which he wil faue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from euermore: to euermore, & there is nothing wonderful vnto him.

21 A man nedeth not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shall renne ouer as the streame, and moisture the earth like a flood.

23 As he hath turned the waters into salt, so shall the heathen feele his wrath.

24 As his waies are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good, are good things created from the beginning, and euil things for the sinners.

*Chap. 29. 21.*

26 \* The principal things for the whole vse of mans life is water, fyre, and yron, and salt, and meale, wheate and hony, & milke, the blood of the grape, and oyle, and clothing.

27 All these things are for good to y godlie: but to y sinners they are turned vnto euil.

28 There be spretes that are created for vengeance, which in their rigour laye on sure strokes: in the time of destruction they shewe forth their power, and accomplish the wrath of him that made them.

29 Fyre, and haile, and famine, and death: all these are created for vengeance.

30 The teeth of wilde beasts, and the scorpions, and the serpents, and the sworde execute vengeance for the destruction of the wicked.

31 They shall be glad to do his commandments: & when nedeth is, they shall be ready vpon earth: and when their houre is come,

they shall not overpasse the commandement.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

33 \* All the workes of the Lord are good, & Gen. 1. 31. he giueth euery one in due season, & when nedeth is:

34 So that a man nedeth not to say, This is worse then that: for in due season they are all worthy praise.

35 And therefore praise y Lord with whole heart and mouth, and blesse the Name of the Lord.

## CHAP. XL.

*Many miseries in mans life. 14 Of the blessing of the righteous and prerogative of the feare of God.*

¶ Great ¶ trauail is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they go out of their mothers wombe, til they go out of their returne to the mother of all things,

2 Namely their thoughts, and feare of the heart, & their imaginacion of the things they waite for, and the daye of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneth in y earth and ashes:

4 From him that is clothed in blew silk, and weareth a crowne, even vnto him that is clothed in simple linen.

5 Wrath & enuie, trouble, and vniquietnes, and feare of death, & rigour, and strife, & in the time of rest the slepe in the night vpon his bed, change his knowledge.

6 A litle or nothing is his rest, and afterwarde in sleping he is as in a watchetowre in the daye: he is troubled with the visions of his heart, as one that renneth out of a battell.

7 And when all is safe, he awaketh, & marueileth that the feare was nothing.

8 Suche things come vnto all flesh, bothe man and beast, but seuen fold to the vngodlie:

9 Moreouer, \* death & blood, and strife, & Chap. 31. 26. sworde, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their sakes came the \* flood Gen. 1. 31. also.

11 \* All things that are of the earth, shall Gen. 1. 31. turne to earth againe: and they that are of the \* waters, shall returne into the sea. Eccles. 1. 7.

12 ¶ All bribes and vnrighteousnes shall be put away: but ¶ faithfulness shall endure for euer.

13 The substance of the vngodlie shall be dried vp like a riuer, and they shall make a founde like a great thunder in the raine.

14 When he openeth his had, he reioyceth: but

but all the transgression naught.

15 The children of the obteine manie branches rootes are as vpon the lillie:

16 Their tender stalkes euer it be or water bank, vnto before all other herbes.

17 ¶ Friendliness is as a garden of pleasure, & mercie

18 ¶ To labour and to be a man hath, is a sweet labour: a treasure, is about

19 Children, and the busynesse maketh a perpetual naught: a woman is courted about

20 Wine & musick reioyceth the loue of wisdom is

21 The pipe and the psallment: but a pleasant tenoyce: but a pleasant them bothe.

22 Thine eye desireth fast, a greene fedetime, rather

23 A friend, and companion at opportunitie: but about wife with her house band

24 Friends and helpe are a trouble, but almes shall them bothe.

25 Golde and siluer fasten, vnlesse is esteemed about

26 Riches and strength, but the feare of the Lord: there is no want

27 The feare of the Lord, den of blessing, and the beautiful as it is.

28 ¶ My sonne, lead not: better it were to dye than

29 The life of him that is at other mans table, is not a feast: for he tormenteth mens meate: but a wise

30 Begging is sweeter in vnshamefast, and in him

31 neth a fyre.

## CHAP. XL.

*Of the remembrance of death. 8 A curse vpon them that feare not God. 12 Good name to be feared.*

¶ O death, how bitter is the remembrance of thee to a man in his possessions, vnto nothing to vex him, as

¶ O death, how acceptable vnto the needful, as

¶ O death, how acceptable vnto the needful, as

¶ O death, how acceptable vnto the needful, as

¶ O death, how acceptable vnto the needful, as

pass the commande.

I taken a good courage  
e beginning, and haue  
ings, and haue put them

of the Lord are good, & *Gm. 1. 11.*  
ne in due season, & when

ede not to say, This is  
or in due season they are.

aise y<sup>e</sup> Lord with whole  
and blesse the Name of

p. xl.

life. 14 Of the blessing of the  
ine of the feare of God.

il is created for all men, *The miserie*  
ie yoke vpon the sonnes *of man.*

ay that they go out of  
nbe, til the day that thei

ther of all things,  
ights, and feare of the

agination of the things  
the daye of death,

eth vpon the glorious  
that is beneath in y<sup>e</sup> earth

clothed in blew silk,  
ne, euen vnto him that

le linen.

rouble, and vnquietnes,  
& rigour, and strife, &

t the slepe in the night  
ge his knowledge.

g is his rest, and after-  
he is as in a watche-

he is troubled with the  
rt, as one that renneth

se, he awaketh, & mar-  
are was nothing.

ne vnto all flesh, bothe  
e fewen foldeto the vn-

& blood, and strife, & *Chap. 11. 11.*  
n, famine, destruction,

all created for the wic-  
fakes came the \* flood *Gm. 1. 11.*

are of the earth, shal *Gm. 1. 11.*  
ine: and they that are *Chap. 11. 11.*

returne into the sea. *Ecl. 1. 11.*  
vnrighteousnes shalbe

faithfulness shal endure *1 Peter. 1. 11.*

f the vngodlie shalbe  
uer, and they shal ma-

great thonder in the

his hād, he reioyceth:  
but

but all the transgressours shal come to  
naught.

15 The children of the vngodlie shal not  
obtaine manie branches: for the vncleane

rootes are as vpon the high rockes.

16 Their tender staik by what water so-  
euer it be or water banke, it shalbe pulled

vp before all other herbes.

17 Friendlines is as a moste plentiful gar-  
de of pleasure, & mercie endureth for euer.

18 \* To labour and to be content with that  
a man hathe, is a swete life: but he that fin-

deth a treasure, is aboute them bothe.

19 Children, and the buylding of the citie  
maketh a perpetual name: but an honest

woman is counted aboute them bothe.

20 Wine & mullicke reioyce the heart: but  
the loue of wisdom is aboute them bothe.

21 The pipe and the psalterion make a swe-  
tenoyce: but a pleasant tongue is aboute

them bothe.

22 Thine eye desireth fauor & beautie: but  
agrene sedeth time, rather then them bothe.

23 A friend, and companion come together  
at opportunitie: but aboute them bothe is a

wife with her housband.

24 Friends and helpe are good in the time of  
trouble, but almes shal deliuer more then

them bothe.

25 Golde and siluer fasten the fete: but co-  
unsels is esteemed aboute them bothe.

26 Riches and strength lift vp the minde:  
but the feare of the Lord is aboute them

bothe: there is no want in the feare of the  
Lord, and it nedeth no helpe.

27 The feare of the Lord is a pleasant gar-  
den of blessing, and there is nothing so

beautiful as it is.

28 \* My sonne, lead not a beggers life: for  
better it were to dye then to begge.

29 The life of him that dependeth on an-  
other mans table, is not to be counted for

a life: for he tormēteth him self after other  
mens meat: but a wise man and wel nour-

ished, wil beware the reof.

30 Begging is swere in the mouth of the  
vnshamefast, and in his bellie there burn-

eth a fyre.

CHAP. XLII.

1 Of the remembrance of death. 3 Death is not to be  
feared. 8 A curse vpon them that forsake the Law

of God. 12 Good name & fame. 14 An exhortation  
to giue heed vnto wisdom. 17 Of what things a man

ought to be ashamed.

1 O Death, how bitter is the remembrā-  
ce of thee to a man that liueth at rest

in his possessions, vnto the man that hathe  
nothing to vex him, and that hathe pro-

peritie in all things: yea, vnto him that  
yet is able to receiue meat!

2 O death, how acceptable is thy iudge-  
ment vnto the nedeful, and vnto him whose

strength faileth, and that is now in the last

age, & is vexed with all things, and to him  
that dispaireth, and hathe lost pacience!

3 Feare not the iudgement of death: remē-  
ber them that haue bene before thee, and

that come after: this is the ordināce of the  
Lord ouer all flesh.

4 And why woldest thou be against y<sup>e</sup> plea-  
sure of the moste High? whether it beten

or an hundredth, or a thousand yeres, the-  
re is no defense for life against the graue.

5 ¶ The children of the vngodlie are abo-  
minable children, and so are they that ke-

pe companie with the vngodlie.

6 The inheritance of vngodlie children  
shal perish, and their posteritie shal haue a

perpetual shame.

7 The children complaine of an vngodlie  
father, because they are reproched for

his sake.

8 Wo be vnto you, o ye vngodlie, which  
haue forsaken the Law of the moste high

God: for though you increase, yet shal you  
perish.

9 If ye be boine, ye shalbe borne to cursing:  
if ye dye, the curse shalbe your porcion.

10 All that is of y<sup>e</sup> earth, shal turne to earth  
again: so the vngodlie go from the cur-

se to destruction.

11 Thogh men mourne for their bodie, yet  
the wicked name of the vngodlie shalbe

put out.

12 Haue regarde to thy name: for that shal  
continue with thee aboute a thousand trea-

sures of golde.

13 A good life hathe the dayes nombred:  
but a good name endureth euer.

¶ A good name  
Chap. 30, 33.

14 \* My children, kepe wisdom in peace:  
for wisdom that is hid, and a treasure y<sup>e</sup>

is not sene, what profite is in them bothe?

15 A man that hideth his foolishnes, is bet-  
ter then a man that hideth his wisdom.

16 Therefore beare reuerence vnto my  
wordes: for it is not good in all things to

be ashamed: nether are all things allowed  
as faithful in all men.

¶ Of shame-  
fastnes.

17 Be ashamed of whordome before father  
and mother: be ashamed of lies before the

prince and men of autoritie:

18 Of sinne before the iudge and ruler: of  
offence before the congregation and peo-

ple: of vnrighteousnes before a companiō  
and friend,

19 And of theft before y<sup>e</sup> place where thou  
dwellest, & before the trueth of God & his

covenant, and to leane with thine elbows  
vpon the bread, or to be reprovod for gi-

uing or taking.

20 And of silence vnto them that salute  
thee, and to loke vpon an harlot,

21 And to turne away thy face from thy  
kinsman: or to take away a portiō or a gift,

or to be euil minded toward another mā  
wife,



# Ecclesiasticus.

- 22 Or to sollicite anie mans maide, or to stand by her bed, or to reprove thy friends with wordes,  
23 Or to vpbraide when thou giuest anie thing, or to reporte a matter that thou hast heard, or to reueile secret wordes.  
24 Thus maist thou wel be shamefast, and shalt finde fauour with all men.

## CHAP. XLII.

*The Law of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the secrets of thine heart.*

*In what things we ought not to be ashamed.*

- O**F these things be not thou ashamed, neither haue regarde to offend for anie person,  
2 Of the Law of the most High & his covenant, & of iudgement to iustifie the godlie:  
3 Of the cause of thy companion, and of strangers, or of distributing the heritage among friends:  
4 To be diligent to kepe true balance, and weight, whether thou haue muche or litle:  
5 To sel marchandise at an indifferent price, and to correct thy children diligently, and to beat an euil seruant to the blood:  
6 To sit a good locke where an euil wife is, and to locke where manie hands are:  
7 If thou giue anie thing by number, and weight, to put all in writing, both that y is giuen out, and that that is receiued againe:  
8 To teache the vnlearned, & the vnwise, & the aged, that contend against y yong: thus shalt thou be wel instructed, and ap-  
proued of all men liuing.

*Or, for a secret watche in the father.*

- 9 **T**he daughter maketh the father to watche secretly, and the carefulnes that he hathe for her, taketh away his slepe in the youth, lest she shulde passe y floure of her age: and when she hathe an housband, lest she shulde be hated:  
10 In her virginities, lest she shulde be defiled, or gotten withchilde in her fathers house, and when she is with her housband, lest she misbehaue her self: and when she is married, lest she continue vnfruitful.

*Chap. 26. 10.*

- 11 **I**f thy daughter be vnshamefast, kepe her straitly, lest she cause thine enemies to laugh thee to scorn, and make thee a comune talke in the citie, and diffame thee among the people, and bring thee to publicke shame.

*Chap. 27. 28.*

- 12 **B**eholde not euerie bodies beautie, and companie not among women.

*Gen. 3. 6.*

- 13 For as the moth cometh out of garmets: so doeth wickednes of the woman.  
14 The wickednes of a man is better then the good inreatie of a woman, to wit, of a woman that is in shame, and reprove.  
15 **I** wil remember the workes of the Lord, and declare the thing that I haue sene: by the worde of the Lord are his workes.

- 16 The sunne that shineth, loketh vpon all things, and all the worke thereof is ful of the glorie of the Lord.

- 17 **H**athe not the Lord appointed that his Saints shulde declare all his wonderous workes, which the almightie Lord hathe stablished to confirme all things by in his maiestie?

- 18 He seeketh out the depth, and the heart, and he knoweth their practises: for y Lord knoweth all science, and he beholdeth the signes of the worlde.

- 19 He declareth the things that are past, and for to come, and he discloseth the paths of things that are secret.

- 20 **N**o thought may escape him, neither may anie worde be hid from him.

- 21 He hathe garnished the excellent workes of his wisdom, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, neither can he be diminished: he hathe no nede of anie counseller.

- 22 Oh, how delectable are all his workes, & to be considered euē vnto y sparkes of fyre!

- 23 They liue all, and endure for euer: and when fouer nede is, they are all obedient.

- 24 They are all double, one against another: he hathe made nothing y hathe anie fauor.

- 25 The one commendeth the goodnes of the other, & who can be satisfied with beholding Gods glorie?

## CHAP. XLIII.

*The summe of the creation of the workes of God.*

- T**His high ornament the cleare firmament, the beautie of the heauē so glorious to beholde,

- 2 The sunne also, a marueilous instrument when it appeareth, declareth, at his going out, the worke of the moste High.

- 3 At noone it burneth the countrey, & who may abide for the heat thereof?

- 4 The sunne burneth the mountaines three times more then he that kepeth a fornice with cōtinual heart: it casteth out the fyrie vapours, & with the shining beames blindeth the eyes.

- 5 Great is the Lord that made it, and by his commandement he causeth it to runne hastily.

- 6 **T**he moone also hathe he made to appeare according to her season, that it shulde be a declaration of the time, and a signe for the worlde.

- 7 **T**he feasts are appointed by the moone: the light thereof diminisheth vnto y end.

- 8 The moneth is called after y name thereof, & groweth wondrously in her chāging.  
9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauē are the glorious starrs, and the ornament that shineth in the high places of the Lord.

- 10 By the commandement of the holie one they

they continue in their order in their watche.

11 **L**oke vpon the raine: see him that made it: verie the brightnes thereof.

12 **I**t compasseth the heauē glorious circle, and the high haue bended it.

13 **T**horowe his commandement the snowe to hafte, and the lightning of his iudgement.

14 Therefore he openeth the cloudes flie forth as

15 In his power hathe he the cloudes, and broken the

16 The mountaines leape him: the South winde bloweth to his wil.

17 The founde of his thonder: so doeth the storme whirlewinde also, as bircheth the snowe, and the thereof is as y greshoppe.

18 The eye marueileth at the whitenes thereof, & the heareth at the raine of it.

19 He also powreth out the earth like salt, and when it keth on the toppes of

20 When the colde North an yce is frozen of the

21 vpon all the gatherings to and clotheth the waters.

22 It deuoureth the mountaine the wilderness, and destroyeth like fyre.

23 The remedie of all the de cometh hastily, & who vpon the hear, it refresheth.

24 [By his worde he stilleth his counsell he appeareth

25 teth y lands therein.

26 They that saile ouer the rills thereof, and when our eares, we marueile

27 For there be strange, & kes, diuers maner of bea- tion of whales.

28 Thorowe him are all t agood end, & are stablished.

29 And whē we haue spok not atteine vnto them: but of all, that he is all.

30 What power haue we he is about all his worke.

31 The Lord is terrible, a marueilous is his power.

32 Praise y Lord, & magn as ye can, yet doeth he fa-

33 him with all your power yet can ye not atteine vnto

34 **W**ho hathe sene him telvs: and who can magn

ineth, loketh vpon all  
worke thereof is ful of  
ord.

ord appointed that his  
lare all his wonderous  
almightie Lord hath  
me all things by in his

depth, and the heart,  
ir practises: for y Lord  
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and discloseth the path  
ecrer.

escape him, neither may  
from him.

ed the excellent worke  
he is from euertlasting

for euer: vnto him may  
neither can he be mini-

ede of anie counfeler.  
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XLIII.

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ment of the heauē ſo glo-

marueilous instrument  
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the moſte High.  
h the countrey, & who

heat thereof  
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th that kepeth a fornace  
it caſteth out the fyrie

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that made it, and by  
at he cauſeth it to runne

hath he made to ap-  
her ſeaſon, that it ſhul-

of the time, and a ſigne

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eauen: the beutie of

ous ſtarres, and the or-  
h in the high places of

ement of the holie one  
they

they continue in their order, and faile not  
in their watche.

\* Loke vpon the raine bowe, and prai-  
ſe him that made it: verie beautiful is it in  
the brightnes thereof.

\* It compaſſeth the heauen about with a  
glorious circle, and the hands of the mo-  
ſte High haue bended it.

\* Thorowe his comādemēt he maketh  
the ſnowe to haſte, and ſendeth ſwifely the  
lightning of his iudgement.

Therefore he openeth his treaſures, and  
the cloudeſ flie forth as the ſoules.

In his power hath he ſtrengthened the  
cloudeſ, and broken the baile ſtones.

The mountaines leape at the ſight of  
him: the South winde bloweth according  
to his wil.

The ſounde of his thonder beatech the  
earth: ſo doeth the ſtorme of the North: y  
whirlwinde alſo, as birdes that flie, ſcar-  
tereth the ſnowe, and the falling downe

thereof is as y grethoppers y light downe.  
The eye marueileth at the beutie of the

whitenes thereof, & the heart is aſtoniſhed  
at the raine of it.

He alſo powreth out the froſt vpon the  
earth like ſalt, and when it is froſen, it ſtic-  
keth on the toppes of pales.

When the colde North winde bloweth,  
an yce is froſen of the water, it abideth  
vpon all the gatherings together of water,

and clothech the waters as w a breſt plate.  
It deuoureth the mountaines, & burneth

the wildernes, and deſtroyeth that that is  
grene, like fyre.

The remedie of all theſe is when a clou-  
de cometh haſtely, & when a dewe cometh  
vpon the heat, it reſreſheth it.

[By his worde he ſtillith the winde:] by  
his counſel he appeaſeth the depe, and pla-  
teth y lands therein.

They that ſaile ouer the ſea, tel of the pe-  
rils thereof, and when we heare it with  
our eares, we marueile thereat.

For there be ſtrange, & wonderous wor-  
kes, diuers manner of beaſts, and the crea-  
tion of whales.

Thorowe him are all things directed to  
a good end, & are ſtabliſhed by his worde.

And whē we haue ſpoken muche, we can  
not attein vnto them: but this is y ſumme  
of all, that he is all.

What power haue we to praiſe him: for  
he is aboue all his workes?

The Lord is terrible, and verie great, &  
marueilous is his power.

Praiſe y Lord, & magnifie him as muche  
as ye can, yet doeth he farre excede: exalt  
him with all your power, & be not wearie,

yet can ye not attein vnto it.  
\* Who hath ſene him, that he might  
tel vs, and who can magnifie him as he is?

32 For there are hid yet greater things the  
theſe be, & we haue ſene but a fewe of his  
workes.

33 For the Lord hath made all things, and  
giuen wiſdome to ſuche as feare God.

CHAP. XLIIII.

The praiſe of certain holie men, Enoch, Noe, Abraham,  
Iſaac and Iacob.

1 Et vs now comēde the famous men,  
and our fathers, of whome we are be-  
gotten.

2 The Lord hath gotten great glorie by  
them, and that through his great power  
from the beginning.

3 Thei haue borne rule in their king domes,  
and were renowned for their power, and  
were wiſe in counſel, and declared pro-  
phecies.

4 \* They gouerned the people by counſel & Exod. 18. 15.  
by the knowledge of learning mete for the  
people, in whoſe doctrine were wiſe ſen-  
tences.

5 They inuented the melodie of muſicke,  
and expounded the verſes that were wri-  
ten.

6 They were riche and mightie in power,  
and liued quietly at home.

7 All theſe were honorable men in their ge-  
neracions, & were wel reported of in their  
times.

8 There are of them that haue left a name  
behinde them, ſo that their praiſe ſhal be  
ſpoken of.

9 There are ſome alſo which haue no me-  
morial, \* and are periſhed, as thogh they Gen. 7. 20.  
had neuer bene, and are become as thogh  
they had neuer bene borne, and their chil-  
dren after them.

10 But the former were merciful men, whoſe  
righteouſnes hath not bene forgottē.

11 For whoſe poſteritie a good inheritance  
is reſerued, and their ſede is contained in  
the couenant.

12 Their ſtocke is contained in the coue-  
nant, and their poſteritie after them.

13 Their ſede ſhal remaine for euer, & their  
praiſe ſhal neuer be taken away.

14 Their bodies are buried in peace, but  
their name liueth for euermore.

15 \* The people ſpeake of their wiſdome, & Chap. 39. 14  
the congregacion talke of their praiſe.

16 \* Enoch pleaſed the Lord God: therefo-  
re was he tranſlated for an example of re-  
pentance to the generacions.

17 \* Noe was founde perſite, and in the ti-  
me of wrath he had a rewarde: therefore  
was he left as a remnant vnto the earth,  
when the flood came.

18 An euertlaſting couenant was made with  
him, that all fleſh ſhulde \* periſh no more  
by the flood.

19 Abraham was a great father of manie peo-  
ple: in glorie was there none like vnto him.

Rrrr. iiii.

Enoch.  
Gen. 5. 14  
ebr. 11. 5.

Noe.  
Gen. 6. 9.  
and 7. 1.  
ebr. 11. 7

Gen. 9. 11.  
Abraham.  
Gen. 12. 3.  
& 21. 5.



# Ecclesiasticus.

20 He kept the Law of the moste High, & was in couenant with him, and he set the couenant\* in his flesh, and in tentation he was founde faithfull.

Gen 21.4.

Gen 22.16.  
Gal. 3.8.

21 Therefore he assured him by an\*othe, y he wolde blesse the nacions in his sede, & that he wolde multiplie him as the dust of the earth, and exalte his sede as the starres, and cause them to inherite from sea to sea, and from the Riuer vnto the end of the world.

Gen. 26. 3.  
|| Isaac.

22 \*With || Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant,

|| Jacob.  
\*Gen. 27. 26.  
Gen. 28. 1.  
Gen 28. 1.  
|| Joseph.

23 And caused it to rest vpon the head of || Jacob, and made him self known by\* his blessings, and gaue him an heritage and deuided his porcions,\* and parted them among the twelue tribes.

24 And he broght out of him a ||merciful man, which founde fauour in the sight of all flesh.

## CHAP. XLV.

The praise of Moyses, Aaron, and Phinees.

|| Moyses.  
Exod. 11. 3.  
4th 7. 22.

1 And || Moyses, the\* beloued of God & men, broght he forth, whose remembrance is blessed.

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

Exod. 6. 7. 8. 9.

3 By his wordes he caused the wonders to cease, and he made him\* glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glorie.

Nomb. 12. 3.

4 \*He sanctified him with faithfulness, and mekenes, and chose him out of all men.

Exod. 19. 7.

5 He caused him to heare his voyce, and broght him into the darke cloude,\* and there he gaue him the commandements before his face, euen the Law of life and knowledge, that he might teache Iacob y couenant, and Israel his iudgements.

|| Aaron.

Exod. 4. 28.

6 He exalted || Aaron an holie man like vnto him, eue his\* brother of y tribe of Leui.

7 An euerlasting couenant made he with him, and gaue him the priesthode among the people, and made him blessed through his comelie ornament, & clothed him with the garment of honour.

8 He put perfit ioye vpo him, and girded him with ornaments of strength, as with breches, and a tunicle, and an ephod.

Exod. 28. 35.

9 He compassed him about with belles of golde, & with manie belles round about,\* that when he went in, the sound might be heard, and might make a noyce in the Sanctuary, for a remembrance to the childre of Israel his people,

|| Ierem and  
|| Hieronimus.

10 And with an holie garment, with golde also, and blew sike, and purple, & diuers kindes of workes, and with a brestlappe of iudgement, & with the ||signes of truethe,

11 And with worke of skarlet conningly wrought, and with precious stones grauen like scales, & set in golde by goldsmithes worke for a memorial with a writing grauen after the number of the tribes of Israel.

12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holines, an ornamet of honour, a noble worke garnished, and pleasant to loke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his children children perpetually.

14 Their sacrifices were wholly consumed euerie day twise continually.

15 \*Moyse filled his hands, and anointed him with holie oyle: this was appointed vnto him by an euerlasting couenant, & to his sede, so long as the heauens shulde remaine, that he shulde minister before him, & also to execute the office of the priesthode, and blesse his people in his name.

16 Before all men liuing the Lord chose him that he shulde present offerings before him, and a swete sauour for a remembrance to make reconciliation for his people.

17 \*He gaue him also his commandements and autoritie according to the Lawes appointed, that he shulde teache Iacob the testimonies, and giue light vnto Israel by his Law.

18 \*Strangers stode vp against him, & enuied him in the wildernes, euen the men that toke Dathans and Abirams parte, & the companie of Core in furie and rage.

19 This the Lord sawe, and it displeased him, and in his wrathful indignacion were they consumed: he did wonders vpon them, and consumed them with the syrie flame.

20 \*But he made Aaron more honorable, and gaue him an heritage, and parted the first frutes of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priests did eat of the sacrifices of the Lord, which he gaue vnto him and to his sede.

22 \*Els had he none heritage in the land of his people, nether had he any porcion among the people: for the Lord is the porcion of his inheritance.

23 The third in glorie is || Phinees the sonne of Eleazar, because he had zeale in the feare of the Lord, & stode vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that he shulde be the chief of the Sanctuarie and of his people, and that he and his posteritie shulde

haue the dignitie of the euer,

And according to the with David, that the in kingdome shulde remaine the tribe of Iuda: so the shulde be to the onelie fo and to his sede. God gaue our heart to iudge his pecces, that the good thing be not abolished, and that endure for their posteritie

## CHAP. XLVI.

The praise of Iosue, Caleb, and

1 Elus || the sonne of N the warres, & was y ses in prophecies, who name, was a great saui God, to take vengeance role vp against them, and their inheritance.

2 \*What glorie gate he, w hand, and drewe out hi the cities?

3 Who was there before for he foght the battels?

4 \*Scode not the sunne stil ong day was as long as tw

5 He called vnto y moste when the enemies preas uerie side, & the mightie with the haile stones, a power.

6 He rushed in vpo the ma in the going downe of B the aduersaries, that they weapons, and that he fo of the Lord: for he follo rie.

7 \*In y time of Moyses a worke: he and || Caleb stode against the enemies the people from sinne, & ked murmuring.

8 \*And of six hundredth th fore, they two were prese into the heritage, euen floweth with milke and

9 \*The Lord gaue strengt which remained with h age, so that he went vp in ces of the land and his se an heritage,

10 That all the children that it is good to follow

11 Concerning the || Iudg name, whose heart wen not departed from the L rie be blessed.

12 Let their bones floriss ce, and their names by as to them that are most

haue the dignitie of the priesthode for euer,

And according to the couenant made with Dauid, that the inheritance of the kingdome shulde remaine to his sonne of the tribe of Iuda: so the heritage of Aarō shulde be to the onelie sonne of his sonne, and to his sede. God giue vs wisdome in our heart to iudge his people in righteousnes, that the good things that they haue, be not abolished, and that their glorie may endure for their posteritie.

CHAP. XLVI.

*The praise of Ioseph, Caleb, and Samuel.*

Iesus ¶ the sonne of Naue was valiant in the warres, & was y successeur of Moyses in prophecies, who according vnto his name, was a great sauour of the elect of God, to take vengeance of y enemies that rose vp against them, and to set Israel in their inheritance.

\* What glorie gat he, when he lift vp his hand, and drew out his sworde against the citie?

Who was there before him, like to him? for he fought the battels of the Lord.

\* Scode not the sunne stil by his meanes, & one day was as long as two.

He called vnto y moite high Gouvernour when the enemies preased vpon him on euerie side, & the mightie Lord heard him with the haile stones, and with mightie power.

Herushed in vpo the nacions in battel, & in the going downe of Bethorō he destroyed the aduersaries, that they might knowe his weapons, and that he fought in the fight of the Lord: for he followed the Almighty.

In y time of Moyses also he did a good worke: he and Caleb the sonne of Iephone stood against the enemy, and withheld the people from sinne, & appeased the wicked murmuring.

\* And of six hundred thousand people of Israhel, they two were preferred to bring the into the heritage, euen into the land that floweth with milke and honey.

The Lord gaue it strength also vnto Caleb, which remained with him vnto his olde age, so that he went vp into the high places of the land and his sede obtained it for an heritage.

That all the children of Israel might see, that it is good to follow the Lord.

Concerning the Iudges, euerie one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be blessed.

Let their bones flourish out of their place, and their names by succession remaine to them that are moite famous of their

children.

¶ Samuel the Prophet of the Lord, beloued of his Lord, \* ordeined Kings, and anointed the princes ouer his people.

By the Lawe of the Lord he iudged the congregacion, and the Lord had respect vnto Iacob.

This Prophete was approued for his faithfulness, and he was knowne faithful in his wordes and visions.

\* He called vpon the Lord almightie, when his enemies preased vpon him on euerie side, when he offed the sucking lambe.

And the Lord thondred from heauen, & made his voyce to be heard with a great noyce.

So he discomfited the princes of y Tyrian, and all the rulers of the Philistims.

\* And before his long slepe he made protestacion in the sight of the Lord, and his anointed, that he toke no substance of any man, no, not so muche as a shooc, and no man colde accuse him.

\* After his slepe also he tolde of y Kings death, & from the earth lift he vp his voyce, and prophesied that the wickednes of the people shulde perish.

CHAP. XLVII.

*The praise of Nathan, Dauid and Salomon.*

¶ After him rose vp \* Nathi to prophesie in the time of Dauid.

For as the fat is taken away from the peace offering, so was Dauid chosen out of the children of Israel.

\* He plaied with the lions, as with kiddes, and with beares, as with lambes.

\* Slewe he not a gyante when he was yet but yong, and toke away the rebuke from the people, when he lift vp his hand with the stone in the sling, to beat downe the pride of Goliath.

For he called vpon the moite high Lord, which gaue him strength in his right had, to slay that mightie warriour, and that he might set vp the horne of his people againe.

\* So he gaue him y praise of ten thousand, and honored him with great praises, and gaue him a crowne of glorie.

\* For he destroyed the enemies on euerie side, and rooted out the Philistims his aduersaries, and brake their horne in funder vnto this day.

In all his workes he praised the Holy one, and the moite high with honorable wordes, and with his whole heart he sung songs, and loued him that made him.

\* He set fingers also before the altar, and according to their tune he made sweete songs, that they might praise God daily with their songs.



# Ecclesiasticus.

- 10 He ordeined to kepe the feast daies comely, and appointed the times perfetly, that they might praise the holy Name of God, and make the Temple to founde in the morning.
- 11 \*The Lord toke away his sinnes, and exalted his horne for ever: he gaue him y<sup>e</sup> couenant of the kingdome, and the throne of glorie in Israel.
- 12 After him rose vp a wise sonne, who by him dwelt in a large possession.
- 13 ¶ Salomon. 1. King. 4. 31. \*Salomon reigned in a peaceable time, and was glorious: for God made all quiet rounde about, that he might buyld an house in his Name, and prepare the Sanctuarie for ever.
- 14 \*How wise wast y<sup>e</sup> in thy youth, and wast filled with vnderstanding, as with a flood!
- 15 Thy minde couered the whole earth, and hath filled it with graue and darke sentences.
- 16 Thy Name went abroade in the yles, & for thy peace thou wast beloued.
- 17 \*The courtiers marueiled at thee for thy songs, and prouerbes, and similitudes, and interpretations.
- 18 By the Name of the Lord God, which is called the God of Israel, thou hast gathered golde as tinne, and hast had as muche siluer as lead.
- 19 \*Thou didest bowe thy loines to womē, and wast ouercome by thy bodie.
- 20 Thou didest staine thine honour, and hast defiled thy posteritie, and hast brought wrath vpon thy children, and hast felt sorrowe for thy folie.
- 21 \*So the kingdome was deuided, and Ephraim begā to be rebellious kingdome.
- 22 \*Neuertheles the Lord left not of his mercie, nether was he destroyed for his workes, nether did he abolish the posteritie of his elect, nor toke away the sēde of him that loued him, but he left a remnant vnto Iacob, & a roote of him vnto Dauid.
- 23 Thus rested Salomon with his fathers, & of his sēde he left behinde him ¶ Roboam, euen the foolishnes of the people, and one that had no vnderstanding, who turned away the people thorow his counsel, & Ieroboam the sonne of Nabat, who caused Israel to sinne, & shewed Ephraim the way of sinne,
- 24 So that their sinnes were so muche increased, that they were driuen out of the land.
- 25 For they sought out all wickednes, til the vengeance came vpon them.
- 26 He brought a famine vpon the, and by his zeale he diminished the: [for they might not away with the commandments of the Lord.]
- 27 By the worde of the Lord he shut the heauen, \*and thre times brought he the fyre from heauen.
- 28 O Elias, how honorable art thou by thy wonderful dedes, who may make his boast to be like thee!
- 29 Which hast raised vp the dead from death, & by the worde of the moste High out of the graue:
- 30 Which hast brought Kings vnto destruction, and the honorable from their seate:
- 31 Which heardest the rebuke of the Lord in Sina, \*and in Horb the iudgement of the vengeance:
- 32 \*Which didest anoint Kings that they might recompense, and Prophetes to be thy successours:
- 33 Which wast taken vp in a whirle winde of fyre, and in a charet of fyrie horses:
- 34 Which wast appointed to reprove in due season, & to pacifie the wrath of the Lords iudgement before it kindled, & to turne the hearts of the fathers vnto the childre, and to set vp the tribes of Iacob.
- 35 Blessed were they that sawe thee, & slept in loue: for we shal liue.
- 36 \*When Elias was couered with the storme, [Eliseus was filled with his spirit: while he liued, he was not moued for any prince, nether colde any bring him into subiection.]
- 37 Nothing colde ouercome him, \*and after his death his bodie prophesied.
- 38 He did wonders in his life, and in death were his workes marueilous.
- 39 For all this the people repented not, nether departed they from their sinnes: til they were caryed away prisoners out of their land, and were scattered through all the earth, so that there remained but a very few people with the prince vnto the house of Dauid.
- 40 Howbeit some of them did right, and some heaped vp sinnes.
- 41 ¶ Ezekias made his citie strong, & coueied water into the middes thereof: he digged thorow the rocke with yron, and made fountaines for waters.
- 42 \*In his time came Sennacherib vp, and sent Rabfaces, and lift vp his hand against Sion, and boasted proudly.
- 43 Then trembled their hearts and hands, so y<sup>e</sup> they sorowed like a woman in trauel.
- 44 But they called vpon the Lord, which is merciful, and lift vp their hands vnto him, and immediatly the holy one heard them out of heauen.
- 45 [He thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of his Angel destroyed the hoste, and his Angel destroyed the hoste.
- 46 For Ezekias had done as the Lord commanded, and remained the wayes of Dauid his great Prophet, and faithfully had commanded him.
- 47 \*In his time the sonne and he lengthened the Kinges daies.
- 48 He sawe by an excellēt de come to passe at the sorte them that were forsaken for ever, and secret things made to passe.

## CHAP. XLVIII.

The praise of Elias, Eliseus, Ezekias and Isaias.

¶ Then stode vp ¶ Elias the Prophet as a fyre, and his worde burnt like a lampe.

## CHAP. XL.

of Iosiah, Hezekiah, David, Ieremias, Nehemias, Esdras, and the prophets.

¶ The remembrance of the composition of the Scriptures is made by the arte of musike at a banquet of vnto the formation of the people all abominations of iniustice. He directed his heart in the time of y<sup>e</sup> vngodly religion.

All, except Dauid and his, committed wickednes, Kings of Iuda forsoke the moste High, and failed.

Therefore he gaue them, and their honor to be burnt the elect citie, and destroyed the according to the prophecies.

For thei intreated his vertheles was a Prophet his mothers wombe, thout, and afflict, and destroyed alfo buyld vp, as

Ezekiel sawe the glory was shewed him vpon Cherubims.

For he made mencio of the figure of the raine that went right,

¶ And let the bones of the prophetes florish out of their memorie be blessed for Iacob, and deliuered hope.

¶ How shal we praise was as a ring on the right So was Iesus also the these men in their time, and set vp the Sanct againe, which was preparing worship.

¶ And among the e

delivered them by the hand of Esai.

11 \* He smote the hoste of the Assyrians, and his Angel destroyed them.

12 For Ezekias had done sything that pleased the Lord, and remained stedfastly in the wayes of David his father, as Esai the great Prophet, and faithfull in his vision had commanded him.

13 In his time the sunne went backward, and he lengthened the Kings life.

14 He sawe by an excellēt Spirit what shulde come to passe at the last, and he comforted them that were sorrowful in Sion.

15 He shewed what shulde come to passe for ever, and secret things, or euer they came to passe.

CHAP. XLIX.

Of Esai, Hzekiah, David, Ieremie, Ezechiel, Zorobabel, Isai, Nehemias, Enoch, Ieseph, Sem & Seth.

1 The remembrance of || Iosias is like the composition of the perfume that is made by the arte of the apothecarie: it is swete as honie in all mouthes, and as musicke at a banquet of wine.

2 He behaued him self wrightly in the reformation of the people, and toke away all abominacions of iniquitie.

3 He \* directed his heart vnto the Lord, & in the time of y vngodlie he established religion.

4 All, except Dauid and Ezekias, and Iosias, committed wickednes: for euen the Kings of Iuda forsoke the Law of the moste High, and failed.

5 Therefore he gaue their " horne vnto other, and their honor to a strange naciō.

6 He burnt the elect citie of the Sanctuarie, \* and destroyed the stretes thereof according to the "prophecie of || Ieremias.

7 For thei \* intreated him euil, which neuertheles was a Prophete, \* sanctified fro his mothers wombe, that he might roote out, and afflict, and destroye, and that he might also buyld vp, and plant.

8 || Ezechiel sawe the glorious visiō, which was shewed him vpon the charēt of the Cherubims.

9 For he made mencio of the enemies vnder the figure of the raine, and directed the that went right,

10 \* And let the bones of the twelue Prophetes flourish out of their place, and let their memorie be blessed: for they comforted Iacob, and delivered them by assured hope.

11 \* How shal we praise || Zorobabel, which was as a ring on the right hand!

12 So was || Iesus also the sonne of Iosedec: these men in their time buylded the house, and set vp the Sanctuarie of the Lord againe, which was prepared for an euerlasting worship.

13 \* And among the elect was || Neemias

whose renoume is great, which set vp for vs the walles that were fallen, and set vp the gates and the barres, and laied the fundacions of our houses.

14 ¶ But vpon the earth was no man created like || Enoch: for he was takē vp from the earth.

15 Nether was there a like man vnto || Ioseph the gouernour of his brethren, & the vpholder of his people, whose bones were kept.

16 || \* Sem and || Seth were in great honour among men: and so was || Adam aboute euerie liuing thing in the creation.

CHAP. L.

Of Simon the sonne of Onias. 22 An exhortacion to praise the Lord. 27 The autor of this booke.

1 Simon \* the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the Temple,

2 Vnder him was the fundacio of the double height laied, and the hie walles that compasseth the Temple.

3 In his daies the places, to receiue water that were decayed, were restored & the brasē was about in measure as the \* sea.

4 He toke care for his people, that they shulde not fall, & fortified the citie against the siegē.

5 How honorable was his conuersation among the people, and when he came out of the house couered with the vail!

6 He was as the morning starre in the middes of a cloude, and as the moone when it is full,

7 And as the sunne shining vpon the Temple of the moste High, and as the raine-bowe that is bright in the faire cloudes,

8 And as the floure of the roses in y spring of the yere, and as lilies by the springs of waters, and as the branches of the frankincense tre in the time of somer,

9 As a fyre & incense in the censur, and as a vessel of masie golde, set with all manner of precious stones,

10 And as a faire oliue tre that is fruitful, and as a cypresse tre, which groweth vp to the cloudes.

11 When he put on the garment of honour and was clothed with all beaurie, he went vp to the holy altar, and made the garment of holines honorable.

12 When he toke the porcions out of the Priests hands, he him self stoode by the herth of the altar, compassed with his brethre rounde about, as the branches do the cedre tre in Libanus, & thei compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glorie, and the oblations of the Lord in their hands before all the cōgregation of

Irael.

Enoch.  
Gen. 5.24.  
Ebr. 11.5.  
chap. 44.16.  
Ioseph.  
Gen. 41.44.  
42.6.  
43.8.  
Sem.  
Gen. 5.3.  
Seth.  
Adam.

Simon.  
2. Mac. 3.4.  
Or, people.

Which Salomon made.  
King. 7.23.



# Ecclesiasticus.

- 14 And that he might accomplish his min-  
nisterie vpon the altar, and garnish the  
offring of the moste High, and almightie,
- 15 He stretched out his hand to the drinke  
offring, and powred of the blood of the  
grape, and he powred at the fote of the al-  
tar a perfume of good sauour vnto the  
moste high King of all.
- 16 Then shewed the sonnes of Aaron, and  
blowed with brasen trumpets, and made a  
great noyce to be heard, for a remembrance  
before the moste High.
- 17 Then all the people together hasted, &  
fell downe to the earth vpon their faces to  
worship their Lord God almightie, and  
moste high.
- 18 The fingers also sang with their voyces,  
so that the sounde was great, and the me-  
lodie swete.
- 19 And the people prayed vnto the Lord  
moste high with prayer before him that  
is merciful, til the honour of the Lord were  
performed, and they had accomplished his  
seruice.
- 20 Then went he downe, and stretched out  
his hands ouer the whole congregacion of  
the children of Israel, that they shulde giue  
praise with their lippes vnto the Lord,  
and reioyce in his Name.
- 21 He began againe to worship, & he might  
receiue the blessing of the moste High.
- 22 Now therefore giue praise all ye vnto  
God, that worketh great things euerie whe-  
re, which hath increased our dayes from  
the wombe, and delte with vs according  
to his mercie,
- 23 That he wolde giue vs ioyfulness of heart,  
& peace in our dayes in Israel, as in olde  
time,
- 24 That he wolde confirme his mercie with  
vs, and deliuer vs at his time.
- 25 ¶ There be two maner of people, & mine  
heart abhorreth, & the third is no people:
- 26 They that sit vpon the mountaine of  
Samaria, the Philistims, and the foolish  
people that dwell in Sicinus.
- 27 ¶ Iesus the sonne of Sirach, the sonne of  
Eleazarus, of Ierusalem, hath written the  
doctrine of vnderstanding, and knowled-  
ge in this booke, and hath powred out the  
wisdome of his heart.
- 28 Blessed is he that exerciseth him self  
therein: and he that layeth vpon these in his  
heart, shalbe wise.
- 29 For if he do these things, he shalbe strong  
in all things: for he seeketh his steppes  
in the light of the Lord, which giueth wisdo-  
me to the godlie. The Lord be praised for  
euer more: so be it, so be it.

## CHAP. LI.

A prayer of Iesus the sonne of Sirach.

- 1 I wil confesse thee, o Lord and King,
- 2 And praise thee, o God, my Saviour: I

- 3 giue thanks vnto thy Name.
- 4 For thou art my defender and helper, and  
hast preferred my bodie from destru-  
ction, and from the snare of the scande-  
rous tongue, and from the lippes that are  
occupied with lies: thou hast holpen me  
against mine aduersaries,
- 5 And hast deliuered me according to the  
multitude of thy mercie, and for thy Na-  
mes sake, from the roaring of them that  
were readie to deuoure me, and out of the  
hands of suche as sought after my life, and  
from the manifold afflictions, which I  
had,
- 6 And from the fyre that choked me roun-  
de about, and from the middes of the fyre  
that I burned not;
- 7 And from the botome of the belie of hel,  
from an vnclene tongue, from lying wor-  
des, from false accusation to the King, &  
fro the slander of an vnrighteous tongue.
- 8 [My soule shal praise the Lord vnto dea-  
th:] for my soule drew nere vnto death:  
my life was nere to the hel beneath.
- 9 They compassed me on euerie side, & there  
was no man to helpe me: I looked for the  
succour of men, but there was none.
- 10 Then thought I vpon thy mercie, o Lord,  
and vpon thine actes of olde, how thou  
deliuerest suche as waite for thee, and sa-  
uest them out of the hands of the enemies.
- 11 Then list I vpon my prayer from the earth,  
and praied for deliuerance from death.
- 12 I called vpon the Lord the father of my  
Lord, that he wolde not leaue me in the  
daye of my trouble, and in the time of the  
proude without helpe.
- 13 I wil praise thy Name continually, and  
wil sing praise with thanksgiving: & my  
prayer was heard.
- 14 Thou sauest me from destruction, and  
deliueredst me from the euil time: there-  
fore wil I giue thanks and praise thee, &  
bless the Name of the Lord.
- 15 When I was yet yong, or euer I wet abroad,  
I desired wisdome openly in my praier.
- 16 I praied for her before the Temple, and  
sought after her vnto farre countreis, and  
she was as a grape that waxeth ripe out of  
the floure.
- 17 Mine heart reioyced in her: my foote  
walked in the right way, & from my youth  
vp sought I after her.
- 18 I bowed somewhat downe mine eare, &  
receiued her, & gate me muche wisdome:
- 19 And I profited by her: therefore wil I  
ascribe the glorie vnto him, that giueth me  
wisdome.
- 20 For I am aduised to do thereafter: I wil  
be ielous, of that that is good: so shal I  
not be confounded.
- 21 My soule hath wrestled with her, and  
I haue examined my workes: I lifted vp  
mine

mine hands on hye,  
ignorances thereof.  
I directed my soule  
de her in purenes: I ha-  
ioyned with her from  
refore shal I not be fo-  
21 My bowels are trou-  
therefore haue I gott  
22 The Lord hath giue  
rewards, wherewith I  
23 Drawe nere vnto me  
dwell in the house of I  
24 Wherefore are ye f  
you of these things, f  
very thirstie?

## CHAP.

1 Baruch wrote a booke during  
lon, which he red before Iech  
2 The lesser sent the booke  
to their other brethren, to the i  
for them.



Nd  
des  
Baru  
rias  
cias,  
cias,  
dias  
cias wrote in at Babyle  
3 In the fift yere, and in  
the moneth, what time  
toke Ierusalem, and bu  
4 And Baruch did read  
booke, that Iechonias t  
King of Iuda might ho  
ple that were come to h  
5 And in the audience o  
of the Kings sonnes, &  
6 before the whole peo  
vnto the hieft, before a  
at Babylon by the riu  
7 Which when they heard  
made praers before th  
8 They made a collecti  
according to euerie ma  
9 And sent it to Ierusalem  
sonne of Helcias the fo  
and vnto the other prie  
people, which were wi  
10 When he had receiue  
Temple of the Lord,  
way out of the Temple  
ne into the land of Iud  
the moneth: Suan, to wit, f  
Sedecias the sonne of  
da had made,  
11 After that Nabuchod  
bylon had led away I

Or, Sirchem.

thy Name.  
defender and helper, and  
y bodie from destru-  
e share of the scande-  
: thou hast holpen me  
saries,  
d me according to the  
mercie, and for thy Na-  
e roaring of them that  
oure me, and out of the  
sight after my life, and  
de afflictions, which I  
e that choked me round  
the middes of the fyre

ome of the belie of hel,  
ogue, from lying wor-  
ulation to the King, &  
an vnrighteous toge.  
aise the Lord vnto de-  
drew nere vnto death:  
the hel beneath.  
e on euerie side, & the-  
elp me: I looked for the  
t there was none.  
on thy mercie, o Lord,  
ctes of olde, how thou  
waite for thee, and sa-  
hands of the enemies.  
prayer from the earth,  
uerance from death.  
Lord the father of my  
de not leaue me in the  
e, and in the time of the  
lpe.  
ame continually, and  
h thankesgiuing: & my

from destruction, and  
m the euil time: there-  
nkes and praise thee, &  
the Lord.  
ong, or euer I wet abro-  
me opely in my prair.  
efore the Temple, and  
o farre counreis, and  
hat waxeth ripe out of  
ced in her: my foote  
way, & from my youth  
at downe mine eare, &  
e me muche wisdom:  
y her: therefore wil I  
to him, that giueth me  
to do thereafter: I wil  
that is good: so shal I  
esteled with her, and  
y woakes: I lifted vp  
mine

mine hands on hye, and considered the  
ignorances thereof.  
I directed my soule vnto her, and I found  
de her in purenes: I haue had mine heart  
ioyned with her from the beginning: the-  
refore shal I not be forsaken.  
My bowels are troubled in seeking her:  
therefore haue I gotten a good possesiō.  
The Lord hath giue me a toge for my  
rewarde, wherewith I wil praise him.  
Drawe nere vnto me, ye vnlearned, and  
dwell in the house of learning.  
Wherefore are ye slowe: and what say  
you of these things, seing your soules are  
very thirstie?

I opened my mouth, and said, \* Bye her *Isa. 55.1.*  
for you without money.  
Bowe downe your necke vnder the yoke,  
& your soule shal receiue instruction: she  
is ready that ye may finde her.  
Beholde with your eyes, \* how that I ha- *Chap. 6. 20.*  
ue had but litle labour, & haue gotten vn-  
to me muche rest.  
Get learning with a great some of mo-  
ney: for by her ye shal possesse muche  
golde.  
Let your soule reioyce in the mercie of  
the Lord, and be not ashamed of his praise.  
Do your dutie berimes, and he wil gi-  
ue you a rewarde at his time.

# BARUCH.

## CHAP. I.

Baruch wrote a boke during the captiuitie of Baly-  
lon, which he red before Iechonias and all the people.  
The Lewes sent the boke with money vnto Ierusalem  
to their other brethren, to the intent that they shoulde pray  
for them.

And these are the wor-  
des of the boke, which  
Baruch y sonne of Ne-  
rias, the sonne of Ma-  
asias, the sonne of Sed-  
cias, the sonne of Asa-  
dias, the sonne of Hel-  
cias wrote in at Babylon,

In the fift yere, and in the seventh day of  
the moneth, what time as the Chaldeans  
toke Ierusalem, and burnt it with fyre.  
And Baruch did read the wordes of this  
boke, that Iechonias the sonne of Ioachim  
King of Iuda might heare, & all the peo-  
ple that were come to heare the boke,  
And in the audience of the gouernour, &  
of the Kings sonnes, & before the Elders,  
& before the whole people, fro the lowest  
vnto the hiest, before all them that dwelt  
at Babylon by the river Sud.  
Which when they heard it, wept, fasted and  
made prairs before the Lord.  
They made a collection also of money,  
according to euerie mans power,  
And sent it to Ierusalem vnto Ioachim the  
sonne of Helcias the sone of Salom Priest,  
and vnto the other Priests, and to all the  
people, which were with him at Ierusalem,  
When he had receiued the vessels of the  
Temple of the Lord, that were taken a-  
way out of the Temple, to bring the agai-  
ne into the land of Iuda, the tenth day of  
the moneth Sivan, so wit, silver vessels, which  
Sedecias the sonne of Iofias King of Iu-  
dah had made,  
After that Nabuchodonosor King of Ba-  
bylon had led away Iechonias from Ie-

rusalem, and his princes, & his nobles, pri-  
soners, and the people, and caryed them to  
Babylon.  
And they said, Beholde, we haue sent you  
money, wherewith ye shal bye burnt offrags  
for sinne, and incense, and prepare a meat  
offring, & offre vpon the altar of the Lord  
our God,  
And pray for the life of Nabuchodono-  
for King of Babylon, and for the life of  
Baltasar his sonne, that their daies may be  
vpon earth, as the daies of heaven,  
And that God wolde giue vs strength &  
lighten oure eyes, that we may liue vnder  
the shadowe of Nabuchodonosor King of  
Babylon, and vnder the shadowe of Balta-  
sar his sonne, that we may long do the ser-  
uice, and finde fauour in their sight.  
Pray for vs also vnto the Lord our God  
(for we haue sinned against the Lord our  
God, and vnto this day the furie of the  
Lord and his wrath is not turned from vs)  
And rede this boke (which we haue sent  
to you to be rehearsed in the Temple of the  
Lord) vpon the feast daies, and at time  
conuenient.  
Thus shal ye say, \* To the Lord our God  
Ielongeth righteousness, but vnto vs y con-  
fusiō of our faces, as it is come to passe  
this day vnto them of Iuda, and to the in-  
habitants of Ierusalem,  
And to our Kings, and to our princes, &  
to our Priests, and to our Prophets, and  
to our fathers,  
Because we haue \* sinned before the Lord *Dan 9.5.*  
our God,  
And haue not obeyed him, nether heark-  
ned vnto the voyce of the Lord our God,  
to walke in the commandments that he  
gaue vs openly.  
From the day that the Lord brought our  
fathers out of the land of Egypt, euē vn-  
to this day, we haue bene disobedient vn-  
Sssii. ii.

Or, manna for  
minsh which  
was to be eaten  
and was to be  
crispe.

Chap. 2. 6.





commandements of the  
giuen vnto vs.

And God of Israel, that  
ple out of the land of  
ie hand, and an he ar-  
and with wonders, and  
and hast gotten thy self  
this day,

we haue sinned: we ha-  
ue haue offended in all

ne from vs: for we are  
ing the heathen, where  
s.

o Lord, and our pe-  
vs for thine owne fa-  
our in the sight of the,

way,  
a may know that thou  
od, and that thy Name  
l and vpon their po-

owne from thine holy  
vpon vs: encline thine  
are vs.

and beholde: for the  
graves, and whose fou-  
odies, \* giue vnto the  
nor righteousness.  
s vexed for the great-  
that goeth crokedy,  
yes that faile, and the  
ue thee praise & righ-

require mercie in thy  
od, for the righteous-  
r of our Kings,

hast sent out thy wrath  
pon vs, as thou hast  
uants the Prophetes,

rd, Bowe downe your  
the King of Babylon:  
in the land, that I gaue

heare the voyce of the  
ing of Babylon,

in the cities of Iuda,  
wil cause to cease the  
d the voyce of ioye, &  
legrome, and the voy-  
e land shalbe desolate.

hearken vnto thy voy-  
of Babylon: therefo-  
med the wordes that  
eruats the Prophetes:  
nes of our Kings, and  
ters shulde be caryed

cast out to the heat of  
olde of the night, and  
ferie with famine, &  
with

with the sworde, and in banishment.

And the Temple wherein thy Name  
was called vpon, thou hast brought to the  
state, as appeareth this day, for the wicked-  
nes of the house of Israel, and the house of  
Iuda.

O Lord our God, thou hast intreated vs  
according to equitie, and according to  
all thy great mercie.

As thou spakest by thy seruant Moyses,  
in the day when thou didest comend him  
to write thy Lawe before the childre of Is-  
rael, saying,

\* If ye wil not obey my voyce, then shal  
this great swarme and multitude be tur-  
ned into a people fewe among the nations  
where I wil scatter them.

For I knowe that they wil not heare me:  
for it is a stifnecked people: but in the  
land of their captiuitie they shal remem-  
ber them selues,

And knowe that I am y Lord their God:  
then wil I giue them an heart to vnderstand,  
and cares.

And they shal heare, and praise me in  
the land of their captiuitie, & thinke vpon  
my Name.

Then shal they turne them from their  
harde backes, and from their euil workes:  
for they shal remember the way of their  
fathers, which sinned before the Lord.

And I wil bring them againe into the  
land, which I promised with an othe vnto  
their fathers, Abraham, Isaac and Iacob,  
and they shal be lords of it: and I wil in-  
crease them, and they shal not be dimi-  
nished.

And I wil make an euerlasting couenant  
with them, that I wil be their God, & they  
shal be my people: and I wil no more dri-  
ue my people of Israel out of the land  
that I haue giuen them.

CHAP. III.

The people continueth in their prayer begun for their de-  
liverance. 9 He praiseth wifdome vnto the people,  
showing that so great aduersities came vnto them for  
the despising thereof. 36 Onely God was the finder of  
wifdome. 37 Of the incarnation of Christ.

O Lord almightie, o God of Israel, the  
soule that is in trouble, and the spirit  
that is vexed, cryeth vnto thee.

Heare, o Lord, and haue mercie: for thou  
art merciful, and haue pitie vpon vs, becau-  
se we haue sinned before thee.

For thou endurest for euer, and we vtter-  
ly perish.

O Lord almightie, the God of Israel,  
heare now the praier of the dead Israeli-  
tes, and of their children, which haue sin-  
ned before thee, and not hearkened vnto  
the voyce of thee their God, wherefore  
these plagues hang vpon vs.

Remember not the wickednes of our fa-

thers, but thinke vpon thy power, and thy  
Name at this time.

For thou art the Lord our God, & thee, o  
Lord, wil we praise.

And for this cause hast thou put thy fea-  
re in our hearts, that we shulde call vpon  
thy Name, and praise thee in our captiui-  
tie: for we haue considered in our min-  
des all the wickednes of our fathers, that  
sinned before thee.

Beholde, we are yet this day in our capti-  
uitie, where thou hast scattered vs, to be a  
reproche, and a curse, and subiect to pay-  
ments, according to all the iniquities of  
our fathers, which are departed from the  
Lord their God.

O Israel, heare the commandements of  
life: hearken vnto them, that thou maiest  
learne wifdome.

What is the cause, o Israel, that thou art  
in thine enemies land, and art waxen olde  
in a strange countrey?

And art defiled with the dead: and art  
counted with them, that go downe to the  
graves?

Thou hast forsaken the fountaine of wif-  
dome.

For if thou hadest walked in the way of  
God, thou shuldest haue remained safe  
for euer.

Learne where is wifdome, where is  
strength, where is vnderstanding, that thou  
maist knowe also from whence cometh  
long continuance, and life, and where the  
light of the eyes, and peace is.

Who hath found out her place: or who  
hath come into her treasures?

Where are the princes of the heathen, &  
suche as ruled the beasts vpon the earth?

They that had their pastime with the  
foules of the heauen; that hoorded vp sil-  
uer, and golde, wherein men trust, & ma-  
de none end of their gathering?

For they that coynd siluer, and were so  
careful of their worke, and whose inuen-  
tion had none end,

Are come to naught, and gone downe to  
hel, and other men are come vp in their  
steades.

Whé thei were yong, they sawe y light,  
and dwelt vpon the earth: but they vnder-  
stode not the way of knowledge,

Nether perceiued the paths thereof,  
nether haue their childre receiued it: but  
they were farre off from that way.

It hath not bene heard of in the land of  
Chanaan, nether hath it bene sene in  
Theman,

Nor the Agarines that soght after wif-  
dome vpon the earth, nor the marchants  
of Nerran, and of Theman, nor the ex-  
pounders of fables, nor the searchers out  
of wifdome haue knowen the way of wif-  
dome.





because ye prouoked God  
deliuered vnto the e-

pleased him that made  
euils and not to God.  
in him that created you,  
g God, & ye haue grei-  
nourished you.

the wrath comming vpo  
e said, Harken, ye that  
: for God hath brought  
uines.

tie of my sonnes and  
Euerlasting wil bring

nourish the, but I must  
weeping and mourning.  
yce our me a widow:  
anie, which for the sin-  
am desolate, because  
the Law of God.

know his righteous-  
the wayes of his comman-  
did they enter into the  
e, through his righte-

well about Sion, and call  
the captiuitie of my son-  
which the Euerlasting  
them.

ht vpon them a nation  
udent nacion, and of a

uerence the aged, nor  
se haue caried away the  
widowes, leauing me  
of my daughters.

elp ye you:  
the brought these pla-  
e, deliuer you from the  
nies.

children, go your way:  
ate.

clothing of peace, and  
cke cloth of prayer, and  
wil call vpon the Euer-

ort, & children: cry vn-  
deliuer you from the  
the enemies.

your saluatiō through  
and ioye is come vpon  
e, because of the mer-  
ely come vnto you fro  
our.

ay with weeping, and  
h ioye and perpetual  
ring you againe vn-

neighbours of Sion saw  
al they also se shortly  
God, which shal come  
glorie, and brightness  
from

from the Euerlasting.

My children, suffer patiently the wrath  
that is come vpon you from God: for thi-  
ne enemye hath persecuted thee, but shor-  
tely thou shalt se his destruction, and shalt  
treade vpon his necke.

My darlings haue gone by rough wayes,  
and were led away as a flocke that is sca-  
tered by the enemies.

Be of good comfort, my children, and  
crye vnto God: for he that led you away,  
hath you in remembrance.

And as it came into your minde to go a-  
stray from your God, so endeouore your  
selues ten times more, to turne againe and  
to seke him.

For he that hath brought these plagues  
vpon you, wil bring you euerlasting ioye  
again, with your saluation.

Take a good heart, & Ierusalem: for he  
which gaue thee that name, wil comfort  
thee.

They are miserable that afflict thee, and  
suche as reioyce at thy fall.

The cities are miserable whome thy chil-  
dren serue: miserable is she that hath take  
thy sonnes.

For as she reioycied at thy decay, and was  
glad of thy fall, so shal she be sorie for her  
owne desolation.

For I wil take away the reioycing of her  
great multitude, and her ioye shal be turn-  
ed into mourning.

For a fyre shal come vpon her from the  
Euerlasting, long to endure, & she shal be  
inhabited of deuils for a great season.

O Ierusalem, loke towards the East, and  
beholde the ioye that cometh vnto thee  
from thy God.

Lo, thy sonnes (whome thou hast let go)  
come gathered together from the East vn-  
to the West, reioycing in the worde of the  
Holy one vnto the honour of God.

#### CHAP. V.

*Ierusalem is moued vnto gladnes for the retorne of  
her people, and vnder the figure thereof the Church.*

**P**ut of thy mourning clothes, & Ierusa-  
lem and thine affliction, and decke  
thee with the worshippe and honour, that  
cometh vnto thee from God, for euer-  
more.

Put on the garment of righteousness, that  
cometh from God, and set a crowne vpon  
thine head of the glorie of the Euerlastig.

For God wil declare thy brightness to  
euerie countrey vnder the heauen.

And God wil name thee by this name  
foreuer, The Peace of righteousness, and  
the glorie of the worship of God.

Arise, & Ierusalem, & stand vpon hie, and  
loke about thee towards the East, and be-  
holde thy children gathered from the East  
vnto the West by the worde of the Holie

one, reioycing in the remembrance of  
God.

For thei departed from thee on foote, and  
were led away of their enemies: but God  
wil bring the againe vnto thee, exalted in  
glorie, as children of the kingdom.

For God hath determined to bring dowe  
euerie high mountaine, and the long  
enduring rockes; and to fil the valleyes,  
to make the grounde plaine, that Israel  
may walke safely vnto the honour of  
God.

The woods and all swete smelling trees  
shal ouersadowe Israel at the comman-  
dement of God.

For God shal bring Israel with ioye in  
the light of his maiestie, with the mercie  
and righteousnes that cometh of him.

#### CHAP. VI.

**A** COPIE OF THE PISTLE,  
that Ieremias sent vnto them that were  
led away captiues into Babylon by the  
King of the Babylonians, to certifie the of  
the thing that was commanded him of  
God.

**B**Ecause of the sinnes, that ye haue com-  
mitted against God, ye shalbe led a-  
way captiues vnto Babylon, by Nabucho-  
donosor, King of the Babylonians.

So when ye be come into Babylon, ye shal  
remaiue there manie yeres, and a long sea-  
son, euen seven generations, and after that  
wil I bring you away peaceably fro thence.

Now shal ye se in Babylon gods of siluer,  
and of golde, and of wood, borne vpon  
mens shulders, to cause the people to feare.

\* Beware therefore that ye in no wise be  
like the strangers, nether be ye afraide of  
them, when ye se the multitude before the  
and behinde them worshipping them,

But say ye in your hearts, O Lord, we must  
worshippe thee.

For mine Angel shalbe with you, & shal  
care for your soules.

As for their tongue, it is polished by the  
carpenter, and they them selues are gilded,  
and laied ouer with siluer: yet are they but  
lyes, and can not speake.

And as they take golde for a maide that  
loueth to be deckt,

So make they crownes for the heads of  
their gods: some times also the Priests  
them selues conuey away the golde, and  
siluer from their gods, and bestowe it vpon  
them selues.

Yea, they giue of the same vnto the  
harlots, that are in their houses: againe,  
they decke these gods of siluer, and gods  
of golde, and of wood with garments like  
men,

Yet can not they be preserued from rust  
and wormes,



# Baruch.

- 22 Thogh they haue couered the with clo-  
thing of purple, and wipe their faces be-  
cause of the dust of the Temple, whereof  
there is much vpon them.
- 23 One holdeth a scepter, as thogh he were  
a certaine iudge of the cōtrei: yet can he  
not slay suche as offende him.
- 24 Another hath a dagger or an axe in his  
right hand: yet is he not able to defende  
him self from battel, nor from theues: so  
then it is euident, that they be no gods.
- 25 Therefore feare them not: for as a vessel  
that a man vseth, is nothing worthe when  
it is broken,
- 26 Suche are their gods: when they be set vp  
in their temples, their eyes be ful of dust  
by reason of the fete of those y come in:
- 27 And as the gates are shut in round about  
vpon him that hath offended the King:  
or as one that shulde be led to be put to  
death, so the Priests kepe their temples with  
doores, and with lockes, & with barres, lest  
their gods shulde be spoyled by robbers.
- 28 They light vp candel before them: yea,  
more the for them selues whereof they ca  
not se one: for they are but as one of the  
poises of the temple.
- 29 They confesse, that euen their hearts are  
gnawen vpon: but when the things, that  
crepe out of the earth, eat them and their  
clothes, they feele it not.
- 30 Their faces are blacke thorow the smo-  
ke that is in the temple.
- 31 The owles, swalowes and birdes slie vpō  
their bodies, and vpon their heads, yea, &  
the cattes also.
- 32 By this ye may be sure, that they are not  
gods: therefore feare them not.
- 33 Notwithstanding the golde, that is about  
them to make them beautiful, except one  
wipe of the rust, they can not shine: neither  
when they were molten, did they fele it.
- 34 The things wherein is no breth, are  
bought for a moste high price.
- 35 \*They are borne vpon mens sholders,  
because they haue no feete, whereby they  
declare vnto men, that they be nothing  
worthe: yea, & they that worship them, are  
ashamed.
- 36 For if they fall to the grounde at anie  
time, they can not rise vp againe of them  
selues, neither if one set them vp right, can  
they moue of them selues, neither if they be  
bowed downe, can they make them selues  
straight: but they set giftes before them, as  
vnto dead men.
- 37 As for the things y are offred vnto them,  
their Priests sell them, and abuse them: li-  
kewise also the women lay vp of the same:  
but vnto the poore and sicke they giue  
nothing.
- 38 Th. menstruous women, and they that  
are in childebed, touche their sacrifices:

- by these things ye may knowe that they  
are no gods: feare them not.
- 29 From whence cometh it then, that they  
are called gods: because the women bring  
giftes to the gods of siluer, and golde, and  
wood.
- 30 And the Priests sit in their temples, ha-  
uing their clothes rent, whose heades and  
beardes are shauen, & being bare headed,
- 31 Their roare, & crye before their gods, as  
men do at the feast of one that is dead.
- 32 The Priests also take away of their gar-  
ments, and clothe their wiues and childre.
- 33 Whether it be euil that one doth vn-  
to the, or good, they are not able to recom-  
pense it: they can neither set vp a King  
nor put him downe.
- 34 In like maner they can neither giue riches,  
nor money: thogh a man make a vowe  
vnto them and kepe it not, they wil no re-  
quire it.
- 35 They can saue no mā from death, neither  
deliuer the weake from the mightie.
- 36 They can not restore a blinde man to  
his sight, nor helpe anie man at his nede.
- 37 They can shewe no mercie to the wid-  
dowe, nor do good to the fatherles.
- 38 Their gods of wood, golde and siluer,  
are as stones, that be hewen out of the  
mounaine, and they that worship them,  
shalbe confounded.
- 39 How shulde a man the thinke or say that  
they are gods?
- 40 Moreover the Chaldeaes them selues dis-  
honor them: for when they se a dome man,  
that can not speake, they present him to Bel,
- 41 And desire that he wolde make him to  
speake, as thogh he had anie seig: yet they  
that vnderstand these things, can not lea-  
ue them: for they also haue no sense.
- 42 Furthermore the women, girded with  
coards, sit in the stretes, and burne strawe.
- 43 And if one of them be drawn away, and  
lie with anie suche as come by, she casteth  
her neighbour in the teeth, because she was  
not so worthely reputed, nor her coard  
broken.
- 44 Whatsoeuer is done amōg them, is lies:  
how may it then be thoght or said, that  
they are gods?
- 45 Carpenters and goldefsmithes make the,  
neither be they anie other thing, but cūp  
what the workeman wil make them.
- 46 Yea, they that make them, are of no lōg  
continuance: how shulde then the things  
that are made of them, be gods?
- 47 Therefore they leaue lies, and shame  
for their posteritie.
- 48 For when there cometh anie warre or  
plague vpō the, the Priests imagine with  
them selues, where they may hide the sel-  
ues with them.
- 49 How then can men not perceiue, that

they be no gods, which  
them selues from warre,  
For \*eing they be but  
siluer, and of golde, men  
after that they are but  
manifest to all nacions &  
be no gods, but the work  
and that there is no work  
Whereby it may be kn  
are no gods.  
They can set vp no Ki  
giue raine vnto men.  
They can giue no sente  
neither preferue from ini  
power, but are as crows  
men and the earth.  
When there falleth a  
se of those gods of wood  
of golde, the Priests wil  
selues, but they burne as  
They can not withstan  
nemies: how can it then  
that they be gods?  
Moreover these gods of  
de, and of siluer can ne  
selues from theues nor r  
For they that are stron  
their golde and siluer, an  
with they be clothed: an  
in, they get them awaye  
helpe them selues.  
Therefore it is better t  
to shewe his power, or el  
sel in an house, whereby  
might haue profite, then  
or to be a dore in an ho  
things safe as be therein  
gods: or a pillar of wood  
suche false gods.  
For the sunne, and the  
starres that shine, when t  
ne for necessarie vses, ob  
Likewise also the light

THE S  
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chapter of Da  
bound into th

CHAP. I

1 The prayer of Azarias. 46 Th  
46 The flame deuoureth the Ch  
of the Lord was in the furnace.  
praise the Lord and prouoke all  
Nd th  
middle  
praisi  
nified  
The  
vp, a  
maner.



may knowe that they  
them not.

meth it then, that they  
cause the women bring  
of siluer, and golde, and

in their temples, ha-  
cent, whose heades and  
& being bare headed,  
ye before their gods, as  
of one that is dead.

take away of their gar-  
their wiues and childre.  
uil that one doeth vn-  
are not able to recom-  
nether set vp a King

ca nether giue richer,  
a man make a vowe  
it not, they will no re-

ma from death, nether  
com the mightie.

more a blinde man to  
unic man at his nede.  
no mercie to the wid-  
to the fatherles.

god, golde and siluer,  
be hewen out of the  
ey that worship them,

in the thinke or say that

al deas them selues dis-  
yn thei se a dome man,  
thei present him to Bel,  
ne wolde make him to  
had anie felig; yet thei  
se things, can not lea-

so haue no kenne.  
women, girded with  
tes, and burne strawe,  
m be drawn away, and  
as come by, the castles  
teeth, because she was  
puted, nor her coard

one amog them, is lies:  
e thought or said, that

goldsmithes make the,  
other thing, but euen  
will make them.

ke them, are of no log  
shulde then the things  
em, be gods?

leauie lies, and shame

cometh anie warre or  
e Priests imagine with  
they may hide the fel-

men not perceiue, that  
they

they be no gods, which can nether defend  
them selues from warre, nor from plagues:

For<sup>39</sup> \*seing they be but of wood, and of  
siluer, and of golde, men shal knowe here-  
after that they are but lies, and it shalbe  
manifest to all nations & Kings, that they  
be no gods, but the workes of mens hands,  
and that there is no worke of God in the.

Whereby it maye be knowen, that they  
are no gods.

They can set vp no King in the lād, nor  
giue raine vnto men.

They can giue no sentence of a matter,  
nether preferue from iniurie: they haue no  
power, but are as crowes betwene the hea-  
uen and the earth.

When there falleth a fyre vpo the hou-  
se of those gods of wood, and of siluer, &  
of golde, the Priests wil escape & saue the  
selues, but thei burne as y bales therein.

Thei can not withstand anie King or e-  
nemies: how can it then be thought or said  
that they be gods?

Moreover these gods of wood, of golde,  
and of siluer can nether defend them  
selues from theues nor robbers.

For they that are strongest, take awaye  
their golde and siluer, and apparel, where-  
with they be clothed: and when they haue  
it, they get them awaye: yet can they not  
helpe them selues.

Therefore it is better to be a King, & so  
to shewe his power, or els a profitable ves-  
sel in an house, whereby he that oweth it,  
might haue profite, then suche false gods:  
or to be a dore in an house, to kepe suche  
things safe as be therein, then suche false  
gods: or a pillar of wood in a palace, then  
suche false gods.

For the sunne, and the moone, and the  
starres that shine, when thei are sent do-  
ne for necessarie vses, obey.

Likewise also the lightning when it shi-

neth, it is euident: and the winde bloweth  
in euerie countrey.

And when God comandeth the cloudes  
to go about the whole worlde, they do as  
thei are bidden.

Whē the fyre is sent downe from aboue  
to destroye hilles and woods, it doeth that  
which is commanded: but these are not  
like anie of these things, nether in forme,  
nor power.

Wherefore men shulde not thinke, nor  
say that they be gods, seing thei can  
nether giue sentence in iudgement, nor do  
men good.

For so muche now as ye are sure, that  
they be no gods, feare them not.

For they can nether curse, nor blesse  
Kings:

Nether can thei shewe signes in the hea-  
uen among the hearthē, nether shine as the  
moone.

The beastes are better the they: for thei  
can get them vnder a couert, and do them  
selues good.

So ye may be certified that by no maner  
of meanes, they are gods: therefore feare  
them not.

For as a skarcrowe in a garden of cu-  
cubers kepeth nothing, so are thei gods  
of wood, and of siluer, and of golde:

And likewise thei gods of wood, and  
golde and siluer are like to a white thorne  
in an orcharde, that euerie birde sitteth  
vpon, and as a dead bodie that is cast in  
the darke.

By the purple also and brightnes, which  
faderth vpon them, ye may vnderstand, that  
they be no gods: yea, they them selues shal  
be consumed at the last, and they shalbe  
a shame to the countrey.

Better therefore is the iuste man, that  
hathe none idoles: for he shalbe farre fro  
reprofe.

## THE SONG OF THE thre holie children, which followeth in the third chapter of Daniel after this place, Thei fell downe bound into the middes of the hote fyrie fornace.

### CHAP. I.

<sup>39</sup> The prayer of Azarias. <sup>40</sup> The crueltie of the King.  
<sup>41</sup> The flame deuoureth the Chaldeans. <sup>42</sup> The Angel  
of the Lord was in the furnace. <sup>43</sup> The thre children  
praise the Lord and prouoke all creatures to the same.

And they walked in the  
middes of the flame,  
praising God, & mag-  
nified the Lord.

Then Azarias stode  
vp, and praied on this  
maner, and opening his

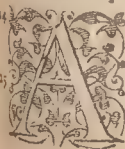
mouth in the middes of the fyre, said,

Blessed be thou, O Lord God of our fa-  
thers: thy Name is worthe to be praised  
and honored foreuermore.

For thou art righteous in all the things,  
that thou hast done vnto vs, and all thy  
workes are true, and thy waies are right, &  
all thy iudgements certeine.

In all the things that thou hast broghe  
vpon vs, & vpon Ierusalem, the holie citie  
of our fathers, thou hast executed true

Tttt. i.





## The song of the thre children.

indgements: for by right and equitie hast thou brought all these things vpon vs, because of our finnes.

39 For we haue sinned and done wickedly, departing from thee: in all things haue we trespassed,

40 And not obeyed thy commandements, nor kept them, neither done as thou hadest commanded vs, that we might prosper.

41 Wherefore in all that thou hast brought vpon vs, & in euery thing that thou hast done ro vs, thou hast done them in true iudgement:

42 As in deliuering vs into the hands of our wicked enemies, & moste hateful traitors, and to an vnrighteous King, and the moste wicked in all the worlde.

43 And now we may not open our mouthes: we are become a shame and reprofe vnto thy seruants, and to them that worshippe thee.

44 Yet for thy Names sake, we beseeche thee, giue vs not vp for euer, neither breake thy covenant,

45 Neither take away thy mercie from vs, for thy beloued Abrahams sake, and for thy seruant Isaaks sake, & for thine holy Israels sake,

46 To whome thou hast spoken and promised, that thou wouldest multiplie their seede as the starres of heauen, and as the sand, that is vpon the seashore.

47 For we, o Lord, are become lesse then a nation, and be kept vnder this daye in all the worlde, because of our finnes:

48 So that now we haue neither prince, nor Prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer y first frutes before thee, that we might finde mercie.

49 Neuertheles in a contrite heart, and an humble spirit, let vs be receiued.

50 As in the burnt offering of rams and bullockes, & as in ten thousand of fat lambs, so let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto the that put their trust in thee.

51 And now we followe thee with all our heart, and feare thee, and seke thy face.

52 Put vs not to shame, but deale with vs after thy louing kindenes, and according to the multitude of thy mercies.

53 Deliuer vs also by thy miracles, & giue thy Name the glorie, o Lord,

54 That all they which do thy seruants euill, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,

55 That they maye knowe, that thou onelie art the Lord God, and glorious ouer the whole worlde.

56 ¶ Now the Kings seruants that had cast them in, ceased not to make the ouen hot

with naphtha, and with pitche, and with towes, and with fagotes,

57 So that the flame went out of the furnace fortie and nine cubites.

58 And it brake forth, & burnt those Chaldeans, that it founde by the furnace.

59 But the Angel of the Lord went downe into the furnace with the that were with Azarias, and smote the flame of the fyre out of the furnace,

60 And made in the middes of the furnace like a moyste hissing winde, so that the fyre touched the not at all, neither grieved, nor troubled them.

61 Then these thre (as out of one mouth) praised, and glorified, and blessed God in the furnace, saying,

62 Blessed be thou, o Lord God of our fathers, and praised, and exalted aboute all things for euer, & blessed be thy glorious & holie Name, & praised aboute all things, and magnified for euer.

63 Blessed be thou in the Temple of thine holy glorie, and praised aboute all things, and exalted for euer.

64 Blessed be thou that beholdest y depths, & sittest vpon the Cherubims, & praised aboute all things, and exalted for euer.

65 Blessed be thou in the glorious Throne of thy kingdome, and praised aboute all things, and exalted for euer.

66 Blessed be thou in the firmament of heauen, and praised aboute all things, & glorified for euer.

67 All ye workes of the Lord, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

68 O heauens, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

69 O Angels of the Lord, blesse ye y Lord: praise him, & exalte him aboute all things for euer.

70 All ye waters that be aboute the heauen, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

71 All ye powers of the Lord, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

72 O sunne and moone, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

73 O starres of heauē, blesse ye y Lord: praise him, & exalte him aboute all things for euer.

74 Euery shower, & dewe, blesse ye y Lord: praise him, & exalte him aboute all things for euer.

75 All ye windes, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

76 O fyre & heat, blesse ye the Lord: praise him, & exalte hi aboute all things for euer.

77 O winter and sommer, blesse ye the Lord:

Lord: praise him, and things for euer.

78 O dewes and stornes, blesse ye the Lord: praise him, and things for euer.

79 O frost and colde, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

80 O yce, and snowe, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

81 O nightes & dayes, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

82 O light and darkenes, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

83 O lightenings and clouds, blesse ye the Lord: praise him, and things for euer.

84 Let the earth blesse ye the Lord: praise him, and things for euer.

85 O mountaines, and hills, blesse ye the Lord: praise him, and things for euer.

86 All things that growe vpon the earth, blesse ye the Lord: praise him, and things for euer.

87 O fountaines, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

88 O Sea, and floods, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

89 O whales, and all that are in the sea, blesse ye the Lord: praise him, and things for euer.

90 O all ye beasts of the field, blesse ye the Lord: praise him, and things for euer.

91 O all ye birds of the heauen, blesse ye the Lord: praise him, and things for euer.

92 O all ye creeping creatures, blesse ye the Lord: praise him, and things for euer.

93 O all ye beasts of the earth, blesse ye the Lord: praise him, and things for euer.

94 O all ye beasts of the field, blesse ye the Lord: praise him, and things for euer.

95 O all ye beasts of the heauen, blesse ye the Lord: praise him, and things for euer.

96 O all ye beasts of the earth, blesse ye the Lord: praise him, and things for euer.

97 O all ye beasts of the field, blesse ye the Lord: praise him, and things for euer.

98 O all ye beasts of the heauen, blesse ye the Lord: praise him, and things for euer.

99 O all ye beasts of the earth, blesse ye the Lord: praise him, and things for euer.

100 O all ye beasts of the field, blesse ye the Lord: praise him, and things for euer.

101 O all ye beasts of the heauen, blesse ye the Lord: praise him, and things for euer.

102 O all ye beasts of the earth, blesse ye the Lord: praise him, and things for euer.

103 O all ye beasts of the field, blesse ye the Lord: praise him, and things for euer.

104 O all ye beasts of the heauen, blesse ye the Lord: praise him, and things for euer.

105 O all ye beasts of the earth, blesse ye the Lord: praise him, and things for euer.

106 O all ye beasts of the field, blesse ye the Lord: praise him, and things for euer.

107 O all ye beasts of the heauen, blesse ye the Lord: praise him, and things for euer.

108 O all ye beasts of the earth, blesse ye the Lord: praise him, and things for euer.

109 O all ye beasts of the field, blesse ye the Lord: praise him, and things for euer.

110 O all ye beasts of the heauen, blesse ye the Lord: praise him, and things for euer.

111 O all ye beasts of the earth, blesse ye the Lord: praise him, and things for euer.

112 O all ye beasts of the field, blesse ye the Lord: praise him, and things for euer.

THE  
'Susanna, w  
and make it

<sup>1</sup> The two gouerners are taken  
<sup>2</sup> They take her alone in the  
<sup>3</sup> te her to wickednes. <sup>23</sup> Sh  
God, though it be to the danger  
accused. <sup>45</sup> Daniel does b de  
ners are put to death.

**I** HER  
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<sup>1</sup> Her father and her mo  
lit peopie, & taught the  
ding to the Law of Mo  
<sup>4</sup> Now Ioachim was a g  
had a faire garden ioy  
se, and to him resorted

Lord: praise him, and exalte him aboute all things for euer.

80 O dewes and formes of snowe, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

81 O frost and colde, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

82 O yce, and snowe, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

83 O nightes & dayes, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

84 O light and darkenes, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

85 O lightnings and cloudes, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

86 Let the earth blesse the Lord: let it praise him, and exalte him aboute all things for euer.

87 O mountaines, and hilles, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

88 All things that growe on the earth, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

89 O founaines, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

90 O Sea, and floods, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

91 O whales, and all that moue in the waters, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

80 All ye foules of heauē, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

81 All ye beafts and cattel, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

82 O children of men, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

83 Let Israel blesse the Lord, praise him and exalte him aboute all things for euer.

84 O Priests of the Lord, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

85 O seruāts of the Lord, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

86 O spirits and foules of the righteous, blesse ye the Lord: praise him, and exalte him aboute all things for euer.

87 O Saints and humble of heart, blesse ye the Lord: praise him, & exalte him aboute all things for euer.

88 O Ananias, Azarias, and Misael, blesse ye the Lord: praise him, & exalte him aboute all things for euer: for he hath deliuered vs from the hel, and saued vs from the hand of death, and deliuered vs out of the middes of the fornace, & burning flame: euen out of the middes of the fyre hath he deliuered vs.

89 Confesse vnto the Lord, that he is gracious: for his mercie endureth for euer.

90 All ye that worshipp the Lord, blesse the God or gods: praise him, and acknowledge him: for his mercie endureth worlde without end.

# THE HISTORIE OF Sufanna, which some ioynē to the end of Daniel, and make it the 13. chap.

<sup>1</sup> The two gouerners are taken with the loue of Sufanna.  
<sup>19</sup> They take her alone in the garden. <sup>20</sup> They sollicit her to wickednes. <sup>23</sup> She chuseth rather to obey God, though it be to the danger of her life. <sup>34</sup> She is accused. <sup>45</sup> Daniel don't deliuer her. <sup>60</sup> The gouerners are put to death.

**T**HERE dwelt a mā in Babylon called Ioacim, And he toke a wife, whose name was Sufanna, the daughter of Helcias, a verie faire woman, and one that feared God.

<sup>3</sup> Her father and her mother also were godlie people, & taught their daughter according to the Law of Moses.

<sup>4</sup> Now Ioacim was a great riche man, and had a faire garden ioyning vnto his house, and to him resorted the Iewes, because

he was more honorable then all others.

<sup>5</sup> The same yere were appointed two of the ancēt's of the people to be iudges, suche as the Lord speaketh of, that the iniquitie came from Babylon, & frō the ancēt iudges, which semed to rule the people.

<sup>6</sup> These hanted Ioacims house, & all suche as had any thing to do in the Law, came thither vnto them.

<sup>7</sup> Now when the people departed away at noone, Sufanna went into her hous bands garden to walke.

<sup>8</sup> And the two Elders sawe her that she wēc in daily and walked, so that their lust was inflamed towarde her.

<sup>9</sup> Therefore thei turned away their mids, & cast downe their eyes, thei shulde not se heauen, nor remembre iuste iudgements.

Tttt.ii.

<sup>2</sup> To wit, from God.



## Sufanna.

- 10 And albeit thei bothe were wouled with her loue, yet durst not one shewe another his grief.
- 11 For they were ashamed to declare their lust, that they desired to haue to do w<sup>th</sup> her.
- 12 Yet they watched diligently from day to day to see her.
- 13 And the one said to the other, Let vs go now home, for it is diner time.
- 14 So they went their way, and departed, one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, thei acknowledged their lust: the appointed they a time bothe together whē they might finde her alone.
- 15 Now when they had spied out a conuenient time, that she went in, as her maner was, with two maides onely, and thoght to wash her self in the garden (for it was an hore season)
- 16 And there was no bodie there, saue the two Elders that had hid them selues, and watched for her:
- 17 She said to her maides, Bring me oyle & sops, and shut the gardē dores, that I may wash me.
- 18 And they did as she bade them, and shut the garden dores, and went out them selues at a backe dore, to fet the thing that she had commanded them: but they sawe not the Elders, because they were hid.
- 19 Now whē the maides were gone forth, the two Elders rose vp & ranne vnto her, saying,
- 20 Beholde, the garden dores are shut, that no man can se vs, & we burne in loue with thee: therefore consent vnto vs, and lye with vs.
- 21 If thou wilt not, we wil beare witnes against thee, that a yong mā was with thee, and therefore thou didest send away thy maides from thee.
- 22 Then Sufanna sighed, and said, I am in trouble on euerie side: for if I do this thīg, it is death vnto me: & if I do it not, I can not escape your hands.
- 23 It is better for me to fall into your hāds, and not do it, then to sinne in the sight of the Lord.
- 24 With that Sufanna cryed with a loude voyce, and the two Elders cryed out against her.
- 25 Then ranne the one, and opened the garden dore.
- 26 ¶ So whē the seruants of the house heard the crye in the garden, they rushed in at ſ<sup>y</sup> backe dore, to se what was done vnto her.
- 27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer ſuche a reporte made of Sufanna.
- 28 On the morow after, came the people to Ioachim her housband, & the two Elders came also, ful of mischieuous imaginaciō against Sufanna, to put her to death,
- 29 And said before the people, Send for Sufanna the daughter of Helcias Iochims wife. And immediately they sent.
- 30 So she came with her father & mother, her children and all her kinred.
- 31 Now Sufanna was very tender, and faire of face.
- 32 And these wicked mē cōmanded to vncouer her face (for she was couered): that thei might so be ſatiſſied with her beautie.
- 33 Therefore they that were about her, and all they that knewe her, wept.
- 34 Thē the two Elders stode vp in the middes of the people, and layed their hands vpon her head,
- 35 Which wept and loked vp toward heaven: for her heart trusted in the Lord.
- 36 And the Elders said, As we walked in the garden alone, she came in with two maides, whome she sent away from her, and shut the garden dores.
- 37 Then a yong man, which there was hid, came vnto her, and lay with her.
- 38 Then we which stode in a corner of the gardē, ſeing this wickednes, rāne vnto thē, and we sawe them as they were together,
- 39 But we colde not holde him: for he was stronger then we, and opened the dore, and leaped out.
- 40 Now when we had taken this woman, we asked her what yong man this was, but she wolde not tel vs: of these things are we witnesses.
- 41 Then the assemblie beleued them, as those that were the Elders and iudges of the people: so thei condēned her to death.
- 42 Then Sufanna cryed out with a loude voyce, and said, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe,
- 43 Thou knowest, that they haue borne false witnes against me, and beholde, I must dye, where as I neuer did ſuche thīgs as these men haue maliciously inuēnted against me.
- 44 And the Lord heard her voyce.
- 45 ¶ Therefore when she was led to be put to death, the Lord raised vp ſ<sup>y</sup> holie spirit of a yong childe, whose name was Daniel.
- 46 Who cryed with a loude voyce, I am cleane from the blood of this woman.
- 47 Thē all the people turned them toward him, and said, What means these wordes, that thou hast spoken?
- 48 Thē Daniel stode in the middes of thē, and said, Are ye ſuche ſcoles, o Israēlites, that without examination, or knowledge of the trueth, ye haue condemnēd a daughter of Israēl?
- 49 Returne againe to iudgement: for they haue

haue borne false witnes

Wherefore the people

all haſte, & the Elders ſ

me, ſit downe among vs

God haſte giuen thee y

Then ſaid Daniel vn

two aſide, one farre from

examine them.

So when they were pu

another, he called one o

him, O thou that art o

now thy ſinnes which t

red afore time, are com

For thou haſt pronou

ments, and haſt condem

and haſt let the guiltie

Lord ſaith, \* The inno

ſhalt thou not ſlay.

Now then, if thou ha

vnder what tre ſaweſt

nying together? Who

lentlike tre.

Thē ſaid Daniel, Ye

againſt thine owne hea

of God haſte receiue

God, to cut thee in two

So put he him aſide,

bring the other, & ſaid

ſede of Chana'an, and n

haſte diſciueed thee, ar

ted thine heart.

## THE Bel and of chapter of

**B** Ow ge  
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friends.

Now the Babylonians

led Bel, and there were

uerie day, twelue a gre

floure, and ſoric ſhepe

tes of wine.

And the King worſh

daily to honour it: bu

ped his owne God. An

to him, Why doeſt not

Who answered, and ſa

nor worſhip idoles ma

the liuing God, which

heaven & the earth, an

all fleſh.

Then ſaid the King v

band, & the two Elders  
mischievous imaginaciō  
to put her to death,  
the people, Send for Su-  
ther of Helcias Iocacime  
diarly they sent.  
with her father & mother,  
all her kinned,  
was very tender, and faire

ed mē commanded to vnco-  
he was couered) that thei  
ied with her beaurie.  
that were about her, and  
we her, wept.

lders stode vp in the mid-  
e, and layed their hands

nd looked vp towards hea-  
trufsted in the Lord.

said, As we walked in the  
e came in with two mai-  
sent away from her, and  
lores.

man, which there was hid,  
nd lay with her.

stode in a corner of the  
wickednes, rāne vnto the,  
as they were together,  
t holde him: for he was  
nd opened the dore, and

had taken this woman,  
t yong man this was, but  
vs: of these things are

mblye beleued them, as  
he Elders and iudges of  
condēd her to death.  
cried out with a loude  
ouerlasting God, that  
s, and knowest all things  
o passe,

, that they haue borne  
nfst me, and beholde, I  
I neuer did suche thigs  
e maliciously inuented

heard her voyce.

en she was led to be put  
d raised vp by holie spirit  
whose name was Daniel.  
h a loude voyce, I am  
ood of this woman.

ple turned them toward  
at meane these wordes,  
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he in the middes of the,  
che folow, o Israelites,  
ination, or knowledge  
ue condemn: d a daugh-

o iudgement: for they  
haue

haue borne false witnes against her.

Wherefore the people turned againe in  
all haste, & the Elders said vnto him, Come,  
sit downe among vs, & shew it vs, seing  
God hath geuen thee y<sup>e</sup> office of an Elder.

Then said Daniel vnto them, Put these  
two aside, one farrre from another, and I wil  
examine them.

So when they were put a fonder, one fro  
another, he called one of them & said vnto  
him, O thou that art olde in a wicked life,  
now thy sinnes which thou hast commit-  
ted afore time, are come to light.

For thou hast pronounced false iudge-  
ments, and hast condemned the innocent,  
and hast let the gilty go free, albeit the  
Lord saith, \* The innocent and righteous  
shalt thou not slay.

Now then, if thou hast sene her, tel me,  
vnder what tre sawest thou them compa-  
nying together? Who answered, Vnder a  
lentilke tre.

The said Daniel, Verely thou hast lyed  
against thine owne head: for lo, the Angel  
of God hath receiued the sentence of  
God, to cut thee in two.

So put he him aside, & commanded to  
bring the other, & said vnto him, O thou  
seede of Chanaan, and not of Iuda, beaurie  
hath diseiued thee, and lust hath subuer-  
ted thine heart.

Thus haue ye dealt with the daughters  
of Israel, and they for feare cōpanied with  
you: but the daughter of Iuda wolde not  
abide your wickednes.

Now therefore tel me vnder what tre di-  
dest thou take them cōpanying together?  
Who answered, Vnder a prime tree.

Then said Daniel vnto him, Verely thou  
hast also lyed against thine head: for the  
Angel of God waiteth with the sworde to  
cut thee in two, & so to destroie you bothe.

¶ With that all y<sup>e</sup> whole assemblie cryed  
with a loude voyce, and praised God,  
which saueth them that trust in him.

And they arose against the two Elders,  
(for Daniel had conuict them of false wit-  
nes by their owne mouth)

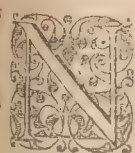
\* And according to the Law of Moyses *Deu. 19. 15.*  
they delt with them, as they delt wicked-  
ly against their neighbour, and put them  
to death. Thus the innocent blood was  
saued the same day.

Therefore Helcias, and his wife praised  
God for their daughter Sufanna, with Io-  
acim her housband, and all the kinned,  
that there was no dishonestie founde in her.

From that day forth was Daniel had in  
great reputacion in the sight of the people.

And King Astyages was laide with his  
fathers, and Cyrus of Persia reigned in his  
steade.

## THE HISTORIE OF Bel and of the dragon, which is the fourteenth chapter of Daniel after the Laten.



ow when King Asty-  
ages was laide with his  
fathers, Cyrus y<sup>e</sup> Persian  
receiued his kingdome.

And Daniel did eat at  
the Kings table, & was  
honored aboue all his  
friends.

Now the Babylonians had an idole, cal-  
led Bel, and there were spent vpon him e-  
uerie day, twelue a great measures of fine  
floure, and fortie shepes, and six great bot-  
tles of wine.

And the King worshipped it, and went  
daily to honour it: but Daniel worshipp-  
ed his owne God. And the King said vn-  
to him, Why doest not thou worship Bel?  
Who answered, and said, Because I may  
not worship idoles made with hands, but  
the liuing God, which hath created the  
heaven & the earth, and hath power vpo  
all flesh.

Then said the King vnto him, Thinkest

thou not that Bel is a liuig God? seest thou  
not how muche he eateth and drinketh e-  
uerie day?

Then Daniel smiled and said, O King,  
be not deceiued: for this is but claye with-  
in, and brasse without, and did neuer eat a-  
ny thing.

So the King was wroth, and called for his  
Priests, and said vnto them, If ye tell me  
not, who this is that eateth vp these expen-  
ses, ye shal dye:

But if ye can certifie me that Bel eateth  
them, then Daniel shal dye: for he hath  
spoke blasphemie against Bel. And Daniel  
said vnto the King, Let it be according  
to thy worde.

(Now the Priests of Bel were thre sco-  
re and ten beside their wives and childre:)  
and the King went with Daniel into the  
temple of Bel.

So Bels Priests said, Beholde, we wil go  
out, and set thou the me at ther, o King,  
& let the wine be filled: then shut the dore

T utt. iiii.



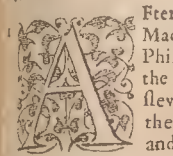
## Bel and the dragon.

- fast, and seale it with thine owne signet.
- 12 And to morowe when thou comest in, if thou findest not that Bel hath eaten vp all, we wil suffer death, or els Daniel that hath liyd vpon vs.
- 13 Now thei thought the selues sure ynough: for vnder the table thei had made a priue entrance, and there went they in euer, and toke away the things.
- 14 So whē they were gone forth, the King set meates before Bel. Now Daniel had commanded his seruants to bring ashes, and these they strowed thorowout all the temple, in the presence of the King alone: then went they out, and shut the dore, & sealed it with the Kings signet, and so departed.
- 15 Now in the night came the Priests, with their wiues and children, (as they were wont to do) and did eat and drinke vp all.
- 16 In the morning betimes, the King arose and Daniel wish him.
- 17 And the King said, Daniel, are the seales whole? Who answered, Yea, o King, thei be whole.
- 18 And as soone as he had opened the dore, the King looked vpon the table, and cryed with a loude voyce, Great art thou, o Bel, and with thee is no disceite.
- 19 Then laughed Daniel, and helde the King that he shulde not go in, & said, Beholdenow the pauement, and marke wel whose footestepes are these.
- 20 And the King said, I se the footestepes of men, women, and children: therefore the King was angrie,
- 21 And toke the Priests, with their wiues, and children, and they shewed him the priue dores, where they came in, and consumed suche things as were vpon the table.
- 22 Therefore the King slew them, and deliuered Bel into Daniels power, who destroyed him and his temple.
- 23 Moreover in that same place there was a great dragon, which the Babylonians worshipped.
- 24 And the King said vnto Daniel, Sayest thou, that this is of brasse also? lo, he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worshipp him.
- 25 Then said Daniel vnto the King, I wil worshipp the Lord my God: for he is the liuing God.
- 26 But giue me leaue, o King, and I wil slay this dragon without sworde or staffe. And the King said, I giue thee leaue.
- 27 Then Daniel toke pitche, and farte, & heere, and did seeth them together, & made lompes thereof; this he put in the dragons mouthe, and so the dragon burst in sunder. And Daniel said, Beholde, whom ye worshipp.
- 28 When the Babylonians heard it, they were wonderful wroth, and gathered them together against the King, saying, The King is become a Iewe: for he hath destroyed Bel, and hath slaine the dragon, and put the Priests to death.
- 29 So they came to the King, and said, Deliuer vs Daniel, or els we wil destroy thee and thine house.
- 30 Now whē the King sawe, that thei pressed fore vpon him, and that necessity constrained him, he deliuered Daniel vnto them:
- 31 Who cast him into the lions denne, where he was six daies.
- 32 In the denne there were seven lions, and they had giue them euerie day two bodies and two shepes, which then were not giuen them, to the intent that they might deuour Daniel.
- 33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made porage, and broken bread into a bowle, and was going into the field for to bring it to the reapers.
- 34 But y Angel of the Lord said vnto Abbacuc, Go, carye the meat y thou hast, into Babylon vnto Daniel, which is in the lions denne.
- 35 And Abbacuc said, Lord, I neuer sawe Babylō, nether do I knowe where the denne is.
- 36 Then the Angel toke him by the crowne of the head, and bare him by the heere of the head, and through a mightie winde set him in Babylon vpon the denne.
- 37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.
- 38 Then said Daniel, O God, thou hast thought vpon me, and thou neuer failest: that seke thee and loue thee.
- 39 So Daniel arose, and did eat, and the Angel of the Lord set Abbacuc in his owne place againe immediatly.
- 40 Vpon the seuenth day, the King went to bewaile Daniel: and when he came to the denne, he looked in, and beholde, Daniel sat in the middes of the lions.
- 41 Then cryed the King with a loude voyce, saying, Great art thou, o Lord God of Daniel, and there is none other besides thee.
- 42 And he drew him out of the denne, and cast the that were the cause of his destruction into the denne, & they were deuoured in a momente before his face.

## THE F

### CHAP.

*The death of Alexander the King. Antiochus taketh the kingdom. The death of Antiochus. Antiochus maketh covenant with the Jews. Antiochus maketh covenant with the Jews. Antiochus maketh covenant with the Jews.*

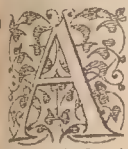


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And had reigned ouer  
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And his seruants' reig  
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For out of these came  
Antiochus Epiph  
King Antiochus, which  
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ked men, which entyce  
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# THE FIRST BOKE OF the Maccabees.

## CHAP. I.

*The death of Alexander the King of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make covenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 22 Antiochus setteth vp idoles.*



After that Alexander the Macedonian, y sonne of Philippe, went forthe of the land of Chettim, & slewe Darius King of the Persians and Medes, and reigned for him,

as he had before in Grecia. He toke great warres in hand, and wan strong holdes, and slewe the Kings of the earth.

So went he thorow to y ends of the worlde, and toke spoiles of many nations, in so muche that y worlde stode in awe of him: therefore his heart was puffed vp and was hawtie.

Now when he had gathered a mightie strong hoste,

And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

After these things he fel sicke, and knewe that he shulde dye.

Then he called for the chief of his seruantes, which had bene broght vp with him of children, and parted his kingdome among them, while he was yet aliue.

So Alexander had reigned twelue yeres when he dyed.

And his seruants reigned euerie one in his roume.

And they all caused the selues to be crowned after his death, and so did their children after the many yeres, and muche wickednes increased in the worlde.

For out of these came the wicked roote, euen Antiochus Epiphanes the sonne of King Antiochus, which had bene an hostage at Rome, and he reigned in the hundredth and seuen and thirtieth yere of the kingdome of the Grekes.

In those daies wet there out of Israel wicked men, which enyced many, saying, Let vs go, and make a covenant with the heathen, that are rounde about vs: for since we departed fro them, we haue had muche sorowe.

So this deuice pleased them wel.

And certeine of the people were readie, & went to y King which gaue the licence to do after the ordinances of the heathen.

The set thei vp a place of exercise at Ie-

rusale, according to the facions of y heathen, And made them selues vncircumcised, & forsoke the holy covenant, & ioyned them selues to the heathen, and were folde to do mischief.

So when Antiochus kingdome was set in order, he wet about to reigne ouer Egypt, that he might haue the dominion of two realmes.

Therefore he entred into Egypt with a mightie copanie, with charrets, & elephants, & with horsemē, & with a great nauie, And moued warre against Ptolemeus King of Egypt: but Ptolemeus was afraid of him, and fled, and manie were wounded to death.

Thus Antiochus wanne many strong cities in the land of Egypt, and toke away the spoiles of the land of Egypt.

And after that Antiochus had smitten Egypt, he turned againe in the hundredth, fortie and thre yere,

And went vp towarde Israel and Ierusalem with a mightie people.

And entred proudly into the Sanctuarie, and toke away the golden altar, and the candlesticke for the light, & all the instruments thereof, & the table of y shewbread, and the powring vessels, and the bowles, & the golden basins, and the vaile, & the crownes, & the golden apparel, which was before the Temple, and brake all in pieces.

He toke also the siluer and golde, & the precious iewels, & he toke the secret treasures that he founde, & when he had taken away all, he departed into his owne land.

After he had murdered many men, and spoken verie proudly.

Therefore there was a great lametacion in euerie place of Israel.

For the princes & the Elders mourned: the yong women, and the yong men were made feble, & the beautie of the women was changed.

Euerie bridegrome toke him to mourning, and she that sate in the marriage chamber, was in heauines.

The land also was moued for the inhabitants thereof: for all the house of Iacob was couered with confusion.

After two yeres the King sent his chief taxer master into y cities of Iuda, which came to Ierusalem with a great multitude.

Who spake peaceable wordes vnto them in disceite, & they gaue credit vnto him.

Then he fell suddenly vpon the citie, & smote it with a great plague, & destroyed muche people of Israel.

*a By drawing y skinne ouer the parte that was circumcised, as Celli. 7. chap. 25. Epiph. lib. de pederib. & mensur.*



# I. Maccabees.

- 33 And when he had spoiled the citie, he set fyre on it, calling downe the houses thereof, and walles thereof on euerie side.
- 34 The womē and their children toke they captiue, and led away the cattel.
- 35 Then fortified they the citie of Dauid with a great & thicke wall, & with mightie towres, and made it a strong holde for them.
- 36 Moreover they set wicked people there, and vngodlie persones, and fortified them selues therein.
- 37 And they stored it with weapons and vittails, and gathered the spoile of Ierusalem, and laied it vp there.
- 38 Thus became they a fore snare & were in ambushment for y<sup>e</sup> Sanctuarie, and were wicked enemies euermore vnto Israel.
- 39 For thei shed innocent blood on euerie side of the Sanctuarie & defiled the Sactuarie,
- 40 In so muche that the citizens of Ierusalem fled away because of them, and it became an habitacion of strāgers, being desolate of them whome she had borne: for her owne children did leaue her.
- 41 Her Sactuarie was left waste as a wilderness: her holie daies were turned into mourning, her Sabbaths into reproche, and her honour brought to naught.
- 42 As her glorie had bene great, so was her dishonour, and her excellencie was turned into forowe.
- 43 Also the King wrote vnto all his kingdomes, that all the people shulde be as one, and that euerie mā shulde leaue his lawes.
- 44 And all the heathen agreed to the commandement of the King.
- 45 Yea, many of the Israelites consented to his religion, offering vnto idoles, & defiling the Sabbath.
- 46 So the King sent letters by the messengers vnto Ierusalem, and to the cities of Iuda, that they shulde followe the strange lawes of the countrey,
- 47 And that they shulde forbid the burnt offerings and sacrifices, and the offerings in the Sanctuarie,
- 48 And that they shulde defile the Sabbaths and the feasts,
- 49 And pollute the Sanctuarie and the holie men,
- 50 And to set vp altars, & groues, & chapels of idoles, & offer vp swines flesh, and vncleane beasts,
- 51 And that they shulde leaue their childre vncircumcised, & defile their soules with vncleannes, and pollute them selues, that they might forget the Law, & change all the ordinances,
- 52 And that whosoever wolde not do according to the commandement of the King, shulde suffer death.
- 53 In like maner wrote he thorow out all his kingdomes, and set ouerseers ouer all the people, for to compell them to do these things.
- 54 And he commanded the cities of Iuda to do sacrifice, citie by citie.
- 55 Then went many of the people vnto the by heapes, euery one that forsake y<sup>e</sup> Law, and so they committed euil in the land.
- 56 And they droue the Israelites into secret places, euen wheresoeuer they coulde flee for succour.
- 57 The fiftenth day of Casleu, in the hundredth and fiftie and fortieth yere, they set vp the abomination of desolacion vpon the altar, & thei buylded altars thorow out the cities of Iuda on euerie side.
- 58 And before the dores of the houses, and in the stretes they burnt incense.
- 59 And the booke of the Law, which they founde, they burnt in the fyre, and cutte in pieces.
- 60 Whosoever had a booke of the Testament founde by him, or whosoever consented vnto the Law, the Kings commandement was, that they shulde put him to death by their autoritie,
- 61 And they executed these things euerie moneth vpon the people of Israel that were founde in the cities.
- 62 And in the fiftie and twentieth day of the moneth, they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.
- 63 And according to the commandement, they put certeine women to death, which had caused their children to be circumcised,
- 64 And they hāged vp the children at their neckes, and they spoiled their houses, and slewe the circumcisers of them.
- 65 Yet were there many in Israel, which were of courage, and determined in them selues, that they wolde not eat vncleane things,
- 66 But chose rather to suffer death, then to be defiled with those meats: so because thei wolde not breake the holie couenant, they were put to death.
- 67 And this tyrannie was verie fore vpon the people of Israel.

## CHAP. II.

*The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to do sacrifice vnto idoles. 24 The rage of Mattathias for the Law of God. 33 They are slaine and will not fight againe because of the Sabbath day. 49 Mattathias dying commandeth his sonnes to stick by the words of God, after the example of the fathers.*

**I**N those dayes stode vp Mattathias the Priest, the sonne of Ioannes, the sonne of Simeon of the sonnes of Ioarib of Ierusalem, and dwelt in Modin.

And he had fiftie sonnes, Ioanan called Gaddis,

Simon

*Ioseph. Anti. 12. ch. 6. 6 & 7*

*10<sup>r</sup>. 2<sup>d</sup>. 1<sup>st</sup>. 1<sup>st</sup>. 1<sup>st</sup>.*

Simon called Thasi,  
Iudas which was called  
Eleazar called Abaron  
name was Apphus.  
Now he sawe the blas-  
phemy committed in Iud-  
And he said, Who is  
borne, to see this destruc-  
tion, and the destruction  
and thus to sit still it is  
hands of the enemies,  
And the Sanctuarie  
strangers: her Temple  
hath no renouewe.  
Her glorious vessels are  
to captiuitie: her infant  
stretes, and her yong  
the sword of the enem-  
What people is it, that  
possession in her kingd-  
gotten of her spoyle?  
All her glorie is taken  
man, she is become an  
Beholde, our Sanctua-  
and honor is desolate,  
haue defiled it.  
What helpeth it vs the-  
ger?  
And Mattathias rent  
his sonnes, and put sacke  
and mourned verie sore.  
Then came men from  
citie of Modin to com-  
ke God, and so sacrifice.  
So manie of the Iis-  
vnto them: but Mattathias  
assembled together.  
Then spake the com-  
King, and said vnto Ma-  
the chief and an honor  
in this citie, and hast  
brethren.  
Come thou therefore  
Kings commandement  
haue done, and also the  
suche as remaine at Ieru-  
and thy familie be in the  
thou and thy childre  
with siluer & golde, &  
Then Mattathias an-  
a loude voyce, Thogh  
vnder the Kings domin-  
fall away euerie man fr-  
their fathers, and conse-  
dements,  
Yet wil I and my son-  
thren, walke in y<sup>e</sup> couen-  
God be merciful vnto  
not the Law and the or-  
We wil not hearken  
wordes to transgresse  
on the right side, nor on  
And when he had left

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children to be circum-  
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ay. 49 Mattathias dying  
o sticke by the words of Gods  
fathers.  
ode vp Mattathias the fup. being  
of Ioannes, the sonne of  
nes of Ioarib of Ierusa-  
lodin.  
Jonnes, Ioanan called

Simon called Thassi,  
Ludas which was called Maccabeus,  
Eleazar called Abaron, & Ionathá, whose  
name was Apphus.  
Now he sawe the blasphemies, which  
were committed in Iuda and Ierusalem:  
And he said, Wo is me: wherefore was  
I borne, to se this destruction of my peo-  
ple, and the destruction of the holy citie,  
and thus to sit still it is deliuered into the  
hands of the enemies,  
And the Sanctuarie is in the hands of  
strangers: her Temple is, as a man that  
hathe no renoume.  
Her glorious vessels are caryed away in-  
to captiuitie: her infants are slayne in the  
stretes, and her yong men are fallen by  
the sworde of the enemies.  
What people is it, that hathe not some  
possession in her kingdome, or hathe not  
gotten of her spoyle?  
All her glorie is taken away: of a fre wo-  
man, she is become an handmaid.  
Beholde, our Sanctuarie & our beautie,  
and honor is desolate, and the Gentiles  
haue defiled it.  
What helpeth it vs then to liue anie lon-  
ger?  
And Mattathias rent his clothes, he, and  
his sonnes, and put sackcloth vpon them,  
and mourned verie sore.  
Then came men from the King to the  
cite of Modin to compell them to forsake  
God, and go sacrifice.  
So manie of the Israelites consented  
vnto them: but Mattathias and his sonnes  
assembled together.  
Then spake the commissioners of the  
Kings, and said vnto Mattathias, Thou art  
the chief and an honorable man, & great  
in this citie, and hast many children and  
brethren.  
Come thou therefore first, and fulfil the  
Kings commandement, as all the heathen  
haue done, and also the men of Iuda, and  
suche as remaine at Ierusalé: so shalt thou  
and thy familie be in the Kings fauour &  
thou and thy children shalbe enriched  
with siluer & golde, & w manie rewards.  
Then Mattathias answered & said with  
a loud voice, I hough all nations that are  
vnder the Kings dominion, obey him, and  
fall away euerie man from the religion of  
their fathers, and consent to his com-  
mandements,  
Yet wil I and my sonnes, and my bre-  
thren, walke in y couenant of our fathers.  
God be merciful vnto vs, that we forsake  
not the Law and the ordinances.  
We wil not hearken vnto the Kings  
wordes to transgresse our religion, nether  
on the right side, nor on the left.  
And when he had left of speaking these

wordes, there came one of the Iewes, in  
the sight of all to sacrifice vpon the altar  
which was at Modin, according to the  
Kings commandement.  
Now when Mattathias sawe it, he was so  
inflamed with zeale, that his raines shoke,  
and his wrath was kindled according to  
the ordinance of the Law: therefore he ran  
vnto him, and killed him by the altar:  
And at the same time he slewe y Kings  
commissioner, that compelled him to do  
sacrifice, and destroyed the altar.  
Thus bare he a zeale to y Law of God,  
\* doing, as Phinees did vnto Zambri the Numb. 25. 10.  
sonne of Salom.  
Then cryed Mattathias with a loud  
voyce in the citie, saying, Whofoeuer is  
zealous of the Law, and wil stand by the  
couenant, let him come forth after me.  
So he, and his sonnes fled into the moun-  
taines, & left all that thei had in the citie.  
Then manie that foght after iustice &  
iudgement,  
Went downe into y wildernes to dwell  
there, bothe they, and their children, and  
their wiues, and their cattel: for the affli-  
ctions increased fore vpon them.  
Now whé it was tolde vnto the Kings  
seruants, and to the garisons, which were  
in Ierusalem in the citie of Dauid, that  
men had broken the Kings commande-  
ment, & were gone downe into the secret  
places in the wildernes,  
Then many pursued after them: and ha-  
uing ouertaken them, thei camped against  
them, and set the battel in array against  
them on the Sabbath day,  
And said vnto them, Let this now be suf-  
ficiér: come forth & do according to the  
commandement of the King, and ye shal  
liue.  
But they answered, We wil not go for-  
the, nether wil we do the Kings com-  
mandement, to defile the Sabbath day.  
Then they gaue them the battel.  
But the other answered them nothing,  
nether cast anie one stone at the, nor stop-  
ped the priue places.  
But said, We wil dye all in our innocen-  
cie: the heauen and earth shal testifie for  
vs, that ye destroy vs wrongfully.  
Thus thei gaue them the battel vpon the  
Sabbath, and slewe bothe men and cattel,  
their wiues and their children to the num-  
ber of a thousand people.  
When Mattathias & his friends vnder-  
stode this, thei mourned for them greatly.  
And said one to another, If we all do as  
our breth'n haue done, and fight not a-  
gainst the heathen for our liues, & for our  
Laws, then shal thei incōtinently destroy  
vs out of the earth.  
Therefore they concluded at the same



# I. Maccabees.

time, sayig, Whosoeuer shal come to make battel with vs vpon the Sabbath daye, we wil fight against him, that we dye not all, as our brethren that were murdered in the secret places.

42 Then came vnto them the assemblie of the Asideans, which were of the strongest men of Israel, all suche as were wel minded toward the Law.

43 And all they that were fled for persecution, ioyned them selues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, & the vngodlie in their anger: but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about, and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as manie as they founde within the coasts of Israel,

47 And they pursued after the proude mẽ: and this acte prospered in their hands.

48 So they recovered the Law out of the hand of the Gentiles, & out of the hand of Kings, and gaue not place to y wicked.

49 Now when the time drewe nere, that Mattathias shulde dye, he said vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignacion.

50 Now therefore, my sonnes, be ye zealous of the Law, & giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shal ye receiue great honour and an everlasting name.

Gen. 22. 9.

52 \* Was not Abraham founde faithfull in tentacion, and it was imputed vnto him for righteousness?

Gen. 41. 40.

53 \* Ioseph in the time of his trouble kept the commandement, & was made the lord of Egypt.

Nomb. 25. 13.  
eccles. 45. 28.

54 \* Phinees our father, because he was zealous and feruent, obtained the couenant of the euerlasting priesthood.

Iosh. 1. 2.

55 \* Iesus for fulfilling the worde, was made the gouernour of Israel.

Nomb. 14. 6.  
Iosh. 14. 13.

56 \* Caleb, because he bare witness before the congregacion, receiued the heritage of the land.

2 Sam. 2. 4.

57 \* Dauid, because of his mercie obtained the throne of y kingdome for euermore.

2 King. 2. 12.

58 \* Elias, because he was zealous and feruent in y Law, was taken vp euen vnto heauen.

Dan. 3. 16.

59 \* Ananias, Azarias and Misael by their faith were deliuered out of the flame.

Dan. 6. 22.

60 \* Daniel, because of his innocencie, was deliuered from the mouth of the lyons.

61 And thus ye may consider thorowe out all ages, that whosoeuer put their trust in him, shal not want strength.

62 Feare not ye then the wordes of a sinful

ma: for his glorie is but dongue and wormes.

63 To day is he set vp, & to morowe he shal not be founde: for he is turned into his dust, and his purpose perisheth.

64 Wherefore, my sonnes, take good hearts, and shewe your selues men for the Law: for by it shal you obtaine glorie.

65 And behold, I knowe that your brother Simon is a man of counsel: giue care vnto him alway: he shal be a father vnto you.

66 And Iudas Maccabeus hath bene mightie and strong, euen from his youth vp: let him be your captaine and fight you the battel for the people.

67 Thus shal ye bring vnto you all those that obserue the Law, & shal aduenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commandement of the Law.

69 So he blessed them, and was laied with his fathers,

70 And dyed in the hundreth, fortie & six yere, and his sonnes buried him in his fathers sepulchre at Modin, & all Israel made great lamentacion for him.

## CHAP. III.

*Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius & Seron the princes of Syria. 44 The confidence of Iudas towards God. 55 Iudas determineth to fight against Lyfias, whom Antiochus had made captaine ouer his hoste.*

**T**hen Iudas his sonne, called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that helde with his father, and fought with courage the battel of Israel.

3 So he gare his people great honour: he put on a breastplate as a gyant, and armed him self, and set the battel in array, and defended the campe with the sworde.

4 In his actes he was like a lyon, and as a lyons whelp roaring after the pray.

5 For he pursued the wicked, & fought them out, & burnt vp those that vexed his people,

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and saluacion prospered in his hand.

7 And he grieved diuers Kings, but Iacob reioyced by his actes, and his memorial is blessed for euer.

8 He went also thorowe the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was he renoumed vnto the ends of the earth, and he assembled together those that were readie to perish.

10 **B**ut Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel.

11 Which when Iudas forthe to mete him, and him, so that many felo rest fled.

12 So Iudas toke their sp Apollonius sworde, & his life long.

13 **N**ow whe Seron Syria, heard that Iudas him the congregacion faithful, and went forth.

14 He said, I wil get me glorious in the realme with Iudas, & the that haue despised the King.

15 So he made him readie re went with him a mi vngodlie to helpe him of the children of Isra

16 And when he came n of Bethhoron, Iudas w him with a smale comp

17 But when they sawe t gainst them, they said we able, being so fewe; great a multitude, & so lo wearie, and haue falk

18 Then said Iudas, It many to be shut vp in and there is no differen heauen, to deliuer by a by a sinale companie.

19 For the victorie of th in the multitude of y ho cometh from heauen.

20 They come against v proude multitude, to d wiues, and our children.

21 But we do fight for ou Lawes,

22 And God him self wil fore our face: therefore of them.

23 And whe he had left o suddenly vpon them: his hoste destroyed befo

24 And they pursued the downe of Bethhoron v there were slaine eight them, and the residue of the Philistims.

25 Then the feare & terr brethr fel vpon the na

26 So that his fame cam for all the Gentiles col res of Iudas.

27 **B**ut when King Ant tidings, he was angrie in fore he sent forthe, & ga of his realme a very stro

28 And opened his treasur holte a yeres wages in h the to be readie for a ye

is but dongue and wor-

vp, & to morowe he shal  
he is turned into his dust,  
perisheth.

sones, take good heares,  
felus men for the Law:  
obtaine glorie.

knowe that your brother  
of counsel: giue eare vn-  
shal be a father vnto you.  
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en from his youth vp: let  
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ple.

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cacion for him.

AP. III.

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God. 55 Iudas determineth to  
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in his place.

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with his father, and fought  
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med vnto the ends of the  
sembled together those  
to perish.

ius gathered the Genti-  
offe out of Samaria, to  
Antioch.

11 Which

11 Which when Iudas perceiued, he went  
forthe to mete him, and smote him, & slue  
him, so that many fel downe slaine, & the  
rest fled.

12 So Iudas toke their spoiles, and toke also  
Apollonius sworde, and fought with it all  
his life long.

13 ¶ Now whē Seron a prince of y armie of  
Syria, heard that Iudas had gathered vnto  
him the congregacion, and Church of the  
faithful, and went forthe to the warre,

14 He said, I wil get me a name, and wil be  
glorious in the realme: for I wil go fight  
with Iudas, & the that are with him, which  
haue despised the Kings commandement.

15 So he made him readie to go vp, and there  
went with him a mightie hoste of the  
yngodlie to helpe him, & to be a Iuenced  
of the children of Israel.

16 And when he came nere to the going vp  
of Bethhoron, Iudas went forthe to mete  
him with a smale companie.

17 But when they sawe the armie coming a-  
gainst them, they said to Iudas, How are  
we able, being so fewe; to fight against so  
great a multitude, & so strong, seing we be  
to wearie, and haue fasted all this day?

18 Then said Iudas, It is an easie thing for  
many to be shut vp in the hands of fewe,  
and there is no difference before the God of  
heauen, to deliuer by a great multitude, or  
by a smale companie.

19 For the victorie of the battel stādeth not  
in the multitude of y hoste, but the strēgth  
cometh from heauen.

20 They come against vs with a cruel and  
proude multitude, to destroy vs, and our  
wiues, and our children, and to robbe vs.

21 But we do fight for our liues, and for our  
Lawes,

22 And God him self wil destroye the befo-  
re our face: therefore be not ye afraied  
of them.

23 And whē he had left of speaking, he lepte  
suddenly vpon them: so was Seron and  
his hoste destroyed before him.

24 And they pursued them from the going  
downe of Bethhoron vnto the plaine: where  
there were slaine eight hundredth men of  
them, and the residue fled into the land of  
the Philistims.

25 Then the feare & terrour of Iudas & his  
brethre fel vpon the naciōs rounde about,

26 So that his fame came vnto the King:  
for all the Gentiles colde tell of the war-  
res of Iudas.

27 ¶ But when King Antiochus heard these  
tidings, he was angrie in his minde: where-  
fore he sent forthe, & gathered all y power  
of his realme a very strong armie,

28 And opened his treasure, and gaue his  
hoste a yeres wages in hand, commanding  
the to be readie for a yere for all occasiōs.

29 Neuertheles, when he sawe that the mo-  
ney of his treasures failed, & that the tribu-  
tes in the countrey were smale, because of  
the dissencion, & plagues y he had broght  
vpon the land, in taking away the lawes  
which had bene of olde time,

30 He feared lest he shulde not haue now  
at the second time, as at the first, for the  
charges & giftes that he had giue with a li-  
beral hand afore: for in liberalitie he farre  
passed the other Kings y were before him.

31 Wherefore he was heauie in his minde,  
and thoght to go into Persia, for to take  
tributes of the countreis, and to gather  
much money.

32 So he left Lyfias a noble man and of the  
Kings blood to ouerse the Kings busines,  
from the riuier of Euphrates vnto the bor-  
ders of Egypt,

33 And to bring vp his sonne Antiochus, til  
he came againe.

34 Moreouer, he gaue him halfe of his hoste  
and elephantes, & gaue him the charge of  
all things that he wolde haue done,

35 And concerning those which dwelt in Iu-  
da and Ierusalem, that he shulde send an  
armie against them, to destroy and roote  
out the power of Israel & the remnant of  
Ierusalem, and to put out their memorial  
from that place,

36 And to set strangers for to inhabite all  
their quarters, & parte their lād amōg the:

37 And the King toke the halfe of the ho-  
ste that remained, & departed from Antio-  
chia his royal citie, in the yere an hūdreth  
fortie and seuen, and passed the riuier Eu-  
phrates, & went thorow the hie countreis.

38 Then Lyfias chose Ptolemus the sonne  
of Doriminius, & Nicanor, and Gorgias,  
mightie men, and the Kings friends,

39 And sent with them fortie thousand fore-  
men, & seuen thousand horsemen, to go in-  
to the land of Iuda, & to destroy it, as the  
King commanded.

40 So they wēt forthe with all their power  
and came and pitched by Emmaus in the  
plaine countrey.

41 Now when the marchants of the coun-  
trei heard the rumour of them, they toke  
very muche siluer & golde, & seruants, &  
came into the campe to bye the childre of  
Israel for slaues, & the strength of Syria  
& of strange naciōs ioyned with them.

42 ¶ Now when Iudas & his brethren sawe  
that trouble increased, and that the hoste  
drew nere vnto their borders, cōsidering  
the Kings wordes, whereby he had com-  
manded to destroy the people, and vterly  
abolish them,

43 They said one to another, Let vs redres-  
se the decay of our people, and let vs fight  
for our people, and for our Sanctuarie.

44 Then the cōgregaciō were sone readie  
Vuuu. ii.



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gathered to fight, and to praye, and to desire mercie and compalsion.

45 As for Ierusalem, it was not inhabited, but was as a wildernes. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe, and the strangers kept the forteresse, and it was the habitation of the heathen: & the mirth of Iacob was taken away: the pipe and the harpe ceased.

46 So they gathered them selues together, and came to Maspha before Ierusalem: for in Maspha was y place where they praised afore time in Israel.

47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, and rent their clothes,

48 And opened the booke of the Law, wherein the heathē sought to paint the likenes of their idoles,

49 And brought the Priests garments, and the first frutes, and the tithes, and set there the Nazarites, which accomplished their daies.

50 And they cryed with a loude voyce, towards heauen, saying, What shal we do with these? and whether shal we carye them away?

51 For thy Sanctuarie is troden downe and desiled, and thy Priests are in heauines, & broght downe.

52 And beholde, the heathē are come against vs to destroie vs: thou knowest what things they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blew the trumpets, & cryed with a loude voyce.

55 And after this Iudas ordeined captaines ouer the people, euen captaines ouer thousands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer ten.

56 And they comanded them that buylded houses, or married wiues, or planted vineyardes, or were fearful, that they shulde returne euerie one to his owne house, according\* to the Law.

*Deut. 20. 5.  
iud. 7. 3.*

57 So the hoste remoued, and pitched vpon the Southside of Emmaus.

58 And Iudas said, Arme your selues, and be valiant men, & be readie against the morning to fight with these naciōs, which are gathered together against vs, to destroie vs and our Sanctuarie.

59 For it is better for vs to dye in battel, then to se the calamities of our people & of our Sanctuarie.

60 Neuertheles as the wil of God is in heauen, so be it.

## CHAP. IIII.

Iudas goeth against Gorgias which lieth in wait. 14 He

putteth Gorgias and his hoste to flight 28 Lyfias invadeth Iudea. 29 But Iudas driueth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

Then toke Gorgias five thousand five hundred men, and a thousand of the best horsemen, and departed out of the campe by night,

To inuade the campe of the Iewes, and to slaye the suddenly: and the men of the forteresse were his guides.

Now when Iudas heard it, he remoued, & they that were valiant men to finite the Kings armie which was at Emmaus,

Whiles yet the armie was disperfed fro the campe.

In the meane season came Gorgias by night into Iudas campe: & when he founde no man there, he sought the in the mountaines: for said he, They flee from vs.

But as soon as it was day, Iudas shewed him self in the field with three thousand men, which had nether harness nor swordes to their mindes.

And thei sawe that the armies of the heathen were strong, and wel armed, and their horsemen about them, and that these were experte men of warre.

Then said Iudas to the men that were with him, Feare ye not their multitude, nether be afraied of their assault.

Remember, how our fathers were deliuered\* in the red Sea, when Pharaο pursued them with an armie.

Therefore now let vs crye vnto heauen, and the Lord wil haue mercie vpon vs, & remember the couenant of our fathers, & wil destroie this hoste before our face this day:

So shal all the heathen knowe, that there is one, which deliuereth Israel, and saueh Israel.

Then the strangers lift vp their eyes, & sawe them coming against them,

And they went out of their tentes into the battel, and they that were with Iudas, blew the trumpets.

So they ioyned together, and the heathē were discomfited and fled by the plaine.

But the hinmoste of the sel by the sword, and they pursued them vnto Gazero, and into the plaines of Idumea, and of Azotus, and of Iamnia, so that there were slaine of them about three thousand men.

So Iudas turned againe with his hoste pursuing them,

And said vnto the people, Be not griedie of the spoiles: for there is a battel before vs.

And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, and overcome them: then may ye safely take the spoiles.

As Iudas was speaking these wordes, there appeared one parte which looked from the

the mountaines.

But when Gorgias sawe and that Iudas soldier (for the smoke that was done.)

When they sawe thei were afraied, and when Iudas and his hoste were to set them selues in array.

They fled euerie one to his strangers.

So Iudas turned againe to the places, where he gate much riches, and precious stones, and great riches.

Thus they went home to Ierusalem, and praised towards God, he is gracious, and his mercie for euer.

And so Israel had a great day.

Now all the strangers of Iudea, & tolde Lyfias all that he had done.

Who when he heard of it, was afraied, and discouraged, and things came not vpon him, nether such things as he comanded him, came to pass.

Therefore the next yere Iudas thre thousand men, and five thousand, went to fight against Ierusalem.

So they came into Ierusalem, their tentes at Beth-sure, and fought against them with the sword.

And when he sawe that he was afraied and said, Blessed be the name of the Lord, who hath saved Israel, which delivereth his people, and saueh Israel.

And he gaue the heathen into the hand of Ionathas, and of his armour bearer.

Shut vp this armie in the temple of Israel, & let the heathen see their power, and with the sword.

Make them afraied, and let them see the boldenes & strength, which is in the Lord, which delivereth his people, and saueh Israel.

Cast them downe by the sword, that loue thee: the Lord shall be praised, and thy Name, praise thee.

So they ioyned together, and fought against the hoste of Lyfias, and they fell before them.

The Lyfias, seeing his hoste, and the manlines of the heathen, that they were ready, and valiantly, he went into the temple, and fled his armie, he was prepared to come againe.

Then said Iudas & his

the mountaines.

10 But when Gorgias sawe that his were fled, and that Iudas soldiers burnt the tentes: (for the smoke that was sene, declared what was done.)

11 When they sawe these things, they were sore afraied, and when they sawe also that Iudas and his hoste were in the field readie to set them selues in array,

12 They fled euerie one into the land of strangers.

13 So Iudas turned againe to spoile the tentes, where he gate muche golde and siluer, and precious stones, and purple of the sea, and great riches.

14 Thus they went home, and sang psalmes, and praised towards the heauen: for he is gracious, and his mercie endureth forever.

15 And so Israel had a great victorie in that day.

16 Now all the strangers that escaped, came, & tolde Lyfias all the things that were done.

17 Who when he heard these things, was sore afraied, and discouraged, because suche things came not vpon Israel as he wolde, nether suche things as the King had commanded him, came to passe.

18 Therefore the next yere following, gathered Lyfias thre score thousand chosen souldiers, and five thousand horsemen to fight against Ierusalem.

19 So they came into Idumea, and pitched their tentes at Beth-sura, where Iudas came against them with ten thousand men.

20 And when he sawe that mightie armie, he praied and said, Blessed be thou, o Sauour of Israel, which didest destroe the assalte of y<sup>e</sup> mightie man by the had of thy seruāt David, & gauest the hoste of the strāgers into the had of Ionathan, y<sup>e</sup> sonne of Saul, and of his armour beares:

21 Shut vp this armie in y<sup>e</sup> hand of thy people of Israel, & let the be confounded with their power, and with their horsemen.

22 Make them afraied, and consume their boldenes & strength, that thei may be astonished at their destruction.

23 Cast them downe by the sworde of them that loue thee: the shall all thei that knowe thy Name, praise thee with songs:

24 So they ioyned together, and there were slaine of Lyfias hoste, five thousand men, and they fell before them.

25 The Lyfias, seing his armie put to flight and the manlines of Iudas soldiers, and that they were readie, either to liue or dye valiantly, he went into Antiochia, and gathered strangers, and when he had furnished his armie, he thoght againe (being prepared) to come against Iudea.

26 Then said Iudas & his brethre, Beholde,

our enemies are discomfited: let vs now go vp to cleanse, and to repaire the Sanctuarie.

27 So all the hoste gathered them together, and went vp into the mountaine of Sion.

28 Now when they sawe the Sanctuarie layed waste, and the altar defiled, and the dores burnt vp, and the shrubbes growing in the courtes, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

29 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

30 And fel downe to the grounde on their faces, and blew an alarme with the trumpets, and cryed towards heauen.

31 Then Iudas commanded certeine of the men to fight against those which were in y<sup>e</sup> castel, til he had clenfed the Sanctuarie.

32 So he chose Priests that were vndefiled, suche as delited in the Law,

33 And they clenfed the Sanctuarie, and bare out the defiled stones into an vnclene place,

34 And consulted what to do with the altar of burnt offrings, which was polluted.

35 So they thoght it was best to destroe it, lest it shulde be a reproche vnto them, because the heathen had defiled it: therefore they destroyed the altar,

36 And layed vp the stones vpon the mountaine of the Temple in a convenient place, til there shulde come a Prophet, to shewe what shulde be done with them.

37 So they toke whole stones according to the Law, and buylded a new altar according to the former,

38 And made vp the Sanctuarie, and the things that were within the Temple, and the courts, and all things.

39 They made also new holie vessels, and brought into the Temple the candlesticke, and the altar of burnt offrings, and of incense and the table.

40 And they burnt incense vpon the altar, & lighted the lanipes which were vpon the candlesticke, that they might burne in the Temple.

41 Thei set also the shewbread vpon the table, and hanged vp the vailles, and finished all the workes that they had begon to make.

42 And vpon the five and twentieth day of the ninth moneth, which is called the moneth of Chassu, in the hundreth and eight and fortieth yere they rose vp betimes in the morning,

43 And offred sacrifice according to the Law, vpon the new altar of burnt offrings, that they had made.

44 According to the time, and according to the day, that the heathen had defiled it, in

Vuuu.iii.





ved before him, and so he  
with the townes thereof,  
aine into Iudea.

then that were in Galaad,  
together against the Iſrae-  
in their quarters, to ſlay  
ed to the caſtel of Dath-

to Iudas, and to his bre-  
he heathen that are a-  
ered againſt vs, to de-

them readie ſort to come,  
ortereſſe, whereunto we  
imotheus is capitaine of

efore, and deliuer vs  
ds: for manie of vs are

thre that were at Tubin,  
y haue taken away their  
children, and their goods,  
ere almoſte a thouſand

ters were yet areading,  
ne other meſſengers fro  
clothes net, which tolde

ey of Ptolemais, and of  
don, and of all Galile of  
gathered againſt them

d the people heard theſe  
ongregation came to-  
what they might do for  
were in trouble, & who-

s to Simon his brother,  
en, and go & deliuer thy  
e, and I and my brother  
o into the country of

phus the ſonne of Zacha-  
ro be capitaines of the  
pe the remnant of the

ed them, ſaying, Take  
his people, and make no  
heathen, vntil we come

n were given thre thou-  
to Galile, and to Iudas  
en for the country of

on into Galile, and gaue  
he heathen, and the hea-  
ted by him.

them vnto the gates of  
were ſlaine of the hea-  
thouſand men: ſo he to-

d them that were in Ga-  
liſe

lile and in Arbattis with their wiues, and  
their children, and all that they had, and  
brought them into Iudea with great ioye.

¶ Iudas Maccabeus alſo, and his brother  
Jonathan went ouer Iorden, and trauailed  
thre dayes iourney in the wildernes,

¶ Where they met with the Nabathites,  
who receiued them louingly, & tolde the  
euerie thing that was done vnto their bre-  
thren in the countrey of Galaad,

¶ And how that manie of them were beſie-  
ged in Boſorra, & Boſor, in Aleimis, Chaſ-  
bon, Maged, and Carnaim (all theſe cities  
are ſtrong, and great)

¶ And that they were kept in other cities  
of Galaad, and to morow they are appoin-  
ted to bring their hoſte vnto theſe fortes,  
and to take them, and to deſtroie them all  
in one day.

¶ So Iudas & his hoſte turned in all haſte  
by the way of the wildernes towarde Bo-  
ſorra, and wan the citie, and ſlewe all the  
males with the edge of the ſworde, and to-  
ke all their ſpoile, and ſet fyre vpon the citie.

¶ And in the night he removed from then-  
ce, and went towarde the fortereſſe.

¶ And betimes in the morning when thei  
looked vp, beholde, there was an innumera-  
ble people beaung ladders, and instru-  
ments of warre, to take the forte, and had  
aſſailed them.

¶ When Iudas ſawe that the battel was  
begon, and that the crye of the citie went  
vp to heauen with trumpets, and a great  
founde,

¶ Then he ſaid vnto the armie, Fight this  
day for your brethren.

¶ So he wet forth behinde them with thre  
companies, and they blew the trumpets, &  
cryed with prayer.

¶ Then the hoſte of Timotheus knewe,  
that it was Maccabeus, and they fled from  
him, & he ſmore them with a great ſlaugh-  
ter, ſo that there was killed of them the ſa-  
me day, almoſte eight thouſand men.

¶ ¶ Then departed Iudas vnto Maſpha, &  
laid ſiege vnto it, and wanne it, and ſlewe  
all the males thereof, and ſpoiled it, and  
ſet fyre vpon it.

¶ From thence went he and toke Chaſbó,  
Maged, and Boſor, and the other cities in  
Galaad.

¶ After theſe things gathered Timotheus  
another hoſte, and he camped before Ra-  
phon beyonde the flood.

¶ Now Iudas had ſent to eſpie the hoſte,  
& they brought him worde againe, ſaying,  
All the heathen that be rounde about vs,  
are gathered vnto him, and the hoſte is ve-  
rie great,

¶ And he hath hyred the Arabians to hel-  
pe them, and they haue pitched their ten-  
tes beyonde the flood, & are readie to come

and fight againſt thee. So Iudas went to  
mete them.

¶ Then Timotheus ſaid vnto the captai-  
nes of his hoſte, When Iudas and his ho-  
ſte come nere the flood, if he paſſe ouer  
firſt vnto vs, we ſhal not be able to with-  
ſtand him: for he wil be to ſtrong for vs.

¶ But if he be afraid, and campe beyonde  
the flood, we wil go ouer vnto him, and  
ſhal preuaile againſt him.

¶ Now whe Iudas came nere to the flood,  
he cauſed the gouernours of the people to  
remaine by the flood, and commanded the,  
ſaying, Suffer none to pitche a tent, but let  
euerie man come to the battel.

¶ So he went firſt ouer towarde them, and  
all people after him: and all the heathen  
were diſcomfited before him, & caſt away  
their weapons, and fled into the temple  
that was at Carnaim.

¶ Which citie Iudas wanne, and burnt the  
temple with all that were in it: ſo was Car-  
naim ſubdued, and might not withſtand  
Iudas.

¶ ¶ Then Iudas gathered all the Iſraelites  
that were in the countrey of Galaad, from  
the leaſt vnto the moſte, with their wi-  
ues and their children, and their baggage,  
a verie great hoſte, to come into the land  
of Iuda.

¶ So they came vnto Ephron, which was a  
great citie by the way, and ſtrongly de-  
fenſed: they colde not paſſe, nether at the  
right hand nor at the left, but muſt go  
thorowe it.

¶ But they that were in the citie, ſhut the  
ſelues in, and ſtopped vp the gates with  
ſtones: and Iudas ſent vnto them with pea-  
ceable wordes, ſaying,

¶ Let vs paſſe thorowe your land, that we  
may go into our owne country, and none  
ſhal hurt you: we wil but onely go tho-  
rowe on fore: but they wolde not open  
vnto him.

¶ Wherefore Iudas commanded a procla-  
macion to be made thorowe out the ho-  
ſte, that euerie man ſhulde aſſail it accord-  
ing to his ſtanding.

¶ So the valiant men ſet vpon it, and aſ-  
ſailed the citie all that day, and all that  
night, and the citie was giuen ouer into  
his hands:

¶ Who ſlewe all the males with the edge  
of the ſworde, and deſtroyed it, and toke  
the ſpoile thereof, and went thorowe the  
citie ouer them that were ſlaine.

¶ Then went they ouer Iorden into the  
great plaine before Bethſan.

¶ And Iudas gathered together thoſe that  
were behinde, and gaue the people good  
exhortation all the way thorowe, til they  
were come into the land of Iuda.

¶ Thus they went vp with ioye, and glad-  
Vuuu.iiii.



# I. Maccabees.

nes vnto mount Sion; where they offered burnt offerings, because there were none of them, slaine, but came home againe in safetie.

55 ¶ Now whiles Iudas and Ionathan were in the land of Galaad, and Simon their brother in Galilee before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines, hearing of the valiant actes, and battels which they had achieved, said,

57 Let vs get vs a name also, and go fight against the heathen that are round about vs.

58 So they gave their hosts a commandement and went towards Iamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Ioseph and Azarias were put to flight and pursued vnto the borders of Iudea: and there were slaine that day of the people of Israel about two thousand men: so y<sup>e</sup> there was a great ouerthrowe among the people of Israel,

61 Because they were not obedient vnto Iudas, and his brethren, but thought to do some valiant thing.

62 Also they came not of the stocke of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Iudas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, wherefoer their name was heard of.

64 And the people came vnto them, bidding them welcome.

*Ioseph Anti-  
tig 12. chap.  
11 & 12.*

65 Afterwarde went Iudas forth with his brethren, and fought against the children of Esau in the lād toward the South, where he wanne Hebron, and the townes thereof, & he destroyed the castel thereof, & burnt the towres thereof round about.

*40, Philipims.*

66 Then remoued he to go into the land of the strangers, and went thorow Samaria.

67 At the same time were the Priests of the cities slaine in y<sup>e</sup> battel, which wolde shewe their valiantnes, and went forth to battel without counsel: and when Iudas came to Azotus in the strangers lād, he brake downe their altars, and burnt with fyre the images of their gods, and toke away the spoiles of the cities, and came againe into the land of Iuda.

## CHAP. VI.

¶ Antiochus, willing to take the citie of Elimaïs, is driuen away of the citizens. 8 He falleth into sickness, and dyeth. 17 His sonne Antiochus is made King. 34 The manner to prouoke elephants to fight. 43 Eleazarus valiant acte. 49 The siege of Sion.

*Ioseph Anti-  
12. chap. 13.*

NOW when King Antiochus trauailed thorow the high countreis, he heard that Elimaïs in the countrey of Persia was a citie greatly renowned for riches,

siluer and golde,

2 And that there was in it a verie riche temple, where as were coverings of golde, cote armoures, and harnes, which Alexandre King of Macedonia the sonne of Philippe (y<sup>e</sup> reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoile it, but he was not able: for y<sup>e</sup> citizens were warned of the matter,

4 And rose vp against him in battel, & he fled and departed thence with great heauines, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Persia, that the armies that went against the land of Iuda, were driuen away,

6 And that Lysias, which went forthe first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whome they had destroyed,

7 And that they had pulled downe the abominacion, which he had set vp vpon the altar at Ierusalem, and fensed the Sanctuarie with high walles, as it was afore, and Beth-sura his citie.

8 So when the King had heard these wordes, he was astonished, and sore moued: therefore he laid him downe vpon his bed, & fellicke for verie sorowe, because it was not come to passe, as he had thought.

9 And there continued he manie dayes: for his grief was euer more & more, so that he sawe he must nedes dye.

10 Therefore he sent for all his friends, & said vnto them, The slepe is gone from mine eyes, and mine heart faileth for verie care.

11 And I thinke with my self, Into what aduersitie am I come? & into what floods of miserie am I fallen now, where as afore time I was in prosperitie, and greatly set by, by reason of my power.

12 And now do I remember the euils that I haue done at Ierusalem: for I toke all the vessels of golde & of siluer that were in it, and sent to destroye the inhabitants of Iuda without cause.

13 I knowe that these troubles are come vpon me for the same cause, and beholde, I must dye with great sorowe in a strange land.

14 Then called he for Philippe, one of his friends, whome he made ruler of all his realme,

15 And gaue him the crowne, and his robe, and the ring, that he shulde instruct his sonne Antiochus, and bring him vp, til he might reigne him self.

16 So King Antiochus dyed there in the hundreth, and fortie and ninth yere.

17 ¶ When Lysias knewe, that the King

was

was dead, he ordeined ne (whome he had brought his fathers steed, and called him) Now they that were in Ierusalem, kept in the Sanctuarie, and fortified the strength thereof. Therefore Iudas the high Priest, & called all the people together.

20 So they came together in the hundreth and fiftie instruments to shoote a warre.

21 But certeine of them gat forthe, (vnto which men of Israel ioyned)

22 And they went vnto How long wilt thou continue judgement, and aduen-

23 We haue bene readie & to go forwarde in the appointed, & to obey

24 Therefore they of vs for this cause, and founde anie of vs, the

25 spoiled our inheritance

26 And thei haue not on vs, but vpon all about

27 And beholde, this day the castles at Ierusalem

28 fortified the Sanctuarie

29 And if thou doest not kely, thei wil do greater

30 and thou shalt not be them.

31 When the King he

32 rie angrie, and called captaines of his armie

33 And bandes that were him fro the Kings, th

34 and from the yles of

35 So the number of h

36 dreth thousand fote m

37 and horsemen, and

38 phantes exercised in

39 These came through

40 nere to Beth-sura, an

41 season, and made eng

42 came out, and burnt

43 fought valiantly.

44 Then departed Iud

45 removed the hoste to

46 ouer against the King

47 So the King arose v

48 the armie and his po

49 of Beth-zacarias, wh

50 selues in array to the

51 trumpets.

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55 And they set the be

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rusalem: for I toke all  
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for Philippe, one of his  
e made ruler of all his  
e crowne, and his robe,  
t he shulde instruct his  
and bring him vp, till he  
self.  
thus dyed there in the  
tie and ninth yere.  
knewe, that the King

was dead, he ordeined Antiochus his son-  
ne (whome he had broght vp) to reigne in  
his fathers steid, and called him Eupator.

Now they that were in the castle at Je-  
rusalem, kept in the Iſrachites rounde about  
the Sanctuarie, and fought alwaies their  
hurt, and the strengthening of y<sup>e</sup> heathen.

Therefore Iudas thought to destroy the,  
& called all the people together to besiege  
them.

So they came together, and besieged the  
in the hundredth and fiftie yere, and made  
instruments to shoote and other engines of  
warre.

But certeine of them that were besieged,  
gate forthe, (vnto whome some vngodlie  
men of Israel ioyned them selues.)

And they went vnto the King, saying,  
How long wilt thou cease from executing  
iudgement, and aduenge our brethren?

We haue bene readie to serue thy father,  
& to go forwarde in those things, that he  
appointed, & to obey his commandemēts.

Therefore they of our nacions fel from  
vs for this cause; and wheresoever they  
founde anie of vs, they slewe them, and  
spoyled our inheritance.

And thei haue not onely laied hand vpon  
vs, but vpon all about their borders.

And beholde, this day are they besieging  
the castle at Ierusalem to take it, and haue  
fortified the Sanctuarie, and Beth-sura.

And if thou doeſt not prevent the quick-  
ly, thei wil do greater things: then these,  
and thou shalt not be able to ouercome  
them.

When the King heard this, he was verie  
angrie, and called all his friends, the  
captaines of his armie, and his horsemen,

And bandes that were hired, came vnto  
him fro the Kings, that were confederate,  
and from the yles of the sea.

So the number of his armie was an hun-  
dredth thousand fote men, & twentie thou-  
sand horsemen, and two and thirtie ele-  
phantes exercised in battel.

These came through Idumēa and drewe  
nere to Beth-sura, and besieged it a long  
season, and made engines of warre: but thei  
came out, and burnt them with fyre, and  
fought valiantly.

Then departed Iudas from the castle, &  
remoued the hoste towarde Beth-zacarias  
ouer against the Kings campe.

So the King arose verie earely, & broght  
the armie and his power towarde the way  
of Beth-zacarias, where the armies set the  
selues in array to the battel, and blew the  
trumpets.

And to pronoke the elephantes for to  
fght, thei shewed the the blood of grapes  
and mulberries,

And they set the beasts according to the

ranges: so that by euerie elephant there  
stood a thousand men armed with coares  
of maile and helmets of brasse vpon their  
heads, and vnto euerie beast were ordeined  
fue hundredth horsemen of the best,

Which were readie at all times where-  
soever the beast was: and whether soeuer  
the beast went, they went also, and depart-  
ed not from him.

And vpon them were strong towres of  
wood that couered euerie beast, which  
were fastened thereon with instruments, &  
vpon euerie one was two and thirtie men,  
that fought in them, and the Indian that  
ruled him.

They set also the remnant of the horse-  
men vpon bothe the sides in two wings of  
the hoste to stirre them vp, and to kepe  
them in the valleis.

And when the sunne shone vpon the  
golden shields, the mountaines glistered  
therewith, and gaue light as lapses of fyre.

Thus parte of the Kings armie was  
spred vpon the hie mountaines, and parte  
beneth: so they marched forwarde warely  
and in order.

And all they that heard the noyce of  
their multitude, and the marching of the  
companie, and the ratteling of the harness,  
were astonished: for the armie was verie  
great and mightie.

Then Iudas and his hoste entred into  
the battel, & thei slewe six hundredth men  
of the Kings armie.

Now when Eleazar, the sonne of Abar-  
on, sawe one of the elephantes armed with  
royal harness, and was more excellent then  
all y<sup>e</sup> other beasts, he thought that the King  
shulde be vpon him.

Wherefore he ieopardied him self to de-  
liuer his people, and to get him a perpetu-  
al name,

And ranne boldely vnto him through  
the middes of the hoste, slaying on the  
right hand, and on the left, so that thei de-  
parted away on bothe sides.

So went he to the elephantes fete, and  
gate him vnder him, and slewe him: then  
fel the elephant downe vpon him; & there  
he dyed.

But the other, seeing the power of y<sup>e</sup> King  
and the fiercenes of his armie, departed  
from them.

And the Kings armie went vp to mete  
them towarde Ierusalem, and the King  
pitched his tents in Iudea towarde mount  
Sion.

Moreouer, the King toke truce with the  
that were in Beth-sura: but when they came  
out of the citie, because they had no  
vitailes there, and were flint vp therein, &  
the land had relted,

The King toke Beth-sura, and set there



# I. Maccabees.

a garison to kepe it,  
 51 And besieged the Sanctuarie many dayes, & made instruments to shoote, & other engins of warre, and instruments to cast fyre and stones, and pieces to cast dartes and slings.

*10, the Jewes*

52 Thei also made engins against their engins, and foght a long season.  
 53 But in the garners there were no vitayles: for it was the seueneth yere, and then they that were in Iudea, & were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuarie were fewe men left: for the famine came so vpon the, that they were scattered euerie mā to his owne place.

55 Now when Lysias heard that Philippe (whome Antiochus the King, whiles he liued, had ordeined to bring vp Antiochus his sonne, that he might be King)

56 Was come againe out of Persia, & Media, and the Kings hoste with him, and thought to take vnto him the rule of thigs,

57 He and his halles, and were stirred forward by them in the castel to go and tell the King, and the captaines of the hoste, and to others, saying, We decrease dayly, & our vitayles are but smale: and the place that we laye siege vnto, is strong, and the affaires of the realme depende vpon vs.

*Or, great bands*

58 Now therefore let vs agre with these men, & take truce with them, and with all their nation,

59 And grāte them to liue after their Law, as they did afore: for they be grieved, and do all these things, because we haue broken their Lawes.

60 So the King and the princes were content, and sent vnto them to make peace, & they receiued it.

61 When the King & the princes had made an othe vnto them, they came vp to this out of the fortresse.

62 And the King went vp to mount Sion: but when he sawe that the place was well defended, he brake his othe that he had made, and commanded to breake downe the wall rounde about.

63 Then departed he in all haste, and returned vnto Antiochia where he founde Philippe hauing dominion of the citie: so he foght against him, and toke the citie by force.

## CHAP. vii.

Demetrius reigned, after he had killed Antiochus and Lysias. 5 He troubleth the children of Israel throue the counsel of cerceins wicked persons. 37 The prayer of the Priests against Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

*Joseph An- 219, 12, chap. 5*

IN the hundredth and one and fiftieth yere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a

fewe men vnto a citie of the sea coast, and reigned there.

2 And when he came into the possession of his fathers kigdome, his soldiers toke Antiochus and Lysias, and broght them vnto him.

3 But when it was tolde him, he said, Shewe me not their faces.

4 So thei put the to death. Now when Demetrius was set vpon the throne of his kigdome,

5 There came vnto him all the wicked and vngodlie men of Israel, whose captaine was Alcimus, that wolde haue bene the hie Priest.

6 These men accused the people vnto the King, saying, Iudas and his brethren haue slayne all thy friends, and driuen vs out of our owne land.

7 Wherefore send now some man, whome thou trustest, that he maye go and se all the destruction, which he hath done vnto vs, and to the Kings land, and let him punish them with all their partakers.

8 Then the King chose Bacchides a frie of his, which was a great man in the realme, and ruled beyonde the flood, and was faithful vnto the King, and sent him,

9 And that wicked Alcimus, whome he made hie Priest, and commanded him to be aduenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas and his brethren, deceitfully with peaceable wordes.

11 But they beleued not their saying: for thei sawe that they were come with a great hoste.

12 Then a companie of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable points.

13 And the Aſideans were the first that required peace among the children of Israel.

14 For said they, He that is a Priest of the sede of Aarō, is come with this armie: therefore he wil not hurt vs.

15 Then he spake vnto them peaceably, and swore vnto them, and said, We wil do you no harme, nether your friends:

16 And they beleued him: but he toke of the thre score men, and slewe them in one day according to the wordes that were written.

17 \*Thei haue cast y bodies of thy Saines, and their blood rounde about Ierusalem: and there was no man that wolde burye them.

18 So there came a feare and trembling among all the people: for they said, There is neither trouth, nor righteousnes in them: for they haue broken the appoyntment, & othe that they made.

19 The Bacchides remoued fro Ierusalem,

& pitched his tence a he sent forthe & toke had for laken him, & whome he slewe

20 Then committed Alcimus, & left men helpe him: so Bacchides

21 Thus Alcimus shorted vnto him: obtained the land of hurt in Israel.

22 Now when Iudas sawe that Alcimus and his amog the Israeletes

23 He went forthe borders of Iudea, and were fallen away, so more abroade in the

24 But when Alcimus sawe people had gotten the that he was not able went againe to the King of wicked things.

25 Then the King sent chief princes, which he commanded him, that the people.

26 So Nicanor came a great hoste, and se his brethren deceitfully wordes, saying,

27 Let there be no warre you: I wil come with ye do, friendly.

28 So he came vnto Iudas one another peaceably were prepared to take

29 Neuertheles, it was came vnto him vnder he feared him, and w no more.

30 When Nicanor perceived that he was betrayed, against Iudas, beside

31 Where there were slaine about fiftie thousand vnto the citie of Daus

32 After this came Nicanor, and some of the elders of the people went to the Sanctuarie to salute him, but he burnt offering the King.

33 But he laughed at them, and counted them proudly,

34 And swore in his wrath, and his hoste be not mine hands, if euer I tie, I wil burne vp the went he out in a great

35 Then the Priests came

& pitched his tence at Beth-zecha, where he sent forth & toke manie of the me that had forsaken him, & certeine of the people whom he slewe <sup>cast</sup> into the great pit. Then committed he the countrey vnto Alcimus, & left men of warre with him to helpe him: so Bacchides wet vnto y King. Thus Alcimus stroue for y priesthode. And all such as troubled the people resorted vnto him: in somuche, that they obtained the land of Iuda, and did much hurt in Israel. Now when Iudas sawe all the mischief, that Alcimus and his companie had done among the Israelites more then the heathē, He went forth the rounde about all the borders of Iuda, and punished those, that were fallen away, so that they came no more abroade in the countrey. But when Alcimus sawe that Iudas & his people had gotten the vpper hād, & knewe that he was not able to abide them, he went againe to the King, and accused the of wicked things. Then the King sent Nicanor one of his chief princes, which hated Israel deadly, & commanded him, that he shulde destroye the people. So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendlie wordes, saying, Let there be no warre betwene me, and you: I wil come with fewe men, to se how ye do, friendly. So he came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas. Neuertheles, it was tolde Iudas, that he came vnto him vnder disceit: therefore he feared him, and wolde not se his face no more. When Nicanor perceiued that his counsel was bewrayed, he went out to fight against Iudas, beside Carphasalama. Where there were slaine of Nicanors hoste about fise thousand men: so they fled vnto the citie of David. After this came Nicanor vp vnto mount Sion, and some of the Priests with the Elders of the people went forth of the Sanctuary to salute him peaceably, & to shew him the burnt offering that was offered for the King. But he laughed at them, and mocked the & counted them prophane, and spake proudly. And swore in his wrath, saying, If Iudas and his hoste be not deliuered now into mine hands, if euer I come againe in safetie, I wil burne vp this house. With that, went he out in a great anger. Then the Priests came in, and stode be-

fore the altar in the Temple, weping, and saying, For so muche as thou, o Lord, hast chosen this House, that thy Name might be called vpon therein, and that it shulde be an house of prayer, and petition for thy people, Be aduenged of this man and his hoste, and let them be slaine by the sword: remember their blasphemies, & suffice them not to continue. When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, & there an hoste met him out of Syria. And Iudas pitched in Adasa with thre thousand me where Iudas prayed, saying, O Lord, because the messengers of King Sēnacherib blasphemed thee, thine Angel went forth, and slewe an hundreth, foure score, and fise thousand of them. So destroye thou this hoste before vs to day, that all other may knowe that he hath spoke wickedly against thy Sanctuarie, & punish him according to his malice. So the armies ioyned together in bartel, the thirtenth day of the moneth Adar: but Nicanors hoste was discomfited, and he him self was first slaine in the bartel. Now when his armie sawe that Nicanor was slaine, they cast away their weapons and fled. But they pursued after the a dayes iourney from Adasa vnto Gaserā, blowing an alarme with the trumpets after them. So they came forth of all the townes of Iudea rounde about, and rushed vpon them, and threwe them from one to another, so that they all fel by the sword, & there was not one of them lefte. Then they toke the spoyles, and the pray and smote of Nicanors head, and his right hand, which he helde vp so proudly, and broght it with them, and hanged them vp afore Ierusalem. So the people reioyced greatly, and kept that day as a day of great gladnes. And they ordeined, to kepe yereley that day on the thirtenth day of the moneth Adar. Thus the land of Iuda was in rest a litle while.

CHAP. VIII.  
Iudas, considering the power and policie of the Romans, maketh peace with them. 22 The conditions of mutual friendship sent to the Romans.

Iudas heard also the fame of the Romans, that they were mightie, and valiant, and agreable to all things that were required of them, and made peace with all that came vnto them, And that they were men of great power, and they tolde him of their battels, and their worthie actes, which they did among

<sup>Or, Adasa.</sup>

<sup>2 King. 19, 35  
Isa. 37, 36.  
2 Mac. 8, 19.</sup>

<sup>Ioseph Anti.  
12. chap. 15.</sup>



# I. Maccabees.

*Or, Frenchmark.*

the Grecians whom they had conquered, and made to paye tribute,

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and golde,

4 And that by their counsel, and gentle behauiour they were rulers in euerie place, though the place was farre from them, and that they had discomfited, and giuen great overthrowes to y<sup>e</sup> Kings that came against them, from the vitermost parte of y<sup>e</sup> earth, and that others gaue them tribute euerie yere,

*Or, Clifme.*

5 How they had also discomfited by battel Philippe and Perles Kings of the Macedonias, and others, that rose against the, and how they ouercame them,

6 And how great Antiochus King of Asia that came against the in battel, hauing an hundred and twentie elephants, with horsemen, & charretts, and a verie great armie, was discomfited by them,

7 And how they toke him aliue, and ordeined him, with suche as shulde reigne after him, to paye a great tribute, & to giue hostages, and a separate porcion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreys, which they toke of him and gaue them to King Eumenes.

9 Againe when it was tolde them that the Grecians were comming to destroye them,

10 They sent against the a capitaine, which gaue them battel, & slewe manie of the, & toke manie prisoners with their wiues, and children, and spoyled them, and conquered their land, and destroyed their strongholdes, and subdued them to be their bondmen, vnto this day:

11 Moreouer, how they destroyed, & brought into subiection other kingdomes & yles, whosoever had withstand them:

12 But that thei kept amitie with their owne friends, and those that stayed vpon them: finally, that conquered kingdomes, bothe farre and nere, in so muche that whosoever heard of their renoume, was afrayed of them.

13 For whome they wolde helpe to their kingdomes, those reigned, and whome they wolde, they put downe: thus were they in moste high autoritie,

14 Yet for all this that none of them wore a crowne, nether was clothed in purple, to be magnified thereby,

15 But that thei had ordeined them selues a counsel, wherein thre hundredth and twentie men consulted dailey, and prouided for the commune affaires, to gouerne them wel,

16 And that they committed their gouernment to one man euerie yere, who did rule ouer all their countrey, to whome euerie

man was obedient: and there was nether harred nor enuie among them.

17 ¶ Then Iudas chose Eupolemus the sonne of Iohny, the sonne of Accus, and Isafon, the sonne of Eleazar, and sent them vnto Rome to make friendship, & mutual fellowship with them,

18 That they might take from them the yoke (for they sawe that the kingdome of the Grecians wolde kepe Israel in bondage)

19 So they went vnto Rome, which was a verie great iourney, and came into the Senat where they spake and said,

20 Iudas Maccabeus with his brethren, and the people of the Iewes hathe sent vs vnto you, to make a bonde of friendship, and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasse and sent to Ierusalem, that they might haue by them a memorial of the peace, and mutual fellowship.

23 Good successe be to the Romaines, and to the people of the Iewes, by sea, and by land for euer, and the sworde, and enemie be from them.

24 If there come first anie warre vpon the Romaines, or anie of their friends throughout all their dominion,

25 The people of the Iewes shal helpe the, as the time shalbe appointed, with all their heart,

26 Also they shal giue nothing to the that come to fight for the, nor serue them with wheat nor weapons, nor money, nor shippes as it pleaseth the Romaines, but they shal kepe their couenantes without taking anie thing of them.

27 Likewise also if warre come first against the nation of the Iewes, the Romains shal helpe them with a good wil, according as the time shalbe appointed them.

28 Nether shal wheat be giuen vnto them, that take their parte, nor weapons, nor money, nor shippes, as it pleaseth y<sup>e</sup> Romains, who wil kepe these couenants without deceite.

29 According to these articles y<sup>e</sup> Romains made the bonde with the people of the Iewes.

30 If after these pointes the one partie, or the other wil adde or diminish, they may do it, at their pleasures, & whosoever they shal adde, or take away, shal be ratified.

31 And as touching the euil that Demetrius hathe done vnto the Iewes, we haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends, and confederates the Iewes?

32 If therefore they complaine anie more against

against thee, we wil do fight with thee by sea and

CHAP. I

After the death of Nicanor Demetrius was put in the stead of his brother Jonathan, and Bacchides was with the people, and dyeth. Nathan by the counsel of certain is ouercome. 70 The truce of

IN the meane season I had heard how Nicanor had giuen the battel, and Alcimus againe chief strength with ch

So they went forthe by warde Galgala, and p before Mefaloth whic wanne it and slewe mu

And in the first moneth and two yere, the against Ierusalem.

But they raised their Berea, with twentie thousand horsemen

Now Iudas had pitched, & thre thousand ch

And when they sawe, of the armie was great fraide, and manie co

out of the hoste, so mo of them, but eight

When Iudas sawe him, and that he must fore troubled in minde me to gather them to

couraged. Neuertheless, he said: maintained, Let vs rise, and enemies, if peraduenture to fight with them.

But they wolde haue We are not able: but liues: turne backe now are departed: for shal that are so fewe?

Then Iudas said, C shulde do this thing, our time be come, let our brethren, and l honour.

Then the hoste retreated, and stode against ded their horsemen in they that threwe wi

chers marched in the that fought in the for liant men.

And Bacchides was So the armie drew: blew the trumpets. They of Iudas side so, & the earth shoke mics, and the battel

against thee, we will do them iustice, and fight with thee by sea and by land.

CHAP. IX.

After the death of Nicanor Demetrius sendeth his army against Iudas. 18 Iudas is slaine. 31 Ionathan is put in the stead of his brother. 47 The battell between Ionathan and Bacchides. 55 Alcimus is slain with the palfie, and dyeth. 68 He cometh vpon Ionathan by the counsell of certeine wicked perſones, and is overcome. 70 The truce of Ionathan with Bacchides.

IN the meane ſeaſon when Demetrius had heard how Nicanor, and his hoſte had giuen the battell, he ſent Bacchides, and Alcimus againe into Iudea, and his chief ſtrength with them.

So they went forth by the way that is toward Gaſgala; and pitched their tentes before Melathoth which is in Arbelis, and wanne it and ſlew muche people.

And in the firſt moneth of the hundreth, ſiftie and two yere, they layed their ſiege againſt Ieruſalem.

But they raiſed their campe, and came to Betea, with twentie thouſand ſore men & two thouſand horſemen.

Now Iudas had pitched his tent at Eleaſa, & thre thouſand choſen men with him.

And when they ſawe, that the multitude of the armie was great, they were ſore afraid, and manie conueied them ſelues out of the hoſte, ſo that there abode no mo of them, but eight hundreth men.

When Iudas ſawe that his hoſte failed him, and that he muſt nedes fight, he was ſore troubled in minde that he had no time to gather them together; and was diſcouraged.

Neuertheleſs, he ſaid vnto them that remained, Let vs riſe, and go vp againſt our enemies, if peradventure we may be able to fight with them.

But they wolde haue ſtaied him, ſaying, We are not able: but let vs rather ſaue our liues: turne backe now, ſeing our brethren are departed: for ſhal we fight againſt the, that are ſo fewe?

Then Iudas ſaid, God forbid, that we ſhulde do this thing, to fle from them: if our time be come, let vs dye manfully for our brethren, and let vs not ſtaine our honour.

Then the hoſte remoued out of the tentes, and ſtoode againſt them, who had deuidd their horſemen into two troupes, and they that threwe with ſlings, and the archers marched in the forewarde, and they that fought in the forewarde, were all valiant men.

And Bacchides was in the right wing. So the armie drewe nere on bothe ſides, & blew the trumpets.

They of Iudas ſide blew the trumpets alſo, & the earth ſhoke at the noyce of the armes, and the battell continued from mor-

ning to night.

14 And when Iudas ſawe that Bacchides and the ſtrength of his armie was on the right ſide, he toke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Now when they which were of the left wing, ſawe that the right wing was diſcomfited, they followed Iudas behinde, and the that were with him hard at the heles.

17 Then was there a fore battell: for many were ſlaine of bothe the parties.

18 Iudas alſo him ſelf was killed, and the remnant fled.

19 So Ionathan and Simon toke Iudas their brother, and buried him in his fathers ſepulchre in the citie of Modin.

20 And all the Iſraelites wept for him, and mourned greatly for him, and lamèted many daies, ſaying,

21 How is the valiant man fallen which deliuered Iſrael!

22 Concerning the other things of Iudas, bothe the battells and the valiant actes that he did, & of his worthines, they are not written: for they were very many.

23 ¶ Now after the death of Iudas, wicked Ieſeph Antiochus came vp in all the coaſtes of Iſrael, & there aroſe all ſuche as gaue them ſelues to iniquitie.

24 In thoſe daies was there a very great famine in the land, and all the country gaue ouer them ſelues with them.

25 And Bacchides did chuſe wicked men, and made them lords in the land.

26 Theſe fought out, and made ſearche for Iudas friends, and broght them vnto Bacchides, which aduèged him ſelf vpon the, and mocked them.

27 And there came ſo great trouble in Iſrael, as was not ſince the time that no Prophet was ſene among them.

28 Then came all Iudas friends together, & ſaid vnto Ionathan,

29 Seing thy brother Iudas is dead, & there is none like him to go forth againſt our enemies, euen againſt Bacchides, and againſt the of our nation that are enemies vnto vs,

30 Therefore, this day we chuſe thee that thou maiſt be our prince and captaine in his place to order our battell.

31 So Ionathan toke the gouernance vpon him at the ſame time, and ruled in ſtead of his brother Iudas.

32 But when Bacchides knewe it, he fought for to ſlay him.

33 Then Ionathan and Simon his brother, perceiuing that, fled into the wildernes of Thecua with all their companie, and pitched their tentes by the water poole of Aſphar.



# I. Maccabees.

- 34 Which when Bacchides vnderstode, he came ouer Iorden with all his hoste vpon the Sabbath day.
- 35 (Now had Ionathan sent his brother Iohn, a captaine of the people, to pray his friends the Nabathites, that they wolde kepe their baggage which was muche.
- 36 But the children of Ambri came out of Medaba, & toke Iohn; and all that he had, & when they had taken it, went their way.
- 37 After this came worde vnto Ionathan, and to Simon his brother, that the children of Ambri made a great marriage, & brought the bride from Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.
- 38 Therefore they remembered Iohn their brother, and went vp, and hid them selues vnder the couert of the mountaine.
- 39 So they lift vp their eyes, and looked, and beholde, there was a great noyce, & muche preparation: then the bridegrome came forth, and his friends and his brethren met them with tymbrels, and instruments of musike, and manie weapons.
- 40 Then Ionathans men that lay in ambusher, rose vp against the, & slewe manie of them, and the remnant fled into the mountaines, so that they toke all their spoiles.
- 41 Thus the marriage was turned to mourning, and the noyce of their melodie into lamentacion.
- 42 And so when they had aduenged the blood of their brother, they turned againe vnto Iorden.
- 43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the Sabbath day.)
- 44 Then Ionathan said vnto his companie, Let vs rise now, & fight against our enemies: for it is not to day as in time past.
- 45 Beholde, yf battel is before vs, and behinde vs, and the water of Iorden on this side and that side, and the marise, and forest, so yf there is no place for vs to turne aside.
- 46 Wherefore crye now vnto heauen, that ye may be deliuered from the power of your enemies: so they ioyned battel.
- 47 Then Ionathan stretched out his hand, to smite Bacchides: but he turned aside fro him and reculed.
- 48 Then Ionathan, and they that were with him, leapt into Iorden, and swimmied over vnto the further bake: but the other wolde not passe through Iorden after them.
- 49 So in that day were slaine of Bacchides side about a thousand men.
- 50 Then he turned againe to Ierusalem, & buylt vp the strong cities in Iuda, as the castel of Iericho, and Emmaus, and Bethoron, and Bethel, and Thamnatha, Pharithoni, & Tephro, with high walles, with gates, and with barres,
- 51 And set garisons in the, that they might vse their malice vpon Israel.
- 52 He fortified also the citie Beth-sura, and Gazara, and the castel, & set a garison in them with prouision of vitayles.
- 53 He toke a so the chiefest mens sonnes in the countrey for hostages, and put them in the castel at Ierusalem to be kept.
- 54 Afterwarde in the hundreth, fiftie and thre yere, in the seconde month, Alcimus commanded, that the walles of the inner court of the Sactuarie shulde be destroyed, and he pulled downe the monumentes of the Prophetes, and began to destroy them.
- 55 But at the same time Alcimus was plagued, and his enterprises were hindered, & his mouth was stopped: for he was smitten with a palfie, & colden no more speake, nor giue order concerning his house.
- 56 Thus dyed Alcimus with great torment at the same time.
- 57 And when Bacchides sawe, that Alcimus was dead, he turned againe to the King, & so the land of Iuda was in rest two yeres.
- 58 Then all the vngodlie men helde a counsell, saying, Beholde, Ionathan and his companie dwell at ease, & without care: wherefore let vs bring Bacchides hither, and he wil take them all in one night.
- 59 So they went and consulted with him.
- 60 Who arose and came with a great hoste, and sent letters priuely to his adherentes, which were in Iudea, to take Ionathan and those that were with him: but they coulde not, for their counsell was knowne vnto them.
- 61 And they toke fiftie men of the countrey, which were the chief workers of this wickednes, and slewe them.
- 62 Then Ionathan and Simon with their companie departed vnto Beth-basin which is in the wilderness, and repaired the decay thereof, and made it strong.
- 63 When Bacchides knewe this, he gathered all his hoste, and sent worde to them that were of Iudea.
- 64 Then came he & laid siege to Beth-basin, and fought against it a long season, and made instruments of warre.
- 65 But Ionathan had left his brother Simo in the citie, & went forth into the countrey, and came with a certeine number,
- 66 And slewe Odomeras and his brethren, and the children of Phasiron in their tentes: so he began to slaye, and increased in power.
- 67 Simon also and his companie went out of the citie, and burnt vp the instruments of warre.
- 68 And fought against Bacchides, and discomfited him, and vexed him sore, so that his counsell and iorney was in vaine.
- 69 Wherefore he was very wroth at y wicked

*Or, Tambri.*

*Or, Medabab.*

ked men, that gaue him into the countrey, & flew and purposed to returne into the countrey.

Whereof when Ionathan heard, he sent ambassadours to treat of peace with him, and the men shulde be deliuered.

Which thing he accepted to his desire, and made he wolde neuer do him harme of his life.

So he restored vnto him that he had taken afore time out of Iuda, and so returned to his owne land, neither did he enter into their borders.

Thus the sword ceased for a while. Ionathan dwelt at Machabere to gouerne the people, the vngodlie men out of

## CHAP.

Demetrius desireth to haue peace with Alexander also desireth peace with Alexander maketh warre against Demetrius slayes. 1. The first of Alexander.

IN the hundreth and fiftie yere, Alexander the sonne of Seleucus Epiphanes, and toke possession of the countrey, and received him, and the reuerend men.

Now when Demetrius was gathered an exceeding multitude, for he against him. Also Demetrius sent letters with louing wordes, as that he ferre him.

For he said, We wil first receive him, before he ioyned against vs.

Els he wil remember what he haue done against him, and thren and his nacion.

And so he gaue Ionathan an hoste, and to prepare confederate with him, and the hostages that were deliuered vnto him.

Then came Ionathan and red the letters in the people, & of them that were with him.

Therefore they were glad, for they heard that the licence to gather an army.

So they that were of the hostages vnto Ionathan, them to their parents.

Ionathan also dwelt at Machabere, and repaired the walls, and began to buyld, and repaired.

And he commanded to buyld the walles, & the towers about with hewen stones, so they did.

ons in the, that they might  
upon Israel.

also the citie Beth-sura, and  
the castell, & set a garison in  
it of vntailes.

the chiefest mens sonnes in  
the hostages, and put them in  
Ierusalem to be kept.

in the hundredth, fiftie and  
seconde month, Alcimus  
that the walles of the inner  
temple shulde be destroyed,

owne the monumentes of  
the dead, and began to destroy them.

the time Alcimus was pla-  
cing the hostages, and he  
stopped: for he was smitten  
with the sword, so that he  
colde no more speake, nor  
gouerne his house.

Alcimus with great torment  
and paine.

Bacchides sawe, that Alcimus  
was dead againe to the King, &  
Iuda was in rest two yerres.

godlie men helde a coun-  
saile, and Ionathan and his com-  
rades, & without care: where-  
unto Bacchides, hither, and he

in one night.  
and consulted with him.

and came with a great ho-  
stie priuily to his adheren-  
ces in Iudea, to take Ionathan  
and his brethren: but they col-  
lect counsel was knowne vn-

to the fiftie men of the coun-  
ty, the chief workers of this  
warre.

an and Simon with their  
brethren vnto Beth-basin which  
was decayed, and repaired the decay  
of it strong.

he knewe this, he gathered  
his hostie, and sent word to them that

he laid siege to Beth-ba-  
sin: it is a long season, and  
the siege is of warre.

he left his brother Simo-  
on fortie into the coun-  
ty, a certeine number,

omerus and his brethren  
of Phasiron in their ren-  
der, and increased in

his companie went out  
to burne vp the instruments  
of warre.

st Bacchides, and disco-  
uered him sore, so that his  
warre was in vaine.

was very wroth at it: and  
he

ted men, that gaue him counsel to come  
into the countrey, & slewe many of them,  
and purposed to returne into his owne  
countrey.

Whereof when Ionathan had knowled-  
ge, he sent ambassadours vnto him, to in-  
treat of peace with him, & that the priso-  
ners shulde be deliuered.

Which thing he accepted, and did accor-  
ding to his desire, and made an othe, that  
he wolde neuer do him harme all the daies  
of his life.

So he restored vnto him the prisoners  
that he had taken afore time out of the lād  
of Iuda, and so returned and went into his  
owne land, nether did he come any more  
into their borders.

Thus the sword ceased from Israel, and  
Ionathan dwelt at Machmas, and began  
there to gouerne the people, and destroyed  
the vngodlie men out of Israel.

## CHAP. X.

Demetrius desireth to haue peace with Ionathan. 18. A-  
lexander also desireth peace with the Iewes. 48. A-  
lexander maketh warre against Demetrius. 50. De-  
metrius is slayne. 51. The friendship of Ptolemus &  
Alexander.

In the hundredth and thre score yere ca-  
me Alexander the sonne of Antiochus  
Epiphanes, and toke Ptolemas, and they  
received him, and there he reigned.

Now when Demetrius the King heard it,  
he gathered an exceeding great hostie, and  
went forth against him to fight.

Also Demetrius sent letters vnto Ionathā,  
with louing wordes, as though he wolde pre-  
ferre him.

For he said, We wil first make peace with  
him, before he ioine with Alexander a-  
gainst vs.

Els he wil remember all the euil that we  
haue done against him, & against his bre-  
thren and his nacion.

And so he gaue Ionathan leaue to gather  
an hostie, and to prepare weapons, and to be  
confederate with him, and commanded  
the hostages that were in the castell, to be  
deliuered vnto him.

Then came Ionathan to Ierusalem, and  
red the letters in the audience of all the  
people, & of them that were in the castell.

Therefore they were sore afraied, becau-  
se they heard that the King had giue him  
licence to gather an armie.

So they that were of the castell, deliuered  
the hostages vnto Ionathan, who restored  
them to their parents.

Ionathan also dwelt at Ierusalem, & be-  
gan to buyld, and repaire the citie.

And he commanded the workemen to  
buyld the walles, & the mount Sion roun-  
de about with hewen stone, to fortifie it: &  
so they did.

Then the strangers that were in the ca-  
stels which Bacchides had made, fled,  
so that euerie man left his place, & went  
into his owne countrey.

Onely at Beth-sura remained certeine  
which had forsaken the Law and the com-  
mandements: for it was their refuge.

Now when King Alexander had heard  
of the promises that Demetrius had made  
vnto Ionathan: and when it was tolde  
him of the battels and noble actes, which  
he and his brethren had done, and of the  
paines that they had indured,

He said, Might we finde suche a mā: now  
therefore we wil make him our friend and  
confederate.

Vpon this he wrote a letter, and sent it  
vnto him, with these wordes, saying,

KING ALEXANDER to  
his brother Ionathan sendeth salutation.

We haue heard of thee, that thou art a  
very valiant man, and worthie to be our  
friend.

Wherefore this day we ordeine thee to  
be the hie Priest of thy nacion, and to  
be called the Kings friend: and he sent  
him a purple robe, and a crowne of gol-  
de, that thou maist consider what is for  
our profite, and kepe friendship towar-  
de vs.

So in the seuenth moneth of the hundredth  
and thre score yere, vpon the feast daye of  
the tabernacles, Ionathan put on the holie  
garment, & gathered an hostie, & prepared  
many weapons.

Which when Demetrius heard, he was  
marueilous sory, and said,

What haue we done, that Alexander ha-  
the preuented vs in getting the friendship  
of the Iewes for his strength?

Yet wil I write and exhorte them, and  
promes them dignities and rewardes, that  
they may helpe me.

Whereupon he wrote vnto them these  
wordes, KING DEMETRIUS  
vnto the nations of the Iewes sendeth  
greeting.

We haue heard that ye haue kept your  
couenant towarde vs, and continued in  
our friendship, and haue not ioined with  
our enemies, whereof we are glad.

Now therefore remaine still, and kepe fi-  
delitie towarde vs, and we wil recompense  
you for the good thinges that ye haue done  
for vs,

And wil release you of many charges, &  
giue you rewardes.

And now I discharge for your sake all  
Iewes from tributes, & fre you from the cu-  
stomes of salte, and the crowne taxes, and  
from the thirde parte of the sede.

And fro the halfe of the frute of y trees  
which is mine owne duetie. I do release the



## I. Maccabees.

that fro this day forth, none shal take any thing of the land of Iuda, or of the thre gouuernements which are added thereunto as of Samaria and of Galile, from this daye forth for euermore.

<sup>a</sup> And of the countrey beyon de Iorden, as Iosephus writeth.

31 Ierusalem also with all things belonging thereto, shalbe holie and fre from the tenthes and tributes.

32 Also I release the power of the castel which is at Ierusalem, and giue it vnto the hie Priest, y he may set in it suche men, as he shal chuse to kepe it.

33 Moreover I frely deliuer euerie one of the Iewes that were taken away prisoners out of the land of Iuda through out all my realme, and euerie one of them shalbe free from tributes, yea, euen their catel,

34 And all the feastes, and Sabbaths, & new moones, and the daies appointed and the thre daies before the feast, & the thre daies after the feast, shalbe daies of fredome & libertie for all the Iewes in my realme,

35 So that in them no man shal haue power to do any thing, or to vex any of them in any maner of cause.

36 Also thirtie thousand of the Iewes shalbe writen vp in the Kings hofte, and haue their wages paid them as apperteineth to all them that are of the Kings armie: and of the shalbe ordeined certeine to kepe y Kings strong holdes.

37 And some of them shalbe set ouer the Kings moste secret affaires, and their gouernours and their princes shalbe of them selues, and they shal liue after their owne lawes, as the King hathe comanded in the land of Iuda.

38 And the thre gouuernements that are added vnto Iudea from the countrey of Samaria, shalbe ioyned vnto Iudea, and they shalbe as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais & the borders thereof vnto the Sanctuarie at Ierusalem, for the necessarie expeses of the holie things.

40 Moreover, I wil giue euerie yere fiftene thousand sicles of siluer of the Kings reuenues out of the places apperteining vnto me.

41 And all the ouerplus which they haue not paid for the things due, as they did in the former yeres, from hence forth they shal giue it towarde the workes of the Temple.

42 And besides this, the fve thousand sicles of siluer which they received yerely of the accounte appointed for the interteinemet of the Sanctuarie, these yeres passed, euen these things shalbe released because they apperteine to the Priests that minister.

43 Item, whosoever they be that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are indetted to y King

for any maner of thing, they shalbe pardoned; and all that they haue in my realme.

44 For the buylding also and repairing of the workes of the Sanctuarie, expeses shalbe giuen of the Kings reuenues.

45 And for the making of the wallles of Ierusalem, and fortifying it rounde about that the holdes in Iudea may be buylt vp, shal also the costes be giuen out of the Kings reuenues.

46 ¶ But when Ionathan & the people heard these wordes, they gaue no credit vnto the, nether receiued them: for thei remembered the great wickednes that he had done in Israel, and how sore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the fust that had irritated of true peace with them, and so were confederat with him alway.

48 Then gathered King Alexander a great hofte, & camped ouer against Demetrius.

49 So the two Kings ioyned batrel, but Demetrius hofte fled, and Alexander pursued him, and preuailed against them.

50 So that sore batrel continued til the sunne went downe, and Demetrius was slaine the same day.

51 ¶ Then Alexander sent ambassadours <sup>Josephus</sup> vnto Ptolemeus the King of Egypt with these wordes, saying,

52 For so muche as I am come againe to my realme; and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioye my countrey,

53 Seing that I haue euen giuen him the batel, and he and his armie is discomitted by me, & I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shal I be thy sonne in law, and giue thee rewardes, and vnto her things according to thy dignitie.

55 Then Ptolemeus the King gaue answer, saying, Happie be the day, wherein thou art come againe vnto the lande of thy fathers, and sittest in the throne of their kingdome.

56 Now therefore wil I fulfil thy writing: but mete me at Ptolemais that we may se one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemeus wet out of Egypt with his daughter Cleopatra, & came vnto Ptolemais in the hundred threscore & two yeres.

58 Where King Alexander met him, and he gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glorie, as the maner of Kings is.

59 ¶ Then wrote King Alexander vnto Ionathan, that he shulde come and mete him.

60 So he went honorably vnto Ptolemais, and there he met the two Kings, and gaue them

them great presents and to their friends, and their sight.

61 And there assembled felowes of Israel, & with him: but the King would

62 And the King would shulde take of the g & clothe him in purple & the King appointed

63 And said vnto his pr into the middes of the proclamacion, that no gainst him of anie man trouble him for anie n

64 So when his accuser cording as it was proce was clothed in purple,

65 And the King preferred and wrote him among, and made him a duke, dominion.

66 Thus Ionathan ret with peace and gladne

67 ¶ In the hundredth, th came Demetrius the from Creta into his fa

68 Whereof whe King he was verie sorie, and tiochia.

69 Then Demetrius ap y gouernour of Celos a great hofte, and cam sent vnto Ionathan th

70 Darest thou, being self against vs? and I reproched, because of rewhy doest thou vane in the mountaines?

71 Now then if thou strength, come downe ne field & there let vs gether: for I haue the

72 Alke and learne who take my parte: and th your fote is not able face: for thy fathers h sed in their owne land

73 And now how wilt so great an hofte of h in the plaine, where rocke, nor place to fle

74 When Ionathan he pollonius, he was moun resore he chose ten

75 And he pitched his they shut him out of nius garison was in I

76 Then they fought that were in the citie him in: so Ionathan w





# I. Maccabees.

- 3 Now when he entred into the citie of Ptolemais, he lefte bands and garisons in euerie citie.
- 4 And when he came nere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battel: for they had made heapes of them by the way where he shulde passe.
- 5 And thei tolde the King what Ionathan had done, to the intent thei might get him euil wil: but the King helde his peace.
- 6 And Ionathan met the King with great honour at Iappe, where they saluted one another, and laye there.
- 7 So when Ionathan had gone with the King vnto the water that was called Eleutherus, he turned againe to Ierusalem.
- 8 So King Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander.
- 9 ¶ And sent embassadours vnto King Demetrius, sayig, Come, let vs make a league betwene vs, and I wil giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.
- 10 For I repent that I gaue Alexander my daughter: for he goeth about to slaye me.
- 11 Thus he slandered Alexander, as one that shulde desire his realme.
- 12 And he toke his daughter from him, and gaue her vnto Demetrius, and forsoke Alexander, so that their hatred was openly knowne.
- 13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia and of Egypt.
- 14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him.
- 15 But when Alexander heard it, he came to warre against him, and Ptolemeus brought forth his hoste, and met him with a mightie power, and put him to flight.
- 16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.
- 17 And Zabdiel the Arabian smote of Alexanders head, & sent it vnto Ptolemeus.
- 18 But the third day after, King Ptolemeus dyed: and thei that were in the holdes, were slayne one of another.
- 19 And Demetrius reigned in the hundredth, thre score and seuenth yere.
- 20 ¶ At the same time gathered Ionathan them that were in Iudea, to laye siege vnto the castle, which was at Ierusalem, and they made manie instruments of warre against it.
- 21 Then went there certeine vngodlie persones (which hated their owne people) vnto King Demetrius, and tolde him that Ionathan besieged the castle.
- 22 So when he heard it, he was angrie, and immediatly came vnto Ptolemais, & wrote vnto Ionathan, that he shulde laye no more siege vnto it, but that he shulde meete him and speake with him at Ptolemais in all haste.
- 23 Neuertheles when Ionathan heard this, he commanded to besiege it: he chose also certeine of the Elders of Israel, and the Priests, and put him self in danger.
- 24 And toke with him siluer and golde, and apparell, and diuerse presents, and went to Ptolemais vnto the King, and founde fauour in his sight.
- 25 And though certeine vngodlie men of his owne nacion had made complaines vpon him,
- 26 Yet the King intreated him as his predecessors had done, and promoted him in the sight of all his friends,
- 27 And confirmed him in the hie priesthood with all the honorable things, that he had afore, & made him his chief friend.
- 28 Ionathan also desired the King, that he wolde make Iudea free with the thre gouernemets, & the countrey of Samaria, & Ionathan promised him thre hundred talents.
- 29 Whereunto the King consented, & gaue Ionathan writing of the same, conteyning these wordes,
- 30 KING DEMETRIUS vnto his brother Ionathan, and to the nacion of the Iewes sendeth greeting.
- 31 We send you here a copie of the letter, which we did write vnto our cousin Lasthenes concerning you, that ye shulde se it.
- 32 King Demetrius vnto Lasthenes his father sendeth greeting.
- 33 For the faithfulness that our friends the nacion of the Iewes kepe vnto vs, and for their good wil towards vs we are determined to do them good.
- 34 Wherefore we asigne to the coasts of Iudea with the thre gouernemets Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that apperteineth to all them that sacrifice in Ierusalem: bothe concerning the paiments which the King toke yere aforetime, bothe for the fruits of the earth, & for the fruits of the trees.
- 35 As for the other things apperteining vnto vs of the tenths & tributes, which were due vnto vs, and the customes of sale, & crowne taxes, which were payed vnto vs, we discharge the of all fro hence forth.
- 36 And nothing hereof shalbe reuoked fro this time forth and for euer.
- 37 Therefore se that ye make a copie of these things, and deliuer it vnto Ionathan, that it may be set vp vpon the holy mount in an open place.

38 After

38 After this when D  
saw that his land was  
resistance was made a  
away all his hoste, eu  
place, except certeine  
whome he broght from  
then: wherefore all his  
him.  
39 Now was there one  
bene of Alexanders pa  
he sawe that all the hoste  
D. metrius, he went to  
bian, that broght vp A  
of Alexander,  
40 And lay sore vpon  
this yong Antiochus  
gine in his fathers stea  
what great euil Demet  
how his men of warre  
remained there a long  
41 Also Ionathan sent  
etrius to driue them ou  
castell at Ierusalem, an  
the fortresses: for the  
rael.  
42 So Demetrius sent v  
I wil not onely do the  
thy nacion, but if oppo  
honour thee and thy n  
43 Now therefore thou  
sure, if thou wilt send  
for all mine armie is g  
44 So Ionathan sent him  
men vnto Antiochia,  
the King: wherefore  
glad at their comming  
45 ¶ But they that were  
hundredth, and twenti  
thered them together  
citie, & wolde haue fl  
46 But the King fled in  
citizens kept the stret  
beganne to fight.  
47 Then the King cal  
helpe, which came to  
went abroade throug  
48 And slewe the same  
sand, and set fyre vpo  
many spoiles in that  
King.  
49 So when the citizen  
had gotten th vpper h  
that they them selue  
of their purpose, they  
tion vnto the King, sa  
50 Grant vs peace, an  
from vexing vs and t  
51 So they cast away th  
depeace, and the Ie  
nored before the K  
that were in his realme  
gaue to Ierusalem w  
52 Then King Deme

the castle.  
ard it, he was angrie, and  
e vnto Ptolemais, & wro-  
n, that he shulde laye no  
it, but that he shulde meete  
with him at Ptolemais in

hen Ionathan heard this,  
to besiege it: he chose also  
Elders of Israel, and the  
him self in danger,  
him siluer and golde, and  
erse presents, and went to  
the King, and founde fa-

erteine yngodlie men of  
n had made complaintes

intreated him as his pre-  
one, and promoted him in  
is friends,

ed him in the hie priest-  
e honorable things, that  
made him his chief friend.  
desired the King, that he  
ea fire with the three gou-  
ernment of Samaria, & Jo-  
him thre hūdreth talents,  
the King consented, & gaue  
g of the same, conteneing

ETRIUS vnto his bro-  
and to the nation of the  
eting.

here a copie of the letter,  
ite vnto our cousin Lati-  
you, that ye shulde se it.  
us vnto Lathenes his fa-  
ting.

lines that our friends the  
wes kepe vnto vs, and for  
owards. vs we are deter-  
n good.

asigne to the coasts  
ne thre gouernements A-  
dda, and Ramath (which  
Iudea from the countrey  
d all that apperteneith to  
rifice in Ierusalem: bothe  
payments which the King  
time, bothe for the frutes  
or the frutes of the trees.  
things apperteneing va-  
s & tributes, which were  
the customes of sale, &  
ich were payed vnto vs,  
of all frō hence forth.  
ereof shalbe reuoked frō  
nd for euer.

that ye make a copie of  
deliuer it vnto Ionathā,  
vp vpon the holy mount

After

After this when Demetrius the King  
sawe that his land was in rest, and that no  
resistance was made against him, he sent  
away all his hoste, euerie man to his owne  
place, except certeine bandes of strangers,  
whome he broght from the yles of the sea  
then: wherefore all his fathers hoste hated  
him.

Now was there one Tryphon, that had  
bene of Alexanders parte afore, which whē  
he sawe that all his hoste murmured against  
Demetrius, he went to Simalcue the Ara-  
bian, that broght vp Antiochus the sonne  
of Alexander,

And layd fore vpon him, to deliuer him  
this yong Antiochus, that he might rei-  
gne in his fathers stead: he tolde him also  
what great euil Demetrius had done, and  
how his men of warre hated him, and he  
remained there a long season.

Also Ionathan sent vnto King Deme-  
trius to driue them out which were in the  
castell at Ierusalem, and those that were in  
the fortresses: for they fought against Is-  
rael.

So Demetrius sent vnto Ionathā, saying,  
I will not onely do these things for thee &  
thy nation, but if opportunitie serue, I will  
honour thee and thy nation.

Now therefore thou shalt do me a plea-  
sure, if thou wilt send me mē to helpe me:  
for all mine armie is gone from me.

So Ionathā sent him thre thousand strōg  
men vnto Antiochia, and they came vnto  
the King: wherefore the King was verie  
glad at their comming.

But they that were of the citie, euen an  
hundreth, and twentie thousand men, ga-  
thered them together in the middes of the  
citie, & wolde haue slaine the King.

But the King fled into the palace, & the  
citizens kept the stretes of the citie, and  
beganne to fight.

Then the King called to the Iewes for  
helpe, which came to him altogether, and  
went abroad through the citie,

And slewe the same day an hūdreth thou-  
sand, and set fyre vpon the citie, and toke  
many spoiles in that day, & deliuered the  
King.

So when the citizens sawe that the Iewes  
had gotten the vpper hand of the citie, and  
that they them selues were disappointed  
of their purpose, they made their supplica-  
tion vnto the King, saying,

Grant vs peace, and let the Iewes cease  
from vexing vs and the citie.

So they cast away their weapons; & ma-  
de peace, and the Iewes were greatly ho-  
nored before the King, and before all  
that were in his realme, and they came a-  
gaine to Ierusalem with great pray.

Then King Demetrius sate in the thro-

ne of his kingdome, and had peace in his  
land.

Neuertheles he dissembled in all that e-  
uer he spake, and withdrew him self from  
Ionathan; nether did he rewarde him ac-  
cording to the benefites which he had do-  
ne for him, but troubled him verie sore.

After this returned Tryphon with the  
yong childe Antiochus, which reigned, &  
was crowned.

Then there gathered vnto him all the mē  
of warre, whome Demetrius had scatered;  
and they fought against him, who fled and  
turned his backe.

So Tryphon toke the "beastes, and wam"  
Antiochia.

And yong Antiochus wrote vnto Iona-  
than, saying, I appoint thee to be the chief  
Priest, and make thee ruler over the foure  
gouernements, that thou maist be a friend  
of the Kings.

Vpon this he sent him golden vessels to  
be serued in, and gaue him leaue to drin-  
ke in golde, and to wear purple, & to ha-  
ue a colar of golde.

He made his brother Simon also captai-  
ne frō the coastes of Tyrus vnto the bor-  
ders of Egypt.

Then Ionathan went forth and passed  
through the cities beyonde the flood, and  
all the men of warre of Syria gathered vn-  
to him for to helpe him: so he came vnto  
Ascalon, & they of the citie receiued him  
honorably.

And from thence went he vnto Gaza:  
but they of Gaza shut him out: where-  
fore he laid siege vnto it, and burned the  
suburbs thereof with fyre, and spoiled  
them.

Then they of Gaza made supplication  
vnto Ionathan, and he made peace with  
them, and toke of the sonnes of the chief  
men for hostages, and sent them to Ierusa-  
lem, and went through the countrey vnto  
Damascus.

And when Ionathan heard that Deme-  
trius priees were come into Cades, which  
is in Galile, with a great hoste, purposing  
to driue him out of the countrey,

He came against them, & left Simon his  
brother in the countrey.

And Simon besieged Beth-sura, and  
fought against it a long season, and shut  
it vp.

So they desired to haue peace with him,  
which he granted them, and afterwarde  
put them out from thence, and toke the ci-  
tie, and set a garison in it.

Then Ionathan with his hoste came to  
the water of Genesar, and betimes in the  
morning came to the plaine of Azor.

And beholde the hostes of the "strangers"  
met him in the plaine, and had layed am-

Yyyy.ii.



# I. Maccabees.

bushments for him in the mountaines.

69 So that when they came against them, the ambushments rose out of their places and skirmished.

70 So that all that were of Ionathans side, fled: and there was not one of them left, except Mattathias the sonne of "Abshalomus, and Iudas the sonne of Calphi the captaines of the holte.

71 Then Jonathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, sawe this, they turned againe vnto him, & helped him to followe after all vnto their tentes at Cades, and there they camped.

74 So there were slaine of the strangers the same day about thre thousand men, & Ionathan turned againe to Ierusalem.

## CHAP. XII.

Jonathan sendeth ambassadours to Rome, & to the people of Sparta, to renewe their couenent of friendship. 30. Ionathan putteth to flight the princes of Demetrius. 40. Tryphon taketh Jonathan by disceite.

Joseph. Anti. 13. chap. 8.

1 Jonathan now seing that the time was mete for him, chose certaine men, and sent them vnto Rome, to establish and renew the friendship with them.

2 He sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and said, Ionathan the hie Priest and the pacion of the Iewes sent vs vnto you, for to renewe friendship with you, and the bonde of loue, as in times past.

4 So the Romaines gaue them fre passports, that men shulde lead them home into the land of Iuda peaceably.

5 ¶ AND THIS is the copie of the letters that Ionathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nation, and the Priests, and the rest of the people of the Iewes, send greting vnto the Spartians their brethren.

Joseph. Anti. 13. chap. 10. 107. 108.

7 Heretofore were letters sent vnto Onias the hie Priest, from Arius, which then reigned among you, that ye wolde be our brethren, as the copie here vnder written specifieth.

8 And Onias intreated the ambassadour honorably, and receiued the letters: wherein there was mencion made of the bonde of loue and friendship.

9 But as for vs, we nede no suche writings: for we haue the holy bokes in our hands for comfort.

10 Neuertheles we thoght it good to send vnto you, for the renewing of the brotherhode and friendship, lest we shulde be

strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at all seasons continually, and in the feastes and other daies appointed when we offre sacrifices and prayers, as it is mete and conuenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate.

13 And thogh we haue bene enuironed with great troubles & warres, so that the Kings rounde about vs haue fought against vs,

14 Yet wolde we not be grieuous vnto you, nor to other of our cōfederates & friends in these warres.

15 For we haue had helpe from heauen, that hath foccoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius the sonne of Antiochus, and Antipater the sonne of Iafon, and sent them vnto the Romaines, for to renewe the former friendship with them, and league.

17 We commanded them also to go vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of our brotherhode.

18 And now ye shal do vs a pleasure to giue vs an answer of these things.

19 ¶ And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greting.

21 It is founde in writing, that the Spartians and Iewes are brethren, and come out of the generacion of Abraham.

22 And now for somuche as this is cometo our knowledge, ye shal do wel, to write vnto vs of your prosperitie.

23 As for vs, we haue written vnto you, that your cattel and goods are ours, and ours are yours: these things haue we commanded to be shewed vnto you.

24 ¶ Now when Ionathan heard, that Demetrius princes were cometo fight agaiñt him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the land of Hamath: for he gaue the not space to come into his owne countrey.

26 And he sent spies vnto their tentes, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore, whē the sunne was gone downe, Ionathan commanded his men to watche, and to be in armes ready to fight all the night, & sent watchmen rounde about the hoste.

28 But when the aduerfaries heard that Ionathan was ready with his men to the battel, they feared, and trembled in their hearts,

hearts, and kindled fyre, and fled away.

29 Neuertheles Ionathan knewe it not til the morning the fyres burning.

30 Then Ionathan followe he colde not ouertake, he gone ouer the flood.

31 So Ionathā turned to where they were called Zabedei, and roke their spoile.

32 He proceded further to Damascus, and went into his countrey.

33 But Simon his brother came to Ascalon and departed vnto Ioppe.

34 For he heard that they holde to them that tok wherefore he set a garde.

35 ¶ After this came Ion called the Elders of the nation, and deuised with them strong holdes in Iudea.

36 And to make the wrier, and to make a gar the castell and the citie from the citie, that it that men shulde nether.

37 So they came together the citie: for parte of the of the East side was fall repaired it, and called it.

38 Simon also set vp a made it strong with gar.

39 ¶ In the meane time to reigne in Asia; and he had slaine the King.

40 But he was afraid to de not suffer him, but wherefore he went abo and to kil him: so he d vnto Bethsan.

41 Then went Ionathā to the battel with fore men, and came vnto Bethsan.

42 But when Tryphon came with so great an lay hand vpon him,

43 But receiued him ho mended him vnto all he him rewardes, and of warre to be as obed him self,

44 And said vnto Ion thou caused this peo trauail, seing there i new vs?

45 Therefore send them and chuse certeine me and come thou with m wil giue it thee, with t des, and the other gar

for it is long since the  
into vs.  
remember you at all sea-  
and in the feastes and o-  
ed when we offere sacri-  
as it is mete and conue-  
our brethern.

your prosperous estate.  
bene enuironed with  
warres, so that the Kings  
aue fought against vs,  
or be gracious vnto you,  
r confederates & friends

helpe from heauen, that  
s, and we are deliuered  
s, and our enemies are

sen Numenius the sonne  
Antipater the sonne of  
em vnto the Romaines,  
former friendship with

d them also to go vnto  
you, and to deliuer you  
ng the renewing of our

do vs a pleasure to giue  
se things.

em vnto the Romaines,  
king of Sparta sent vn-

N G of the Spartians  
ie Priest sendeth gre-

iting, that the Spartiās  
hren, and come out of  
Abraham.

uche as this is cometo  
hal do wel, to write vn-  
eritie.

written vnto you, that  
ods are ours, and ours  
ings haue we comman-  
nto you.

nathan heard, that De-  
re come to fight agailt  
hosite then afore,  
rusalem, and met them  
ath: for he gaue the not  
his owne country.  
vnto their tētes, which  
tolde him, that they  
come vpon him in the

e sunne was gone dow-  
anded his men to wat-  
rimes ready to fight all  
atchmen rounde about

erfaries heard that Io-  
ith his men to the bat-  
nd trembled in their  
hearts,

hearts, and kindled fyres in their tentes,  
and fled away.

Neuertheles Jonathan and his companie  
knewe it not til the morning: for thei sawe  
the fyres burning.

Then Jonathan followed vpon them, but  
he colde not ouertake them: for they were  
gone ouer the flood Eleutherus.

So Ionathā turned to the Arabiās, which  
were called Zabedei, and slewe them, and  
toke their spoile.

He proceded further also, and came vn-  
to Damascus, and went through all the  
country.

But Simon his brother went forthe, and  
came to Ascalon and to the next holdes,  
departing vnto Ioppe, and wanne it.

For he heard that they wolde deliuer the  
holdes to them that toke Demetrius parte;  
wherefore he set a garison there to kepe it.

After this came Ionathan home, and  
called the Elders of the people together,  
and deuised with them for to buyld vp the  
strong holdes in Iudea,

And to make the walles of Ierusalem  
hier, and to make a great mount betwixt  
the castel and the citie, for to separate it  
from the citie, that it might be alone, and  
that men shulde nether bye, nor sel in it.

So they came together to buyld vp the  
citie: for parte of the wall vpon the broke  
of the East side was fallen downe, and they  
repaired it, and called it Caphenatha.

Simon also set vp Adida in Sephela, &  
made it strong with gates and barres.

In the meane time Tryphon purposed  
to reigne in Asia, and to be crowned when  
he had slaine the King Antiochus.

But he was afraied that Ionathan wol-  
de not suffer him, but fight against him:  
wherefore he went about to take Ionathan,  
and to kil him: so he departed, and came  
vnto Bethsan.

Then went Ionathā forthe against him  
to the battel with fortie thousand chosen  
men, and came vnto Bethsan.

But when Tryphon sawe that Ionathan  
came with so great an hoste, he durst not  
lay hand vpon him,

But receiued him honorably, and com-  
mended him vnto all his friends, and ga-  
ue him rewardes, and comāded his men  
of warre to be as obedient vnto him as to  
himself,

And said vnto Ionathan, Why hast  
thou caused this people to take suche  
travail, seeing there is no warre betwe-  
ne vs?

Therefore send them now home againe,  
and chuse certeine men to wait vpon thee,  
and come thou with me to Ptolemais: for I  
wil giue it thee, with the other strong hol-  
des, and the other garisons, and all them

that haue the charge of the cōmune affai-  
res: so wil I returne, & departe: for this is  
the cause of my comming.

Jonathan beleued him, & did as he said,  
and sent away his hoste, which went into  
the land of Iuda,

And reteinēd but thre thousand with  
him, whereof he sent two thousand into Ga-  
lile, & one thousand went with him self.

Now assone as Ionathā entred into Pto-  
lemais, they of Ptolemais shut the gates,  
and toke him, and slewe all them with the  
sworde, that came in with him.

Then sent Tryphon an hoste of fote-  
men, & horsen into Galile, & into the  
great plaine, to destroye all Ionathās com-  
panie.

But when they knewe that Ionathā was  
taken, and slaine, and those that were with  
him, they encouraged one another, and  
came forthe against them readie to the  
battel.

But when thei which followed vpon the,  
sawe that it was a matter of life, they tur-  
ned backe againe.

By this meanes all they came into the  
land of Iuda peaceably, and bewailed Io-  
nathan, and them that were with him, and  
feared greatly, and all Israel made great  
lamentacion.

For all the heathē that were round about  
them, fought to destroye them.

For they said, Nowe haue they no cap-  
taine, nor anie man to helpe them: there-  
fore let vs now fight against them, and  
roote out their memorie from amōg men.

CHAP. XIII.

After Ionathan was taken, Simon is chosen cap-  
taine. 17 Tryphon, taking his children, and money  
for the redemption of Ionathan, killeth him and his  
children. 31 Tryphon killeth Antiochus, and possesseth  
the realme. 36 Demetrius taketh truce with Simon.  
43 Simon winneth Gaz. 50 He possesseth the tower of  
Sion. 53 He maketh his sonne John capitaine.

Now when Simō heard that Tryphō gathered a great hoste to come into  
the land of Iuda, and to destroye it,

And sawe that the people was in great  
trembling and feare, he came vp to Ierusa-  
lem, and gathered the people together,

And gaue them exhortacion, saying, Ye  
knowe what great things I, & my brethrē,  
& my fathers house haue done for y Law,  
and the Sanctuarie, and the battels, & trou-  
bles that we haue sene.

By reason whereof all my brethren are  
slaine for Israels sake, and I am left alone.

Now therefore God forbidde, that I  
shulde spare mine owne life in anie time  
of trouble: for I am not better then my  
brethren.

But I wil aduenge my nacion, and the  
Sanctuarie, and our wiues, and our chil-  
dren: for all the heathen are gathered to-

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# I. Maccabees.

- gether to destroy vs of very malice.
- 7 In hearing these wordes the hearts of the people were kindle d,
- 8 So that they cryed with a loude voyce, saying, Thou shalt be our capitaine in stead of Iudas and Ionathan thy brethren.
- 9 Fight thou our batels, and whatsoeuer thou commandest vs, we wil do it.
- 10 ¶ So he gathered all the men of warre, making haste to finish the walles of Ierusalem, and fortified it rounde about.
- 11 Then sent he Ionathan the sonne of Abisalomus with a great hoste vnto Ioppe, which droue them out that were therein, & remained there him self.
- 12 Tryphon also remoued from Ptolemais with a great armie, to come into the lād of Iuda, & Ionathā was with him as prisoner.
- 13 And Simon pitched his tentes at Addis vpon the open plaine.
- 14 But when Tryphon knewe that Simon stode vp in stead of his brother Ionathan, & that he wolde fight against him, he sent messengers vnto him, saying,
- 15 Where as we haue kept Ionathā thy brother, it is for money that he is owing in the Kings account cōcerning the busines that he had in hand.
- 16 Wherefore send now an hundred talents of siluer, & his two sonnes for hostages, y when he is letten forth, he wil not turne from vs, and we wil send him againe.
- 17 Neuertheles Simō knewe that he dissembled in his wordes, yet commanded he the money and children to be deliuered vnto him, lest he shulde be in greater hatred of the people of Israel.
- 18 Who might haue said, Because he sent him not the money and the children, therefore is Ionathan dead.
- 19 So he sent the children and an hundred talents: but he dissembled, and wolde not let Ionathan go.
- 20 ¶ Afterwarde came Tryphon into the land to destroye it, & went rounde about by the way, that leadeth vnto Adora: but wheresoeuer they went, thether went Simō and his hoste.
- 21 Now they that were in the castel, sent messengers vnto Tryphon, that he shulde make haste to come by the wilderness, & to send them vitailles.
- 22 So Tryphon made readie all his horsemen: but the same night fell a very great snowe, so that he came not, because of the snowe: but he remoued and went into the countrey of Galaad.
- 23 And when he came nere to Bascama, he slewe Ionathan and he was buried there.
- 24 So Tryphon returned, & went into his owne land.
- 25 ¶ Then sent Simon to take the bones of Ionathan his brother, & they buried him in Modin his fathers cities.
- 26 And all Israel bewailed him with great lamentacion, & mourned for him verie long.
- 27 And Simon made vpon the sepulchre of his father & his brethren, a buylding high to loke vnto, of hewen stone behinde and before,
- 28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,
- 29 And set great pillars round about them, and set armes vpon the pillars for a perpetual memorie, and carued shippes beside the armes, that they might be sene of men sailing in the sea.
- 30 This sepulchre which he made at Modin, standeth yet vnto this day.
- 31 ¶ Now as Tryphon wēt forthe with the yong King Antiochus, he slewe him traitorously,
- 32 And reigned in his stead, and crowned him self King of Asia, and broght a great plague vpon the land.
- 33 Simon also buylte vp the castels of Iudea, and compassed them about with high towers, & great walles, euen with towers, and gates and barres, and laid vp vitailles in the strong holdes.
- 34 Moreover Simon chose certeine men and sent them to King Demetrius, that he wolde discharge the lād: for all Tryphons doings were robberies.
- 35 Whereupon Demetrius the King answered him, and wrote vnto him after this maner,
- 36 DEMETRIUS the King vnto Simon the high Priest, and the friend of Kings, and to the Elders and to the nation of the Iewes sendeth greting.
- 37 The golden crowne, and precious stone that ye sent vnto vs, haue we receiued, and are readie to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you free.
- 38 So the things that we haue granted you, shalbe stable: the strong holdes which ye haue buylded, shalbe your owne.
- 39 Also we forgieue the ouersights, and fautes cōmitted vnto this day, and the crowntaxe that ye ought vs: and where as was anie other tribute in Ierusalem, it shalbe now no tribute.
- 40 And they that are mete among you to be written with our men, let them be writte vp, that there may be peace betwene vs.
- 41 Thus the yoke of the heathē was take fro Israel in the hundredth, & seuentie yere.
- 42 And the people of Israel began to write in their letters, & publike instruments, IN THE FIRST yere of Simō, the high and chief Priest, gouernour, and prince of the Iewes.

Or, Addis.

12 chap. 11.

20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

CHAP. XI

Demetrius is overcome of Antiochus. there is great quietness of friendship with the people of Sparta is renewed.

IN the hundredth, seuentie yere gathered King Demetrius departed vnto Media, to fight against Tryphon. But when Arsaces the Media heard, that Demetrius was within his borders, he came to take him aliue. So he went, and ouer-

43 In

others cities:  
I bewailed him with great  
mourning for him verie long.  
made vpon the sepulchre of  
his brethren, a buylding high  
of hewen stone behinde and

even pillars vpon it, one a-  
for his father, his mother,  
and his brethren,  
pillars round about them,  
vpon the pillars for a per-  
petuall remembrance, and carued shippes be-  
neath that they might be sene of  
the sea.

where which he made at Mo-  
net vnto this day.  
Tryphon wēt forth with the  
Archon, he slew him trai-

in his Read, and crowned  
him of Asia, and brought a great  
armie.

like vnto the castles of Iu-  
dith, and about with high  
walles, even with towers,  
barres, and laid vp vitayles  
for many yeres.

Simon chose certeine men  
to King Demetrius, that he  
might be the lad: for all Tryphons  
barberies.

Demetrius the King an-  
swered vnto him after this

that vnto the King vnto Si-  
mon, Priest, and the friend of  
the Elders and to the nation  
of Iudith greeting.

And he ordeined that the same day shul-  
de be kept euerie yere with gladnes.  
And he fortified the mount of the Tēple  
that was beside the castel where he dwelt  
him self with his companie.

Simon also seing that Iohn his sonne was  
now a mā, he made him capitaine of all the  
hostes, & caused him to dwell in Gazaris.

that we have granted you,  
the strong holdes which ye  
shal be your owne.

the ouersights, and fau-  
our to this day, and the crow-  
ning vnto vs: and where as was  
written in Ierusalem, it shal be

that are mete among you to  
our men, let them be wised  
that ye be peace betwene vs.  
of the heathē was takē fū-  
dredth, & seuentie yere.  
of Israel began to write  
in publike instruments, in  
the yere of Simō, the high  
gouernour, and prince

In those dayes Simon camped against  
Gaza, and besieged it round about, where  
he set vp an engine of warre, and ap-  
proched nere the citie, and bet a towre, and  
toke it.

So thei that were in the engine, leapt in-  
to the citie, and there was great trouble in  
the citie,

In so muche that the people of the citie  
rent their clothes, and climed vp vpon the  
walles with their wiues, and children, and  
cried with a loude voyce, beseeching Si-  
mon to grant them peace, saying,

Deale not with vs according to our wic-  
kednes, but according to thy mercie.

Then Simon pitied them, and wolde  
fight no more against them, but put them  
out of the citie, and clesed the houses,  
wherein the idoles were, and so entred the-  
reunto with psalmes and thanksgiuing.

So when he had cast all the filthines out,  
he set suche men in it as kept the Law, and  
fortified it, and buylded there a dwelling  
place for him self.

Now, when they in the castel at Ieru-  
salem were kept, that they colde nor come  
forthe nor go into the countrey, nether bye  
nor sel, they were very hungrie, and manie  
of them were famished to death,

In so muche that they besought Simon to  
make peace with them: which he granted  
them, and put them out from thence, and  
clesed the castel from filthines.

And vpon the thre, and twentie day of  
the seconde moneth in the hūdreth, seuentie  
and one yere, they entred into it with than-  
ksgiuing, and branches of palme trees,  
and with harpes, and with cymbales, and  
with viols, and with psalmes, and songs,  
because the great enemy of Israel was o-  
uercome.

And he ordeined that the same day shul-  
de be kept euerie yere with gladnes.

And he fortified the mount of the Tēple  
that was beside the castel where he dwelt  
him self with his companie.

Simon also seing that Iohn his sonne was  
now a mā, he made him capitaine of all the  
hostes, & caused him to dwell in Gazaris.

CHAP. XIII.

Demetrius is overcome of Arsaces. 11 Simon being  
captaine, there is great quietnes in Israel. 12 The co-  
uenant of friendship with the Romans, and with the  
people of Sparta is renewed.

In the hundreth, seuentie and two yere  
I gath. red King Demetrius his hoste, &  
departed vnto Media, to get him helpe for  
to fight against Tryphon.

But when Arsaces the King of Persia and  
Media heard, that Demetrius was entred  
within his borders, he sent one of his prin-  
ces to take him alieue.

So he went, and ouercame the armie of

Demetrius, and toke him, and brought him  
to Arsaces, which kept him in warde.

Thus all the land of Iuda was in rest,  
so long as Simon liued: for he sought the  
welth of his nacion: therefore were they  
glad to haue him for their ruler, and to do  
him worship alway.

Simon also wanne the citie of Ioppe to  
his great honour to be an hauē towne,  
and made it an entrance vnto the yles of  
the sea.

He enlarged also the borders of his peo-  
ple, and conquered the countreis.

He gathered vp manie of their people  
that were prisoners, and he had the domi-  
nion of Gazaris, and Beth-sura, and the  
castel, which he clesed from filthines, &  
there was no man that resisted him,

So that euerie man tilled his ground in  
peace, and the land gaue her frutes, & the  
trees gaue their frute.

The Elders sate in the opē places, & con-  
sulted altogether for the commune welth,  
and the yong mē were honorably clothed  
and armed.

He prouided vitayles for the cities, and  
all kinde of munition, so that his glorious  
fame was renoumed vnto the end of the  
worlde.

He made peace thorow out the land, and  
Israel had perfit mirth and ioye.

For euerie mā sate vnder his vine, & the  
fig trees, & there was no man to fray them.

There was none in the land to fight a-  
gainst them: for then the Kings were o-  
uercome.

He helped all those that were in aduer-  
sity among his people: he was diligent to  
se the Law kept, and he toke away the vn-  
godlie, and wicked.

He beautified the Sāctuarie, and encrea-  
sed the vessels of the Temple.

Whē the Romans heard, and the Spar-  
tians had knowledge, that Ionathan was  
dead, they were very forie.

But whē they heard, that Simon his bro-  
ther was made high Priest in his steade, &  
how he had wonne the land againe, with  
the cities in it,

They wrote vnto him in tables of brasse,  
to renewe the friendship, and bonde of lo-  
ue, which they had made with Iudas & Io-  
nathan his brethren.

Which writings were red before the  
congregation at Ierusalem, and this is the  
copie of the letters that the Spartias sent,

THE SENATORS and citie of  
Sparta vnto Simon the great Priest, and  
to the Elders, and to the Priests, and to the  
residue of the people of the Iewes their  
brethren send greeting.

When your ambassadours that were sent  
vnto our people, certified vs of your glorie  
Yyyy.iiii.



# I. Maccabees.

& honour, we were glad of their coming,  
21 And haue registred their ambassage in y<sup>e</sup> publike recordes in this maner, Numenius the sonne of Antiochus, and Antipater the sonne of Iason the Iewes ambassadours came vnto vs, to renewe amitie with vs.

22 And it pleased the people, that the men shulde be honorably intreated, and that the copie of their ambassage shulde be registred in the publike recordes, that it might be for a memorial vnto the people of Sparta: and a copie of the same was sent to Simon the chief Priest.

23 After this Simon sent Numenius to Rome, with a great shield of golde of a thousand pounde weight, to confirme the friendship with them.

24 Which when the people vnderstode, they said, What thanks shal we recompense againe vnto Simon and his children?

25 For he and his brethren, and the house of his father haue stablished Israel, and overcome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillers in mount Sion.

26 The copie of the writing is this, In the eight and twentie day of the moneth\* Elul in the hundredth, seuentie and two yere, in the thirde yere of Simon the high Priest.

27 In Saramel in the great cōgregation of the Priests, and of the people, and of the gouernours of the nation, and of the Elders of the countrei, we wolde signifie vnto you, y<sup>e</sup> manie battels haue bene foughten in our countrey.

28 Wherein Simon the sonne of Mattathias (come of the children of Iareb) and his brethren put them selues in dāger, and resisted the enemies of their nation, and their Sanctuarie, and Law might be maintained, & did their nation great honour.

29 For Jonathan gathered his nation together, and became their high Priest, and is laid with his people.

30 After that wolde their enemies haue invaded their countrey, and destroyed their land, and lay their hands on their Sanctuarie.

31 Then Simō resisted them, & fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

32 He fortified also the cities of Iudea, and Beth-sura that lyeth vpon the borders of Iudea (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.

33 And he fortified Ioppe, which lyeth vpon the sea, and Gazara that bordreth vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, and furnished them with thigs necessarie for the repara-

tion thereof.

34 Now when the people sawe the faithfulness of Simon, and to what glorie he thought to bring his nation vnto, they made him their gouernour, and the chief Priest, because he had done all these things, and for the vprightnes, and fidelitie that he had kept to his nation, and that sought by all means to exalte his people.

35 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Dauid at Ierusalem, where they had made them a castel, out of the which they wēt, and defiled all things that were about the Sanctuarie, and did great hurt vnto religion.

36 And he set Iewes in it, and fortified it, for the assurance of the land, and citie, and raised vp the walles of Ierusalem.

37 And King Demetrius confirmed him in his high priesthode for these causes,

38 And made him one of his friends, and gaue him great honour.

39 For it was reported that the Romans called the Iewes their friends, and confederates, & that they honorably receiued Simons ambassadours,

40 And that the Iewes, & Priests cōsented, that Simon shulde be their prince, & high Priest perpetually, til God raised vp the true Prophet,

41 And that he shulde be their capitaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that shulde make prouision for the holie things,

42 And that he shulde be obeyed of every man, and that all the writings in the countrey shulde be made in his name, and that he shulde be clothed in purple, and weare golde,

43 And that it shulde not be lawfull for anie of the people or Priests to breake anie of these things, or to wight and his wordes, or to call anie cōgregation in the countrey without him, or be clothed in purple, or weare a colar of gold:

44 And if anie did contrarie to these things or brake anie of them, he shulde be punished.

45 So it pleased all the people to agre that it shulde be done to Simon according vnto these wordes.

46 Simon also accepted it, and was content to be the high Priest, and the capitaine, & the prince of the Iewes, and of the Priests, and to be the chief of all.

47 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place.

48 And

And that a copie of  
laied vp in the treasure  
his sonnes might haue  
CHAP.

Antiochus maketh a covenant  
11 Tryphon is pursued. 12 The  
vnto Kings and nations in the  
17 Antiochus refusing the new  
breaketh his covenant.

Moreover King  
Mone of Demetrius  
the yles of the sea vnto  
and prince of the Iewe  
cion,

Cōteining these wordes  
the King vnto Simon  
to the nation of the Iewe

For so muche as certe  
haue vsurped y<sup>e</sup> kingdome  
I am purposed to challe  
gaine, and to restore it  
wherefore I haue gather  
and prepared shippes of

That I may go thorow  
be aduunged of them, w  
our countrey, and w  
in the realme.

Now therefore I do co  
all the liberties, where  
my progenitours haue  
and all the payments, w  
released thee.

And I giue thee leaue t  
chine owne stampe with  
7 And that Ierusalem, a  
be fre, and that all the w  
haile prepared, and the f  
thou halt buylded, & ke  
shal be thine.

And all that is due vnto  
that shalbe due vnto y<sup>e</sup> K  
thee, from this time forth

And when we haue obt  
me, we wil giue thee, &  
Temple great honour, &  
shalbe knowen thorow

10 In the hundredth, seue  
went Antiochus into his  
all the bandes came toge  
that fewe were left with  
12 So the King Antiochus  
huffed and came to Dor  
the sea side.

13 For he sawe that troubl  
him, and that the armie h  
14 Then camped Antioch  
with an hundredth and t  
fighting men, and eigh  
men.

15 So he compassed the ci  
shippes came by the sea.  
fed the citie by land, & b  
that thei suffered no mar

And that a copie of the same shulde be laid vp in the treasure, that Simon and his sonnes might haue it.

CHAP. XV.

*Antiochus maketh a covenant of friendship with Simon  
11 Tryphon is pursued. 15 The Romans write letters  
vnto Kings and nations on the defence of the Iewes.  
17 Antiochus refusing the helpe that Simon sent him,  
breaketh his covenant.*

Moreover King Antiochus the sonne of Demetrius sent letters from the yles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

Cōteining these wordes, **ANTIOCHVS** the King vnto Simon the great Priest, & to the nation of the Iewes sendeth gretting. For so muche as certaine pestilent men haue vsurped y<sup>e</sup> kingdome of our fathers, I am purposed to challenge the realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,

That I may go thorowe the country, & be aduenged of them, which haue destroyed our country, and wasted manie cities in the realme.

Now therefore I do confirme vnto thee all the liberties, whereof all the Kings my progenitours haue discharged thee, and all the payments, whereof they haue released thee.

And I giue thee leaue to coyne money of thine owne stampe within thy country,

And that Ierusalem, and the Sanctuarie beside, and that all the weapons, that thou hast prepared, and the fortresses, which thou hast buylded, & kept in thine hāds, shalbe thine.

And all that is due vnto the King, and all that shalbe due vnto y<sup>e</sup> King, I forgiue it thee, from this time forth for evermore.

And when we haue obtained our kingdome, we wil giue thee, & thy nacion & the Temple great honour, so that your honor shalbe known thorowe out the worlde.

In the hūdreth, seuentie & foure yere, went Antiochus into his fathers land, and all the bandes came together vnto him, so that fewe were left with Tryphon.

So the King Antiochus pursued him, but he fled and came to Dora, which lyeth by the sea side.

For he sawe that troubles were toward him, and that the armie had forsaken him.

Then camped Antiochus against Dora with an hundred and twentie thousand fighting men, and eight thousand horsemen.

So he compassed the citie about, and the shippes came by the sea. Thus they pressed the citie by land, & by sea, in so muche that thei suffered no man to go in nor out.

In the meane season came Numenius, and his companie from Rome, hauing letters written vnto the Kings and countreis, wherein were contained these wordes,

**LVCIVS** THE Consul of Rome vnto King Ptolemeus sendeth gretting.

The ambassadours of y<sup>e</sup> Iewes are come vnto vs as our friends and confederates from Simon the hie Priest, and from the people of the Iewes to renewe friendship, and the bonde of loue,

Who haue broght a shield of golde weighing a thousand pounde.

Wherefore we thought it good to write vnto the Kings and countreis, that they shulde not go about to hurt them, nor to fight against them, nor their cities, nor their countreie, neither to mainteine their enemies against them.

And we were content to receiue of them the shield.

If therefore there be anie pestilent felowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that he maye punish them according to their owne Law.

The same things were written to Demetrius the King, and to Attalus, and to Arrathes and to Arsaces,

And to all countreis, as Sampfames, and to them of Sparta, and to Delus, and to Mindus and to Sicion, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phaelis, and to Cos, and to Siden, and to Cortyna, and to Gnidon, and to Cyprus, and to Cyrene.

And they sent a copie of them to Simon the hie Priest.

So Antiochus the King cāped against Dora the seconde time euer readie to take it, and made diuers engins of warre, and kept Tryphon in, that he colde nether go in nor out.

The Simon sent him two thousand chosen men to helpe him with siluer & golde, and muche furniture.

Neuertheles, he wolde not receiue the, but brake all the covenant, which he had made with him afore, and withdrewe him self from him,

And sent vnto him Athenobius one of his friends to commune with him, saying, Ye withholde Ioppe, and Gazara with the castle that is at Ierusalem, the citie of my realme,

Whose borders ye haue destroyed and done great hurt in the land, and haue the gouernement of manie places of my kingdome.

Wherefore now deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the

Zzzz.i.

the people sawe the faithfull, and to what glorie he thought vnto, they made him, and the chief Priest, because all these things, and for, and fidelitie that he had, and that fought by all, to his people.

me they prospered wel by, heathen were taken out of, and they also which were David at Ierusalem, where them a castel, out of the, and defiled all things that Sanctuarie, and did great ion.

Iewes in it, and fortified it, ace of the land, and citie, the walles of Ierusalem.

Demetrius confirmed him in, ode for these causes, none of his friends, and gaonour.

ported that the Romans, their friends, and confe, they honorably receiued adours,

Iewes, & Priests cōfented, de be their prince, & highlly, til God raised vp the

shulde be their captaine, arge of the Sanctuarie, and the workes, and ouer the weapons, and ouer and that shulde make proolie things,

shulde be obeyed of euery all the writings in the coun made in his name, and that thed in purple, and weare

ld not be lawful for anie, Priests to breake anie of to withstand his wordes, or regacion in the country be clothed in purple, or gold:

contrarie to these things of them, he shulde be pu-

all the people to agre that to Simon according vn-

cepted it, and was content Priest, and the captaine, & Iewes, and of the Priests, ef of all.

manded to set vp this wi-brasse, and to fasten it to compassed the Sanctuarie in



# I. Maccabees.

borders of Iudea,

Or els giue me for them fise hundred talents of siluer, and for the harme that ye haue done, and for the tributes of the places other fise hundred talents: if not, we wil come, and fight against you.

So Athenobius the Kings friend came to Ierusalem, & when he sawe the honour of Simon, and the cubbert of golde and siluer plate, and so great preparacion, he was astonished, and tolde him the Kings message.

Then answered Simon, and said vnto him, We haue nether taken other mens lads, nor witholden that which apperteineth to others: but our fathers heritage, which our enemies had vnrighteously in possession a certeine time.

But when we had occasion, we recouered the inheritance of our fathers.

*Or, complaining concerning.*

And whereas thou requirest Ioppe and Gazara, they did great harme to our people, and through our countrey, yet wil we giue an hundred talents for them. But Athenobius answered him not one worde,

But turned againe angrie vnto the King, and tolde him all these wordes, and the dignitie of Simon, with all that he had sene: and the King was verie angrie.

In the meane time fled Tryphon by shippes vnto Orthosias.

Then the King made Cendebeus captaine of the sea coast, and gaue him bades of fotemen and horsfemen,

And comanded him to remoue his hoste towarde Iudea, and to buylde vp Cedron, & to fortifie the gates, & to warre against the people: but the King pursued Tryphon.

So Cendebeus came vnto Iamnia, and began to vex the people, and to inuade Iudea, and to take the people prisoners, & to slay them.

And he buylte vp Cedron, where he set horsfemen and garisons, that they might make outrodes by the waies of Iudea, as the King had commanded him.

## CHAP. XVI.

Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. Ptolemus the sonne of Abubus killeth Simon and his two sonnes at a banquet. Iohn killeth them that lye in waite for his life.

*Ioseph Antiq. 13. chap. 12.*

Then came Iohn vp from Gazara, & tolde Simon his father, what Cendebeus had done.

So Simon called two of his eldest sonnes, Iudas and Iohn, and said vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, & the matters haue had good successe vnder our hands, & we haue deliuered Israel often times.

But I am now olde, & ye by Gods mercie are of a sufficient age: be ye therefore in stead

of me, & my brother, & go forth & fight for our nation, & the helpe of heauen be with you.

So he chose twentie thousand fighting men of the countrey with the horsfemen, which went forth against Cendebeus, & rested at Modin.

In the morning they arose, and went into the plaine field: & behold, a mightie great hoste came against them bothe of foremen, & horsmen: but there was a riuer betwixt them.

And Iohn ranged his armie ouer against him, and when he sawe that the people was afrayed to go ouer the riuer, he went ouer first him self, and the men seeing him, passed through after him.

Then he deuided his men, & set the horsfemen in the middes of the foremen.

For their enemies horsfemen were verie manie: but when they blew the trumpets, Cedebeus fled with his hoste, whereof manie were slayne, & the remnant gate them to the forteresse.

Then was Iudas Iohns brother wounded: but Iohn followed after them, til he came to Cedron, which Cendebeus had buylt.

Also they fled vnto the towres, that were in the fields of Azotus, and those did Iohn burne with fyre: thus were there slaine two thousand me of them: so he returned peaceably into the land of Iuda.

Now in the field of Iericho was Ptolemus the sonne of Abubus made captaine, and he had abundance of siluer and golde. (For he had married the daughter of the hie Priest.)

Therefore he waxed proude in his minde, and thought to rule the land, & thought to slay Simon and his sonnes by deceit.

Now as Simon went about thorowe the cities of the countrey, & studied carefully for them, he came downe to Iericho with Mattathias, and Iudas his sonnes in the hundredth, seuentie & seuen yere, in the eleuenth moneth, which is the moneth Sabat.

The sonne of Abubus receiued them by treason into a litle holde, called Dochus, which he had buylte, where he made them a great banquet, and had hid men there.

So when Simon and his sonnes had made good chere, Ptolemus stode vp with his men, and toke their weapons, and entered in to Simon in the banquet house, and slew him with his two sonnes, and certeine of his seruants.

Whereby he committed a great vilenie, and recompensed euil for good.

Then wrote Ptolemus these things and sent to the King, that he might send him an hoste to helpe him, & so wolde deliuer him the countrey with the cities.

19 He

He sent other men also to take Iohn, and sent letters to come to him, and siluer, and golde and re And to Ierusalem he it, and the mountaine o But one ranne before Gazara, that his father were slaine, and that slay him. When he heard this,

# THE

## CHAP.

An epistle of the Iewes that vnto them that dwell in Egypt, them to giue thanks for the deliverance from the hand of the fyre that was hid in the of Demetrius.

THE b which they y of Luc the I rowou ration

God be gracious vnto his covenant made with Isaac, and Iacob his father, and giue you all grace, him, and to do his will, and with a willing minde, And open your eares to the commandements, and I And heare your prayers led with you, and neuer me of trouble.

Thus now we praye h When Demetrius re dreth, therefore and n wrote vnto you in the e that came vnto vs in that Iafon, and his com to the holie land and k And burnt the porche blood. Then we praide were heard: we offered floure, and lighted the the bread.

Now therefore kepe the feast of the Tabernacles, Chalieu.

In the hundredth, f yere, the people that w in Iudea, and the cou to Aristobulus King which is of the stock

ther, & go forth & fight  
& the helpe of heauen be  
uentie thousand fighting  
array with the horsemen,  
the against Cendebeus, &  
thei arose, and went into  
beholde, a mightie great  
st them bothe of foreme,  
there was a riuer betwix

ed his armie ouer against  
e sawe that the people was  
ner the riuer, he went ouer  
d the men seing him, pas-  
r him.  
ed his men, & set the hor-  
ddes of the footemen.  
nies horsemen were verie  
thei blew the trumpets,  
with his hoste, whereof ma-  
& the remnant gare them

Johns brother wounded:  
ed after them, til he came  
h Cendebeus had buyt.  
vnto the towres, that were  
Azorus, and those did John  
thus were there slaine two  
them: so he returned pea-  
and of Iuda.  
eld of Iericho was Ptole-  
of Abubus made capitaine,  
dance of siluer and golde.  
arried the daughter of the

vaxed proude in his min-  
to rule the land, & thought  
and his sonnes by deceit.  
n went about thorowe the  
array, & studied carefully  
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Iudas his sonnes in the  
tie & seuen yere, in the ele-  
which is the moneth Sibat.  
of Abubus receiued them  
a litle holde, called Do-  
nad buylte, where he ma-  
banquet, and had hid men

a and his sonnes had made  
emeus stode vp with his  
their weapons, and entered  
the banquet house, and slewe  
o sonnes, and certeine of  
committed a great vilenie,  
d euil for good.  
olemeus these things and  
that he might send him  
him, & so wolde deliuer  
with the cities.

19 He

- 19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captai-  
nes to come to him, and he wolde giue the  
siluer, and golde and rewardes.  
20 And to Ierusalem he sent other to take  
it, and the mountaine of the Temple.  
21 But one ranne before, and tolde Iohn in  
Gazara, that his father, and his brethren  
were slaine, and that Ptolemeus had sent to  
slay him.  
22 When he heard this, he was fore astoni-

- shed, & laid hands of them that were co-  
me to slay him, and slewe them: for he  
knewe that they went about to kill him.  
23 Concerning other things of Iohn, bothe  
of his warres, and of his noble actes (whe-  
rein he behaued him self manfully) of the  
buylding of walles which he made, and  
other of his dedes,  
24 Beholde, they are written in the chroni-  
cles of his priesthode, fro the time, that  
he was made high Priest after his father.

## THE SECONDE BO- ke of the Maccabees.

### CHAP. I.

*An epistle of the Iewes that dwells at Ierusalem, sent vnto them that dwell in Egypt, wherein they exhor-  
te them to giue thanks for the death of Antiochus. 19 Of  
the fyre that was hid in the pitte. 24 The prayer  
of Nemeias.*

**I**N A brethren the Iewes,  
which be at Ierusalem, &  
they y are in the countrey  
of Iudea, vnto y brethren  
the Iewes, that are tho-  
rowout Egypt, send salu-  
tation, and prosperitie.

- 1 God be gracious vnto you and remember  
his couenant made with Abraham, and I-  
saac, and Iacob his faithful seruants,  
2 And giue you all an heart, to worship  
him, and to do his wil with a whole heart  
and with a willing minde,  
3 And open your hearts in his Law, and  
commandements, and send you peace,  
4 And heare your prayers, and be reconci-  
led with you, and neuer forsake you in ti-  
me of trouble.  
5 Thus now we praye here for you.  
6 When Demetrius reigned, in the hun-  
dredth, thre score and nine yere, we Iewes  
wrote vnto you in the trouble, and violence  
that came vnto vs in those yeres, after  
that Iason, and his companie departed out  
of the holie land and kingdome,  
7 And burnt the porche, and shed innocent  
blood. Then we praid vnto the Lord, and  
were heard: we offered sacrifices and fine  
floure, and lighted the lampes, and set for-  
the the bread.  
8 Now therefore kepe ye the dayes of the  
feast of the Tabernacles in the moneth  
Challeu.  
9 In the hundredth, fourescore and eight  
yere, the people that was at Ierusalem, and  
in Iudea, and the counsell and Iudas, vn-  
to Aristobulus King Ptolemeus master,  
which is of the stocke of the annointed

Priests, & to the Iewes that are in Egypt,  
sendeth greting and helth.

- 10 In so muche as God hath deliuered vs  
from great perils, we thake him highly, as  
thogh we had overcome the King.  
11 For he brought them into Persia by hea-  
pes, that fought against the holie citie.  
12 For albeit the captaine, and the armie,  
that was with him, seemed inuincible, yet  
they were slaine in the temple of Nanea,  
by the disceit of Nanea Priests.  
13 For Antiochus, as thogh he wolde dwell  
with her, came thither, he, and his friends  
with him, to receiue money vnder the title  
of a dowrie.  
14 But when the Priests of Nanea had laid  
it forth, and he was entred with a smale  
companie within the Temple, they shut  
the Temple, when Antiochus was co-  
me in.  
15 And by opening a priuie dore of the  
vaute, they cast stones, as it were thunder,  
vpon the captaine & his, and hauing bru-  
ised them in pieces, they cut of their heads  
& threwe the to those that were without.  
16 God be blessed in all things, which hath  
deliuered vp the wicked.  
17 Whereas we are now purposed to kepe y  
purification of the Tēple vpon the fise &  
twētie day of y moneth Challeu, we thoght  
it necessarie to certifie you thereof, y ye al-  
so might kepe the feast of y Tabernacles,  
& of the fyre which was giuen vs when Nee-  
mias offered sacrifice, after y he had buylt  
the Temple, and the altar.  
18 For whē as our fathers were led away vn-  
to Persia, y Priests, which fought the honor  
of God, toke the fyre of the altar priuely, *Leuit. 24. 17.*  
and hid it in an hollow pit, which was drie  
in y bottom, & therein they kept it, so that  
the place was vnknown vnto euerie mā.  
19 Now after manie yeres when it pleased  
God that Neemias shulde be sent from  
the King of Persia, he sent of y posteritie of  
Zzzz.ii.



## II. Maccabees.

those Priests, which had hid it to fetch the fyre, and as they tolde vs, they founde no fyre, but thicke water.

21 Then commanded he them to drawe it vp, and to bring it: and when the things appertaining to the sacrifices were broght, Neemias commanded the Priests to sprinkle the wood, and the things laid thereupon with water.

22 When this was done, and the time came that the sunne shone, which afore was hid in the cloude, there was a great fyre kindled, so that euerie man marueiled.

23 Now the Priests, and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this manner, O Lord, Lord God maker of all things, which art feareful, and strong, & righteous, and merciful, and the onelie and gracious King,

25 Onely liberal, onely iuste and almightie and euermlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserue thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: loke vpon them which are despised, and abhorred, that the heathen may knowe that thou art our God.

28 Punish them that oppresse vs, and with pride do vs wrong.

Deut. 30.5.

29 Plant thy people againe in thine holie place: as Moyses harhe spoken.

30 And the Priests sang psalmes thereunto.

31 Now when the sacrifice was consumed, Neemias commanded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 So when this matter was knowne, it was tolde the King of Persia, that in the place where the Priests, which were led away, had hid fyre, there appeared water, where-with Neemias and his companie had purified the sacrifices.

34 The King tryed out the thing, and closed the place about, and made it holie.

35 And to them that the King fauoured, he gaue and bestowed manie giftes.

36 And Neemias called the same place Ephthar, which is to say, purification: but manie men call it Nephthar.

Or. Nephthar.

### CHAP. II.

How Ieremie hid the tabernacle, the Arke, and the altar in the hill. 23 Of the fise booke of Iasmon contained in one.

IT is founde also in the writings of Ieremias the Prophet, that he comman-

ded them, which were caried away, to take fyre, as was declared, & as the Prophet commanded that were led into captiuitie,

2 \* Giuing them a Law that they shulde not forget the commandemets of y Lord, & that they shulde not erre in their mindes, when they sawe images of golde and siluer, with their ornaments.

3 These and suche other things commanded he them, and exhorted them that they shuld not let y Law go out of their hearts.

4 It is written also, how the Prophet, by an oracle that he had, charged them to take the tabernacle and the arke, and follow him: & when he came vp into y mountaine where Moyses went vp, & sawe the heritage of God,

5 Ieremias went forth, and founde an holowe caue, wherein he laid the Tabernacle, and the Arke, and the altar of incense, and so stopped the dore.

6 And there came certeine of those that followed him, to marke the place: but they coulde not finde it.

7 Which when Ieremias perceiued, he reproued them, saying, As for that place, it shalbe vnknowne, vntil the time that God gather his people together againe, & that mercie be shewed.

8 The shal the Lord shewe the these things, and the maiestie of the Lord shal appeare and the cloude also, as it was shewed vnder Moyses, and as when Salomō desired, that the place might be honorably sanctified.

9 For it is manifest that he, being a wise man, offered the sacrifice of dedication, and consecration of the Temple.

10 \* And as when Moyses prayed vnto the Lord, the fyre came downe from heauē, & consumed the sacrifice: so, when Salomon prayed, the fyre came downe fro heauen, and consumed the burnt offering.

11 And Moyses said, Because the sinoffring was not eaten, therefore is it consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in the writings, and registers of Neemias, and how he made a librarie, and how he gathered the actes of the Kings, & of the Prophets, and the actes of David, and the epistles of the Kings concerning the holie giftes.

14 Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if ye haue nede thereof, send some to fetch them vnto you.

16 Where as we then are about to celebrate the purification, we haue written vnto you, and ye shal do wel; if ye kepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all & the kingdome, & the priest-

hode,

hode, and the Sanctuarie,

18 As he promised in the haue mercy vpon vs, & gaue from vnder the heauen iustice for he hathe saued vs, and hath clefened the place.

19 As concerning Iudas brethren, the purification of the temple, and the dedicacion of the

20 And the warres against the phanes, and Eupator his

21 And the manifest signe heauen vnto those, which for the Iewes religio: (for but fewe, yet they rane the

22 And repaired the Temple, and thorow out all the

23 We wil assaye to abridge those things, that Iasmon the declared in fise booke

24 For considering the weight & the difficultie that the

25 We haue indeuored, to de read, might haue pleased which are studious, to

26 them, might haue profited

27 Like as he that maketh other mens commoditie

28 labour: so we also for manerie wel content to vnder

29 of euerie particular, we forwarde according to the order of an abbridgement

30 For as he that wil buy must prouide for the which he that setteth out y place to painte it, seeketh but

31 Euen so I thinke for vnto the first writer deeply into it, and to manie things, and to be curious

32 But it is permitted to ten it, to vse fewe wordes of those things that are

33 Here then wil we be adding thus muche to that it is but a foolish thing

34 wordes before the storie in the storie.

were carried away, to take  
 ared, & as the Prophet cō  
 were led into captiuitie,  
 a Law that they shulde  
 commandemēt of y<sup>e</sup> Lord,  
 ide not erre in their min-  
 awe images of golde and  
 ornaments.  
 other things comman-  
 exhorted them that they  
 aw go out of their hearts.  
 how the Prophet, by an  
 ad, charged them to take  
 and the arke, and follow  
 came vp into y<sup>e</sup> mountaine  
 ent vp, "and sawe the he-  
 Forthe, and founde an hol-  
 ein he laid the Taberna-  
 and the altar of incense,  
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 do wel, if ye kepe the sa-  
 that the God, which deli-  
 ple, and gaue an heritage  
 kingdome, & the priest-  
 hode.

hode, and the Sanctuarie,  
 18 As he promised in the Law, wil shortly  
 haue mercy vpō vs, & gather vs together  
 from vnder the heauen into his holie pla-  
 ce: for he hathe saued vs from great perils,  
 and hathe clenfed the place.  
 19 As concerning Iudas Maccabeus, & his  
 brethren, the purification of the great Tē-  
 ple, and the dedicacion of the altar,  
 20 And the warres against Antiochus Epi-  
 phanes, and Eupator his sonne,  
 21 And the manifest signes, that came frō  
 heauen vnto those, which manfully stode  
 for the Iewes religiō: (for though they were  
 but fewe, yet they rāne through whole cōū-  
 treis, and pursued the barbarous armies,  
 22 And repaired the Tēple that was renou-  
 med thow out all the worlde, and deli-  
 uered the citie, and established the Lawes,  
 that were like to be abolished, because the  
 Lord was merciful vnto the wall lenitie)  
 23 We wil assay to abridge in one volume  
 those things, that Iason the Cyrenean ha-  
 the declared in fise booke.  
 24 For considering the wonderful number,  
 & the difficultie that thei haue that wolde  
 be occupied in the rehearsal of stories, be-  
 cause of the diuersitie of the matters,  
 25 We haue indeuored, that they that wol-  
 de read, might haue pleasure, and that thei  
 which are studious, might easily kepe  
 them in memorie, & that whosoever read  
 them, might haue profite.  
 26 Therefore to vs that haue taken in hand  
 this great labour, it was no easie thing to  
 make this abridgement, but required bo-  
 the sweat, and watching.  
 27 Like as he that maketh a feast, & seketh  
 other mens commoditie, hathe no smale  
 labour: so we also, for manie mens sakes are  
 verie wel content to vndertake this great  
 labour.  
 28 Leauing to the autor the exact diligence  
 of euerie particular, we wil labour to go  
 forwarde according to the prescript or-  
 der of an abridgement.  
 29 For as he that wil buylde a newe house,  
 must provide for the whole buylding, but  
 he that setteth out y<sup>e</sup> plat or goeth about  
 to painte it, seketh but onely what is com-  
 lie for the decking thereof:  
 30 Euen so I thinke for vs, that it appertei-  
 neth to the first writer of a storie to enter  
 depely into it, and to make mencion of all  
 things, and to be curious in euerie parte.  
 31 But it is permitted to him that wil shor-  
 ten it, to vse fewe wordes, and to auoyde  
 those things that are curious therein.  
 32 Here then wil we beginne the storie,  
 adding thus muche to our former wordes,  
 that it is but a foolish thing to abonde in  
 wordes before the storie, and to be shor-  
 te in the storie.

Of the honour done vnto the Temple by the Kings of  
 the Gentiles. 6 Simon vstereth what treasure is in the  
 Temple. 7 Heliodorus is sente to take them away.  
 26 He is striken of God and healed at the prayer of O-  
 nias.  
 What time as the holy citie was in-  
 habited with all peace, and when  
 the Lawes were very wel kept, because of  
 the godlines of Onias the hie Priest, and  
 hatred of wickednes,  
 2 It came to passe that euen the Kings did  
 honour the place, and garnished the Tem-  
 ple with great giftes.  
 3 In so muche that Seleuchus King of Asia  
 of his owne rentes, bare all the costes be-  
 longing to the seruice of the sacrifices.  
 4 But one Simon of the tribe of Benjamin  
 being appointed ruler of the Temple, con-  
 tended with the hie Priest concerning the  
 iniquitie committed in the citie.  
 5 And whē he colde not ouercome Onias,  
 he gate him to Apollonius the sonne of  
 Thraseas, which then was gouernour of  
 Coelosyria and Phenice,  
 6 And tolde him that the treasure in Ieru-  
 salē was ful of innumerable money, which  
 did not belong to the prouision of the sa-  
 crifices, and that it were possible that the-  
 se things might come into y<sup>e</sup> Kings hands.  
 7 Now whē Apollonius came to the King,  
 and had shewed him of the money, as it  
 was tolde him, the King chose out Heli-  
 odorus his treasurer, and sent him with a  
 commandement, to bring him the foresaid  
 money.  
 8 Immediately Heliodorus toke his iourney  
 as though he wolde visite the cities of Coe-  
 losyria & Phenice, but in effect to fulfil the  
 Kings purpose.  
 9 So when he came to Ierusalem, and was  
 courteously receiued of the hie Priest in-  
 to the citie, he declared what was determi-  
 ned concerning the money, & shewed the  
 cause of his coming, and asked if these  
 things were so in dede.  
 10 Then the hie Priest tolde him that there  
 were suche things laide vp by y<sup>e</sup> widdowes  
 and fatherles,  
 11 And that a certeine of it belonged vnto  
 Hircanus the sonne of Tobias a noble mā,  
 and not as that wicked Simon had repor-  
 ted, and that in all there were but foure  
 hundred talents of siluer, and two hun-  
 dredth of golde,  
 12 And that it were altogether vnpossible  
 to do this wrong to thm that had com-  
 mitted it of trust to the holines of the pla-  
 ce and Temple, which is honored thorowe  
 the whole worlde for holines & integritie.  
 13 But Heliodorus because of the Kings cō-  
 mandemēt giuen him, said that in any wise  
 it must be broght into y<sup>e</sup> Kings treasure.  
 Zzzz. iii.

Or, the state &  
 prouision



## II. Maccabees.

- 14 So he appointed a day, and went in to take order for these things: then there was no small grief thoroughout the whole citie.
- 15 For y<sup>e</sup> Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things giuen to be kept, that they shulde be safely preferred for suche as had committed them to be kept.
- 16 Then thei that looked the high Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorowe of his minde.
- 17 The man was so wrapped in feare & trembling of the bodie, that it was manifest to thei that looked vpon him, what sorowe he had in his heart.
- 18 Others also came out of their houses by heapes vnto the comune prayer, because y<sup>e</sup> place was like to come vnto contempt.
- 19 And the women, girt with sackcloth vnder their breastes, filled the stretes, and the virgines that were kept in, ranne some to the gates and some to the walles, & others looked out of the windowes.
- 20 And all helde vp their hands toward heauen, and made prayer.
- 21 It was a lamentable thing to see the multitude that fell downe of all sortes, and the expectation of the high Priest being in such anguish.
- 22 Therefore thei called vpon the almighty Lord that he wolde kepe safe and sure the things, which were layed vp for those that had deliuered them.
- 23 Neuertheles, the thing y<sup>e</sup> Heliodorus was determined to do, that did he performe.
- 24 And as he & his souldiers were now there present by the treasure, he that is the Lord of the spirits, & of all power, shewed a great vision, so that all thei which presumed to come with him, were astonished at the power of God, and fell into feare, and trembling.
- 25 For there appeared vnto them an horse with a terrible mane sitting vpon him, most richely barbed, and he ranne fiercely, and smote at Heliodorus with his fore feet, & it semed that he that sat vpon the horse, had harness of golde.
- 26 Moreover, there appeared two yong men, notable in strength, excellent in beautie, and comelie in apparel, which stode by him on either side, and scourged him continually, and gaue him manie fore stripes.
- 27 And Heliodorus fel suddenly vnto the ground, and was couered with great darkenes: but they that were with him, toke him vp, and put him in a litter.
- 28 Thus he that came with so great copie, & manie souldiers into y<sup>e</sup> said treasure, was borne out: for he colde not helpe him self with his weapons.
- 29 So they did knowe the power of God manifestly, but he was donne by the power of God, and lay destitute of all hope and helth.
- 30 And they praised the Lord that had honored his owne place: for the Temple which a litle afore was full of feare and trouble, when the almighty Lord appeared, was filled with ioye and gladnes.
- 31 Then straight wayes certeine of Heliodorus friends prayed Onias, that he wolde call vpon the moste High to grant him his life, which lay readie to giue vpon the golfe.
- 32 So the high Priest, considering that the King might suspect that the Jewes had done Heliodorus some euil, he offered a sacrifice for the helth of the man.
- 33 Now when the high Priest had made his prayer, the same yong men in the same clothing appeared, and stode beside Heliodorus, saying, Giue Onias y<sup>e</sup> high Priest great thanks: for his sake hath the Lord granted thee thy life.
- 34 And seeing that thou hast bene scourged fro heauen, declare vnto all me the mighty power of God: & when they had spoke these wordes, they appeared no more.
- 35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him, which had granted him his life, and thanked Onias, & went againe with his hoste to the King.
- 36 Then testified he vnto euery man of the great workes of God that he had sene with his eyes.
- 37 And when the King asked Heliodorus, who were mete to be sent yet once againe to Ierusalem, he said,
- 38 If thou hast anie enemy or traitor, send him thither, & thou shalt receive him wel scourged, if he escape with his life: for in that place, no doubt, there is a special power of God.
- 39 For he that dwelleth in heauen, hath his eye on y<sup>e</sup> place, and defendeth it, & he beateh & destroyeth thei that come to hurt it.
- 40 This came to passe concerning Heliodorus, and the keeping of the treasure.

### CHAP. IIII.

*Simon reporteth euil of Onias. 7 Iason obtaineth the office of the high Priest by corrupting the King, 27 And was by Menelaus defrauded by like bribing. 34 Onias is slayne traitorously by Andronicus.*

**T**his Simon now, of whome we spake afore, being a bewraier of the money and of his owne natural cuntry, reported euil of Onias, as thogh he had moored Heliodorus vnto this, and had bene the inuenter of the euil.

2 Thus was he bolde to call him a traitour that was so beneficial to the citie, and a defender of his nacion, and so zealous of the Lawes.

3 But

But when his malice in that thorow one that be-  
murders were commit-  
Onias considering the  
tentation, & that Apollon  
the gouernour of Coelo-  
ce, did rage, and incre-  
like,  
He went to the King  
the citizens, but as one  
commune welth bothe p-  
bely.

For he sawe it was not p-  
King toke order to quie-  
that Simon wolde not l-  
But after the death of S-  
tiochus, called Epiphan-  
dome, Iason the broth-  
red by vnlawful meanes  
For he came vnto the K-  
him thre hundred and  
of siluer, and of anothe-  
re talents.

Besides this he prom-  
dred and listie, if he m-  
to set vp a place for ex-  
for the youth, and that  
them of Ierusalem And  
The which thing w-  
granted, & he had gott-  
he began immediately t-  
to the customes of the  
And abolished y<sup>e</sup> frien-  
the Kings, that the Ie-  
Iohn, the father of Eup-  
sent ambassadour vnto  
friends and confederat-  
their lawes & policies,  
statutes, and contrarie  
For he presumed to be-  
exerce vnder the castel,  
yong men vnder his sub-  
them weare hattes.

So there began a gre-  
the maners of the Gen-  
vp the facions of strar-  
exceeding wickednes of  
Priest, but the yngodli-  
So that the Priestes  
diligent about the seru-  
despised the Temple, a-  
sacrifices, but made ha-  
of the wicked expen-  
the casting of the ston-  
For they did not see-  
their fathers, but like  
Gentiles best of all.

By reason whereof gr-  
vpon them: for they h-  
enemies and punisher  
they followed to earne  
be like them in all thing-  
For it is not a light t

knowe the power of God  
he was donne by the power  
lay destitute of all hope and

aised the Lord that had ho-  
place: for the Tēple which  
is ful of feare and trouble,  
ghie Lord appeared, was fil  
and gladnes.

at wayes certeine of Helio-  
prayed Onias, that he wolde  
hoſte High to grant him his  
readie to giue vp the goſpe.  
riest, considering that the  
ſpect that the Iewes had do  
some euil, he offered a ſacri  
ch of the man.

he hie Priest had made his  
ne yong men in the ſame clo  
and ſtode beſide Heliodo-  
ue Onias & hie Priest great  
ſake hath the Lord gran-

at thou haſt bene ſcourged  
clare vnto all mē the migh-  
od: & when they had spokē  
they appeared no more.

is offered vnto the Lord ſa-  
ide great vowes vnto him,  
tered him his life, and chan-  
tered againe with his hoſte to

he vnto euerie man of the  
God that he had ſene with

King asked Heliodorus,  
to be ſent yet once againe  
ſaid,

ieemie or traitor, ſend  
thou ſhalt receiue him wel  
eſcape with his life: for in  
doubte, there is a ſpecial po-

elleth in heauen, hath his  
and defendeth it, & he bea-  
h the that come to hurt it.  
paſſe concerning Helio-  
ping of the treaſurie.

AP. II. II. I.  
of Onias. 7 Iason obtaineth the  
by corrupting the King, 27 And  
frauded by like bribing. 34 G-  
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now, of whome we ſpoke  
a bewraier of the money  
natural cōuntry, repos-  
s, as thogh he had moued  
this, and had bene therein.

l.  
ld to call him a traitour  
ſicial to the citie, and a de-  
ſicion, and ſo zealous of

But when his malice increaſed ſo farre,  
that thorow one that belonged to Simon,  
murders were committed,

Onias conſidering the danger of this con-  
tention, & that Apollonius as he that was  
the gouernour of Coeſoſyria and Phenice,  
did rage, and increaſed Simons ma-  
lice,

He went to the King not as an accuſer of  
the citizens, but as one that intended the  
commune welth bothe priuatly and publi-  
cely.

For he ſawe it was not poſſible except the  
King toke order to quiet the matters, and  
that Simon wolde not leaue of his folie.

But after the death of Seleucus, when An-  
tiochus, called Epiphanes, toke the king-  
dome, Iason the brother of Onias labo-  
red by vnlawful meanes to be hie Priest.

For he came vnto the King, and promiſed  
him thre hundredth and threſcore talents  
of ſiluer, and of another rente, foureſcore  
talents.

Beſides this he promiſed him an hun-  
dredth and fiſtie, if he might haue licence  
to ſet vp a place for exerciſe, and a place  
for the youth, and that they wolde name  
them of Ieruſalem Antiochians.

The which thing when the King had  
granted, & he had gotten the ſuperioritie,  
he began immediately to drawe his kinſme  
to the cuſtomes of the Gentiles,

And aboliſhed y<sup>e</sup> friendlie priuiledges of  
the Kings, that the Iewes had ſet vp by  
Iohn, the father of Eupolemus, which was  
ſent ambaffadour vnto Rome, to become  
friends and confederates: he put downe  
their lawes & policies, & brought vp newe  
ſtatutes, and contrarie to the Lawe.

For he preſumed to buyde a place of ex-  
erciſe vnder the caſtel, & brought the chief  
yong men vnder his ſubiection, and made  
them weare hattes.

So there began a great deſire to follow  
the maners of the Gentiles, and they toke  
vp the factions of ſtrange nations by the  
exceeding wickednes of Iason, not the hie  
Priest, but the vngodlie perſone,

So that the Prieſtes were now no more  
diligent about the ſeruice of the altar, but  
deſpiſed the Temple, and regarded not the  
ſacrifices, but made haſte to be partakers  
of the wicked expenſes at the playe after  
the caſting of the ſtone.

For they did not ſet by the honour of  
their fathers, but liked the glorie of the  
Gentiles beſt of all.

By reaſon whereof great calamitie came  
vpon them: for they had them to be their  
enemies and puniſhers, whoſe cuſtome  
they followed ſo earneſtly, and deſired to  
be like them in all things.

For it is not a light thing to tranſgreſſe

againſt the Lawes of God, but the time  
following ſhal declare theſe things.

Now when the games that were vſed  
euerie ſiue yere, were plaide at Tyruſ, the  
King being preſent,

This wicked Iason ſent from Ieruſalem  
men to loke vpon them, as thogh they had  
bene Antiochians, w<sup>h</sup> brought thre hundredth  
drachmes of ſiluer for a ſacrifice to Her-  
cules: albeit they that caryed them, deſi-  
red they might not be beſtowed on the ſa-  
crifice (becauſe it was not comelie) but to  
be beſtowed for other expenſes.

So he that ſent them, ſent them for the  
ſacrifice of Hercules: but becauſe of thoſe  
that brought them, they were giuen to  
the making of galleis.

Now Apollonius the ſonne of Me-  
neſtheus was ſent into Egypt becauſe of  
the coronation of King Ptolemeus Phi-  
lometor: but when Antiochus perceiued  
that he was euil affectioned towarde his  
affaires, he ſoght his owne aſſurance, and  
departed from thence to Ioppe, and ſo ca-  
me to Ieruſalem,

Where he was honorably receiued of Ia-  
ſon, and of the citie, & was brought in with  
torche light, & with great ſhowings, and  
ſo he went with his hoſte vnto Phenice.

Thre yere afterwarde Iason ſent Mene-  
laus, the foreſaid Simons brother, to beare  
the money vnto the King, and to bring to  
paſſe certeine neceſſarie affaires, whereof  
he had giuen him a memorial.

But he, being commended to the King,  
magnified him for the appearance of his  
power, & turned the prieſthode vnto him  
ſelf: for he gaue thre hundredth talents of  
ſiluer more then Iason.

So he gate the Kings letters patentes, al-  
beit he had nothing in him ſelf worthie of  
the hie prieſthode, but bare the ſtomacke  
of a cruel tyrant, and the wrath of a wil-  
de beaſt.

The Iason, which had diſceiued his ow-  
ne brother, being deceiued by another, was  
compelled to flee into the cōuntry of the  
Ammonites.

So Menelaus gate the dominion: but as  
for the money that he had promiſed vnto  
the King, he toke none order for it, albeit  
Soſtratus y<sup>e</sup> ruler of the caſtel required it.

For vnto him appertained the gathering  
of y<sup>e</sup> cuſtomes: wherefore they were bothe  
called before the King.

Now Menelaus left his brother Lyſima-  
chus in his ſtead in the prieſthode, and So-  
ſtratus left Crates which was gouernour  
of the Cyprians.

Whiles theſe things were in doing, the  
Tharſians and they of Mallot made inſur-  
rectio, becauſe they were giue to the Kings  
concubine called Antiochis.

Zzzz. iiii.



## II. Maccabees.

- 31 Then came the King in all haste, to appease the busines, leauing Andronicus a man of autoritie to be his lieutenant.
- 32 Now Menelaus, supposing that he had gotten a cōuenient time, stole certeine vessels of golde out of the Temple, and gaue certeine of them to Andronicus: and some he solde at Tyrus & in the citie thereby.
- 33 Which when Onias knewe of a suretie, he reprov'd him, and withdrew him self into a Sanctuarie at Daphne by Antiochia.
- 34 Wherefore Menelaus, taking Andronicus a parte, prayed him to slay Onias: so when he came to Onias, he counsel'd him craftily, giuing him his right hand with an othe: (howbeit he suspect him, & perswaded him to come out of the Sanctuarie) so he slew him incontinently without any regarde of righteousness.
- 35 For the which cause not onely the Iewes, but many other nations also were grieved, and toke it heauily for the vnrighteous death of this man.
- 36 ¶ And when the King was come againe from the places about Cilicia, the Iewes that were in the citie, and certeine of the Grekes that abhorred the fact also, complained because Onias was slaine without cause.
- 37 Therefore Antiochus was sorie in his minde, and he had compassion, and wept because of the modestie and great discretion of him that was dead.
- 38 Wherefore being kindled with angre, he toke away Andronicus garment of purple, and rent his clothes, and commanded him to be led through out the citie, and in the same place where he had committed the wickednes against Onias, he was slaine as a murderer. Thus the Lord rewarded him his punishment, as he had deserued.
- 39 ¶ Now when Lyfimachus had done many wicked dedes in the citie through the counsell of Menelaus, and the brute was spread abroad, & multitude gathered them together against Lyfimachus: for he had caryed out now muche vessel of golde.
- 40 And when the people arose, & were full of angre, Lyfimachus armed about thre thousand, & began to vse vnlaful power, a certein tyrant being their captaine, who was no lesse decayed in wit then in age.
- 41 But when they vnderstode the purpose of Lyfimachus, some gate stones, some great clubbes, and some cast handfulls of dust, which lay by, vpon Lyfimachus men, and those that inuaded them.
- 42 Whereby manie of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber him self they killed besides the treasure.
- 43 For these causes an accusation was laide against Menelaus.
- 44 And when the King came to Tyrus, thre men sent from the Senat pleaded the cause before him.
- 45 But Menelaus, being now cōuinc'd, promised to Ptolemeus the sonne of Demetrius muche money, if he wolde perswade the King.
- 46 So Ptolemeus went to the King into a court, where as he was to coule him self, & turned the Kings minde.
- 47 In so muche that he discharged Menelaus from the accusations (notwithstanding he was the cause of all mischief) and condēd those poore men to death, which if they had tolde their cause, yea, before the Scythians, they shulde haue bene heard as innocent.
- 48 Thus were they sone punished vniustly, which followed vpon the matter for the citie, and for the people, and for the holie vessels.
- 49 Wherefore they of Tyrus hated that wickednes, and ministred all things liberally for their buryal.
- 50 And so through the couetousnes of the that were in power, Menelaus remained in authoritie, increasing in malice, and declared him selfe a great traitor to the citizeis.

### CHAP. V.

*Of the signes and tokens sene in Ierusalem. 6 Of the end and wickednes of Iason. 11 The persuite of Antiochus against the Iewes. 12 The spoiling of the Temple 27 Maccabees fleeth into the wilderness.*

**A**Bout the same time Antiochus vnderooke his seconde voyage into Egypt.

2 And then were there sene through out all the citie of Ierusalem, fortie dayes long, horsemen running in the aire, with robes of golde, and as bandes of speare men.

3 And as troupes of horsemen set in array, incountering & coursing one against another with shaking of shields and multitude of darts and drawing of swords, and shoting of arrowes, and the glittering of the golden armour sene, and harnes of all fortes.

4 Therefore euerie man prayed, that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as thogh Antiochus had bene dead, Iason toke at & least a thousand men, and came suddenly vpon the citie, & they that were vpon the walles, being put backe and the citie at length taken,

6 Menelaus fled into the castell, but Iason slew his owne citizeis without mercie, not considering that to haue the aduantage against his kinne is greatt disadvantage, but thought that he had gotten the victorie of his enemies, & not of his owne nation. Yet he gate not the superiority, but at the last receiued shame for the rewarde of his

traison,

eraison, and went againe into the countrey of Syria. Finally he had this conuersation, & he was as the King of the Arabians into citie, being proud and hated as a forsake was in abomination to countrey and citizeis to Egypt.

9 Thus he that had ruled their owne countrey shed man, after that Lacedemonians, thine gotten succour by reason. And he that had caryed, was throwen mourning for him, no graue: nether was he theirs sepulchre.

11 ¶ Now when these men were declared to be that Iudea wolde haue wherefore he came without of Egypt, & toke He commanded him that they shulde kill as they met, and to slay their houses.

12 Thus was there a slaue and olde men, and a women & children, a fanes were murdered.

14 So that within thre foure score thousand, taken prisoners, and solde as were slayne.

15 Yet was he not content to go into the most all the worlde, hauing tour to the Lawes, and troy, to be his guide.

16 And with his wicked vessels, which other King garnishing, glorie and ce, & handled them.

17 So haucie in his minde that he considered not a litle wrothe for the dwelt in the citie, for tempt came vpon them.

18 For if they had not nie sinnes, he, as none suddenly bene punished his presumption, as Eme Seleucus the King treasure.

19 But God hath not for the places sake, nation sake.

20 And therefore is the taker of the peoples de shal it be partake

the King came to Tyrus, there the Senat pleaded the cause

as, being now convinced, promeues the forme of Dürimeoney, if he wolde persuade

us went to the King into a as he was to coule him self, & his minde.

that he discharged Meneaccusacions (notwithstande the cause of all mischief) and the poore men to death, which de their cause, yea, before thei shulde haue bene heard

they sone punished vniustly, and vpon the matter for the people, and for the holie

they of Tyrus hated that and ministred all things liberall.

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CHAP. V.  
The Jews in Ierusalem. 6 Of the of Iason. 11 The pursute of Antiochus. 12 The spoiling of the about flesh into the wilderness.

same time Antiochus vnto his seconde voyage into E-

there sene through out all Ierusalem, fortie dayes long, ing in the aire, with robes bandes of spearemen, of horsemen set in array, courting one against another, drawing of swordes, and vnto the glittering of our sene, and harness of all

the man prayed, that those to good.

ere was gone forthe a false gh Antiochus had bene at y least a thousand men, ly vpon the citie, & they he walles, being put backe length taken, into the castel, but Iason citizens without mercie, not to haue the aduantage, is is greatesse disadvantage, he had gotten the victorie, not of his owne nacion. the superioritie, but at the me for the rewarde of his traifon;

traifon, and went againe like a vagabound into the countrey of the Ammonites.

Finally he had this end of his wicked conuersation, y he was accused before Areta, the King of the Arabians, and fled from citie to citie, being pursued of euerie mā, and hated as a forsaker of the Lawes, and was in abomination, as an enemy of his countrey and citizens, and was driuen into Egypt.

Thus he that had chased manie out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

And he that had cast manie out vnburied, was thrown out him self, no man mourning for him, nor putting him in his graue: nether was he partaker of his fathers sepulchre.

Now when these things that were done, were declared to the King, he thought that Iudea wolde haue fallen from him: wherefore he came with a furious minde out of Egypt, & toke the citie by violence.

He commanded his men of warre also, that they shulde kill, and not spare suche as they met, and to slay suche as went into their houses.

Thus was there a slaughter of yong men, and olde men, and a destruction of men & women & children, and virgines, and infants were murdered:

So that within three dayes were slayne foure score thousand, and fortie thousand taken prisoners, and there were as manie folde as were slayne.

Yet was he not content with this, but durst go into the moste holy Temple of all the worlde, hauing Menelaus that traitour to the Lawes, and to his owne countrey, to be his guide,

And with his wicked hāds toke the holie vessels, which other Kings had giuen for y garnishing, glorie and honour of that place, & handled them with his wicked hāds.

So haucie in his minde was Antiochus, that he considered not, that God was not a litle wrothe for the finnes of them that dwelt in the citie, for the which suche contempt came vpon that place.

For if they had not bene wrapped in manie finnes, he, as sone as he had come, had suddely bene punished, & put backe from his presumption, as Heliodorus was, whome Seleucus the King sent to vewe the treasure.

But God hathe not chosen the nation for the places sake, but the place for the nacion sake.

And therefore is the place become partaker of the peoples trouble, but afterwarde shal it be partaker of the benefites of

the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shalbe reconciled, it shalbe set vp in great worship againe.

So when Antiochus had taken eighteen hundred talents out of the Temple, he gate him to Antiochia in all haste, thinking in his pride to make men sayle vpon the drye land, and to walke vpon the seas: suche an hie minde had he.

But he left deputies to vex the peoples: at Ierusalem Philippe a Phrygia by birth, in maners more cruel then he that set him there:

And at Garizin Andronicus, & with the Menelaus, which was more grievous to the citizens then the other, and was despitelous against the Iewes his citizens.

He sent also Apollonius a cruel prince, with an armie of two & twentie thousand, whome he commanded to slay those that were towarde mans age, and to sell the women, and the yonger forte.

So when he came to Ierusalem, he fained peacc, and kept him stil vntil the holy day of Sabbath: and then finding the Iewes keeping the feast, he commanded his men to take their weapons.

And so he slewe all them that were gone forthe to the shewe, and running through the citie with his men armed, he murthered a great number.

But Iudas Maccabeus, being as it were the tenth, fled into the wilderness, & liued there in the mountaines with his companie among the brastes, and dwelling there, and eating grasse, lest they shulde be partakers of the filthines.

CHAP. VI.

The Iewes are compelled to leaue the Law of God. 4 The Temple is defiled. 10 The women cruelly punished. 22 The grievous paine of Eleazar.

Not long after this, sent the King an olde man of Athens, for to compel the Iewes, to transgresse the Lawes of the fathers, and not to be governed by the Law of God,

And to defile the Temple that was at Ierusalem, and to call it the temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter, that kepeth hospitalitie.

This wicked gouernement was fore and grievous vnto the people.

For the Temple was ful of dissolucion, and glotonie of the Gentiles, which dallied with harlors, & had to do with women within the circuit of the holie places, and brought in suche things as were not lawfull.

The altar also was ful of suche things, as were abominable & forbidden by the Law.

Nether was it lawfull to kepe y Sabbaths, nor to obserue their ancient feasts, nor plaie



## II. Maccabees.

nely to confesse him self to be a Iewe.

7 In the day of the Kings birth they were grievously compelled perforce euerie moneth to banker, and when the feast of Bacchus was kept, they were constrained to go in the procession of Bacchus with garlandes of yuie.

8 Moreouer through the counsell of Ptolemus, there went out a commandemēt vnto the next cities of the heathen against the Iewes, that the like custome, and banquetting shulde be kept.

*10. eating of the flesh that was sacrificed.*

9 And who so wolde not conforme them selues to the maners of the Gentiles, shulde be put to death: then might a man haue sene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whome when they had led rounde about y<sup>e</sup> citie (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into dens, that had circumcised their sonnes, were discouraged vnto Philippe, and were burnt together, because that for the reuerence of the honorable day they were afraied to helpe them selues.

12 ¶ Now I beseeche those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, not to suffer sinners long to continue, but straight waies to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whome he punisheth whē they are come to y<sup>e</sup> fulnes of their sins.

15 But thus he dealeth with vs, that our sinnes shulde not be heaped vp to the ful, so that afterwarde he shulde punish vs.

16 And therefore he neuer withdraweth his mercie from vs: & though he punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this be spoken now for a warning vnto vs: & now wil we come to the declaring of the matter in fewe wordes.

18 ¶ Eleazar then one of the principal scribes, an aged man, & of a wel fauoured countenance, was constrained to open his mouth, and to eat swines flesh.

19 But he desiring rather to dye gloriously thē to liue with hatred, offered him self willingly to the torment, and spit it out.

20 As they ought to go to death which suffer punishment for suche things, as it is not lawful to taste of for the desire to liue.

21 But they that had the charge of this wicked banquet, for that olde friendship of the mā, toke him aside priuely, & prayed him, that he wolde take suche flesh, as was law-

ful for him to vse, & as he wolde prepare for him self, & dissemble as though he had eaten of the things appointed by y<sup>e</sup> King, euen the flesh of the sacrifice,

22 That in so doing he might be deliuered from death, and that for the olde friendship that was among them, he wolde receiue this fauour.

23 But he began to consider discretely, & as became his age, and the excellencie of his ancient yeres, and the honour of his gray heeres, wherunto he was come, & his most honest conuersation from his childehode, but chiefly the holie Law made and giuen by God: therefore he answered consequently, and willed them straight waies to send him to the graue.

24 For it becometh not our age, said he, to dissemble, whereby manie yong persones might thinke, that Eleazar being foure score yere olde and ten were now gone to "another religion,"

25 And so through mine hypocrisie (for a litle time of a transitorie life) they might be deceiued by me, and I shulde procure maledictiō, & reproche to mine olde age.

26 For thogh I were now deliuered frō the torments of mē, yet colde I not escape the hand of the Almighty, nether aliue nor dead.

27 Wherefore I wil now change this life manfully, and wil shewe my self suche as mine age requireth,

28 And so wil leaue a notable exāple for suche as be yong, to dye willingly & courageously for the honorable & holie Lawes. And whē he had said these wordes, immediately he went to torment.

29 Now they that led him, changed y<sup>e</sup> loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thought it had bene a rage.

30 And as he was readie to giue the goft because of the strokes, he sighed and said, The Lord that hathe the holy knowledge, knoweth manifestly, that whereas I might haue bene deliuered frō death, I am scourged and suffer these sore paines of my bodie: but in my minde I suffer them gladly for his religion.

31 Euē now after this maner ended he his life, leauing his death for an exāple of a noble courage, and a memorial of vertue, not onely vnto yong mē, but vnto all his natiō.

CHAP. VII.

*The punishment of the seven brethren & of their mother.*

1 It came to passe also that seven brethren, with their mother, were taken to be compelled by the King against the Law, to taste swines flesh, and were tormented with scourges and whippes.

2 But one of them, which spake first, said thus, What seekst thou, and what woldest y<sup>e</sup> knowe

knowe of vs? we are theō transgressors.

3 Then was the King ded to hear pannes, and were incontinently m

4 And he commanded t

5 spake first, to be cut o

6 to cut of the vmoit

7 y<sup>e</sup> fight of his other br

8 Now when he was th

9 membres, he cōman

10 aliuē to the fyre & to

11 ne: & while the smoke

12 ked out of the pānc,

13 their mother, exhorte

14 courageously, saying

15 The Lord God doe

16 detaketh pleasure in

17 red in the song wher

18 ly, saying,

19 That God wil take p

20 ¶ So when the first w

21 ner, they broght the

22 a mocking stocke: and

23 led the skinned with y<sup>e</sup>

24 they asked him, if he

25 punished in all the m

26 ¶ But he answered in

27 said, No. Wherefo

28 forthwith like the fir

29 And when he was at

30 Thou murderer tak

31 from vs, but the Kin

32 raise vs vp, which d

33 there surrection of eu

34 ¶ After him was th

35 sion, and when they d

36 he put it out incōtine

37 the his hands boldly

38 And spake manfully

39 from the heauen, but

40 God, I despise them,

41 receiue them of him

42 In so much that the

43 were with him, maru

44 courage, as at one th

45 paines.

46 ¶ Now when he was

47 and tormented the fo

48 And when he was n

49 said thus, It is better

50 this which we might

51 wait for our hope fro

52 be raised vp againe

53 thou shalt haue no re

54 ¶ Afterwarde they

55 tormented him,

56 Who looked vpon th

57 halt power among m

58 a mortal man, thou

59 but thinke not, that

60 our nation.

61 ¶ But abide a while,

fe, & as he wolde prepare  
dissemble as thogh he had  
things appointed by y King  
of the sacrifice,  
ing he might be deliuered  
that for the olde friendship  
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HAP. VII.  
euen brethren & of their mother.  
asse also that seuen bre-  
their mother, were taken  
by the King against the  
vines flesh, and were tor-  
tured and whippes.  
n, which spake first, said  
it thou; and what wouldst y  
knowe

knowe of vs? we are readie to dye, rather  
the to trasgresse the Lawes of our fathers.

Then was the King angric, and comman-  
ded to heat pannes and cauldrons, which  
were incontinently made hote.

And he comanded the toge of him that  
spake first, to be cut out, and to flay him &  
to cut of the vtmost partes of his bodie in  
y sight of his other brethren & his mother.

Now when he was thus mangled in all his  
membres, he comanded him to be brought  
aliue to the fyre & to frye him in the pan-  
ne; & while the smoke for a long time smo-  
ked out of the pane, the other brethren with  
their mother, exhorted one another to dye  
courageously, saying in this maner,

The Lord God doeth regarde vs, & in de-  
detaketh pleasure in vs, as Moyses decla-  
red in the song wherein he testified open-  
ly, saying,

That God will take pleasure in his seruants.

So when the first was dead after this ma-  
ner, they brought the seconde to make him  
a mocking stocke: and when they had pul-  
led the skinne with y heere ouer his head,  
they asked him, if he wolde eat, or he were  
punished in all the members of the bodie.

But he answered in his owne langage, &  
said, No. Wherefore he was tormented  
forthwith like the first.

And when he was at y last breth, he said,  
Thou murderer takest this present life  
from vs, but the King of the worlde will  
raise vs vp, which dye for his Lawes, in  
the resurrection of euerlasting life.

After him was the thirde had in deri-  
sion, and when they demanded his tongue,  
he put it out incontinently, & stretched for-  
the his hands boldly,

And spake manfully, These haue I had  
from the heauen, but now for the Law of  
God, I despise them, and trust that I shal  
receiue them of him againe.

In so muche that the King & they which  
were with him, marueiled at the yong mas  
courage, as at one that nothing regarded y  
paines.

Now when he was dead also, they vexed  
and tormented the fourth in like maner.

And when he was now readie to dye, he  
said thus, It is better that we shulde chage  
this which we might hope for of men, &  
wait for our hope from God, that we may  
be raised vp againe by him: as for thee,  
thou shalt haue no resurrection to life.

Afterwarde they brought the fift also &  
tormented him,

Who looked vpon the King, & said, Thou  
hast power among men, and thogh thou be  
a mortal man, thou doest what thou wilt:  
but thinke not, that God hath forsaken  
our nation.

But abide a while, and thou shalt see his

great power, how he wil torment thee and  
thy sede.

After him also they brought the sixt, who  
being at the point of death, said, Deceiue  
not thy selfe foolishly: for we suffer these  
things, which are worthe to be wored at  
for our owne sakes, because we haue offen-  
ded our God.

But thinke not thou, which vndertake  
to fight against God, that thou shalt be  
vnpunished.

But the mother was marueilous about  
all other, & worthe of honorable memo-  
rie: for when the sawe her seuē sonnes slai-  
ne within y space of one day, she suffred it  
with a good wil, because of the hope that  
she had in the Lord.

Yea, she exhorted euerie one of them in  
her owne langage, and being ful of coura-  
ge and wisdom, stirred vp her womanlie  
affections with a malie stomacke, and said  
vnto them,

I can not tel how ye came into my wom-  
be: for I nether gaue you breth nor life: it  
is not I that set in order the members of  
your bodie,

But douteles the Creator of the worlde,  
which formed the birth of man, & founde  
out the beginning of all things, wil also of  
his owne mercie giue you breth and life a-  
gain, as ye now regarde not your owne  
selues, for his Lawes sake.

Now Antiochus thinking him self de-  
spised, & considering the iniurious wordes,  
while the yongest was yet aliue, he did ex-  
horte him not onely with wordes, but swo-  
re also vnto him by an othe y he wolde ma-  
ke him riche and welthie, if he wolde for-  
sake y Lawes of his fathers, & that he wol-  
de take him as a friēd, & giue him offices.

But when the yong mā wolde in no case  
hearken vnto him, the King called his mo-  
ther, and exhorted that she wolde counsell  
the yong man to saue his life.

And when he had exhorted her with  
manie wordes, she promised him that she  
wolde counsell her sonne.

So she turned her vnto him, laughing the  
cruel tyrant to scorne, & spake in her owne  
langage, O my sonne, haue pitie vpon me,  
that bare thee nine moneths in my wombe,  
& gaue thee sucke thre yerres, & nourished  
thee, and toke care for thee vnto this age,  
and brought thee vp.

I beseeche thee, my sonne, loke vpon the  
heauen & the earth, and all that is therein,  
& consider that God made the of things y  
were not, & so was mākinde made likewise.

Fear not this hangman, but shewe thy  
self worthe suche brethren by suffering  
death, that I may receiue thee in mercie  
with thy brethren.

While she was yet speaking these wor-  
Aaaaa.ii.



## II. Maccabees.

- des, the yong man said, Whome wait ye for? I wil not obey the Kings commandment: but I wil obey the commandment of the Lawe that was giuen vnto our fathers by Moyses.
- 17 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.
- 18 For we suffer these things, because of our sinnes,
- 19 But thogh the living Lord be angrie with vs a litle while for our chastening and correction, yet wil he be reconciled with his owne seruants.
- 20 But thou, o man without religion & most wicked of all men, list not thy self vp in vaine, which art puffed vp with vncertaine hope, and listest thine hands against the seruants of God.
- 21 For thou hast not yet escaped the iudgement of almightie God, which seeth all things.
- 22 My brethre that haue suffered a litle paine, are now vnder the diuine covenant of euerlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.
- 23 Therefore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, beseeching God, that he wil so be merciful vnto our nation, and that thou by torment and punishment mayest confesse, that he is the onelie God,
- 24 And that in me and my brethren y<sup>e</sup> wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.
- 25 Then the King being kindled with anger, raged more cruelly against him then the others, and toke it grieuously, that he was mocked.
- 26 So he also dyed holely, and put his whole trust in the Lord.
- 27 Last of all after the sonnes, was the mother put to death.
- 28 Let this now be ynough spoken concerning the bankers, and extreme cruelties.

### CHAP. VIII.

*Judas gathereth together his hoste. 9 Nicanor is sent against Judas. 16 Judas exhorteth his souldiers to constancie. 20 Nicanor is overcome. 27 The Iewes giue thanks, after they haue put their enemies to flight, diuiding parte of the spoiles vnto the fatherles and vnto the widdowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor sleeth vnto Antiochus.*

**T**hen Iudas Maccabeus, and they that were with him, went priuily into the townes, & called their kinfolk & friends together, & toke vnto the all suche as continued in the Iewes religio, and assembled six thousand men.

2 So they called vpon the Lord, that he wolde haue an eye vnto his people, which was vexed of euerie mā, & haue pitie vpon the Temple that was defiled by wicked men,

3 And that he wolde haue compassion vpon the citie y<sup>e</sup> was destroyed, & almost brought to the ground, & that he wolde heare the voyce of the blood that cryed vnto him,

4 And that he wolde remember the wicked slaughter of the innocent children, & the blasphemies committed against his Name, & that he wolde shewe this hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he colde not be withstand by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnwares, & burnt vp the townes and cities: yet he toke the moste commodious places, and slewe many of the enemies.

7 But specially he vfed the nightes to make suche assaults, in so muche that the brute of his manlines was spred euerie where.

8 ¶ So when Philippe sawe that this mā increased by litle and litle, and that things prospered with him for the moste parte, he wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice, to helpe him in the Kings busines.

9 Then sent he spedely Nicanor the sonne of Patroclus, a special friend of his, & gaue him of all nations of the heathē no lesse then twentie thousand men, to rote out the whole generation of the Iewes, & ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the King of two thousand talents, which the Romaines shulde haue, to be taken of the Iewes that were taken prisoners.

11 Therefore immediately he sent to the cities on the seacoast, prouoking them to bye Iewes to be their seruants, promising to sel fourescore & ten for one talent: but he considered not the vengeance of almightie God, that shulde come vpon him.

12 When Iudas then knewe of Nicanors coming, he tolde the that were with him, of the coming of the armie.

13 Now were there some of them fearful, which trusted not vnto y<sup>e</sup> righteousness of God, but fled away, & abode not in y<sup>e</sup> place.

14 But the other solde all that they had left, and besoght the Lord together, to deliuer them fro that wicked Nicanor, which had solde them, or euer he came nere them.

15 And thogh he wolde not do it for their sakes, yet for the covenant made with their fathers, and because they called vpon his holie and glorious Name.

16 And so Maccabeus called his men together, about six thousand, exhorting the not to be afraied of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes that they had vnjustly done, and the crueltie done to them, and the destruction, and the destruction blithed by their fathers.

18 For they, said he, trusted in boldenes: but our comfourt is in almightie God, which destroyeth them that conuince the worlde.

19 Moreover he admonished them, that they shoulde helpe that God shewed his mercie, as when there perished fourescore, and siue thousand Iewes.

20 And of the battell that was fought against the Galatians, in all to y<sup>e</sup> battell eight thousand Macedonians were slain, and thousand Iewes an hundred and thre through the help of God from heauen, whereof many benefites.

21 Thus when he had read these wordes, & read the names of the countrey, he departed to foure partes,

22 And made his owne armie, to wit, Sirhan, giuing eche one of them a bowe, and a sword.

23 And when Eleazar the brother of Iudas, which led the hoste, was with Nicanor,

24 And because the Almightie God had wounded and maimed many of Nicanors hoste, and slain many of them,

25 And toke the money to bye them, and purloined the time they returned, they returned.

26 For it was the day before the feast of the Tabernacles, therefore they wold not fight.

27 So they toke their weapons, & kept the Sabbath, and praising the Lord, had deliuered them from the hands of Nicanor.

28 And after the Sabbath, they deliuered the spoiles to the sick, & to the widdowes, & to the fatherles.

29 When this was done, they made a general prayer, thankfull to the Lord to be reconciled with his seruants.

30 Afterwarde with one Timotheus and Bacchides, twentie thousand, & widdowes, & deuided great equal porcion vnto y<sup>e</sup> sick, & to y<sup>e</sup> widdowes, & to the fatherles.

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17 Setting

17 Setting before their eyes the iniurie that  
they had vniuilly done to the holy place,  
and the crueltie done to the citie by deri-  
sion, and the destruction of the orders esta-  
blished by their fathers.

18 For they, said he, trust in their weapons &  
boldenes: but our confidence is in the al-  
mightie God, which at a becke can bothe  
destroy them that come against vs, and all  
the worlde.

19 Moreouer he admonished them of the  
helpe that God shewed vnto their fathers,  
as when there perished an hundreth and  
four score, and fine thousand vnder\* Sen-  
nacherib,

20 And of the battel that they had in Baby-  
lon against the Galacians, how they came  
in all to y battel eight thousand, with fou-  
re thousand Macedonians: and when the  
Macedonians were astonished, the eight  
thousand slewe an hūdreth & twentie thou-  
sand through the helpe that was giuen the  
from heauen, whereby they had receiued  
many benefites.

21 Thus when he had made the bolde with  
these wordes, & readie to dye for y Lawes  
and the countrey, he deuided his armie in-  
to foure partes,

22 And made his owne brethren captaines  
ouer y armie, to wit, Simō, & Ioseph & Iona-  
than, giuing eche one fiftene hūdreth men.

23 And when Eleazarus had red the holie  
boke, & giuen them a token of the helpe of  
God, *Iudas* which led the forewarde, ioy-  
ned with Nicanor,

24 And because the Almightye helped the,  
they slewe aboue nine thousand men, and  
wounded and maimed the moste parte of  
Nicanors hoste, and so put all to flight,

25 And toke the money fro those that came  
to bye them, and pursued them farre: but  
lacking time they returned.

26 For it was the day before the Sabbath, &  
therefore they wolde no longer pursue the.

27 So they toke their weapons, & spoiled the  
enemies, & kept the Sabbath, giuing thākes  
and praising the Lord wonderfully, which  
had deliuered them that day, and powred  
vpon them the beginning of his mercie.

28 And after the Sabbath, \* they distributed  
the spoiles to the sicke, & to the fatherles,  
& to the widowes, & deuided the residue  
among them selues and their children.

29 When this was done, & they all had ma-  
de a general prayer, they besoght the mer-  
ciful Lord to be reconciled at the length  
with his seruants.

30 Afterwarde with one cōsent they sel vpō  
Timotheus and Bacchides, & slewe aboue  
twentie thousand, & wanne hie & strong hol-  
des, & deuided great spoiles, & gaue an e-  
qual porciō vnto y sicke, & to y fatherles,  
& to y widowes, & to aged persones also.

31 Moreouer they gathered their weapons  
together, and layed them vp diligently in  
conuenient places, and broght the remnāt  
of the spoyles to Ierusalem.

32 They slewe also Philarches a moste wic-  
ked persone, which was with Timotheus,  
and had vexed the Iewes manie wayes.

33 And when they kept the feast of victorie  
in their countrey, they burnt Callisthenes  
that had set fyre vpon the holie gates,  
which was fled into a litle house: so he re-  
ceiued a rewarde mere for his wickednes.

34 And that moste wicked Nicanor, which  
had broght a thousand marchants to bye  
the Iewes,

35 He was through the helpe of the Lord  
broght downe of them whome he thought  
as nothing, in so much that he put of his  
glorious raiment, and fled ouerthwart the  
countrey like a fugitiue seruant, and came  
alone to Antiochia, with great dishonour  
through the destruction of his hoste.

36 Thus he that promised to pay tribute to  
the Romaines, by meanes of the prisoners  
of Ierusalem, broght newes, that the Iewes  
had a defender, and for this cause none  
colde hurt y Iewes, because they followed  
the Lawes appointed by him.

*Or, God their  
defender.*

CHAP. IX.

1 Antiochus willing to spoyle Persopolis, is put to flight.  
5 As he persecuteth the Iewes, he is striken of the  
Lord. 13 The sained repentance of Antiochus. 20 He  
dyeth miserably.

1 **A**T the same time, came Antiochus  
againe with dishonour out of the  
countrey of Persia.

2 For when he came to Persopolis, & went  
about to robbe the Temple, and to sub-  
due the citie, the people ranne in a rage to  
defende themselves with their weapons,  
and put them to flight, and Antiochus was  
put to flight by the inhabitants, and return-  
ed with shame.

3 Now when he came to Ecbatana, he vn-  
derstode the things that had come vnto  
Nicanor, and Timotheus.

4 And then being chafed in his fume, he  
thought to impute to y Iewes their faute, w  
had put him to flight, and therefore com-  
manded his charet man to driue cōtinual-  
ly, and to dispatche the iourney: for Gods  
iudgement compelled him: for he had said  
thus in his pride, I wil make Ierusalem a  
cōmune burying place of the Iewes, whē  
I come thether.

5 But the Lord almightie & God of Israel  
smote him with an incurable and inuisible  
plague: for assone as he had spoken these  
wordes, a paine of the bowels, that was re-  
mediles, came vpon him, & sore tormēts  
of the inner partes,

6 And that moste iustly: for he had tormē-  
ted other mens bowels with diuerse, and



## II. Maccabees.

strange torments.

7 Howbeit he wolde in no wise cease from his arrogancie, but swelled the more with pride, breathing out fyre in his rage against the Iewes, and commanded to haste the iornay: but it came to passe that he fel downe from the charet that rane swiftly, so that all the membres of his bodie were bruised with the great fall.

8 And thus he that a litle afore thought he might commande the floods of the sea (so proude was he beyonde the condicion of man) & to weigh the hie mountaines in y balance, was now cast on the ground, and caried in an horselitter, declaring vnto all the manifest power of God,

*Mat. 23.*

9 \*So that the wormes came out of the bodie of this wicked man in abundance: and whiles he was aliue, his flesh fel of for paine and torment, and all his armie was grieved at his smel.

*Or. ymagine.*

10 Thus no man colde beare because of his stinke, him y a litle afore thought he might reach to the starres of heauen.

11 Then he began to leaue of his great pride, & self wil, when he was plagued & came to the knowledge of him self by the scourge of God, & by his paine which increased euerie moment.

12 And when he him self might not abide his owne stinke, he said these wordes, It is mete to be subiect vnto God, & that a man which is mortal, shulde not thinke him self equal vnto God through pride.

13 This wicked persone prayed also vnto y Lord, who wolde now haue no mercie on him,

14 And said thus y he wolde set at libertie y holie citie vnto y which he made haste to destroy it, & to make it a burying place.

15 And as touching the Iewes, whome he had iudged not worthie to be buried, but wolde haue cast them out with their children to be deuoured of the foules & wilde beastes, he wolde make the all like the citizens of Athenes.

16 And whereas he had spoiled y holie Temple afore, he wolde garnish it with great gifts, and encrease the holie vessels, and of his owne rentes beare the charges belonging to the sacrifices.

17 Yea, & that he wolde also become a Iewe him self, & go through all the worlde that was inhabited, & preache y power of God.

18 But for all this his paines wolde not cease: for the iust iudgement of God was come vpo him: therefore despairing of his helth, he wrote vnto the Iewes this letter vnder writen, cōteining y forme of a supplicatio.

19 ¶ THE KING & prince Antiochus vnto the Iewes his louing citizens wisheth muche ioye and helth and prosperitie.

20 If ye and your children fare wel, & if all

things go after your minde, I giue great thākes vnto God hauing hope in y heaue. 21 Thogh I lie sicke, yet I am mindeful of your honour, & good wil for y loue I beare you: therefore when I returned fro the countrey of Persia, and fel into a sore disease, I thought it necessarie to care for the commune safetie of all,

22 Nor distrusting mine helth, but hauing great hope to escape this sickenes.

23 Therefore considering that when my father led an hoste against y high countreys, he appointed who shulde succede him:

24 That if anie controuersie happned contrary to his expectation, or if that anie tidings were broght that were grievous, they in the lād might knowe to whome y affaires were committed, that they shulde not be troubled.

25 Again, when I ponder how that the gouernours, y are borderers, and neighbours vnto my kingdome, waite for all occasiōs, & loke but for opportunitie, I haue ordeined that my sōne Antiochus shal be King whome I oft cōmēded & cōmitted to many of you, whē I went into y hie prouinces, & haue writē vnto hī as followeth hereafter.

26 Therefore, I pray you & require you, to remēber the benefites y I haue done vnto you generally, & particularly, and y euerie mā wil be faithfull to me and to my sōne.

27 For I trust that he wil be gentle, & louing vnto you according to my minde.

28 ¶ Thus y murtherer & blasphemor suffered moste grievously, & as he had intreated other mē, so he dyed a miserable death in a strange countrey among the mountaines.

29 And Philippe that was broght vp with him, carryed away his bodie, who fearing the sōne of Antiochus, went into Egypt to Ptolemeus Philometor.

### CHAP. X.

1 Iudas Maccabeus taketh the citie and the Temple. 2 The allies of Eupator. 3 The Iewes fight against the Idumeans. 4 Timotheus innadeth Iudea, with whome Iudas ioyneth battel. 5 Five men appeare in the aire to the helpe of the Iewes. 6 Timotheus is slaine.

1 Maccabeus now and his companie, through the helpe of the Lord, wan the Temple and the citie againe,

2 And destroyed the altars, and chapels that the heathē had buylded in the open places,

3 And cōsented the Temple, & made another altar, & burned stones, & roke fyre of the, and offred sacrifices, & incense two yeres, and six monethes after, and set forth the lampes, and the shewbread.

4 When that was done, they fel downe flat vpon the grounle, and besought the Lord, that they might come no more into suche troubles: but if they sinned anie more against him, that he him self wolde chastise them. with mercie, & that they might not be

be deliuered to the barbarous nations.

Now vpo the same day polluted the Temple, on it was cōsented againe euery day of the same moneth.

6 They kept eight dayes the feast of the Tabernacles, that not long afore the Tabernacles were demouled out of the mountaines and denne.

7 And for the same cause, they sang psalmes vnto him, and had good successe in cōfession.

8 They ordeined also by decree, that euery man shulde be kept of y who had done this.

9 And this was the end of Epiphanes.

10 ¶ Now wil we declare the doings of Antiochus Eupator, which this wicked man gathe lamities of the warres.

11 For when he had taken him made one Lysias, a taine of the hoste in Persia, ruler ouer the affayres.

12 For Ptolemeus that he purposed to do iustice, y wroth, y had bene do about to behaue him.

13 For the which cause, he sought to do iustice, y wroth, y had bene do about to behaue him.

14 ¶ But when Gorgias the same places, he int made warre oft times.

15 Moreover the Idumeans, which were strong holds, which were troublesome to the Iewes, troubled the Iewes them that were driuen in hand to continue.

16 Then thei that were de prayes, & besought to be their helper, and strong holdes of the Iewes.

17 And assailed them in the places, & slew a them on the wall, and with, & slew no lesse.

18 And because certe lesse then nine thousand two strong castles, I things conuenient to

19 Maccabeus left Simcheus also, & those that were ynowe to besige

your minde, I giue great  
od hauing hope in y<sup>e</sup> heauē.  
ficke, yet I am mindeful of  
good wil for y<sup>e</sup> loue I bea-  
re when I returned fro the  
erfa, and fel into a fore dif-  
ic neceffarie to care for the  
tie of all,  
ing mine helth, but hauing  
efcape this fickenes,  
nfidering that when my fa-  
tte againft y<sup>e</sup> high courtreys,  
who fhulde fuccede him;  
controuerfie happned co-  
pectation, or if that anie  
roghe that were grieuous,  
might knowe to whome y<sup>e</sup>  
mitted, that they fhulde  
d.

I ponder how that the go-  
borderers, and neighbours  
ome, waite for all occafions,  
opportunitie, I haue orde-  
ne Antiochus fhall be King  
meded & comitted to many  
ent into y<sup>e</sup> hie prouinces, &  
o hī as followeth hereafter.  
pray you & require you to  
neftes y<sup>e</sup> I haue done vnto  
& particularly, and y<sup>e</sup> euerie  
ful to me and to my fonne.  
he wil be gentle, & louing  
ding to my minde.  
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oufly, & as he had intreated  
dyed a miserable death in a  
y among the mountaines.  
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ray his bodie, who fearing  
ntiochus, went into Egypt  
hilometor.

H A P. X.  
takerh the citie and the Temple.  
ator. 16 The Lewes fight againft  
Timotheus in maderh Iudea, with  
h batel. 29 Five men appeare in  
of the Lewes. 37 Timotheus is flaine  
now and his companie,  
the helpe of the Lord, wan  
d the citie againe,  
the altars, and chapels that  
uylded in the open places,  
e Tēple, & made another  
stones, & toke fyre of thes,  
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come no more into fuche  
they finned anie more a-  
e him felf wolde chaſſe  
ie, & that they might not  
be.

be deliuered to the blafphemous, and bar-  
barous nations.

Now vpō the ſame day, that the ſtrāgers  
polluted the Tēple, on the verie ſame day  
it was cleſed againe euen y<sup>e</sup> ſue & twētieth  
day of the ſame moneth, which is Challeu.

They kept eight dayes with gladnes as in  
the feaſt of the Tabernacles, remēbring,  
that not long afore they held the feaſt of  
the Tabernacles when they liued in the  
mountaines and dennes like beaſtes.

And for the ſame cauſe they bare grene  
bowes, and faire branches and palmes, and  
ſang pſalmes vnto him that had giuen the  
good ſuccesse in clenſing his place.

They ordeined alſo by a commune ſtatu-  
re, and decre that euerie yere thoſe dayes  
ſhulde be kept of y<sup>e</sup> whole naciō of y<sup>e</sup> Lewes.

And this was the end of Antiochus called  
Epiphanes.

¶ Now wil we declare the actes of An-  
tiochus Eupator, which was the ſonne of  
this wicked man gathering briefly the ca-  
lamities of the warres, that followed.

For when he had taken the kingdome,  
he made one Lyſias, which had bene cap-  
taine of the hoſte in Phenice, & Cocloſy-  
ria, ruler ouer the affaires of the realme.

For Ptolemus that was called Macron,  
purpoſed to do iuſtice vnto the Lewes for  
y<sup>e</sup> wrōg, y<sup>e</sup> had bene done vnto the, & went  
about to behaue him ſelf peaceably w<sup>th</sup> the.

For the which cauſe he was accuſed of his  
friends before Eupator, & was called off ti-  
mes traitour, becauſe he had leſt Cyprus  
that Philometor had comitted vnto him,  
and came to Antiochus Epiphanes: there-  
fore ſeing that he was no more in eſtima-  
tion, he was diſcouraged, and poyſonned  
him ſelf, and dyed.

¶ But when Gorgias was gouernour of  
the ſame places, he intertained ſtrangers, &  
made warre oft times againſt the Lewes.

Moreover the Idumeans that helde the  
ſtrōg holds, which were mete for their pur-  
poſe, troubled the Lewes, and by receiuing  
them that were driuen fro Ieruſalem, toke  
in hand to continue warre.

Then thei that were with Maccabeus made  
prayers, & befoght God that he wolde  
be their helper, and ſo they fel vpon the  
ſtrōg holdes of the Idumeans,

And aſſailed them ſore, that they wanne  
the places, & ſlew all that foght againſt  
them on the wall, and killed al y<sup>e</sup> they met  
with, & ſlew no leſſe the twētieth thouſand.

And becauſe certeine (which were no  
leſſe then nine thouſand) were fled into  
two ſtrōg caſtels, hauing all maner of  
things conuenient to ſuſtaine the ſiege,

Maccabeus leſt Simō, & Ioseph, & Zac-  
cheus alſo, & thoſe that were with the, w<sup>ch</sup>  
were y<sup>e</sup> now to beſiege them, and departed

to thoſe places w<sup>ch</sup> were more neceſſarie.

Now thei that were with Simon, being  
led with couetouſnes, were intreated for  
monci, (thorowe certeine of thoſe that  
were in y<sup>e</sup> caſtel,) & toke ſeuentie thouſand  
drachmes, and let ſome of them eſcape.

But when it was tolde Maccabeus what  
was done, he called the gouernours of the  
people together, & accuſed thoſe mē, that  
they had ſolde their brethren for money,  
and let their enemies go.

So he ſlew the when they were cōuiſt of  
traifon, & immediatly wan y<sup>e</sup> two caſtels:

And hauing good ſuccesse, as in all the  
warres that he toke in hand, he ſlew in the  
two caſtels mo then twentie thouſand.

Now Timotheus whome the Lewes had  
ouercome afore, gathered an armie of ſtrā-  
gers of all ſortes, and brought a great troupe  
of horſemen out of Aſia to winne Iew-  
rie by ſtrength.

But when he drew nere, Maccabeus, and  
thei y<sup>e</sup> were with him, turned to praye vnto  
God, & ſprinkled earth vpō their heads, &  
girded their reines with ſackcloth,

And fel downe at the ſore of the altar, &  
befoght the Lord to be merciful to them, &  
to be an enimie to their enemies, and to  
be an aduerſarie to their aduerſaries, \* as  
the Law declareth.

Exod. 23. 20  
Deu. 20. 4.

So after the prayer, they toke their wea-  
pons, & went on further from the citie, &  
when they came nere to the enemies, they  
toke hede to them ſelues.

And whē y<sup>e</sup> morning appeared, they bo-  
the ioyned together: the one parte had y<sup>e</sup>  
Lord for their refuge, & pledge of proſpe-  
ritie, & noble victorie, and the other toke  
courage as a guide of the warre.

But when y<sup>e</sup> batel waxed ſtrōg, there ap-  
peared vnto the enemies fro heauen ſue  
comelic men vpon horſes with bridles of  
golde, and two of them led the Lewes,

And toke Maccabeus betwixt them, & co-  
uered him on euerie ſide with their wea-  
pons, & kept him ſafe, but ſhot dartes, &  
lightenings againſt the enemies, ſo y<sup>e</sup> thei  
were cōfounded with blindenes, and bea-  
ten downe and ful of trouble.

There were ſlaine of ſolement wētie thou-  
ſand & ſue hūdreth & ſix hūdreth horſmē.

As for Timotheus him ſelf, he fled vnto  
Gazara, w<sup>ch</sup> was called a very ſtrōg holde;  
wherein Chereas was capitaine.

But Maccabeus & his cōpanie laid ſiege a-  
gainſt y<sup>e</sup> fortrefſes w<sup>ch</sup> courage for foure daies.

And thei that were within, truſting to the  
height of the place, blafphemed exceeding-  
ly, and ſpake horrible wordes.

Neuertheles vpō the fiſth day in y<sup>e</sup> mor-  
ning twentie yōg men of Maccabeus cōpa-  
nie, whoſe hearts were inflamed, becauſe of  
y<sup>e</sup> blafphemies, came vnto y<sup>e</sup> wall, & w<sup>ch</sup> bolde  
Aaaaa.iiii.

Or, the ſue, &  
twentieth day.



## II. Maccabees.

- stomackes smote downe those y<sup>e</sup> they met.
- 36 Others also that climed vp vpon the engines of warre against the that were within, set fyre vpon the towers, & burnt those blasphemers quicke with the fyres that they had made, & others brake vp the gates, and receiued the rest of the armie, and toke the citie.
- 37 And hauing found Timotheus, that was crept into a caue, they killed him, & Chereas his brother with Apolliphanes.
- 38 When this was done, they praised y<sup>e</sup> Lord with psalmes, and thanksgiuing, which had done so great things for Israel, & giuen them the victorie.

### CHAP. XI.

*15 Lyfias goeth about to ouercome the Iewes. 16 Succour is sent from heauen vnto the Iewes. 16 The letter of Lyfias vnto the Iewes. 20 The letter of King Antiochus vnto Lyfias. 27 A letter of the same vnto the Iewes. 24 A letter of the Romans to the Iewes.*

- 1 **V**erie shortly after this, Lyfias the Kings stewarde, and a kinsma<sup>n</sup> of his, which had the gouernance of the affaires, toke sore displeasure for the things that were done.
- 2 And when he had gathered about fourescore thousand, with all the horsmen he came against the Iewes, thinking to make the citie an habitation of the Gentiles.
- 3 And the Temple wolde he haue to get money by, like the other temples of the heathen: for he wolde sel the Priests office euerie yere.
- 4 And thus being puffed vp in his minde, because of the great number of fotemen, & thousands of horsmen, & in his fourescore elephants,
- 5 He came into Iudea, and drewe nere to Beth-sura, which was a castel of defence, fise furlongs from Ierusalem, and laid fore siege vnto it.
- 6 But when Maccabeus, and his companie knewe that he besieged the holdes, they, & all the people made prayers with weping, and teares before the Lord, that he wolde send a good Angel to deliuer Israel.
- 7 And Maccabeus him self first of all toke weapons, exhorting the other that they wolde iopardie them selues together with him to helpe their brethren: so they went forthe together w<sup>th</sup> a courageous minde.
- 8 And as thei were there besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harnes of golde.
- 9 Then they praised the merciful God all together, and toke heart, in so muche that they were ready, not onely to fight w<sup>th</sup> me, but with the moste cruel beasts, & to breake downe walles of yron.
- 10 Thus they marched forwarde in array, hauing an helper from heauen: for the

a Whereof eight make a mile.

- Lord was merciful vnto them.
- 11 And runing vp<sup>o</sup> their enemies like lions, they slewe eleuen thousand fotemen, and sixteen hundred horsmen, & put all the other to flight.
- 12 Manie of them also being wounded, escaped naked, and Lyfias him self fled away shamefully, and so escaped.
- 13 Who as he was a man of vnderstanding, considering what losse he had had, & knowing, that the Hebrewes colde not be overcome because the almightie God helped them, sent vnto them,
- 14 And promised, that he wolde consent to all things which were reasonable, and persuade the King to be their friend.
- 15 Maccabeus agreed to Lyfias requestes, hauing respect in all things to y<sup>e</sup> commune welth, and whatsoeuer Maccabeus wrote vnto Lyfias concerning the Iewes, the King granted it.
- 16 For there were letters written vnto the Iewes fro Lyfias cōteining these wordes, **LYSIAS** vnto the people of the Iewes sendeth greeting.
- 17 Iohn & Abesalom, which were sent fro you, deliuered me the things that you dema<sup>n</sup>de by writing, and required me to fulfil the things that they had declared.
- 18 Therefore what things soeuer were mete to be reported to the King him self, I haue declared them, and he granted that that was possible.
- 19 Therefore if ye behaue your selues as frieds: toward his affaires, hereafter also I wil indeour my self to do you good.
- 20 As concerning these things, I haue giue commandement to these men, and to those whome I sent vnto you, to commune with you of the same particularly.
- 21 Fare ye wel, the hundredth and eight and fortie yere, the foure and twetie day of the moneth Dioscorinthius.
- 22 ¶ Now the Kings letter contained these wordes, **KING ANTIOCHVS** vnto his brother Lyfias sendeth greeting.
- 23 Since our father is translated vnto the gods, our wil is, that they which are in our realme, liue quietly, that euerie man may applie his owne affaires.
- 24 We vnderstand also that the Iewes wolde not consent to our father, for to be brought vnto the custome of the Gentiles, but wolde kepe their owne maner of liuing: for the which cause they require of vs, that we wolde suffer them to liue after their owne Lawes.
- 25 Wherefore our minde is that this naciō shalbe in rest, and haue determined to restore them their Temple, that thei may be gouerned according to the custome of their fathers.
- 26 Thou shalt do wel therefore to send vnto

them, and grante them they are certified of our be of good comfort, and about their owne affaires.

27 And this was the King nacion, **KING ANT** the Elders of the Iewes, the Iewes sendeth greeting.

28 If ye fare wel, we haue also in good helth.

29 Menelaus declared vnto fire was to returne home, owne busines.

30 Wherefore, those that giue them fre libertie, daye of the moneth of "

31 That the Iewes may vnder of liuing and Lawes, none of them by anie man haue harme for things done.

32 I haue sent also Menelaus you.

33 Fare ye wel: the hundredth and fortie yere, the fiftenth day of Panthicus.

34 ¶ The Romans also sending these wordes, **QVINTVS** and Titus Manilius of the Romans, vnto the Iewes send greeting.

35 The things that Lyfias man hath granted you, we also.

36 But concerning that which vnto the King, send herewith, when ye haue considered diligently, that we maye as shalbe best for you: so to Antiochia.

37 And therefore make haste men, that we may knowe you.

38 Fare wel: this hundredth and fortie yere, the fiftenth day of Panthicus.

### CHAP. XII.

*1 Timotheus troubleth the Iewes. 2 The of Ioppe against the Iewes. 3 The of Ierusalem against the Iewes. 4 The of Ierusalem against the Iewes. 5 The of Ierusalem against the Iewes. 6 The of Ierusalem against the Iewes. 7 The of Ierusalem against the Iewes. 8 The of Ierusalem against the Iewes. 9 The of Ierusalem against the Iewes. 10 The of Ierusalem against the Iewes. 11 The of Ierusalem against the Iewes. 12 The of Ierusalem against the Iewes. 13 The of Ierusalem against the Iewes. 14 The of Ierusalem against the Iewes. 15 The of Ierusalem against the Iewes. 16 The of Ierusalem against the Iewes. 17 The of Ierusalem against the Iewes. 18 The of Ierusalem against the Iewes. 19 The of Ierusalem against the Iewes. 20 The of Ierusalem against the Iewes. 21 The of Ierusalem against the Iewes. 22 The of Ierusalem against the Iewes. 23 The of Ierusalem against the Iewes. 24 The of Ierusalem against the Iewes. 25 The of Ierusalem against the Iewes. 26 The of Ierusalem against the Iewes. 27 The of Ierusalem against the Iewes. 28 The of Ierusalem against the Iewes. 29 The of Ierusalem against the Iewes. 30 The of Ierusalem against the Iewes. 31 The of Ierusalem against the Iewes. 32 The of Ierusalem against the Iewes. 33 The of Ierusalem against the Iewes. 34 The of Ierusalem against the Iewes. 35 The of Ierusalem against the Iewes. 36 The of Ierusalem against the Iewes. 37 The of Ierusalem against the Iewes. 38 The of Ierusalem against the Iewes. 39 The of Ierusalem against the Iewes. 40 The of Ierusalem against the Iewes. 41 The of Ierusalem against the Iewes. 42 The of Ierusalem against the Iewes. 43 The of Ierusalem against the Iewes. 44 The of Ierusalem against the Iewes. 45 The of Ierusalem against the Iewes. 46 The of Ierusalem against the Iewes. 47 The of Ierusalem against the Iewes. 48 The of Ierusalem against the Iewes. 49 The of Ierusalem against the Iewes. 50 The of Ierusalem against the Iewes. 51 The of Ierusalem against the Iewes. 52 The of Ierusalem against the Iewes. 53 The of Ierusalem against the Iewes. 54 The of Ierusalem against the Iewes. 55 The of Ierusalem against the Iewes. 56 The of Ierusalem against the Iewes. 57 The of Ierusalem against the Iewes. 58 The of Ierusalem against the Iewes. 59 The of Ierusalem against the Iewes. 60 The of Ierusalem against the Iewes. 61 The of Ierusalem against the Iewes. 62 The of Ierusalem against the Iewes. 63 The of Ierusalem against the Iewes. 64 The of Ierusalem against the Iewes. 65 The of Ierusalem against the Iewes. 66 The of Ierusalem against the Iewes. 67 The of Ierusalem against the Iewes. 68 The of Ierusalem against the Iewes. 69 The of Ierusalem against the Iewes. 70 The of Ierusalem against the Iewes. 71 The of Ierusalem against the Iewes. 72 The of Ierusalem against the Iewes. 73 The of Ierusalem against the Iewes. 74 The of Ierusalem against the Iewes. 75 The of Ierusalem against the Iewes. 76 The of Ierusalem against the Iewes. 77 The of Ierusalem against the Iewes. 78 The of Ierusalem against the Iewes. 79 The of Ierusalem against the Iewes. 80 The of Ierusalem against the Iewes. 81 The of Ierusalem against the Iewes. 82 The of Ierusalem against the Iewes. 83 The of Ierusalem against the Iewes. 84 The of Ierusalem against the Iewes. 85 The of Ierusalem against the Iewes. 86 The of Ierusalem against the Iewes. 87 The of Ierusalem against the Iewes. 88 The of Ierusalem against the Iewes. 89 The of Ierusalem against the Iewes. 90 The of Ierusalem against the Iewes. 91 The of Ierusalem against the Iewes. 92 The of Ierusalem against the Iewes. 93 The of Ierusalem against the Iewes. 94 The of Ierusalem against the Iewes. 95 The of Ierusalem against the Iewes. 96 The of Ierusalem against the Iewes. 97 The of Ierusalem against the Iewes. 98 The of Ierusalem against the Iewes. 99 The of Ierusalem against the Iewes. 100 The of Ierusalem against the Iewes.*

1 **W**hen these couenants were made, the Iewes tilled their ground.

2 But the gouernours of the Iewes, Timotheus & Apollonius the Iewes, and Ieronimus, & besides them Nicarchus of Cyprus, wolde not let them have peace.

3 ¶ They of Ioppe also did they prayed the Iewes that they should go with their wives into the shippes, which they





## II. Maccabees.

17 ¶ Then departed they from thence, seven hundred and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.

18 But they founde not Timotheus there: for he was departed from thence, and had done nothing, and had left a garison in a verie strong holde.

19 But Dositheus, & Sosipater, which were captaines with Maccabeus, went forth, & slewe those that Timotheus had left in the forteresse more than ten thousand men.

20 And Maccabeus prepared, & ranged his armie by bandes, & went courageously against Timotheus, which had with him an hundred and twentie thousand men of fore, and two thousand and five hundred horsemen.

21 When Timotheus had knowledge of Iudas comming, he sent the women, & children, and the other baggage afore vnto a forteresse called Carnion (for it was hard to besiege, & vneasie to come vnto because of the straites on all sides.)

22 But when Iudas first bade came in fight, the enemies were smitten with feare, and a trembling was among them thorow the presence of him that seeth all things, in so muche that they sleie one here, another there, were oft times hurt by their owne people, and wounded with the pointes of their owne swordes.

23 But Iudas was verie earnest in pursuing, and slewe those wicked men: yea, he slewe thirtie thousand men of them.

24 Timotheus also him self fell into the hands of Dositheus, & Sosipater, whome he besoght with muche crafte to let him go with his life, because he had manie of the Iewes parents & the brethren of some of them, which if they put him to death, shulde be despised.

25 So when he had assured the with manie wordes, & promised that he wolde restore them without hurt, they let him go for the helth of their brethren.

26 ¶ Then went Maccabeus towarde Carnion, and Atargation, and slewe five and twentie thousand persones.

27 And after that he had chased away and slayne the, Iudas remoued the hoste towarde Ephron a strong citie, wherein was Lysias & a great multitude of all naciōs, & the strong yong men kept the walles defending the mightely: there was also great preparacion of engins of warre, & darts.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wan the citie, & slewe five and twentie thousand of them that were within.

29 ¶ Fro thence went they to Scythopolis, which lieth six hundred furlongs from Ierusalem.

30 But when the Iewes which dwelt there, testified, that the Scythopolitans dealt lovingly with them, & intreated them kindly in the time of their aduersitie,

31 They gaue them thanks, desiring them to be friendlie still vnto them, and so they came to Ierusalem, as the feast of the weekes approached.

32 ¶ And after the feast called Pentecost they went forth against Gorgias the gouernour of Idumea.

33 Who came out with three thousand men of fore and foure hundred horsemen.

34 And when they ioyned together, a few of the Iewes were slayne,

35 And Dositheus one of the Baccenors, which was on horsebacke and a mightie man, toke Gorgias, and laied holde of his garment, and drewe him by force, because he wolde haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote of his shulder, so that Gorgias fled into Marisa.

36 And when they that were with Escriu, had foughten long, and were wearie, Iudas called vpon the Lord, that he wolde shewe him self to be their helper, and captaine of the field.

37 And then he began in his owne language, and sung psalmes with a loude voyce, in so muche that straight wayes he made the that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla. And when the seventh day came, they clenfed them selues (as the custome was) and kept the Sabbath in the same place.

39 And vpon the daye following, as necessity required, Iudas and his companie came to take vpon the bodies of them that were slayne, and to burye them with their kinsmen in their fathers graues.

40 Now vnder the coates of euerie one, that was slayne, they founde iewels that had bene consecrate to the idoles of the Iammites, which thing is forbidden the Iewes by the Law. The euerie man sawe, that this was the cause wherefore they were slayne.

41 And so euerie man gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue them selues to prayer, & besoght him, that they shulde not viterly be destroyed for the faute committed. Besides that, noble Iudas exhorted the people to kepe them selues from sinne, for so muche as they sawe before their eyes the things which came to passe by the sinne of these that were slayne,

43 And hauing made a gathering through the companie, sent to Ierusalem about two thousand

thousand drachmes of silver for offering, doing very well that he thought of the restitution. For if he had not hoped they were slaine, shulde rise againe superfluous, and vain dead.

And therefore he perceived that was great fauour laid vpon godly. (It was an holie,) So he made a reconciliation that they might be deliuered.

### CHAP. XI.

The coming of Eupator into the citie of Menelaus. 10 Maccabeus Eupator, moueth his souldiers to kill fourtene thousand men in Rhodes the betrayer.

1 In the hundredth, fortie was tolde Iudas, that Eupator was comming with an hoste to Iudea,

2 And Lysias the steward of the affaires with him, hauing with him an hundred and thirtie of fore of the Grecian stand horsemen, and two phants, and thre hundred hooks.

Menelaus also ioyned him, and with great disceit in chus, not for the safegard, but because he thought to the gouernour.

4 But the King of King chus minde against this Lysias informed the King was the cause of all misse. King commanded to bring to put him vnto death at that place.

Now there was in that fiftie cubites high, full of an instrument that turne on euerie side it rouled althes.

6 And there whosoever of sacrilege, or of anie other me, was cast of all men to man shulde dye suche a moste iuste thing that want buryal,

8 For because he had committed by the altar, whoso were holie: he him self althes.

9 ¶ Now the King raged, came to shewe him self to the Iewes then his father.

10 Which things when Iudas commanded the people, Lord night and day, that

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necoffring, doing very wel, and honestly  
that he thoght of the resurrection.

44 For if he had not hoped, that thei which  
were slaine, shulde rise againe, it had bene  
superfluous, and vaine, to pray for the  
dead.

45 And therefore he perceiued, that there  
was great fauour laide vp for those y dyed  
godly. (It was an holie, & a good thoght)  
So he made a reconciliation for the dead  
that they might be deliuered from sinne.

CHAP. XIII.

*The coming of Eupator into Iudea. 4 The death  
of Menelaus. 10 Maccabens going to fight against  
Eupator, moueth his souldiers vnto prayer. 15 He  
killeth fourtene thousand men in the tentes of Antio-  
chus. 21 Rhodocus the betrayer of the Iewes is taken.*

I N the hundreth, fortie and nine yere it  
was tolde Iudas, that Antiochus Eupa-  
tor was comming with a great power in-  
to Iudea,

And Lyfias the stewarde and ruler of his  
affaires with him, hauing bothe in their ar-  
mie an hundreth and tenthousand men  
of fore of the Grecians, and fise thou-  
sand horfemen, and two and twentie ele-  
phants, and thre hūdreth charets fet with  
hookes.

Menelaus also ioyned him self with them  
and with great difceit incouraged Antio-  
chus, not for the safegard of the countrei,  
but becaufe he thoght to haue bene made  
the gournour.

But the King of Kings moued Antio-  
chus minde against this wicked man, and  
Lyfias informed the King that this man  
was the cause of all mischief, so that the  
King commanded to bring him to Berea  
to put him vnto death as the maner was in  
that place.

Now there was in that place a tower of  
fiftie cubites high, ful of ashes, and it had  
an instrument that turned rounde, and  
on euerie side it rouled downe into the  
ashes.

6 And there whosoeuer was condemned  
of sacrilege, or of anie other grieuous cri-  
me, was cast of all men to the death.

7 And so it came to passe that this wicked  
man shulde dye suche a death, and it was  
a moste iuste thing that Menelaus shulde  
want buryal,

8 For becaufe he had committed manie sin-  
nes by the altar, whose fyre and ashes  
were holie: he him self also dyed in the  
ashes.

9 Now the King raged in his minde, and  
came to shewe him self more cruel vnto  
the Iewes then his father.

10 Which things when Iudas perceiued, he  
commanded the people to call vpon the  
Lord night and day, that if euer he had

holpen them, he wolde now helpe them;  
when they shulde be put from their Law,  
from their countrey and from the holie  
Temple:

11 And that he wolde not suffer the peo-  
ple, which a litle afore began to recouer,  
to be subdued vnto the blasphemous na-  
cions.

12 So when they had done this all together,  
and besoght the Lord for mercie with  
weping, and fasting, and falling downe  
thre daies together, Iudas exhorted them  
to make them selues readie.

13 And he being aparte with the Elders,  
toke counsel to go forth, afore the King  
brought his hofte into Iudea, & shulde take  
the citie, & commit the matter to the helpe  
of the Lord.

14 So committing the charge to the Lord  
of the worlde, he exhorted his souldiers  
to fight manfully, euen vnto death for the  
Lawes, the Temple, the citie, their coun-  
trei, and the commune wealth, and cam-  
ped by Modin.

15 And so giuing his souldiers for a watche  
worde, The victorie of God, he piked out  
the manliest yong men, and went by night  
into the Kings campe, and slewe of the  
hofte fourtene thousand men, & the great-  
test elephant with all that sate vpon him.

16 Thus when they had broght a great fea-  
re, and trouble in the campe, & all things  
went prosperously with them, they de-  
parted.

17 This was done in the breake of the day,  
because the protection of the Lord did  
helpe them.

18 ¶ Now when the King had tasted the  
manlines of the Iewes, he went about to  
take the holdes by policie,

19 And marched towarde Beth-sura, which  
was a strōg holde of the Iewes: but he was  
chased away, hurt and lost of his men.

20 For Iudas had sent vnto them that were  
in it, suche things as were necessarie.

21 But Rhodocus which was in the Iewes  
hofte, disclofed the secretes to y enemies:  
therefore he was soght out, and when they  
had gotten him, they put him in prison.

22 After this did the King commune with  
them that were in Beth-sura, and "toke truce  
with them, departed, and ioyned battel  
with Iudas, who ouercame him.

23 But when he vnderstode, that Philip-  
pe (whome he had left to be ouerscer of  
his busines at Antiochia) did rebell a-  
gainst him, he was astonished, so that he  
yelded him self to the Iewes, and made  
them an othe to do all things that were  
right, and was appeased towarde them, &  
offred sacrifice and adorned the Tem-  
ple, and shewed great gentleness to the  
place,



## II. Maccabees.

24 And embraced Maccabeus, and made him capitaine and gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheles, whē he came to Ptolemais, the people of the citie were not content w<sup>th</sup> this agreement: and because they were grieued, they wolde that he shulde breake the covenants.

26 Then went Lysias vp into the iudgemēt seat, and excused the fact as wel as he colde, & perswaded them, and pacified them, and made them wel affectioned, and came againe vnto Antiochia. This is the matter concerning the Kings iourney, and his returne.

### CHAP. XIII.

Demetrius moued by Alcimus sendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compacte with the Iewes. 29 Which he yet breaketh through the motion of the King. 37 Nicanor commandeth Razis to be taken, who slayeth him self.

After thre yeres was Iudas enformed that Demetrius the sonne of Seleucus was come vp with a great power and name by the hauen of Tripolis,

2 When he had wonne the countrey, and slaine Antiochus and his lieutenant Lysias.

3 Now Alcimus, which had bene the high Priest, and wilfully defiled him self in the time that all things were cōfounded, seing that by no meane he colde saue him self, nor haue anie more entrance to the holie altar,

4 He came to King Demetrius in the hundredth, fiftie and one yere, presenting vnto him a crowne of golde, and a palme, & of the boughes, which were vsed solemnely in the Temple, and that day he helde his tongue.

5 But when he had gotten opportunitie, & occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsels the Iewes leane vnto.

6 To the which he answered, the Iewes that be called Asideans whose capitaine is Iudas Maccabeus, mainteine warres, and make insurrections, and wil not let the realme be in peace.

7 Therefore I, being deprived of my fathers honour (I meane the high priestthode) am now come hether,

8 Partely because I was wel affectioned vnto the Kings affaires, and secondly because I fought y<sup>e</sup> profite of mine owne citizē: for all our people, thorowe their rashnes, are not a litle troubled.

9 Wherefore, o King, seing thou knowest all these things, make propioun for the countrey, and our nacion which is abused, according to thine owne humanitie, that is readie to helpe all men.

10 For as long as Iudas liueth, it is not possible that the matter shulde be wel.

11 When he had spoken these wordes, other friends also hauing euil wil at Iudas, set Demetrius on fyre.

12 Who immediatly called for Nicanor, the ruler of the elephantes, and made him capitaine ouer Iudea,

13 And sent him forthe, commanding him to slay Iudas, and to scatter the that were with him, & to make Alcimus high Priest of the great Temple.

14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flockes, thinking the harme and calamities of the Iewes to be their welfare.

15 Now whē the Iewes heard of Nicanors comming, and the gathering together of the heathen, they sprinkled them selues with earth, & prayed vnto him which had appointed him self a people foreuer, and did alway defende his owne porcion with euident tokens.

16 So at the commandement of the capitaine, they remoued straight wayes from thence, and came to the towne of Dessan,

17 Where Simō Iudas brother had ioyned battel with Nicanor, and was somewhat astonished thorowe the sudden silence of the enemies:

18 Neuertheles Nicanor hearing the manlines of them that were with Iudas, & the bolde stomackes that they had for their countrey, durst not proue the matter with blood shedding.

19 Wherefore, he sent Polidonius, Theodorus, and Matthias before, to make peace.

20 So when they had taken long aduise, thereupon, and the capitaine shewed it vnto the multitude, they were agreed in one minde, and consented to the covenants.

21 And they appointed a day when they shulde particularly come together: so whē the day was come, they set for euerie man his stoole.

22 Neuertheles Iudas commanded certeine men of armes to waite in conuenient places, lest there shulde suddenly arise anie euil thorowe the enemies: and so they communed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 He loued Iudas, and fauoured him in his heart.

25 He praid him also to take a wife, and to beget children: so he married, & they liued together.

26 But Alcimus perceiuing the loue that was betwene them, and vnderstanding the covenants that were made, came to Demetrius, and tolde him that Nicanor had taken strange matters in hand, and ordeined Iudas a traitour to the realme, to be his

his successeur.

27 Then the King was diuised by the reportes of this wicked counsellor to Nicanor, saying, that he should be the gouernour for the covenants, so that he shulde send Maccabeus prisoner vnto Antiochia.

28 When these things came to the King, he was astonished & sore grieved, seing that that man was no wickednes.

29 But because it was not comely to withstand the King, he consented to accomplish it.

30 Notwithstanding when he perceiued that Nicanor began to be cruel vnto him, and that he intended to take away rudely the he was wont to, such rigour came not offore he gathered a fewe men, and withdrew him self from thence.

31 But the other perceiuing this, and being moued by Maccabeus wordes into the great & holie Temple, commanded the Priests, what their vsual sacrifices, to offer for the man.

32 And when they swaie, they could not tell where the man was fled.

33 He stretched out his right hand toward the Temple, and made an oath, saying, If ye wil not deliuer me prisoner, I wil make this Temple a plaine field, and wil breake downe the altar, and wil erect a notable monument to Bacchus.

34 After these wordes he came to the Priests lift vp their hands, and besought him that was the ruler of their nacion, saying,

35 Thou, o Lord of all things, haue neede of nothing, woldest thou that thine habitation shulde be polluted?

36 Therefore now, o most merciful God, cleanse this house euer vndeiled, and stoppe all vnrighteousnes.

37 Now was there accused Razis one of the Elders of the citie, and a marshall of the porte, which for his loue to the Iewes,

38 For this man afore time was counted among the Iewes, were minded to kepe the Temple led and pure, being accursed of the Iewes, did not forsake bodie and life with all religion of the Iewes.

39 So Nicanor willing to see that he bare to the Iewes, he sent forth hundred men of warre

his successour.

37 Then the King was displeased, and by the reportes of this wicked man, he wrote to Nicanor, saying, that he was very angry for the covenants, commanding him that he shulde send Maccabeus in all haste prisoner vnto Antiochia.

38 When these things came to Nicanor, he was astonished & sore grieved, y he shulde breake the things wherein they had agreed, seeing that that man had committed no wickednes.

39 But because it was not comodious to him to withstand the King, he sought craftely to accomplish it.

40 Notwithstanding when Maccabeus perceived that Nicanor beganne to be rough vnto him, and that he intreated him more rudely the he was wonte, he perceived that suche rigour came not of good, and therefore he gathered a fewe of his men, and withdrew himself from Nicanor.

41 But the other perceiuing that he was persecuted by Maccabeus worthie policie, came into the great & holie Temple, and commanded the Priests, which were offering their vsual sacrifices, to deliuer him the man.

42 And when they sware that they colde not tell where the man was, whome he sought,

43 He stretched out his right hand toward the Temple, and made an othe in this manner, If ye wil not deliuer me Iudas as a prisoner, I wil make this Temple of God a plaine field, and wil breake downe the altar, and wil erect a notable Temple vnto Bacchus.

44 After these wordes he departed: then the Priests lift vp their hands toward heauē, and besought him that was euer the defender of their nation, saying in this maner,

45 Thou, o Lord of all things, which hast neede of nothing, woldest that the Temple of thine habitation shulde be among vs.

46 Therefore now, o moste holie Lord, kepe this house euer vndefiled, which lately was clesed, and stoppe all the mouths of the vnrighteous.

47 Now was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the citie, and a man of very good reporte, which for his loue was called a father of the Iewes.

48 For this man afore times when the Iewes were minded to kepe them selues vndefiled and pure, being accused to be of the religion of the Iewes, did offer to spend his bodie and life with all constancie for the religion of the Iewes.

49 So Nicanor willing to declare the hatred that he bare to the Iewes, sent about fiftie hundred men of warre to take him.

40 For he thought by taking him to do the Iewes muche hurte.

41 But when this companie wolde haue taken his castel, and wolde haue broken the gates by violence, and commanded to breake fyre to burne the gates, so that he was ready to be taken on euery side, he fell on his sworde,

42 Willing rather to dye manfully, the he gave himself into the hands of wicked men, and to suffer reproche vnworthie for his noble stocke.

43 Notwithstanding what time as he misdeed of his stroke for haste, and the multitude rushed in violently between the dores, he ran boldly to the wall, and cast himself downe manfully among the multitude.

44 Which conueyed them selues lightly away, and gaue place, so that he fell vpon his bellie.

45 Neuertheles while there was yet breath in him, being kindled in his minde, he rose vp, and though his blood gushed out like a fountaine, and he was verie sore wounded, yet he ran thorow the middes of the people,

46 And gate him to the toppe of an hie rocke: so when his blood was vtterly gone, he roke out his owne bowels with bothe his hands, and threwe them vpon the people, calling vpon the Lord of life and spirit, that he wolde restore them againe vnto him, and thus he dyed.

CHAP. XV.

¶ Nicanor goeth about to come vpon Iudas on the Sabbath day. 1 The blasphemy of Nicanor. 14 Maccabeus expounding vnto the Iewes the vision, incourageth them. 21 The prayer of Maccabeus. 30 Maccabeus commandeth Nicanors head and hands to be cut of, and his tongue to be given vnto the foules. 39 The autor excuseth him self.

¶ Now when Nicanor knewe that Iudas and his companie were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

1 Neuertheles the Iewes that were compelled to go with him, said, O kill not so cruelly and barbarously, but honour and sanctifie the day, that is appointed by him that seeth all things.

2 But this moste wicked persone demaded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

3 And whē they said, There is a liuing Lord, which ruleth in the heauen, who commanded the seuenth day to be kept,

4 The he said, And I am mightie vpon earth to commande them for to arme them selues, and to performe the Kings busines. Notwithstanding, he colde not accomplish his wicked enterprise.

5 For Nicanor lifted vp with great pride, Bbbbbb. iii.

a As this private example ought not to be followed of godlie, because it is contrary to the wordes of God, although the author here to approve it: so that place as touching prayer chap. 12. 44. though Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is only a particular example.

these wordes, other wil as Iudas, set

illed for Nicanor, and made him

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heard of Nicanors gathering together of soldiers them which had vnto him which had people for ever, and owne portion with

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## I I. Maccabees.

- purposed: to set vp a memorial of the victorie obtained of all them that were with Iudas.
- 7 But Maccabeus had euer sure confidence and a perfit hope that the Lord wolde helpe him,
- 8 And exhorted his people not to be afraid at the coming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauen, and to trust now also, that they shulde haue the victorie by the Almightye.
- 9 Thus he encouraged them by the Law & Prophetes, putting them in remembrance of the battels that they had wone afore, & so made them more willing,
- 10 And stirred vp their hearts, and shewed them also the disceitfulnes of the heathē, and how they had broken their othes.
- 11 Thus he armed euerie one of them, not with the assurance of shields and speares, but with wholsome wordes and exhortations, and shewed them a dreame worthie to be beleued, and reioyced them greatly.
- 12 And this was his vision, He thoght that he sawe Onias (which had bene the high Priest, a vertuous & a good man, reuerent in behauiour, and of sober conuersation, wel spoken, and one that had bene exercised in all pointes of godlines from a childe) holding vp his hands toward heauen, and praying for the whole people of the Iewes.
- 13 ¶ After this there appeared vnto him another man which was aged, honorable, and of a wonderful dignitie, and excellencie aboue him.
- 14 And Onias spake, & said, This is a louer of the brethren, who prayeth muche for the people, and for the holie citie, to wit, Ieremias the Prophet of God.
- 15 He thoght also that Ieremias helde out his right hand, and gaue vnto Iudas a sworde of golde: & as he gaue it, he spake thus,
- 16 Take this holie sworde a gifte frō God, wherewith thou shalt wounde the aduersaries.
- 17 And so being comforted by the wordes of Iudas, which were very swete and able to stirre them vp to valiantnes and to encourage the heartes of the yong men, they determined to pitch no campe, but courageously to set vpon them, and manfully to assaile them, and to trye the matter hand to hand, because the citie and the Sanctuarie, and the Temple were in danger.
- 18 As for their wiues, and children, and brethren and kinsfolkes, they set lesse by their danger: but their greatest and principal feare was for the holie Temple.
- 19 Again they that were in the citie, were careful for the armie that was abroad,
- 20 Now whiles thei all waited for the tryal of the matter, and the enemies now met with them, and the hoste was set in aray, and the beastes were separated into conuenient places, and the horsemen were placed in the wings,
- 21 Maccabeus considering the coming of the multitude and the diuers preparations of weapons, and the fiercenes of the beastes, helde vp his hands toward heauen, calling vpon the Lord that doeth wonders, and that looked vpon the, knowing that the victorie cometh not by the weapons, but that he giueth the victorie to them that are worthie, as semeth good vnto him.
- 22 Therefore in his prayer he said after this maner, O Lord, \* thou that didest send thine Angel in the time of Bezecias King of Iudea, who in the hoste of Sennacherib slewe an hundreth, forecore & siue thousand,
- 23 Send now also thy good Angel before vs, O Lord of heauens, for a feare and drede vnto them,
- 24 And let the be discōfited by the strength of thine arme, which come against thine holie people to blaspheme. Thus with these wordes he made an end.
- 25 Then Nicanor and they that were with him, drewe nere with trumpets and shoutings for ioye.
- 26 But Iudas and his companie praying and calling vpon God, incountered with the enemies,
- 27 So that with their hands they fought, but with their hearts they prayed vnto God, and slewe no lesse then siue & thirrie thousand mē: for thorowe the presence of God they were wonderfully comforted.
- 28 Now when they left of, & were turning againe with ioye, they vnderstode that Nicanor him self was slaine for all his armour.
- 29 Then they made a great shoute and a crye, praising the Almightye in their owne langage.
- 30 Therefore Iudas, which was euer & chief defender of his citizens bothe in bodie & minde, and which bare euer good affectio towards them of his nacion, commanded to smite of Nicanors head, with his hand and shulder, and to bring it to Ierusalem.
- 31 And when he came there, he called all the of his nacion, and set the Priests by the altar, and sent for them of the castel,
- 32 And shewed the wicked Nicanors head, & the hand of that blasphemour which he had holden vp against the holie Temple of the Almightye with proude bragges.
- 33 He caused the tongue also of wicked Nicanor to be cut in little pieces, & to be cast vnto the foules, and that the rewardes of his madnes shulde be hanged vp before the Temple.

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uen the glorious Lord,  
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Thus farre as concernin

14 So euerie man praised towarde the hea-  
uen the glorious Lord, saying, Blessed be  
he, that hathe kept his place vndefiled.

15 He hanged also Nicanors head vpon the  
hie castel, for an euident and plaine token  
vnto all of the helpe of God.

16 And so they established all together by  
a comune decre that they wolde in no ca-  
se suffer this day without keping it holie:

17 And that the feast shulde be the thir-  
teenth day of the twelfth moneth, which is  
called Adar in the Syriās langage, the day  
before Mardocheus day.

18 Thus farre as concerning Nicanors mat-

ters, and from that time the Hebrewes had  
the citie in possession. And here wil I also  
make an end.

39 If I haue done wel, and as the storie re-  
quired, it is the thing that I desired: but if  
I haue spoken slenderly & barely, it is that  
I colde.

40 For as it is hurtful to drinke wine alone,  
and then againe water: and as wine tempe-  
red with water is pleasant and deliteth the  
taste, so the setting out of the matter deli-  
teth the eares of them that read the storie.  
And here shalbe the end.

Bbbbb. iiii.

the enemies now met  
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**THE DESCRIPTION OF THE HOLIE** land, containing the places mentioned in the foure Euangeliftes, with other places about the sea coasts, wherein may be fene the wayes and iourneis of Chrift and his Apostles in Iudea, Samaria, and Galile: for into these thre partes this land is diuided.

**THE PLACES SPECIFIED IN**  
*this mappe with their situation by the observation of the degrees concerning their length and breadth.*

|   |                 |
|---|-----------------|
| Ascalon   | 65, 24: 35, 32. |
| Azot  | 65, 35: 32.     |
| Berthehem   | 65, 55: 35, 51. |
| Bethphage   | 68, 31, 58.     |
| Bethsaïda   | 66, 51: 32, 29. |
| Bethabara   | 66, 34: 32, 1.  |
| Bethania  | 66, 31, 58.     |
| Cana of Galile                                      | 66, 52: 32, 48. |
| Capernaum   | 66, 53: 32, 29. |
| Carmel mount  | 66, 31: 32, 50. |
| Cesarea Stratonis                                   | 66, 16: 32, 25. |
| Cesarea Philippi                                    | 67, 39: 33, 5.  |
| Corasim   | 66, 53: 32, 29. |
| Dan one of the founteins whence<br>Iordan springeth | 67, 25: 33, 8.  |
| Ennon   | 66, 40: 32, 18. |
| Emaus   | 65, 54: 31, 59. |
| Ephen   | 66, 8, 32.      |
| Gadara or Garaza                                    | 66, 48: 32, 29. |
| Gaza  | 65, 10: 31, 40. |
| Iericho   | 66, 10: 32, 1.  |
| Ierusalem   | 66, 35, 55.     |
| Ioppe   | 65, 40: 32, 5.  |
| Ior the other founteine whence<br>Iordan springeth  | 67, 31: 33, 7.  |
| Magdalon called also<br>Dalmanutha                  | 66, 48: 32, 28. |
| Naim  | 66, 35: 32, 33. |
| Nazareth  | 66, 56: 32, 42. |
| Ptolemais   | 66, 50: 32, 58. |
| Samaria the citie                                   | 66, 22: 32, 19. |
| Sidon   | 67, 15: 33, 30. |
| Silo  | 66, 27: 32, 19. |
| Tyrus   | 67, 33, 20.     |
| Tyberias  | 66, 44: 32, 26. |



The description of the holie land and of the places mencioned in



land and of the places mencioned in the four Euangelistes.





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FEARE YE

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THE  
NEW TESTAMENT  
OF OUR LORD

JESUS CHRIST,

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Conferred diligently with the Greke, and best approved translations in diuers languages.

EXOD. XIII, VER. XIN.

FEARE YE NOT, STAND STILL, AND BE-

holde the saluacion of the Lord, which he wil shewe to you this day.



Great are the troubles of the righteous:

but the Lord delivereth them out of all, Psal. 124.

THE LORD SHAL FIGHT FOR YOU:

therefore holde you your peace, Exod. 14, vers. 14.

AT GENEVA.

PRINTED BY ROVLAND HALL

M. D. LX.



generation of Ch  
**THE**  
 of Iesus

**I**n this historie written  
 hears, that althogh they  
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 nation. Matthewe, Marke, a  
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 where he dyed the eight ye  
 Pauls disciple, and fellowe in  
 Constantynople. Iohn was th  
 James: he dyed thre score yea

CHAP.

The genealogie of Christ, that  
 to the fathers, 18 Who was co  
 and birne of the virgine Mary  
 shed vnto Ioseph. 20 The  
 minde. 21 Why he is called  
 manuel.

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re Iudas and his brethr  
 \*And Iudas begate Ph  
 Thamar. And \*Phares  
 Elfrom begate Aram.

And Aram begate An  
 nadab begate Naasson  
 gate Salmon.

called the sonne of David, because  
 called vnto him. \*Gen. 22.2. \*Gen. 25.24.  
 most aduerse, the which shame sette  
 made him self of no reputation, but bec  
 come and no man he reproche of men  
 through suffered the accursed death of it

# THE HOLY <sup>a</sup>GOSPEL of Iesus Christ, <sup>b</sup>according to Matthewe.

## THE ARGUMENT.

**I**n this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so governed their hearts, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and manner of writing they differ, and sometime one writeth more largely than which the other doeth abridge: nevertheless in matter and argument they all tende to one end: which is, to publish to the worlde the fauour of God towards mankind through Christ Iesus, whome the Father hath given as a pledge of his mercie & love. And for this cause they intitle their storie, Gospel, which signifieth good tidings, for asmuche as God hath performed in dæd that which the faithers hoped for. So that hereby we are admonished to forsake the worlde, and the vanities thereof, and with moste affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioye nor consolacion, no peace nor quietnes, no felicitie nor saluacion, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are yea, and amen. And therefore vnder this worde is contained the whole New Testament: but communely we vse this name for the historie, which the foure Euangelists write, concerning Christs coming in the flesh, his death and resurrection, which is the perfe sümme of our saluation. Matthewe, Marke, and Luke are more copious in describing his life and death: but Iohn more labourerth to set forthe his doctrine, wherein bothe Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead & risen againe, shalde nothing profit vs. The which thing notwithstanding that the thre first touch partly, as he self sometime intermedleth the historical narration, yet Iohn chiefly is occupied herein. And therefore as a moste learned interpreter writeth, they describe, as it were, the bodie, and Iohn setteth before our eyes the soule. Wherefore the same aptely termeth the Gospel writ by Iohn, the keye which openeth the dore to the vnderstanding of the others: for whosoever doeth knowe the office, vertue and power of Christ, shal reade that which is written of the Sonne of God come to be the redemer of the worlde, with moste profit. Now as concerning the writers of this historie, it is euident that Matthewe was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he dyed the eight yere of the reigne of Nero. Luke was a phisition of Aniodhia and became Pauls disciple, and fellowe in all his travels: he liued foure score and foure yeres, and was buryed at Constantinople. Iohn was that Apostle whome the Lord loued, the sonne of Zebedeus, and brother of James: he dyed thre score yeres after Christ, and was buryed nere to the Citie of Ephesus.

### CHAP. I.

The genealogie of Christ, that is, the Messias promised to the fathers, 18 Who was conceived by the holy Ghost, and borne of the virgine Marie, when she was betrothed vnto Ioseph. 20 The Angel satisfieth Iosephes minde. 21 Why he is called Iesus, and wherefore Emmanuel.

**T**He booke of the generacio of IESVS CHRIST the sonne of Dauid, the sonne of Abraham.

\* Abraham begate Isaac. \* Isaac begate Iacob. And \* Iacob begate Iudas and his brethren.

\* And Iudas begate Phares, and Zara of Thamar. And \* Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

He called the sonne of Dauid, because the promes was more cut out vnto him. \* Gen. 22.2. \* Gen. 35.24. \* Gen. 38.27. \* Gen. 39.1. \* Gen. 41.51. \* Gen. 46.20. \* Gen. 49.10. \* Gen. 49.11. \* Gen. 49.12. \* Gen. 49.13. \* Gen. 49.14. \* Gen. 49.15. \* Gen. 49.16. \* Gen. 49.17. \* Gen. 49.18. \* Gen. 49.19. \* Gen. 49.20. \* Gen. 49.21. \* Gen. 49.22. \* Gen. 49.23. \* Gen. 49.24. \* Gen. 49.25. \* Gen. 49.26. \* Gen. 49.27. \* Gen. 49.28. \* Gen. 49.29. \* Gen. 49.30. \* Gen. 49.31. \* Gen. 49.32. \* Gen. 49.33. \* Gen. 49.34. \* Gen. 49.35. \* Gen. 49.36. \* Gen. 49.37. \* Gen. 49.38. \* Gen. 49.39. \* Gen. 49.40. \* Gen. 49.41. \* Gen. 49.42. \* Gen. 49.43. \* Gen. 49.44. \* Gen. 49.45. \* Gen. 49.46. \* Gen. 49.47. \* Gen. 49.48. \* Gen. 49.49. \* Gen. 49.50. \* Gen. 49.51. \* Gen. 49.52. \* Gen. 49.53. \* Gen. 49.54. \* Gen. 49.55. \* Gen. 49.56. \* Gen. 49.57. \* Gen. 49.58. \* Gen. 49.59. \* Gen. 49.60. \* Gen. 49.61. \* Gen. 49.62. \* Gen. 49.63. \* Gen. 49.64. \* Gen. 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- 5 And Salmon begate Booz of Rachab. And \* Booz begate Obed of Ruth. And Obed begate Iesse.
- 6 And \* Iesse begate Dauid the King. And \* Dauid the King begate Solomon of her that was the wife of Vrias.
- 7 And \*



13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob.

16 And Jacob begate Ioseph, the housband of Marie, of whome was borne IESVS, that is called Christ.

17 So all the generaciōs from Abraham to David, are fourtene generaciōs. And from David vntil they were caryed away into Babylon, fourtene generaciōs: and after they were caryed away into Babylon vntil Christ, fourtene generaciōs.

18 ¶ Now the byrth of IESVS Christ was thus. When as his mother Marie was betrowthed to Ioseph, before they came together, she was founde with childe of the holie Gost.

19 Then Ioseph her housband being a iust man, and not willing to make her a publike example, was minded to put her away secretly.

20 But while he thought these things, beholde, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of David, feare not to take Marie for thy wife: for that which is concieued in her, is of the holie Gost.

21 And she shal bring forth a sonne, and thou shalt call his name IESVS: for he shal saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23 Beholde, a virgin shalbe with childe, and shal beare a sonne, and they shal call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph, being raised from slepe, did as the Angel of the Lord had ioyned him, and toke his wife.

25 But he knewe her not, til she had brought forth her first borne sonne, and he called his name IESVS.

of Herode the King, beholde, there came Wisemen from the East to Ierusalem,

2 Saying, Where is the King of the Iewes that is borne: for we haue sene his starre in the East, and are come to worship him.

3 When King Herode heard this, he was troubled, and all Ierusalem with him.

4 And gathering together all the chief Priests & Scribes of the people, he asked of them, where Christ shulde be borne.

5 And they said vnto him, At Beth-lehem in Iudea: for so it is writen by the Prophet,

6 And thou Beth-lehem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shal come the gouernour that shal fede my people Israel.

7 Then Herode priuily called the Wisemen, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-lehem, saying, Go, and seache diligently for the babe: and when ye haue founde him, bring me worde againe, that I may come also, and worship him.

9 So when they had heard the King, they departed: and lo, the starre which they had sene in the East, went before them, til it came, and stode ouer the place where the babe was.

10 And when they sawe the starre, they reioyced with an exceeding great ioye,

11 And went into the house, and founde the babe with Marie his mother, and fel downe, and worshipped him, and opened their treasures, and presented vnto him giftes, euen golde, and incense, and myrrhe.

12 And after they were warned of God in a dreame, that they shulde not go againe to Herode, they returned into their country another way.

13 ¶ After their departure, beholde the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, & take the babe and his mother, and flee into Egypt, and be there til I bring thee worde: for Herode wil seke the babe, to destroye him.

14 So he arose and toke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herode, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ The Herode, seing that he was mocked of Wisemen, was exceeding wrath, and sent forth, & slew all the male children that were in Beth-lehem, and in all the coastes thereof, from two yere olde & vnder, according to the time which he had diligently searched out of the Wisemen.

Then was that fulfilled by the Prophet Ieremias. In Rama was a voyning, and weping and greeuing, Rachel weping for her children, that she denot be comforted, because they were not.

And when Herode was dead, the Angel of the Lord appeared to Ioseph in Egypt,

Saying, Arise, and take the babe and his mother, and go into the land of Israel: for they are dead which sought thy life.

17 Then he arose vp, and went into the land of Israel, his mother, and came into Beth-lehem.

18 But when he heard that Archelaus reigned in Iudea in stead of Herode, he was afrayed to go thither, and was warned of God to turne aside into the partes of Galilee.

And went and dwelt in Nazareth, that it might be fulfilled by the Prophet, that he shulde be called Nazarene.

## CHAP. II.

The office, doctrine, & life of Ioseph. The frutes of repentance in Iordan. And after.

¶ And in those dayes Ioseph came and preached the wordes of Iudea, And said, Repent: for the heauen is at hand.

For this is he of whome the Prophet Esaias, saying, him that cryeth in the wilderness the way of the Lord straight.

¶ And this Iohn had his disciples here, and a great number of his loynes: his meat was wilde honic.

¶ Then went out to him a great multitude out of Iudea, and all the regions round about Iordan.

¶ And they were baptized of him in Iordan, confessing their sinnes.

¶ Now when he sawe many of the Sadduces come to him, he said vnto them, Ye vipers, who haue fertilitye from the angre to conceiue.

Bring forth therefore the fruite of amendment of life, or else ye shall be cut off.

¶ And thinke not to say,

we haue Iohannis baptisme, & we are without sinne. For he saith vnto them, Ye vipers, who haue fertilitye from the angre to conceiue.

k Albeit the Iewes number their kintred by the male-kind: yet this lineage of Marie is comprehended vnder the same, because she was married to a man of her owne stocke & tribe.

1 Who is the true King, Priest, and Prophet anointed of God to accomplish the office of Redeemer.

Luk. 1. 27.

m Before he toke her home to him.

n As the Angel declared to Ioseph.

o Vpight and fearing God, & therefore fulfilling his had committed fornication, because she was betrowthed, wold neither reuince her, w

by the Law shulde be married to another, neither by accusing her put her to shame for her fault.

Deut. 24. 1.

p This dreame is witnessed by the holie Gost, and is a kinde of reuelation, Nom. 12. 6.

q This name putteth him in remembrance of Gods promes to David.

Luk. 1. 31.

r That is, a Saviour.

Mat. 1. 1.

Phil. 2. 10.

Luk. 1. 14.

Or, when.

God is ioyned with vs by the meanes of Iesus Christ, who is both God and man.

Christ is here called the first borne, because she had neuer none before, and not in respect of any she had after.

Neither yet doeth this worde, (til) import alwayes a time following: wherein the contrarie may be affirmed, as out of Saviour, saying, that he will be present with his disciples, til the end of the worlde, meaneth not, that after this worlde he will not be with them.

## CHAP. II.

1 The time and place of Christs birth. 2 The Wisemen offer their presents. 3 Christ fleeth into Egypt. 4 The young children are slaine. 5 Ioseph turneth into Galilee.

¶ When IESVS then was borne at Beth-lehem in Iudea, in the dayes

Luk. 2. 6.

2 For there is another Beth-lehem in the tribe of Zebulun.

holde, there came  
to Ierusalem,  
king of the Iewes  
sawe his starre  
to worship him.  
heard this, he was  
em with him.  
er all the chief  
people, he asked  
ulde be borne.  
m, At Beth-lehem  
n by the Pro-

in the land of Iu-  
ding the Princes of  
come the gover-  
people Israel.  
called the Wile-  
dired of them the  
pared,  
Beth-lehem, saying,  
ntly for the babe:  
e him, bring me  
ay come allo, and

rd the King, they  
starre which they  
t before them, till  
e place where the  
starre, they re-  
g great ioye,  
use, and "founded  
mother, and sel  
him, and opened  
sented vnto him  
ncense, and myr-

arned of God in  
e not go againe  
d into their coun-

beholde the An-  
th to Ioseph in a  
ake the babe and  
o Egypt, and be-  
rde: for Herode  
oye him.  
he babe and his  
eparted into E-

death of Hero-  
illed, which was  
y the \* Prophet,  
aue I called my

that he was moc-  
ceeding wroth,  
all the male chil-  
them, and in all  
two yere olde &  
me which he had  
of the Wisemen.

17 So

Then was that fulfilled which was spoke  
by the Prophet Ieremias, saying,  
\* In Rama was a voyce heard, mour-  
ning, and weping and great lamentation:  
Rachel weping for her children, and wol-  
de not be comforted, because they were  
not.

And when Herode was dead, beholde, an  
Angel of the Lord appeareth in a dreame  
to Ioseph in Egypt,  
Saying, Arise, and take the babe and his  
mother, and go into the land of Israel:  
for they are dead which sought the babes  
life.

Then he arose vp, and toke the babe and  
his mother, and came into the land of Is-  
rael.

But when he heard that Archelaus did  
reigne in Iudea in steade of his father He-  
rode, he was afraied to go thither: yet af-  
ter he was warned of God in a dreame, he  
turned aside into the parties of Galile,  
And went and dwelt in a citie called Na-  
zaret, that it might be fulfilled which was  
spoken by the Prophetes, which was, That  
he shulde be called a Nazarite.

## CHAP. III.

The office, doctrine, & life of Iohn. 7 The Pharises are  
reproved. 8 The frutes of repentance. 13 Christ is bap-  
tized in Iordan. 19 And answered by God his Fa-  
ther.

And in those dayes, Iohn the Bap-  
tiste came and preached in the wil-  
dernes of Iudea,  
And said, Repent: for the kingdome of  
heaven is at hand.

For this is he of whom it is spoken by the  
Prophet Esaias, saying, The voyce of  
him that cryeth in the wilderness, Prepa-  
re ye the way of the Lord: make his paths  
straight.

\* And this Iohn had his garment of cam-  
els heere, and a girdle of a skin about  
his loynes: his meat was also locustes &  
wilde honic.

\* Then went out to him Ierusalem and all  
Iudea, and all the region rounde about  
Iordan.

And they were baptized of him in Ior-  
dan, confessing their sinnes.

Now when he sawe many of the Pharises  
and of the Sadduces come to his baptis-  
me, he said vnto them, O generations  
of vipers, who hath forewarned you to  
flee from the angre to come?

Bring forth therefore frutes worthie  
amendement of life,

And thinke not to say with your selues,

without mans labour or diligence: reade Leuit. 11, 22.

Acknowledging their fautes: for there  
was without confession. Chap. 13, 14. \* Or, broder. \* He me-  
mored the Pharises with the indgement of God, I  
before men: such workes as are agreeable to the profes-  
sion, whom I call the trees of righteousness, chap. 6, 3.

\* We haue Abraham to our father: for I say  
vnto you, that God is able of these stones  
to raise vp children vnto Abraham.

And now also is the axe put to the roo-  
te of the trees: therefore euerie tre, which  
bringeth not forth the good frute, is hewen  
downe, and cast into the fyre.

In dede I baptize you w water to amen-  
demēt of life, but he that cometh after me,  
is mightier then I, whose shoes I am not  
worthy to beare: he wil baptize you with  
the holie Ghost, and with fyre.

Which hath his fanne in his hand, &  
wil make cleane his floore, and gather his  
wheat into his garner, but wil burne vp the  
chaffe wth vnquencheable fyre.

\* The came Iesus frō Galile to Iordan  
vnto Iohn, to be baptized of him.

But Iohn put him backe, saying, I haue  
nede to be baptized of thee, and commest  
thou to me?

Then Iesus answering, said to him, Let  
be now: for thus it becometh vs to fulfil  
all righteousness. So he suffered him.

And Iesus when he was baptized, came  
straight out of the water. And lo, the hea-  
uens were opened vnto him, & Iohn sawe  
the Spirit of God descending like a dove,  
and lighting vpon him.

And lo, a voyce came from heauen, say-  
ing, This is my beloued Sōne, in whom  
I am wel pleased.

To shewe the state of his kingdome, which is in all meane  
\* Chap. 17, 5, 2. p. 1, 17. n The fauour of God relecth on Iesus Christ, that frō  
him it might be proved on vs, which deserue of our selues his wrath, and in-  
dignation. \* Coloss. 1, 13.

## CHAP. IIII.

Christ saith & is tempted. 11 The Angels minister  
vnto him. 17 He beginneth to preache. 18 He calleth Pe-  
ter, Andrew, James and Iohn, and healeth all the sicke.

Then Iesus led aside of the Spi-  
rit into the wilderness, to be tempted  
of the deuil.

And when he had fasted fortie dayes, and  
fortie nights, he was afterwarde hungrie.

Then came to him the tempter, and said,  
If thou be the Sonne of God, command  
that these stones be made bread.

But he answering, said, It is writtē, Man  
shal not liue by bread onely, but by euerie  
worde that procedeth out of the mouth  
of God.

Then the deuil toke him vp into the holie  
Citie, & set him on a pinnacle of the tēple,

And said vnto him, If thou be the Sonne  
of God, cast thy self downe: for it is writ-  
ten, \* y he wil giue his Angels charge ouer  
thee, and with their hands they shal lifte  
thee vp, lest at anie time y shuldest dash  
thy fote against a stone.

Iesus said vnto him, It is written againe,  
\* Thou shalt not s tept the Lord thy God.

the rather, and cloke his craftie purpose. \* Deut. 6, 16. g We must not leaue  
suche law full means as God hath appointed, to seeke others after our owne  
fantasie.

Iohn. 8, 39.  
act. 13, 26.

The indge-  
ment of God  
is at hand to  
destroie suche  
as are not con-  
te to be of his  
Church.

Chap. 7, 19.  
Marc. 1, 8.  
luk. 3, 19.  
Ioh. 1, 26.  
act. 1, 5.  
2. 21. & 2, 8

When God  
baptizeth in-  
wardly with  
the vertue of  
his Spirit, he  
burneth, & cō-  
sumeth the vi-  
ces and infla-  
meth the hear-  
tes with loue  
towards him.

Which is the  
breaching of  
the Gospel,  
whereby he  
gathereth the  
faithful as  
good corne, &  
scattereth the  
tares as chaffe.

Mar. 1, 9.  
luk. 3, 22.

We must re-  
der perfit obe-  
dience to God  
in all things,  
which he ha-  
the ordeined.

& lowliness.  
\* Chap. 17, 5, 2. p. 1, 17. n The fauour of God relecth on Iesus Christ, that frō  
him it might be proved on vs, which deserue of our selues his wrath, and in-  
dignation. \* Coloss. 1, 13.

Mar. 1, 12.  
luk. 4, 1.

By the holie  
Ghost.

To y end y  
he outcomig  
these tentatōis  
might get the  
victorie for vs  
e Satan wolde  
haue Christ to  
distrust God,  
and his worde  
and fellowe  
other vnlawful  
meanes.

Deut. 32, 11.

He meaneth  
the ordre that  
God hath orde-  
ained to main-  
teine his crea-  
tures by.

e To wit, Ie-  
rusalem.

Or, vane which  
sheweth where  
the windes blowe.

Isa. 62, 11.  
f He alledgeth  
but halfe the  
seruice to de-  
ceiue thereby



**In a vision.**  
 8 Again the deuill toke him vp vnto an exceeding hie mountaine, and shewed him all the kingdomes of the worlde, and the glorie of them,  
 9 And said to him, All these wil I giue thee, if thou wilt fall downe, and worship me.

**Deut. 6.13. & 10.30.**  
 10 Then said Iesus vnto him, Auoide Sará: for it is written, \*Thou shalt worship the Lord thy God, and him onely shalt thou serue.

**11** Then the deuill left him: and beholde, the Angels came, and ministred vnto him.

**12** \*And when Iesus had heard y<sup>e</sup> Iohn was deliuered vp, he returned into Galile,

**13** And leauing Nazaret, went and dwelt in Capernaum, which is nere the sea in the borders of Zabulon & Nephthalim,

**14** That it might be fulfilled which was spoken by Esaias the Prophet, saying,

**15** \*The land of Zabulon, and the land of Nephthalim by the way of the sea, beyond Iordan, Galile of the Gentiles:

**16** The people which sate in darkenes, sawe great light: and to them which sate in the region and shadowe of death, light is risen vp.

**17** \*From that time Iesus began to preache, and to say, Amend your liues: for y<sup>e</sup> kingdome of heauen is at hand.

**18** \*And Iesus walking by the sea of Galile, sawe two brethren, Simó, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)

**19** And he said vnto them, Followe me, and I wil make you fishers of men.

**20** And they straight way leauing the nets, followed him.

**21** And when he was gone forth from thence, he sawe other two brethren, Iames the sonne of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mending their nets, and he called them.

**22** And they without tarying, leauing the ship and their father, followed him.

**23** So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing euerie sickenes and euerie disease among the people.

**24** And his fame spred abroad through all Syria: and they brought vnto him all sicke people, and they were taken with diuers diseases and gripings, and them that were possessed with deuils, & those which were lunatike, and those that had the palsey: and he healed them.

**25** And there followed him great multitudes out of Galile, and Decapolis, and Ierusalem, and Iudea, and from beyonde Iordan.

**Christ teacheth who are blessed.** 13 The salt of the earth & light of the worlde. 16 Good workes 17 Christ came to fulfil the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Diuorcement. 33 Not to sweare. 39 To suffer wrong. 43 To loue our enemies. 48 Perfection.

**And** when he sawe the multitude, he went vp into a mountaine: and whē he was set, his disciples came to him. And he opened his mouthe and taught them, saying,

**1** \*Blessed are the poore in spirit, for theirs is the kingdome of heauen.

**2** \*Blessed are they that mourne: for they shal be comforted.

**3** \*Blessed are the meke: for they shal inherite the earth.

**4** Blessed are they which hunger & thirst for righteousnes: for they shal be filled.

**5** Blessed are the merciful: for thei shal obtaine mercie.

**6** Blessed are the pure in heart: for they shal see God.

**7** Blessed are the peace makers: for they shal be called the children of God.

**8** Blessed are they which suffer persecutiō for righteousnes sake: for theirs is the kingdome of heauen.

**9** \*Blessed are ye when men reuile you, and persecute you, and say all manner of euill against you for my sake, falsely.

**10** Reioyce and be glad, for great is your rewarde in heauen: for so persecuted they the Prophets which were before you.

**11** \*Ye are the salt of the earth: but if the salt haue lost his sauour, wherewith shal it be salted? It is thenceforth good for nothing, but to be cast out, & to be troden vnder fote of men.

**12** Ye are the light of the worlde. A citie that is set on an hill, can not be hid.

**13** \*Nether do men light a candel, and put it vnder a bushel, but on a candellsticke, & it giueth light vnto all that are in the house.

**14** \*Let s<sup>e</sup> your light so shine before men, that they may se your good workes, & glorifie your Father which is in heauen.

**15** Thinkenot that I am come to destroye the Law, or the Prophetes. I am not come to destroye them, but to fulfil them.

**16** \*For truly I say vnto you, Til heauen and earth perish, one iote, or one tittle of the Law shal not scape, til all things be fulfilled.

**17** \*Whosoever therefore shal breake one of these least commandments, & teache men so, he shal be called the least in the kingdome of heauen: but whosoever shal obserue and teache them, the same shal be called great in the kingdome of heauen.

**18** For I say vnto you, except your righteousnes exceede the righteousnes of y<sup>e</sup> Scribes

& Pharises, ye shal not er dome of heauen.

**19** Ye haue heard that the of the olde time, \*Thou shalt not kille, & whosoever killeth, shal be iudged.

**20** But I say vnto you, whosoever is angry with his brother, & vnadvisedly saith vnto his brother, thou art worthy to be punished.

**21** And whosoever shal swear by his othe, thou art worthy to be punished.

**22** If the thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,

**23** Leave there thine offering before the altar, and go thy way: first be reconciled to thy brother, & then come and offer thy gift.

**24** \*Agre with thine aduersarie while thou art in the way, lest thine aduersarie deliuer thee to the iudge, and thou be cast into prison.

**25** Verely I say vnto thee, thou shalt not come out thence, til thou hast paid the least farthing.

**26** \*Ye haue heard that it is said of olde time, \*Thou shalt not commit adultery.

**27** But I say vnto you, y<sup>e</sup> that looketh on a woman to lust after her, hath committed adultery with her already in his heart.

**28** \*Wherefore if thy right eye offend thee, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, than that thy whole body be cast into hel.

**29** \*If thy right hand offend thee, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, than that thy whole body be cast into hel.

**30** It hath bene said also, Whosoever putteth away his wife, let him write a bill of diuorcement.

**31** But I say vnto you, whosoever putteth away his wife (except it be for fornication), causeth her to commit adultery: whosoever shal marrie her, which is put away, committeth adultery.

**32** Again, ye haue heard that it is said of olde time, \*Thou shalt not sweare thy self, but shalt be bound by thy othes to the Lord.

**33** But I say vnto you, nether by heauē, for it is heaven, nor yet by earth, for it is earth, nor yet by Ierusalem, for it is the great King.

**34** Nether shalt thou sweare because thou canst not see the face of the Father.

**35** But I say vnto you, y<sup>e</sup> that sweareth by the temple, he sweareth by the temple, and by the altar, and by all things which are therein.

**36** And he that sweareth by the heaven, sweareth by the throne of God, which sitteth upon the cherubims.

**37** Therefore whosoever he is that sweareth by the heaven, by the earth, by Ierusalem, or by any of these things, he is guilty of blasphemy against heaven and earth.

**38** But whosoever sweareth by the temple, or by the altar, or by any of these things, he sweareth by the things which are therein, and by the person which sitteth upon them: therefore he is guilty of blasphemy against heaven and earth.

**39** Therefore whosoever he is that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against God: but he that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against man.

**40** Therefore whosoever he is that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against God: but he that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against man.

**41** Therefore whosoever he is that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against God: but he that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against man.

**42** Therefore whosoever he is that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against God: but he that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against man.

**43** Therefore whosoever he is that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against God: but he that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against man.

**44** Therefore whosoever he is that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against God: but he that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against man.

**45** Therefore whosoever he is that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against God: but he that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against man.

**46** Therefore whosoever he is that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against God: but he that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against man.

**47** Therefore whosoever he is that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against God: but he that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against man.

**48** Therefore whosoever he is that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against God: but he that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against man.

**49** Therefore whosoever he is that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against God: but he that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against man.

**50** Therefore whosoever he is that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against God: but he that putteth away his wife, and causeth her to commit adultery, shall be guilty of adultery against man.

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v.  
Ed. 13 The sale of the  
16 Good workes 17 Christi  
What is meant by killing  
erie. 19 Offended. 31 Di  
e. 33 To suffer wrong  
Perfection.

we the multitude  
a mountaine: and  
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and

## Law expounded.

## Chap. VI. Of loue & almes. 4

& Pharises, ye shal not enter into the king-  
dome of heauen.

Ye haue heard that it was said vnto  
the of the olde time, \*Thou shalt not kil:  
for whofoeuer killeth, shal be culpable of  
iudgement.

But I say vnto you, whofoeuer is angrie  
with his brother: vnadvisedly, shal be  
culpable of iudgement. And whofoeuer  
saith vnto his brother, °Raca, shal be  
worthy to be punished by the Counsel.

And whofoeuer shal say, Foole, shal be  
worthy to be punished with hel fyre.

If the thou bring thy gift to the altar, &  
there remembreth that thy brother hathe  
oght against thee,

Leaue there thine offering before the al-  
tar, and go thy way: first be reconciled to  
thy brother, & then come & offer thy gift.

Agre with thine aduersarie quickly,  
whiles thou art in the way with him, lest  
thine aduersarie deliuer thee to the iudge,  
and the iudge deliuer thee to the fergat,  
and thou be cast into prison.

Verely I say vnto thee, thou shalt not co-  
me out thence, til thou hast payed the ve-  
most farthing.

Ye haue heard that it was said to them  
of olde time, \*Thou shalt not commit ad-  
ulterie.

But I say vnto you, y<sup>e</sup> whofoeuer loketh  
on a womā to lust after her, hathe comit-  
ed adulterie wher already in his heart.

Wherefore if thy right eye cause thee  
to offend, plucke it out, and cast it fro thee:  
for better it is for thee, that one of thy me-  
bers perish, the that thy whole bodie shulde  
be cast into hel.

Also if thy right hand make thee to of-  
fend, cut it of, and cast it fro thee: for bet-  
ter it is for thee that one of thy members  
perish, the that thy whole bodie shulde be  
cast into hel.

It hathe bene said also, \*Whofoeuer shal  
put away his wife, let him giue her a testi-  
monial of diuorcement.

But I say vnto you, whofoeuer shal put  
away his wife (except it be for fornicatio)  
causeth her to commit adulterie: and  
whofoeuer shal marie her that is diuor-  
ced, committeth adulterie.

Again, ye haue heard that it was said to  
them of olde time, \*Thou shalt not for-  
swear thy self, but shalt performe thine  
othes to the Lord.

But I say vnto you, Swear not at all,  
neither by heauē, for it is y<sup>e</sup> throne of God:  
Nor yet by y<sup>e</sup> earth: for it is his fote stou-  
le: neither by Ierusalem: for it is the citie  
of the great King.

Nether shalt thou swear by thine head,  
because thou canst not make one heere  
white or blacke.

\*But let your communication be, °Yea,  
yea: Nay, nay. For whatfoeuer more the  
these, commeth of y<sup>e</sup> euil.

Ye haue heard that it hathe bene said,  
An eye for an eye, & a tooth for a tooth.

But I say vnto you, °Resist not euil: but  
whofoeuer shal smite thee on thy right  
cheke, turne to him the other also.

And if anie man wil sue thee at the law,  
and take away thy coate, let him haue thy  
cloke also.

And whofoeuer wil compell thee to go a  
mile, go with him twaine.

\*Giue to him that asketh, and from him  
y<sup>e</sup> wolde borow of thee, turne not away.

Ye haue heard that it hathe bene said,  
\*Thou shalt loue thy neighbour, and ha-  
te thine enemy.

But I say vnto you, °Loue your enemies:  
blisse them that curse you: do good to the  
that hate you, & praye for them which  
hurt you, and persecute you,

\*That ye may be the childre of your Fa-  
ther that is in heauen: for he maketh his  
sunne to arise on the euil, and the good,  
and sendeth raine on the iuste, & vniuste.

For if ye loue them, which loue you,  
what rewarde shal you haue? Do not the  
Publicanes euen the same?

And if ye be friendlie to your brethre  
only, what singular thing do ye do not  
euen the Publicanes likewise?

Ye shal therefore be °perfite, as your Fa-  
ther which is in heauen, is perfite.

### CHAP. VI.

Of almes. 1 Prayer. 14 Forgiving one another.  
16 Fastings. 19 He forbideth the careful seeking of  
worldlie things, & willet men to put their whole trust  
in him.

Take hede that ye giue not your al-  
mes before men, to be sene of them,  
or els ye shal haue no rewarde of your  
Father which is in heauen.

\*Therefore when thou giuest thine al-  
mes, thou shalt not make a trumpet to be  
blowen before thee, as the hypocrites do  
in the Synagogues and in the stretes, to be  
praised of men. Verely I say vnto you,  
they haue their rewarde.

But when thou doest thine almes, let  
not thy left hand knowe what thy right  
hand doeth,

That thine almes may be in secret, & thy  
Father that seeth in secret, he wil rewarde  
thee openly.

And when thou prayest, be not as the hy-  
pocrites: for they loue to stand, and pray  
in the Synagogues, & in the corners of the  
stretes, because they wolde be sene of me.  
Verely I say vnto you, they haue their  
rewarde.

But when thou prayest, enter into thy  
chamber: & when thou hast shut thy dore,

1am. 1. 12.

Let simpli-  
city, & truth be  
in your wor-  
des, and then  
ye shal not be  
so light, and  
ready to swea-  
re

When a mā  
speakech other  
wise then he  
thinketh in he-  
art, it cometh  
of an euil co-  
science, and of  
the deuil.

Exod. 21. 24.

deu. 19. 21.

leui. 24. 20.

2 Albeit this  
was spoke for  
the iudges, yee  
euerie mā ap-  
plied it to re-  
uenge his pri-  
uate quarrel.

Luk. 6. 29.

rom. 12. 17.

1 cor. 6. 7.

Or, iudice.

2 Rather re-  
uenge double  
wrong, then  
revenge thine  
owne griefs.

Deut. 15. 8.

Lewis. 19. 18.

6 This was  
added by the  
false expost-  
ers of Pharises

Luk. 6. 27.

Luk. 23. 34.

act. 7. 60.

2 cor. 4. 13.

Cor. 13. 19.

yeu.

Luk. 6. 32.

Or, imbrace.

6 These did ta-  
ke to fame y<sup>e</sup>  
taxes, tolls, &  
other paye-  
ments, & the-  
relore were  
greatly in dis-  
daine with all  
men.

7 We must la-  
bour to attai-  
ne vnto y<sup>e</sup> per-  
ficio of Gods  
who of his  
free liberali-  
tie, ioyneth good  
to them that  
are vnworthy.

VI.

Rom. 12. 8.

a Whose wor-  
kes procede  
not of a right  
faith, but are  
done for vain  
glorie.

b In this they  
are praised &  
commended  
of men.

c It is suffi-  
cient that God  
approve our  
workes.

d In that day  
when all things  
shal be reui-  
led.

e Withdraw  
thy self ra-  
ther apart.



pray vnto thy Father which is in secret, & thy Father which seeth in secret, shal rewarde thee openly.

7 Also when ye pray, vse no vaine repetitions as the heathen: for they thinke to be heard for their muche babling.

8 Beye not like them therefore: for your Father knoweth whereof ye haue nede, before ye aske of him.

9 After this maner therefore pray ye, \*Our father which art in heauen, halowed be thy Name.

10 Thy kingdome come. Thy wil be done euen in earth, as it is in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our dettes, as we also forgiue our detters.

13 And lead vs not into tentation, but deliuer vs fro euil: for thine is the kingdome, and the power, and the glorie for euer, Amen.

14 \*For if ye do forgiue men their trespasses, your heauenlic Father wil also forgiue you.

15 But if ye do not forgiue men their trespasses, no more wil your Father forgiue you your trespasses.

16 Moreover, when ye fast, loke not sowe as the hypocrites: for they disfigure their faces, that they might seme vnto men to fast. Verely I say vnto you, that they haue their rewarde.

17 But when thou fastest, anoint thine head, and wash thy face,

18 That thou seme not vnto men to fast, but vnto thy Father which is in secret: & thy Father which seeth in secret, wil rewarde thee openly.

19 Lay not vp treasures for your selues vpon the earth, where the mothe & canker corrupt, & where theues digge through, and steale.

20 \*But lay vp treasures for your selues in heauen, where nether the mothe nor canker corrupteth, and where theues nether digge through, nor steale.

21 For where your treasure is, there wil your heart be also.

22 ¶ The light of the bodie is the eye: if the thine eye be single, thy whole bodie shal be light.

23 But if thine eye be wicked, then all thy bodie shalbe darke. Wherefore if the light is in thee, be darkenes, how great is that darkenes!

24 \*No man can serue two masters: for either he shal hate the one, and loue the other, or els he shal leane to the one, and despise the other. Ye can not serue God and riches.

25 \*Therefore I say vnto you, be not careful for your life, what ye shal eat, or what ye shal drinke: nor yet for your bodie, what

ye shal put on. Is not the life more worth then meat: and the bodie then raiment?

26 Beholde the fowles of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenlic Father feedeth them. Are ye not muche better then they?

27 Which of you by taking care, is able to adde one cubit vnto his stature?

28 And why care ye for raiment? Learne, how the lilies of the field do growe: they labour not, nether spinne:

29 Yet I say vnto you, that euen Solomon in all his glorie was not arrayed like one of these.

30 Wherefore if God so clothe the gras of the field which is to day, and to morowe is cast into the ouen, shal he not do muche more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shal we eat or what shal we drinke for where with shal we be clothed?

32 (For after all these things seke the Gentiles) for your heauenlic Father knoweth, that ye haue nede of all these things.

33 But seke ye first the kingdome of God, and his righteousnes, and all these things shalbe ministred vnto you.

34 Care not then for the morowe: for the morowe shal care for it: self: the day hath enought with his owne grief.

CHAP. VII.

1 Christ forbiddeh rash iudgement. 6 Not to call holie things to dogges 7 To aske, sike, or kniue. 12 The scope of the Scripture. 13 The strait and wide gate. 15 Of false Prophetes. 16 The good tre and euil. 24 False miracles. 24 The house on the rocke or vpon the sand.

1 I Vdge not, that ye be not iudged.

2 For with what iudgement ye iudge, ye shal be iudged, and with what measure ye mette, it shal be measured to you againe.

3 And why seest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 \*Or how saist thou to thy brother, Suffer me to cast out the mote out of thine eye, and beholde a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 ¶ Giue ye not that which is holie, to dogges, nether cast ye your pearles before swine, lest they treade them vnder their feete, and turning againe, all rent ye.

7 ¶ Aske, and it shalbe giuen you: seke, & ye shal finde: knocke, & it shalbe opened vnto you.

8 For whosoever asketh, receiueh: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which

\*Or, table not muche.

f He commandeth vs to beware of muche babling & superfluities.

g Who is not persuaded by eloquent speeches, and long talke, as muche are.

h Christ bindeth them not to the wordes, but to the sense, and forme of prayer.

Luk. 11. 2. We must seeke Gods glorie first, and aboue all things.

h Reigne thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels do.

i To be ouercome therby.

Chap. 13. 19. m This conclusion excludeth mans merites, and teacheth vs to grounde our prayers onely on God.

Mar. 11. 25. n Make their faces to seme of another sorte: the they were wote to do.

o Whereby is commanded to auoide all vaine ostentation.

Luk. 12. 33. 2 Tim. 6. 19.

Luk. 11. 34. p If thine eye be disposed to liberalitie, prouer. 21. 9.

q If thine affection be corrupted & giuen to concupiscence, deu. 10. 6.

r If the corrupted affection, & wicked affections ouercome reason, we must not maruill though men be blinded, & be liueto beasts.

Luk. 16. 13. 2 Pet. 1. 22.

Luk. 11. 22. philip. 4. 6.

2 Tim. 6. 8. b. pet. 5. 7.

c Maas traueled nothing anal, lech where God giueh not increase.

The gate of the strait gate.

h Enter in at the strait gate, and broad way leadeth vnto destruction: and which go in therat,

Because the gate is strait, narrow that leadeth vnto there be that finde it.

¶ Beware of false prophets, me to you in shenes clothedely they are rauening wolves.

Ye shal knowe the by the men gather grapes of the of thyselfe?

So euerie good tre bringeth frute, and a corrupt tre euil frute.

A good tre can not be frute: nether can a corrupt the good frute.

\*Euerie tre y bringeth frute, is hewen downe, & fyre.

Therefore by their frutes, they knowe them.

\*Not euerie one that sayeth, Lord, Lord, shal enter in me of heauen, \*but he that doeth the wil which is in heauen.

\*Manie wil say to me in that day, Lord, haue we not by thy name, and by thy Name done many wonders?

And then wil I professe neuer knewe you: \*departe from me, ye workers of iniquitie.

Whosoever then heareth my wordes, & doeth them, he will come in to his house on a rocke:

And the raine fell, and the windes blew, and the house, and it fell not: for it was founded on a rocke.

But whosoever heareth my wordes, and doeth them not, he will come in to his house vpon the sand:

And the raine fell, and the windes blew, and the house, and it fell, and he was destroyed.

¶ And the raine fell, and the windes blew, and the house, and it fell, and he was destroyed.

¶ And the raine fell, and the windes blew, and the house, and it fell, and he was destroyed.

¶ And the raine fell, and the windes blew, and the house, and it fell, and he was destroyed.

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¶ And the raine fell, and the windes blew, and the house, and it fell, and he was destroyed.

¶ And the raine fell, and the windes blew, and the house, and it fell, and he was destroyed.

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reape, nor carie in  
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the field do growe;  
er spinne:  
that euen Solomon  
arrayed like one of

to clothe the gras  
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ye of little faith  
ght, saying, What  
we drinke for whe  
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ngs \* seke the Ge  
Father knoweth  
these things.  
ng dome of God,  
& all these things  
ou.  
morrowe: for the  
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owne grief.

1.1.  
ment. 6 Not to call  
sake, or knacke. 12 The  
steele and wide gate.  
The good tre and euil  
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what measure ye  
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then shalt thou se  
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ll to rent you.  
giuen you: seke, &  
it shalbe opened

receiue: and he  
to him that knoe

among you, which  
if his

if his sonne aske him bread, wolde giue  
him a stone?

10 Or if he aske fish, wil he giue him a ser  
pent?

11 If ye then, which are euil, can giue to  
your child: e good gifts, how muche mo  
re shal your Father which is in heauen,  
giue good things to them that aske him?

12 \* Therefore whatsoever ye wolde that  
men shoulde do to you, euen so do ye to  
them: for this is the Law and the Pro  
phetes.

13 ¶ Enter in at the strict gate: for it is  
the wide gate, and broad waye that lea  
deth to destruction: and manie there be  
which go in thereat,

14 Becau the gate is stricte, and the way  
narrowe that leadeth vnto life, and fewe  
there be that finde it.

15 ¶ Beware of false prophetes, which co  
me to you in shepes clothing, but inwar  
dely they are rauening wolues.

16 Ye shal knowe the by their frutes. \* Do  
men gather grapes of thornes? or figges  
of thyltels?

17 So euerie good tre bringeth forth the good  
frute, and a corrupt tre bringeth forth the  
euil frute.

18 A good tre can not bring forth the euil  
frute: neither can a corrupt tre bring forth  
the good frute.

19 \* Euerie tre y bringeth not forth the good  
frute, is hewen downe, and cast into the  
fre.

20 Therefore by their frutes ye shal knowe  
them.

21 ¶ Not euerie one that saith vnto me,  
Lord, Lord, shal enter into the king do  
me of heauen, \* but he that doeth my Fa  
thers wil which is in heauen.

22 \* Manie wil say to me in that day, Lord,  
Lord, haue we not by thy Name prophes  
ied? and by thy Name cast out deuils:  
and by thy Name done manie great  
workes?

23 And then wil I professe to them, \* I  
neuer knewe you: \* departe from me, ye  
that worke iniquitie.

24 Whosoeuer then hear: th of me these  
wordes, \* and doeth the same, I wil liken  
him to a wise man, which hath buylded  
his house on a rocke:

25 And the raine fell, and the floods came,  
and the windes blew, and beat vpon that  
house, and it fell not: for it was ground  
ed on a rocke.

26 But whosoeuer heareth these my wor  
des, and doeth them not, shalbe likened  
vnto a foolish man, which hath buylded  
his house vpon the sand:

27 And the raine fell, and the floods came,  
and the windes blew, and beat vpon that  
house, and it fell, and the fall thereof was

great.

28 ¶ And it came to passe, when Iesus had  
ended these wordes, the people were asto  
nied at his doctrine.

29 For he taught them as one hauing au  
toritie, and not as the Scribes.

CHAP. VIII.

3 Christ healeth the leper. 5 The captaines faith. 11 The  
vocation of the Gentiles. 14 Peters mother in law. 19 The  
Scribe that wolde followe Christ. 21 Christs po  
uertie. 24 He fisheth the sea and the wilde, 28 And  
drineth the deuils out of the possessed, into the swine.

1 **N**OW when he was come downe from  
the mountaine, great multitudes  
followed him.

2 \* And lo, there came a leper and worship  
ped him, saying, Master, if thou wilt, thou  
canst make me cleane.

3 And Iesus putting forth the hand, tou  
ched him, saying, I wil, be thou cleane: and  
immediatly his leprosie was clenfed.

4 Then Iesus said vnto him, Se thou tell  
no mā, but go, & shewe thy self vnto the  
Priest, and offer the gift that Moyses com  
manded, for a witnes to them.

5 ¶ Whē Iesus was entred into Capernaū,  
there came vnto him a Centurion, bese  
ching him,

6 And said, Master, my seruant lieth sicke  
at home of the palfie, and is grievously  
pained.

7 And Iesus said vnto him, I wil come and  
heale him.

8 But the Centurio answered, saying, Mas  
ter, I am not worthy that thou shouldest  
come vnder my rofe: but speake the wor  
de onely, and my seruant shalbe healed.

9 For I am a man also vnder the autoritie  
of another, and haue souldiers vnder me: &  
I say to one, Go: and he goeth, and to an  
other, Come: and he cometh, & to my ser  
uant, Do this: and he doeth it.

10 When Iesus heard that, he marueiled, &  
said to them that followed him, Verely, I  
say vnto you, I haue not founde so great  
faith, euen in Israel.

11 But I say vnto you, that manie shal co  
me from the East and West, and shal sit  
downe with Abraham, and Isaac, and Ia  
cob in the kingdome of heauen.

12 And the children of the kingdome shal  
be cast out into vtter darkenes: there  
shalbe weping and gnashing of teeth.

13 Then Iesus said vnto the Ceturion, Go  
thy way, and as thou hast beleued, so be it  
vnto thee. And his seruant was healed the  
same houre.

14 ¶ And whē Iesus came to Peters house,  
he sawe his wiues mother laied downe, &  
sicke of a feuer.

15 And he touched her hand, and the feuer  
left her: so she arose, and ministred vnto  
them.

Mar. 1. 40.  
luk. 4. 32.

3 The mischie  
power of Gods  
Spirit appea  
red in him,  
whereby he  
declared him  
self to be God  
and caused o  
thers to belie  
ue in him.

Mar. 1. 40.  
luk. 5. 12.

3 It was not  
like that lepro  
sie that is now,  
but was a kin  
de thereof, w  
was incurable.  
Leui. 14. 2.

Luk. 7. 1.  
bille woldenoe  
yet be through  
ly known,  
but had his  
time & houre  
appointed.  
Our Saniour  
woldenoe not  
come y which  
was ordained  
by the Law,  
being as yet  
ceremonies  
thereof were  
not abolished.  
d. To condem  
ne them of in  
gratitude, w  
they shal se  
the whole.  
For, a captiue  
euer asketh  
freth.  
Rom. 1. 10.

Which are  
strange people  
& the Gētiles,  
to whome the  
covenante of  
God did not  
properly ap  
pertaine.  
Chap. 22. 13.  
f For there is  
nothing but  
mere darkenes  
out of y king  
dome of hea  
uen.

Mar. 2. 29.  
luk. 4. 38.



Mat. 1. 32.  
Luk. 9. 40.

16 \*When the euen was come, they brought vnto him manie that were possessed with deuils: and he cast out the spirits with his worde, and healed all that were sicke,

Mat. 13. 4.  
1. pet. 2. 24.  
Luk. 9. 17.

17 That it might be fulfilled, which was spoken by \*Esaias the Prophet, saying, He toke our infirmities, and bare our sicknesses.

18

\*And when Iesus sawe great multitudes of people about him, he commanded them to go ouer the water.

19

Then came there a certeine Scribe, and said vnto him, Master, I wil followe thee whether soeuer thou goest.

20

But Iesus said vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hathe not whercon to rest his head.

21

\*And another of his disciples said vnto him, Master, suffer me first to go, and burye my father.

22

But Iesus said vnto him, Followe me, & let the dead burye their dead.

23

\*And whē he was entred into the ship, his disciples followed him.

24

And beholde, there arose a great tempest in the sea, so y<sup>e</sup> the ship was couered with waues: but he was a slepe.

25

Then his disciples came, & awoke him, saying, Master, saue vs: we perish.

26

And he said vnto the, Why are ye fearful, o ye of litle faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27

And the men marvelled, saying, What man is this, that both the windes and the sea obey him!

28

\*And when he was come to the other side, into the country of the Gergefenes, there met him two possessed with deuils, which came out of the graues verie fierce, so that no man might go by that waye.

29

And beholde, they cryed out, saying, Iesus the Sonne of God, what haue we to do with thee? Art thou come hether to torment vs before the time?

30

Now there was a farre off from them, a great herd of swine feeding.

31

And the deuils besoght him, saying, If thou cast vs out, suffer vs to go into the herd of swine.

32

And he said vnto them, Go. So thei went out, and departed into the herd of swine: & beholde, the whole herd of swine was caried with violence from a steepe downe place into the sea, and dyed in the water.

33

Then the herdmen fled: and when thei were come into the citie, they tolde all things, and what was become of them that were possessed with the deuils.

34

And beholde all the citie came out, to

mete Iesus: and when thei sawe him, thei besoght hi to departe out of their coasts.

CHAP. IX.

He healeth the palsey, and forgiveth sinnes. 9 He calleth and visiteth Mattheue. 13 Mercie. 15 He answereth the Phariseis and Iohns disciples. 16 Of the rawe cloth and new wine. 22 He healeth the woman of the bloodie issue. 25 He raiseth Iairus daughter. 29 Giveth two blinde men their sight. 33 Maketh a domme man to speake. 38 And exhorteth to prayer for the advancement of the Gospel.

1 Then he entred into a ship, & passed ouer, and came into his owne citie.

2 And \*lo, they brought to him a man sicke of y<sup>e</sup> palsey, lying on a bed. And Iesus seig their faith, said to the sicke of the palsey, Sonne, be of good comfort: thy sinnes are forgiven thee.

3 And beholde, certeine of the Scribes said with them selues, This man blasphemeth.

4 But when Iesus sawe their thoughts, he said, Wherefore thinke ye euil things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that ye may knowe that the Sonne of man hathe autoritie in earth to forgive sinnes, (then said he vnto the sicke of the palsey,) Arise, take vp thy bed, and go to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude sawe it, they marvelled, and glorified God, which had giue such autoritie to men.

9 \*And as Iesus passed forth he from then-  
ce, he sawe a man sitting at the receite of custome named Mattheue, & said to him, Followe me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at meat in his house, beholde, manie Publicanes and sinners, that came thither, sate downe at the table with Iesus and his disciples.

11 And when the Phariseis sawe that, they said to his disciples, Why eatech your master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto them, The whole nede not a physicion, but thei that are sicke.

13 But go ye and learne what this is, I wil haue mercie, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 \*Then came the disciples of Iohn to him, saying, Why do we and the Phariseis fast oft, and thy disciples fast not?

15 And Iesus said vnto them, Can the children of the mariage chamber mourne as long as the bridegrome is with them? But daies wil come when y<sup>e</sup> bridegrome shalbe

taken from them, and then they shall fast. Moreover no man putteth a piece of new cloth shulde fill it vp, taketh garment, and the breach shalbe made worse.

Nether do they put olde vessels: for then they shalbe broken, and the wine w<sup>ch</sup> the vessels shulde perishe, shalbe put into new vessels, and the wine shalbe preserved.

\*While he thus spake, there came a certein ship, and Iesus was taken, and thei departed, and he was left alone. Then Iesus turned him, and said to his disciples,

(And beholde a woman eased with an yssue of blood, which followed him, and touched his garment.)

For she said in her selfe, If I shall but touche his garment, I shall be made whole.

Then Iesus turned him, and said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole from that houre.)

Now when Iesus came out of the house, and sawe the multitude making noise,

He said vnto them, The maide is not dead, but she was sleeping. And they laughed him to scorn.

And when he was come, he took her by the hand, and she arose.

And this bruite went thar land.

And as Iesus departed, manie blinde men followed him, crying, O sonne of David, haue mercie on vs.

And when he was come, he said vnto them, Beholde, your faith hath made you whole. And they said vnto him, Lord, doe thou will.

Then touched he their eyes, and they sawe.

And their eyes were charged them, saying, Knowe it.

But when they were spread abroad his fame, they followed him.

\*And as they went on, he was brought to him a domme a deuill.

And when the deuill sawe Iesus, he fell downe, and said, Thou art the Sonne of God. And Iesus answered him, saying, The like w<sup>ch</sup> Irael.

o Meaning the lake of Gergefenes.

m The wicked wolde euer differ their punishment, thinking all correction to come to some time. n The deuill desireth euer to do harme, but he can do no more, then God dooth ap point.

taken

pardoned.

ei saw him, & thei  
out of their coasts.

giueth sinners. 9 He cal-  
13 Mercie. 15 He as-  
disciples. 16 Of the  
He healeth the woman  
fifteth lairns daughter.  
sights. 33 Maketh a  
teacheth and healeth in  
th to prayre for the ad-

o a ship, & passed  
o his owne citie.

o him a man sicke  
And Iesus seig  
icke of the palfie,  
ore: thy sinnes a-

of the Scribes said  
his man blasphe-

their thoughts, he  
ye euil things in

er to say, Thy sin-  
er to say, Arise, and

ve that the Sonne  
in earth to forgi-  
vnto the sicke of  
p thy bed, and go

arted to his owne

sawe it, they mar-  
d, which had giue

for the from then-  
at the receite of

we, & said to him,  
ose, and followed

as Iesus sate at me-  
manie Publicanes

ether, sate downe  
nd his disciples.

es sawe that, they  
Why eateth your

and sinners?  
id it, he said vnto

le nor a physicion,  
e what this is, \* I

ot sacrifice: for I  
righteous, but the

sciples of Iohn to  
e and the Pharises  
es fast not

em, Ca the chil-  
amber mourne as  
with them? But y  
idegrome shalbe

ulers daughter.

Chap. IX. X. The Apostles called .6

taken from them, and then shal they fast.  
Moreover no man piceth an olde gar-  
ment with a piece of newe cloth: for that  
that shulde fill it vp, taketh away from the  
garment, and the breache is worse.

Nether do they put newe wine into  
olde vessels: for then the vessels wolde  
breake, and the wine wolde be spilt, and  
the vessels shulde perishe: but they put  
newe wine into new vessels, and so are bo-  
the preserved.

\* While he thus spake vnto them, be-  
holde there came a certeine ruler, & wor-  
shipped him, saying, My daughter is now  
deceased, but come and lay thine hand on  
her, and she shal liue.

And Iesus arose and followed him with  
his disciples.

(And beholde a woman which was dis-  
eased with any flue of blood twelue yerres,  
came behinde him, and touched the heme  
of his garment.

For she said in her self, If I may tou-  
che but his garmēt onely, I shalbe whole.

Then Iesus turned him about, and seing  
her, did say, Daughter, be of good com-  
fort: thy faith hath made thee whole.  
And the woman was made whole at that  
houre.)

Now when Iesus came into the rulers  
house, and sawe the minstreles and the mul-  
titude making noise,

He said vnto them, Get you hense: for  
the maide is not dead, but slepeth. And  
they laughed him to skorne.

And whe the multitude were put forth, he  
went in and toke her by the hand, and  
the maide arose.

And this brute went through out all  
that land.

And as Iesus departed thence, two  
blinde men followed him, crying, and say-  
ing, O sonne of Dauid, haue mercie vpon  
vs.

And when he was come into the house,  
the blinde came to him, and Iesus said vn-  
to them, Beleue ye that I am able to do  
this? And they said vnto him, Yea, Lord.

Then touched he their eyes, saying, Ac-  
cording to your faith be it vnto you.

And their eyes were opened, and Iesus  
charged them, saying, Se that no man  
knowe it.

But when they were departed, they  
spred abroad his fame throughout all  
that land.

\* And as they went out, beholde, they  
brought to him a domme man possessed w  
a deuil.

And when the deuil was cast out, the  
domme spake: then the multitude maruei-  
led, saying, The like was neuer sene in  
Israell.

34 But the Pharises said, \* He \* casteth out  
deuils, through the prince of deuils.

35 \* And \* Iesus wet about all cities & tow-  
nes, teaching in their Sinagogues, & pre-  
aching the Gospel of the \* kingdome, &  
healing euerie sicknes and euerie diseafe  
among the people.

36 But \* when he sawe the multitude, he had  
compasison vpon them, because they we-  
re disperfed, and scattered abroad, as shepe  
hauing no shepherd.

37 Then said he to his disciples, \* Surely y  
haruest is great, but y laborers are fewe.

38 Wherefore pray the Lord of the haruest  
that he wolde \* send forth the laborers into  
his haruest.

the people are ripe, and ready to receive y Gospel, comparing  
the clea to a plentiful haruest. \* Or, sheweth forth.

#### CHAP. X.

Christ sendeth out his Apostles to preach in Ju-  
dea. 7 He giueth them charge, teacheth them, and  
comforteth them against persecution. 20 The holie Gof  
speakeh by his ministers. 26 W home we ought to feare.  
30 Our heeres are counted. 32 To confesse Christ.  
37 Not to loue our parents more then Christ. 38 To  
take up our crosse. 39 To saue or lose the life. 40 To  
receiue the preachers.

AND \* he called his twelue disciples  
vnto him, and gaue them power a-  
gainst vnclene spirits, to cast them out,  
and to heale euerie sicknes, & euerie dis-  
eafe.

2 Now the names of the twelue Apostles  
are these. The first is Simon, called Peter,  
and Andrewe his brother: James the sonne  
of Zebedeus, and Iohn his brother.

3 Philippe and Bartlemewe: Thomas, and  
Matthewe the Publicane: James the sonne  
of Alphaeus, and Lebbeus whose surname  
was Thaddeus.

4 Simon the Cananite, and Iudas Iscariot,  
who also betrayed him.

5 These twelue did Iesus send forth, and  
commanded them, saying, Go not into the  
way of the Gentiles, and into the cities of  
the Samaritans enter ye not:

6 But go rather \* to the \* lost shepe of the  
house of Israell.

7 \* And as ye go, preach, saying, The king-  
dome of heauen is at hand.

8 Heale the sicke: cleanse the lepers: raise vp  
the dead: cast out the deuils. Frely ye ha-  
ue receiued, \* frely giue.

9 \* Possesse not \* golde, nor siluer, nor mo-  
ney in your girdels,

10 Nor a scrippe for the iorney, nether two  
coates, nether shoes, nor a staffe: \* for the  
workman is worthie of his meate.

11 And into \* whatsoeuer citie or towne ye  
shal come, enquire who is worthie in it, &  
there abide til ye go thence.

12 And when ye come into an house, salute  
the same.

13 And if the house be worthie, let your  
peace come vpon it: but if it be not worthie,

Chap. 12, 24.

mar. 12, 24.

luk. 11, 17.

u This blas-

phemic proce-

deth of extre-

me impietie,

seing all the

people contē-

ted the con-

trarie.

Mar. 6, 5.

luk. 13, 22.

o Whereby

God gathreth

his people to-

gether, that he

may reigne o-

uer them.

Mar. 6, 34.

luk. 10, 2.

john 4, 36.

o He meaneth

the number of

the people.

luk. 10, 2.

john 4, 36.

o He meaneth

the number of

the people.

luk. 10, 2.

john 4, 36.

o He meaneth

the number of

the people.

luk. 10, 2.

john 4, 36.

o He meaneth

the number of

the people.

luk. 10, 2.

john 4, 36.

o He meaneth

the number of

the people.

luk. 10, 2.

john 4, 36.

o He meaneth

the number of

the people.

luk. 10, 2.

john 4, 36.

o He meaneth

the number of

the people.

luk. 10, 2.

john 4, 36.

o He meaneth

the number of

the people.

luk. 10, 2.

john 4, 36.

o He meaneth

the number of

the people.

luk. 10, 2.

john 4, 36.

o He meaneth

the number of

the people.

luk. 10, 2.

john 4, 36.

o He meaneth

the number of

the people.

luk. 10, 2.

john 4, 36.

o He meaneth

the number of

the people.

luk. 10, 2.

john 4, 36.

o He meaneth

the number of

the people.

luk. 10, 2.

john 4, 36.

o He meaneth

the number of

the people.



# Affurance of Gods helpe. S. Matthewe. To take the crosse.

let your peace returne to you.  
*Mar. 6. 11.* *luk. 9. 8.* *Act. 13. 31.* *and 18. 6.*  
*d To signifie*  
*that their lãd*  
*is polluted, &*  
*that you con-*  
*sent not to*  
*their wicked-*  
*nes.*  
*Luk. 10. 3.*  
*e Who were*  
*not so liuely*  
*taught, and*  
*aduerfified.*  
*19. fimple.*  
*f Not reuē-*  
*ging wrong,*  
*much leffe do-*  
*ing wrong.*  
*g To take frō*  
*them all pre-*  
*ſence of igno-*  
*rance, and to*  
*make them in-*  
*excusable.*  
*Mar. 13. 11.*  
*luk. 12. 11.*  
*20 For it is not ye that ſpeake, but the ſpirit*  
*of your Father which ſpeaketh in you.*  
*21 And the brother ſhall betray the brother*  
*to death, and the father the ſonne, and the*  
*children ſhall riſe againſt their parents, and*  
*ſhall cauſe them to dye.*  
*22 And ye ſhall be hated of all men for my*  
*Name: but he that endureth to the end,*  
*he ſhall be ſaued.*  
*23 And when they perſecute you in this ci-*  
*tie, flee into another: for verely I ſay vnto*  
*you, ye ſhall not finiſh all the cities of Iſ-*  
*rael, till the Sonne of man come.*  
*24 \* The diſciple is not about his maſter,*  
*nor the ſeruant about his lord.*  
*25 It is yough for the diſciple to be as his*  
*maſter is, and the ſeruant as his lord. \* If*  
*they haue called the maſter of the houſe*  
*\* Beelzebub, how muche more them of*  
*his houſholde?*  
*26 Feare them not therefore: \* for there*  
*is nothing couered, that ſhall not be diſ-*  
*cloſed, nor hid, that ſhall not be known.*  
*27 What I tel you in darkenes, that ſpeake*  
*ye in light: and what ye heare in the eare,*  
*that preache ye on the houſes.*  
*28 And feare ye not them which kil the bod-*  
*ie, but are not able to kil the ſoule: but ra-*  
*ther feare him, which is able to deſtroye*  
*bothe ſoule and bodie in hel.*  
*29 Are not two ſparrowes ſolde for a far-*  
*thing, and one of them ſhall not fall on the*  
*ground without your Father?*  
*30 \* Yea, and all the heeres of your heade*  
*are nombred.*  
*31 Feare ye not therefore, ye are of more va-*  
*le then manie ſparrowes.*  
*32 \* Whoſoeuer therefore ſhall confeſſe me,*  
*before men, him wil I confeſſe alſo before*  
*my Father, which is in heauen.*  
*33 But whoſoeuer ſhall denie me before me,*

him wil I alſo denie before my Father,  
 which is in heauen.  
 34 \* Thinke not that I am come to ſend  
 peace into the earth: I came not to ſend  
 peace, but the ſworde.  
 35 For I am come to ſet a man againſt a  
 father, and the daughter againſt her mother,  
 & the daughter in law  
 againſt her mother in law.  
 36 \* And a mans enemies ſhall be they of his  
 owne houſholde.  
 37 \* He that loueth father or mother more  
 then me, is not worthie of me. And he that  
 loueth ſonne, or daughter more then me,  
 is not worthie of me.  
 38 \* And he that taketh not his crosse, & fol-  
 loweth after me, is not worthie of me.  
 39 \* He that wil ſaue his life, ſhall loſe it,  
 and he that loſeth his life for my ſake, ſhall  
 ſaue it.  
 40 He that receiueth you, receiueth me:  
 and he that receiueth me, receiueth him  
 that hath ſent me.  
 41 \* He that receiueth a Prophet in the  
 name of a Prophet, ſhall receive a Pro-  
 phets rewarde: and he that receiueth a righte-  
 ous man in the name of a righteous man,  
 ſhall receive the rewarde of a righteous  
 man.  
 42 \* And whoſoeuer ſhall giue vnto one  
 of theſe litle ones to drinke a cup of colde  
 water onely, in the name of a Diſciple,  
 verely I ſay vnto you, he ſhall not loſe his  
 rewarde.

## CHAP. XI.

*Chriſt preacheth. 2 Iohn Baptiſt ſendeth his diſciple*  
*vnto him. 7 Chriſts teſtimonie concerning Iohn. 12 The*  
*opinion of the people concerning Chriſt and Iohn. 20 Chriſt*  
*upbraideth the vnhanſful cities. 25 The 9 ſpes it*  
*reueiled to the ſimple. 28 They that labour, and are*  
*laden. 30 Chriſts yoke.*  
 And it came to paſſe that when Ieſus  
 had made an end of commāding his  
 twelve diſciples; he departed thence to  
 teach and to preach in their cities.  
 2 \* And when Iohn heard in the priſon the  
 workes of Chriſt, he ſent two of his diſci-  
 ples, and ſaid vnto him,  
 3 Art thou he that ſhulde come, or ſhall we  
 loke for another?  
 4 And Ieſus anſwering, ſaid vnto them,  
 Go, and ſhewe Iohn, what things ye haue  
 heard and ſene.  
 5 The blinde receiue ſight, & the halt go:  
 the lepers are cleaſed, and the deaf heare:  
 the dead are raiſed vp, and the poore re-  
 ceiue the Goſpel.  
 6 And bleſſed is he that ſhall not be offen-  
 ded in me.  
 7 And as they departed, Ieſus began to ſpea-  
 ke vnto the multitude, of Iohn, What were  
 ye out into the wildernes to ſee? A reed ſha-  
 ken with the winde?  
 8 But what went ye out to ſee? A man clothed

in ſoft raiment? Beholde, in ſoft  
 clothing, as in Kings  
 But what went ye out to  
 ſee? I ſay vnto you, and  
 Prophet.  
 For this is he of whom  
 \* Beholde, I ſend my meſ-  
 ſage, which ſhall prepare  
 the way before me.  
 Verely I ſay vnto you, as  
 \* begotten of women  
 2 greater then Iohn Ba-  
 ptiſt, he that is in the  
 dome of heauen, is greater  
 then I.  
 And from the time of  
 Ieſus Chriſt, the kingdome  
 of heauen, is greater  
 then I.  
 For all the Prophetes &  
 ſpake vnto Iohn.  
 And if ye wil receiue  
 his teſtimonie, which was  
 to come.  
 \* He that hath eares  
 to hear.  
 \* But whereunto ſhall I  
 ſay? It is like vnto litle  
 children in the markets, and  
 ſay, We haue piped, and  
 ye haue not danced, we haue  
 ſung, and ye haue not ſung  
 to us.  
 For Iohn came neither  
 eating, nor drinking,  
 and they ſay, He hath  
 a demon.  
 The Sonne of man  
 coming, and they ſay, Behold,  
 drinker of wine, a friend  
 of ſinners: but wiſeome  
 children.  
 \* Then began he to ſay  
 wherein moſte of his g  
 done, becauſe they repen  
 Wo be to thee, Chorazin,  
 Bethſaida: for if the gre  
 were done in you, had be  
 & Sidon, they had repen  
 ſackcloth and aſhes.  
 \* But I ſay to you, It  
 Tyrus and Sidon at the  
 then for you.  
 And thou, Capernaum,  
 that art exalted vnto hea-  
 ven, ſhalt be brought do-  
 wn to hel: for if thou  
 haue bene done in thee,  
 among them of Sodom  
 and Gomorrah, they  
 ſhould haue bene done  
 in thee.  
 But I ſay vnto you, that  
 for them of the land of  
 Tyre and Sidon, they  
 ſhould haue bene done  
 in thee.  
 \* At that time Ieſus  
 began to ſay, Ieſus  
 ſaid, becauſe thou haſt  
 from the wife and men  
 and haſt opened thier

fore my Father,

m come to send

ame not to send

man at a varian

the daughter a

daughter in law

shalbe they of his

or mother more

me. And he that

er more then me,

his crosse, & fol

orthie of me.

life, shal lose it,

for my sake, shal

receiue me: Luk. 9. 23.

he, receiue him

Prophet in the

receiue a Prophe

a righteous man,

e of a righteous

giue vnto one of

ke a cup of colde

me of a Disciple,

e shal not lose his

r. Christ sendeth his disciples

concerning Iohn. 16 The

rist and Iohn. 20 Christ

sies. 25 The G. sp. is

ry that labour and are

e that when Iesus

f commading his

parted thence to

their cities.

in the prison the

t two of his disci

come, or shal we

said vnto them,

ai things ye haue

ut, & the halfe go:

nd the deaf heare:

nd the "poore re-

hal not be offen-

us bega to spea-

Iohn. What we

to se: A reed sha

in soft raiment? Beholde, they that weare

soft clothing, are in Kings houses.

But what went ye out to see? A Prophet?

Yea, I say vnto you, and more then a

Prophet.

For this is he of whome it is written,

Beholde, I send my messenger before thy

face, which shal prepare thy way before

thee.

Verely I say vnto you, among the which

are begotten of women, arose there not

a greater then Iohn Baptist: notwithstanding,

he that is the least in the king-

dome of heaven, is greater then he.

And from the time of Iohn Baptist hi-

therto, the kingdom of heaven, s suf-

fresh violence, and the violent take it by

force.

For all the Prophetes & the Law proph-

ecied vnto Iohn.

And if ye wil receive it, this is Elias,

which was to come.

He that hathe cares to heare, let him

heare.

But whereunto shal I liken this gene-

ration? It is like vnto litle children which

scin the markets, and call vnto their fel-

lows,

And say, We haue piped vnto you, & ye

haue not danced, we haue mourned vnto

you, and ye haue not lamented.

For Iohn came nether eating nor drink-

ing, and they say, He bathe a deuill.

The Sonne of man came eating & drink-

ing, and they say, Beholde a gloton & a

drinker of wine, a friend vnto Publicanes

& sinners: but wildome is iustified of her

children.

¶ Then bega he to vpbraide the cities,

wherein moste of his great workes were

done, because they repented not.

¶ Wo be to thee, Chorazin: Wo be to thee,

Bethsaida: for if the great workes, which

were done in you, had bene done in Ty-

rus & Sidon, they had repeted long ago in

It is so, & Father, because thy good plea-

sure was such.

\* All things are giuen vnto me of my Fa-

ther: and no man knoweth the Sonne, but

the Father: nether knoweth any man the

Father, but the Sonne, & he to whome the

Sonne wil reuile him.

¶ Come vnto me, all ye that are wearie &

laden, and I wil ease you.

¶ Take my yoke on you, and learne of

me, that I am meke and lowlie in heart: &

ye shal finde rest vnto your soules: &

ye shal finde rest vnto your soules: &

¶ For my yoke is easie, and my burden

light.

CHAP. XII.

Christ excuseth his disciples which plucke the eares of

corne. 10 He healeth the dried hand. 28 Helpe the

possessed that was blinde and domme. 31 Blasphemie.

34 The generation of vipers. 35 Of good wordes.

36 Of idle wordes: 38 He rebuketh the vnfaithful

that wolde nedes haue tokens. 49 And sheweth who

is his brother, sister and mother.

¶ That time Iesus wet on a Sabbath

day through the corne, and his disci-

ples were an hungred, & began to plucke

the eares of corne and to eat.

¶ And when the Pharises sawe it, they said

vnto him, Beholde, thy disciples do that

which is not lawful to do vpo the Sabbath.

¶ But he said vnto them, \* Haue ye not

red what Dauid did when he was an hun-

gred; and they that were with him?

¶ How he entred into the House of God,

& ate the shewe bread, which was not law-

ful for him to eat, nether for them which

were with him, but onely for the \*Priests?

¶ Or haue ye not red in the Law how that

on the Sabbath dayes the Priests in the

Temple \* breake the Sabbath, and are

blameles?

¶ But I say vnto you, that here is one grea-

ter then the Temple.

¶ Wherefore if ye knewe what this is, \* I

wil haue mercie and not sacrifice, ye wolde

not haue condemned the innocents.

¶ For the sonne of man is Lord, enen of the

Sabbath.

¶ And he departed thence, and went into

their Synagogue:

¶ And beholde, there was a mā which had

his hand dried vp. And they asked him,

in faith co-

meth not of

mans will or

power, but by

the secret illu-

mination of

God, which is

the declara-

tion of his e-

tternal counsell

Iohn 1. 36.

Ioh. 6. 46.

Which sele

the weight, &

grief of your

sinnes and mi-

series.

To be gonced

ned by my

Spirit, and so

mortifie yone

affections.

Ier. 4. 16.

Iohn 1. 8.

Mar. 2. 29.

Luk. 6. 1.

deu. 22. 1.

1. Sam. 21. 6.

a Necessitie

maketh that

lawful, which

is prohibited

for a certeine

respect, in

things apper-

teining to cere-

monies.

Exod. 29. 33.

leu. 2. 31.

Ex. 24. 9.

Nomb. 28. 9.

Not that

the Priests bra-

ke the Sab-

bath in doing

that, which

was comanded

by the Law,

but he spea-

keeth thus to

cousture the

error of the

people,

who thought

the Sabbath

broken, if any

necessarie wor-

ke was done

that day.

Hose 6. 7.

chap. 9. 13.

Christ hathe

power to ex-

empt his fro

keeping of the

Sabbath, seeing

the seruice re-

quired in the

Temple, was

able to excuse

that labo-

red in the sa-

me.

Mar. 3. 2.

Luk. 6. 6.



The state of the kingdom of God  
parable of the sower. 24 Of the seed  
of the sower. 33 Of the leaven. 44 Of  
the field. 45 Of the parable. 47 An  
Prophet is contemned in his own

He same day went  
house, and fare by the  
And a great multitude  
so that he went into a ship  
ne: and the whole multi  
shore.

Then he spake many  
parables, saying, Behold  
forthe to sowe.

And as he sowed, some  
side; and the fowles came  
them vp.

And some fel vpon ston  
they had not muche ear  
strong vp, because they  
earth.

And when the sunne  
parched, and for lacke of  
away.

And some fel among the  
nes sprong vp, and choked

Some againe fel in good  
brought forthe frute, o  
deth folde, some sixtie fo  
thirtie folde.

He that hath eares  
heere.

Then the disciples  
to him, Why speaketh  
ables?

And he answered and  
cause it is giuen vnto y  
secrets of the kingdom  
them it is not giuen.

For whosoever hath  
uen, and he shal haue ab  
soeuer hath not, from  
away, even that he hath

Therefore speake I to  
because they seeing, don  
they heare not, neither vn

So in them is fulfilled  
Elaias, which prophesie  
ye shal heare, and shal n  
seeing ye shal se, and shal

For this peoples hea  
and their eares are du  
with their eyes they l  
they shulde se with the  
with their eares, and  
with their hearts, and s  
I might heale them.

But blessed are your ey  
your eares, for they hea  
For verely, I say vnto  
Prophetes, & righteous  
to se those things which

Then the Pharises went out, and consi  
lated against him, how they might destroye  
him.

But whē Iesus knewe it, he departed the  
ce, and great multitudes followed him, &  
he healed them all.

And charged them that they shulde not  
make him knowen,

That it might be fulfilled, which was spo  
ken by Elaias the Prophet, saying,

Beholde my seruant whome I haue cho  
sen, my beloued in whome my soule deli  
teth: I wil put my Spirit on him, & he shal  
shewe iudgement to the Gentiles.

He shal not stryue, nor crye, nether shal  
anie man heare his voyce in the stretes.

A bruised reede shal he not breake, and  
smoking flaxe shal he not quench, til he  
bring forthe iudgement vnto victorie.

And in his Name shal the Gentiles trust.

Then was brought to him one, posses  
sed with a deuill, bothe blinde, and domme,  
and he healed him, so that he which was  
blinde and domme, bothe spake and sawe.

All and the people were amazed, & said,  
Is not this the sonne of Dauid?

But whē the Pharises heard it, they said,  
This ma casteth the deuils no otherwi  
se out, but through Beelzebub the prince  
of deuils.

But Iesus knewe their thoghtes, and  
said to them, Euerie kingdome deuided  
against it self, shalbe brought to naught: &  
euerie citie or house, deuided against it  
self, shal not stand.

So if Saran cast out Saran, he is deuided  
against him self: how shal then his king  
dome endure?

Also if I through Beelzebub cast out  
deuils, by whome do your children cast  
them out? Therefore they shalbe your  
iudges.

But if I cast out deuils by the Spirit of  
God, then is the kingdom of God come  
vnto you.

Elis how can a man enter into a strong  
mans house and spoile his goods, except  
he first binde the strong man, and then  
spoil his house.

He that is not with me, is against me:  
& he y gathereth not with me, scattereth.

Wherefore I say vnto you, euerie sinne  
and blasphemie shalbe forgiven vnto men:  
but the blasphemie against the holie Gost  
shal not be forgiven vnto men.

And whosoever shal speake a worde  
against the Son of man, it shalbe forgiven  
him: but whosoever shal speake against y  
holie Gost, it shal not be forgiven him, ne  
ther in this world nor in y worlde to come.

Ether make the tre good, and his frute  
good: or els make the tre euil, & his frute  
euil: for the tre is knowen by the frute.

O generations of vipers, how can you  
speake good things, when ye are euil? For  
of the abundance of the heart the mouth  
speaketh.

A good man out of the good treasure of  
his heart bringeth forth the good things: &  
an euil man out of an euil treasure, bring  
eth forth the euil things.

But I say vnto you, that of euerie idle  
worde that men shal speake, they shal giue  
accounte thereof at the day of iudgement.

For by thy wordes thou shalt be iustifi  
ed, and by thy wordes thou shalt be con  
demned.

Then answered certeine of the Scri  
bes & of the Pharises, saying, Master, we  
wolde se a signe of thee.

But he answered, and said to them, A  
euil and adulterous generacion seeketh a  
signe, but no signe shal be giuen vnto it,  
saue the signe of the Prophet Ionas.

For as Ionas was three dayes, and three  
nights in the whales bellie: so shal the Son  
of man be three dayes and three nights  
in the heart of the earth.

The men of Nineue shal rise in iudge  
ment with this generacion, and condemne  
it: for they repented at the preaching  
of Ionas: and beholde, a greater then Io  
nas is here.

The Quene of the South shal rise in  
iudgement with this generacion, and shal  
condemne it: for she came from the ve  
most parties of the earth to heare the wis  
dome of Solomon: and beholde, a greater  
then Solomon is here.

Now whē the vncleane spirit is gone  
out of a man, he walketh through drye  
places, seeking rest, and findeth none.

Then he saith, I wil returne into mine  
house, fro whence I came: & when he is co  
me, he findeth it emptie, swept & garnished.

Then he goeth, & taketh vnto him se  
uen other spirits worse then him self, and  
they entre in, and dwell there: & the  
end of that man is worse then the begin  
ning. Euen so shal it be with this wicked  
generacion.

While he yet spake to the multitude,  
beholde, his mother, & his brethren stode  
without, desiring to speake with him.

The one said vnto him, Beholde, thy mo  
ther and thy brethren stand without, desi  
ring to speake with thee.

But he answered, and said to him that  
tolde him, Who is my mother? and who  
are my brethren?

And he stretched forth his hand toward  
his disciples, & said, Beholde my mo  
ther and my brethren.

For whosoever shal do my Fathers wil  
which is in heauen, the same is my brother  
and sister, and mother,

1/2. 42. 7.

d The right  
trade of go  
uernement,  
not onely to  
the Iewes, but al  
to strange  
nations.

e He shal not  
make great  
noise, nor sche  
outwarde po  
pe and glorie.

f He wil bea  
re with them  
that be infir  
me & weake.

Luk. 11. 14.

g Christ shal  
ouercome all  
letters, whin  
der the cour  
se of the Gosp  
el, and then sh  
giue sentence  
as a conquer  
against all his  
enemies.

Chap. 9. 34.

mar. 3. 22.

Luk. 11. 17.

10. 26. 11. 17.

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CHAP. XIII.

The state of the kingdome of God set forth by the parable of the fede. 24 Of the tares. 31 Of the mustarde fede. 33 Of the leaue. 44 Of the treasure hid in the field. 45 Of the perles. 47 And of the nette. 17 The Prophet is conserued in his owne country.

He same day went Iesus out of the house, and sate by the sea side.

And great multitudes resorted vnto him, so that he went into a ship, and sate downe: and the whole multitude stode on the shore.

Then he spake many things to them in parables, saying, Beholde, a sower went forth to sowe.

And as he sowed, some fel by the wayes side, and the fowles came and deuoured them vp.

And some fel vpon stonie grounde, where they had not muche earth, and anon they sprong vp, because they had no depth of earth.

And when the sunne rose vp, they were parched, and for lacke of rooting, withred away.

And some fel among thornes, & the thornes sprong vp, and choked them.

Some againe fel in good grounde, and brought forth the frute, one corne an hundred fold, some sixtie folde, and another thirtie folde.

He that hath eares to heare, let him heere.

¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

¶ And he answered and said vnto them, Because it is giuen vnto you, to knowe the secrets of the kingdome of heauen, but to them it is not giuen.

¶ For whosoever hathe, to him shal be giuen, and he shal haue abundance: but whosoever hathe not, from him shal be taken away, euen that he hathe.

¶ Therefore speake I to them in parables, because they seeing, do not see: and hearing, they heare not, neither vnderstand.

¶ So in them is fulfilled the prophecie of Esaias, which prophecie saith, \* By hearing, ye shal heare, and shal not vnderstand, and seeing ye shal see, and shal not perceiue.

¶ For this peoples heart is waxed fatte, and their eares are dul of hearing, and with their eyes they haue winked, lest they shulde see with their eyes, and heare with their eares, and shulde vnderstand with their hearts, and shulde returne, that I might heale them.

¶ But blessed are your eyes, for they see: & your eares, for they heare.

¶ For verely I say vnto you, that many Prophetes, & righteous men haue desired to see those things which ye see, & haue not

seen them, and to heare those things which ye heare, & haue not heard them.

¶ Heare ye therefore the parable of the sower.

¶ Whensoever a man heareth the worde of the kingdome, and vnderstandeth it not, the euil one cometh, and catcheth away that which was sowed in his heart: & this is he which hath receiued the fede by the way side.

¶ And he that receiued fede in the stonie grounde, is he which heareth the worde, & incontinently with ioye receiueith it.

¶ Yet hathe he no roote in him self, & dureth but a season: for as sone as tribulation or persecution cometh because of the worde, by and by he is offended.

¶ And he that receiueith the fede among thornes, is he that heareth the worde: but the care of this worlde, and the deceitfulness of riches choke the worde, and he is made vnfrutefull.

¶ But he that receiueith the fede in the good grounde, is he that heareth the worde, and vnderstandeth it, which also beareth frute, & bringeth forth, some an hundred folde, some sixtie folde, & some thirtie folde.

¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seed in his field.

¶ But while men slept, there came his enemy, and sowed tares among the wheat, & went his way.

¶ And when the blade was sprong vp, and brought forth the frute, then appeared the tares also.

¶ Then came the seruants of the holder, and said vnto him, Master, sowedst thou good fede in thy field? fro whence then hathe it tares?

¶ And he said to them, The enuious man hathe done this. Then the seruants said vnto him, Wilt thou then that we go and gather them vp?

¶ But he said, Nay, lest while ye go about to gather the tares, ye plucke vp also with them the wheat.

¶ Let bothe growe together vntil the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and binde them in sheaues to burne them: but gather the wheat into my barn.

¶ Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard fede, which a man taketh and soweth in his field:

¶ Which in dede is the least of all sedes: but when it is growen, it is the greatest among herbes, and it is a tre, so that the birdes of heauen come and buyld in the branches thereof.

¶ Another parable spake he to the,

Mar. 4. 26  
Luk. 8. 11.

Mar. 4. 26  
Luk. 8. 11.

He teacheth that the good and the bad shal be mixte together in the Church to the end that the faithful may arme the selues with patience and constance.

i Christ teacheth onely the Church that neuer be without some wicked men: although they be neuer so sharply punished by such means as he hath left to purge his Church.

Mar. 4. 30.

Luk. 13. 18.

k This teacheth vs not to be astonished at the small beginnings of the Gospel.

Luk. 13. 21.





Therefore euerie  
the vnto the king  
the out of his trea  
the olde  
e, that when Iesus  
bles, he departed  
owne country, and  
ynagogue, so that  
said, Whence co  
g great workes vn  
thers sonne? Is not  
& his "brethren  
mon and Iudas?  
all with vs? Where  
things?  
ed with him. Then  
opher is not with  
owne country, &  
great workes the  
I. I. I.  
rist: 10 Iohn is beea  
thousand men with  
prayeth in the mountai  
vnto his disciples upon  
r. 33 They confesse him  
bealeth all that touch  
ode the Tetrarche  
of Iesus,  
ants, This is Iohn  
ine from the dead,  
workes are wrought  
ohn, and bounde  
ison for Herodias  
wife.  
It is not \*lawful  
put him to death,  
because thei coun  
h day was kept, the  
lanced before the  
fed with an othe  
whatsoever the wol  
instructed of her  
here Iohn Baptiste  
neuertheles be  
them that sate with  
anded it to be gi  
ded Iohn in the  
he in a platter, and  
the brought it vnto

And his disciples came, and toke vp his  
bodye, and buried it, and went, and tolde  
Iesus.  
\*And when Iesus heard it, he departed  
thence by ship into a desert place aparte.  
And when the multitude had heard it,  
they followed him a fote out of the cities.  
And Iesus went forth, and sawe a great  
multitude, and was moued with compas  
sion towarde them, and he healed their  
sicke.  
\*And when euen was come, \* his disci  
ples came to him, saying, This is a desert  
place, and the houre is alreadie passe: let  
the multitude departe, that they may go  
into the townes, and bye them vitayles.  
But Iesus said to them, They haue no  
need to go away: giue ye them to eat.  
Then said they vnto him, We haue  
here but fise loaues, and two fishes.  
And he said, Bring them hether to me.  
And he commanded the multitude to  
sit downe on the grasse, and toke the fise  
loaues and the two fishes, and loked vp to  
heaven and blessed, and brake, and gaue  
the loaues to his disciples, & the disciples  
to the multitude.  
And they did all eat, and were sufficed,  
and they toke vp of the fragments that  
remained, twelue baskets full.  
And thei that had earen, were about fise  
thousand men, beside women & litle chil  
dren.  
\*And straight waye Iesus cōpelled his  
disciples to enter into a ship, and to go o  
uer before him, while he sent the multi  
tude away.  
And aslone as he had sent the multi  
tude away, he went vp into a mountaine a  
lone to pray: \* and when the eueing was  
come, he was there alone.  
And the ship was now in the middes of  
the sea, and was tossed with waues: for it  
was a contrarie winde.  
And in the fourth watche of the night,  
Iesus went vnto them, walking on the sea.  
And when his disciples sawe him walkig  
on the sea, they were troubled, saying, It  
is a spirit, and cryed out for feare.  
But straight way Iesus spake vnto them,  
saying, Be of good comfort. It is I: be  
not afraied.  
Then Peter answered him, & said, Mas  
ter, if it be thou, byd me come vnto thee  
on the water.  
And he said, Come. And when Peter was  
come downe out of the ship, he walked on  
the water, to go to Iesus.  
But when he sawe a mightie winde, he  
was afraied: and as he beganne to sinke,  
he cryed, saying, Master, saue me.  
So immediatly Iesus stretched forth his  
hand, and caught him, and said to him,

O thou of litle faith, wherefore didst  
thou doubt?  
And aslone as they were come into the  
ship, the winde ceased.  
Then they that were in the ship, came  
and worshipped him, saying, Of a trueth  
thou art the sonne of God.  
\*And when they were come ouer, thei  
came into the land of Genesaret.  
And when the men of that place knewe  
him, they sent out into all that countrey  
rounde about, and broght vnto him all  
that were sicke,  
And besoght him, that they might tou  
che the hemme of his garment onely: &  
as manie as touched it, were made whole.  
CHAP. XV.  
Christ excuseth his disciples, and rebuketh the Scribes,  
& Pharises, for transgressing Gods commandment  
by their owne traditions. 13 The plant that shalbe roo  
ted out. 18 What things desile a mā. 22 He deliuereth  
the woman of Cananees daughter. 26 The bread of  
the children. 30 He healeth the sicke. 36 And feedeth  
foure thousand men, beside women and children.  
Then came to Iesus the Scribes and  
Pharises, which were of Ierusalem,  
saying,  
\* Why do thy disciples transgresse the  
tradicion of the Elders? for they wash  
not their hands when they eat bread.  
But he answered & said vnto them, Why  
do ye also transgresse the commandment  
of God by your tradicion?  
\* For God hath commanded, saying,  
Honour thy father and mother: \* and he  
that curseth father or mother, let him dye  
the death.  
But ye say, Whosoeuer shal say to father  
or mother, By the gift that is offred by  
me, thou maist haue profite,  
Thogh he honour not his father, or his  
mother, shalbe fre: thus haue ye made the  
commandment of God of no autoritie  
by your tradicion.  
O hypocrites, Esaias prophecied wel of  
you, saying,  
\* This people draweth nere vnto me  
with their mouth, and honoureth me with  
the lippes, but their heart is farre of from  
me.  
But in vaine they worship me, teachig  
for doctrines, mens precepts.  
\* Then he called the multitude vnto  
him, and said to them, Heare and vnder  
stand.  
That which goeth into the mouth, de  
fileth not the man, but that which cometh  
out of the mouth, that defileth the man.  
\* Then came his disciples, and said vn  
to him, Perceiuest thou not, that the Pha  
rises are offended in hearing this saying?  
But he answered & said, \* Euerie plant  
which mine heauenlie Father hath not  
planted, shalbe rooted vp.

Christ cor  
recteth his fan  
ty, and also gi  
ueth remedie  
bothe at once.  
Mar. 6. 54.  
In te semeth  
they were led  
with a certein  
superstitio,  
not withstand  
ing our Sau  
our wolde not  
queneche the  
smoking flaxe,  
and therefore  
did beare with  
these smale  
beginnings.  
Mar. 7. 1.  
a Me are more  
rigorous to ob  
serue their  
owne traditi  
ons then Gods  
commandment,  
Or, meat.  
Exod. 20. 12.  
deut. 5. 16.  
ephes. 6. 2.  
Exod. 21. 17.  
leuit. 20. 9.  
prou. 20. 20.  
b The Scribes  
dispensed with  
them that did  
not their duties  
to their owne  
parents, to  
f thei wold  
recumpeuse  
same to their  
profite by thei  
r offerings.  
Isai. 29. 13.  
c God will not  
be honoured  
according to  
mans fantasie,  
but detesteth  
all good inten  
tions, which  
are not groun  
ded on his  
worde.  
Mar. 7. 17.  
John 15. 2.  
d All thei  
are not grafted  
in Iesus  
Christ by fire  
adoption, and  
euerie doctri  
ne that is not  
established by  
Gods worde.



e They are  
not worthe to  
be cared for.  
Luk. 6. 39.

Mar. 7. 17.

Gen. 6. 5. &

8. 21.  
All vices pro-  
ceede of the  
corrupt affec-  
tion of the he-  
art.

Mar. 7. 24.

The disci-  
ples were offe-  
ded at her im-  
portunitee.

Chap. 19. 6.

In Christ cal-  
led the dogs  
or whelpes  
are frangers  
from the hou-  
se of God.

In Christ gran-  
ted her peti-  
tion, for her fa-  
iths sake, and  
not at the re-  
quest of his  
disciples.  
Mar. 7. 23.

Mat. 23. 5.

Mar. 8. 1.

In Christ can  
not forget tho-  
se that followe  
him.

14 Let them alone: they be the \* blinde  
leaders of the blinde: & if the blinde leade  
the blinde, bothe shal fall into the ditch.

15 ¶ \* Then answered Peter, and said to  
him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vn-  
derstanding!

17 Perceiue ye not yet, that whatsoeuer en-  
trench into y<sup>e</sup> mouth, goeth into the bellie,  
and is cast out into the draught?

18 But those things which procede out of  
the mouth, come from the heart, and they  
defile the man.

19 For out of y<sup>e</sup> heart \* come euil<sup>s</sup> thoughts,  
murders, adulteries, fornications, thefts,  
false testimonies, & slanders:

20 These are the things, which defile the  
man: but to eat with vnwashed hands, de-  
fileth not the man.

21 \* And Iesus went thence, and departed  
into the coasts of Tyrus and Sidon.

22 And behold, a woman a Cananite came  
out of the same coasts, and cried, saying  
vnto him, Haue mercie on me, O Lord, the  
sonne of Dauid: my daughter is miserably  
vexed with a deuill.

23 But he answered her not a worde. Then  
came to him his disciples, and besought  
him, saying, s<sup>e</sup> Send her away, for she cry-  
eth after vs.

24 But he answered, and said, I am not sent,  
but vnto the \* lost shepe of the house of Is-  
rael.

25 Yet she came & worshipped him, sayig,  
Lord, helpe me.

26 And he answered, & said, It is not good  
to take the childrens bread, and to cast it  
to <sup>h</sup> whelpes.

27 But she said, Trueth, Lord: yet in dede  
the whelpes eat of the crommes, which fall  
from their masters table.

28 Then Iesus answered, and said vnto her,  
O woman, great is thy faith: be it to thee,  
as thou desirest. And her daughter was  
made whole at that houre.

29 ¶ So Iesus \* went away from thence, and  
came nere vnto the sea of Galilee, & went  
vp into a mountaine and sate downe  
there.

30 And great multitudes came vnto him,  
\* hauing with them, halt, blinde, domme,  
maymed and manie other, and cast them  
downe at Iesus fete, and he healed them,

31 In so muche that the multitude wonde-  
red, to se the domme speake, the maymed  
whole, the halt to go, and the blinde to se:  
and they glorified the God of Israel.

32 \* Then Iesus called his disciples vnto  
him, and said, I \* haue compasson on this  
multitude, because they haue continued  
with me alreadie thre daies, and haue no-  
thing to eat: and I wil not let the departe  
fasting, lest they fainte in the way.

33 And his disciples said vnto him, When-  
ce shulde we get so muche bread in the  
wildernes, as shulde suffice for great a mul-  
titude!

34 And Iesus said vnto them, How manie  
loaues haue ye? And they said, Seuen, and  
a fewe litle fishes.

35 Then he commanded the multitude to  
sit downe on the grounde,

36 And toke the seuen loaues, and the fishes,  
and gaue thanks, & brake them, and gaue  
to his disciples, and the disciples to the  
multitude.

37 And they did all eat, and were sufficed:  
& thei toke vp of the fragments that re-  
mained, seuen baskets full.

38 And they that had eaten, were foure  
thousand men, beside women, and litle  
children.

39 Then Iesus sent away the multitude, and  
toke shippe, and came into the partes of  
Magdala.

# CHAP. XVI.

1 The Pharises require a token. 6 Iesus warneth his  
disciples of the Pharises doctrine. 16 The confession of Pe-  
ter. 19 The keyes of heauen. 24 The faithfull must bea-  
re the crosse. 25 To winne or lose the life. 27 Christs  
coming.

1 Then \* came the \* Pharises and Sad-  
duces, and did \* tempt him, desiring  
him to shewe them a signe from heauen.

2 But he answered, and said vnto them,  
When it is evening, ye say, Fayre wether  
for the skie is red.

3 And in the morning ye say, To day shal  
be a tempeste: for the skie is red and low-  
ring. O hypocrites, ye can discern the fa-  
ce of the skie, and can ye not discern the  
signes of the times?

4 \* The wicked generacion, and adu-  
erous sketh a signe, and there shal no signe  
be giuen it, but the \* signe of the Prophet  
Jonas: so he left them, and departed.

5 ¶ And when his disciples were come to  
the other side, they had \* forgotten to take  
bread with them.

6 Then Iesus said vnto them, Take hede  
and beware of the leauen of the Pharises  
and Sadduces.

7 And they thought in them selues, saying,  
It is because we haue brought no bread.

8 But Iesus \* knowing it, said vnto them, O  
ye of litle faith, why thinke you thus in  
your selues, because ye haue brought no  
bread?

9 Do ye not yet perceiue, nether remem-  
ber the siue loaues, when there were \* siue  
thousand men, and how manie baskets to-  
ke ye vp?

10 Nether the seuen loaues when there were  
\* foure thousand men, and how manie  
baskets toke ye vp?

11 Why perceiue ye not that I said not  
vnto

Chap. 16. 1.

Mar. 16. 1.

Luk. 16. 1.

Mat. 16. 1.

Luk. 16. 1.

Mat. 16. 1.

Luk. 16. 1.

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Mat. 16. 1.

Luk. 16. 1.

Mat. 16. 1.

Luk. 16. 1.

Mat. 16. 1.

vnto him, When  
the bread in the  
rice fo great a mul-

them, How manie  
ey said, Seuen, and

d the multitude to  
de, and the fishes,  
ake them, and gaue  
the disciples to the

and were sufficed:  
ragments that re-  
ful.

eatn, were foure  
women, and litle

the multitude, and  
e into the partes of

VI.

6 Iesus wameth his dis-  
16 The confision of Pe-  
a The faithfull must bue-  
lose the life. 27 Christ

Pharifes and Sad-  
empt him, desiring  
ne from heauen.  
d said vnto them,  
say, Fayre wether:

sey, To day shal-  
ie is red and low-  
an discern the fa-  
ye not discern the

cion, and adulte-  
there shal no signe  
ne of the Prophet  
and departed d.

oles were come to

\* forgotten to ta-  
them, Take hede  
en of the Pharifes

em selues, saying,  
ught no bread.

aid vnto them; O  
thinke you thus in  
e haue brought no

e, nether remem-  
there were \* five  
manie baskets to-

es when there we-

, and how manie  
t that I said not  
vnto

vnto you concerning bread, that ye shul-  
de beware of the leauen of the Pharifes &  
Sadduces?

Then vnderstode they that he had not  
said that they shulde beware of the leauen  
of bread, but of the doctrine of the Pha-  
rifes, and Sadduces.

\* Now when Iesus came into the coastes  
of Cesarea Philippi, he asked his disciples,  
saying, Whome do men say that I, the Son  
ne of man am?

And thei said, Some say, Iohn Baptiste:  
and some, Elias: & others, Ieremias, or one  
of the Prophetes.

He said vnto them, But whome say ye  
that I am?

Then Simon Peter answered, and said,  
\* Thou art the Christ the Sonne of the li-  
ning God.

And Iesus answered, & said to him, Blef-  
sed art thou, Simon, the sonne of Ionas: for  
flesh & blood haue not reueiled it vnto  
thee, but my Father which is in heauen.

And I say also vnto thee, that thou art  
\* Peter, and vpon this rocke I wil buylde  
my Church: and the gates of hel shal not  
ouercome it.

\* And I wil giue vnto thee the keyes of  
the kingdome of heauen, and whatsoeuer  
thou shalt binde vpon earth, shalbe bound  
in heauen: and whatsoeuer thou shalt lose  
on earth, shalbe lost in heauen.

Then he charged his disciples, that they  
shulde tell no man that he was Iesus the  
Christ.

\* From that time forth Iesus began to  
shewe vnto his disciples, that he must go  
vnto Ierusalem, and suffer manie things  
of the Elders, and of the hie Priests, and  
Scribes, and be slaine, and rise againe the  
thirde day.

Then Peter toke him aside, and began  
to rebuke him, saying, Master, pittie thy  
self: this shal not be vnto thee.

Then he turned backe, and said vnto Pe-  
ter, Get thee behinde me, Satan: thou art  
an offence vnto me, because thou vnder-  
standest not the things that are of God, but  
the things that are of men.

Iesus then said to his disciples, \* If any  
man wil followe me, let him forsake him  
self, & take vp his crosse, and followe me.

For \* whoeuer wil saue his life, shal  
lose it: and whoeuer shal lose his life for  
my sake, shal finde it.

\* For what shal it profite a man thogh he  
shulde winne the whole worlde, if he lose  
his owne soule? or what shal a man giue  
for recompense of his soule?

For the Sonne of man shal come in the  
glorie of his Father with his Angels, and

shall reuenge of malice, as did Iudas, or of rashnes and arrogan-

cy. That is, whoeuer thinketh to saue him self by forsaking

\* then shal he giue to euerie mā according  
to his dedes.

28 \* Verely I say vnto you, there be some  
of them that stand here, which shal not taste  
of death, vntil they haue sene the Sonne of  
man come in his kingdome.

CHAP. XVII.

2 The transfiguration of Christ vpon the mountaine of  
Thabor. 3 Christ ought to be heard. 11. 12. Of Elias  
and Iohn Baptiste. 13 He healeth the lunatike. 20 The  
power of faith. 27 Prayer & fasting. 22 Christ  
tellet this before of his passion. 27 He payeth tribute.

And \* after six dayes, Iesus toke Pe-  
ter, and James, and Iohn his brother,  
and brought them vp into an hie mountai-  
ne aparte,

And was transfigured before them: and  
his face did shine as the sunne, and his clo-  
thes were as white as the light.

And beholde, there appeared vnto them  
Moses, and Elias, talking with him.

Then answered Peter, and said to Iesus,  
Master, it is good for vs to be here: if  
thou wilt, let vs make here thre taberna-  
cles, one for thee, and one for Moses, and  
one for Elias.

While he yet spake, beholde, a bright clou-  
de shadowed them: and beholde, there ca-  
me a voyce out of the cloude, saying, \* This  
is my beloued Sonne, in whome I am wel-  
pleased: heare him.

And when the disciples heard that, they  
fel on their faces and were fere afraied.

Then Iesus came and touched them, and  
said, Arise, and be not afraid.

And when they lifted vp their eyes, they  
sawe no man, saue Iesus onely.

\* And as they came downe fro the moun-  
taine, Iesus charged them, saying, Shewe  
the vision to no man, vntil the Sonne of  
man rise againe from the dead.

\* And his disciples asked him, saying,  
Why then say the Scribes that \* Elias must  
first come?

And Iesus answered, and said vnto them,  
Certeinly Elias must first come, & restore  
all things.

But I say vnto you, that Elias is come  
already, and they knewe him not, but haue  
done vnto him whatsoeuer they wolde:  
likewise shal also the Sonne of man suffer  
of them.

Then the disciples perceiued that he spa-  
ke vnto them of Iohn Baptiste.

\* And when they were come to the mul-  
titude, there came to him a certeine man,  
and kneeled downe to him,

And said, Master, haue pittie on my sonne:  
for he is lunatike, and is sore vexed: for  
oft times he falleth into the fyre, and oft  
times into the water.

And I brought him to thy disciples, and  
they colde not heale him.

Psal. 42. 12.  
rom 2. 6.

Mar. 9. 1.  
Luk. 9. 17.

9. Thus was  
fulfilled in his  
resurrection why  
was as an etric  
into his king-  
dome, and was  
also confirmed  
by sending the  
holie Gosl, whe  
rby he  
wrought so  
great and son-  
dric miracles.

Chap. x. 11.  
Mar. 9. 2.

Luk. 9. 28.  
10. the first day  
after.

a Christ  
shewed them  
his glorie, that  
they might  
not thinke  
he sufficed  
through inli-  
mitie, but that  
he offered vp  
him self wil-  
lingly to dye.  
b By these  
two winces  
are representa-  
ted the Lawe  
and the Pro-  
phetes, which  
lead vs to  
Christ.

Chap. 3. 17.

a. peter 2. 17.  
c After Moses  
& Elias depa-  
ture Peter sea-  
ring he shulde  
lose that roy-  
al sight, spea-  
keth as a man  
distract & wol-  
de haue lodged  
them in earth-  
ly houses, &  
were recurred  
to glorie.  
d We are re-  
conciled to  
God by Christ  
onely.

Mar. 9. 11.  
e Christ is our  
chief and one-  
lie schola-  
ster.

Chap. 11. 14.

mal. 4. 5.  
f And fo wor-  
shipped Christ  
g For men  
wolue not ha-  
ue belieued  
them, before  
that Christ  
had made his  
glorie more  
manifest by  
his resurre-  
ction.

Mar. 9. 14.  
Luk. 9. 37.



14 He speaketh chiefly to the scribes, who began to bragge, as if they had now gotten the victory. 15 Christ became his disciples were not able to do this miracle.

Luk. 17. 6.

17 By this manner of speache is signified, y they shulde do things by their faith. 18 shulde seeme impossible Chap. 20. 17. mar. 9. 31. luk. 9. 44.

19 The best remedie to streng then the weak faith is prayer, which hath fasting added to it, as an helpe to the same.

20 Or, were they sent, as returned into Galilee.

21 The Greke worde is (dichrachma) & was of value about pence of olde sterling monie, & the Israelites payed it once by the Lawe, Exo. 10. 13, and at this time they payed it to the Romane.

22 Or, give occasion to forsake y truth. 23 The worde is (statera) & coineeth two didrachmas, & is valued about 4 groates of olde sterling.

Mar. 9. 33. luk. 9. 46.

24 They strue for the reward before they have taken a ny payne: and where as they shulde haue holpen & rescued one another, they were ambitious and despisers of their brethren.

Chap. 19. 24. 1. 20. 14. 20.

25 Not in lacke of discretion, but that they be not wayne glorious, seeking to selues to worldelic honours.

17 Then Iesus answered, and said, O generation, faithles, and croked, how long now shal I be with you? how long now shal I suffer you? bring him hither to me.

18 And Iesus rebuked the deuil, & he went out of him: and the childe was healed at that houre.

19 The came the disciples to Iesus a parte, and said, Why colde not we cast him out?

20 And Iesus said vnto them, Because of your vnbeliefe: for \* verely I say vnto you, if ye haue faith as muche as is a graine of mustard seede, ye shal say vnto this mountaine, 1 Remoue hence to yonder place, & it shal remoue: and nothing shalbe vnpossible vnto you.

21 How be it this kinde goeth not out, but by \* prayer and fasting.

22 ¶ And as their abode in Galilee, Iesus said vnto them, The Sonne of man shal be delivered into the hands of men,

23 And they shal kil him, but the thirde day shal he rise againe: and they were very sorie.

24 ¶ And when they were come to Capernaum, they that receiued <sup>1</sup> polle money, came to Peter, and said, Doeth not your Master pay tribute?

25 He said, Yes. And when he was come into y house, Iesus preuented him, saying, What thinkest thou Simo? Of whome do the Kings of the earth take tribute, or polle money? of their children, or of strangers?

26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.

27 Neuertheles, lest we shulde offend them, go to the sea, and cast in an angle, & take the first fische that cometh vp, & when thou hast opened his mouth, thou shalt finde a <sup>2</sup> piece of twentie pence: that take, and giue it vnto them for me and thee.

#### CHAP. XVIII.

1 The greatest in the kingdom of heauen. 3 He teacheth his disciples to be humble and harmeles. 6 To auoide occasions of euil. 10 Not to contemne the litle ones. 11 Why Christ came. 15 Of brotherlie correction. 17 Of the autoritie of the Church. 19 The commendacion of prayer and godlie assemblies. 21 Of brotherlie forgiveness.

1 The \* same time the disciples came vn to Iesus, saying, Who is the greatest in the kingdom of heauen?

2 And Iesus called a litle childe vnto him, and set him in the middes of them, And said, Verely I say vnto you, except ye be \* conuerted, & become as litle <sup>3</sup> children, ye shal not enter into the kingdom of heauen.

4 Whofoeuer therefore shal humble himself as this litle childe, the same is y <sup>4</sup> greatest in the kingdom of heauen.

rest in the kingdome of heauen.

5 And whofoeuer shal receiue suche a litle childe in my Name, receiue me.

6 But whofoeuer shal offend one of these litle ones which beleue in me, it were better for him, that a <sup>5</sup> myllstone were hanged about his necke, and that he were drowned in the depth of the sea.

7 ¶ Wo be vnto the worlde because of offences: for it must nedes be that offences shal come, but wo be to that mā, by whome the offence cometh.

8 ¶ Wherefore, if thine hand or thy fote cause thee to offend, cut the of, & cast it from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands or two fete, to be cast into euerlasting fyre.

9 And if thine eye cause thee to offend, plucke it out, & cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hel fyre.

10 ¶ Se that ye despise not one of these litle ones: for I say vnto you, that in heauen their \* Angels alwayes beholde the face of my Father which is in heauen.

11 For \* the Sonne of man is come to <sup>6</sup> save that which was lost.

12 How thinke ye? If a man haue an hundred shepe, & one of the be gone astray, doeth he not leaue ninetie & nine, and go into the mountaines, and seke that which is gone astray?

13 And if so be that he finde it, verely I say vnto you, he reioyceeth more of that shepe, then of the ninetie and nine which went not astray.

14 So is it not the wil of your Father which is in heauen, that one of these litle ones shulde perishe.

15 ¶ Moreover, if thy brother trespace against thee, go, and tell him his faute between thee & him alone: if he heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by y \* mouth of two or thre witnesses euery worde may be confirmed.

17 And if he wil not vouchesafe to heare thee, tel it vnto the \* Church: & if he refuse to heare the Church also, let him be vnto thee as an heathen man, and a Publicane.

18 Verely I say vnto you, \* Whatfoeuer ye binde on earth, shalbe bounde in heauen: & \* whatfoeuer ye lose on earth, shalbe lost in heauen.

19 Again, verely I say vnto you, that if two of you shal agree in earth vpon any thing, whatfoeuer they shal desire, it shal be giue

to reforme maners, and execute discipline. This assemblie representeth the Church, which had appointed them to this charge. 1 In the 12. cap. he ment this of doctrine, and here of ecclesiastical discipline, which appertheth of the doctrine. 19 Of, done in.

them of my Father which is in heauen. For where two or thre are gathered in my Name, there am I in the middes of them.

20 Then came Peter to him, and how oft shal my brother & I shal forgie him? vnto how oft? Iesus said vnto him, I say vnto thee, to seven times, but vnto seven times.

21 Therefore is the kingdom of heauen likened vnto a certaine King, that take a countes of his seruants.

22 And when he had begun to sleepe, he was brought vnto him, which owed him thousand <sup>7</sup> talents.

23 And because he had not paid, his master commanded him, that he shoulde be sold, & his children, and all that he had, to paye the dette to be payed.

24 The seruant therefore sought him, saying, Master, forgiue towarde me, and I will paye thee.

25 Then that seruants master pitied him, and loosed him, and forgave him the dette.

26 But when the seruant was come home, he founde one of his fellowes, which owed him an hundred <sup>8</sup> pence, & he caught him, and toke him by the necke, & by the eares, saying, Pay me that thou owest.

27 Then his fellow fel down, & besought him, saying, Forgiue me, and I will paye thee.

28 Yet he wolde not, but went, and put him into prison, til he shulde paye the pence.

29 And when his other fellowes sawe this, they were very sorry, & declared vnto their master, saying, Forgiue him, and he will paye thee.

30 Then his master called him, & said, O euil seruant, I forgave thee, because thou praydest: but thou owest not to forgive thy fellow, as I forgave thee.

31 So his master was wroth, & he delivered him to the iaylers, til he should paye the pence.

32 So likewise shal mine <sup>9</sup> heauenly Father do vnto you, except ye forgive your brethren, as your Father forgives you.

#### CHAP. XIX.

1 Christ sheweth for what cause he came. 11 Contemne is a gift of litle babes. 16 To obtayne life, men can fast, & praye, & give almes, which haue left all to followe.

1 And it came to passe, that Iesus had finished those sayes, he departed from Galilee, and came into Iudea beyonde Iordane.

2 And great multitudes followed him, & he healed them there.





## A riche man.

## S. Matthewe. The penie.

shalt loue thy neighbour as thy self.

20 The yong man said vnto him, I haue obserued all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt be perfect, go, & sell that thou hast, & giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the yong man heard that saying, he went away sorowful: for he had great possessions.

23 Then Iesus said vnto his disciples, Verely I say vnto you, that a riche man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to go through the eye of a needle, then for a riche man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can be saved?

26 And Iesus behelde them, and said vnto the, With men this is vnpossible, but with God all things are possible.

27 ¶ Then answered Peter, & said to him, Beholde, we haue forsaken all, & followed thee: what shall we haue?

28 And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his maiestie, ye which followed me in the regeneracion, shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundredfold more, & shall inherite euerslasting life.

30 ¶ But manie that are first, shall be last, and the last shall be first.

### CHAP. XX.

Christ teacheth by a similitude, that God is better vnto no man, and how he alway calleth men to his labour. 18 He admonisheth them of his passion. 20 He teacheth his to flee ambition. 22 Christ payeth our ransom. 30 He giueth two blinde men their sight.

For the kingdome of heauen is like vnto a certaine householder, which went out at the dawning of the day to hire laborers into his vineyard.

And he agreed with hire laborers for a penie a day, and sent them into his vineyard.

And he went out about the thirde houre, and sawe other standing ydle in the market place,

And said vnto them, Go ye also into my vineyard, & whatsoeuer is right, I will giue you: and they went their way.

Again he went out about the sixth and ninth houre, and did likewise.

And he went about the eleuenth houre,

eleuenth houre was an houre before the sunne sets.

and founde other standing ydle, and said vnto them, Why stand ye here all the day ydle?

They said vnto him, Because no man hath hired vs. He said to them, Go ye also into my vineyard, & whatsoeuer is right, that shall ye receiue.

¶ And when euen was come, the master of the vineyard said vnto his steward, Call hire laborers, and giue them their hire, beginning at the last, till thou come to the first.

And they which were hired about the eleuenth houre, came and receiued euerie man a penie.

Now when the first came, they supposed that they shulde receiue more, but they likewise receiued euerie man a penie.

And when they had receiued it, they murmured against the master of the house,

Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burden, & heat of the day.

And he answered one of them, saying, Friend, I do thee no wrong: diddest thou not agree with me for a penie?

Take that which is thine owne, and go thy way: I will giue vnto this last, as much as to thee.

Is it not lawful for me to do as I wil with mine owne? Is thine eye euil because I am good?

¶ So the last shall be first, and the first last: for manie are called, but fewe chosen.

¶ And Iesus went vp to Ierusalem, and toke the twelue disciples aparte in the way, and said vnto them,

Beholde, we go vp to Ierusalem, and the Sonne of man shall be deliuered vnto the chief Priests, and vnto the Scribes, & they shall condemne him to death,

And shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him: but the thirde day he shall rise againe.

¶ Then came to him the mother of Zebedeus children with her sonnes, worshipping him, & desiring a certaine thing of him.

And he said vnto her, What woldest thou? She said to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

And Iesus answered and said, Ye knowe not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptisme that I shall be baptized with? They said to him, We are able.

And he said vnto them, Ye shall drinke in dede of my cup, and shall be baptized with hire baptisme, that I am baptized with, but to sit at my right hand, and at my left hand,

## See ambition.

hands, is not mine to giue: but to whom I will, I will giue them.

¶ And when the other ten heard this, they were disdaigned at the two brethren.

Therefore Iesus called them, and said, Ye knowe that the Gentiles haue dominion ouer them, & they that are great, exercise authority ouer them.

But it shall not be so among you: for whosoever will be great among you, shall be your seruant,

And whosoever will be first among you, shall let him be your seruant,

¶ Even as the Sonne of man, who is come to be serued, but to serue, and to geue his life a ransom for many.

¶ And as they departed, a great multitude followed him, & beholde, two blinde men, the way side, when they passed by, cryed saying,

Dauid, haue mercie on us. And the multitude rebuked them, saying, They shall be holde thee more, saying, Dauid, haue mercie on us.

¶ Then Iesus stood still, and said, What wilt thou that I do for thee?

They said to him, Let our eyes be opened.

¶ And Iesus moued with compassion, touched their eyes, & immediately they receiued sight, and they followed him.

### CHAP. XX.

Christ rideth into Ierusalem on an asse, and sellers are chased out of the temple, & the children with prosperitie vnto him. 22 Faith request in tyme. 28 The two sonnes of Zebedeus. 42 The corner-stone which the Jews reiecteth, & the Gentiles buildeth.

¶ And when they drew nigh to Ierusalem, and were come to Bethpaz, which is between Ierusalem and Bethanien, Iesus two disciples,

Saying to them, Go into the village, and buy you an asse, and a colt, and ride on them, and bring them to me at Bethpaz.

¶ And if any man say of you, that ye are mad, ye shall say, that the Lord hath required this, & he will let it be.

¶ All this was done that it might be fulfilled, which was spoken by the prophet, saying,

¶ Tell ye the daughter of King cometh vnto thee, upon an asse, and a colt, vnto the yoke.

¶ So the disciples went, and did as Iesus commanded them,

And brought the asse & the colt, and sat thereon, and they brought their clothes, and

¶ He boasteth much because as yet he knewe not him self. ¶ In Christ hereby discovered his hypocrisie, and caused him to feele his owne weakenes, not generally commanding all to do the like. ¶ What hinderance men haue by riches. ¶ Or, cable rope. ¶ Who can frame mens hearts, so that they shall not set their mindes on their riches.

Mar. 10. 28.

¶ In this worke whereby the world is changed, and regenerated: or to ioyne this worde with the sentence following, and so take regeneration for the day of iudgement, when the elect shall in soule and bodie enioye their inheritance, to the end they might knowe that it is not sufficient to haue begotten once.

Luk. 22. 30.

Chap. 20. 16.

Mar. 10. 31.

Luk. 13. 30.

¶ The ioye of conscience ¶ Gods children feele euen in their afflictions, is a 100 fold more worthe then all worldly treasures.

¶ Which was called denarius, & was of value about four pence halfe penie of olde money, and was commonly a workmans hire. ¶ They denuded the day in so twelue houres, so that the third was the fourth part of the day, six of the clocke was none, nine was three of the clocke after daye, & the

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## the ambition.

hand, is not mine to giue: but it shal be gi-  
uen to them for whome it is prepared of  
my Father.

\*And when the other ten heard this, they  
disdained at the two brethren.

Therefore Iesus called them vnto him,  
and said, Ye knowe that the lords of the  
Gentiles haue domination ouer them, and  
they that are great, exercise autoritie ouer  
them.

But it shal not be so among you: but who-  
soeuer wil be great among you, let him be  
your seruant,

And whosoever wil be chief among you,  
let him be your seruant,

\*Euen as the Sonne of man came not to  
be serued, but to serue, and to giue his life  
for the ranfome of manie.

\*And as they departed from Iericho,  
a great multitude followed him.

And beholde, two blinde men, sitting by  
the way side, when they heard that Iesus  
passed by, cryed saying, O Lord, the sonne  
of Dauid, haue mercie on vs.

And the multitude rebuked them, becau-  
se they shulde holde their peace: but they  
cryed the more, saying, O Lord, the sonne  
of Dauid, haue mercie on vs.

Then Iesus stode stil, and called them, &  
said, What wil ye that I shulde do to you?

They said to him, Lord, that our eyes  
may be opened.

And Iesus moued with compassiō tou-  
ched their eyes, & immediatly their eyes  
receiued sight, and they followed him.

### CHAP. XXI.

Christ rideth into Jerusalem on an asse. 12 The by-  
en and sellers are chased out of the Temple. 15 The  
children wish prosperitie vnto Christ. 19 The figge  
withereth. 22 Faith requisite in prayer. 25 Iohn bap-  
tist. 28 The two sonnes. 33 The parable of the  
husband men. 43 The corner stone reiected. 43 The  
Ierusalem reiecteth the Gentiles receiued.

And when they drew nere to Ieru-  
salem, and were come to Bethphage,  
vnto the mount of the oliues, then sent  
Iesus two disciples,

Saying to them, Go into the towne that  
is ouer against you, and anone ye shal finde  
an asse bounde, and a colte with her:  
lose them, and bring them vnto me.

And if anie man say ought vnto you, say  
ye, that the Lord hath the nede of them, and  
straight way he wil let them go.

All this was done that it might be fulfil-  
led w<sup>h</sup> was spoken by the Prophet, saying,

\*T<sup>e</sup>l ye the daughter of Siō, Beholde,  
thy King cometh vnto thee, meke and sit-  
ting vpon an asse, and a colte, the foale of  
an asse vfed to the yoke.

So the disciples wēt, and did as Iesus had  
commanded them,

And brought the asse & the colte, & put on  
them their clothes, and set him thereon:

## Chap. XXI. A den of theues. 12

8 And a great multitude spred their gar-  
ments in the way: and other cutte downe  
brāches from the trees, and strowed them  
in the way.

Moreover, the people that went befo-  
re, and they also that followed, cryed,  
saying, Hosanna the sonne of Dauid:  
blessed be he that cometh in the Name of  
the Lord, Hosanna thou which art in the  
hieft heauens.

\*And when he was come into Ierusalem,  
all y<sup>e</sup> citie was moued, saying, Who is this?

And the people said, This is Iesus the  
Prophet of Nazaret in Galilee.

\*And Iesus wēt into the Tēple of God,  
and cast out all them that solde. & bought  
in the Tēple, and ouerthrow the tables  
of the money changers, and the seates of  
them that solde doues,

And said to thē, It is writtē, Mine hou-  
se shal be called the house of prayer: but  
ye haue made it a denne of thieues.

Then the blinde, and the halt came to  
him in the Tēple, and he healed them.

But when the chief Priests and Scribes  
sawe the marueils that he did, & the chil-  
dren crying in the Tēple, & saying, Hof-  
anna the sonne of Dauid, they disdained,

And said vnto him, Hearst thou what  
these say? And Iesus said vnto thē, Ye are  
ye neuer, \*By the mouth of babes & suck-  
lings thou hast made perfite the praise?

\*So he left them, and went out of the ci-  
tie vnto Bethania, and lodged there.

And \*in the morning as he returned in-  
to the citie, he was hungrie,

And seing a figge tre in the way, he came  
to it, and founde nothing thereon, but lea-  
ues onely, and said to it, Neuer frute grow  
on thee hence forwardes. And anone the  
figge tree withered.

And when his disciples sawe it, they mar-  
ueiled, saying, How sone is the figge tre  
withered!

And Iesus answered and said vnto them,  
\*Verely I say vnto you, if ye haue faith,  
and dout not, ye shal not onely do that,

which I haue done to the figge tree, but also  
if ye say vnto this mountaine, Take thy  
self away, and cast thy self into the sea, it  
shal be done.

\*And whatsoeuer ye shal aske in prayer,  
if ye beleue, ye shal receiue it.

\*And when he was come into y<sup>e</sup> Tēple,  
the chief Priests, and the Elders of the peo-  
ple came vnto him, as he was teaching, and  
said, By what autoritie doest thou these  
things? and who gaue thee this autoritie?

Then Iesus answered and said vnto thē,  
I also wil aske of you a certaine thing; w<sup>h</sup>  
if ye tel me; I likewise wil tell you by  
what autoritie I do these things.

The baptisme of Iohn whēce was it? frō  
CC.iii.

Which is to  
say, Saue I  
pray thee, de-  
siring God to  
prosper & sen-  
de good suc-  
cede to the  
Messias.

Mar. 11. 11.

Luk. 19. 45.

Ioh. 2. 13.

For God w<sup>h</sup>

is in heauen,

must onely fa-  
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g In the por-  
che or entrie  
into y<sup>e</sup> Tēple.

Mar. 10. 7.

Lere. 7. 11.

Mar. 11. 17.

Luk. 19. 46.

h Vnder the

pretence of re-  
ligion hypo-  
crites feke

their owne gai-  
ne, and spoyle

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true worship.

Psalm. 8. 2.

i If God re-  
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Mar. 11. 13.

k In Iheruse-  
m, he had or-  
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ded y<sup>e</sup> figge tre:  
which is all to  
one purpose,  
because God  
is then most  
praised when  
his strength is  
best knowne.

Chap. 17. 20.

l Which thing  
seemeth to be  
impossible.

Chap. 7. 7.

Ioh. 15. 7.

1 Ioh. 3. 24.

Mar. 11. 27.

Luk. 20. 1.

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that was  
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of the city  
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fied: who  
was cruci-  
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him, & the  
other two  
thieves, &  
the sonne  
of the  
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the sonne  
of the  
Sadducees.

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heauen, or of men? Then they reasoned among them selues, saying, If we shal say from heauen, he wil say vnto vs, Why did ye not then beleue him?

And if we say, Of men, we feare y people: for all holde Iohn as a Prophet.

Then they answered Iesus, and said, We ca not tel. And he said vnto them, Nether tel I you by what autoritie I do these things.

But what thinke ye? A certaine man had two sonnes, and came to the elder, & said, Sónne, go & worke to day in my vineyard.

But he answered and said, I wil not yet afterwarde he repented him self, and wēt.

Then came he to the seconde, and said likewise. And he answered, and said, I wil, syr: yet he went not.

Whether of them twaine did the wil of the father? They said vnto him, The first. Iesus said vnto the, Verely I say vnto you, that the Publicanes and the harlots shal go before you into the kingdome of God.

For Iohn came vnto you in the way of righteousness, and ye beleued him not: but the Publicanes, & the harlots beleued him, and ye, though ye sawe it, were not moued with repentance afterwarde, that ye might beleue him.

Hearre another parable, There was a certaine housholder, which planted a vineyard, and hedged it round about, and made a winepresse therein, and buylt a tower, and let it out to housband men, and went into a strange country.

And when the time of the frute drewe nere, he sent his seruants to the housband men to receiue the frutes thereof.

And the housbandme toke his seruants and beat one, and killed another, and stoned another.

Againe he sent other seruants, mo the first: and they did the like vnto them.

But last of all he sent vnto the his owne sonne, saying, They wil reuerence my sonne.

But when the housbandmen sawe the sonne, they said among them selues, \* This is the heire: come, let vs kill him, & let vs take his inheritance.

So they toke him, and cast him out of the vineyard, and slewe him.

When therefore the Lord of the vineyard shal come, what wil he do to those housbandmen?

They said vnto him, He wil cruelly destroye those wicked men, and wil let out his vineyard vnto other housbandmen, which shal deliuer him the frutes in their seasons.

Iesus said vnto them, Red ye neuer in the Scriptures, \* The stone which y buylders refused, the same is made the head

of the corner? This was the Lords doing, and it is marueilous in our eyes.

Therefore say I vnto you, the kingdome of God shalbe taken from you, & shalbe giuen to a naciō, which shal bring forth the frutes thereof.

\* And whosoever shal fall on this stone, he shalbe broken: but on whomefoeuer it shal fall, it wil grinde him to powder.

And when the chief Priests and Pharises had heard his parables, they perceiued that he spake of them.

And they seeking to lay hands on him, feared the people, because they toke him as a Prophet.

#### CHAP. XXII.

The parable of the marriage. 9 The vocation of the Gentiles. 11 The marriage garment. 17 Of paying of tribute. 23 Of the resurrection. 36 The Scribes question. 44 Christs dominion.

Then Iesus answered, and spake vnto them againe in parables, saying,

The kingdome of heauen is like vnto a certaine King which married his sonne,

And sent forth his seruants, to call them that were bid to the wedding, but they wolde not come.

Againe he sent forth the other seruants, saying, Tel the which are bidden, Beholde, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are readie: come vnto the marriage.

But they made light of it, and went their wayes, one to his ferme, & another about his marchandise.

And the remnant toke his seruants, & intreated them sharply, and slewe them.

But when the King heard it, he was wroth, & sent forth his warriers, & destroyed those murderers, and burnt vp their citie.

Then said he to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthy.

Go ye therefore out into the high wayes, and as manie as ye finde, bid them to the marriage.

So those seruants went out into the high wayes and gathered together all that euer they founde, bothe good and bad: so the wedding was furnished with ghestes.

The King came in, to se the ghestes, and saw there a man which had not on a wedding garment.

And he said vnto him, Friend, how camest thou in hither, & hast not on a wedding garment? And he was speacheles.

Then said the King to the seruants, Bind him hand and fote: take him away, and cast him into viter darkenes: there shal he weeping and gnashing of teeth.

\* For manie are called, but fewe chosen.

\* The went the Pharises & toke coufel

how they might tangle him

And they sent vnto him with the Herodians, knowing that thou art true way of God truly, neither man: for thou considerest the lawe of men.

Tell vs therefore, how it lawful to giue tribute or not?

But Iesus perceiued they said, Why tempt ye me? Shewe me the tribute brought him a penie.

And he said vnto them, image and superscription? They said vnto him, C

he vnto them, \* Giue them the things which are C

to God, those which are to men, and when they heard

and left him, and went to the same day the him (which say that ther

on) and asked him, Saying, Master, \* Mo

dye, hauing no children? marie his wife, and ra

his brother. Now there were with

and the first married a wife and hauing none yssue, his brother.

Likewise also the second vnto the seventh.

And last of all the wife Therefore in the re

Then Iesus answered, Ye are deceiued, not

tures, nor the power of For in the resurrection

riue wiues, nor wiues at riage, but are as the

heauen. And concerning the dead, haue ye not red

you of God, saying, \* I am the God of Ab

of Isaac, and the God of Iacob? And when the people

astonied at his doctrine, \* But when the Ph

that he had put the Sa they assembled together

And one of them, wh der of the Law, asked him

ting him, and saying, Master, which is the ment in the Law?

Iesus said to him, \* T

m The hypocrites feare man more than God, & malice ouer iustificeth the truth. Chap. 1. 4. 5. Mat. 6. 20.

a So farre it is impossible for them to repent & be saved, y stande in their owne conceits, that the greatest sinners that are, shal more soe come to repentance. o God taught by Iohn the way of righteousness, whose life was upright and perfect. Isa. 5. 1. ierem. 2. 21. mar. 2. 17. luk. 20. 9.

p The vineyard is the people, whom he had elected. q Vied all means to preferre it, and to make it fruitful. r digged. s Which were the Priests & rulers. t The Prophets. u Iesus Christ. Chap. 26. 3. e 27. 1. Job. 11. 13.

T sal. 118. 22. Mat. 4. 11. rom. 9. 33. 2. pet. 2. 7. u At not meete or fit for their buyldg. x To listen & ioyne the buyldg together, & to vpholde the whole.

b God punisheth them eternally by faceing them in the opposite side of the arch. c The opposite side of the arch. d The opposite side of the arch. e The opposite side of the arch. f The opposite side of the arch. g The opposite side of the arch. h The opposite side of the arch. i The opposite side of the arch. j The opposite side of the arch. k The opposite side of the arch. l The opposite side of the arch. m The opposite side of the arch. n The opposite side of the arch. o The opposite side of the arch. p The opposite side of the arch. q The opposite side of the arch. r The opposite side of the arch. s The opposite side of the arch. t The opposite side of the arch. u The opposite side of the arch. v The opposite side of the arch. w The opposite side of the arch. x The opposite side of the arch. y The opposite side of the arch. z The opposite side of the arch.

the Lords doing  
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fall on this stone, *Mat. 21. 44.*  
in whomsoever it  
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Priests and Phari  
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*9 The vocation of the*  
*ment. 17 Of paying of*  
*36 The Scribes que*

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how *Luk. 14. 31.*

how they might tangle him in talke.

16 And they sent vnto him their disciples  
with the <sup>b</sup> Herodians, saying, Master, we  
knowe that thou art true, and teachest the  
way of God truly, nether carest for anie  
man: for thou considerest not the perso  
ne of men.

17 Tell vs therefore, how thinkest thou? Is  
it lawful to giue tribute vnto Cesar, or  
not?

But Iesus perceived their wickednes, &  
said, Why tempt ye me, ye hypocrites?  
Shewe me the <sup>a</sup> tribute money. And thei  
brought him a <sup>k</sup> penie.

18 And he said vnto them, Whose is this  
image and superscription?

19 They said vnto him, Cesars. Then said  
he vnto them, \*Giue therefore to Cesar,  
the things which are Cesars, and giue vn  
to God, those which are Gods.

20 And when they heard it, thei marueiled,  
and left him, and went their way.

21 ¶ \* The same day the Sadduces came to  
him (which say that there is no resurrec  
tion) and asked him,

22 Saying, Master, \* Moses said, If a man  
dye, hauing no <sup>a</sup> children, let his brother  
marie his wife, and raise vp fede vnto  
his brother.

23 Now there were with vs seuen brethren,  
and the first married a wife, and decaied:  
and hauing none yssue, left his wife vnto  
his brother.

24 Likewise also the seconde, & the third,  
vnto the seueneth.

25 And last of all the woman dyed also.

26 Therefore in the resurrection, whose  
wife shal she be of the seuen? for all had  
her.

27 Then Iesus answered, and said vnto the,  
Ye <sup>a</sup> are deceived, not knowing the Scrip  
tures, nor the power of God.

28 For in the resurrection they nether mar  
rie wiues, nor wiues are bestowed in ma  
riage, but are as the <sup>a</sup> Angels of God in  
heauen.

29 And concerning the resurrection of the  
dead, haue ye not red what is spoken vnto  
you of God, saying,

30 \* I am the God of Abraham, & the God  
of Isaac, and the God of Iacob: God is  
not the God of the dead, but of the liuing.

31 And when the people heard it, they were  
astonied at his doctrine.

32 ¶ \* But when the Pharises had heard,  
that he had put the Sadduces to silence,  
they assembled together.

33 And one of them, which was an expoun  
der of the Law, asked him a question, rep  
ting him, and saying,

34 Master, which is the great commande  
ment in the Law?

35 Iesus said to him, \* Thou shalt loue the

Lord thy God with all thine heart, with  
all thy soule, and with all thy minde.

36 This is the first and the great comman  
dement.

37 And the seconde is like vnto this, \* Thou  
shalt loue thy neighbour as thy self.

38 On these two commandements hageth  
the whole Law, and the Prophetes.

39 ¶ \* While the Pharises were gathered  
together, Iesus asked them,

40 Saying, What thinke ye of Christ? who  
se sonne is he? They said vnto him, Da  
uids.

41 He said vnto them, How then doeth Da  
uid in <sup>a</sup> spirit call him Lord, saying,

42 \* The Lord said to my Lord, Sit at my  
right hand, til I make thine enemies thy  
foe stoles?

43 If then Dauid call him Lord, how is he  
his sonne?

44 And none colde answer him a worde,  
nether durst anie from that daye forth  
aske him anie mo questions.

CHAP. XXIII.

<sup>a</sup> Christ condemneth the ambition, couetousnes, and hy  
pocrisie of the Scribes and Pharises. <sup>31</sup> Their perfe  
ctions against the seruants of God. <sup>37</sup> He prophesieth  
the destruction of Ierusalem.

1 Then spake Iesus to the multitude, &  
to his disciples,

2 Saying, The <sup>a</sup> Scribes and the Pharises  
sit in Moses seat.

3 All therefore what soeuer they byd you  
obserue, that <sup>b</sup> obserue and do: but after  
their workes do not: for they say, and do  
not.

4 \* For they binde heauie burdens, and  
griuous to be borne, and laye them on  
mens sholders, but they them selues wil  
not moue them with one of their fingers.

5 All their workes they do for to be fene  
of men: for they make their <sup>a</sup> phylacteries  
broad, and make long the <sup>a</sup> fringes of their  
garments,

6 \* And loue the chief place at feasts, and  
to haue the chief seates in the assemblies,

7 And gretings in the markets, and to be  
called of men, Rabbi, Rabbi.

8 \* But be not ye called, Rabbi: for one is  
your <sup>a</sup> doctor, to wit, Christ, and all ye are  
brethren.

9 And \* call no man your father vpon the  
earth: for their is but one, your Father  
which is in heauen.

10 Not called <sup>a</sup> doctors: for one is your  
doctor, euen Christ.

11 But he that is <sup>a</sup> greatest among you, let  
him be your seruant.

12 \* For who soeuer wil exalt him self, shal  
be brought low: and who soeuer wil humble

<sup>a</sup> Christ forbideth not to giue iuste honour to Magistrates and Masters, but  
condemneth ambition and superiouritie ouer our brothers faith, which office  
appertaineth to Christ alone. <sup>e</sup> The Pharises were called Masters or Fa  
thers, and the Scribes Doctors. <sup>f</sup> The highest dignitie in the Church is  
not lordshippe, or dominion, but ministerie and seruice.

*Leuit. 19. 18.*

*mar. 12. 31.*

*rom. 13. 9.*

*gal. 5. 14.*

*iam. 2. 8.*

*o Of what*

*stocke or fa*

*milite.*

*Mar. 12. 31.*

*Luk. 20. 41.*

*p By the spl*

*rie of proph*

*cie speaking of*

*the kingdome*

*of Christ.*

*q By the right*

*hand is signifi*

*ed y autoritie*

*and power. y*

*God giueth*

*his Sonne*

*Christ in ma*

*king him his*

*licutenat & go*

*urnour ouer*

*his Church.*

*Psal. 110. 1.*

*r Not that his*

*kingdome shal*

*elien end, but y*

*office of his*

*humane shal*

*cease, and he w*

*the Father and*

*holie Gost shal*

*reigne for euer*

*as one God all*

*in all.*

*f Christ is Da*

*uids sone tou*

*ching his man*

*hode, and his*

*Lord, concern*

*ing his God*

*head.*

*Chap. XXIII.*

*Nche. 4. 4.*

*a And teach*

*that which*

*Moses saith.*

*b According*

*to Moses*

*whome they*

*read, but not y*

*w thei teache*

*of the selues.*

*Luk. 11. 46.*

*ast. 15. 10.*

*e They were*

*skoles of parch*

*ment where*

*in the comman*

*dements were*

*written and to*

*this day the*

*Iewes vse the*

*same & close*

*the in a piece*

*of lether, & so*

*binde them to*

*their browe*

*& lefe arme, to*

*the intent they*

*might haue co*

*stinal remem*

*brance of the*

*Law.*

*Nom. 15. 38.*

*deut. 22. 12.*

*Mar. 12. 38.*

*Luk. 11. 43.*

*& 20. 45.*

*ex. 28. 36.*

*lam. 3. 1.*

*to, teacher.*

*Mal. 1. 6.*

*Luk. 14. 11.*

*& 18. 14.*



# The nature of hypocrites. S. Matthewe. False Christs.

him self,shalbe exalted.

*g Ye kepe backe the pure religion & know ledge of God when men are ready to embrace it.*

*Mar. 12. 40.*

*luk. 20. 47.*

*h Which haue now their face within the dores.*

*i They foghet all meanes, y thei colde inuent, to make of a Gentile a Jewe.*

*for, it is a deuter.*

*k And maketh it to be taken as an holie thing, because of the vicar and hereby Christ sheweth that mans doctrine doeth not onely obscure the worde of God, but is contrary to it.*

*1. King. 8. 13.*

*2. King. 8. 1.*

*Chap. 5. 24.*

*Luk. 11. 42.*

*l Ye saye at y is nothing, & let passe that y is of greater importance. mye seke how to get estimation with men and passe not whether ye haue a good conscience or no.*

*10. unpainted.*

*10. painted.*

**23** ¶ *Wo therefore be vnto you Scribes and Pharises, hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues go not in, nether suffer ye them that wolde enter, to come in.*

**24** ¶ *Wo be vnto you Scribes and Pharises, hypocrites: for ye deuoure widowes houses, euen vnder a colour of long prayers: wherefore ye shal receiue the greater damnation.*

**25** ¶ *Wo be vnto you, Scribes and Pharises, hypocrites: for ye compasse sea and land to make one of your profession: and when he is made, ye make him two folde more the childe of hel, then you your selues.*

**26** ¶ *Wo be vnto you blinde guides, which say, Whosoever sweareth by the Tēple, it is nothing: but whosoever sweareth by the golde of the Tēple, he offendeth.*

**27** ¶ *Ye fooles and blinde, whether is greater, the golde, or the Tēple that sanctifieth the golde?*

**28** ¶ *And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is vpon it, offendeth.*

**29** ¶ *Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?*

**30** ¶ *Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.*

**31** ¶ *And whosoever sweareth by the Tēple, sweareth by it, and by him that dwelleth therein.*

**32** ¶ *And he that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.*

**33** ¶ *Wo be to you, Scribes and Pharises, hypocrites: for ye tythe mynt, & annyse, & cōmyn, and leaue the weightier matters of the Law, as iudgement, and mercie, & fidelitie. These ought ye to haue done, & not to haue left the other.*

**34** ¶ *Ye blinde guides, which straine out a gnatte, and swallow a camel.*

**35** ¶ *Wo be to you, Scribes and Pharises, hypocrites: for ye make cleane the vter side of the cup, and of the platter: but within they are ful of briberie & excess.*

**36** ¶ *Thou blinde Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.*

**37** ¶ *Wo be to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautiful outwarde, but are within ful of dead mēs bones, and of all filthines.*

**38** ¶ *So are ye also: for outwarde ye appeare righteous vnto men, but within ye are ful of hypocricie and iniquitie.*

**39** ¶ *Wo be vnto you, Scribes and Pharises, hypocrites: for ye buylde the tombes of*

the Prophetes, & garnish the sepulchres of the righteous,

**40** ¶ *And say, If we had bene in the dayes of our fathers, we wolde not haue bene parteners with them in the blood of the Prophetes.*

**41** ¶ *So the ye be witnessles vnto your selues, that ye are the children of them that murdered the Prophetes.*

**42** ¶ *Fulfil ye also y measure of your fathers, how shulde ye escape y damnacion of hel!*

**43** ¶ *Wherefore beholde, I send vnto you Prophetes, and wise men, and Scribes, & of them ye shal kil and crucifie: and of the shal ye scourge in your Synagogues, and persecute from citie to citie,*

**44** ¶ *That vpon y you may come all the righteous blood that was shed vpon y earth, from the blood of Abel the righteous vnto the blood of Zacharias the sonne of Barachias, whome ye slewe betwene y Tēple and the altar.*

**45** ¶ *Verely I say vnto you, all these things shal come vpon this generation.*

**46** ¶ *Ierusalem, Ierusalem, which killest the Prophetes & stonest them which are sent to thee, how often wolde I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye wolde not!*

**47** ¶ *Beholde, your habitacion shalbe left vnto you desolate.*

**48** ¶ *For I saye vnto you, ye shal not see me hence forth the til that ye say, Blessed is he that cometh in the Name of the Lord.*

## CHAP. XXIIII.

*Christ sheweth his disciples the destruction of the Tēple. 1. 24 The false Christs. 13 To perswade. 14 The preaching of the Gospel. 6. 29 The signes of the end of the worlde. 43 He warneth them to wake. 44 The sudden coming of Christ.*

**1** ¶ *And Iesus went out, & departed fro the Tēple, and his disciples came to him, to shewe him the buylding of the Tēple.*

**2** ¶ *And Iesus said vnto them, Se ye not all these things: Verely I say vnto you, there shal not be here left a stone vpon a stone, that shal not be cait downe.*

**3** ¶ *And as he saie vpon the mount of Olives, his disciples came vnto him aparte, saying, Tell vs when these things shalbe, and what signe shalbe of thy comming, and of the end of the worlde.*

**4** ¶ *And Iesus answered, and said vnto them, Take hede that no man deceiue you.*

**5** ¶ *For manie shal come in my Name, sayig, I am Christ, and shal deceiue manie.*

**6** ¶ *And ye shal heare of warres, and rumors of warres: se that ye be not troubled: for all these things must come to passe, but the end is not yet.*

eat afflictions.

**7** ¶ *For nation shal rise ag realme against realme, silence, and famine, and diuers places.*

**8** ¶ *All these are but the rowes.*

**9** ¶ *Then shal they deliue sified, and shal kil you of all nations for my And then shal manie betray one another, another.*

**10** ¶ *And manie false propi shal deceiue manie.*

**11** ¶ *And because iniqui fed, the loue of manie sh*

**12** ¶ *But he that endureth be saued.*

**13** ¶ *And this Gospel of t be preached througho for a witness vnto all na the end come.*

**14** ¶ *When s ye therefor mination of desolation niel the Prophet, standi ce, (let him that reade*

**15** ¶ *Then let them whic into the mountaines.*

**16** ¶ *Let him w is on the h downe to fetch ane thin*

**17** ¶ *And he that is in the retorne backe to fetch*

**18** ¶ *And wo shalbe to them de, and to them that g dayes.*

**19** ¶ *But pray that your f winter, nether on the S*

**20** ¶ *For then shalbe grea as was not fro the beg*

**21** ¶ *de to this time, nor sh*

**22** ¶ *And except those da tenced, there shulde no for the electes sake shortened.*

**23** ¶ *Then if anie shal say is Christ, or there, bele*

**24** ¶ *For there shal arise fse prophetes, and shal and wonders, so that they shulde deceiue th*

**25** ¶ *Beholde, I haue tolde*

**26** ¶ *Wherefore if they Beholde, he is in the d*

**27** ¶ *Beholde, he is in the s*

**28** ¶ *For as the lightning Baft, and shineth in to also the comming of t*

**29** ¶ *For wherefoeuer a ther wil the egles reso*

**30** ¶ *And immediatly af of those dayes, shal th*

**31** ¶ *ned, & the moone sha*

with the sepulchres  
me in the dayes of  
or haue bene par-  
blood of the Pro-

vnto your felues,  
en of them that  
es.

of your fathers,  
tion of vipers,  
damnacion of hell  
I send vnto you  
en, and Scribes, &  
crucifie: and of  
our Synagogues,  
to cite,  
come all the righ-  
ed vpon y<sup>e</sup> earth,  
el the righteous  
haras the sonne  
flewe betwene y<sup>e</sup>

, all these things  
eration.  
which killeth the  
m which are sent  
I haue gathered  
as the henne ga-  
ler her wings, and

cion shalbe left

ye shal not se me  
say, Blessed is he  
ne of the Lord.

111.

frustration of the Tem-  
To persure. 14 The  
signes of the end of  
m to make. 44 The

, & departed fro  
is disciples came  
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em, Se ye not all  
vnto you, there  
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mount of Oli-  
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se things shalbe  
thy comming  
ue manic.

res, and rumors  
not troubled: for  
me to passe, but

For nation shal rise against nation, and  
realme against realme, & there shalbe pe-  
sillence, and famine, and earthquakes in  
diuers places.

All these are but the beginning of sor-  
rowes.

Then shal they deliuer you vp to be af-  
flicted, and shal kil you, and ye shalbe ha-  
ted of all nacions for my Names sake.

And then shal manie be offended, & shal  
betray one another, and shal hate one  
another.

And manie false prophetes shal arise, &  
shal deceiue manie.

And because iniquitie shal be increa-  
sed, the loue of manie shalbe colde.

But he that endureth to the end, he shal-  
be saved.

And this Gospel of the kingdome shal-  
be preached through the whole worlde  
for a witness vnto all nacions, and the shal  
the end come.

When s<sup>e</sup> y<sup>e</sup> therefore shal se the abomi-  
nation of desolation spoken of by Daniel the Prophet, standing in the holie pla-  
ce, (let him that readeth consider it.)

Then let them which be in Iudea, flee  
into the mountaines.

Let him w<sup>h</sup> is on the house top, not come  
downe to fetch any thing out of his house.

And he that is in the field, let not him  
returne backe to fetch his clothes.

And wo shalbe to them that are with chil-  
de, and to them that giue sucke in those  
dayes.

But pray that your flight be not in the  
winter, nether on the Sabbath day.

For then shalbe great tribulation, suche  
as was not fro the beginning of the worlde  
to this time, nor shalbe.

And except those dayes shulde be shor-  
tened, there shulde no flesh be saved: but  
for the electes sake those dayes shalbe  
shortened.

Then if anie shal say vnto you, Lo, here  
is Christ, or there, beleue it not.

For there shal arise false Christs, & fal-  
se prophetes, & shal shewe great signes  
and wonders, so that if it were possible,  
they shulde deceiue the verie elect.

Beholde, I haue tolde you before.

Wherefore if they shal say vnto you,  
Beholde, he is in the desert, go not thither:  
Beholde, he is in the secrete places, beleue  
it not.

For as the lightning cometh out of the  
East, and shineth in to the West, so shal  
also the comming of the Sonne of man be.

For wheresoeuer a dead carkeis is, thi-  
ther wil the egles resort.

And immediatly after the tribulatio<sup>n</sup>  
of those dayes, shal the sunne be darke-  
ned, & the moone shal not giue her light,

and the starres shal fall from heauen, & the  
powers of heauen shalbe shaken.

And then shal appeare the signe of the  
Sonne of man in heauen: and then shal all  
the kinreds of the earth mourne, and they  
shal se the Sonne of ma come in y<sup>e</sup> cloudes  
of heauen with power and great glorie.

And he shal send his Angels with a great  
sounde of a trumpet, and they shal gather  
together his elect, from the foure windes  
from the one end of the heauen vnto  
the other.

Now learne the parable of the figge tree,  
wh<sup>e</sup> her bough is yet tender, & it bringeth li-  
for the leaues, ye knowe y<sup>e</sup> sommer is nere.

So likewise ye, wh<sup>e</sup> ye se all these things,  
knowe that the kingdome of God is nere, euen  
at the dores.

Verely I say vnto you, this generation  
shal not passe, til all these things be done.

Heauen and earth shal passe away: but  
my wordes shal not passe away.

But of that day and houre knoweth no  
man, no not the Angels of heauen, but my  
Father onely.

But as the dayes of Noe were, so likewise  
shal the comming of the Sonne of ma be.

For as in the dayes before the flood they  
did eat and drinke, mary and giue in ma-  
riage, vnto the day that Noe entred into  
the Arke,

And knewe nothing, til the flood came,  
and toke them all awaye, so shal also the  
comming of the Sonne of man be.

The two men shalbe in the fields, the  
one shalbe receiued, and the other shalbe  
refused.

Two women shalbe grinding at the mil-  
le, the one shalbe receiued, & the other shal-  
be refused.

Wake therefore: for ye knowe not  
what houre your master wil come.

Of this be sure, that if the good man of  
the house knewe at what watche the thief  
wolde come, he wolde surely watche,  
and not suffre his house to be digged  
through.

Therefore be ye also readie: for in the  
houre that ye thinke not, wil the Sonne of  
man come.

Who then is a faithful seruant & wife,  
whome his master hath made ruler ouer  
his householde, to giue the meat in season?

Blessed is that seruāt whome his master,  
when he cometh, shal finde so doing.

Verely I say vnto you, he shal make him  
ruler ouer all his goods:

But if that euil seruāt shal say in his hea-  
rt, My master doeth deferre his coming,

And begin to smite his felowes, and to  
eat and to drinke with the drunken,

That seruants master wil come in a day,  
when he loketh not for him, & in an houre

Reuel. 17.  
1. cor. 15. 52.  
1. thes. 5. 16.

o For within  
fittie yeres af-  
ter, Ierusalem  
was destroyed:  
y<sup>e</sup> godlie were  
persecuted,  
false tea-  
chers seduced  
the people, re-  
ligio was pol-  
luted, so that y<sup>e</sup>  
worlde seemed  
to be at an  
end.  
Mar. 13. 32.  
Gene. 7. 1.  
Luk. 17. 26.  
2. pet. 3. 20.

p Because of  
their incredu-  
lity.

Luk. 17. 35.  
1. thes. 4. 17.  
q This tea-  
cherth euene  
man to walke  
warily not re-  
specting his co-  
panio although  
he be neuer so  
deceitvnto him.  
Mar. 13. 35.

Luk. 12. 39.  
2. thes. 2. 2.  
reuel. 16. 18

Luk. 12. 42.





vnto him, It is wel  
faithful, Thou hast  
will make thee ruler  
to thy masters ioy,  
iued two talēts, ca  
u deliuered it vnto  
e, I haue gained two  
n.  
him, It is wel done  
ful, Thou hast bene  
ake thee ruler ouer  
y masters ioye.  
received the one tra  
fter, I knewe that  
which respect whe  
ad gatherest where  
ide, and went and  
th: beholde, thou  
ered, and said vnto  
e, & flouthful, thou  
e I sowed not, and  
I not.  
ore to haue put my  
e, and then at my  
received mine ow  
alent from him, and  
hathe ten talēts.  
that hathe, it shal  
ue abundance, and  
ot, euē that he ha  
profitable seruā  
e shalbe weping.

of man cometh in  
olie Angels w him  
rone of his glorie  
gathered all na  
are them one from  
de separateth the  
hepe on his right  
the left.  
say to them on his  
blessed of my Fa  
dome prepared for  
of the worlde.  
d, and ye gaue me  
gaue me drinke: I  
dged me:  
clothed me, I was  
ne: I was in prison.

ous answere him,  
e we thee an hun  
thurst, and gaue  
ee a stranger, and  
d clothed thee?

Or when sawe we thee sicke, or in pri  
son, and came vnto thee?  
And the King shal answere and say vnto  
them, Verely I say vnto you, in as muche  
as ye haue done it vnto one of the least of  
these my brethren, ye haue done it to me.  
Then shal he say vnto them on the left  
hand, \* Departe from me ye cursed, into  
everlasting fyre which is prepared for the  
deuil and his angels.  
For I was an hungred, & ye gaue me no  
meat: I thirsted, & ye gaue me no drinke:  
I was a stranger, and ye lodged me not:  
I was naked, and ye clothed me not: sicke,  
and in prison, and ye visited me not.  
Thē shal they also answere him, saying,  
Lord, when sawe we thee an hungred, or a  
thurst, or a frāger, or naked, or sicke, or in  
prison, and did not minister vnto thee?  
Thē shal he answer them, & say, Verely  
I sai vnto you, in as muche as ye did it not  
to one of y<sup>e</sup> least of these, ye did it not to me.  
\* And these<sup>o</sup> shal go into everlasting  
paine, and the righteous into life eternal.

CHAP. XXVI.

Conspiracie of the Priests against Christ. 20 He ex  
cussith Magdalene. 26 The institution of the Lords  
supper. 31 The disciples weakenes. 45 The trason  
of Iudas. 62 The sword. 64 Because Christ calleth  
himself the Sonne of God, he is iudged worthis to dye.  
69 Peter denieth, and repenteth.

And \* it came to passe, whē Iesus had  
finished all these sayings, he said vn  
to his disciples,  
Ye knowe that within two dayes is the  
Passeouer, and the Sonne of man shalbe  
deliuered to be crucified.  
\* Then assembled together y<sup>e</sup> chief Priests  
and the Scribes, and the Elders of the  
people into the hall of the high Priest, cal  
led Caiaphas,  
And consulted how they might take Ie  
sus by subtiltie, and kill him.  
But they said, Not on the feast day, lest  
anie vprore be among the people.  
\* And when Iesus was in Bethania, in  
the house of Simon the leper,  
There came vnto him a womā, which had  
a boxe of verie costelie ointemēt, & pow  
red it on his head, as he sate at the table.  
And whē his disciples sawe it, thei had bin  
dignation, saying, What neded this wastē?  
For this ointment might haue bene solde  
for muche, and bene giuen to the poore.  
To And Iesus knowing it, said vnto them,  
Why trouble ye the woman? for she hathe  
wroght a good worke vpon me.  
\* For ye haue the poore alwayes with you,  
but me shal ye not haue alwayes.  
For in that she powred this ointment on  
my bodie, she did it to<sup>d</sup> burye me.  
Verely I say vnto you, Where soeuer this  
Gospel shalbe preached, throughout all y<sup>e</sup>

worlde, there shal also this that she hathe  
done, be spoken of for a memorial of her.  
\* Then one of the twelue, called Iudas  
Isariot, went vnto the chief Priests,  
And said, What wil ye giue me, and I wil  
deliuer him vnto you? and they appointed  
vnto him thirtie<sup>o</sup> pieces of siluer.  
And from that time, he sought opportu  
nity to betraye him.  
\* Now on y<sup>e</sup> first day of the feast of vn  
leavened bread y<sup>e</sup> disciples came to Iesus,  
saying vnto him, Where wilt thou that we  
prepare for thee to eat the Passeouer?  
And he said, Go into the citie to suche a  
man, & say to him, The master saith, My  
time is at hand: I wil kepe the Passeouer  
at thine house with my disciples.  
And the disciples did as Iesus had giuen  
them charge, and made ready the Passe  
ouer.  
\* So when the euen was come, he sate  
downe with the twelue.  
And as they did eat, he said, Verely I say  
vnto you, that one of you shal betraye me.  
And they were excedding sorowful, and  
began euerie one of them to say vnto him,  
Is it I, Master?  
And he answered and said, He that s<sup>d</sup> dip  
peth his hand with me in the dish, he shal  
betraye me.  
Surely the Sonne of man goeth his way,  
as it is written of him: but wo be to that  
man, by whome the Sonne of man is be  
trayed: it had bene good for that mā, if he  
had neuer bene borne.  
Then Iudas which betrayed him, answer  
ed, and said, Is it I, Master? He said vnto  
him, Thou hast said it.  
\* And as they did eat, Iesus toke the  
bread: and when he had giuen thanks, he  
brake it, and gaue it to the disciples, and  
said, Take, eat: this is my bodie.  
Also he toke y<sup>e</sup> cup, & when he had giuen  
thanks, he gaue it them, saying, Drinke  
ye all of it.  
For this is my<sup>k</sup> blood of the Newe tes  
tament, that is shed for manie, for the re  
mission of sinnes.  
I say vnto you, that I wil not drinke  
hence forth of this frute of the vine vntil  
that day, when I shal drinke it newe with  
you in my Fathers kingdom.  
And when they had sung a psalme, they  
went out into the mount of oliues.  
\* Then said Iesus vnto them, All ye shal  
be<sup>o</sup> offended by me this night: for it is  
written, I<sup>o</sup> wil smite the shepherd, and  
the shepe of the flocke shalbe scatterd.  
But \* after I am risen againe, I wil go  
before you into Galile.  
But Peter answered, and said vnto him,  
\* Though that all men shulde be offended  
by thee, yet wil I neuer be offended.

Mar. 14. 10.  
luk. 22. 14.

Every one  
in value was  
about foure pe  
ce halie pen  
nie of olde ster  
ling.  
Mar. 14. 12.  
luk. 22. 7.

If he maketh  
haste to a mo  
re worthe sa  
crifices, to wit  
to that which  
the Passouer  
signified.

Mar. 14. 18.  
luk. 22. 14.  
john. 13. 27.

g He that is  
accustomed to  
eat with me  
daily at the ta  
ble, Psal. 41. 9.  
h To the mee  
his disciples  
might knowe  
that all this  
was appointed  
by the prou  
idence of God.

1. Cor. 11. 24.  
i That is, a  
true signe and  
testimonie that  
my bodie is  
made yours,  
and by me  
your soules a  
re nourished.  
k The wine  
signifieth that  
our soules are  
refreshed and  
satisfied with  
the blood of  
Christ, spiritu  
ally receiued,  
so that with  
out him we ha  
ue no nourish  
ment.

l You shal no  
more enioye  
my bodie  
presence til  
we meete to  
gether in hea  
uen.

Mar. 14. 27.  
john. 16. 30.

o 18. 5.  
n shal turne  
backe and be  
discouraged.

Zach. 13. 7.

Mar. 14. 28.

u This decla  
reth what dan  
ger it is to  
trust to muche  
to our owne  
strength.





that I can not now  
and he wil giue memo  
of Angels?

\* Scriptures beful  
must be so?

Jesus to the multitu  
as it were against

slaves, to take me  
in the Temple amog

not.

that the \* Scriptu  
he fulfilled. \* The

ke him, and fled.

Jesus, and led him to

st, where the Scribes

sembled.

him a farre of vnto

went in, & sate with

nd.

ts & the Elders, and

a sought false witness

to death.

ne, and thogh many

er founde they \* no

two false witnesses,

said, \* I can destroy

and buylde it in thre

ft arose, and said to

othing? What is the

witness against thee?

s peace. Then the

s, and said to him, I

ing God, that thou

Christ the Sonne of

Thou hast said it:

to you, hereafter shal

, sitting at the right

God, and come in the

ent his clothes, say-

emed: what haue we

esses? beholde, now

hemie.

ey answered, & said,

his face, and buffe-

note him with their

to vs, o Christ, Who

in y hall: & a maide

Thou also wait with

them all, saying, I

ut into the porche,

im, and said vnto

This man was also

ayed with an othe

man.

# twaine repentance. Chap. XXVII. Barabbas quit. 16

So after a while, came vnto him thei that  
stode by, and said vnto Peter, Surely thou  
art also one of them: for euen thy speache  
bewrayeth thee.

Then began he to curse him self, and to  
swear, saying, I knowe not the man. And  
immediatly the cocke crowe.

Then Peter remembered the wordes of  
Iesus, which had said vnto him, Before the  
cocke crowe, thou shalt deny me thrise. So  
he went out, and wept bitterly.

## CHAP. XXVII.

Christ is deliuered vnto Pilate. s Iudas hangeth him  
self. 24 Christ is pronounced innocent by the iudge, and  
yet is condemned, and crucified among thieves. 26 He  
prayeth vpon the crosse. 32 The vaille is rent. 33 The  
dead bodies arise. 37 Ioseph buryeth Christ. 64 Watch-  
men kepe the graue.

When the morning was come, all  
the chief Priests, & the Elders of  
the people toke counsel against Iesus, to  
put him to death,

And led him away bounde, and deliuered  
him vnto Pontius Pilate the gouernour.

Then when Iudas which betrayed him,  
sawe that he was condemned, he repen-  
ted him self, and broght againe the thir-  
tie pieces of siluer to the chief Priests, and  
Elders,

Saying, I haue sinned betraying the  
innocēt blood. But they said, What is that  
to vs? se thou to it.

And whē he had cast downe the siluer pie-  
ces in the Temple, he departed, and went,  
and hanged him self.

And the chief Priests toke the siluer pie-  
ces, and said, It is not lawful for vs to put  
them into the treasure, because it is the  
price of blood.

And they toke counsel, and boght with  
them a potters field, for the buryal of  
strangers.

Wherefore that field is called, \* the field  
of blood, vntil this day.

(Then was fulfilled that which was spo-  
ken by Ieremias the Prophet, saying, \* And  
they toke thirtie siluer pieces, the price of  
him that was valued, whome they of the  
children of Israel valued.

And they gaue them for the potters field,  
as the Lord appointed me.)

\* And Iesus stode before the gouernour,  
and the gouernour asked him, saying, Art  
thou the King of y Iewes? Iesus said vnto  
him, Thou saist it.

And when he was accused of the chief  
Priests and Elders, he answered nothing.

The said Pilate vnto him, Hearst thou  
now many things they laye against  
thee?

But he answered him not to one worde,  
in so muche that the gouernour maruei-  
led greatly.

Now at the feast, y gouernour was wont  
to deliuer vnto the people a prisoner,  
whome they wolde.

And they had the notable prisoner, cal-  
led Barabbas.

\* When they were then gathered toge-  
ther, Pilate said vnto them, Whether wil  
ye that I let loose vnto you Barabbas, or  
Iesus which is called Christ?

(For he knewe wel, that for enuie they  
had deliuered him.)

Also whē he was set downe vpo the iudge-  
mēt seat, his wife sent to him, saying, Ha-  
ue thou nothing to do with that iuste man:  
for I haue suffered many things this day in  
a dreame by reason of him.)

\* But the chief Priests & the Elders had  
persuaded the people that they shulde aske  
Barabbas, and shulde destroy Iesus.

Then the gouernour answered, and said  
vnto them, Whether of the twaine wil ye  
that I let loose vnto you? And they said,  
Barabbas.

Pilate said vnto them, What shal I do  
then with Iesus which is called Christ?  
Thei all said to him, Let him be crucified.

Then said the gouernour, But what euil  
hathe he done? Then thei cryed the more,  
saying, Let him be crucified.

When Pilate sawe that he auailed no-  
thing, but that more tumulte was made, he  
toke water and wasshed his hands befo-  
re the multitude, saying, I am innocent of  
the blood of this iust man: loke you to it.

Then answered all the people, and said,  
His blood be on vs, and on our children.

Thus let he Barabbas loose vnto them,  
and scourged Iesus, and deliuered him to  
be crucified.

\* The souldiours of the gouernour  
toke Iesus into the commune hall, and ga-  
thered about him the whole bande.

And thei stripped him, & put vpon him a  
scarlet robe,

And platted a crowne of thornes, and  
put it vpo his head, and a rede in his right  
hand, and bowed their knees before him,  
and mocked him, saying, God saue thee  
King of the Iewes,

And spited vpon him, and toke a rede,  
and smote him on the head.

Thus when they had mocked him, they  
toke the robe from him, and put his owne  
raiment on him, and led him away to cru-  
cifie him.

\* And as they came out, they founde a  
man of Cyrene, named Simon: him they  
compelled to beare his crosse.

\* And when they came vnto the place cal-  
led Golgotha, (that is to say, the place of  
dead mens skulles.)

Thei gaue him vineger to drinke, ming-  
led with gall: and when he had tasted the-

Or, quire.  
It was a tra-  
dition of the  
Iewes to deli-  
uer a prisoner  
at Easter.

h This was to  
the greater co-  
demnation of  
Pilate, whome  
neither his ow-  
ne knowledge  
coude teache,  
nor counsel of  
others, to de-  
fende Christ:  
innocencie;  
Mar. 15. 11.  
Luk. 23. 18.  
Job. 18. 40.  
Act. 2. 14.  
i The multi-  
tude preferre  
the wicked to  
the righteous.

k Pilate bea-  
reth witness y  
he is innocent,  
before he con-  
demne him.  
l If his degeth  
be not lawfull,  
let the punish-  
ment fall on  
our heades &  
our children,  
and as they  
wished, so this  
curse takeeth  
place to this  
day.  
Mar. 15. 16.  
John 19. 1.  
m To deride  
him, because  
he called him-  
self a King.

Mar. 15. 22.  
Luk. 23. 26.

John 19. 15.  
n It was a kin-  
de of drinke  
to open the vai-  
nes, and so to  
hasten  
his death, which  
was giuen him  
vpon y crosse.



reof, he wolde not drinke.

35 ¶ And when they had crucified him, they parted his garments, & did cast lottes, that it might be fulfilled, which was spoken by the Prophet, \* They deuider my garments among them, and vpon my vesture did cast lottes.

36 And they sate, and watched him there.

37 ¶ They set vp also ouer his head his cause written, ° THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two thieues crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, \* Thou that destroyest the Temple, and buydest it in three dayes, saue thy self: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharises, said,

42 He saued others, but he can not saue himself: if he be the King of Israel, let him now come downe from the crosse, and we wil beleue him.

43 \* Her trusteth in God, let him deliuer him now, if he wil haue him: for he said, I am the Sonne of God.

44 That same also the thieues which were crucified with him, cast in his teeth.

45 Now from the sixt houre was there darkenes ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cryed with a loude voyce, sayig, \* Eli, Eli, lama sabachani: that is, \* My God, my God, why hast thou forsaken me?

47 And some of them that stode there, whē they heard it, said, This man calleth Elias.

48 And straight way one of them ran, and toke a sponge, and filled it with vineger, and put it on a rede, and gaue him to drinke.

49 Other said, Let be: let vs se, if Elias wil come and saue him.

50 Then Iesus cryed againe with a loude voyce, and yelded vp the goft.

51 And beholde, \* the vaile of the Temple was rent in twayne, from the top to the botome, and the earth did quake, and the stones were clouen,

52 And the graues did open them selues, & many bodies of the Sainctes which slept, arose,

53 And came out of the graues after his resurrection, and went into the holie Citie, and appeared vnto many.

54 When the Centurion, & they that were with him watching Iesus, sawe the earth-

quake, and the things that were done, they feared greatly, saying, Truly this was the Sonne of God.

55 ¶ And many women were there, beholding him a farre of, which had followed Iesus from Galile, ministring vnto him.

56 Among whome was Marie Magdalene, and Marie the mother of Iames & Ioseph, and the mother of Zebedeus sonnes.

57 ¶ And when the euen was come, there came a riche man of Arimathea, named Ioseph, who had also him self bene Iesus disciple.

58 He went to Pilate, and asked the bodie of Iesus. Then Pilate commanded the bodie to be deliuered.

59 So Ioseph toke the bodie, and wrapped it in a cleane linnen cloth,

60 And put it in his newe trombe, which he had hewen out in a rocke, & rolled a great stone to the dore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the Preparation of the Sabbath, the hie Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiuer said, while he was yet aliue, Within three dayes I wil rise.

64 Commande therefore, that the sepulchre be made sure vntil y third day, lest his disciples come by night, & steale him away, and say vnto the people, He is risen from the dead: so shal the last error be worse then the first.

65 Then Pilate said vnto them, Ye haue a watche: go, and make it sure as ye knowe.

66 And they went, and made the sepulchre sure with the watche, and sealed the stone.

# CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The hie Priests bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth them forth to preache, and to baptize. 20 Promising to them continual assistance.

NOW in the end of the Sabbath, when the first day of the weeke began to dawne, Marie Magdalene, and the other Marie came to se the sepulchre.

2 And beholde, there was a great earthquake: for the Angel of the Lord descended fro heauen, and came and rolled backe the stone from the dore, and sate vpon it.

3 And his countenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I knowe that ye seke Iesus which was crucified:

6 He is not here, for he is risen, as he said:

come,

Psal. 22. 19.  
mar. 15. 24.

o The manner then was to set vp a writing to signifye wherefore a man was executed: but hee God gouerned Pilates hand to write other wise then he thought.

Iohn 2. 19.

Psal. 22. 9.  
wis. 2. 22.

p This was a great station, to go about to take from him his truste in God, and so to bring him to despair.

q Meaning by this speech of the one of the thieues.

r That was from none til three of the clocke. s Of Ieremie and the cause they there about.

Psal. 22. 2.  
Notwithstanding that he feeleth him self as it were wounded with Gods wrath and forsaken for our finnes,

yet he ceaseth not to put his confidence in God and call vpon him: which is written to teach vs in all situations to trust still in God, be the assaults neuer so grievous to the soule.

u They mocked at Christs prayer, as if it had bene in vaine.

Psal. 69. 22.  
o. hysse Bal. he. Iohn 19. 29.  
x Voluntarily after he had obeyed his end of all the

Father in all things. \* 1. Chr. 3. 14. y Which signified an ceremonies of the Lawe. 40. i. ierusalem.

This is the end of the world.

And the women were there, beholding him a farre of, which had followed Iesus from Galile, ministring vnto him.

Among whome was Marie Magdalene, and Marie the mother of Iames & Ioseph, and the mother of Zebedeus sonnes.

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So Ioseph toke the bodie, and wrapped it in a cleane linnen cloth,

And put it in his newe trombe, which he had hewen out in a rocke, & rolled a great stone to the dore of the sepulchre, and departed.

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Now the next day that followed the Preparation of the Sabbath, the hie Priests and Pharises assembled to Pilate,

And said, Sir, we remember that that deceiuer said, while he was yet aliue, Within three dayes I wil rise.

Commande therefore, that the sepulchre be made sure vntil y third day, lest his disciples come by night, & steale him away, and say vnto the people, He is risen from the dead: so shal the last error be worse then the first.

Then Pilate said vnto them, Ye haue a watche: go, and make it sure as ye knowe.

And they went, and made the sepulchre sure with the watche, and sealed the stone.

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And for feare of him, the keepers were astonied, and became as dead men.

But the Angel answered, and said to the women, Feare ye not: for I knowe that ye seke Iesus which was crucified:

He is not here, for he is risen, as he said:

And the women were there, beholding him a farre of, which had followed Iesus from Galile, ministring vnto him.

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And they went, and made the sepulchre sure with the watche, and sealed the stone.

come, se the place where

And go quickly, and

that he is risen from the

holde, he goeth before

there ye shal se him: lo,

So they departed quick

pulchre, with feare and g

runne to bring his discip

And as they went to tell

holde, Iesus also met the

saue you. And they came

the fete, and worshipped

Then said Iesus vnto

fraied. Go, and tell my b

go into Galile, and there

¶ Now when they were

some of the watche came

shewed vnto the hie P

that were done.

And thei gathered the

the Elders, and toke cou

money vnto the souldier

CHAP. XXVIII.

The office, doctrine & life of Iohn

baptized, 13 And tempted.

with the fishers. 23 Christ bea

me came Spirit. 27 New doctri

ters mother in law. 34 The de

cleneth the leper, and healeth

He 1

Gospe

the So

As in

Proph

send n

fore th

prepare thy way before

\* The voyce of him th

denes is, \* Prepare th

make his paths straight.

\* Iohn did baptize in t

preache the baptis

of life, for remission

And all the country o

of Ierusalem went ou

all baptized of him in

confessing their sinnes

Now Iohn was clothe

re, and with a girdle

loines: and he did eat

honic,

\* And preached, sayin

I cometh after me, wh

am not worthe to stou

that were done, they  
g, Truly this was  
were there, behol-  
which had followed  
nistring vnto him.  
Marie Magdalene,  
r of James & Iofes,  
be dedes sonnes.  
en was come, there  
Arimathea, named  
him self bene Iesus  
and asked the bodie  
commanded the bo-

odie, and wrapped it  
h,  
bome, which he  
cke, & rolled a great  
e sepulchre, and de-

ie Magdalene, and  
g ouer against the  
y that followed the  
abbat, the hie Priests  
d to Pilate,  
member that that de-  
was yet aliuie. With-  
e,

re, that the sepulchre  
urde day, left his dis-  
& feale him away,  
le, He is risen from  
ift & error be worle

to them, Ye haue a  
it fure as ye knowe.  
made the sepulchre  
and sealed the stone.

XVIII.  
o The brethren of Christ,  
ouldiers. 17 Christ ap-  
endeth this forthe to pre-  
omising to them continual

od of the Sabbath,  
of the weike began  
alene, and the other  
sepulchre.

as a great earthqua-  
the Lord descended  
and rolled backe the  
and fate vpon it.  
was like lightning,  
as snowe.

the kepers were a-  
dead men.  
ed, and said to the  
for I knowe that ye  
cificed:  
is risen, as he said:

come,

come, se the place where f Lord was laid,  
And go quickly, and tell his disciples  
that he is risen from the dead: and be-  
holde, he goeth before you into Galile:  
there ye shal se him: lo, I haue tolde you.  
So they departed quickly from the se-  
pulchre, with feare and great ioye, & did  
runne to bring his disciples worde.  
And as they went to tell his disciples, be-  
holde, Iesus also met them, saying, God  
saue you. And they came, and toke him by  
the fere, and worshipped him.  
Then said Iesus vnto them, Be not a-  
fraid. Go, and tell my brethren, that thei  
go into Galile, and there shal they se me.  
Now when they were gone, beholde,  
some of the watche came into the citie, &  
shewed vnto the hie Priests all y things  
that were done.  
And thei gathered them together with  
the Elders, and toke counsel, & gaue large  
money vnto the souldiers,

# THE HOLY GOSPEL

## of Iesus Christ, according to Marke.

### CHAP. I.

The office, doctrine & life of Iohn the Baptiste. 9 Christ  
in baptiz. 12 And tempted. 14 He preacheth. 17 Cal-  
leth the sisters. 23 Christ healeth the man with the  
vndeane spirit. 27 New doctrine. 29 He healeth Pe-  
ters mother in law. 34 The devils knowe him. 41 He  
cleaseth the leper, and healeth diuers others.



He a beginning of the  
Gospel of Iesus Christ,  
the Sonne of God:  
As it is written in the  
Prophetes, \* Beholde, I  
send my messenger be-  
fore thy face, which shal  
prepare thy way before thee.

\* The voyce of him that cryeth in y wil-  
dernes, \* Prepare the way of the Lord:  
make his paths straight.  
\* Iohn did baptize in the wildernes, and  
preache the baptisme of amendement  
of life, for remission of sinnes.  
And all the country of Iudea, and they  
of Ierusalem went out vnto him, and were  
all baptized of him in the riuier Iordan,  
confessing their sinnes.  
Now Iohn was clothed with camels hee-  
re, and with a girdle of a skinne about his  
loines: and he did eat \* locustes & wilde  
honie,  
And preached, saying, A stronger then I  
cometh after me, whose shoes I latcher I  
am not worthie to stoupe downe, & vnloose.

13 Saying, Say, His disciples came by night  
and stole him away while we slept.  
14 And if y gouernour heare of this, we will  
persuade him, and saue you harmeles.  
15 So they toke the money, & did as they  
were taught: and this saying is noised  
among the Iewes vnto this day.  
16 ¶ Then the eleuen disciples went into  
Galile, into a mountaine, where Iesus had  
appointed them.  
17 And when they sawe him, they worship-  
ped him: but some doubted.  
18 And Iesus came, and spake vnto them,  
saying, \* All power is giuen vnto me in  
heaven, and in earth.  
19 \* Go therefore, and teache all nacions,  
baptizing them in the Name of the Fa-  
ther, and the Sonne, and the holie Gost,  
20 Teaching them to obserue all things,  
whatsoeuer I haue commanded you: &  
lo, \* I am with you alway, vntil the end  
of the worlde, Amen.

8 Trueth it is, I haue \* baptized you with  
water: but he will baptize you with the  
holie Gost.  
9 ¶ \* And it came to passe in those dayes,  
that Iesus came from Nazaret a citie of  
Galile, and was baptized of Iohn in Ior-  
dan.  
10 And assone as he was come out of the  
water, Iohn sawe the heavens clothen in  
twaine, and the holie Gost descending  
vpon him like a doue.  
11 Then there was a voyce from heauen,  
saying, Thou art my beloued Sonne, in  
whome I am wel pleased.  
12 \* And immediatly the Spirit driueh  
him into the wildernes.  
13 And he was there in the wildernes fortie  
daies, and was tempted of Satan: he was  
also with the wilde beafts, and the Angels  
ministred vnto him.  
14 ¶ \* Now after that Iohn was committed  
to prison, Iesus came into Galile, preaching  
the Gospel of the kingdome of God,  
15 And saying, The time is fulfilled, and  
the kingdome of God is at hand: repent  
and beleue the Gospel.  
16 ¶ \* And as he walked by the sea of Ga-  
lile, he sawe Simon, and Andrewe his bro-  
ther, casting a nette into the sea, (for they  
were fishers.)  
17 The Iesus said vnto them, Followe me,

E An extreme  
vengeance of  
God, whereby  
the Iewes were  
y more hard-  
ened, so that  
thei could not fele  
the profite  
of his death &  
resurrection.

Ebr. 1.3.  
chap. 11.27.  
Iohn 17.2.  
Mar. 16.11.  
f Men maie  
not teache  
their owne do-  
ctrine, but  
whatsoeuer  
Christ hath  
taught thei for  
he resercheth  
this autoritie  
to hi self, to be  
y onelie tea-  
cher and autor  
of y doctrine.  
Iohn 14.16.  
g By power,  
grace and ver-  
tue of the ho-  
lie Gost.

Mat. 3.11.  
4.11.16. &  
19.4.  
Mat. 3.14.  
Ioh. 1.22.  
Ioh. 1.33.  
e Ioh. declareth  
that he is but  
the minister of  
the outward  
signe, and y  
is Iesus Christ  
that giueth the  
force & vertue.  
Or. 15.4.  
f This was  
done for the  
confirmacio of  
Iohn and them  
that Rode byc.  
Mat. 4.10.  
Ioh. 4.1.  
g The Father  
beareth wit-  
nes that Christ  
is the verie  
Sonne of God.  
Ioh. 8.18.  
h Christ wolde  
be tempted to  
persuade vs, y  
he will helpe  
them that be  
tempted, Ebr.  
2.18.  
Mat. 4.12.  
Ioh. 4.14.  
Ioh. 4.44.  
i By y which  
Gospel he will  
rule & reigne  
ouer all.  
Mat. 4.18.  
Ioh. 1.2.  
Ioh. 1.41.



k To drawe  
them from per  
diction.

And I wil make you to be<sup>r</sup> fishers of men.  
And straight waye they forsoke their  
nettes, and followed him.

And when he had gone a litle further  
thence, he sawe Iames the sonne of Zebe-  
deus, and Iohn is brother, as they were in  
the shippe, mending their nettes.

And anone he called them: and they  
left their father Zebedeus in the ship with  
his hyred seruants, and went their way af-  
ter him.

Mat. 4.23.  
Luk. 4.31.

¶ So they entred into Capernaum, and  
straight way on the Sabbath daye he en-  
tred into the Synagogue and taught.

And they were astonied at his doctrine:  
for he taught them as one that had auto-  
ritie, and not as the Scribes.

Mat. 7.28.  
Luk. 4.32.  
I Whole doc-  
trine was de-  
ad, & nothing  
fauoured of  
the spirit.

¶ And there was in their Synagogue a mā  
which had an vnclane spirit, & he cryed,  
Saying, Ah, what haue we to do with  
thee, o Iesus of Nazaret? Art thou come  
to destroy vs? I knowe thee what thou art,  
euen that holie one of God.

m Christ wol-  
de not suffer  
the father of  
lyes to beare  
witness to the  
crueltie.

And Iesus rebuked him, saying, Hold  
thy peace, and come out of him.

And the vnclane spirit tare him, and  
cryed with a loude voyce, and came out  
of him:

And they were all amased, so that they  
demanded one of another, saying, What  
thing is this? what new doctrine is this?  
for he commandeth the foule spirits with  
authoritie, and they obey him.

n Their refferre  
the miracle to  
the kinde of  
doctrine, & so  
maruail at it,  
as a newe and  
strange thing,  
and do not co-  
sider the pow-  
er of Christ,  
who is the au-  
tor of the one  
and the other.  
Mat. 3.14.  
Luk. 4.32.

And immediately his fame spred abroad  
throughout all the region bordering on  
Galile.

¶ And assonne as they were come out of  
the Synagogue, they entred into the hou-  
se of Simon and Andrew, with Iames &  
Iohn.

And Simons wiues mother in law laye  
sicke of a feuer, and anone they tolde him  
of her.

And he came & toke her by the hand, &  
lift her vp, and the feuer forsoke her by &  
by, and she ministred vnto them.

And when euen was come, and the sunne  
was downe, they brought to him all that  
were diseased, and them that were posses-  
sed with deuils.

And the whole citie was gathered toge-  
ther at the dore.

And he healed manie that were sick of  
diuers diseases: and he cast out manie deu-  
ils, & suffred not the deuils to say that  
they knew him.

o Christ wolde  
not haue suche  
witnesses to  
preache him  
his Gospel. So  
Paul was of-  
fended that  
Pythoneffe  
shulde testifie  
of him, Act.  
16.18.  
Or, being yet  
night.

And in the morning verie earely, before  
day Iesus arose and went out into a soli-  
tarie place, and there praied.

And Simon, and they that were with him,  
followed after him.

And when they had founde him, they  
said vnto him, All men seke for thee.

Then he said vnto them, Let vs go into  
the next townes, that I may preache there  
also; for I came out for that purpose.

And he preached in their Synagogues,  
throughout all Galile, and cast the deuils  
out.

¶ And there came a leper to him, be-  
seching him, and kneeled downe vnto him, &  
said to him, If thou wilt, thou canst make  
me cleane.

And Iesus had compasion, and put for-  
the his hand, and touched him, and said  
to him, I wil be thou cleane.

And assonne as he had spoken, immedi-  
ately the leprosie departed from him, and he  
was made cleane.

And after he had giuen him a streit  
commandement, he sent him awaye for-  
thewith,

And said vnto him, Se thou say nothing  
to anie man, but get thee hence, & shew  
thy self to the Priest, and offer for thy  
cleansing those things, which Moses com-  
manded, for a testimonial vnto them.

But when he was departed, he beganne  
to tel manie things, and to publish the  
matter: so that Iesus coulde no more o-  
penly enter into the citie, but was with-  
out in desert places: and they came to  
him from euery quarter.

## CHAP. II.

He healeth the man of the palfie. 5 He forgiveth sinnes.  
14 He calleth Leui the customee. 16 He eateth with  
sinners. 18 He excuseth his disciples, as touching fasting,  
and keeping the Sabbath daye.

¶ After a fewe dayes, he entred into  
Capernaum againe, and it was noy-  
sed that he was in the house.

And anone, manie gathered together, in  
so muche that the places about the dore  
colde not receiue anie more: and he pre-  
ached the worde vnto them.

And there came vnto him, that brought  
one sick of the palfie, borne of foure  
men.

And because they colde not come nere  
vnto him for the multitude, they vncover-  
ed the rofe of the house where he was:  
and when they had broken it open, they let  
downe the bed, wherein the sick of the  
palfie laye.

Now when Iesus sawe their faith, he said  
to the sick of the palfie, Sonne, thy sin-  
nes are forgiven thee.

And there were certeine of the Scribes,  
sitting there, and reasoning in their he-  
arts,

Why doeth this man speake suche blas-  
phemies? who can forgie sinnes, but  
God onelie?

And immediately when Iesus perceiued  
in his spirit, that thus they thought with  
themselves, he said vnto the, Why reason

ye these things in your  
the palfie, Thy sinnes  
orto say, Arise, and take  
walkes?

And that ye may knowe  
of man hathe authoritie  
sinnes, (he said vnto y<sup>e</sup> ho-  
I say vnto thee, Arise,  
and get thee hence into  
And by and by he arose  
bed, and went forth be-  
sommuch that they were  
glorified God, saying, A  
che a thing.

¶ Then he went againe  
and all the people resor-  
he taught them.

¶ And as Iesus passed by  
sonne of Alpheus sit at  
some, & said vnto him,  
he arose and followed him.

¶ And it came to pass  
table in his house, many  
ners sate at table also w<sup>th</sup>  
ples: for there were manie

And when the Scribes  
him eat with y<sup>e</sup> Publica-  
said vnto his disciples,  
eateth and drinketh with  
sinners?

Now when Iesus he-  
to them, The whole ho-  
physicion, but the kinge  
the righteous, but the  
tance.

¶ And the disciples of  
ses did fast, and came  
Why do the disciples  
Pharises fast, and thou  
dost not?

And Iesus said vnto  
dren of the mariage ch-  
the bridegrome is with  
they haue the bridegrom  
can not fast.

But the dayes wil com-  
grome shalbe taken fro  
shal they fast in those  
Also no mā soweth a  
in an olde garment: for  
taketh away the filling  
and the breache is wor-  
se.

Likewise, no man putteth  
olde vessels: for els the  
the vessels, and the win-  
the vessels are lost: but  
put into new vessels.

¶ And it came to pass  
the corne of the Sabb-  
ples, as they went on  
plucke the eares of cor-  
And the Pharises sa-  
de, why do they on the

them, Let vs go into  
I may preache the  
ut for that purpose.  
in their Synagogues,  
e, and cast the devils

e a leper to him, bese-  
d downe vnto him, &  
wilt, thou canst make

passion, and put for-  
uch him, and said,  
cleane.

d spoken, immediat-  
ed from him, and he

giuen him a streit  
sent him away for

Se thou say nothing  
thee hence, & shewe  
keft, and offer forthy

e, which Moses com-  
monial vnto them.

parted,\* he beganne  
and to publish the

colde no more o-  
ic, but was with

and they came to  
ter.

II.  
alfe. 5 He forgiveth sinnes.

omer. 16 He eateth with  
disciples, as touching fasting.

17.  
ayes; he entred into  
aine, and it was noy-

a house.

athered together, in  
aces about the dore

more: and he prea-  
them.

to him, that broght  
ie, borne of foure

olde not come nere  
itude, they vncou-

ouse where he was:  
oken it open, thei let

in the sicke of the

their faith, he said:

ie, Sonne, thy sin

ine of the Scribes,  
oming in their he-

peake suche blas-  
orgiue sinnes, but

en Iesus perceiued  
they thoght with

o the, Why reason

# nede the physicion. Chap. III. Conspiracie against Christ. 18

ye these things in your hearts?

Whether is it easier to say to the sicke of  
the palfie, Thy sinnes are forgiven thee;  
or to say, Arise, and take vp thy bed, and  
walke?

And that ye may knowe, that the Sonne  
of man hath autoritie in earth to forgieue  
sinnes, (he said vnto y<sup>e</sup> sicke of the palfie.)

I say vnto thee, Arise & take vp thy bed,  
and get thee hence into thine owne house.

And by and by he arose, and toke vp his  
bed, and went forth before them all, in-  
fomuche that they were all amased, and  
glorified God, saying, We neuer sawe su-  
che a thing.

Then he went againe toward the sea,  
and all the people resorted vnto him, and  
he taught them.

And as Iesus passed by, he sawe Leuithe  
sonne of Alpheus sit at the receite of cu-  
stome, & said vnto him, Followe me. And  
he arose and followed him.

And it came to passe, as Iesus sate at  
table in his house, many Publicanes & sin-  
ners sate at table also w<sup>th</sup> Iesus, & his disci-  
ples: for there were many y<sup>e</sup> followed him.

And when the Scribes and Pharises sawe  
him eat with y<sup>e</sup> Publicanes & sinners, they  
said vnto his disciples, How is it, that he  
eateth and drinketh with Publicanes and  
sinners?

Now when Iesus heard it, he said vn-  
to them, The whole haue no nede of the  
physicion, but the sicke.\* I came not to call  
the righteous, but the sinners to repen-  
tance.

And the disciples of Iohn, & the Phari-  
ses did fast, and came and said vnto him,  
Why do the disciples of Iohn and of the  
Pharises fast, and thy disciples fast not?

And Iesus said vnto them, Can the chil-  
dren of the mariage chamber fast, whiles  
the bridegrome is with them? as long as  
they haue the bridegrome with them, they  
can not fast.

But the dayes wil come, when the bride-  
grome shalbe taken from them, and then  
shal they fast in those dayes.

Also no mā soweth a peece of new cloth  
in an olde garment: for els the new peece  
taketh away the filling vp from the olde,  
and the breache is worse.

Likewise, no man putteth new wine into  
olde vessels: for els the new wine breaketh  
the vessels, and the wine runneth out, and  
the vessels are lost: but new wine must be  
put into new vessels.

\* And it came to passe as he wēt through  
the corne on the Sabbath day, that his disci-  
ples, as they went on their way, began to  
plucke the eares of corne.

And the Pharises said vnto him, Behol-  
de, why do they on the Sabbath day, that

which is not lawfull?

25 And he said to them, Haue ye neuer  
red what Dauid did, when he had nede;  
and was an hungred, both he, and they that  
were with him?

26 How he went into the house of God, in  
the dayes of Abiathar the hie Priest, and  
did eat the shewe bread, which were not  
lawfull to eat, but for the Priests, and gaue  
also to them which were with him?

27 And he said to them, The Sabbath was  
made for man, and not man for the Sab-  
bath.

28 Wherefore the Sonne of man is Lord,  
euen of the Sabbath.

## CHAP. III.

1 He healeth the man with the dried hand. 14 He cho-  
seth his Apostles. 21 Christ is thoght of the worldlings  
to be besides him self. 22 He casteth out the vncleane  
spirits, which the Pharises ascribe vnto the deuil.  
29 Blasphemie against the holie Ghost. 35 The brother,  
sister and mother of Christ.

And he entred againe into the Syna-  
gogue, and there was a man which  
had a withered hand.

2 And they watched him, whether he wolde  
heale him on the Sabbath day, that they  
might accuse him.

3 Then he said vnto the man which had  
the withered hand, Arise: stand forth in  
the middes.

4 And he said to them, Is it lawfull to do a  
good dede on the Sabbath day, or to do  
euill: to saue y<sup>e</sup> life, or to kill? But thei helde  
their peace.

5 Then he loked rounde about on them ban-  
gerly, mourning also for the hardenes of  
their hearts, and said to the man, Stretch  
forth thine hād. And he stretched it out:  
and his hand was restored, as whole as the  
other.

¶ And the Pharises departed, & straight-  
waye gathered a councel with the Herodi-  
ans against him, that they might de-  
stroye him.

7 But Iesus auoyded with his disciples to  
the sea: and a great multitude followed  
him from Galile, and from Iudea,

8 And from Ierusalem, and from Idumea,  
and beyonde Iordan: and they that dwel-  
led about Tyrus and Sidon, when thei had  
heard what great things he did, came vnto  
him in great number.

9 And he commanded his disciples, that  
a ship shulde waite for him, because of the  
multitude, lest they shulde throng him.

10 For he had healed many, insomuche that  
they preassed vpon him, to touche him as  
many as had plagues.

11 And when the vncleane spirits sawe him,  
they fel downe before him, and cryed, say-  
ing, Thou art the Sonne of God.

12 And he sharply rebuked the, to the end  
they shulde not viter him.

1 Sam. 21. 6.  
h He was al-  
so called Ach-  
melech, as his  
father was, so  
that both the  
father and the  
sonne were cal-  
led by bothe  
these names.

1 Chron. 24. 2.  
2 sam 8. 17 &  
15. 29. 1 king. 2.  
26.

Exod. 29. 33.  
Leuit. 2. 31.  
¶ 24. 9.

1 saying y<sup>e</sup> Sab-  
bath was made  
for mans v-  
se, it was not  
meit it shulde  
be vied to his  
hindrances &  
incommoditie.

Mat. 22. 9.  
Luk. 6. 6.

They helde  
their tongues  
of malice: for  
they wolde  
neither confes-  
se nor denie.  
y<sup>e</sup> Christ is in  
suche sorte an-  
grie with man  
that he piteeth  
him & seeketh  
to winne him.

¶ Although  
they had one  
another dead-  
ly, yet this him  
doted the, not  
to iohne their  
malice to retri-  
be Christ, read  
Mat. 23. 16.

For a fouger,  
meanig dista-





and the mustarde come.  
kingdome of God. 11 A  
the mysteries of his king-  
dome of the sea which

to teache by the  
gathered vnto him  
at he entered into a  
and all the people  
e land.

many things in pa-  
them in \* his do-

he went out a fower

he sowed, that so

red it vp.

grounde, where it  
by and by sprang  
pth of earth.

was vp, it caught  
d not roote, it wi-

the thornes, and  
d choked it, so that

ood grounde, and  
ong vp, and grew,  
ome thirtie folde,  
some an hundred

m, He that hathe  
heare.

ne, they that were  
elue, asked him of

To you it is gi-  
erie of the kingdome

em that are d with-  
n parables,

ay se, and not dif-  
g, may heare, and  
ny time they shul-

es shulde be forgi-

em, Perceiue ye  
e shulde ye vnder-

worde.

that receiue the fede,  
ome the worde is

au: heard it, Satan  
d taketh away the

t their hearts.  
t receiue & fede in

which when they  
raight wayes recei-

ge in them selues,  
for when trouble  
for the worde, im-

mediarily

mediarily they be offended.

Also they that receiue the fede among  
the thornes, are suche as heare the worde:

But the cares of this worlde, and the  
discifullnes of riches, and the lustes of  
other things entre in, & choke the worde,  
and it is vnfruitful.

But they that haue receiued fede in good  
grounde, are they that heare the worde  
and receiue it, and bring forth the frute, one  
corne thirtie, another sixtie, and some an  
hundredth.

¶ Also he said vnto them, \* Is e the can-  
dle light to be put vnder a bushel, or  
vnder the table, and not to be put on a  
candlestick?

\* For there is nothing hid, that shal not  
be opened: neither is there a secret, but that  
it shal come to light.

If any man haue eares to heare, let him  
heare.

And he said vnto them, Take hede what  
ye heare. \* With e what measure ye mette,  
it shalbe measured vnto you: & vnto you  
that heare, shal more be giuen.

For vnto him that hathe, shal it be giue,  
and from him that hathe not, shalbe taken  
away, euen that he hathe.

¶ Also he said, So is the kingdome of  
God, as if a man shulde cast fede in the  
grounde,

And shulde slepe, and rise vp night and  
day, and the fede shulde spring and grow  
vp, he not knowing how.

For the earth bringeth forth the frute of  
her self, first the blade, then the eares, after  
that ful come in the eares.

And as sone as the frute sheweth it self,  
anone he putteth in the sickle, because the  
haruest is come.

¶ He said moreover, Whereunto shal  
we liken the kingdome of God? or with  
what comparison shal we compare it?

It is like a graine of mustarde fede, which  
when it is sowed in the earth, is the least of  
all fedes that be in the earth:

But after that it is sowed, it groweth vp,  
and is greatest of all herbes, and beareth  
great braches, so that the fowles of heauen  
may builde vnder the shadow of it.

¶ And with many suche parables he pre-  
ached the worde vnto them, as they were  
able to heare it.

And without parables spake he nothing  
vnto them; but he expounded all things to  
his disciples aparte.

¶ Now the same day when euen was co-  
me, he said vnto them, Let vs passe ouer  
vnto the other side.

And they left the multitude, and toke  
him as he was in the ship: and there were  
also with him other shippes.

And there arose a great storme of winde,

& the waues, dashed into the ship, so that  
it was now ful.

And he was in the sterne a slepe on a  
pillowe: and they awoke him, and said to  
him, Master, carest thou not that we pe-  
rish?

And he rose vp, and rebuked the winde,  
and said vnto the sea, Peace, and be stil.  
So the winde ceased, and it was a great  
calme.

Then he said vnto them, Why are ye so  
feareful? how is it that ye haue no faith?

And they feared exceedingly, & said one  
to another, Who is this, that bothe the  
winde and the sea obey him?

CHAP. V.

Iesus casteth the deuils out of the man and suffereth  
them to enter into the swine. 25 He healeth a woman  
from the bloodie issue. 41 And raiseth the captained  
daughter.

And they came ouer to the other  
side of the sea into the countrey of  
the Gadarens.

And when he was come out of the ship,  
there met him incontinently out of the gra-  
ues, a man which had an vnleane spirit:

Who had his abyding among the gra-  
ues, and no man colde binde him, no not  
with chaines,

Because that when he was often bounde  
with fetters and chaines, he plucked y chain-  
es a sondre, and brake the fetters in pie-  
ces, nether colde anie man tame him.

And alwayes bothe night & day he cryed  
in the mountaines, and in the graues, and  
strooke him self with stones.

And when he saw Iesus a farre off, he ran-  
ne, and worshipped him,

And cryed with a loude voyce, and said,  
What haue I to do with thee, Iesus, the  
Sonne of the moste high God? I char-  
ge thee by God, that thou torment me  
not.

(For he said vnto him, Come out of the  
man, thou vnleane spirit.)

And he asked him, What is thy name? &  
he answered saying, My name is Legion:  
for we are manie.

And he prayed him instatly, y he wolde  
not send them away out of the countrey.

Now there was there in the mountaines a  
great herd of swine, feeding.

And all the deuils besoght him, saying,  
Send vs into the swine, that we may entre  
into them.

And incontinently Iesus gaue them lea-  
ue. Then the vnleane spirits went out &  
entred into the swine, and the herd ran  
headling from the high bake into the sea,

(& there were about two thousand swine)  
and they were drowned in the sea.

And the swineherds fled and tolde it in  
the citie, & in the countrey, & they came

m Christ lea-  
ueth vs offe-  
mes toward fel-  
ues, bothe af-  
wel that we  
may learne to  
knowe our  
owne weak-  
kenes, as his  
mightie powre

Or, hee sayes  
ye faiste

Mat. 8. 28.  
luk. 8. 26.

a The deuill is  
constrained to  
confesse Iesus  
Christ, and  
yet causeth  
not to reuile  
him.

Or, aduise thee  
to fcare by  
God.

b He abuseth  
the Name of  
God, to main-  
taine his ty-  
rannie.  
c A Legion co-  
ntained aboue  
6000 in num-  
ber, read Mat.  
26. 53.

Or, ran wild  
violence head-  
long.

For, in the lake.



## inconvenience o

d Marke how  
loue of riches  
and worldelic  
respects hide  
men to recei-  
ue Christ.  
e The worlde-  
lings more este-  
me their swi-  
ne, then they  
do Iesus  
Christ.  
f We must de-  
clare voto o-  
thers the bene-  
fites which  
God sheweth  
towards vs,  
that thereby  
they may giue  
him praise and  
glorie.  
¶ Or, in the coun-  
try of the sea  
coast.

Her faith  
brought her to  
Christ and mo-  
ued her to ap-  
proche nere vn-  
to him, & not  
a superstitious  
opinion, to at-  
tribute any ver-  
ue to his gar-  
ment.

33 And the woman feared and trembled: for she knewe what was done in her, & she came and fel downe before him, & tolde him the whole trueth.

43 And he charged them straitely that no man shulde knowe of it, and commanded to giue her meat.

4 How Christ and his are received in their owne coun-  
trei. 7 The Apostles commission. 15 Sundry opi-  
nions of Christ. 25 Iohn is put to death, and buried.  
31 Christ giveth rest to his disciples. 38 The five leaues  
and two fishes. 48 Christ walketh on the water.  
55 He healeth manie.

\* And he marueiled at their vnbeliefe,  
and went about by the townes on euerie

15 The she came in strai

Daughter, thy faith  
go in peace, and  
(e.)

there came from the  
rogues house certie  
ughter is dead: why  
er anie further?

that worde spoken,  
of the Synagogue,  
beleue.

man to followe him,  
and Iohn the bro-

house of the ruler  
sawe the tumulte, &  
ailed greatly.

And vnto them, Why  
did weepe? the chil-  
peth.

to scorne: but he  
oke the father, and  
de, and <sup>the</sup> them that  
d in where the chil-

by the hand, & said,  
y, which is by inter-  
vnto thee, arise.  
maiden arose, and  
the age of twelue  
tonied out of mea-

n frairely that no  
t, and commanded

1. med in their owne con-  
mission. 15 Sondrie opi-  
is to death, and buried.  
iples. 38 The fine loaves  
walketh on the water.

arted thece, & ca-  
country, and his

was come, he be-  
nagogue, & manie  
onied, & said, <sup>Fr</sup>o  
things? & what wif-  
n vnto him, that  
es are done by his

ter Maries sonne,  
and Ioses, and of Lu-  
nor his sisters here  
offended in him.  
hem, A <sup>Prophet</sup>  
ut in his owne cou-  
he kined, & in his

to no great workes  
nds vpon a fewe  
em.

their vnbeliefe,  
townes on euerie  
side, luk. 13. 22.

side, teaching.

\* And he called the twelue, and began to  
send them two & two, and gaue the power  
ouer vnclane spirits.

And commanded them, that they shulde  
take nothing for their iorney, saue a staffe  
onely: nether <sup>e</sup> scrip, nether bread, nether

money in their girdles,  
But that they shulde be shod w <sup>e</sup> sandals,  
& that they shulde not put on two coates.

And he said vnto them, Wheresoever  
ye shal entre into an house, there abide til  
ye departe thence.

\* And whosoever shal not receiue you,  
nor heare you, whē ye depart thence, <sup>b</sup> shake  
of <sup>y</sup> dust that is vnder your feete, for a  
witness vnto the. Verely I say vnto you, It  
shal be easier for Sodom, or Gomorrah at  
the day of iudgement, then for that cite.

And they went out and preached, that  
men shulde amende their liues.

And they call out manie deuils: and they  
anointed manie that were sicke, with oyle  
and healed them.

\* Then King Herode heard of him (for  
his name was spred abroad) & said, Iohn  
Baptist is risen againe frō the dead: & there-  
fore great workes are wrought by him.

Other said, It is Elias: and some said, It  
is a Prophet, or as one <sup>k</sup> of the Prophetes.

\* So when Herode heard it, he said, It is  
Iohn whome I beheaded: he is <sup>i</sup> risen frō  
the dead.

For Herode him self had sent forth, &  
had taken Iohn, and bounde him in prison  
for Herodias sake, which was his brother  
Philippes wife, because he had married her.

For Iohn said vnto Herode, <sup>e</sup> It is not  
lawful for thee to haue thy brothers  
wife.

Therefore Herodias had a quarel a-  
gainst him, & wolde haue killed him, but  
he colde not:

For Herode feared Iohn, knowing that  
he was a iuste man, and an holie, and reue-  
renced him, & when he heard him, he did  
manie things, and <sup>a</sup> heard him gladly.

But the time being conuenient, when  
Herode on his birth day made a banquet  
to his princes & captaines, and chief esta-  
tes of Galile:

And the daughter of the same Herodias  
came in and danced, and pleased Herode  
and them that sate at table together, the  
King said vnto <sup>y</sup> maide, Aske of me what  
thou wilt, and I wil giue it thee.

And he sware vnto her, Whatsoeuer  
thou shalt aske of me, I wil giue it thee,  
euen vnto the halfe of my kingdome.

\* So she went forth, and said to her mo-  
ther, What shal I aske? And she said, Iohn  
Baptists head.

Thē she came in straight way with haste

vnto the King, and asked, saying, I wolde  
that thou shuldest giue me euen now in a  
charger the head of Iohn Baptist.

26 Then the King was verie forye: yet for  
his othes sake, and for their sakes which  
sate at table with him, he wolde not refu-  
se her.

27 And immediatly the King sent the hā-  
man, and gaue charge that his head shul-  
de be broght. So he went & beheaded him  
in the prison,

28 And broght his head in a charger, and  
gaue it to the <sup>e</sup> maide, and the maide gaue  
it to her mother.

29 And when his disciples heard it, they ca-  
me and toke vp his <sup>a</sup> bodie, and put it in a  
tombe.

30 \* And the Apostles gathered them sel-  
ues together to Iesus, and <sup>a</sup> tolde him all  
things, bothe what they had done, & what  
they had taught.

And he said vnto them, Come ye aparte  
into the wildernes, <sup>e</sup> and reste a while: for  
there were manie commers & goers, that  
they had not leasure to eat.

32 \* So they went by ship out of the way in-  
to a desert place.

33 But the people saw thē when they depart-  
ed, & manie knewe him, & ranne a foote  
thither out of all cities, and came thither  
before them, and assembled vnto him.

34 \* Then Iesus went out, and sawe a great  
multitude, and had cōpassion on them, be-  
cause they were like <sup>e</sup> shepe which had no  
shepherde: <sup>a</sup> and he began to teache them  
manie things.

35 \* And when the day was now farre spent,  
his disciples came vnto him, saying, This  
is a desert place, and now the day is farre  
passed.

36 Let them departe, that they may go into  
the villages and townes about, & bye thē  
bread: for they haue nothing to eat.

37 But he answered, & said vnto them, Gi-  
ue ye them to eat. And thei said vnto him,  
Shal we go and bye <sup>e</sup> two hundreddenie  
worthe of bread, and giue them to eat?

38 \* Then he said vnto them, How manie  
loaves haue ye? go and loke. And whē thei  
knewe it, they said, Fiue, and two fishes.

39 So he commanded them, to make them  
all sit downe by <sup>e</sup> companies vpon the gre-  
ne grasse.

40 Then they sate downe by <sup>e</sup> rowes, by hu-  
dreds, and by fifties.

41 And he toke the fine loaves, and the two  
fishes, & loked vp to heauen, & gaue tha-  
kes & brake the loaves, & gaue them to his  
disciples to set before them; and the two  
fishes he deuided among them all.

42 So they did all eat, and were satisfied.

43 And they toke vp twelue baskettes full  
of the fragments, and of the fishes.

<sup>p</sup> Ioseph <sup>a</sup> cal-  
leth her name  
Salome, the  
daughter of  
Philippe, and  
Herodias,  
<sup>o</sup> r, carie.

Luk. 9. 10.

<sup>q</sup> The Apo-  
stles rendre  
cōfite of the  
messias, w<sup>i</sup>stō  
declare their  
fidelitie and  
obediēce.  
<sup>r</sup> Christ bea-  
reth with the  
informitie of  
his seruants, &  
bringeth them  
to quietnes, y  
henay intrud  
them & make  
them strong  
against trou-  
bles.

Mat. 14. 13.

Luk. 9. 10.

Mat. 9. 36.

Mat. 14. 14.

Luk. 9. 11.

Mat. 14. 15.

<sup>f</sup> This decla-  
reth y there  
is an horri-  
ble disorde a-  
mong y people,  
where the  
true preaching  
of Gods wor-  
de wanteth.

<sup>e</sup> Which is a-  
bout fine pou-  
de sterling.

Mat. 14. 17.

Luk. 9. 13.

Iohn 6. 9.

<sup>o</sup> r, by table  
sitteth in cue-  
re rāye were  
as manie as a  
table cōsid-  
bilde.

<sup>u</sup> The Greks  
worde signi-  
fies luche, bed  
des as are ma-  
des in a garde-  
so that the  
companye, w<sup>e</sup>  
were thereto,  
might seme as  
rowes or or-  
ders of bed-  
des in a gar-  
den.



# Christ walketh on the sea. S. Marke. Mens precepts.

44 And they that had eaten, were about five thousand men.

45 ¶ And straight way he caused his disciples to go into the ship, and to go before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then as lone as he had sent them away, he departed into a mountaine to pray.

Mat. 14. 13.  
16. 6. 13.

47 \*And when euen was come, the ship was in the middes of the sea, and he alone on the land.

48 And he sawe them troubled in rowing, (for the winde was cōtrarie vnto them) & about the fourth \* watche of the night, he came vnto them, walking vpon the sea, & wolde haue passed by them.

z Which was about two or three houres before day.

49 And when they sawe him walking vpon the sea, they supposed it had bene a spirit, and cryed out.

50 For they all sawe him, and were fore a-fraide: but anone he talked with them, and said vnto them, Be of good comfort: it is I, be not a-fraide.

y Christ assured his & make the bold, both by his words, and mightie power

51 Then he went vp vnto them into the ship, and the winde ceased, and they were fore amased in them selues beyonde measure, and marueiled.

z They had for got the miracle which was wrought w<sup>th</sup> five loaves.

52 ¶ For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came ouer, and wēt into the land of Gennesaret, and arriued.

Mat. 14. 34.

54 So whē they were come out of the ship, straight way they knewe him,

55 And ranne about throughout all that region round about, & began to carye hither & thither in beddes all that were sicke, where they heard that he was.

16. 7. 13.

56 And whither soeuer he entred into townes, or cities, or villages, they laid their sicke in the \* stretes, and prayed him that they might touche at the least the \* edge of his garment. And as manie as touched him, were made whole.

z Not for anie such verue that was in his garment, but for y<sup>e</sup> conscience which they had in him.

## CHAP. VII.

¶ The disciples eat with vnwashed hands. ¶ The commandement of God is transgressed by mans traditions. 22 What defileth man. 24 Of the woman of Syrophenissa. 32 The healing of the domme. 37 The people graße Christ.

Mat. 15. 2.

¶ Then \* gathered vnto him the Pharises, and certeine of the Scribes which came from Ierusalem.

¶ The Pharisees wolde not eat with vnwashed hands, because they thought that the commune handling of things defiled them, so that they made holines and religion to depend in hands washing. ¶ Or contentiously, struing to wash best.

2 And when they sawe some of his disciples eat meat with cōmune \* hands, (that is to say vnwashed) they complained.

3 (For the Pharises, & all the Iewes, except they wash their hāds <sup>b</sup> oft, eat not, holding the tradition of the Elders.

4 And when they come from the market, except they washe, they eat not: and manie other things there be, which they haue taken vpon them to obserue, as the washing

of cuppes, and \* pottes, and of brassen vessels, and of tables.)

5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eat \* meat with vnwashed hands?

6 Then he answered and said vnto them, Surely \* Elai hathe prophesied wel of you, hypocrites, as it is written, This people honoreth me with their \* lippes, but their heart is farre away from me.

7 But they worship me in vaine, teaching for doctrines the \* cōmandements of men.

8 For ye laye the cōmandement of God aparte, and obserue the tradition of men, as the washing of pottes and of cuppes, & manie other suche like things ye do.

9 And he said vnto them, Wel, ye reiect the cōmandement of God that ye may obserue your owne tradition.

10 For Moses said, \* Honour thy father, and thy mother: &, \* Whosoever shal curse father or mother, let him <sup>e</sup> dye the death.

11 But ye say, If a man say to father or mother, Corban, <sup>that is</sup> By the gift that is offered by me, thou maist haue profited, <sup>he</sup> shal be free.

12 So ye suffre him no more to do anie thing for his father, or his mother,

13 Making the worde of God of none autoritie, by your tradition which ye haue ordeined: and ye do manie suche like things.

14 ¶ Then he called the whole multitude vnto him, and said vnto them, Heare ye you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entrech into him: but the things which procede out of him, are they which defile the man.

16 If anie haue eares to heare, let <sup>h</sup> him heare.

17 And when he came into an house away from the people, his disciples asked him concerning the parable.

18 And he said vnto the, What are ye without vnderstanding also? Do ye not knowe that whatsoeuer thing from without entrech into a man, can not defile him,

19 Because it entrech not into his heart, but into the bellie, and goeth out into the draught which is y<sup>e</sup> purging of all meates?

20 Then he said, That which cometh out of man, that defileth man.

21 ¶ For frō within, euen out of the heart of men, procede euill thoughts, adulteries, fornications, murders,

22 Theftes, couetousnes, wickednes, disceite, vnclennes, a wicked eye, backebiting, pride, foolishnes.

23 All these euill things come from within, and defile a man.

24 ¶ And from thence he rose, and went into the borders of Tyrus and Sidon, and entred

# childrens bread.

entred into an house, a man shulde haue knowen, and be hid.

25 For a certeine woman ther had an vnclane spirit, and came, and fell at his feet.

26 (And the woman was phenisian by nation) that he wolde cast out her daughter.

27 But Iesus said vnto her, dremfirst be fed: for it is the childrens bread, and I whelpes.

28 Then she answered, a Trueth, Lord: yet in de vnder the table of the mes.

29 Then he said vnto her, go thy way: the deuil daughter.

30 And when she was in house, she founde the daughter liying on.

¶ And he departed agast of Tyrus and Sidon, the sea of Galile, thro the coasts of Decapolis.

31 And they brought vnto deafe, and stambred in.

32 Then he toke him as multitude, and put his finger,

33 And spak, and touched his eares, and said vnto him, Ephphata.

34 And he said, and he spake plaine.

35 And he cōmanded them to tell no man: but howe forbade them, the more published it.

36 And were beyonde saying, \* m He hathe de he maketh bothe the domme to speake.

## CHAP. VIII.

¶ The miracle of the seven loaves. 15 The leaues of the Pharisaeus his sight. 29 He was 33 He reproveth Peter, 34 the persecution is.

¶ In those dayes, when a great multitude, a eat, Iesus called his disciples vnto them,

I haue a compassiō on cause they haue now three daies, and haue now

And if I send them away

owne houses, they wolde

entered into an house, and wolde that no man shulde haue knowne: but he colde not be hid.

For a certeine woman, whose litle daughter had an vnclane spirit, heard of him, and came, and fell at his feete.

(And the woman was a Greke, a Syrophenician by nation) & she besought him that he wolde cast out the deuill out of her daughter.

But Iesus said vnto her, Let the children first be fed: for it is not good to take the childrens bread, and to cast it vnto the whelpes.

Then she answered, and said vnto him, True, Lord: yet in dede the whelpes eat vnder the table of the childrens crommes.

Then he said vnto her, For this saying go thy way: the deuill is gone out of thy daughter.

And when she was come home to her house, the founde the deuill departed, and her daughter lying on the bed.

And he departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coasts of Decapolis.

And they brought vnto him one that was deafe, and stambred in his speache, and prayed him to put his hand vpon him.

Then he toke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

And looking vp to heauen, he sighed, & said vnto him, Ephphatha, that is, Be opened.

And straight way his eares were opened, and the string of his tongue was loosed, and he spake plaine.

And he comanded them, that thei shulde tell no man: but how muche soeuer he forbad them, the more a great deale they published it.

And were beyonde measure astonied, saying, \* He hath done all things well: he maketh bothe the deafe to heare, and the domme to speake.

#### CHAP. VIII.

The miracle of the seuen loaves. 11 The Pharises aske a signe. 12 The leauen of the Pharises. 22 The blinde receiueth his sight. 29 He was knowne of his disciples. 33 He reproveth Peter, 34 And sheweth how necessary persecution is.

In those dayes, when there was a verie great multitude, and had nothing to eat, Iesus called his disciples to him, and said vnto them,

I haue a compassio on the multitude, because they haue now continued with me three daies, and haue nothing to eat.

And if I send them away fasting to their owne houses, they wolde faint by the way:

for some of them came from farre.

Then his disciples answered him, How can a man satisfie these with bread here in the wilderness?

And he asked them, How manie loaves haue ye? And they said, Seuen.

Then he commanded the multitude to sit downe on the ground: and he toke the seuen loaves, & gaue thanks, brake them, & gaue to his disciples to set before them, and they did set them before the people.

Thei had also a fewe smale fishes: & when he had giuen thanks, he commanded the also to be set before them.

So they did eat, and were sufficed, and they toke vp of the broken meat that was left, seuen baskets ful.

(And thei that had eaten, were about foure thousand) so he sent them away.

And anon he entred into a ship with his disciples, and came into the parties of Dalmanutha.

And the Pharises came forth, and beganne to dispute with him, seeking of him a signe from heauen, and tempting him.

Then he sighed deeply in his spirit, & said, Why doeth this generation seke a signe? Verely I say vnto you, a signe shall not be giuen vnto this generation.

So he left them, & went into the ship againe, and departed to the other side.

And thei had forgotte to take bread, neither had thei in the ship with them, but one loafe.

And he charged them, saying, Take heed, and beware of the leauen of the Pharises, and of the leauen of Herode.

And they thought among them selues, saying, It is, because we haue no bread.

And when Iesus knewe it, he said vnto them, Why reason you thus because ye haue no bread? perceiue ye not yet, neither vnderstand? haue ye your hearts yet hardened?

Haue ye eyes and see not? and haue ye eares, and heare not? & do ye not remeber?

When I brake the five loaves among five thousand, how manie baskets ful of broken meat toke ye vp? They said vnto him, Twelue.

And when I brake seuen among foure thousand, how manie baskets of the leaues of broken meat toke ye vp? And thei said, Seuen.

Then he said vnto them, How is it that ye vnderstand not?

And he came to Bethsaida, & thei brought a blinde man vnto him, and desired him to touche him.

Then he toke the blinde by the hand, & led him out of the towne, and spit in his eyes, and put his hands vpon him, & asked him, if he sawe ought.

Or, whence, b if bread we re so hard to come by, it is med vnpossib le to obtaine other meat.

Mat. 11. 39.

c Which was nere to Bethsaida, betwene the lake of Genesaret & mount Thabor.

Mat. 16. 1. d O the incorporeable Ioue of Christ! how long shal we abuse his great mercies! e Christ goeth about by tharpenes of speech to saue the from wilful destruction.

Mat. 16. 3. f Or, if a signe be giuen.

g As if he wolde say, if I shewe them a nie signe, let me be a liar & deceiver. h He willett them to beware contagious doctrine & false subtle practises as adulteraries vsed to suppress his Gospel.

Iohn 6. 21.

i Christ reproveth them because their mindes are set yet vpon the material leaue notwithstanding they had prouen by diuers miracles he gaue them their daile bread.



Hear him.

**A**Nd he said vnto them, Verely I say  
vnto you, that there be some of the  
that stand here, which shal not taste of  
death, til they haue sene the<sup>a</sup> kingdome

So they brought him vnto him: & as sone  
as the spirit sawe him, he tare him, and he  
fel

39 \*But Iesus said, For

are him.

ower.

Iesus toke Peter, and brought them vp into the way alone, before them.

I thinke, and was ve- white as no fuller ca-

into the Elias with- e talking with Iesus. ed, and said to Iesus, vs to be here: let vs nacles, one for thee, and one for Elias.

what he said: for they

cloudes shadowed me out of the cloudes, eloued Sonne: & hea-

looked rounde about: the man saue Iesus o-

owne from the mou- ment that thei shulde y had fene faue when were risen from the

atter to them selues: of another, what the aine shulde meane?

n, saying, Why say as e must first come: and said vnto them: come and restore all written of the Sonne: for manie things, and

that f Elias is come, vnto him whatfoe- \* written of him. me to his disciples, eude about them, & with them.

ill the people, when e amased, and ranne

scribes, What dis- selues? companie answered, & ought my sonne vnto my me spirit:

aketh him, he bea- eth, and gnasheth away: and I spake to y shulde cast him

him, and said, i ow long now shal I gnow shal I suffer

into him: & asfone e care him, and he fel

amilitie.

fel downe on the grounde, wallowing and forming.

Then he asked his father, How long time is it since he hath bene thus? And he said, Of a childe.

And oft times he casteth him into fyre, and into the water to destroye him: but if thou canst do anie thing, helpe vs, and haue compalsion vpon vs.

And Iesus said vnto him, If thou canst beleue it, all things are possible to him that beleueth.

And straight way the father of the childe crying with teares, said, Lord, I beleue: helpe my vnbeliefe.

When Iesus sawe that the people came running together, he rebuked the vnclane spirit, saying vnto him, Thou domme & deafe spirit, I charge thee, come out of him, and entre no more into him.

Then the spirit cryed, and rent him sore, and came out, and he was as one dead, in so muche that manie said, He is dead.

But Iesus toke his hand and lift him vp and he rose.

And whē he was come into the house, his disciples asked him secretly, Why coldest thou we cast him out?

And he said vnto them, This kinde can by no other meanes come forth, but by prayer, and fasting.

\* And they departed thence, and went through Galile, & he wolde not that anie shulde haue knowen it.

For he taught his disciples, and said vnto them, The Sonne of man shal be deliuered into the hands of men, and they shal kill him, but after that he is killed, he shal rise againe the third day.

But they vnderstode not that saying, and were afraide to aske him.

\* After he came to Capernaum: and whē he was in the house, he asked them, What was it y ye disputed amōg you by the way?

And thei held their peace: for by the way they reasoned among them selues, who shulde be the chiefeist.

And he satte downe, and called the twelve, and said to them, If anie man desire to be first, the same shalbe last of all, and seruant vnto all.

And he toke a litle childe and set him in the middes of them, and toke him in his armes, and said vnto them,

Whosoever shal receiue one of suche litle children in my Name, receiue me: and whosoever receiuer me, receiue me not me, but him that sent me.

\* Then Iohn answered him, saying, Master, we sawe one casting out deuils by thy Name, which followeth not vs, & we forbade him, because he followeth vs not.

\* But Iesus said, Forbid him not: for the

## Chap. X. To auoyde offences. 22

re is no man that can do a miracle by my Name, that can lightly speake euil of me.

For whosoever is not against vs, is on our parte.

\* And whosoever shal giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shal not lose his rewarde.

\* And whosoever shal offend one of these litle ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

\* Wherefore if thine hand cause thee to offend, cut it of: it is better for thee to entre into life, maimed, the hauing two hads, to go into hel into the fyre that neuer shal be quenched,

\* Where their worme dyeth not, & the fyre neuer goeth out.

Likewise, if thy foote cause thee to offend, cut it of: it is better for thee to go halt into life, then hauing two feete to be cast into hel into the fyre that neuer shalbe quenched,

Where their worme dyeth not, and the fyre neuer goeth out.

And if thine eye cause thee to offend, plucke it out: it is better for thee to go into the kingdome of God with one eye, the hauing two eyes, to be cast into hel fyre,

Where their worme dyeth not, and the fyre neuer goeth out.

For euerie man shal be salted with fyre: and \* euerie sacrifice shalbe salted with salte.

\* Salte is good: but if the salte be vnauerie, wherewith shal it be seasoned? Haue salte in your selues, and haue peace, one with another.

### CHAP. X.

Of diuorcement. 17 The riche man questioneth with Christ. 30 Their rewarde that are persecuted. 35 Of the sonnes of Zebedens. 46 Bartimeus hath his eyes opened.

And he arose from thence and went into the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

Then the Pharises came and asked him, if it were lawful for a mā to put away his wife, and tempted him.

And he answered, and said vnto them, What did Moses commande you?

And they said, Moses suffered to write a bil of diuorcement, and to put her away.

Then Iesus answered, and said vnto the, For y hardness of your heart he wrote this precept vnto you.

But at the beginning of the creation \* God made them male and female.

\* For this cause shal man leaue his father

FF.ii.

Of, this great worke.

Although he shewe not him self to be my, neyer in that he beareth reuerence to my Name, it is y enough for vs

Mat. 10. 42.

Mat. 18. 6.

Luk. 17. 1.

Mat. 3. 29.

Ex. 18. 8.

It is a manner of speache, & signifie, that we kinde cut of all things, which hinder vs to serue Christ

Luk. 6. 24.

These similitudes declare the paines & eternal tormentes of the damned.

He teacheth y it is better to be sacrificed to Gouby salte & fyre, y is, to be purged, & sanctified, then to be fene into hel fyre.

Luk. 2. 33.

Mat. 5. 13.

Luk. 14. 34.

They y de- troye y grace vnto the haue receiued of God, are as salte, & haue lost it sauour and are worke the inuadeles.

Matth. 19. 1

Deu. 24. 1. A true way to amede abuses is to returne to the institution of things, and to trie them by Gods worde

Gene. 1. 27.

Mat. 19. 4

Gen. 2. 31.

1. cor. 6. 16.

ephe. 5. 31.



and mother, and cleave vnto his wife.  
 8 And they twaine shalbe one<sup>a</sup> flesh: so that they are no more twaine, but one flesh.  
 9 \* Therefore, what God hath coupled together, let not man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto the, \* Whosoever shal put away his wife and marie another,<sup>b</sup> committeth adulterie against her.

12 And if a womā put away her husband, & be maried to another, she committeth adulterie.

13 ¶ Then they brought litle childre to him that he shulde touche them: and his disciples rebuked those that brought them.

14 But when Iesus sawe it, he was displeased, and said to them, Suffre the litle childre to come vnto me, & forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoever shal not receiue the kingdome of God as <sup>c</sup> a litle childe, he shal not entre therein.

16 And he toke them vp in his armes, & put his hands vpon them, and <sup>d</sup> blessed them.

17 ¶ And when he was gone out on the way, there came one<sup>e</sup> running, and kneeled to him, and asked him, Good Master, what shal I do, that I may possesse eternal life?

18 Iesus said to him, Why callest thou me good? there is none <sup>e</sup> good but one, euen God.

19 Thou knowest the comandemēts, \* Thou shalt not commit adulterie. Thou shalt not kil. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt honour thy father and mother.

20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.

21 And Iesus behelde him, and <sup>f</sup> loued him, and said vnto him, One thing is lacking vnto thee, Go <sup>g</sup> & sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

22 But he was sad at that saying, and went away sorrowful: for he had great possessions.

23 And Iesus looked rounde about, and said vnto his disciples, How hardely do they that haue riches, entre into the kingdome of God!

24 And his disciples were astonied at his wordes. But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to entre into the kingdome of God!

25 It is easier for a camel to go through the eye of a needle, then for a riche man to entre into the kingdome of God.

26 And they were muche more astonied, saying with them selues, Who then can be saved?

27 But Iesus looked vpo them, & said, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ The Peter began to say vnto him, Lo, we haue forsake all, & haue followed thee.

29 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house or brethren or sisters, or father or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shal receiue an hundredfold now at this present: houses, and brethren, and sisters, and mothers, and children, and lands with persecutions, & in the worlde to come, eternal life.

31 \* But manie that are <sup>h</sup> first, shalbe last, and the last, first.

32 ¶ And they were in the way going vp to Ierusalem, and Iesus went before them, & they were amazed, and as they followed, they were afraide, & Iesus toke the twelue againe, and began to tel them what things shulde come vnto him,

33 Saying, Beholde we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the high Priests, & to the Scribes, and they shal condemne him to death, and shal deliuer him to the Gentiles.

34 And they shal mocke him, and & scourge him, and spit vpon him, and kil him: but the thirde day he shal rise againe.

35 ¶ The Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we wolde that thou shuldest do for vs that that we desire.

36 And he said vnto them, What wolde ye, I shulde do for you?

37 And they said to him, Grante vnto vs, that we may sit one at thy right hand, & the other at thy left hand in thy glorie.

38 But Iesus said vnto them, Ye knowe not what ye aske. Can ye <sup>i</sup> drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe aptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Ye shal drinke in dede of the cup that I shal drinke of, and be baptized with the baptisme wherewith I shalbe baptized:

40 But to sit at my right hand & at my left, is not <sup>j</sup> mine to giue, but it shal be giuen to them for whome it is prepaed.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 But Iesus called them vnto him, and said to them, \* Ye knowe that they which desire to beare rule among the Gentiles, haue dominie ouer them, and they that be great among them, exercise autoritie ouer them.

43 But it shal<sup>k</sup> not be so among you: but whosoever wil be great among you, shalbe your seruant.

1. Par he said  
ne grace  
trick to come  
but not a  
of he had  
not.

Mat. 19. 27  
Luk. 18. 28.

Mat. 20. 17.  
Luk. 18. 31.

Mat. 20. 17.  
Luk. 18. 31.

Mat. 20. 17.  
Luk. 18. 31.

Mat. 20. 17.  
Luk. 18. 31.

Mat. 20. 17.  
Luk. 18. 31.

Mat. 20. 17.  
Luk. 18. 31.

Mat. 20. 17.  
Luk. 18. 31.

Mat. 20. 17.  
Luk. 18. 31.

Mat. 20. 17.  
Luk. 18. 31.

<sup>c</sup> We must be  
regenerat and  
rude of all  
pride, and con  
cupiscence.

Mat. 19. 16.  
Luk. 18. 18.

Mat. 19. 16.  
Luk. 18. 18.

Mat. 19. 16.  
Luk. 18. 18.

Mat. 19. 16.  
Luk. 18. 18.

Mat. 19. 16.  
Luk. 18. 18.

Mat. 19. 16.  
Luk. 18. 18.

Mat. 19. 16.  
Luk. 18. 18.

Mat. 19. 16.  
Luk. 18. 18.

Mat. 19. 16.  
Luk. 18. 18.

CHAP.  
11 Christ rideth to Ierusalem.  
up. 15 The biers and seller.  
ple. 24 He declareth the way  
shulde pray. 27 The Pharisee

1 And when they came  
to Bethphage,  
to the mount of olives  
of his disciples,

2 And said vnto them,  
to that towne that is ouer  
allone as ye shal entre  
a colte bounde, where  
lose him and bring him  
vnto me.

3 And if anie man say vnto  
this: Say that the Lord  
needeth him, and straight way he  
will come.

4 And they went their  
colte tied by the dore  
where two wayes meete.

5 Then certeine of them  
said vnto the, What do  
you thinke?

6 And they said vnto the,  
that they commanded them.  
So they

7 ¶ And they brought  
and cast their garments  
there vpon him.

8 And manie spread their  
garments, or cut downe  
branches, and strawed them  
in the way.

9 And they that went be  
fore, followed, cried, saying,

44 And so.

them, & said, With  
ut not with God: for  
is possible.

to say vnto him, Lo  
I haue followed thee  
said, Verely I say  
man that hath for-  
en or sisters, or father  
children, or lands for  
els,

an hundredth folde  
ouses, and brethren,  
sons, and children, and  
ons, & in the worlde

frist, shalbe last, and

the way going vp to  
went before them, &  
as they followed,  
Iesus toke the twelue  
el them what things

go vp to Ierusalem;  
shalbe deliuered vn-  
to the Scribes, and  
m to death, and shal  
tities.

re him, and scourge  
and kil him: but the  
again.

hn the sonnes of Ze-  
phay, Master, we  
lest do for vs that

em, What wolde ye

n, Grante vnto vs,  
thy right had, & the  
in thy glorie.

them, Ye knowe not  
e drinke of the cup  
and be baptized with  
be baptized with  
m, We can. But Ie-  
e shal drinke in de-  
al drinke of, and be  
tisme wherewith I

hand & at my left,  
ut it shalbe giuen to  
eaped.

rd that, they began  
Iohn.

nto him, and  
e that they which  
ong the Gentiles,  
hem, and they that  
ercise autoritie o-

among you: but  
among you, shalbe

44 And so.

For hee  
ne grace  
me to receiue  
his re-  
if he be  
not.

Mat. 19. 29.  
luk. 14. 31.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
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Mat. 11. 12.  
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Mat. 11. 12.  
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Mat. 11. 12.  
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Mat. 11. 12.  
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Mat. 11. 12.  
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Mat. 11. 12.  
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Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

Mat. 11. 12.  
luk. 11. 17.

44 And whosoever wil be chief of you, shal  
be the seruant of all.

45 For euen the Sonne of man came not to  
be serued, but to serue, and to giue his life  
for the ransom of manie.

46 ¶ Then they came to Iericho: and as he  
went out of Iericho with his disciples, and  
a great multitude, Bartimeus the sonne  
of Timeus a blinde man, sat by the wayes  
side begging.

47 And when he heard that it was Iesus of  
Nazaret, he began to crye and to say, Iesus  
the Sonne of Dauid, haue mercie on me.

48 And manie rebuked him, because he  
shulde holde his peace: but he cryed much  
more, O Sonne of Dauid, haue mercie  
on me.

49 Then Iesus stode stil, and commanded  
him to be called: and they called the blin-  
de, saying vnto him, Be of good comfort:  
arise, he calleth thee.

50 So he threwe away his cloke, and rose &  
came to Iesus.

51 And Iesus answered, and said vnto him,  
What wilt thou that I do vnto thee? And  
the blinde said vnto him, Lord, that I may  
receiue sight.

52 Then Iesus said vnto him, Go thy way:  
thy faith hath saued thee. And by and by,  
he receiued his sight, and followed Iesus in  
the way.

CHAP. XI.

1 Christ rideth to Ierusalem. 13 The figge tree dryeth  
up. 15 The biers and sellers are cast out of the Tem-  
ple. 24 He declareth the vertue of faith and how we  
shulde pray. 27 The Pharisees question with Christ.

1 And ¶ when they came nere to Ierusa-  
lem, to Bethphage and Bethania vn-  
to the mount of oliues, he sent forthe two  
of his disciples,

2 And said vnto them, ¶ Go your wayes in-  
to that towne that is oueragainst you, and  
asone as ye shal entre into it, ye shal finde  
a colte bounde, whereon neuer man sate:  
lose him and bring him.

3 And if anie man say vnto you, Why do ye  
this? Say that the Lord hath nede of him,  
and straight way he wil send him hither.

4 And they went their way and founde a  
colte tied by the dore without, in a place  
where two wayes met, and thei losted him.

5 Then certeine of them, that stode there,  
said vnto the, What do ye losing y colte?

6 And they said vnto them, as Iesus had co-  
manded them. So they let them go.

7 ¶ And they broght the colte to Iesus,  
and cast their garments on him, and he sa-  
te vpon him.

8 And manie spred their garments in the  
way: other cut downe braches of the trees  
and strawed them in the way.

9 And they that went before, and they that  
followed, cryed, saying, Hofanna: blessed

be he y cometh in the Name of the Lord.  
10 Blessed be the kingdome that cometh in  
the Name of the Lord of our father ¶ Da-  
uid: Hofanna, o thou which art in the hiest  
heauens.

11 ¶ So Iesus entred into Ierusalem, and in-  
to the Temple: and when he had looked a-  
bout on all things, & now it was euenig, he  
wet forthe vnto Bethania with the twelue.

12 ¶ And on the morow when they were co-  
me out from Bethania, he was hungrie.

13 And seing a figge tre a farre of, that had  
leaves, he went to se if he might finde any  
thing thereon: but whē he came vnto it, he  
founde nothing but leaues: for the time of  
figges was not yet.

14 Then Iesus answered, & said to it, ¶ Ne-  
uer man eat frute of thee hereafter whi-  
le the worlde standeth: and his disciples  
heard it.

15 ¶ And they came to Ierusalem, and Iesus  
went into the Temple, and began to cast  
out them that solde & bought in the Tem-  
ple, and ouerthrew the tables of the money  
changers, & the seates of them that solde  
doves.

16 Nether wolde he suffer that any mā shul-  
de cary a vessel through the Temple.

17 And he taught, saying vnto them, Is it  
not writtē, ¶ Mine House shalbe called the  
House of prayer vnto all nacions: but you  
haue made it a denne of theues.

18 And the Scribes and hie Priests heard it,  
and soght how to destroye him: for they  
feared him, because the whole multitude  
was astonied at his doctrine.

19 But when euen was come, Iesus went out  
of the citie.

20 ¶ And in the morning as they passed  
by, they sawe the figge tre dried vp from  
the rootes.

21 Then Peter remembred, and said vnto  
him, Master, beholde, the figge tre which  
thou cursedst, is withered.

22 And Iesus answered, and said vnto them,  
Haue faith in God.

23 For verely I say vnto you, that whoso-  
uer shal say vnto this mountaine, Take thy  
self away, and cast thy self into the sea, and  
shal not wauer in his heart, but shal beleue  
that those things which he saith, shal come  
to passe, whatsoeuer he saith, shalbe done  
to him.

24 ¶ Therefore I say vnto you, whatsoeuer  
ye desire when ye pray, beleue that ye shal  
haue it, and it shalbe done vnto you.

25 ¶ But when ye shal stand, and pray, forgi-  
ue, if ye haue any thing against any man,  
y your Father also which is in heauen, may  
forgiue you your trespasses:

26 For if you wil not forgiue, your Father  
which is in heauē, wil not pardon you your  
trespasses.

e Many came  
in their owne  
names, but  
Christ came in  
the Name of  
the Lord.

Mat. 21. 15.  
luk. 19. 47.

d Because the  
promis was  
made to him.

Mat. 21. 19.  
e Christ was  
subiect to our  
infirmities.

f This was to  
declare how  
much they  
displease God  
which haue  
but an out-  
warde shewe  
& appearance  
without frute.

Isa. 56. 7.  
Ier. 7. 11.

g For nether  
colde they suf-  
fer reprehension,  
nor that  
their profite  
shulde be hin-  
dered.

Mat. 21. 19.

h Christ te-  
keth occasion  
to instruct the  
of the vertue  
of faith.

Mat. 7. 7.  
luk. 11. 9.

i He teacheth  
us not hereby  
to aske what-  
soeuer seemeth  
good: I our fan-  
tasies for our  
prayer must be  
grounded on  
faith, and our  
faith vpon the  
wordes of God.

Mat. 6. 34.



# The Pharises entangled. S. Marke. Ignorance of the Scriptures.

Mat. 21. 19.  
Luk. 20. 10.

27 ¶ Then thei came againe to Ierusalem: and as he walked in the Temple, there came to him the high Priests, and the Scribes, and the Elders,

28 And said vnto him, By what autoritie doest thou these things? and who gaue thee this autoritie, that thou shouldest do these things?

29 Then Iesus answered, and said vnto the, I wil also aske of you a certeine thing, and answer ye me, and I wil tel you by what autoritie I do these things.

30 The baptisme of Iohn, was it from heauen, or of men? answer me.

31 And they thought with them selues, saying, If we shal say from heauen, he wil say, Why then did ye not beleue him?

32 But if we say of men, we feare the people: for all men counte Iohn, that he had bene a verie Prophet.

33 Then they answered, and said vnto Iesus, We can not tel. And Iesus answered, and said vnto them, I Nether wil I tel you by what autoritie I do these things.

## CHAP. XII.

The vineyard is let out. 14 Obedience and tribute due to princes. 25 The resurrection of the dead. 28 The summe of the Law. 35 Christ the sonne of David. 38 Hypocrites must be eschewed. 41 The offering of the poore widow.

¶ And he began to speake vnto them in parables, \* A certeine man planted a vineyard, and compassed it with an hedge, and digged a pit for the \* winepresse, and buylt a towre in it, and let it out to housbandmen, and went into a strange countrey.

2 And at a time, he sent to the housbandmen a seruant, that he might receiue of the housbandmen of the frute of y vineyard.

3 But they toke him, and bet him, and sent him away empty.

4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe he sent another, & him they slewe, and manie other, beating some, and killing some.

6 Yet had he one sonne, his derebeloued: him also he sent the last vnto the, saying, They wil reuerence my sonne.

7 But the housbandmen said among the selues, This is the heire: come, let vs kil him, and the inheritance shal be ours.

8 So they toke him, and killed him, and cast him out of the vineyard.

9 What shal then the Lord of the vineyard do? He wil come and destroye these housbandmen, and giue the vineyard to others.

10 Hauē ye not red so muche as this Scripture? \* The stone which y buylders did re-

fuse, is made the head of the corner.

11 This was done of the Lord, & it is marueilous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, & went their way.

13 ¶ And they sent vnto him certeine of the Pharises, and of the Herodians that they might take him in his talke.

14 And whē they came, they said vnto him, Master, we knowe that thou art true, & carest for no man: for thou considerest not the persone of me, but teachest the way of God truely. Is it lawfull to giue tribute to Cesar, or not?

15 Shulde we giue it, or shulde we not giue it? But he knewe their hypocrisie, and said vnto them, Why tempt ye me? Bring me a penie, that I may se it.

16 So they broght it, and he said vnto the, Whose is this image and superkription? and they said vnto him, Cefars.

17 Then Iesus answered, & said vnto them, Giue to Cesar the things that are Cefars, and to God, those that are Gods: and they marueiled at him.

18 ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, \* Moses wrote vnto vs, If any mā brother dye, and leaue his wife, and leaue no children, that s his brother shulde take his wife, and raise vp sede vnto his brother.

20 There were seuen brethren, and the first toke a wife, and when he dyed, left no yssue.

21 Then the seconde toke her, and he dyed, nether did he yet leaue yssue, & the thirde likewise.

22 So seuen had her, and left no yssue: last of all the wife dyed also.

23 In the resurrection then, when they shal rise againe, whose wife shal she be of them? for seuen had her to wife?

24 Then Iesus answered, & said vnto them, Are ye not therefore deceiued, because ye knowe not the Scriptures, nether y power of God?

25 For when they shal rise againe from the dead, nether men mary, nor wiues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shal rise againe, haue ye not red in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Iacob?

27 He is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.

28 ¶ Then

poore widow.

¶ The came one of the heard them disputing, using that he had answered him, Which is the ment of all?

¶ Iesus answered him, commandements is, Lord our God is the one

¶ Thou shalt therefore God with all thine heart, soule, & with all thy strength: this is the first

¶ And the seconde is, thou shalt loue thy neighbour as none other commandment these.

¶ Then the Scribe said, Master, thou hast said the one God, and that thou

¶ And to loue him with all the vnderstand soule, and with all the

¶ his neighbour as him self, burnt offerings, and sacrifices

¶ Then, when Iesus saw discretely, he said vnto

¶ farre from the kingdom of man after that durst all

¶ ¶ And Iesus answered the Temple, How say is the sonne of David?

¶ For Dauid him self said, The Lord said to my right hand, til I make thee sit on my right hand.

¶ Then Dauid him self by what meanes is he so muche people heard him

¶ Moreover he said vnto the, Beware of them that goe in long robes, in the markets,

¶ And the chief seates and the first roumes at the feastes

¶ Which deuour wid vnder a coulour of los

¶ shal receiue the greater surie, he behelde how they into the treasure, cast in muche.

¶ And there came a dowe, and she threw in make a quadrin.

¶ Then he called vnto and said vnto the, Ver that this poore widow

¶ in, then all they which treasure.

¶ For they all did caruitie: but she of her all that she had, euen a

1. He comprehendeth his whole office, and ministerie

1. They came of malice, and not to learne: therefore Christ thought them unworthy to be taught.

1. He sheweth y plague that shal befall these ambitious & covetous rulers, whose hearts are hardened against Christ

1. He sheweth y plague that shal befall these ambitious & covetous rulers, whose hearts are hardened against Christ

d of the corner.

he Lord, & it is mar-

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Herodians that they

talke.

they said vnto him,

t thou art true, & ca-

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d, & said vnto them,

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ie his wife, and leaue

s brother shulde take

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h brethren, and the

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rife againe from the

7, nor wiues are ma-

Angels which are in

dead, that they shal

not red in the boke

he bush God spake

in the God of Abra-

31 \* The came one of the Scribes that had heard them disputing together, & perceiuing that he had answered them wel, he asked him, Which is the first commandment of all?

32 Iesus answered him, The first of all the commandments is, \* Heare, Israel, The Lord our God is the onelie Lord.

33 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy \* mnde, & with all thy strength: this is the first commandment.

34 And the seconde is \* like, that is, \* Thou shalt loue thy neighbour as thy self. There is none other commadement greater then these.

35 Then the Scribe said vnto him, Wel Master, thou hast said the trueth, that there is one God, and that there is none but he,

36 And to loue him with all the heart, and with all the understanding, & with all the soule, and with all the strength, and to loue his neighbour as him self, is more then all burnt offerings, and sacrifices.

37 Then, when Iesus sawe that he answered discretely, he said vnto hi, Thou art not farr from the kingdome of God. And no man after that durst aske him any questiō.

38 \* And Iesus answered & said teaching in the Temple, How say the Scribes y Christ is the sonne of Dauid?

39 For Dauid him self said by y holie Gost,

40 \* The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy fote stole.

41 Then Dauid him self calleth him Lord: by what meanes is he then his sonne? and muche people heard him gladly.

42 \* Moreover he said vnto them in y doctrine, Beware of the Scribes which loue to go in long robes, and loose salutations in the markets,

43 And the chief seates in the Synagogues, and the first roumes at feastes,

44 Which deuour widowes houses, \* euen vnder a coulour of long prayers. These shal receiue the greater damnation.

45 \* And as Iesus sate ouer against the treasure, he behelde how the people cast money into the treasure, and many richemen cast in muche.

46 And there came a certeine poore widow, and she threw in two mites, which make a quadrin.

47 Then he called vnto him his disciples, and said vnto the, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasure.

48 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

2 The destruction of Ierusalem. 10 The Gospel shalbe preached to all. 22 The persecutions and false Prophecies which shal be before the coming of Christ, whose houre is vncertaine. 33 He exhorteth every one to watch.

1 And \* as he went out of the Temple, *Mat. 24.1.* *Luk. 21.1.* one of his disciples said vnto him, Master, se what stones, and what buyldings are here.

2 \* Then Iesus answered and said vnto him, *Luk. 19.45.* Seest thou these great buyldings? there shal not be left one stone vpon a stone, that shal not be throwen downe.

3 And as he sate on y mount of oliues, ouer against the Temple, Peter, and James, and Iohn, and Andrew asked him secretly,

4 Tel vs, when shal these things be? & what shalbe the signe when all these things shalbe fulfilled?

5 And Iesus answered them, and began to say, \* Take hede lest any man deceiue you.

6 For many shal come in my Name, say, I am Christ, and shal deceiue many.

7 Furthermore when ye shal heare of warres, and rumors of warres, be ye not troubled: for such things must nedes be: but the end shal not be yet.

8 For nation shal rise against nation, and kingdome against kingdome, and there shalbe earthquakes in diuers quarters, and there shalbe famine and troubles: these are the beginnings of sorowes.

9 But take ye hede to your selues: for they shal deliuer you vp to the Councils, and to the Synagogues: ye shal be beaten, and brought before rulers and Kings for my sake for a testimonial vnto them.

10 And the Gospel must first be published among all nacions.

11 \* But when they lead you, and deliuer you vp, take ye no thought afore, nether premeditate what ye shal say: but whatsoever is given you at the same time, that speake: for it is not ye that speake, but the holie Gost.

12 Yez, and the brother shal deliuer the brother to death, and the father the sonne, and the children shal rise against their parents, and shal cause them to dye.

13 And ye shalbe hated of all men for my Names sake: but whosoever shal endure vnto the end, he shalbe saved.

14 \* Moreover, when ye shal se the abomination of desolation (spoken of by Daniel the Prophet) standing where it ought not, (let him that readeth, consider it) \* then let the that be in Iudea, flee into the smountaines,

15 And let him that is vpon the house, not come downe into the house, nether entre therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe vnto the things which he left

*Mat. 24.1.*  
*Luk. 21.1.*

*Luk. 19.45.*

*Ephes. 5.6.*  
*2. Thess. 2.3.*

a tie doeth  
answer them  
things that  
were more ne-  
cessary for  
them to know  
the things  
that they de-  
manded.  
b Viurping  
the authentic  
of Christ.

c That they  
may be inex-  
cusable.

*Mat. 10.19.*  
*Luk. 12.11.*

d That they  
may be inex-  
cusable.

e This it not  
to make them  
negligent, but  
to assure them  
that he will  
assist them and  
instruct them  
sufficiently w  
answers, so y  
they may here-  
by perceiue  
that their de-  
fiance standeth  
not in their  
owne wildo-  
me, or eloquen-  
ce.

*Mat. 24.15.*  
*Dan. 9.25.*

*Luk. 21.20.*

f This is  
ment of that  
time that the  
Romans build-  
ed profane the  
Temple.

g Because the  
destruction  
shal be moste  
extreme and  
cruel.



# The day of the Lord.

# S. Marke. The precious oyntment.

16 For they shal not be able to flee.  
17 That you haue no let to hinder you when you shulde escape.  
18 And except that the Lord had shortened those dayes, no flesh shulde be saved: but for the elects sake, which he hath chosen, he hath shortened those dayes.  
19 Then if any man say to you, Lo, here is Christ, or, lo, he is there, beleeue it not.  
20 For false Christs shal rise, and false Prophets, & shal shewe signes and wonders, to deceiue if it were possible, the very elect.  
21 But take ye hede: beholde, I haue shewed you all things before.  
22 Moreouer in those dayes, after that tribulation the sunne shal waxe darke, & the moone shal not giue her light,  
23 And the starres of heauen shal fall: and the powers which are in heauen, shal shake.  
24 And then shal they see the Sonne of man coming in the cloudes, with great power and glorie.  
25 And he shal then send his Angels, and shal gather together his elect from the foure windes, & from the vtmost parte of the earth to the vtmost parte of heauen.  
26 Now learne a parable of the figge tre. When her bough is yet tender, & it bringeth forth leaues, ye knowe that sommer is nere.  
27 So in like maner, when ye see these things come to passe, knowe that the kingdom of God is nere, *euē* at the doores.  
28 Verely I say vnto you, that this generation shal not passe, til all these things be done.  
29 Heauen and earth shal passe away, but my wordes shal not passe away.  
30 But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne him self, saue the Father.  
31 Take hede: wathe, & pray: for ye knowe not when the time is.  
32 For the Sonne of man is as a mā going into a strange countrey, & leaueth his house, & giueth autoritie to his seruants, and to euerie man his worke, and commandeth the porter to watch.  
33 Watch therefore, (for ye knowe not when the Master of the house wil come, at euen, or at midnight, at the cocke crowing, or in the dauning)  
34 Left if he come suddenly, he shulde finde you sleeping.  
35 And those things that I say vnto you, I

behinde him, to take his clothes.

say vnto all men, Watch.

## CHAP. XIII.

The Priests conspire against Christ. 3 Marie Magdalene anointeth Christ. 12 The Passouer is eaten. 18 He telleth afore of the treason of Iudas. 22 The Lords supper is institute. 46 Christ is taken. 67 Peter denieth him.

1 And two dayes after followed the feast of the Passouer, and of vneleavened bread: and the hie Priests, and Scribes sought how they might take him by craft, and put him to death.  
2 But they said, Not in the feast day, lest there be any tumult among the people.  
3 And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woman hauing a boxe of ointment of spikenarde, verie costlie, and she brake the boxe, and powred it on his head.  
4 Therefore some disdeined among themselves, and said, To what end is this waste of ointment?  
5 For it might haue bene solde for more than three hundred pence, & bene giuen vnto the poore, & they grudged against her.  
6 But Iesus said, Let her alone: why trouble ye her? she hath wrought a good worke on me.  
7 For ye haue the poore with you alwayes, and when ye wil ye may do them good, but me ye shal not haue alwayes.  
8 She hath done that she coulde: (she came afore hand to anoint my bodie to the burying.)  
9 Verely I say vnto you, where soeuer this Gospel shal be preached throughout the whole world, this also that she hath done, shal be spoken of in remembrance of her.  
10 ¶ The Iudas Iscariot, one of the twelve, went away vnto the high Priests, to betray him vnto them.  
11 And when they heard it, they were glad, & promised that they wolde giue him money: therefore he sought how he might conveniently betray him.  
12 ¶ Now y first day of vneleavened bread, when they sacrificed the Passouer, his disciples said vnto him, Where wilt thou that we go & prepare, that thou maist eat the Passouer?  
13 Then he sent forth the two of his disciples, and said vnto them, Go ye into the citie, and there shal a man mere you bearing a pitcher of water: followe him.  
14 And whither soeuer he goeth in, say ye to the good man of the house, The Master saith, Where is y lodging where I shal eat the Passouer with my disciples?  
15 And he wil shewe you an vpper chamber which is large, trimmed and prepared: there make it readie for vs.  
16 So his disciples went forth, and came to the citie, & founde as he had said vnto the

boldenes.

and made readie the Passouer.  
17 ¶ And at euen he came.  
18 ¶ And as they sate at table, Iesus said, Verely I say vnto you, of you shal betray me.  
19 Then they began to chide, and say to him one by one, Is it I?  
20 And he answered and said, He that hath eaten of the twelve this in the platter.  
21 ¶ Truly the Sonne of man is written of that man, by whome he is betrayed: it had bene better if he had neuer bene born.  
22 ¶ And as they did eate bread, and when he had brake it & gaue it to them, he said, this is my bodie.  
23 ¶ Also he toke the cup, & giuen thankes, gaue it to them, and they dranke of it.  
24 And he said vnto them, This is the new Testament in my blood, which is shed for many.  
25 Verely I say vnto you, more of the fruite of the tree, that I drinke it no more of God.  
26 And when they had sung, they went out to the mount of Olives.  
27 ¶ Then Iesus said vnto them, shal be offended by me this night, as is written, I wil smite the shepe, shal be scattered.  
28 But after that I am risen againe, I will go before you to Galilee.  
29 And Peter said vnto them, men shulde be offended by me, though I should die with thee, this day, & yet I will not denie thee.  
30 Then Iesus said vnto him, thou shalt denie me thrise.  
31 But he said more earde, I will not denie thee, I will not denie thee.  
32 ¶ After they came to Gethsemane: then he said vnto them, Sit ye here, til I haue prayed.  
33 And he toke with him Peter, Iohn, and Iames, and began to pray, saying, Father, if thou wilt, take from me this chalice, for I cannot drinke of it.  
34 And he said vnto them, watch, *euē* vnto the dawning.  
35 So he went forwarde alone, and fell on the grounde, and was perswaded, that he should not be taken.  
36 And he said, I Abbath, are possible vnto thee.

after followed she  
ouer, and of vnleau-  
hie Priests, and Scri-  
might take him by  
death.

in the feast day, lest  
among the people.

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Where wilt thou  
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had said vnto the,

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and made readie the Pascheouer.

17 ¶ And at euen he came with the twelue.

18 ¶ And as thei sate at table and did eat, Ie-  
sus said, Verely I say vnto you, that one  
of you shal betray me, which eateth with  
me.

19 Then they began to be sorowful and to  
say to him one by one, Is it I? And ano-  
ther, Is it I?

20 And he answered and said vnto them, It  
is one of the twelue that dippeth with me  
in the platter.

21 ¶ Truly the Sonne of man goeth his  
way, as it is written of him: but wo be to  
that man, by whome the Sonne of man,  
is betrayed: it had bene good for that mā,  
if he had neuer bene borne.

22 ¶ And as they did eat, Iesus toke the  
bread, and when he had giuen thanks, he  
brake it & gaue it to them, and said, Take,  
eat, this is my bodie.

23 Also he toke the cup, and when he had  
giuen thanks, gaue it to them: and they  
all dranke of it.

24 And he said vnto the, This is my blood  
of the new Testament, which is shed for  
manie.

25 Verely I say vnto you, I wil drinke no  
more of the frute of the vine, vntil that  
day, that I drinke it new in the kingdome  
of God.

26 And when they had sung a psalme, they  
went out to the mount of oliues.

27 ¶ Then Iesus said vnto them, All ye  
shal be offended by me this night: for it is  
written, I wil smite the shepherd, & the  
shepe shal be scattered.

28 But after that I am risen, I wil go into  
Galilee before you.

29 And Peter said vnto him, Although all  
men shulde be offended, yet wolde not I.

30 Then Iesus said vnto him, Verely I say  
vnto thee, this day, even in this night, be-  
fore the cocke crowe twise, thou shalt de-  
nie me thrise.

31 But he said more earnestly, If I shulde  
dye with thee, I wil not denie thee: likewise  
also said they all.

32 ¶ After they came into a place named  
Gethsemane: then he said to his disciples,  
Sit ye here, til I haue prayed.

33 And he toke with him Peter, and Iames,  
and Iohn, and he began to be afraied, &  
in great heauines,

34 And said vnto them, My soule is verie  
heauie, even vnto the death: tary here and  
watch.

35 So he went forward a litle, & fel downe  
on the grounde, and praied, that if it  
were possible, that houre might passe fro  
him.

36 And he said, Abba, Father, all things  
are possible vnto thee: take away this cup

from me: neuertheles not that I wil, but  
that thou wilt, be done.

37 Then he came and founde them sle-  
eping, and said to Peter, Simō, sleepest thou?  
coldest not thou watch one houre?

38 ¶ Watch ye, and pray, that ye entre not  
into tētacion: the spirit in dede is readie,  
but the flesh is weake.

39 And againe he went away, and prayed,  
and spake the same wordes.

40 And he returned, and founde them a-  
sleepe againe: for their eyes were heauie;  
neither knewe they what they shulde an-  
swer him.

41 And he came the thirde time, and said  
vnto them, Sleepe hence forth, and take  
your rest: it is ynough: the houre is come:  
beholde, the Sonne of man is deliuered  
into the hands of sinners.

42 Rise vp: let vs go: lo, he that betrayeth  
me, is at hand.

43 ¶ And immediatly while he yet spake,  
came Iudas that was one of the twelue, &  
with him a great multitude with swordes  
and staves from the hie Priests, and Scri-  
bes and Elders.

44 And he that betrayed him, had giuen  
the a token, saying, Whome soeuer I shal  
kisse, he it is: take him & leade him away  
safely.

45 And as sone as he was come, he went  
straight waye to him, and said, Master,  
Master, and kissed him.

46 Then they layed their hands on him, &  
toke him.

47 And one of them that stode by, drewe  
out a sword, and smote a seruant of the  
hie Priest, and cut of his eare.

48 And Iesus answered and said vnto the,  
Ye become out as vnto a thefe with swordes  
and with staves to take me.

49 I was dailely with you teaching in the  
Temple, & ye toke me not: but this is done  
that the Scriptures shulde be fulfilled.

50 Then they all forsoke him, and fled.

51 And there followed him a certeine yong  
man, clothed in linnen vpon his bare bodie,  
and the yong men caught him.

52 But he left his linnē cloth, and fled from  
them naked.

53 ¶ So thei led Iesus away to the hie Priest,  
and to him came all the hie Priests, and  
the Elders, and the Scribes.

54 And Peter followed him a farre of, e-  
uen into the hall of the hie Priest, and sate  
with the seruants, and warmed him self at  
the fyre.

55 And the hie Priests, and all the Coun-  
cil sought for witness against Iesus, to put  
him to death, but founde none.

56 For manie bare false witness against him,  
but their witness agreed not together.

57 Then there arose certeine, & bare false  
GGii.

He standeth  
not so to his  
owne wil, but  
that willingly  
he offereth him  
self to obey  
God.

He meaneth  
that the houre  
will come whe  
they shal be  
kept from  
sleeping.

Mat. 26. 47.  
luk. 22. 47.  
iob. 18. 3.

It was the fa-  
cious then to  
crete with kis-  
sing at their  
meetings, & al-  
so at their de-  
parture.  
p. He repeateth  
twise, as if  
he had bene  
moued with a  
certeine pite  
in taking his  
last leaue.  
q. To wit, Pe-  
ter.  
r. Called Mat-  
chus.

f. Which de-  
clared that  
no man can do  
aioe thing con-  
trarie to Gods  
ordnance.  
t. Meaning all  
the disciples.

Mat. 26. 57.  
luk. 22. 54.

u. That is, the  
h. Two chiefest  
authoritie among  
the Priests.  
x. Which sig-  
nified that his  
hot scale be-  
now to be aban-  
ted.

Mat. 26. 59.  
Or. 18. 31.

Or. 18. 31.



John 2. 19.  
y These two witnesses differed, in that the one reported y Christ said, he could destroy the Temple, (as Mat. 27. 40.) & y other said, that he heard him saye, that he wolde do it as is here noted.

Mat. 24. 39.  
z That is, of God, who is worthe all praise: the w wolde in their language the Jewes when they speake of God, use commonly in their writings to use to this day, a Whome they now contended in this base estate, thei shulde fe appeare at the last day with maiestie and glorie.

Mat. 26. 69.  
luk. 22. 55.  
yoh. 18. 25.  
b This declaration the wickedes & infolencie of the gouernours, & rulers, seing their officers contrarie to all iustice, thus aged & tormented him, that was innocent.

Mat. 26. 71.  
luk. 22. 57.  
yoh. 18. 25.  
c We ought to consider our owne infirmities, y wemay learne anely to trust God, and not in our owne strength.

Mat. 26. 75.  
yoh. 18. 26.  
d Peter prepared him self to see if he were further laied vnto.

Mat. 27. 31.  
luk. 22. 66.  
yoh. 18. 26.  
a For the Romans gaue the no autoritie to put anie man to death.

witnes against him, saying,  
58 We heard him say, \* I wil destroy this Temple made with hands, & within three daies I wil buylde another, made without hands.  
59 But their witnes yet agreed not together.  
60 Then the hie Priest stode vp amongs them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witnes against thee?  
61 But he held his peace, and answered nothing. Againe the hie Priest asked him, & said vnto him, Art thou Christ the Sonne of the Blessed?

62 And Iesus said, I am he, \* and ye shal see the Sonne of man sit at the right hand of the power of God, & come in the cloudes of heauen.  
63 Then the hie Priest rent his clothes and said, What haue we anie more nede of witnesses?  
64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthe of death.  
65 And some began to spit at him, and to couer his face, and to beate him with fyfles, and to say vnto him, Prophecie. And the b sergeants smote him with their rods.  
66 \* And as Peter was beneath in the hall, there came one of the maiides of the hie Priest.

67 And when she sawe Peter warming him self, she looked on him, and said, Thou wast also with Iesus of Nazaret.

68 But he denied it, saying, I knowe him not, nether wor I what thou saiest. Then he went out into the porch, & the cocke crewe.

69 \* Then a maide sawe him againe, & began to say to them that stode by, This is one of them.

70 But he denied it againe: & anone after, they that stode by, said againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speache is like.

71 And he began to curse, & sweare, saying, I knowe not this ma of whome ye speake.

72 \* Then the secōde time the cocke crewe, and Peter remembred the worde that Iesus had said vnto him, Before the cocke crowe twice, thou shalt denie my thrise, & waying that with him self, he wept.

CHAP. XV.

Iesus is led to Pilate. 15 He is condemned, reuiled and put to death, 46 And is buried by Ioseph.

And anone in the dawning, the hie Priests helde a couñel with the Elders, and the Scribes, & the whole Council, and bounde Iesus, and led him away, and deliuered him to Pilate.

Then Pilate asked him, Art thou the King of the Iewes? And he answered, and

said vnto him, Thou saiest it.  
3 And the hie Priests accused him of many things.

4 \* Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things thei witnes against thee.  
5 But Iesus answered b no more at all, so that Pilate marueiled.

6 Now at the feast Pilate did deliuer a prisoner vnto them, whome soeuer they wolde desire.

7 Then there was one named Barabbas, w was boude with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed a loude, & began to desire that he wolde do as he had euer done vnto them.

9 Then Pilate answered them, and said, Wil ye that I let lose vnto you the King of the Iewes?

10 For he knewe that the hie Priests had deliuered him of enuie.

11 But the hie Priests had moued the people to desire that he wolde rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto the, What wil ye then that I do with him, whome ye call the King of the Iewes?  
13 And thei cryed againe, Crucifie him.

14 Then Pilate said vnto them, But what euil hath he done? And they cryed the more feruently, Crucifie him.

15 So Pilate willing to contēt the people, losed them Barabbas, and deliuered Iesus when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the commune hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, & put it about his head,  
18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, & did him reuerence.

20 And when they had mocked him, they toke the purple of him, and put his owne clothes on him, and led him out to crucifie him.

21 \* And they compelled one that passed by, called Simon of Cyrene (which came out of the country, and was father of Alexander and Rufus) to beare his crosse.

22 \* And they broght him to a place named Golgotha, which is by interpretation, the place of dead mens skulles.

23 And they gaue him to drinke wine mingled with myrrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lottes for them,

them, what euer man

25 And it was the thirde time he was crucified him.

26 And the title of his charge, THE KING OF THE IEWES.

27 Thei crucified also with him the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, \* And he was counted wicked.

29 And they that went with him, wagging their heads, & saying, that destroyest the Temple, and thou shalt be builded in three dayes,

30 Saue thy self, and come downe from hence.

31 Likewise also euen the King, said among the Iewes, He saued other men, but he can not saue himself.

32 Let Christ the King of the Iewes come downe from the crosse, & beleue. h They also with him, reuiled him.

33 ¶ Now when y sixth houre, the shaddowes arose ouer all the land, at the ninth houre.

34 And at the ninth houre, a loude voyce, saying, ma-sabachthan? which is, my God, my God, taken me?

35 And some of them that stood by, when they heard it, said, Elias.

36 And one ran, and filled a sponge with vineger, and put it on him to drinke, saying, vs fe if Elias wil come downe.

37 And Iesus cryed with a loude voyce, and gaue vp the gost.

38 ¶ And the vaile of the temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion sawe that he was dead, he reuered him, saying, Truly this man was the Sonne of God.

40 ¶ There were also wome with him, a farre off, among whom was Salome, the wife of Iesus, and of Ioses, and of Marie the lefse, and of Ioses) and of Marie the lefse, and of Ioses) and of Marie the lefse, and of Ioses)

41 Which also when he was dead, they followed him, and ministered vnto him many other women, which followed him vnto Ierusalem.

42 ¶ And now when it was the day of the Sabbath, Ioseph of Arimathea, Counsellour, which was a disciple of Iesus, came

u faiest it.  
s accused him of ma-

e asked him againe,  
nou nothing? beholde  
nei wimes agait thee  
d b no more at all, fo-  
ed.

ilate did deliuer a pri-  
omefoeuer thei wol-

he named Barabbas, w  
fellowes, that had ma-  
o in the insurrection  
rther.

red a loude, & began  
de do as he had euer

ered them, and said,  
se vnto you the King

ut the hie Priests had  
uie.

had moued the peo-  
wolde rather deliuer

red, and said againe  
ye then that I do with

he King of the Iewes?  
nine, Crucifie him.

vnto them, But what  
And they cryed the

cifie him.

to contēt the people,  
s, and deliuered Iesus

ed him, that he might

s led him away into  
" commune hall, and

whole band,  
purple, and platted a

put it about his head,  
e him, saying, Haile,

m on the head with a  
m him, and bowed the

erence.

id mocked him, they  
m, and put his owne

led him out to cruci-

elled one that passed  
Cyrene (which came  
and was father of A-

to beare his crosse.  
im to a place named

y interpretation, the  
ulles.

im to drinke wine  
e: but he received it

crucified him, they  
casting lottes for

them,

them, what euerie man shulde haue.  
And it was the thirde houre, when they  
crucified him.

And the title of his cause was writte abo-  
ue, THE KING OF THE IEWES.  
Thei crucified also with him two theues,  
the one on the right hand, and the other  
on his left.

Thus the Scripture was fulfilled, which  
saith, \* And he was counted among the  
wicked.

And they that went by, railed on him,  
wagging their heads, & saying, \* Hey, thou  
that destroyest the Temple, & buydest it  
in thre dayes,

Saue thy self, and come downe from the  
crosse.

Likewise also euen the hie Priests mock-  
ing, said among the selues with the Scribes,  
He saued other men, him self he can  
not saue.

Let Christ the King of Israel now come  
downe from the crosse, that we may se, and  
beleue. <sup>b</sup> They also that were crucified  
with him, reuiled him.

Now when y<sup>e</sup> sixth houre was come, dar-  
kenes arose ouer <sup>a</sup> all the land vntil the  
ninth houre.

And at the <sup>a</sup> ninth houre Iesus cryed with  
a loude voyce, saying, \* Eloi, Eloi, lam-  
ma-sabachthani? which is by interpreta-  
tion, My God, my God, why hast thou for-  
saken me?

And some of them that stode by, when  
they heard it, said, <sup>a</sup> Beholde, he calleth  
Elias.

And one ran, and filled a <sup>a</sup> sponge ful of  
vineger, and put it on a reede, and gaue  
him to drinke, saying, Let him alone: let  
vs se if Elias wil come and take him  
downe.

And Iesus cryed with a loude voyce, and  
gaue vp the goft.

And the vaile of the Temple was rent  
in twaine, from the top to the bottome.

Now when the <sup>a</sup> Centurion, which sto-  
de ouer against him, sawe that he thus cry-  
ing gaue vp the goft, he said, Truly this  
man was the Sonne of God.

There were also women, which behelde  
a farre off, amōg whome was Marie Magda-  
lene, and Marie (the mother of Iames the  
lesse, and of Iosef) and Salome,

Which also when he was in Galile, \* fol-  
lowed him and ministrd vnto him, and  
many other women which came vp with  
him vnto Ierusalem.

\* And now whē night was come (becau-  
se it was the day of the preparacion that is  
before the Sabbath)

Ioseph of Arimathea, an <sup>a</sup> honorable  
Counsellour, which also looked for y<sup>e</sup> king-  
dome of God, came, & went in boldely

vnto Pilate, and asked the bodie of Iesus.  
And Pilate marueiled, if he were alrea-  
die dead, and called vnto him the Cen-  
turiō, and asked of him whether he had  
bene any while dead.

And whē he knewe the truth of the Cen-  
turiō, he gaue the bodie to Ioseph,

Who boght a linnen cloth, and toke him  
downe, and wrapped him in the linnen  
cloth, and layd him in a tombe that was  
hewen out of a rocke, & rolled a stone vn-  
to the dore of the sepulchre:

And Marie Magdalene, and Marie Iosef  
mother behelde where he shulde be layd.

CHAP. XVI.

The women come to the graue. <sup>a</sup> Christ being risen a-  
gaine, appeareth to Magdalene. <sup>a</sup> Also to the ele-  
uen and reproveth their unbelief. <sup>a</sup> He committeth  
the preaching of the Gospel & the ministracion of bap-  
tisme vnto them.

And whē the Sabbath daye was past,  
Marie Magdalene, & Marie the mo-  
ther of Iames, & Salome, boght swete oint-  
ments that they might come, and embaul-  
me him.

Therefore early in the morning, the first  
day of the weeke, they came vnto the se-  
pulchre, when the sunne was yet rising,

And they said one to another, Who shal  
roll vs away the stone from the doore of  
the sepulchre?

And when they looked, they sawe that the  
stone was rolled away (for it was a very  
great one.)

\* So they went into the sepulchre, and  
sawe a yong man sitting at the right side,  
clothed in a long white robe: and they we-  
re afraied.

But he said vnto them, Be not afraied: ye  
seke Iesus of Nazaret, which hath bene  
crucified: he is risen, he is not here: beholde  
the place, where they put him.

But go your way, and tel his disciples, &  
Peter, that he wil go before you into Ga-  
lile: there shal ye se him, \* as he said vnto  
you.

And they went out quickly and fled  
from the sepulchre: for they trembled and were  
amased: nether said they any thing to any  
man: for they were afraied.

And when Iesus was risen againe, in the  
morow (which was y<sup>e</sup> first day of the weeke)  
he appeared first to Marie Magdalene, \* out  
of whome he had cast seven deuils.

And he went and tolde them that had  
bene with him, which mourned and wept.

And whē they heard that he was aliue, &  
had appeared to her, they beleued it not.

\* After that, he appeared vnto two of  
them in another forme, as thei walked and  
went into the countrey.

And they went and tolde it to the rem-  
nant, but they beleued them not.



Luk. 24.36.  
John 20.19.  
d Mourning &  
praying.

Mat. 28.19.  
e As wel Gen-  
tile as Iewe.

John 12.18.  
At. 16.18.  
f This gifte  
was but for a  
time to cause  
men the more  
willingly to  
receiue the  
Gospel whiche  
as yet was not  
evidently  
knowne.

14 ¶ Finally, he appeared vnto the eleuen as they sate together, and reproveth them of their vnbelief & hardnes of heart, because they beleued not them which had sene him, being risen vp againe.  
15 And he said vnto them, \* Goe ye into all the worlde, & preache the Gospel to eue-  
16 He that shal beleue & be baptized, shal- be faued: \* but he that wil not beleue, shal- be damned.  
17 And these tokens shal followe the that beleue, \* In my Name thei shal cast out de-

uils, and \* shal speake with a newe tong-  
18 \* And shal take away serpents, and if they shal drinke any deadlie thing, it shal not hurt them: \* they shal lay their hands on the sicke, and they shal recover.  
19 \* So after the Lord had spoken vnto the, he was receiued into heauen, & sate at the right hand of God.  
20 And they went forth, and preached eue-  
21 And the \* Lord wrought with them, & confirmed the worde with signs that followed, Amen.

# THE HOLY GOSPEL

## of Iesus Christ, according to Luke.

### CHAP. I.

Of Zacharias, and Elisabet. 11 The Angel sheweth him of the natiuitie of Iohn Baptist. 20 His incredulitie is punished. 28 The talke of the Angel, and Marie. 46 Her song. 57 The birth, Circumcision, and gra- ces of Iohn. 68 Zacharias giueth thanks to God, & proph- ceth.



Or as muche as many haue take in hand to set forth the storie of those things, whereof we are fully persuaded,

\* As they haue deliue- red them vnto vs, which from the beginning sawe the their selues, and were ministers of the worde,

It seemed good also to me (moste noble Theophilus) afforse as I had seached out perfectly all things fro the beginning, to write vnto thee thereof from point to point,  
That thou mightest acknowledge the cer- teintie of those things, whereof thou hast bene instructed.

**I**N the time of \* Herode King of Iudea, there was a certeine Priest named Zacharias, of the course of Abia: & his wife was of the daughters of Aaron, and her name was Elisabet.

Bothe were iust before God, and walked in all the commandements and ordinances of the Lord, without reprove.

And thei had no childe, because that Elisabet was barren: & bothe were wel stricken in age.

And it came to passe, as he executed the Priests office before God, as his course came in order,

According to the custome of the Priests office, his lot was to burne incense, when he went into the Temple of the Lord.

As ment the outward obseruation of the ceremonies commanded by God. 1 The Temple was divided into three parts: the first was the holie of holies, where the Priests and Leuit were: and the third Sanctum Sanctorum, into the which the high Priest entered once a yere to sacrifice.

And the whole multitude of the people were without in prayer, \* while the incense was burning.

Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense.

And when Zacharias sawe him, he was troubled, and feare fel vpon him.

But the Angel said vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shal beare thee a sonne, and thou shalt call his name \* Iohn.

And thou shalt haue ioye and gladnes, & many shal reioyce at his birth.

For he shalbe great in the sight of the Lord, & shal nether drinke wine, nor strōg drink: and he shalbe filled with the holie Ghost, euen from his mothers wombe.

\* And many of the children of Israel shal he turne to their Lord God.

\* For he shal go before him in the spirit & power of Elias, to turne the hearts of the fathers to the children, & the disobedient to the wisdom of the iust men, to make readie a people prepared for the Lord.

Then Zacharias said vnto the Angel, Whereby shal I knowe this? for I am an olde man, and my wife is of a great age.

And the Angel answered, and said vnto him, I am \* Gabriell that stand in the presence of God, and am sent to speake vnto thee, & to shewe thee these good tidings.

And beholde, thou shalt be domme, and not be able to speake, vntil the day that these things be done, because thou beleuedst not my wordes, which shalbe fulfilled in their season.

Now the people waited for Zacharias, and marueiled that he taried so long in the Temple.

And whē he came out, he colde not speake vnto them: then they perceived that he had

a Meaning, the  
Apokles with  
whome he  
was conser-  
uante.  
b Or of the  
thing: and it  
may be refer-  
red either to  
Christ or to  
the Gospel,  
and hereby is  
meant that they  
were the mi-  
nisters of  
Christ, who is  
called the  
word: or mi-  
nisters of the  
word: it is to  
say, of the  
Gospel: and  
this comen-  
deth the au-  
thority of his  
discipline, being  
received of  
the Apostles.  
c The sonne  
of Antipater.  
d Read. i. Chr.  
24.10.  
e By her fathers  
for by her mo-  
thers line the  
was of the  
house of David.  
f This perfec-  
tion or iustice  
is iudged by  
the frutes and  
outwarde ap-  
pearance, and  
not by the cau-  
ses: which on-  
ly cometh of  
Gods fre mer-  
cie through  
Christ.  
g The Greke  
worde signi-  
feth iustifica-  
tion, whereby  
is ment the out-  
ward obseruation  
of the ceremonies  
commanded by  
God. 1 The Temple  
was divided into  
three parts: the  
first was the  
holie of holies,  
where the Priests  
and Leuit were:  
and the third  
Sanctum Sanctorum,  
into the which the  
high Priest entered  
once a yere to  
sacrifice.

At. 1. 6.  
e 10. 45.  
f 11. 11.  
g 11. 11.  
h 11. 11.  
i 11. 11.  
j 11. 11.  
k 11. 11.  
l 11. 11.  
m 11. 11.  
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r 11. 11.  
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t 11. 11.  
u 11. 11.  
v 11. 11.  
w 11. 11.  
x 11. 11.  
y 11. 11.  
z 11. 11.

Angel sent to Marie  
had sene a vision in the  
made signes vnto them  
domme.  
And it came to passe,  
his office were fulfilled  
to his owne house.  
And after those dayes  
conceiued, and hid her  
saying,  
Thus hathe the Lord  
the dayes wherein he  
from me: my rebuke  
And in the sixth moneth  
briel was sent fro God  
lile, named Nazaret,  
To a virgine affianced  
name was Ioseph, of the  
the virgins name was M  
And the Angel went  
Haile thou that art free  
is with thee: blessed art  
And when the sawe hi  
at his saying, & though  
lutation that shulde be  
Then the Angel said v  
Marie: for thou hast  
God.  
\* For lo, thou shalt co  
be, and beare a sonne,  
me IESVS.  
He shalbe great, & st  
ne: of the moste High  
shal giue vnto him the  
Dauid.  
\* And he shal reigne o  
for euer, & of his kingd  
Then said Marie vnt  
shal this be, seing, I kn  
And the Angel answe  
her, The holie Ghost  
and the power of the m  
shadowe thee: therfore  
thing which shalbe bo  
called the Sonne of G  
And beholde, thy w  
also conceived a son  
and this is her sixt mo  
led barren.  
For with God shal  
ble,  
Then Marie said, Be  
the Lord: be it vnto  
worde. So the Angel  
And Marie arose  
went into the hill co  
a citie of Iuda,  
And entred into the  
and saluted Elisabet:  
And it came to pass  
the salutation of Ma

is domme.

e with e newe ton-  
serpents, and if they  
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Lord wrought with  
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him an Angel of the  
right side of the al-

sawe him, he was  
vpon him. Feare not,  
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re thee a sonne, and  
e John.

ioye and gladnes, &  
is birth.

in the sight of the  
inke wine, nor strôg  
filled with the holie  
others wombe.  
children of Israel shal  
God.

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halt be domme, and  
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because thou bele-

which shalbe fulfil-

ited for Zacharias,  
e taried so long in

he colde not spea-  
y perceived that he

Angel sent to Marie. Chap. I. Mariés song. 27

had sene a vision in the Temple: for he  
made signes vnto them, and remained  
domme.

And it came to passe, when the dayes of  
his office were fulfilled, that he departed  
to his owne house.

And after those dayes, his wife Elisabet  
conceiued, and hid her self siue moneths,  
saying,

Thus hath the Lord dealt with me, in  
the dayes wherein he looked on me, to take  
from me my rebuke among men.

¶ And in the sixt moneth, the Angel Gab-  
riel was sent frô God vnto a citie of Gab-  
lile, named Nazaret,

To a virgine affianced to a man whose  
name was Ioseph, of the house of Dauid, &  
the virgins name was Marie.

And the Angel went in vnto her, & said,  
Haile thou that art freely beloued: y Lord  
is with thee: blessed art thou amôg womē.

And when she sawe him, she was troubled  
at his saying, & thought what maner of sa-  
lutation th at shulde be.

Then y Angel said vnto her, Feare not,  
Marie: for thou hast founde fauour with  
God.

¶ For lo, thou shalt conceiue in thy wom-  
be, and beare a sonne, and shalt call his na-  
me IESVS.

He shalbe great, & shalbe called the Son-  
ne of the moste High, and the Lord God  
shal giue vnto him the throne of his father  
Dauid.

¶ And he shal reigne ouer y house of Iacob  
for euer, & of his kingdome shalbe no end.

Then said Marie vnto the Angel, How  
shal this be, seing, I know no man?

And the Angel answered, and said vnto  
her, The holie Gost shal come vpon thee,  
& the power of the most High shal ouer-  
shadowe thee: therefore also that y holie  
thing which shalbe borne of thee, shalbe  
called the Sonne of God.

¶ And beholde, thy cousin Elisabet, she ha-  
the also conceiued a sonne in her olde age:  
and this is her sixt moneth, which was cal-  
led barren.

For with God shal nothing be vnpossi-  
ble.

¶ Then Marie said, Beholde, the seruant of  
the Lord: be it vnto me according to thy  
worde. So the Angel departed from her.

¶ And Marie arose in those dayes, and  
went into the hill country with haste to a  
citie of Iuda,

And entred into the house of Zacharias,  
and saluted Elisabet.

¶ And it came to passe, as Elisabet heard  
the salutation of Marie, the babe sprang

in her bellie, & Elisabet was filled with the  
holie Gost.

¶ And she cryed with a loude voyce, and  
said, Blessed art thou among women, be-  
cause the frute of thy wombe is blessed.

¶ And whence cometh this to me, that the  
mother of my Lord shulde come to me?

¶ For lo, as sone as the voyce of thy salu-  
tatiô sounded in mine eares, the babe sprang  
in my bellie for ioie.

¶ And blessed is she that beleued: for tho-  
se things shalbe performed, which were  
tolde her from the Lord.

¶ Then Marie said, My soule magnifieth  
the Lord,

¶ And my spirit reioyceth in God my  
Saviour.

¶ For he hath looked on the poore degre  
of his seruant: for beholde, from hence  
forth shal all ages call me blessed.

¶ Because, he that is mightie, hath done  
for me great things, & holie is his Name.

¶ And his mercie is from generacion to  
generacion on them that feare him.

¶ He hath shewed strength with his ar-  
me: he hath scattered the proude in the  
h imagination of their hearts.

¶ He hath put downe the mightie from  
their seates, and exalted the of lowe degre.

¶ He hath filled the hungrie with good  
things, and sent away the riche emptye.

¶ He hath vpholden Israel his seruant,  
being mindeful of his mercie

¶ (\* As he hath spoken to our fathers, to  
witt, to Abraham and his seds) for euer.

¶ And Marie abode with her about thre  
moneths; after, she returned to her owne  
house.

¶ Now Elisabets time was fulfilled, that  
she shulde be deliuered, and she brought  
forthe a sonne.

¶ And her neighbours, & cousins heard tel-  
how the Lord had shewed his great mer-  
cie vpon her, and they reioyced with her.

¶ And it was so that on the eight day they  
came to circumcise the babe, & called him  
Zacharias, after the Name of his father.

¶ But his mother answered, and said, No,  
so, but he shalbe called Iohn.

¶ And they said vnto her, There is none  
of thy kindred, y is named with this Name.

¶ Then they made signes to his father,  
how he wolde haue him called.

¶ So he asked for writing tables, & wrote,  
saying, His name is Iohn, and they mar-  
uelled all.

¶ And his mouth was opened immediatly,  
and his tongue loosed, and he spake & prai-  
sed God.

¶ Then feare came on all them that dwelt  
nere vnto them, and all these wordes were  
noised abroade throughout all the hill coun-  
trei of Iudea.

e Heweth  
the cause why  
Marie was  
blessed.

d By the mes-  
sage of the  
Angel.  
e The soule, &  
the spirit sig-  
nifie the vnder-  
standing & aff-  
ectiô, which are  
the two principal  
partes of the soule.  
f Or, some shal-  
e This fauour  
that God ha-  
the shewed  
me, shalbe spo-  
ke of for euer.  
g Psal. 138. 10.  
h Psal. 29. 15.

g According  
to the promes  
made to A-  
braham that  
he wolde be  
his God, and  
the God of his  
sede for euer.  
i Sam. 2. 6.  
j Psal. 34. 1.  
k Isa. 30. 38.  
l Jer. 31. 5.  
m Gen. 17. 19.  
n Or, 23. 15.  
o Psal. 132. 12.  
p The wicked  
lay snares for  
others, wherein  
they them sel-  
ues are taken.  
q Or, puerile.

i Not onely  
for his bene-  
fite in pardo-  
ning his faulte,  
but also to  
shewe that he  
was iustly pu-  
nished for his  
incredulitie.

with y Leuites: for they had no portis assigned vnto the, a Which  
called, Kirath-arba or Hebron, Iohn 14. 15, & 23. 11 b This mouing  
was not natural, which was to commend the miracle.



k The mightie  
power of God  
and his graces  
he declared  
that he shulde  
be an excellent  
person.

Mat. 2. 23.

chap. 2. 30.  
1 In declaring  
him self mis-  
deful of his  
people, & there-  
fore is come  
from heauen  
to visit and re-  
deme them.

Jf. 1. 2. 27.

1er. 23. 6.

& 30. 10.

m When the

promises of

God seemed to

haue failed, &

the state of Is-

rael to haue

perished, then

sent he his

Christ who by

his inuincible

strength as

with a strong

horne over-

threw his ene-

mies.

Gen. 22. 16.

1er. 31. 6.

abr. 6. 13.

n He decla-

reth the cause

and fountaine

of our redem-

ption.

1. Pet. 1. 15.

o This is the

end of our re-

demption.

p To whome

no hypocrisie

can be accep-

table.

q He sheweth

that our salu-

tiō consisteth

in the remis-  
siō of finnes,

which is the  
principal

parte of the

Gospel.

Zach. 3. 9.

mal. 4. 2.

r Or, branch

of a tre, mean-

ing the Mes-

ias, who is the

sinne of right-

eousnes which

shineth from

heauen.

s That is, of all

felicities.

t He meaneth

the parte of Iu-

dea which was

least inhabited

where also the

grosse & rude

people dwel-

led.

Chap. 11.

a So much as

was subiect to

the Romans.

b. Whereby

the people we-

re more char-

ged and oppres-

sed.

c He sheweth

by what occa-

sion Iesus was

borne in Beth-

lehem.

John 7. 22.

66 And all they that heard them, laid them  
vp in their hearts, saying, What manner  
childe shal this be! and the hand of the  
Lord was with him.

67 The his father Zacharias was filled with  
the holie Gost, and prophesied, saying,

68 Blessed be <sup>the</sup> Lord God of Israel, becau-  
se he hath visited & redeemed his people,

69 \*And hath raised vp the <sup>the</sup> horne of sal-  
uacion vnto vs, in the house of his seruant  
Dauid,

70 \*As he spake by the mouth of his holie  
Prophetes, which were since the worlde  
began, saying,

71 That he wolde send vs deliuerance from  
our enemies, & from the hands of all that  
hate vs,

72 That he wolde shewe <sup>a</sup> mercie towards  
our fathers, and remembre his holie couen-

73 \*And the othe which he sware to our fa-  
ther Abraham:

74 Which was, that he wolde grante vnto vs,  
that we being deliuered out of the hands  
of our enemies, shulde serue him with-  
out feare

75 All the dayes of our life, in <sup>a</sup> holines and  
righteousnes before him.

76 And thou, babe, shalt be called the Pro-  
phete of the moste High: for thou shalt  
go before the face of the Lord, to prepa-

77 And to giue knowledge of saluatiō vnto  
his people, by the remis-<sup>siō</sup> of their finnes,

78 Through the tender mercie of our God,  
whereby <sup>a</sup> the day spring from an hie ha-

79 To giue light to them that sit in darke-  
nes, and in the shadowe of death, & to guide  
our fete into the way of <sup>a</sup> peace.

80 And the childe grewe and waxed strong  
in spirit, and was in <sup>a</sup> the wildernes, til the  
day came, that he shulde shewe him self  
vnto Israel.

#### CHAP. II.

7 The birth and circumcision of Christ. 22 He was re-  
ceined into the Temple. 28 Simeon and Anna prophe-  
cie of him. 46 He was founde among the doctours.

51 His obedience to father and mother.

And it came to passe in those dayes,  
that there came a comandement fro  
Augustus Cesar, that all the <sup>a</sup> worlde shul-  
de be <sup>a</sup> taxed.

(This first <sup>a</sup> taxing was made when Cy-  
renius was gouernour of Syria.)

Therefore went all to be taxed euerie mā  
to his owne cite.

And <sup>a</sup> Ioseph also went vp from Galile  
out of a citie called Nazaret, into Iudea,  
vnto the citie of <sup>a</sup> Dauid, which is called  
Beth-lehem (because he was of the house  
and lineage of Dauid.)

To be taxed with Marie that was giuen

him to wife, which was with childe.

¶ And so it was, that while they were there,  
the daies were accomplished that she  
shulde be deliuered.

And she brought forth her first begotten  
sonne, & wrapped him in swadding clothes  
and laid him in <sup>a</sup> cratche, because there  
was no rowme for them in the ynne.

¶ And there were in the same countrey shep-  
herds, abiding in the field, and keeping  
watch by night becaufe of their flocke.

And lo, the Angel of the Lord came vpon  
them, and the glorie of the Lord shone  
about them, and they were fore afraide.

Then the Angel said vnto them, Be not  
afraide: for beholde, I bring you tidings  
of great ioye, that shalbe to all the people:

That is, that vnto you is borne this day  
in the citie of <sup>a</sup> Dauid, a Sauour, which is  
Christ the Lord.

And <sup>a</sup> this shalbe a signe to you, Ye shal  
finde <sup>a</sup> childe swaddled, & laid in a cratch.

And straight way there was with the An-  
gel a multitude of heauenlie souldiers,  
praying God, and saying,

¶ Glorie be to God in the high heauens,  
and peace in earth, & towards men <sup>a</sup> good  
wil.

And it came to passe when the Angels  
were gone away from them into heauen,  
that <sup>a</sup> the shepherds said one to another, Let  
vs go then vnto Beth-lehem, and se this  
thing that is come to passe, which the Lord  
hath shewed vnto vs.

So they came with haste, & founde bothe  
Marie and Ioseph, and the babe laid in the  
cratch.

And when they had sene it, they publi-  
shed abroad the thing, which was tolde  
them of that childe.

And all that heard it, wōdred at <sup>a</sup> things  
which were tolde them of the shepherds.

But Marie kept all those sayings & pondered  
them in her heart.

And the shepherds returned, glorifying  
and praising God, for all that they had  
heard & sene, as it was spoken vnto them.

¶ And whē the eight daies were accom-  
plished, that they shulde circumsise the  
childe, his name was then called <sup>a</sup> IESVS,

which was named of the Angel, before he  
was conceived in the wombe.

¶ And when the dayes of <sup>a</sup> her purificatiō  
after the Law of Moses were accomplished,  
they brought him to Ierusalem, to present  
him to the Lord.

(As it is written in the Law of the Lord,  
<sup>a</sup> Euerie man childe <sup>a</sup> that first openeth the  
wombe, shalbe called holie to the Lord:.)

And to giue an oblation, <sup>a</sup> as it is com-  
manded in the Law of the Lord, <sup>a</sup> a paire  
of turtle doves, or two yong pigeons.

And beholde, there was a mā in Ierusalem,  
whose

monies of Christ

whose name was Sime-

on, and feared God, &

consolation of Israel, &

was vpon him.

¶ And a reuelation was  
holie Gost, that he shu-

fore he had sene the

¶ And he came <sup>a</sup> by the

to the Temple, & when

in the childe Iesus, to

custom of the Law,

¶ Then he toke him in

sed God, and said,

Lord, now lettest thou

parte in peace, accordi-

¶ For mine eyes haue

tion,

¶ Which thou hast pro-

ce of all people:

¶ A light to be reueile

the glorie of thy people

¶ And Ioseph and his

at those things, which

ching him.

¶ And Simeon <sup>a</sup> blessed

to Marie his mother,

appointed for the <sup>a</sup>

ne of manie in Israel,

shalbe spoken against

(Yea and a sworde

thy soule) that the

arts may be opened.

¶ And there was a Pr

the daughter of Phari-

Aler, which was of a

ued with an hōuf ban

virginitie.

¶ And she was widow

and foure yeres, and

Temple, but serued

prayers, night and

day

¶ She the coming at

them, <sup>a</sup> confessed like

ke of him to all that

in Ierusalem.

¶ And when they had

according to the La

returned into Galile

Nazaret.

¶ And the childe gre

in Spirit, and was fill

the grace of God wa

¶ Now his parents

rie yere, <sup>a</sup> at the feast

¶ And when he was

they were come vp

custome of the feast.

¶ And had finished

they returned, the c

in Ierusalem, and I

his mother,

¶ But they supposi

the companie, wen

was with childe.  
at while they were the  
accomplished that she

the her d first begotten  
m in swadling clothes  
cratche, because there  
in the ynne.

the same cōtrey shep  
the field, and keeping  
life of their flocke.

of the Lord came vp  
of the Lord shone.  
were fore afraide.

id vnto them, Be not  
I bring you tidings  
be to all the people:

u is borne this day in  
a Sauour, which is

signe to you, Ye shal  
d, & laid in a cratch.

ere was with the An  
heauenlie soulders,  
ing,

in the high heauens,  
towards men good

Te when the Angels  
n them into heauen,  
one to another, Let

lehem, and se this  
asse, which the Lord

asse, & founde bothe  
d the babe laid in the

sene it, they publi  
ng, which was tolde

twodred at things  
n of the shepherds,  
hose sayings & pon

rt.  
returned, glorifying  
or all that they had

spoken vnto them.  
at daies were accom  
ulde circumsise the

hen called \* i n s v s  
the Angel, before he

wombe.  
es of her purificatio  
of her were accomplis  
erusalem, to present

the Law of the Lord,  
hat first openeth the  
holie to the Lord:

ation, \* as it is com  
the Lord, a paire  
yong pigeons.

was a mā in Ierusalē,  
whose

whose name was Simeon: this man was iust  
ste, and feared God, and waited for the  
consolation of Israel, and the holie Gost  
was vpon him.

And a reuelation was given him of the  
holie Gost, that he shulde not se death, be  
fore he had sene the Lords Christ.

And he came by the motion of y Spirit in  
to the Temple, & when the parēts broght  
in the childe Iesus, to do for him after the  
custome of the Law,

Then he toke him in his armes, and prai  
sed God, and said,

Lord, now lettest thou thy seruante de  
parte in peace, according to thy worde.

For mine eyes haue sene thy salua  
tion,

Which thou hast prepared before the fa  
ce of all people:

A light to be reueiled to the Gentiles, &  
the glorie of thy people Israel.

And Ioseph and his mother marueiled  
at those things, which were spoken tou  
ching him.

And Simeon blessed them, and said vn  
to Marie his mother, Beholde, this childe is  
appointed for the fall and rising againe

of manie in Israel, & for a signe which  
shalbe spoken against,

(Yea in a word shal pearce through  
thy soule) that the thoughts of manie he  
arts may be opened.

And there was a Prophetesse, one Anna  
the daughter of Phanuel, of the tribe of  
Aser, which was of a great age, & had li  
ued with an hous band seuen yeres frō her  
virginitie.

And she was widowe about foure score,  
and foure yeres, and went not out of the  
Temple, but serued God with fastings and  
prayers, night and day.

She the coming at the same instant vpon  
them, confessed likewise the Lord, & spa  
ke of him to all that looked for redemption  
in Ierusalem.

And when thei had performed all things  
according to the Law of the Lord, they  
returned into Galile to their owne citie  
Nazaret.

And the childe grewe, and waxed strōg  
in Spirit, and was filled with wisdom, and  
the grace of God was with him.

Now his parēts went to Ierusalē eue  
rie yere, at the feast of the Passeouer.

And when he was twelue yere olde, and  
they were come vp to Ierusalem, after the  
custome of the feast,

And had finished the dayes thereof, as  
they returned, the childe Iesus remained  
in Ierusalem, and Ioseph knewe not nor  
his mother,

But they supposing, that he had bene in  
the companie, went a dayes iorney, and

soght him among their kinnsfolke, and ac  
quaintance.

And whē they founde him not, they tur  
ned backe to Ierusalem, and soght him.

And it came to passe thre dayes after,  
that they founde him in the Temple, sit  
ting in the middes of the doctours, bothe  
hearing them, and asking them questions.

And all that heard him, were astonied at  
his vnderstanding, and answers.

So when thei saw him, they were amased,  
and his mother said vnto him, Sonne,  
why hast thou thus dealt with vs? behol  
de, thy father and I haue soght thee with  
heauie hearts.

Then said he vnto them, How is it that  
ye soght me? knewe ye not, that I must  
go about my fathers busines?

But they vnderstode not the worde that  
he spake to them.

Then he wēt downe with them, & came  
to Nazaret, and was subiect to them: & his  
mother kept all these sayings in her heart.

And Iesus increased in wisdom, & sta  
ture, and in fauour with God and men.

CHAP. III.

The preaching, baptisme, and prisonment of Iohn.  
He is thought to be Christ. Christ is baptizēd.  
His age, and genealogie.

Now in the sixtēth yere of the reigne  
of Tiberius Cesar, Pontius Pilate  
being gouernour of Iudea, and Herode  
being tetrarch of Galile, and his brother  
Philippe tetrarch of Iturea, and of the  
cōtrey of Trachonitis, and Lyfaniās the  
tetrarch of Abilene,

(\*When Annas and Caiaphas were the  
high Priests) the worde of God came  
vnto Iohn, the sonne of Zacharias in the  
wildernes.

\*And he came into all the coastes about  
Iordan, preaching the baptisme of repen  
tance for the remission of sinnes,

As it is written in the boke of the say  
ings of Esaiahs the Prophet, which saith,  
\*The voyce of him that cryeth in the wil  
dernes, Prepare ye the way of the Lord:  
make his paths straight.

Euerie valley shalbe filled, and euerie  
mountaine, and hil shalbe broght lowe, &  
croked things shalbe made straight, & the  
rough wayes shalbe made smoorhe.

And all flesh shal se the saluation of  
God.

Then said he to the people that were  
come out to be baptized of him, \*O gene  
rations of vipers, who hathe forewarned  
you to flee from the wrath to come?

Bring forth therefore frutes worthie a  
mendemēt of life, & beginne not to say  
your selues, We haue Abraham to our father:  
for I say vnto you, y God is able of these  
stones to raise vp children vnto Abraham.





2, the sonne of Rhefa,  
1, the sonne of Salathi-

the sonne of Addi, the  
sonne of Elmodam, the

the sonne of Eliezer, the  
sonne of Matthat, the son-

the sonne of Iuda, the  
sonne of Ionan, the son-

the sonne of Mainan,  
the sonne of Nathan,

the sonne of Obed, the  
sonne of Salmon, the son-

ab, the sonne of Aram,  
sonne of Phares, the

the sonne of Isaac, the  
sonne of Thara, the

the sonne of Ragan,  
sonne of Eber, the son-

the sonne of Arphax-  
the sonne of Noe, the

la, the sonne of Enoch,  
sonne of Maleleel, the

sonne of Seth, the son  
of God.

III.  
13 He  
He goeth into Galilee,  
and Capernaum. 23 The  
cometh into Peters house.  
41 The devils  
preacheth through the ci-

the holie Gost re-  
dan, and was led by  
demers,  
the dayes tempted of  
the dayes he did eat  
were ended, he af-

unto him, If thou be  
mmande this stone

im, saying, It is wri-  
not live by bread o-  
rde of God.  
him vp into an high  
ed him all the king-  
in the twinkling of

unto him, All this  
nee, and the glorie  
r that is deliuered  
euer I wil, I giue it,  
7 If thou en-

If thou therefore wilt worship me, they  
shalbe all thine.

But Iesus answered him, and said, Hence  
from me, Satan: for it is written, Thou  
shalt worship the Lord thy God, and  
him alone thou shalt serue.

Then he broght him to Ierusalem, and  
set him on a pinnacle of the Temple, and  
said vnto him, If thou be the Sonne of  
God, cast thy self downe from hence,

For it is written, That he wil giue his  
Angels charge ouer thee to kepe thee:

And with their hands they shal lift thee  
vp, lest at anie time thou shuldest dash thy  
foote against a stone.

And Iesus answered and said vnto him,  
It is said, Thou shalt not tept the Lord  
thy God.

And when the deuil had ended all the  
tentacion, he departed from him for a  
season.

¶ And Iesus returned by the power of  
spirit into Galilee: and there went a fame  
of him throughout all the region rounde  
about.

For he taught in their Synagogues, and  
was honoured of all men.

¶ And he came to Nazaret where he had  
bene broght vp, and (as his custome was)  
went into the Synagogue on the Sabbath  
day, and stode vp to reade.

And there was deliuered vnto him the  
booke of the Prophet Esaias: and when he  
had opened the booke, he founde the place,  
where it was written,

\* The Spirit of the Lord is vpon me, be-  
cause he hath anointed me, that I shulde  
preache the Gospel to the poore: he hath  
sent me, that I shulde heale the brokē  
hearted, that I shulde preache deliuerance  
to the captiues, and recovering of sight to  
the blinde, that I shulde set at libertie the  
that are bruiſed,

¶ And that I shulde preache the accep-  
table yere of the Lord.

¶ And he closed the booke, and gaue it a-  
gain to the minister, and sat downe: and  
the eyes of all that were in the Synago-  
gue were fastened on him.

¶ Then he began to say vnto them, This  
daye is this Scripture fulfilled in your  
eares.

¶ And all bare him witnes, & wondered  
at the gracious wordes, which proceeded  
out of his mouth, and said, Is not this Io-  
sephs sonne?

¶ Then he said vnto them, Ye wil surely  
saye vnto me this prouerbe, Physicion,  
¶ heale thy self: whatsoeuer we haue heard  
done in Capernaum, do it here likewise  
in thine owne countrey.

¶ And he said, Verely I saye vnto you,  
¶ No Prophet is accepted in his owne co-

untry.

¶ But I tell you of a trueth, manie wid-  
dowes were in Israel in the dayes of Eli-  
as, when heauen was shut thre yeres and  
six moneths, when great famine was thro-  
ughout all the land,

¶ But vnto none of them was Elias sent,  
saue into Sarepta, a cite of Sidon, vnto a  
certeine widdowe.

¶ Also manie lepers were in Israel, in the  
time of Eliseus the Prophet: yet none of  
them was made cleane, sauing Naaman  
the Syrian.

¶ Then all that were in the Synagogue,  
whē thei heard it, were filled with wrath,

¶ And rose vp, and thrust him out of the  
cite, and led him vnto the edge of the  
hil, whereon their cite was buylt, to cast  
him downe headlong.

¶ But he passed through the middes of  
them, and went his way,

¶ ¶ And came downe into Capernaum a  
cite of Galile, and there taught them on  
the Sabbath dayes.

¶ And thei were astonied at his doctrine:  
for his worde was with autoritie.

¶ And in the Synagogue there was a man  
which had a spirit of an vncleane deuil,  
which cryed with a loude voyce,

¶ Saying, Oh, what haue we to do with  
thee, thou Iesus of Nazaret? art thou co-  
me to destroy vs? I knowe who thou art,  
euen the Holie one of God.

¶ And Iesus rebuked him, saying, Holde  
thy peace, and come out of him. The  
deuil throwing him in the middes of them,  
came out of him, and hurt him not.

¶ So feare came on them all, and they  
spake among them selues, saying, What  
thing is this? for with autoritie and power  
he commandeth the foule spirits, and they  
come out?

¶ And the same of him spred abroad  
throughout all the places of the countrey  
rounde about.

¶ ¶ And he rose vp, and came out of the  
Synagogue, & entred into Simons house.  
And Simons wiues mother was taken with  
a great feuer, and they required him for  
her.

¶ Then he stode ouer her, and rebuked the  
feuer, and it left her: and immediatly she  
arose, and ministred vnto them.

¶ Now whē the sunne was downe, all they  
had sicke felles of diuers diseases, broght  
them vnto him, and he laied his hands on  
euerie one of them, and healed them.

¶ ¶ And deuils also came out of manie,  
crying, and saying, Thou art the Christ  
the Sonne of God: but he rebuked them,  
& suffred them not to say that thei knewe  
him to be the Christ.

¶ And whē it was day, he departed & went  
into Bethsaida.

1. King. 17. 9.

1. Sam. 31. 7.

in He sheweth  
by examples  
God oft times  
preferreth the  
strangers to the  
of the house-  
holde.

2. King. 5. 14.

a Because they  
perceiued that  
the grace of  
God shulde be  
taken fro them  
& giuen to o-  
thers.

o And escaped  
miraculously  
out of their  
hands: for his  
houre was not  
yet come.

Mat. 4. 13.

Mar. 1. 21.

Mat. 7. 29.

Mar. 1. 22.

p Full of digni-  
tie & maiestie,  
he touched the  
hearts of the  
audacious and  
caused them  
to beare reu-  
erence to his  
wordes.

q That is, the  
motion of the  
deuill, for he  
was tormented w  
a verie deuil.

Mat. 1. 24.

Mar. 1. 29.

Mar. 1. 35.

r The deuils  
are constrained  
to confesse  
Christ to be  
Sonne of God,  
& yet it doeth  
nothing auail  
them, because  
it cometh not  
of faith.



forthe into a desert place, and the people sought him, and came to him, and kept him that he shulde not departe from them.

33 But he said vnto them, Surely I must also preach the kingdom of God to other cities: for therefore am I sent.

34 And he preached in the Synagogues of Galilee.

## CHAP. V.

Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine disciples are called. 12 He cures the leper. 16 He healeth the man of the palsey. 27 He calleth Mattheus the customee. 30 Eateth with sinners. 34 And excuseth him as touching fasting.

Mat. 4. 12.  
Mar. 1. 16.

Then \*it came to passe, as the people pressed vpon him to heare the worde of God, that he stode by the lake of Gennesaret,

2 And sawe two shippes stand by the lake side, but the ffishermen were gone out of them, and were washing their nettes.

As to the intent that he might not be thought of preaching, & also that he might the better be heard.

3 And he entred into one of the shippes, which was Simons, and required him that he wolde thrust of a litle from the land: and he sate downe, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said vnto Simon, Lanche out into the deepe, and let downe your nettes to make a draught.

The worde signifieth him that he is made ruler ouer a litle thing. He sheweth his prompt obedience to Christs commandment.

5 Then Simon answered, & said vnto him, Master, we haue trauailed all night, and haue taken nothing: neuertheles at thy worde I wil let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in y other ship, that they shulde come and helpe them, who came then, and filled bothe the shippes, that they did not sinke.

They were so laden that they almoste sunke.

8 Now when Simon. Peter sawe it, he fell downe at Iesus knees, saying, Lord, go fro me: for I am a vntill man.

The feeling of Gods presence maketh afraied.

9 For he was vtterly astonied, and all that were with him, for the draught of fishes, which they toke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from hence forth thou shalt catch men.

He appointeth him to the office of an Apostle.

11 And when they had broght the shippes to land, they forsoke all, & followed him.

Mat. 5. 2.  
Mar. 1. 40.

12 ¶ Now it came to passe, as he was in a certeine citie, beholde, there was a man full of leprosie, and when he sawe Iesus, he fell on his face, and besought him, saying, Lord if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, & touched him, saying, I wil, be thou cleane. And immediately the leprosie departed from

him.

14 And he commanded him that he shulde tell it no man: but God, saith he, and shewe thy self to the Priest, and offer for thy cleansing, as \* Moses hath commanded, for a witnes vnto them.

15 But so muche more went there a faine abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept him self aparte in the wilderness, and praised.

17 ¶ And it came to passe, on a certeine daye, as he was teaching, that the Pharises & doctours of the Law sate by, which were come out of euerie towne of Galilee, and Iudea, and Ierusalem, & the power of the Lord was in him to heale them.

18 ¶ Then beholde, men broght a man lyfing in a bed, which was taken with a palsey, and they sought meanes to bring him in, and to laie him before him.

19 And when they coulde not finde by what way they might bring him in, because of the presse, they went vp on the house, & let him downe through the tiling, bed & all, in the middes before Iesus.

20 And when he sawe their faith, he said vnto him, Man, thy sinnes are forgiven thee.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies: who can forgive sinnes, but God onely?

22 But when Iesus perceiued their thoughts, he answered, and said vnto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiven thee, or to say, Rise and walke?

24 But that ye may knowe that the Sonne of man hath the autoritie to forgive sinnes in earth, (he said vnto the sicke of the palsey) I say to thee, Arise: take vp thy bed, & go to thine house.

25 And immediately he rose vp before them, and toke vp his bed whereon he laie, and departed to his owne house, praising God.

26 And they were all amased, and praised God, and were filled with feare, saying, Doubteles we haue sene strange things to daye.

27 ¶ And after that, he went forth and sawe a Publicane named \* Leui, sitting at the receite of custome, & said vnto him, Followe me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great companie of Publicanes, & of other, that sate at table with them.

30 But

But they that were S among them, murmur ples, saying, Why eat y Publicanes and sinners?

Then Iesus answered They that are whole, cion, but they that are

\* I came not to call sinners to repentance.

\* Then they said v the disciples of Iohn f and the disciples of the thine eat, and drinke?

And he said vnto the children of the wedd as long as the bridegro

But the dayes wil co bridegrome shalbe ra

then shal they fast in

Againe he spake al

No man putteth a piec

into an olde vesture: f

ter it, and the piece t

agreeth not with the

37 Also no man pow

olde vessels: for then

breake the vessels, and

the vessels wil peris

38 But newe wine must

vessels: so bothe are p

39 Also no man that

fraight way desireth

The olde is better.

## CHAP.

Christ standeth in his discip

as touching the breache of

matching and prayer he cleb

health and teacheth the pe

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indifferently. 41 And to

And it came to

\* Sabbath, after t

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And certeine of the

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Then Iesus answered

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How he went into t

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And he said vnto the

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6 ¶ It came to passe

bath, that he entred i

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hand was dried vp.

7 And the Scribes a

ed him that he shulde  
Go, saith he, and shewe  
teft, and offer for thy  
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great multitudes ca-  
re, and to be healed of  
ities.

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asse, on a certeine  
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towne of Galile, and  
& the power of the  
teale them.

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it vp on the house, &  
ugh the tiling, bed &  
fore Iesus.

e their faith, he said  
finnes are forgien

nd the Pharises bega  
Who is this that spea-  
ho can forgie finnes,

ceived their thoghts,  
nto them, What  
urrs?

to say, Thy finnes  
or to say, Rise and

owe that the Sonne  
itie to forgie finnes  
the sicke of the pal-  
se: take vp thy bed, &

he rose vp before  
bed whereon he laie,  
owne house, praising

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& said vnto him,

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him a great feast in  
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nes, & of othen, that

30 But

answereth for his.

Chap. VI. Who are blessed. 30

But they that were Scribes and Pharises  
among them, murmured against his disci-  
ples, saying, Why eat ye & drinke ye with  
Publicanes and sinners?

Then Iesus answered, and said vnto the,  
They that are whole, neede not the phys-  
ician, but they that are sicke.

\*I came not to call the righteous, but  
sinners to repentance.

\*Then they said vnto him, Why do  
the disciples of Iohn fast often, and pray,  
and the disciples of the Pharises also, but  
thine eat, and drinke?

And he said vnto them, Can ye make the  
children of the wedding chamber to fast,  
as long as the bridegrome is with them?

But the dayes will come, euen when the  
bridegrome shalbe taken away fro them:  
then shal they fast in those dayes.

Againe he spake also vnto the a parable,  
No mā putteth a piece of a newe garnet  
into an olde vesture: for then the newe re-  
teth it, and the piece taken out of the new,  
agreeth not with the olde.

Also no man powreth newe wine into  
olde vessels: for then the newe wine wil  
brake the vessels, and it wil runne out, &  
the vessels wil perish.

But newe wine must be powred into newe  
vessels: so bothe are preferred.

Also no man that drinketh olde wine,  
straight way desireth newe: for he saith,  
The olde is better.

CHAP. VI.

Christ standeth in his disciples defence and his owne,  
as touching the breach of the Sabbath. 12 After  
maching and prayer he eleaseth his Apostles. 18 He  
healeth and teacheth the people. 20 He sheweth who  
are blessed. 27 To loue our enemies. 37 Not to  
iudge rashly. 41 And to auoid hypocrisie.

And it came to passe on the seconde  
Sabbath, after the first, that he went  
through the corne fields, and his disciples  
plucked the eares of corne, and did eate,  
and rubbe them in their hands.

And certeine of the Pharises said vnto  
them, Why do ye that which is not law-  
ful to do on the Sabbath dayes?

Then Iesus answered them, & said, \* Ha-  
ue ye not red this, that Dauid did when  
he him self was an hungred, & they which  
were with him,

How he went into the house of God, and  
toke, and ate the shewe bread, & gaue also  
to them which were with him, which was  
not lawful to eate, but for the \*Priests  
onely?

And he said vnto them, The Sonne of mā  
is Lord also of the Sabbath day.

\* It came to passe also on another Sab-  
bath, that he entred into the Synagogue &  
taught, and there was a man, whose right  
hand was dried vp.

And the Scribes and Pharises watched

him, whether he wolde heale on the Sab-  
bath day, that they might finde an accusa-  
tion against him.

But he knewe their thoghts, and said to  
the man which had the withered hand, A-  
rise, & stand vp in the middes. And he a-  
rose, and stode vp.

Then said Iesus vnto the, I wil aske you  
a question, Whether is it lawfull on the  
Sabbath dayes to do good, or to do euill: to  
saue "life, or to destroye it?

And he behelde them all in compasse, &  
said vnto the mā, Stretch forth thine had.  
And he did so, and his hand was restored  
again, as whole as the other.

Then they were filled ful of madnes, &  
communiced one with another, what they  
might do to Iesus.

\* And it came to passe in those dayes, y  
he went into a mountaine to pray, & spend  
the night in prayer to God.

\* And whē it was day, he called his disci-  
ples, and of them he chose twelue, which  
also he called Apostles.

(Simon whome he named also Peter, and  
Andrew his brother, Iames and Iohn, Phi-  
lippe, and Bartlemewe:

Mathewe, and Thomas: Iames the sonne  
of Alpheus, and Simon called zelous,

Iudas Iames brother, and Iudas Iscariot,  
which also was the traytour.)

Then he came downe with them, and  
stode in a plaine place, with the compa-  
nie of his disciples, and a great multitu-  
de of people out of all Iudea, and Ierusa-  
lem, and from the sea coast of Tyrus & Si-  
don, which came to heare him, and to be  
healed of their diseases:

And they that were vexed with foule  
spirits, and they were healed.

And the whole multitude soght to touch  
him: for there went verue out of him, and  
healed them all.

\* And he lifted vp his eyes vpō his disci-  
ples, and said, Blessed be ye \*poore: for  
yours is the kingdome of God.

\* Blessed are ye that hunger now: for ye  
shalbe satisfied: blessed are ye that wepe  
now: for ye shal laugh.

\* Blessed are ye when men hate you, and  
when they separate you, and reuile you, &  
put out your name as euil, for the Sonne  
of mans sake.

Reioyce ye in that day, and be glad: for  
beholde, your rewarde is great in heauen:  
for after this maner their fathers did to the  
Prophetes.

\* But wo be to you that are riche: for ye  
haue receiued your consolation.

\* Wo be to you that are ful: for ye shal  
hunger. Wo be to you that now laugh: for  
ye shal waile and wepe.

That put your trust in your riches, & forget y life to come.

i Signifying them that liue at ease & after the pleasures of the flesh.

Or, aperiue.

Mat. 10. 1.  
mar. 3. 13.  
chap. 9. 1.

According to the simi-  
tude of the twelve Patri-  
arkes, of whom  
the Church of God is  
sprong.  
dambassadors  
or messengers  
whome he had  
elested before  
but now  
enjoyeth the  
their charge.  
Or, champion.

They that  
are humble &  
submite the fel-  
ices willingly  
to obeie God.

Mat. 5. 2.  
Isa. 65. 13  
Isa. 61. 3.

Mat. 5. 3.  
He meaneth  
excommunication  
which also he  
calbeth puttig  
out their na-  
mes. S. Iohn  
calbeth it ca-  
sting out of y  
Synagogue. S.  
Paul, deliue-  
ring to Satan,  
w punishment  
as it is more  
terrible when  
it is iurly ex-  
ecuted, so is it  
comfortable to  
y godlie whē  
they are cast  
out of wicked  
mēs copanies,  
as the Prophet  
declareth,  
Psalm. 11.  
The worde  
signifieth to le-  
ape for ioye, or  
to shewe mir-  
de by outwar-  
de gesture  
Amos 6. 1.  
eccle. 31. 8.

The worde  
signifieth to le-  
ape for ioye, or  
to shewe mir-  
de by outwar-  
de gesture  
Amos 6. 1.  
eccle. 31. 8.



k He repro-  
uth ambition  
& vaine glorie  
when as men  
go about by  
all meanes to  
get fauour, &  
worldlie po-  
pe  
Mat. 7. 44  
Mat. 7. 39  
kather endu-  
re more inu-  
rie then reuen-  
ge our selues.  
1 Cor. 6. 7.

m Be not so  
careful for the  
losse of thy  
goods, y thou  
shuldest be dis-  
courage to  
serue God.  
Mat. 7. 12.  
Job. 4. 16.  
Mat. 7. 45.  
n They are  
commonly  
called sinners,  
ware of a wic-  
ked life, and  
without all  
fear of God.  
Mat. 7. 42.  
Gen. 11. 6.

o Not only  
not hoip for  
profite, but to  
lose the Roc-  
ke & principa  
forasmuche as  
Christ bindeth  
him self to re-  
pay the who-  
le with a mo-  
de liberal in-  
terest.  
Mat. 7. 42.  
Mat. 7. 31.

Mat. 7. 20.  
Mat. 7. 20.

Mat. 11. 14.

Mat. 10. 24  
John 13. 16.  
11. 10.

Mat. 7. 3.  
p He repro-  
uth the hypo-  
crite of such  
as wike at  
their owne  
horrible fau-  
tes, & yet are  
so curious to  
spie out fleat-  
faute in their  
brother.

Mat. 7. 17.

Mat. 12. 23.

26 Wo be to you whē all \* men speake wel of you: for so did their fathers to the false prophetes.

27 ¶ But I say vnto you which heare, Loue your enemies: do wel to the w hate you.

28 Blesse them that curse you, and pray for them which hurt you.

29 ¶ And vnto him that smiteth thee on the one cheke, offer also the other: & him that taketh away thy cloke, forbid not to take thy coate also.

30 Giue to euery man that asketh of thee: and of him that taketh away thy goods, make them not againe.

31 \* And as ye wolde that men shulde do to you, so do ye to them likewise.

32 ¶ For if ye loue them which loue you, what thanke shal ye haue for euen the sinners loue those that loue them.

33 And if ye do good for them which do good for you, what thanke shal ye haue for euen the sinners do the same.

34 ¶ And if ye lend to them of whome ye hope to receiue, what thanke shal ye haue for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue ye your enemies, and do good, and lend, looking for nothing againe, and your rewarde shalbe great, and ye shalbe the children of \* the moste High: for he is kinde vnto the vnkinde, & to the euil.

36 Be ye therefore merciful, as your Father also is merciful.

37 ¶ Iudge not, and ye shal not be iudged: condemne not, and ye shal not be condemned: forgiue, and ye shalbe forgiven.

38 Giue, and it shalbe giuen vnto you: \* a good measure, pressed downe, shakē together and running ouer shal men giue into your bosome: for with what measure ye mette, with the same shal men mette to you againe.

39 And he spake a parable vnto them, \* Can the blinde lead the blinde? shal they not bothe fall into the ditch?

40 ¶ The discipule is not aboue his master: but whosoever wilbe a perfite discipule, shal be as his master.

41 ¶ And why seekest thou a mote in thy brothers eye, and considerest not the beame, that is in thine owne eye?

42 Either how canst thou saye to thy brother, Brother, let me pul out the mote that is in thine eye, whē thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, & then shalt thou se perfectly, to pul out the mote that is in thy brothers eye.

43 ¶ For it is not a good tre that bringeth forth the euil frute: nether an euil tre, that bringeth forth the good frute.

44 ¶ For euery tre is knowen by his owne

frute: \* for nether of thornes gather me figes, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth the good, and an euil man out of the euil treasure of his heart bringeth forth the euil: for of the abundance of the heart his mouth speaketh.

46 ¶ But why call ye me Master, Master, and do not the things that I speake?

47 Whosoever cometh to me, and heareth my wordes, & doeth the same, I wil shewe you to whome he is like.

48 He is like a man which buyeth an house, and digged depe, and laid the fundation on a rocke: and when the waters arose, the flood bet vpon that house, and colde not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man that buyeth an house vpon y earth without fundacio, against which the flood did beat, and it fel by and by: and the fall of that house was great.

CHAP. VII.

1 He healeth the capitaines seruant. 11 He raiseth vp the widewes some from death to life. 19 He answereth the disciples whome Iohn Baptiste sent vnto him.

24 He commendeth Iohn. 31 And reproveth the lewes for their vnfaithfulness. 36 He eateth with the Pharise. 37 The woman wassheth his feet with her teares, and he forgiveth her finnes.

W He had ended all his sayings in the audience of the people, he entred into Capernaum.

2 And a certeine Centurions seruant was sicke and ready to dye, which was dere vnto him.

3 And when he heard of Iesus, he sent vnto him y Elders of the Iewes, beseeching him that he wolde come and heale his seruant.

4 So they came to Iesus, and besoght him instantly, saying that he was worthie that he shulde do this for him.

5 For he loueth, said they, our nacion, and he hath buyt vs a Synagogue.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy self: for I am not worthie that thou shuldest enter vnder my rooffe.

7 Wherefore I thought not my self worthie to come vnto thee: but say the wordes, & my seruant shalbe whole.

8 For I likewise am a man set vnder autoritie, and haue vnder me souldiers, and I say vnto one, Go, and he goeth, & to another, Come, and he cometh, and to my seruant, Do this, and he doeth it.

9 When Iesus heard these things, he marvelled at him, & turned him, & said to the people, that followed him, I say vnto you, I haue not found so great faith, no not in Israel.

10 And when they that were sent, turned

Mat. 7. 16.

Mat. 7. 11.

Mat. 7. 12.

Mat. 7. 13.

Mat. 7. 14.

Mat. 7. 15.

Mat. 7. 16.

Mat. 7. 17.

Mat. 7. 18.

Mat. 7. 19.

Mat. 7. 20.

Mat. 7. 21.

Mat. 7. 22.

Mat. 7. 23.

Mat. 7. 24.

Mat. 7. 25.

Mat. 7. 26.

Mat. 7. 27.

Mat. 7. 28.

Mat. 7. 29.

Mat. 7. 30.

Mat. 7. 31.

Mat. 7. 32.

Mat. 7. 33.

Mat. 7. 34.

Mat. 7. 35.

Mat. 7. 36.

Mat. 7. 37.

backe to the house, they that was sicke, whole.

11 And it came to passe he went into a citie called his disciples were great multitude.

12 Now when he came to the citie, beholde, there ryed out, who was the one of his mother, which muche people of the citie.

13 And when the Lord compassion on her, wepe not.

14 And he went and to (and they that bare him said, Yong man, I saye)

15 And he that was dea spake, & he deliuered the there came a fea

16 they glorified God, sa phet is raised vp among the visited his people

17 And this rumour throughout all Iudea, the region rounde about

18 And the disciples of all these things.

19 So Iohn called vnto men of his disciples, a

20 sus, saying, Art thou or shal we waite for an

21 And when the mēv they said, Iohn Baptis thee, sayig, Art thou or shal we wait for an

22 And at that time, their sickenes, and plarits, and vnto manie

23 And Iesus answered Go your wayes and things ye haue sene arde se, the halte go, the the deafe heare, the de

24 And blessed is he, th ded in me.

25 And when the mess re departed, he began people of Iohn, What wildernes to se? A

26 But what went ye o thed in soft raiment: are gorgeously apparately, are in Kings c

27 But what wet ye for yea, I say to you, & g

28 This is he of whom de, I send my messen which shal prepare t

29 For I say vnto you

comes gather me fig-  
er they grapes.

f the good treasure  
for the good, and an  
treasure of his he-  
ll: for of the abun-  
mouth speaketh.

ne: Master, Master,  
that I speake?

to me, and heareth  
the same, I will shewe  
ke.

ch buyt an house,  
I laid the foundation  
the waters arose, the  
house, and colde not  
ounded vp a rocke,  
and doeth not, is li-

house vpon y<sup>e</sup> earth  
in which the flood  
and by: and the fall

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Mat. 7. 16.

Mat. 7. 17.

Mat. 7. 18.

Mat. 7. 19.

Mat. 7. 20.

Mat. 7. 21.

Mat. 7. 22.

Mat. 7. 23.

Mat. 7. 24.

Mat. 7. 25.

Mat. 7. 26.

Mat. 7. 27.

Mat. 7. 28.

Mat. 7. 29.

Mat. 7. 30.

Mat. 7. 31.

Mat. 7. 32.

Mat. 7. 33.

Mat. 7. 34.

Mat. 7. 35.

Mat. 7. 36.

Mat. 7. 37.

Mat. 7. 38.

Mat. 7. 39.

Mat. 7. 40.

Mat. 7. 41.

Mat. 7. 42.

Mat. 7. 43.

Mat. 7. 44.

Mat. 7. 45.

backe to the house, they founde the seruāt  
that was sicke, whole.

11 And it came to passe the day after, that  
he went into a citie called <sup>1</sup>Nain, and ma-  
nie of his disciples went with him, and a  
great multitude.

12 Now when he came nere to the gate of  
the citie, beholde, there was a dead man ca-  
ried out, who was the onelie begotten son-  
ne of his mother, which was a widowe, &  
much people of the citie was with her.

13 And when the Lord sawe her, he had  
compassion on her; and said vnto her,  
Wepe not.

14 And he went and touched the <sup>2</sup>coffin  
(and they that bare him, stood stil) and he  
said, <sup>3</sup>Yong man, I say vnto thee, Arise.

15 And he that was dead, sat vp, & begā to  
speake, & he deliuered him to his mother.

16 The there came a feare on them all, and  
they glorified God, saying, A great Pro-  
phet is raised vp among vs, and God ha-  
thē <sup>4</sup>visited his people.

17 And this rumour of him went forth  
throughout all Iudea, and throughout all  
the region rounde about.

18 ¶ And the disciples of Iohn shewed him  
of all these things.

19 So Iohn called vnto him two certaine  
men of his disciples, and sent them to Ie-  
sus, saying, Art thou <sup>5</sup>he that shulde come,  
or shal we waite for another?

20 And when the mē were come vnto him,  
they said, Iohn Baptist hathe sent vs vnto  
thee, sayig, Art thou <sup>6</sup>he that shulde come,  
or shal we wait for another?

21 And at that time, he cured manie of  
their sickenes, and plagues, and of euil spi-  
rits, and vnto manie blinde men he ga-  
ue sight.

22 And Iesus answered, and said vnto the,  
Go your wayes and shewe Iohn, <sup>7</sup>what  
things ye haue sene and heard: <sup>8</sup>y<sup>e</sup> the blind  
se, the halfe go, the lepers are clenfed,  
the deafe heare, the dead rise againe, & the  
<sup>9</sup>poore receiue the Gospel.

23 And blessed is he, that shal not be <sup>10</sup>offen-  
ded in me.

24 And when the messengers of Iohn we-  
re departed, he began to speake vnto the  
people of Iohn, What wēt ye out into the  
wildernes to se? A <sup>11</sup>rede shaken with the  
winde?

25 But what went ye out to se? A man clo-  
thed in soft raiment? beholde, they which  
are gorgeously apparelled, and liue deli-  
cately, are in Kings courtes.

26 But what wēt ye forth to se? A Prophet?  
yea, I say to you, & greater thē a Prophet.

27 This is he of whome it is writē, <sup>12</sup>\*Behol-  
de, I send my <sup>13</sup>messenger before thy face,  
which shal prepare thy way before thee.

28 For I say vnto you, there is no greater

Prophet then Iohn, among them that are  
begotten of women: neuertheles, he that  
is the least in <sup>14</sup>y<sup>e</sup> kingdome of God is grea-  
ter then he.

29 Then all the people that heard, and the  
Publicanes <sup>15</sup>o iustified God, being bapti-  
zed with the <sup>16</sup>p baptisme of Iohn.

30 But the Pharises & the expōiders of the  
Law despised the counfel of God <sup>17</sup>agaīnst  
them selues, & were not baptized of him.

31 \*And the Lord said, Whereunto shal I  
liken the men of this generacion? & what  
thing are they like vnto?

32 They are like vnto childrē sitting in the  
market place, and crying one to another,  
and saying, <sup>18</sup>We haue piped vnto you, &  
ye haue not danced: we haue mourned to  
you, and ye haue not wept.

33 For Iohn Baptist came, nether eating  
bread, nor drinking wine: and ye say, He  
hathe the deuil.

34 The Sonne of man is come, and <sup>19</sup>eateth  
and drinketh: and ye say, Beholde, a man  
which is a glotten, and a drinker of wine, a  
friend of Publicanes and sinners.

35 But wisdom is <sup>20</sup>iustified of all her chil-  
dren.

36 ¶ And one of the Pharises desired him  
that he wolde eat with him: and he went  
into the Pharises house, and sate downe at  
table.

37 And beholde, a womā in the citie, which  
was a sinner, when she knewe that Iesus sa-  
te at table in <sup>21</sup>y<sup>e</sup> Pharises house, she broght  
a boxe of ointement.

38 \*And she stode at his fete behinde him  
weeping, and began to wash his fete with  
teares, and did wipe them with the heeres  
of her head, & kissed his fete, & anointed  
them with the ointment.

39 Now when the Pharise which bade him,  
sawe it, he spake within him self, saying, If  
this man were a Prophet, he wolde surely  
haue knowne who, and what manner of wo-  
man this is which toucheth him: for she is  
a sinner.

40 And Iesus answered, and said vnto him,  
Simon, I haue somewhat to say vnto thee.  
And he said, Master, say on.

41 There was a certaine lender which had  
two detters: the one oght siue hundreth  
pence, and the other fiftie.

42 Whē they had nothing to pay, he for-  
gaue them bothe. Which of the therefore,  
tell me, will loue him moste?

43 Simon answered, & said, I suppose that  
he, to whome he forgave moste. And he  
said vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said  
vnto Simō, Seest thou this womā? I entred  
into thine house, and thou gauest me no  
water to my fete: but she hathe washed my  
fete with teares, and wiped them with the

III. iii.

Or. Ierne.

o They praied him as iust, faithful, good and merciful, so that y<sup>e</sup> fruite of their baptisme appeared in them.

Mat. 11. 16. p This word comprehended the whole doctrine y<sup>e</sup> Iohn taught.

q Meaning to their owne cōdemnation or as some read, with the selues because they durst not openly speake agāint Iohns doctrine: for they feared the people.

Mat. 21. 46. r The songs of little childrē are sufficient to condemne the Pharisees and such like.

l Lineth according to the faction of o<sup>r</sup>ther men.

l He sheweth that the wicked, although they turne to God, shal nothing hinder the clēct to cōuincē in the faith of the Gospel.

Mar. 15. 40. Iohn 30. 15.



heeres of her head.

45 Thou gauest me no kisse: but shee since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou diddest not anoint: but she hath anointed my feete with ointement.

47 Wherefore I saye vnto thee, manie sinnes are forgiven her: for shee loued muche. To whome a litle is forgiven, he doeth loue a litle.

48 And he said vnto her, Thy sinnes are forgiven thee.

49 And they that sate at table with him, began to say with in them selues, Who is this that euen forgiveth sinnes?

50 And he said to the womā, Thy faith hath saved thee: go in peace.

## CHAP. VIII.

Christ with his Apostles go from towne to towne and preach. 3 The women minister vnto them of their goods. 5 He sheweth the parable of the sēde. 21 He telleth who is his mother and his brother. 24 He stilleth the raging of the lake. 27 He delivereth the possessed. 33 The devils enter into the heard of swine. 41 He healeth the sicke woman, and Lairs daughter.

And it came to passe afterwarde, that he him self went through euerie cite and towne, preaching, and publishing the kingdome of God, & the twelue were with him.

2 And certaine women, which were healed of euil spirits, and infirmities, as Marie which was called Magdalene, out of whome were seuen devils,

3 And Ioanna the wife of Chuza Herodes steward, & Sufanna, & manie other which ministred vnto him of their substance.

4 Now whē muche people were gathered together, and were come to him out of all cities, he spake by a parable,

5 A sower went out to sowe his seed, and as he sowed, some fel by the way side, and it was troden vnder fete, and the foules of heauen deuoured it vp.

6 And some fel on the stones, and when it was sprong vp, it withered away, because it lacked moistnes.

7 And some fel among thornes, and thornes sprang vp with it, and choked it.

8 And some fel on good ground, and sprang vp, and bare frute, an hundred fold. And as he said these things, he cried, He that hathe eares to heare, let him heare.

9 The his disciples asked him, demāding, what parable that was?

10 And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other in parables, that when they see, they shulde not see, and when they heare, they shulde not vnderstand.

11 The parable is this, The sēde is the worde of God.

12 And thei that are beside the way, are thei

that heare: afterwarde commeth the deuill, and taketh away the worde out of their hearts, lest they shulde beleue, & be saved.

13 But they that are on the stones, are they which when they haue heard, receiue the worde with ioye: but they haue no rootes, which for a while beleue, but in the time of tentation go away.

14 And that which fel among thornes, are they which haue heard, & after their departure are choked with cares and riches, and voluptuous liuing, and bring forth no frute.

15 But that which fel in good ground, are they which with an honest & good heart heare the worde, and kepe it, & bring forth the frute with patience.

16 ¶ No man when he lighteth a candle, couereth it vnder a vessel, neither putteth it vnder the table, but setteth it on a candlestick, that they that entre in, may see the light.

17 For nothing is secret, that shal not be euident: neither any thing hid, that shal not be known, and come to light.

18 Take hede therefore how ye heare: for whosoever hathe, to him shal be giuen: and whosoever hathe not, fro him shal be taken euen that, which is semeth that he hathe.

19 ¶ Then came to him his mother & his brethren, and colde not come mere to him for the preasse.

20 And it was tolde him by certaine which said, Thy mother and thy brethren stand without, and wolde see thee.

21 But he answered, & said vnto them, My mother, and my brethren are these which heare the worde of God, and do it.

22 ¶ And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs go ouer vnto the other side of the lake. And they lunched forth.

23 And as they sailed, he fel a sleepe, & there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, master, we perishe. And he arose, and rebuked the winde, & the waues of water: & they ceased, and it was calme.

25 Then he said vnto them, Where is your faith? they feared, & wondered among them selues, saying, Who is this that commandeth bothe the windes and water, and they obey him!

26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galilee.

27 And as he wēt out to land, there met him a certaine man out of the cite, which had a deuill long time, and he ware no clothes, neither abode in house, but in the graues.

28 And when he sawe Iesus, he cried out, & fel

fel downe before him.

ce said, What haue I done? Iesus the Sonne of God, seche thee torment.

29 For he commanded him to come out of the mā: he caught him: therefore chaines, and kept him in the bandes, and was into wildernes.

30 Then Iesus asked him, thy name? And he said, my name is Legion, for many devils were entered into me.

31 And they besought him, not to commande them to depart.

32 And there was there a swine, feeding on anie.

33 Then went the devils out of him, and entred into the swine, & they were caried with violence into the lake, & there they perished.

34 When the herdmen sawe this, they fled: and when they tolde it in the countrey.

35 Then they came out, and came to Iesus, & ofwhome the devils were at the fete of Iesus, & ofwhome the devils were in the minde: and they were healed.

36 They also which were with him, what meanes he that the deuill, was healed?

37 Then the whole countrey about the Gadarenes, he wolde departe from them, & taken with a great feare, the ship, and returned.

38 Then the man, ofwhome the devils were departed, might be with him in his way, saying,

39 Returne into the countrey, & shewe what great things Iesus hath done vnto thee. So he went into the countrey, & shewed them.

40 ¶ And it came to passe, that Iesus had done vnto them, & returned.

41 ¶ And he came to the countrey, & shewed them what great things Iesus had done vnto them.

42 ¶ And he came to the countrey, & shewed them what great things Iesus had done vnto them.

43 ¶ And he came to the countrey, & shewed them what great things Iesus had done vnto them.

44 ¶ And he came to the countrey, & shewed them what great things Iesus had done vnto them.

45 ¶ And he came to the countrey, & shewed them what great things Iesus had done vnto them.

46 ¶ And he came to the countrey, & shewed them what great things Iesus had done vnto them.

47 ¶ And he came to the countrey, & shewed them what great things Iesus had done vnto them.

48 ¶ And he came to the countrey, & shewed them what great things Iesus had done vnto them.

u This great loue is a signe that she self her self muche bounde vnto Christ, who had forgiven her so manie sinnes.

z The peace of conscience cometh onely of faith.

Mar. 16, 9.

a Whereby they acknowledged the benefit which they had received of him, & also shewed their penitency, which proued their knowledge to be of God.

10, 16, 18, 19.

Mar. 13, 3.

Mar. 4, 3.

b That is, to vnderstand, & beleue these things.

c Which word is here taken for an ob-scure or darke saying.

Isa. 6, 9.

Matth. 13, 14.

Mar. 4, 12.

Job. 12, 40.

Act. 28, 36.

Rom. 11, 8.

Mat. 13, 18.

Mar. 4, 13.

d Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

e Which were returned to their countrey.

f Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

g Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

h Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

i Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

j Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

k Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

l Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

m Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

n Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

o Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

p Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

q Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

r Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

s Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

t Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

u Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

v Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

w Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

x Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

y Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

z Then, as he knew, he con- sidered in his heart, & he was not able to say, Iesus, thou art the Sonne of God.

commeth the deuill  
worde out of their  
beleeue, & be faued  
in the stones, are they  
heard, receiue the  
they haue no rootes,  
eleue, but in the time  
among thornes, are  
ard, and after their  
with cares and with  
sins liuing, and bring  
in good ground, are  
onest & good heart  
kepe it, & bring for-  
ce.  
the lighteth a candel,  
essell, nether putteth  
it forth it on a can-  
dle, entre in, may se-  
ret, that shal not be  
ing hid, that shal not  
to light.  
how ye heare: \* for  
m shal be giuen: and  
ro him shal be taken  
meth that he hathe.  
m his mother & his  
ot coine nere to him  
m by certeine which  
thy "brethren stand  
thee.  
said vnto them, My  
re are these which  
d, and do it.  
passe on a certeine  
a ship with his disci-  
ple, Let vs go ouer  
the lake. And they  
fel a slepe, & the  
me of winde on the  
led with water, and  
im, and awoke him,  
we perish. And he  
winde, & the waues  
d, and it was calme.  
em, Where is your  
& wondered among  
ho is this that com-  
ades and water, and  
to the region of the  
uer against Galilee.  
and, there met him  
he cite, which had  
he were no clothes,  
out in the graues.  
sus, he cryed out, &  
fel

fel downe before him, & with a loude voy-  
ce said, What haue I to do with thee, Ie-  
sus the Sonne of God, the most high? I be-  
seche thee torment me not.  
For he commanded the foule spirit to  
come out of the mā: (for oft times he had  
caught him: therefore he was bound with  
chaines, and kept in fetters: but he brake  
the bandes, and was caryed of the deuill  
into wildernesses.)  
Then Iesus asked him, saying, What is  
thy name? And he said, Legion, because  
many deuils were entred into him.  
And they besoght him, that he wolde  
not commande them to go out into the  
deepe.  
And there was there by, an herd of many  
swine, feeding on an hill, and the deuils be-  
soght him, that he wolde suffre the to en-  
tre into them. So he suffred them.  
Then went the deuils out of the man, and  
entred into the swine: and the herd was  
caryed with violence from a stepe downe  
place into the lake, and was choked.  
When the herdmen sawe what was do-  
ne, they fled: and when they were depar-  
ted, they tolde it in the cite and in the  
countrey.  
Then they came out to se what was done,  
and came to Iesus, & founde the man, out  
of whome the deuils were departed, sitting  
at the fete of Iesus, clothed, & in his right  
minde: and they were afraid.  
They also which sawe it, tolde them by  
what meanes he that was possessed with  
the deuil, was healed.  
Then the whole multitude of the coun-  
trei about the Gadarenes, besoght him, y  
he wolde departe fro them: for they were  
taken with a great feare: and he went into  
the ship, and returned.  
Then the man, out of whome the deu-  
ils were departed, besoght him that he  
might be with him: but Iesus sent him a-  
way, saying,  
Returne into thine owne house, and  
shewe what great things God hathe done  
to thee. So he went his way, and preached  
through out all y<sup>e</sup> cite, what great things  
Iesus had done vnto him.  
And it came to passe when Iesus was  
come againe, that y<sup>e</sup> people receiued him:  
for they all waited for him.  
And beholde, there came a man nam-  
ed Iairus, and he was the ruler of the  
Synagogue, who fel downe at Iesus fete,  
and besoght him that he wolde come into  
his house.  
For he had but a daughter onely, about  
twelue yeres of age, & she laye a dying (&  
as he went, the people thronged him.  
And a woman hauing an yssue of blood,  
twelue yeres long, which had spent all her

substance vpon physicions, and colde not  
be healed of any:  
Whē she came behide him, she touched  
the hem of his garment, and immediatly  
her yssue of blood stanchēd.  
Then Iesus said, Who is it that hathe  
touched me? When euerie man denyed,  
Peter said & thei that were with him, Ma-  
ster, the multitude thrust thee, & tread on  
thee, and sayett y, Who hathe touched me?  
And Iesus said, Some one hathe touched  
me: for I perceiue that vertue is gone out  
of me.  
When the woman sawe that she was  
not hid, she came trembling, & fel downe  
before him, & tolde him before all y<sup>e</sup> peo-  
ple, for what cause she had touched him,  
and how she was healed immediatly.  
And he said vnto her, Daughter, be of  
good comfort: thy faith hathe made thee  
whole: go in peace.)  
While he yet spake, there came one fro  
the ruler of the Synagogues house, which  
said to him, Thy daughter is dead: disce-  
se not the Master.  
When Iesus heard it, he answered him,  
saying, Feare not: beleeue onely, & she shal  
be made whole.  
And when he went into the house, he suf-  
fred no man to go in with him, saue Peter,  
and Iames, and Iohn, and the father & mo-  
ther of the maide.  
And all wept, and sorowed for her: but  
he said, Wepe not: for she is not dead, but  
sleepeth.  
And they laught him to skorne, knowing  
that she was dead.  
So he thrust them all out, and toke her  
by the hand, and cryed, saying, Maid, arise.  
And her spirit came againe, and she ro-  
se straight way: and he commanded to gi-  
ue her meat.  
Then her parents were astonied: but he  
commanded them that they shulde tell no  
man what was done.

CHAP. IX.

He sendeth out the twelue Apostles to preache. 7 He  
rode heaueth tel of him. 12 He feedeth fise thousand  
men with fise loaves, & two fishes. 19 Diuerse opinio-  
nes of Christ. 28 He transfigureth him self vpon the mount.  
43 He deliuereth the possessed. 47 And teacheth his  
disciples to be lowlie. 54 They desire vengeance, but  
he reproveth them.  
Then called he the twelue disciples  
together, and gaue them power and au-  
thoritie ouer all deuils, and to heale dif-  
eases.  
And he sent them to preache the king-  
dome of God, and to cure the sicke.  
And he said to them, Take nothing to  
your journey, nether s<sup>t</sup>auces, nor scrip,  
nether bread, nor siluer, nether haue two  
coates.

r Being af-  
fected of the  
vertue and power  
of Iesus Christ  
and not attri-  
buting any ver-  
tue to the gar-  
ment.

f Christ doeth  
not impute ver-  
ues the weak-  
nes of our fai-  
the, but doeth  
accept it, as  
though it were  
perfection.

r Meaning the  
ruler of the Sy-  
nagogue.

u Although she  
was verely  
dead: yet  
Christ it was  
more easie to  
restore her to  
life, then it is  
for one man to  
wake another  
out of his sle-  
pe.

x He meaneth  
chose which  
he founde in  
the house.

Mat. 10. 1.  
mar. 3. 13.  
& 6. 7.

Mat. 10. 7.  
mar. 6. 8.  
a To the end  
they might do  
their charge  
with greater  
diligence whe  
they had no-  
thing to let  
them.  
Or, addeth.



## The five loaves.

## S. Luke. The transfiguration.

4 And whatsoever house ye entre into, there abide, and thence departe.

5 And whosoever will not receive you, whē ye go out of that citie, shake of the very dust from your fete for a testimonie against them.

6 And they went out, and went through euerie towne preaching the Gospel, and healing euerie where.

7 ¶ Now Herode the tetrarch heard of all that was done by him: and he doubted, because that it was said of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: & of some, that one of the olde Prophetes was risen againe.

9 Then Herode said, Iohn haue I beheaded: who then is this of whome I heare suche things? and he desired to see him.

10 ¶ And whē the Apostles returned, they tolde him what great things they had done. ¶ Then he toke them, & went aside into a solitarie place, nere to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and he receined them, & spake vnto them of the kingdome of God, & healed them that had neede to be healed.

12 ¶ And whē the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may go into the townes and villages rounde about, & lodge, and get meat: for we are here in a desert place.

13 But he said vnto them, Giue ye them to eat. And they said, We haue no mo but five loaves & two fishes, except we shulde go and bye meat for all this people.

14 For they were about five thousand men. Then he said to his disciples, Cause them to sit downe by fifties in a companie.

15 And they did so, and caused all to sit downe.

16 Then he toke the five loaves, and the two fishes, and loked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eat, and were satisfied: & there was takē vp of that remained to the, twelue baskets full of broken meat.

18 ¶ And it came to passe as he was alone praying, his disciples were with him, and he asked the, saying, Whome say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: & some say, that one of the olde Prophetes is risen againe.

20 And he said vnto them, But whome say ye that I am? Peter answered, & said, The Christ of God.

21 And he warned, and commanded them, that they shulde tell that to no man,

22 Saying, ¶ The Sonne of man must suffre

many things, and be reprovēd of the Elders, & of the hie Priests and Scribes, and be slaine, and the thirde day rise againe.

23 ¶ And he said to them all, If any man wil come after me, let him denye him self, and take vp his crosse daily, and followe me.

24 For whosoever wil saue his life, shal lose it: and whosoever shal lose his life for my sake, the same shal saue it.

25 For what auarageth it a man, if he winne the whole worlde, and destroye him self, or lose him self?

26 ¶ For whosoever shal be ashamed of me, and of my wordes, of him shal the Sonne of man be ashamed, when he shal come in his glorie, and in the glorie of the Father, and of the holie Angels.

27 ¶ And I tell you of a surer, there be some standing here, which shal not taste of death, til they haue sene the kingdome of God.

28 ¶ And it came to passe about an eight dayes after those wordes, that he toke Peter, & Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the facion of his countenance was changed, & his garment was white and glistered.

30 And beholde, two men talked with him, which were Moses and Elias,

31 Which appeared in glorie, and tolde of his departing, which he shulde accomplish at Ierusalem.

32 But Peter and they that were with him, were heauie with slepe, and when they awooke, they sawe his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here: let vs therefore make thre tabernacles, one for thee, and one for Moses, and one for Elias, and wike not what he said.

34 While he thus spake, there came a cloude & overshadowed them, & they feared when these were entering into the cloude.

35 ¶ And there came a voyce out of the cloude, saying, This is my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was founde alone: and they kept it close, and tolde no man in those dayes any of those things which they had sene.

37 ¶ And it came to passe on the next day, as they came downe from the mountaine, muche people met him.

38 ¶ And beholde, a man of the companie cryed out, saying, Master, I beseeche thee, beholde my sonne: for he is all that I haue.

39 And lo, a spirit taketh him, & suddenly he cryeth, and he teareth him, that he cometh, and with muche paine departeth from

least is greatest.

from him, when he

Now I haue besought him out, but they

Then Iesus answered

neration faithles, and

now shal I bewitch yo

thy sonne hither.

And whiles he was

deuill rent him, and ta

buked the vncleane spi

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¶ And they were all

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vnto his disciples,

¶ Marke these wor

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But they vnder

de: for it was hid from

colde not perceiue it,

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¶ Then there ar

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When Iesus sawe

hearts, he toke a litle

by him,

And said vnto them

with this litle childe i

neth me: and whoso

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least among you all, h

¶ And Iohn answe

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me, and we forbad

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Then Iesus said v

him not: for he that is

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¶ And it came to pa

were accomfitted, &

ceiued vp, he steeled

to Ierusalem,

And sent messenge

they went and entrec

Samaritans, to prepar

But they wolde not

cause his behauiour

de go to Ierusalem.

And when his discip

sawe it, they said, Lo

commande, that fyre

heauen, and consum

lias did?

But Iesus turned ab

and said, Ye knowe

ye are.

¶ For the Sonne of

destroye mens liues,

they went to another

¶ And it came to pa

in the way, a certein

reproved of the El-  
ests and Scribes, and  
de day rise againe.  
them all, If any man  
him denye him self,  
daily, and followe

faue his life, shal lose  
all lose his life for my  
e it.

it a man, if he winne  
and destroye him self,

albe ashamed of me,  
if him shal the Sonne  
when he shal come in  
glorie of the Father,

a surerie, there be so  
which shal not taste of  
the the kingdome of

asse about an eight  
des, that he toke Pe-  
s, and went vp into a

ne facion of his coun-  
& his garment was

men talked with him,  
and Elias,

glorie, and tolde of  
he shulde accomplishe

at were with him,  
pe, and when they  
is glorie, and the two  
him.

le, as they departed  
vnto Iesus, Master, it  
ere: let vs therefore  
s, one for thee, and  
ne for Elias, and with

e, there came a clou-  
them, & they feared  
ng into the cloude.  
a voyce out of the  
is my beloued Sone,

e was past, Iesus was  
ey kept it close, and  
e dayes any of those  
d fene.

se on the next day,  
from the mountaine,

m.  
an of the companie  
fter, I beseeche thee,  
he is all that I haue.  
eth him, & suddenly  
reth him, that he fo-  
the paine departeth  
from

from him, when he hath bruised him.  
Now I haue besought thy disciples to  
cast him out, but they coulde not.

Then Iesus answered, and said, O ge-  
neracion faithles, and croked, how long  
now shal I be with you, & suffer you! bring  
thy sonne hither.

And whiles he was yet comming, the  
deuill rent him, and tare him: and Iesus re-  
buked the vnclane spirit, and healed the  
childe, and deliuered him to his father.

And thei were all amazed at the migh-  
tie power of God: & while thei all won-  
dred at all things, which Iesus did, he said  
vnto his disciples,

Marke these wordes diligently: for it  
shal come to passe, that the Sonne of man  
shal be deliuered into the hands of men.

But they vnderstode not that wor-  
de: for it was hid from them, so that they  
coude not perceiue it: and they feared to  
aske him of that worde.

¶ Then there arose a disputacion a-  
mong them, which of them shulde be the  
greatest.

When Iesus sawe the thoughts of their  
hearts, he toke a litle childe, and set him  
by him,

And said vnto them, Whosoever recei-  
ueth this litle childe in my Name, recei-  
ueth me: and whosoever shal receiue me,  
receiueth him that sent me: for he that is  
least among you all, he shal be great.

¶ And Iohn answered, & said, Master,  
we sawe one casting out deuils in thy Na-  
me, and we forbade him, because he fol-  
loweth thee not with vs.

Then Iesus said vnto him, Forbid ye  
him not: for he that is not against vs, is  
with vs.

¶ And it came to passe, when the dayes  
were accomplished, that he shulde be re-  
ceiued vp, he setteled him self fully to go  
to Ierusalem,

And sent messengers before him: and  
they went and entred into a towne of the  
Samaritans, to prepare him lodging.

But they wolde not receiue him, be-  
cause his behauiour was, as though he wolde  
go to Ierusalem.

And when his disciples, James and Iohn  
sawe it, they said, Lord, wilt thou that we  
commande, that fyre come downe from  
heauen, and consume them, euen as Elias  
did?

But Iesus turned about, & rebuked the,  
and said, Ye knowe not of what spirit  
ye are.

¶ For the Sonne of man is not come to  
destroye mens liues, but to saue the. Then  
they went to another towne.

¶ And it came to passe that as they went  
in the way, a certeine man said vnto him,

I wil followe thee, Lord, whether soeuer  
thou goest.

And Iesus said vnto him, The foxes  
haue holes, and the birdes of the heauen  
haue nestes, but the Sonne of man hath  
not whereon to laie his head.

But he said vnto another, Followe me.  
And the same said, Lord, suffer me first to  
go and burye my father.

And Iesus said vnto him, Let the dead  
burye their dead: but go thou and preache  
the kingdome of God.

Then another said, I wil followe thee,  
Lord: but let me first go bid the fare wel,  
which are at mine house.

And Iesus said vnto him, No man y put-  
teth his hand to the plough, and looketh  
backe, is apte to the kingdome of God.

CHAP. X.

He sendeth the seuentie before him to preache, and gi-  
ueth them a charge how to behaue them selues. 13 He  
threateneth the obstinate. 21 He giueth thanks to his  
heauenlie Father. 25 He answereth the Scribe that  
tempted him. 33 And by the example of the Sama-  
ritane sheweth who is a mans neighbour. 38 Martha  
receiueth the Lord into her house. 40 Marie is praised  
in hearing his wordes.

After these things, the Lord appoin-  
ted other seuentie also, and sent the  
two and two before him into euery citie  
and place, whether he him self shulde co-  
me.

And he said vnto them, ¶ The haruest  
is great, but the laborers are fewe: pray  
therefore the Lord of the haruest to send  
forthe laborers into his haruest.

¶ Go your waies: behold, I send you for-  
the as lambs among wolues.

¶ Beare no bagge, neither scryp, nor shoes,  
¶ and salute no man by the way.

¶ And into whatsoeuer house ye enter, first  
say, Peace be to this house.

And if the sonne of peace be there, your  
peace shal rest vpon him: if not, it shal tur-  
ne to you againe.

And in that house tarte stil eating, and  
drinking suche things as by them shalbe set  
before you: ¶ for the laborer is worthe of  
his wages. Go not from house to house.

But into whatsoeuer citie ye shal enter, if  
they receiue you, eat suche things as are  
set before you,

And heale the sicke that are there, & say  
vnto them, The kingdome of God is co-  
me nere vnto you.

But into whatsoeuer citie ye shal enter,  
if they wil not receiue you, go your waies  
out into the stretes of the same, and say,

Euen the verie dust, which cleaueth on  
vs of your citie, we wipe of against you:  
notwithstanding knowe this, that the king-  
dome of God was come nere vnto you.

For I say to you, that it shal be easier in  
that daye for them of Sodom, then for

¶ We must not  
followe Christ  
for riches and  
commodities:  
but prepare o-  
urselues to po-  
uerie and to  
crosse by his  
example.

¶ That is, til  
he be dead: &  
I haue done  
my duetie to  
him in burying  
him.

¶ We may not  
followe what  
flesh best to  
vs, but only  
Gods calling.  
where by dead  
he meaneth  
those that are  
vnpardonable  
to sense God.  
¶ To be hinde-  
red, or entan-  
gled in respect  
of anie world-  
lie comoditie,  
or flattered to go  
forwarde for  
anie paine, or  
trouble.

Chap. X.  
a Meaning a  
great number  
of people, & a  
re ready to be  
brought vnto  
God.

b That is, the  
preachers.

Mat. 10. 12.  
c Not y they  
shal hurt you,  
but that you  
shalbe preter-  
red by my pro-  
uidence.

Mat. 9. 37.  
d King. 4. 29.

Mat. 10. 12.  
mar. 6. 10

d He will shew  
that shulde dis-  
patche this lo-  
uery & dili-  
gent not occu-  
pying the fel-  
ues about o-  
ther duties.

e It was their  
manner of salu-  
tacio where by  
they wished  
health & felici-  
tie.

Deut. 34. 14  
mat. 10. 10.

1 Tim. 5. 18.

f Which lo-  
ueth the doc-  
trine of peace  
& the Gospel.  
g He wolde not  
y they shulde  
tarry long in one  
towne, neither  
yet to be care-  
ful to change  
their lodging.  
h Shoulde not to  
receiue nourish-  
ment of the,  
for whome  
you traual.

Chap. 9. 5.  
mat. 10. 14.

act. 13. 51.

i God did pre-  
sent his self vnto  
you by his  
messengers, and  
wolde haue re-  
igned ouer  
you.



Mat. 11. 21.

Which were  
the signes of  
repentance.

Mat. 10. 40.

10. 13. 20.  
I thinke be-  
nefites of God  
be howe euer  
any people,  
more doeth  
their ingrati-  
tude deserue to  
be punished.  
In this power  
of Satan is be-  
aten downe by  
the preaching  
of the Gospel.

40. 12. 14.

He attribu-  
teth it to the  
free el. d. of  
God, that the  
wise & world-  
ly knowe not  
the Gospel, &  
yet the poore  
baile people  
vnderstand it.  
o Christ is  
solle meane to  
reueile Gods  
mercy by.  
p Therefore  
we must este-  
me him as the  
fathers voyce  
hath taught  
vs, & not ac-  
cording to mans  
iudgement.  
Mat. 13. 16.  
q In whome  
we see God as  
in his liuely  
image.

Mat. 12. 25.

Deut. 6. 5.

Leu. 19. 18.

Or to appeare  
him selfe as in-  
t. For their co-  
ntentment no man  
their neigh-  
bour, but their  
friend.

that cite.  
13. Wo be to thee, Chorazin: wo be to thee,  
Beth-saida: for if the miracles had bene  
done in Tyrus & Sidon, which haue bene  
done in you, they had a great while ago-  
ne repented, sitting in sacke clothe and  
ashes.  
14. Therefore it shall be easier for Ty-  
rus, & Sidon, at the iudgement, then for you.  
15. And thou, Capernaum, which art exal-  
ted to heaue, shalt be thrust downe to hel.  
16. ¶ He that heareth you, heareth me; &  
he that despiseth you, despiseth me: and  
he that despiseth me, despiseth him that  
sent me.  
17. ¶ And the sequente turned againe with  
Ioye, saying, Ioye, euen the deuils are sub-  
dued to vs through thy Name.  
18. And he said vnto them, I sawe Satan,  
like lightening, fall downe from heauen.  
19. Beholde, I giue vnto you power to trea-  
de on serpents, and scorpions, and ouer all  
the power of the enemye; & nothing shall  
hurt you.  
20. Neuertheles, in this reioyce not, that  
y spirits are subdued vnto you: but rather  
reioyce, because your names are written  
in heauen.  
21. ¶ That same houre, Ioyced Iesus in  
the spirit, and said, I confesse vnto thee,  
Father, Lord of heauen & earth, that thou  
hast hid these things from the wise and  
learned, and hast reueiled them to babes:  
euen so, Father, because it so pleased thee.  
22. Then he turned to his disciples, and  
said, All things are giuen me of my Fa-  
ther: and no man knoweth who the Sonne  
is, but the Father: neither, who the Fa-  
ther is, saue the Sonne, and he to whome  
the Sonne wil reueile him.  
23. ¶ And he returned to his disciples, and  
said secretly, Blessed are the eyes, which  
see that ye see.  
24. For I tell you that manie Prophetes &  
Kings haue desired to see those things,  
which ye see, and haue not sene them: and to  
heare those things, which ye heare, & haue  
not heard them.  
25. ¶ Then beholde, a certeine expounder  
of the Law stood vp, and tempted him,  
saying, Master, what shall I do, to inherite  
eternal life?  
26. And he said vnto him, What is written  
in the Law? how readest thou?  
27. And he answered, and said, Thou shalt  
loue thy Lord God with all thine heart, &  
with all thy soule, & with all thy strength,  
& with all thy thought, & thy neighbour  
as thy self.  
28. Then he said vnto him, Thou hast an-  
swered right: this do, & thou shalt liue.  
29. But he willing to iustifie him selfe, said  
vnto Iesus, Who is then my neighbour?

30. And Iesus answered, and said, A certeine  
man went downe from Ierusalem to Je-  
richo, and fell among theues, and they  
robbed him of his rayment, and wounded  
him, & departed, leauing him halfe dead.  
31. And by chance there came downe a cer-  
teine Priest that same way, and when he  
sawe him, he passed by on the other side.  
32. And likewise also, a Leuite, when he was  
come nere to the place, went and looked on  
him, and passed by on the other side.  
33. Then a certeine Samaritan, as he iour-  
neyed, came nere vnto him, and when he  
sawe him, he had compassion on him,  
34. And went to him, & bounde vp his woun-  
des, and powred in oyle and wine, and put  
him on his owne beast, and broght him to  
an ynne, and made prouision for him.  
35. And on the morowe when he departed,  
he toke out two pence, and gaue them to  
the hostler, and said vnto him, Take care of  
him, and whatsoeuer thou spendest more,  
when I come againe, I will recompense  
thee.  
36. Which now of these thre, thinkest thou,  
was neighbour vnto him, that fell among  
the theues?  
37. And he said, He that shewed mercie on  
him. Then said Iesus vnto him, Go, &  
do thou likewise.  
38. ¶ Now it came to passe as they wet, that  
he entred into a certeine towne, and a cer-  
teine woman named Martha, receiued him  
into her house.  
39. And she had a sister called Marie, which  
also sat at Iesus fete, and heard his prea-  
ching.  
40. But Martha was combred about muche  
seruing, and came to him, & said, Master,  
doest thou not care that my sister haue  
left me to serue alone? bid her therefore,  
that she helpe me.  
41. And Iesus answered, and said vnto her,  
Martha, Martha, thou carest, & art trou-  
bled about manie things.  
42. But one thing is needefull, Marie hath  
chosen the good parte, which shall not  
be taken away from her.  
CHAP. XI.  
He teacheth his disciples to pray. 1. He driueth out a  
deuil. 15. And rebuketh the blasphemous Pharise.  
25. He preferreth the spiritual couinage. 29. They re-  
quire signes and tokens. 37. He catcheth with the Phari-  
se, and reprehendeth the hypocrites of the Pharise, Scri-  
bes and hypocrites.  
¶ And so it was, that as he was praying  
in a certeine place, when he ceased,  
one of his disciples said vnto him, Master,  
teache vs to pray, as Iohn also taught his  
disciples.  
¶ And he said vnto them, When ye pray,  
say, Our Father, who art in heaue, hallowed  
be thy Name: Thy kingdome come. Let  
thy wil be done eue in earth, as it is in hea-  
uen: Our

Our daily bread giue  
And forgive vs our  
forgiue euery man  
And lead vs not into  
liuer vs from euil.  
¶ Moreouer he said  
of you shall haue a fr  
him at midnight, & l  
lend me thre loanes.  
¶ For a friend of mine  
way to me, and I ha  
fore him:  
¶ And he within shu  
Trouble me not: the  
my children are with  
rise and giue them to  
I say vnto you, thou  
and giue him, becau  
douteles because of  
he wolde rise, and g  
needed.  
¶ And I say vnto yo  
giuen you: seke, and  
and it shall be opene  
30. For euery one tha  
he that seketh, find  
knocketh, it shall be  
¶ If a sonne shall ask  
that is a father, wil h  
if he aske a fische, wil  
a serpent?  
¶ Or if he aske an e  
scorpions?  
33. If ye then which a  
giftes vnto your chi  
re shall your heaueli  
lie Gost to them, th  
34. ¶ Then he cald o  
domme: and when t  
the domme spake, p  
dered.  
35. But some of them  
deuils through Be  
the deuils.  
36. And others tempt  
a signe from heauen  
37. But he knewe the  
vnto them, ¶ Euery  
gainst it selfe, shal be  
denied against an h  
38. So if Satan also b  
selfe, how shall his  
cause ye say that I c  
Beelzebub?  
39. If I through Beel  
by whome do you  
out? Therefore shal  
40. But if I by the  
deuils, douteles th  
come vnto you.  
41. When a strong n  
palace, the thing  
in peace.

ed; and said, A certaine  
from Ierusalem to Ie-  
mong theues, and they  
ayment, and wounded  
auing him halfe dead.  
here came downe a cer-  
ame way, and when he  
by on the other side.  
a Leuite, when he was  
ace, went and looked on  
the other side.  
Samaritan, as he iour-  
nto him, and when he  
mpassion on him,  
& bounde vp his woundes  
oyle and wine, and put  
alt, and broght him to  
prouision for him.  
we when he departed,  
ence, and gaue them to  
nto him, Take care of  
erthou spendest more,  
ne, I wil recompense

ese thre, thinkest thou,  
o him that fell among

that shewed mercie on  
us vnto him, Go, y

passse as they wet, that  
e ne towne, and a cer-  
Martha, receiued him

er called Marie, which  
, and heard his prea-

ombred about muche  
o him, & said, Master,  
that my silter hath  
ne bid her therefore,

ed, and said vnto her,  
ou carest, & art trou-  
ings.

nedeful, Marie hath  
rte, which shal not  
her.

o. xi. He driueth out a  
the blasphemous Phari-  
al couisage. 29 They re-  
He catcheth with the Phari-  
se of the Phari-  
se, Sir-

that as he was praying  
aces, when he ceased,  
aid vnto him, Master,  
John also taught his  
hem, When ye pray,  
r in heauē, halowed  
kingdome come. Let  
each, as it is in hea-  
3 Our

Our daily bread giue vs for the day:  
And forgiue vs our sinnes: for euen we  
forgiue euerie man that is indetred to vs:  
And lead vs not into temptation: but de-  
liuer vs from euil.

Moreover he said vnto them, Which  
of you shal haue a friend, and shal go to  
him at midnight, & say vnto him, Friend,  
lend me thre loanes?

For a friend of mine is come out of the  
way to me, and I haue nothing to set be-  
fore him:

And he within shulde answer, and say,  
Trouble me not: the doie is now shut, and  
my children are with me in bed: I can not  
rise and giue them to thee.

I say vnto you, though he wolde not arise  
and giue him, because he is his friend, yet  
douteles because of his importunitie,  
he wolde rise, and giue him as many as he  
needed.

And I say vnto you, Aske, and it shal be  
giuen you: seke, and ye shal finde: knocke,  
and it shal be opened vnto you.

For euerie one that asketh, receiuethe: &  
he that seeketh, findeth: and to him that  
knocketh, it shal be opened.

If a sonne shal aske bread of any of you  
that is a father, wil he giue him a stone? or  
if he aske a fishe, wil he for a fishe giue him  
a serpent?

Or if he aske an egge, wil he giue him a  
scorpion?

If ye then which are euil, can giue good  
giftes vnto your children, how muche mo-  
re shal your heauēlie Father giue the ho-  
lie Gost to them, that desire him?

Then he callt out a deuill which was  
dorme: and when the deuill was gone out,  
the dorme spake, and the people won-  
dered.

But some of them said, He casteth out  
deuils through Beelzebub the chief of  
the deuils.

And others tempted him, seeking of him  
a signe from heauen.

But he knewe their thoghtes, and said  
vnto them, Euerie kingdome deuied a-  
gainst it self, shal be desolare, and an house  
deuied against an house, falleth.

So if Satan also be deuied against him  
self, how shal his kingdome stand, be-  
cause ye say that I cast out deuils through  
Beelzebub?

If I through Beelzebub cast out deuils,  
by whome do your children cast them  
out? Therefore shal they be your iudges.

But if I by the finger of God cast out  
deuils, douteles the kingdome of God is  
come vnto you.

When a strong man armed, kepeth his  
palace, the things that he possesseth, are  
in peace.

But when a stronger then he, cometh  
vpon him, and ouercommeth him: he ra-  
keth from him all his armour wherein he  
trusted; and deuiceth his spoiles.

He that is not with me, is against me:  
and he that gathereth not with me, scat-  
tereth.

When the vnclane spirit is gone out  
of a man, he walketh through drye places,  
seeking rest: and when he findeth none, he  
saith, I wil returne vnto mine house when-  
ce I came out.

And when he cometh, he findeth it  
swept and garnished.

Then goeth he, and taketh to him se-  
uen other spirits worse then him self: and  
they entre in and dwell there, so the last  
state of that man is worse then the first.

And it came to passe as he said these  
things, a certaine woman of the companie  
listd vp her voyce, & said vnto him, Ble-  
sed is the wombe that bare thee, and the  
pappes which thou hast sucked.

But he said, Yea, rather blessed are they  
that heare the worde of God; and kee-  
pe it.

And when the people were gathered  
thicke together, he began to say, This is a  
wicked generation: they seke a signe, and  
there shal no signe be giuen them, but the  
signe of Ionas the Prophet.

For as Ionas was a signe to the Nineu-  
ites, so shal also the Son of man be to this  
generation.

The Quene of the South shal rise in  
iudgement, with the men of this genera-  
tion, and shal condemne them: for she ca-  
me from the vtmost partes of the earth to  
heare the wisdom of Solomon, and behol-  
de, a greater then Solomon is here.

The men of Nineue shal rise in iudge-  
ment with this generation, and shal con-  
demne it: for they repented at the prea-  
ching of Ionas: and beholde, a greater  
then Ionas is here.

No man lighteth a candel, & putteth  
it in a priuie place, nether vnder a bushel:  
but on a candlesticke, that thei which co-  
me in, may see the light.

The light of the bodie is the eye: there-  
fore when thine eye is single, then is  
thy whole bodie light: but if thine eye be  
euil, then thy bodie is darke.

Take hede therefore, that light which  
is in thee, be not darkened.

If therefore thy whole bodie shal be light,  
hauing no parte darke, the shal all be light,  
euen as when a candel doeth light thee  
with the brightnes.

And as he spake, a certaine Phari-  
se besought him to dyne with him: & he went  
in, and sate downe at table.

And when the Phari-  
se sawe it, he mar-  
II. ii.

g They that do not wholly  
apply themselves to de-  
stroy the king-  
dome of Sa-  
tan, can not be  
counted to be  
on Chri-  
st's side, but  
are his ad-  
uersaries: how  
much more is  
he against him  
that maneth  
open warre w-  
him as Satan  
doeth.

Mat. 12. 43.  
h To the iudg-  
ment that he might  
work accor-  
ding to his mi-  
llicious nature.

1 pet. 2. 29.  
i More apt to  
receiue him  
then it was a-  
fore.

k It by in de-  
lible we turne  
backe to God.  
Satan hath  
greater power  
ouer vs then  
he had before.

Mat. 12. 48.  
l He meaneth  
an infinite nu-  
ber.

Ion. 2. 2  
m Christ gaue  
her a prime,  
raunt for the  
omitted chief  
praise was  
due vnto  
him: that was,  
that they are  
blessed in dead  
to whom he  
communicate  
th self by his  
worde.

2 King. 10. 1.  
n 2 bro. 9. 1.  
107. 3. 5.

Chap. 5. 16.  
1041. 5. 15.  
1041. 4. 11.

Mat. 6. 22.  
o Because in  
shulde guide  
and lead the  
bodie.

p Without  
light or vice.





XII.  
ide hypocrite. & That we  
God, & To confesse his Name.  
Spirit, 14 Not to passe our  
e our selues to curious care  
teusinet, almes, watching,  
orde.

e, there gathered to- Mat. 23. 1.  
erable multitude of mar. 23. 1.  
ode one another: &  
e disciples first, Ta  
of the leauen of the  
pocritie.

er couered, that shal Mat. 23. 26.  
er hid, that shal not Mar. 23. 26.

uer ye haue spoken  
heard in the light  
ue spoken in the ca-  
shalbe preached on

my friends, be not  
the bodie, and af-  
do any more.

you, whome ye shal  
h after he hath kil-  
st into hel: yea, I say

bought for two far-  
of them is forgotte

es of your head are  
erefore: ye are spar-  
owes.

Whosoeuer shal  
him shal the Son  
before the Angels

me before men,  
he Angels of God.  
speak a worde a-  
man, it shalbe for-  
im that shal blas-  
it shal not be for-

oring you vnto the  
e rulers & princes,  
what thing ye shal  
speak.

hal teach you in sy-  
ht to say.

nie said vnto him,  
r deuide the inhe-

Man, who made  
er ouer you?

to them, Take he-  
oues: for though  
es his life shal de-

arable vnto them,  
f a certein riche  
plenteously.

Therefore he thought with him self, say-  
ing, What shal I do, because I haue no  
roume, where I may lay vp my frutes?

And he said, This wil I do, I wil pul  
downe my barnes, and buyde greater, &  
therein wil I gather all my frutes, and my  
goods.

And I wil say to my soule, Soule, thou  
hast muche goods laid vp for many ye-  
res: liue at ease, eat, drinke, and take thy  
pastime.

But God said vnto him, O foole, this  
night wil they fetch away thy soule from  
thee: the whose shal those things be which  
thou hast provided?

So is he that gathereth riches to him self,  
and is not riche in God.

And he spake vnto his disciples, There-  
fore I say vnto you, \* Take no thought for  
your life, what ye shal eat: nether for your  
bodie, what ye shal put on.

The life is more then meat: and the bodie  
more then the raiment.

Consider the rauen: for they nether  
sowe nor reape: which nether haue store  
house nor barn, & yet God fedeth them:  
how muche more are ye better then foules?

And which of you with taking thought,  
can adde to his stature one cubit?

If ye then be not able to do the least  
thing, why take ye thought for the reman-  
ent?

Consider the lilies how they grow: they  
labour not, nether spin in they: yet I say vnto  
you, y<sup>e</sup> Solomon him self in all his royaltie  
was not clothed like one of these.

If then God so clothe the grasse which is  
to day in the field, & to morow is cast into  
the ouë, how muche more wil he clothe you,  
o ye of litle faith?

Therefore aske not what ye shal eat, or  
what ye shal drinke, nether stand in doute.

For all suche things the people of the  
worlde seke for: and your Father knoweth  
that ye haue nede of these things.

But rather seke ye after the kingdome of  
God, & all these things shalbe ministred  
vnto you.

Feare not, litle flocke: for it is your Fa-  
thers pleasure, to giue you the kingdome.

\* Sel that ye haue, and giue almes: make  
you bagges, which waxe not olde, a  
treasure that can neuer faile in heauen,  
where no thefe commeth, nether moth  
corrupteth.

For where your treasure is, there wil your  
hearts be also.

\* Let your loines be girded about, and  
your lights burning,

And ye your selues like vnto men that  
wait for their master, when he wil returne  
from the wedding, that when he commeth  
and knocketh, they maye open vnto him

immediatly.

Blessed are those seruants, whome the  
Lord when he cometh shal finde waking:  
verely I say vnto you, he wil<sup>m</sup> girdle him  
self about, and make them to sit downe at  
table, and wil come forth, & serue them.

And if he come in the seconde watche;  
or come in the thirde watche, & shal finde  
them so, blessed are those seruants.

\* Now vnderstande this, that if the good  
man of y<sup>e</sup> house had knowen at what houre  
the thefe wolde haue come, he wolde haue  
watched, and wolde not haue suffered his  
house to be digged through.

Be ye also prepared therefore: for the  
Sonne of man wil come at an houre when  
ye thinke not.

Then Peter said vnto him, Master, tel-  
lest thou this parable vnto vs, or euen  
to all?

And the Lord said, Who is a faithful  
steward, & wise, whome the master shal  
make ruler ouer his housholde, to giue  
them their<sup>a</sup> portion of meat in season?

Blessed is that seruant, whome his master  
when he cometh, shal finde so doing.

Of a trueth I say vnto you, that he wil  
make him ruler ouer all that he hath.

But if that seruant say in his heart, My  
master doeth deferre his comming, and  
shal beginne to smite the seruants, and  
maidens, and to eat, and drinke, and to  
be drunken,

The master of that seruāt wil come in a  
day whē he thinketh not, & at an houre whē  
he is not ware of, and wil cut him of, & gi-  
ue him his portion with the vnbelouers.

\* And that seruant that knewe his mas-  
ters wil, and prepared not him self, nether  
did according to his wil, shalbe beatē with  
manie stripes.

But he that knewe it not, and yet did com-  
mit things<sup>a</sup> worthie of stripes, shalbe bea-  
ten with fewe stripes: for vnto whome so-  
euer<sup>p</sup> muche is giue, of him shalbe muche  
required, and to whome men muche com-  
mit, the more of him wil they aske.

\* I am come to put fyre on the earth, &  
what is my desire, if it be all ready kindled,

Notwithstanding I must be baptizēd w<sup>th</sup>  
a baptisme, and how am I grieved, til it be  
ended?

\* Thinke ye that I am come to giue peace  
on earth? I tel you, nay, but rather debare.

For from hence forth there shalbe fue-  
in one house deuided, thre against two, &  
two against thre.

\* The father shalbe deuided against the  
sonne, and the sonne against the father: the  
mother against y<sup>e</sup> daughter, & the daugh-  
ter against the mother: the mother in law  
against her daughter in law, & the daugh-  
ter in law, against her mother in law.

Because they did vs  
long garments. the  
manner was to gird  
the vp whē they wet  
about aune ba-  
sins.

Mat. 24. 45.  
revel. 16. 15.

The porciō  
of seruants e-  
uenis mouth  
was ioure pec-  
es of corne,  
as Donatus  
writeth in  
Photio.

Therefore  
ignorance is  
incuriable.

To whome  
God hath gi-  
uen manie gra-  
ces.

The Gospel  
is as a burning  
fyre moue ve-  
men, which  
maketh a cha-  
ge of things  
through all y<sup>e</sup>  
worlde.

Mat. 10. 34.  
If there be  
great troubles  
and alteratiō  
vpon y<sup>e</sup> earth,  
w<sup>th</sup> things com-  
me not by the  
proprietie of  
the Gospel, but  
through the  
wickednes of  
man.  
He compar-  
eth his death  
to baptisme.



Mat 16. 2.

34 ¶ Then said he to the people, When ye see a cloude rise out of the West, straight way ye say, A shower cometh: and so it is. And when ye see the South winde blow, ye say, that it will be hote: and it cometh to passe.

35 Hypocrites, ye can discerne the face of the earth, and of the skie: but why discerne ye not this time?

36 Yea, and why iudge ye not of your selues what is right?

Mat 5. 25.

Though it be to thy loffe & hindrance.

37 ¶ While thou goest with thine aduersarie to the ruler, as thou art in the way, give diligence in the way, & thou maist be deliuered from him, lest he bring thee to the iudge, & the iudge deliuer thee to the iaylor, and the iaylor cast thee into prison.

38 I tell thee, thou shalt not departe thence, til thou hast payed the very last mite.

CHAP. XIII.

The crueltie of Pilate. 2 We ought not to condemne all to be wicked men which suffer. 3 Christ exhorteth to repentance. 11 He healeth the crooked woman. 15 Answereth to the master of the Synagogue. 18 By diuers similitudes he declarith what the kingdome of God is. 23 Also that the number of them which shall be saved, is small. 33 Finally he sheweth that no worldlye policie or force can let the worke and counsell of God.

There were certeine men present at the same season, that shewed him of y Galileas, whose blood Pilate had mingled with their owne sacrifices.

2 And Iesus answered, and said vnto them, Suppose ye, y these Galileans were greater sinners then all the other Galileans, because they haue suffered suche things?

3 I tell you, nay: but except ye amende your liues, ye shall all likewise perish.

4 Or thinke you that those eightene, vpon whome the towne in Siloam fel, & slewe them, were sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except ye amede your liues, ye all shall likewise perish.

6 ¶ He spake also this parable, A certeine man had a figge tre planted in his vineyard: and he came and sought fruite thereon, and founde none.

7 Then said he to the dresser of his vineyarde, Beholde, this thre yeres haue I come and sought fruite of this figge tre, and finde none: cut it downe: why keepeth it also the ground barren?

8 And he answered, & said vnto him, Lord, let it alone this yere also, til I digge round about it, and dongue it.

9 And if it beare fruite, wel: if not, the after thou shalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a spirit of infirmities eightene yeres,

Whome Satan had stroken with a disease, as the spirit of that spirit, that maketh a man couetous.

& was bowed together, and colde not lift vp herself in anie wise.

12 When Iesus sawe her, he called her to him, and said to her, Woman, thou art loosed from thy disease.

13 And he laid his hands on her, and immediately she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day, & said vnto the people, There are six dayes in which men ought to worke: in the therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doest not eiche one of you on the Sabbath day lase his oxe or his asse fro the stall, & lead him away to y water?

16 And ought not this daughter of Abraham, whome Sara had bounde, lo, eighrene yeres, be loosed from this bonde on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ Then said he, What is the kingdome of God like? or whereto shal I compare it?

19 It is like a graine of mustarde seed, which a man toke and sowed in his garden, and it grewe, and waxed a great tre, and the fowles of the heauen made nestes in the branches thereof.

20 ¶ And againe he said, Whereunto shal I liken the kingdome of God?

21 It is like leauen, which a woman toke, and hid in thre peckes of floure, til all was leauened.

22 ¶ And he went through all cities and townes, teaching, & iourneying towards Ierusalem.

23 Then said one vnto him, Lord, are there fewe y shall be saved? And he said vnto the,

24 ¶ Striue to entre in at the strait gate: for manie, I say vnto you, wil seke to enter in, and shal not be able.

25 When the good man of the house is risen vp, and hath shut to the dore, and ye beginne to stand without, and to knocke at the dore, saying, Lord, Lord, open to vs, and he shal answer and say vnto you, I knowe you not whence ye are,

26 ¶ Then shal ye beginne to say, We haue eaten and drunke in thy presence, & thou hast taught in our stretes.

27 ¶ But he shal say, I tel you, I know you not whence ye are: departe from me, all ye workers of iniquitie.

28 There shal be weeping and gnashing of teeth, when ye shal see Abraham and Isaac, and Iacob, and all the Prophetes in the kingdome of God, and your selues thrust out.

out at dores.

29 Then shal come men from the West; and from the South, and from the North, and shall come into the kingdome of God.

30 ¶ And beholde, I shal be first, and they last.

31 The same day they rise, and said vnto herod: Beholde, I haue healed still 4 to day, and the third day I shal be healed.

32 Neuertheles I must to morowe, and the day after to morowe, can not be, that a Pharisee should be out of Ierusalem.

33 ¶ O Ierusalem, I sent to thee, how oft I desired thy children, gathered her broode, y wouldest not!

34 Beholde, your house is desolate, and verily I say vnto thee, thou shalt not be builded.

35 ¶ Blessed is he that cometh in the name of the Lord.

36 ¶ Blessed is he that cometh in the name of the Lord.

37 ¶ Blessed is he that cometh in the name of the Lord.

38 ¶ Blessed is he that cometh in the name of the Lord.

39 ¶ Blessed is he that cometh in the name of the Lord.

40 ¶ Blessed is he that cometh in the name of the Lord.

41 ¶ Blessed is he that cometh in the name of the Lord.

42 ¶ Blessed is he that cometh in the name of the Lord.

43 ¶ Blessed is he that cometh in the name of the Lord.

44 ¶ Blessed is he that cometh in the name of the Lord.

45 ¶ Blessed is he that cometh in the name of the Lord.

46 ¶ Blessed is he that cometh in the name of the Lord.

47 ¶ Blessed is he that cometh in the name of the Lord.

48 ¶ Blessed is he that cometh in the name of the Lord.

49 ¶ Blessed is he that cometh in the name of the Lord.

50 ¶ Blessed is he that cometh in the name of the Lord.

51 ¶ Blessed is he that cometh in the name of the Lord.

52 ¶ Blessed is he that cometh in the name of the Lord.

her, and colde not lift  
her, he called her to  
Woman, thou art lo-  
s on her, and imme-  
straight againe, and

the Synagogue answere  
because that Iesus  
 Sabbath day, & said vn-  
are six dayes in which  
the therefore come  
on the Sabbath day.  
the Lord, and said,  
eiche one of you on  
his oxe or his asse  
im away to y<sup>e</sup> water  
daughter of Abrahā,  
nde, lo, eightene ye-  
is bonde on the Sab-

these things, all his  
med: but all the peo-  
the excellent things,  
m.

that is the <sup>kingdo-</sup>  
ereto shall compa-

mustarde seed, which  
in his garden, and  
great re, and the  
made nesses in the

id, Whereunto shal  
of God?

ch a womā toke, and  
oure, til all was lea-

ough all cities and  
ourneying towards

him, Lord, are there  
nd he said vnto the,  
at the fraite gate:  
you wil seke to en-  
able.

on the house is ri-  
to the dore, and ye  
out, and to knocke  
d, Lord, open to vs,  
and say vnto you, I

ye are,  
anne to say, We haue  
y presence, & thou  
res.

el you, I know you  
eparte from me, all

g and gnassing of  
abraham and Isaac,  
e Prophetes in the  
your selues thrise

out at dores.  
Then shal come manie from the <sup>East, &</sup>  
from the West; and from the North, and  
from the South, and shal sit at table in the  
kingdome of God.

\* And beholde, ° there are last, which  
shalbe first, and there are first, which shal  
be last.

The same day there came certeine Pha-  
rises, and said vnto him, Departe, and go  
hence: for Herode wil kil thee.

The said he vnto the, Go ye & tell that  
foxe, Beholde, I cast out deuils, and wil  
heale stil 9 to day, and to morowe, and the  
third day I shalbe <sup>perfited</sup>.

Neuertheles I must walke to daye, and  
to morowe, and the day following: for it  
can not be, that a Prophet <sup>shulde</sup> perish  
out of Ierusalem.

\* O Ierusalem, Ierusalem, which killest  
the Prophetes, and stonest them that are  
sent to thee, how often wolde I haue ga-  
thered thy children together, as the henne  
gathered her broode vnder her wings, &  
ye wolde not!

Beholde, your <sup>house</sup> is left vnto you  
desolate: and verely I tel you, ye shal not  
seme vntil the time come that ye shal say,  
Blessed is he that cometh in the name of  
the Lord.

along they willed him to beware. \* Mar 23.37. & Christ fore-  
told of the destruction of the Temple, and of their whole policie.  
for owne conscience shal reprove you and cause you to confesse  
your denie, w<sup>hich</sup> shal be when you shal see me in my maiestie.

CHAP. XIII.

Iesus eateth with the Pharise. 4 Healeth the dropse  
vpon the Sabbath. 8 Teacheth to be lowlie & to bid  
the poore to our table. 15 He telleth of the great supper.  
18 He warneth them that wil followe him, to lay their  
accounes before, what it wil cost them. 34 The salt  
of the earth.

And it came to passe that whē he was  
entred into the house of one of the  
chief Pharises on the Sabbath day, to eat  
bread, they watched him.

And beholde, there was a certeine mā be-  
fore him, which had the dropse.

Then Iesus answering, spake vnto the ex-  
pounders of the Law, and Pharises, saying,  
Is it lawful to heale on the Sabbath day?

And they held their peace. Then he toke  
him, and healed him, and let him go,

And answered them, saying, Which of  
you shal haue an asse, or an oxe fallen into a  
pit, and wil not straightway pul him out  
on the Sabbath day?

And they colde not answer him againe  
to those things.

He spake also a parable to the ghests,  
when he marked how they chose out the  
chief rournes, and said vnto them,

When thou shalt be bidden of anie mā  
to a wedding, set not thy self downe in the  
chiefest place, lest a more honorable man  
then thou, be bidden of him,

And he that bade bothe him and thee, co-  
me, and say to thee, Giue this man rounge,  
and thou then beginne with shame to take  
the lowest rounge.

\* But whē y<sup>e</sup> art bidden, go & sit downe in  
the lowest rounge, that when he that bade  
thee, cometh, he may say vnto thee, Friend,  
sit vp hier: the shal then haue worship in  
the presence of them that sit at table with  
thee.

\* For whosoever exalteth him self, shal-  
be broght low, and he that humbleth him  
self, shalbe exalted.

The said he also to him that had bid-  
den him, \* When thou makest a dyner or a  
supper, call not thy friends, nor thy bre-  
thren, neither thy kinsmen, nor the riche  
neighbours, lest they also bid thee againe,  
and a recompense be made thee.

But when thou makest a feast, call the  
poore, the maimed, the lame, & the blind,

And thou shalt be blessed, because they  
cā not recōpense thee: for thou shalt be re-  
cōpensed at the resurrection of the iuste.

Now whē one of them that sate at ta-  
ble, heard these things, he said vnto him,  
Blessed is he that eateth bread in the king-  
dome of God.

Then said he to him, \* A certeine man  
made a great supper, and bade manie,

And sent his seruant at supper time to  
say to them that were bidden, Come: for  
all things are now ready.

But they all with one minde begā to ma-  
ke excuse: The first said vnto him, I haue  
bought a ferme, and I must nedes go out &  
se it: I pray thee haue me excused.

And another said, I haue bought five yo-  
ke of oxen, and I go to proue them: I pray  
thee, haue me excused.

And another said, I haue married a wife,  
and therefore I can not come.

So y<sup>e</sup> seruant returned, & shewed his ma-  
ster these things. The was the good mā of  
the house angrie, & said to his seruāt, Go  
out quickly into y<sup>e</sup> places & stretes of the  
citle, and bring in hither the poore, & the  
maimed, and the halt, and the blinde.

And the seruant said, Lord, it is done as  
thou hast cōmāded, & yet there is rounge.

Then the master said to the seruant, Go  
out into the <sup>bie</sup> wayes, and hedges, and  
compel them to come in, that mine house  
may be filled.

For I say vnto you, that none of those  
men which were bidden, shal taste of my  
supper.

Now there went great multitudes with  
him, and he turned and said vnto them,

If anie man come to me, and hate not  
his father, and mother, & wife, & children,  
and brethren, and sisters: yea, and his owne  
life also, he can not be my disciple.

Tron. 2. 17.

Chap. 18. 14.  
mat. 23. 2.

Tron. 3. 9.

rob. 4. 7.  
c Christ repre-  
mendeth one-  
ly the blinde  
afflictio of mā,  
which regar-  
deth nothing  
but a world-  
lie recompen-  
se.

Mat. 22. 8.

reul. 19. 9.  
c He casteth  
the lewes in  
teeth w<sup>hich</sup> their  
ingratitudo, w<sup>hich</sup>  
wolde not eat  
of those holie  
meates of  
Goos worde,  
which was pre-  
sented vnto  
the, & where-  
unto they we-  
re bid a long  
time before.

d Here is sig-  
nified the cal-  
ling of the ge-  
tiles.

e God wil re-  
ther receiue  
all the iustall  
people of the  
worlde to his  
bancker, than  
them which  
are vnthakful.

f This cōpul-  
lis cometh of  
the feeling of  
the power of  
Goos worde,  
after that his  
worde hath  
bene pre-  
ached  
g That is, he  
y casteth not  
of all aff. Gies  
and d. fires, w<sup>hich</sup>  
drawe vs into  
Christ.



# The lost shepe. S. Luke. The prodigal sonne.

Chap. 9. 23.  
mat. 10. 37.  
mar. 8. 24.

He that wil  
professe the  
Gospell, muſte  
diligently con-  
ſider what his  
profefſion re-  
quireth, & not  
raſhly to ta-  
ke in hand fo  
great an enter-  
priſe: neither  
yet when he  
hath taken in  
hand, in anie  
caſe to forſa-  
ke it.

He that is  
not perſwaded  
to leaue all at  
euery houſe  
to beſtow h  
ſelf frankly  
in Gods ſer-  
uice.  
Mat. 9. 13.  
mar. 9. 10.  
If they that  
ſhoulde ſerue  
others, haue  
not it the ſel-  
ues, whereſul  
de a man re-  
comer it?  
Ordeſford.

Mat. 18. 12.

a Which iuſt  
de the ſerua-  
nt knowe not  
their owne  
fautes  
b The worde  
is drachma,  
which is ſome  
what more in  
value then fy-  
ne pence of  
olde ſterling  
money, & was  
equal with a  
Romaine pe-  
nie.

27 \*And whoſoeuer beareth not his croſſe,  
and cometh after me, cannot be my diſ-  
ciple.  
28 For which of you mindeth to buye a  
towre, ſitteth not downe before, and cou-  
neth the coſt, whether he haue ſufficient to  
performe it,  
29 Left that after he hath laid the funda-  
tion, and is not able to performe it, all  
that beholde it, beginne to mocke him,  
30 Saying, This man began to buye, and  
was not able to make an end?  
31 Or what King going to make warre a-  
gainſt another King, ſitteth not downe  
firſt, & taketh counſel, whether he be able  
with tē thouſand, to mete him that cometh  
againſt him with twentie thouſand?  
32 Or els while he is yet a great way of, he  
ſendeth an amballaſſe, and deſireth condi-  
tions of peace.  
33 So likewiſe, whoſoeuer he be of you, that  
forſaketh not all that he hath, he cannot  
be my diſciple.  
34 \*Salt is good: \*but if ſalt haue loſte his  
ſauour, wherewith ſhal it be ſalted?  
35 It is nether mete for the land, nor yet  
for the dongue hil, but men caſt it out. He  
that hath eares to heare, let him heare:

## CHAP. XV.

The Pharifeſ murmure becauſe Chriſt receiuet ſin-  
ners. 4 The louing mercie of God is openly ſet forth  
in the parable of the hundred ſhepe, 7 Ioye in heauen  
for one ſinner. 12 Of the prodigal ſonne.

1 Then reſorted vnto him all the Publi-  
canes, and ſinners, to heare him.  
2 Therefore the Pharifeſ and ſcribes mur-  
mured, ſaying, He receiuet ſinners, & ea-  
reth with them.  
3 Then ſpake he this parable to them,  
ſaying,  
4 \*What man of you hauing an hundred  
ſhepe, if he looſe one of them, doeth not  
leauē ninetie and nine in the wildernes, &  
go after that which is loſt, vntill he finde it?  
5 And when he hath founde it, he laieth  
it on his ſhoulders with ioye.  
6 And whē he cometh home, he calleth to-  
gether his friends and neighbours, ſaying  
vnto them, Reioyce with me: for I haue  
founde my ſhepe, which was loſt.  
7 I ſay vnto you, that likewiſe ioye ſhal be  
in heauen for one ſinner that conuerteth,  
more then for ninetie and nine iuſte men,  
which nede none amendement of life.  
8 Either what woman hauing ten b pieces  
of ſiluer, if ſhe looſe one piece, doeth not  
light a candle, & ſwepe the houſe, and ſeek  
diligently till ſhe finde it?  
9 And when ſhe hath founde it, ſhe calleth  
her friends, and neighbours, ſaying, Re-  
ioyce with me: for I haue founde the piece  
which I had loſt.  
10 Likewiſe I ſay vnto you, there is ioye

in the preſence of the Angels of God, for  
one ſinner that conuerteth.

11 ¶ He ſaid moreover, A certaine man had  
two ſonnes.  
12 And the yonger of the ſaid to his father,  
Father, giue me the portion of the goods  
that falleth to me. So he deuided vnto  
them his ſubſtance.  
13 So not long after, when the yonger ſon-  
ne had gathered all together, he toke his  
iourney into a farre countrey, and there he  
waſted his goods with riotous liuing.  
14 Now when he had ſpent all, there aroſe  
a great dearth throughout that land, and  
he began to be in neceſſitie.  
15 Then he went and claue to a citizen of  
that countrey, and he ſent him to his far-  
me, to feede ſwine.  
16 And he wolde faine haue filled his bel-  
lie with ſ huskes, that the ſwine ate: \*but  
no man gaue them him.  
17 Then he came to him ſelf, and ſaid, How  
manie hired ſeruants at my fathers haue  
bread ynough, and I dye for hunger?  
18 I wil riſe and go to my father, and ſay  
vnto him, Father, I haue ſinned againſt  
heauen, and before thee,  
19 And am no more worthe to be called thy  
ſonne: make me as one of thy hired ſeruants.  
20 So he aroſe and came to his father, and  
whē he was yet a great way of, his father  
ſawe him, and had compaſſion, and ran &  
fel on his necke, and kiſſed him.  
21 And the ſonne ſaid vnto him, Father,  
I haue ſinned againſt heauen, and before  
thee, and am no more worthe to be called  
thy ſonne.  
22 Then the father ſaid to his ſeruants,  
Bring forth the beſt robe, and put it on  
him, and put a ring on his hand, and ſhoes  
on his feete,  
23 And bring the fat calfe, and kil him, and  
let vs eat, and be merie.  
24 For this my ſonne was dead, and is aliue  
again: and he was loſt, but he is founde.  
And they began to be merie.  
25 Now the Elder brother was in the field,  
and when he came and drew nere to the  
houſe, he heard melodie, and dancing,  
26 And called one of his ſeruants, & asked  
what thoſe things meant.  
27 And he ſaid vnto him, Thy brother is  
come, and thy father hath kiſſed the fat-  
tened calfe, becauſe he hath receiued him  
ſafe and ſounde.  
28 Thē he was angrie, & wolde not go in:  
therefore came his father out and entrea-  
ted him.  
29 But he answered & ſaid to his father, Lo  
theſe manie yeres haue I done thee ſerui-  
ce, nether brake I at anie time thy comā-  
dement, & yet thou neuer gaueſt me a kid  
that I might make merie with my friends.

30 But

riches of iniquity

30 But whē this thy ſonne  
hath deuoured thy  
thou haſt for his ſake  
And he ſaid vnto  
euer with me, and al-  
It was mete that we  
be glad: for this thy  
is aliae again: and  
founde.

## CHAP.

Chriſt exhorteth his to  
example of the ſteward.  
ſters. 14 He reprobeth  
of the Thariſes. 16 Of  
18 Of the holie ſtate of ma-  
Laz. 19.

And he ſaid al-  
a There was  
which had a ſteward  
vnto him, that he was  
And he called him  
How is it that I hea-  
an accounts of thy  
maiſt be no longer  
Then the ſteward ſaid  
What ſhal I do: for  
way from me the ſt-  
digge, & to begge  
I knowe what I wil  
out of the ſteward  
me into their houſe  
Then called he his  
detters, & ſaid vnto  
oweſt thou vnto my  
6 And he ſaid, An hū-  
le. And he ſaid to h  
and ſit downe quick  
Then ſaid he to  
oweſt thou? And he  
ſures of wheat. The  
thy writing, and writ  
8 And the Lord com-  
ſteward, becauſe  
Wherefore the chil-  
re in their generaci-  
dren of light.  
9 And I ſaye vnto y  
c with the riches of  
ye ſhal want, they m-  
uerlaſting habitaci-  
10 He that is faithfu  
faithful in much: a  
the leaſt, is vniuſt a  
11 If the ye haue no  
wicked riches, who  
treafure?  
And if ye haue no  
other mans goods, w  
which is yours?  
12 \*No ſervant can  
ether he ſhal hate th  
ther: or els he ſhal lo-  
piſe the other. Ye c  
riches.

30 But whē this thy sonne was come, which  
hathe deuoured thy goods with harlots,  
thou hast for his sake killed the fat calfe.

31 And he said vnto him, <sup>h</sup> Sonne, thou art  
euer with me, and all that I haue, is thine.  
It was mere that we shulde make mery, &  
beglad: for this thy brother was dead, and  
is aloue againe: and he was lost, but he is  
founde.

CHAP. XVI.

*Christ exhorteth his to wisdom and liberalitie by the  
example of the steward. 13 None can serue two mas-  
ters. 14 He reprehendeth the couetousnes and hypocrisie  
of the Pharises. 16 Of the end and force of the Law.  
18 Of the holie state of mariage. 19 Of the riche and  
Lazarus.*

32 And he said also vnto his disciples,  
<sup>a</sup> There was a certeine riche man,  
which had a steward, and he was accused  
vnto him, that he wasted his goods.

And he called him, and said vnto him,  
How <sup>is it</sup> that I heare this of thee? Giue  
accounts of thy stewardship: for thou  
maiest be no longer steward.

33 Then the steward said within him self,  
What shal I do: for my master wil take a-  
way from me the stewardship? I can not  
digge, & to begge I am ashamed.

34 I knowe what I wil do, that when I am put  
out of the stewardship they may receiue  
me into their houses.

Then called he euerie one of his masters  
detters, & said vnto the first, How muche  
owest thou vnto my master?

35 And he said, An hūdreth measures of oyle.  
And he said to him, Take thy writing,  
and sit downe quickly, and write fiftie.

36 Then said he to another, How muche  
owest thou? And he said, An hūdreth mea-  
sures of wheat. Then he said to him, Take  
thy writing, and write foure score.

37 And the Lord commended <sup>h</sup> the vniust  
steward, because he had done wisely.  
Wherefore the children of this worlde are  
in their generacion wiser the chil-  
dren of light.

38 And I saye vnto you, Make you friends  
with the riches of iniquitie, that when  
ye shal want, they may receiue you into e-  
uerlasting habitacions.

39 He that is faithful in the least, he is also  
faithful in muche: and he that is vniust in  
the least, is vniust also in muche.

40 If the ye haue not bene faithful in <sup>a</sup> the  
wicked riches, who wil trust you in <sup>h</sup> true  
treasures?

41 And if ye haue not bene faithful in <sup>a</sup> an-  
other mans goods, who shal giue you that  
which is yours?

42 No seruant can serue two masters: for  
ether he shal hate the one, and loue the o-  
ther: or els he shal leane to the one, & de-  
spise the other. Ye can not serue God and  
riches.

14 All these things heard the Pharises also  
which were couetous, and they <sup>s</sup> mocked  
him.

15 Then he said vnto them, Ye are they,  
which <sup>h</sup> iustifie your selues before men:  
but God knoweth your hearts: for that  
which is highly esteemed amōg men, is abo-  
mination in the sight of God.

16 <sup>\*</sup> The Law and the Prophetes endured  
vntil Iohn: and since that time the king-  
dome of God is preached, and euerie man  
<sup>i</sup> preasseth into it.

17 <sup>\*</sup> Now it is more easie that heauen and  
earth shulde passe away, then that one ti-  
tle of the Law shulde fall.

18 <sup>¶</sup> Who soeuer putteth away his wife, &  
marieth another, committeth adulterie: &  
who soeuer marieth her that <sup>h</sup> is put away  
from her housband, committeth adulterie.

19 <sup>¶</sup> There was a <sup>l</sup> certeine riche mā, which  
was clothed in purple and fine linen, and  
sared wel and delicately euerie day.

20 Also there was a certeine begger named  
Lazarus, which was laied at his gate ful of  
sores,

21 And desired to be refreshed with the  
crommes that fell from the riche mans ta-  
ble: yea, and the dogs came and licked his  
sores.

22 And it was so that the begger dyed, and  
was caryed by the Angels into <sup>m</sup> Abra-  
hams <sup>b</sup> bosome. The riche man also dyed  
and was buried.

23 And being in hel in torments, he liue vp  
his eyes, and sawe Abraham a farre of, &  
Lazarus in his bosome.

24 Then he cryed, and said, Father Abra-  
ham, haue mercie on me, and send Laza-  
rus that he may dippe <sup>h</sup> typ of his <sup>o</sup> finger  
in water, and coole my tongue: for I am  
tormented in this flame.

25 But Abraham said, <sup>p</sup> Sonne, remember  
that thou in thy life time receiuedst thy  
pleasures, and likewise Lazarus <sup>p</sup> paines:  
now therefore is he comforted, and thou  
art tormented.

26 Besides all this, betwene you and vs there  
is a great <sup>g</sup> gulfe set, so that they which  
wolde go from hence to you, can not, ne-  
ther can they come from thence to vs.

27 Then he said, I pray thee therefore fa-  
ther, that thou woldest send him to my fa-  
thers house,

28 (For I haue fise brethre) that he may te-  
stifie vnto them, lest they also come into  
this place of torment.

29 Abraham said vnto him, They haue  
Moses & the Prophetes: let them <sup>r</sup> hea-  
re them.

30 And he said, Nay, father Abraham:

*Or, good things. Or, euil things. Or, following pit.*  
that it is to late to be instructed by the dead, if in their life time they can not  
profite by the liuely worde of God. <sup>r</sup> As faith cometh by Gods word, so  
is it maintained by the same. So that neither we ought to looke for Angels from  
heauen, or the dead to confirme vs therein, but onlie the worde of God is suf-  
ficient to life euertlasting.

<sup>g</sup> Because thei  
had no hope  
happie, but  
thoſe y were  
riche.

<sup>h</sup> Which lone  
outwarde ap-  
pearance, and  
vaine glorie.

<sup>i</sup> Their reſtle  
is to inflamed,  
y thei followe  
the Goſpel  
without re-  
ſpect of world  
lie things.

<sup>k</sup> That is, y  
is not lawfully  
diuorced.

<sup>l</sup> By this ho-  
rie is declared  
what puniſh-  
ment thei ſhal  
haue, which li-  
ue deliciouſly  
& neglekt the  
poure.

<sup>m</sup> As the fa-  
thers in theol-  
de Law were  
ſaid to be ga-  
thered into y  
boſome of A-  
braham, becau-  
ſe thei recei-  
ued the frute  
of the ſame  
faith w him:

<sup>n</sup> In the newe  
Teſtament we  
ſay y the mem-  
bers of Chriſt  
are ioyned to  
their head, or  
gathered vnto  
him.

<sup>o</sup> Whereby is  
ſignified that  
moſte bleſſed  
life, w they y  
dye in the fa-  
ith that Abra-  
ham did, ſhal  
enioye a ſter-  
tyng worlde.

<sup>p</sup> Chriſt de-  
ſcribeth ſpiri-  
tual things by  
ſuche manner of  
ſpeache, as is  
moſte propre  
to our vnderſ-  
tanding: for our  
ſoules haue ne-  
ther fingers  
nor eyes, ne-  
ther are they  
thiſtifie or ſpe-  
ake: but y Lord  
as it were in a  
table, painteth  
forthe the Ra-  
ce of the life  
to come, as our  
capacitie is a-  
ble to compre-  
hend it.

<sup>q</sup> In calling  
him ſonne, he  
ſaitheth his vai-  
neboagiſh, who  
in his life vani-  
ſhed him ſelf to  
be the ſonne of  
Abraham: war-  
ning vs alſo  
herby how  
little glorious  
titles auale.

<sup>r</sup> Which declar-  
eth  
that it is to late  
to be instructed  
by the dead, if  
in their life time  
they can not  
profite by the  
liuely worde of  
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<sup>s</sup> As faith com-  
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word, ſo is it  
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<sup>t</sup> So that nei-  
ther we ought  
to looke for  
Angels from  
heauen, or the  
dead to confirme  
vs therein, but  
onlie the worde  
of God is ſuf-  
ficient to life  
euertlaſting.

<sup>u</sup> KK.i.



but if one came vnto the dead, they wil amend their liues.

Then he said vnto him, If they heare not Moses and the Prophetes, nether wil thei be perswaded, thogh one rise from the dead againe.

CHAP. XVII.

Christ teacheth his disciples to auoide occasions of offence, 3 One to forgive another. 5 We ought to pray for the increase of faith. 6 He magnifieth the Vertue of faith, 10 And sheweth the vnhabilitie of man, 11 Healeth ten lepers. 20 Speaketh of the latter dayes, and of the end of the world.

Mat. 18. 7.  
mar. 9. 42.

Then said he to the disciples, \* It can not be auoided, but that offences wil come, but wo be to him by whome they come.

It were better for him that a great millstone were hanged about his necke, and that he were cast into the sea, then that he shulde offend one of these litle ones.

a That is, to turne him backe from y<sup>e</sup> knowledge of God, and his saluation.

Take hede to your selues: if thy brother trespace against thee, rebuke him: & if he repent, forgive him.

Mat. 18. 21.  
b That is, many times: for by a certaine nobler he meaneth an vncertaintye.

\* And thogh he sinne against thee <sup>b</sup> seven times in a daye, and seven times in a daye turne againe to thee, saying, I repenteth me, thou shalt forgive him.

Mat. 17. 20.

\* And the Apostles said vnto the Lord, Increase our faith.

c That is, if thou had neuer so litle of pure and perfite faith.  
d Meaning, thou shuldest do wonderful and incredible things.

And the Lord said, \* If ye had faith as muche as <sup>c</sup> a graine of mustard seede, and shulde say vnto this mulberry tre, <sup>d</sup> plucke thy self vp by the rootes, and plante thy self in the sea, it shulde euen obey you.

\* Who is it also of you that hauing a seruant plowing or feding cattel, wolde saye vnto him by & by, when he were come fro the field, Go, and sit downe at table?

e Iheremy is declared y<sup>e</sup> it is not yough to do a piece of our dutie for a time, but also we must continue. so the end.

And wolde not rather say to him, \* Dresse wherewith I may suppe, and girde thy self, and serue me, til I haue eaten and drunken, and afterward eat thou, & drinke thou?

Doeth he thanke that seruant, because he did that which was commaded vnto him? I trowe not.

f For God requeneth nothing of vs, whereby he shulde haue boide vnto vs.

So likewise ye, when ye haue done all those things, which are commanded you, say, We are <sup>f</sup> vnprofitable seruants: we haue done that which was our dutie to do.

\* And so it was when he went to Ierusalem, that he passed through the middes of Samaria and Galilee.

And as he entred into a certeine towne, there met him ten men that were lepers, which stode a farre of.

And they lift vp their voyces and said, Iesus, Master, haue mercie on vs.

Leui. 14. 2.

And when he sawe them, he said vnto them, \* Go, shewe your selues vnto the

Priests. And it came to passe, that as they went, they were censed.

Then one of them, when he sawe that he was healed, turned backe, and with a loud voyce praised God,

And fell downe on his face at his fete, and gaue him thanks: and he was a Samaritan.

And Iesus answered, and said, Are there not ten censed? but where are the <sup>h</sup> nine?

There are none founde that returned to giue God praise, saue this stranger.

And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

\* And when he was demanded of the Pharises, when the kingdome of God shulde come, he answered them, & said, The kingdome of God cometh not with obseruation.

Nether shal men say, Lo here, or lo there: for beholde the kingdome of God is <sup>i</sup> within you.

And he said vnto the disciples, The dayes wil come, when ye shal desire to see <sup>j</sup> one of the dayes of the Sonne of man, and ye shal not see it.

\* Then they shal saye to you, Beholde here, or beholde there: but go not thither, nether followe them.

For as the lightening that lighteneth out of the one parte vnder heaven, shineth vnto the other parte vnder heaven, so shal the Sonne of man be in his <sup>k</sup> daye.

But first must he suffer manie things, & be reprobued of this generation.

\* And as it was in the <sup>l</sup> dayes of Noe, so shal it be in the dayes of the Sonne of man.

They ate, they dranke, they married wives, and gaue in marriage vnto the daye that Noe went into the Arke: & the flood came, and destroyed them all.

\* Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they solde, they planted, they buyt.

But in the daye that Lot went out of Sodom, it rained fyre and brimstone from heaven, and destroyed them all.

After these ensamples shal it be in the daye when the Sonne of man shal be reueiled.

At that daye he that is vpon the <sup>m</sup> house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

\* Remember Lots wife.

\* Whosoever wil seke to saue his soule, shal lose it: & whosoever shal lose it, shal get it life.

\* I tell you, in that night there shalbe

two in one bed: the one shal be taken, and the other shal be left. And they answered, Where, Lord? And he said, Where soeuer y<sup>e</sup> be, the egles resorte.

CHAP.

By the example of the Christ teacheth how to pray, and not to waite, and what things to say to his, 31 And of the crye of the elect

And he spake to this end, that they should pray, and not to waite, saying, There was a citie, which feared a censed man.

And there was a wicked man, came vnto him, saying, Gainst mine aduersarye.

And he wolde not warde he said with rene not God, nor reue.

Yet because this wicked man, I wil do her right, and make me weari.

And the Lord said, righteous iudge shalt thou be.

Now shalt thou crye day and night, he suffer long for me.

I tel you he wil aduise when the Sonne of man shal come.

He spake also to the ne which trusted in were iuste, and despoiled.

Two men went vp to the one a Pharise, and the other a publican.

The Pharise stood and said, O God, I fast twice in the weeke, I trowe not as other men, extolters, or euen as this publican.

I fast twice in the weeke, I trowe not as other men, extolters, or euen as this publican.

But the publican wolde not lift vp his heade, but smote his breast, saying, Merciful to me is God.

I tel you, this man is iustified, rather vnto man than extolter, and he shall be exalted.

\* They brought to him a leper, that he shulde touch him.

And Iesus called him, and said, Suffre the bairn to come, and touch me, for thou art cleane.

And he stretched forth his hand, and touched him, and said, Be thou cleane.

And he went away, praising God, and saying, My sinnes are forgiven me.

And Iesus said, Sonne, thy faith hath made thee whole. And he went away, praising God.

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ay, Lo here, or lo the-  
kingdome of God is

to the disciples, The  
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f the Sonne of man,

aye to you, Beholde  
re: but go not thither,

ning that lighteneth  
nder heauen, shineth  
nder heauen, so shal  
in his m<sup>e</sup> daye.

er manie things, &  
eneration.  
the n<sup>e</sup> dayes of Noe,  
yes of the Sonne of

nke, they married wi-  
riage vnto the daye  
the Arke: & the flood  
them all.

it was in the dayes of  
dranke, they bought  
ted, they buyt.

Lot went out of So-  
and brimstone from  
them all.

les shal it be in the  
e of man shal be re-

is vpon the o<sup>e</sup> house,  
house, let him not co-  
out: and he that is in  
e him not turne backe  
le.

ife.

ke to saue his soule,  
uer shal lose it: & shal

night there shalbe

two in one bed: the one shalbe receiued,  
and the other shalbe left.

Two women shalbe grinding together:  
the one shalbe taken, and the other shal-  
be left. ¶

And they answered, and said to him,  
Where, Lord? And he said vnto them,  
\* Where soeuer y<sup>e</sup> bodie is, thither wil also  
the egles resorte.

CHAP. XVIII.

By the example of the widowe, and the Publicane,  
Christ teacheth how to pray. 15 By the example of  
children he exhorteth to humilitie. 18 Of the way to be  
saue, and what things let. 29 The rewarde promised  
to hit. 31 And of the crosse.

And he spake also a parable vnto the,  
to this end, that they ought alwayes to  
pray, and not to waxe fainte,

Saying, There was a iudge in a certeine  
citic, which feared not God, neither reuer-  
ed man.

And there was a widowe in y<sup>e</sup> citic, which  
came vnto him, saying, " Do me iustice a-  
gainst mine aduersaire.

And he wolde not for a time: but after-  
warde he said with him self, Though I fea-  
re not God, nor reuerence man,

Yet because this widowe troubleth me,  
I wil do her right, lest at the last she come  
and make me wearie.

And the Lord said, Heare what the vn-  
righteous iudge saith.

Now shal not God aduenge his elect, w<sup>h</sup>  
crye day and night vnto him, yea, though  
he suffer long for them?

I tel you he wil aduenge the quickly: but  
when the Sonne of man cometh, shal he  
finde faith on the earth?

¶ He spake also this parable vnto certie-  
ne which trusted in them selues that they  
were iuste, and despised other,

Two men wet vp into y<sup>e</sup> Tēple to pray:  
the one a Pharise, and the other a Publicā.

The Pharise stood & prayed thus with  
him self, O God, I thanke thee that I am  
not as other mē, extortioners, vnjust, adul-  
terers, or euen as this Publican.

I fast twise in the weeke: I giue tithe of all  
that euer I possesse.

But the Publicane standing a farre of,  
wolde not lift vp so muche as his eyes to  
heauē, but smote his breast, saying, O God,  
be merciful to me a sinner.

I tel you, this man departed to his hou-  
se iustified, rather than the other: \* for e-  
uerie man that exalteth him self, shalbe  
brought low, & he that humbleth him self,  
shalbe exalted.

¶ They brought vnto him also babes,  
that he shulde touche them. And when his  
disciples sawe it, they rebuked them.

But Iesus called s<sup>t</sup> them vnto him and  
said, Suffer the babes to come vnto me, &

forbid them not: for of such is the king-  
dome of God.

Verely I say vnto you, whosoever recei-  
ueth not the kingdome of God as a ba-  
be, he shal not enter therein.

\* Thē a certeine ruler asked him, saying,  
Good master, what ought I to do, to inheri-  
te eternal life?

And Iesus said vnto him, Why callest  
thou me good? none is good, saue one,  
euen God.

Thou knowest the commandements,  
\* Thou shalt not commit adulterie: Thou  
shalt not kill: Thou shalt not steale: Thou  
shalt not beare false witnes: Honour thy  
father and thy mother.

And he said, All these haue I kept from  
my youth.

Now whē Iesus heard that, he said vnto  
him, Yer lackest thou one thing. Sel all y<sup>e</sup>  
euer thou hast, & distribute vnto the poe-  
re, and thou shalt haue treasure in heauen,  
and come, folowe me.

But when he heard those things, he was  
verie heauie: for he was marueilous riche.

And when Iesus sawe him sorowful, he  
said, With what difficultie shal they that  
haue riches, entre into the kingdome of  
God?

Surely it is easier for a camel to go  
through a needles eye, then for a riche man  
to entre into the kingdome of God.

Then said they that heard it, And who  
then can be saued?

And he said, The things which are vn-  
possible with mē, are possible with God.

\* Then Peter said, Lo, we haue left all,  
and haue followed thee.

And he said vnto the, Verely I say vnto  
you, there is no man that hath left house,  
or parents, or brethren, or wife, or childre  
for the kingdome of Gods sake,

Which shal not receiue muche more  
in this worlde, and in the worlde to come  
life euerlasting.

\* Then Iesus toke vnto him the twelue,  
and said vnto them, Beholde, we go vp to  
Ierusalem, and all things shalbe fulfilled  
to the Sonne of man, that are written by  
the Prophetes.

For he shalbe deliuered vnto the Gētiles  
and shalbe mocked, and shalbe spitefully  
entreated, and shalbe spit on.

And when they haue scourged him, they  
wil put him to death: but the third day he  
shal rise againe.

But thei vnderstode none of these thi-  
gs, and this saying was hid from them, nether  
perceiued they the things, which were  
spoken.

\* And it came to passe, that as he was  
come nere vnto Iericho, a certeine blinde  
man saie by the way side begging.

He compre-  
hēdieth alwe-  
them y<sup>e</sup> are in-  
fants of age, &  
them also, w<sup>h</sup>  
are like vnto  
infants in im-  
plicitie and  
plainenes.

Mat. 19. 16.

Mar. 11. 17.

i Signifying y<sup>e</sup>  
they ought to  
lay aside all  
malice and  
pride.

Exod. 20. 13.

k Because cō-  
munely they  
abused this  
worde, Iesus  
sheweth him  
that he colde  
not confesse  
him to begood  
except alio he  
acknowledged  
that he  
was of God.

Exod. 20. 13.

Exod. 20. 13.

Exod. 20. 13.

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36 And when he heard the people passe by, he asked what it ment.

37 And thei said vnto him, that Iesus of Nazaret passed by.

38 Then he cryed, saying, Iesus the Sonne of Dauid, haue mercie on me.

39 And they which were before, rebuked him, that he shulde holde his peace, but he cryed muche more, O Sonne of Dauid, haue mercie on me.

40 And Iesus stode still, and commanded him to be broght vnto him. And when he was come nere, he asked him,

41 Saying, What wilt thou that I do vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saved thee.

43 Then immediatly he receiued his sight, and followed him, praising God: and all the people, when they sawe this, gaue praise to God.

## CHAP. XIX.

2 Of Zaccheus. 12 The ten pieces of money. 28 Christ rideth to Ierusalem, & wepech for it. 45 He chaſteth out the marchants, 47 And his enemies ſeke to deſtroy him.

Now when Iesus entred and passed through Iericho,

Beholde, there was a mā named Zaccheus, which was the chief receiuer of the tribute, and he was riche.

And he sought to se Iesus, who he shulde be, and coulde not for the preasse, because he was of a lowe stature.

Wherefore he ran before, and climed vp into a wilde figge tre, that he might se him: for he shulde come that way.

And when Iesus came to the place, he looked vp, and sawe him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

Then he came downe hastily, and receiued him ioyfully.

And when all they sawe it, they murmured, saying, that he was gone in to lodge with a sinneful man.

And Zaccheus stode forth, & said vnto the Lord, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken fro anie man by forged cauillation, I restore him foure folde.

Then Iesus said to him, This day is saluation come vnto this house, forasmuch as he is also become the sonne of Abraham.

For the Sonne of man is come to seke, and to saue that which was lost.

And whiles they heard these things, he continued and spake a parable, because he was nere to Ierusalem, and because also they thought that the kingdome of God shulde shortly appeare.

And Iesus said vnto them, There were two men, which went downe to Ierusalem.

He said therefore, \* A certeine noble. Mat. 21. 34. mā went into a farre country, to receiue for him self a kingdome, and so to come againe.

And he called his ten seruants, and deliuered them ten pieces of money, and said vnto them, \* Occupie til I come.

Now his citizens hated him, and sent an ambassage after him, saying, We wil not haue this man to reigne ouer vs.

And it came to passe, when he was come againe, and had receiued his kingdome, he comanded the seruants to be called to him, to whome he gaue his money, that he might knowe what euerie mā had gained.

The first came, saying, Lord, thy piece hath encreased ten pieces.

And he said vnto him, Wel, good seruant: because thou hast bene faithful in a verie little thing, I will make thee ruler ouer ten cities.

And the seconde came, saying, Lord, thy piece hath encreased fve pieces.

And to the same he said, Be thou also ruler ouer fve cities.

So the other came and said, Lord, beholde thy piece, which I haue laid vp in a napkin.

For I feared thee, because thou art a strait man: thou takest vp, that thou laidest not downe, and reapest that thou diddest not sowe.

Then he said vnto him, Of thine owne smouth wilt I iudge thee, thou euil seruant. Thou knewest that I am a strait man, taking vp that I laid not downe, and reaping that I did not sowe.

Wherefore thus gauest thou my money into the bake, that at my comming I might haue required it with vantage?

And he said to them that stode by, Take from him that piece, and giue it him that hath ten pieces.

(And they said vnto him, Lord, he hath ten pieces.)

\* For I say vnto you, that vnto all them that haue, it shalbe giuen: and from him that hath not, euen that he hath, shalbe taken from him.

Moreouer those mine enemies, which wolde not that I shulde reigne ouer them, bring hither, and slay them before me.

\* And when he had thus spoken, he went forth: & before ascending vp to Ierusalem.

\* And it came to passe, when he was come nere to Bethphage, and Bethania, besides the mount which is called the mount of Oliues, he sent two of his disciples,

Saying, Go ye to the towne which is before you, wherein, as lone as ye are come, ye shal finde a colte tied, whereon neuer man sate: lose him, and bring him hither.

\* And if anie man aske you, why ye lose him, thus shal ye say vnto him, Because

n The people used to call Jesus by this Name, because they knewe he shulde come of the stocke of Dauid, Psal 132. 11. ad. 2. 30.

o He was minister of the be nefice receiued & also the people were moued thereby to glorifie God.

u A man of a wicked life.

v Or, false accusation.

z Zaccheus adoption was a signe that his whole familie was receiued to mercie.

Mat. 18. 11. b To be the sonne of Abraham, is to be chosen freely, Rom. 9. 8. to walke in the steppes of the

faith of Abraham, Rom. 4. 13: to do the workes of Abraham, the 4 things we are most assured of life euertlasting, Ro. 8. 19.

Mat. 21. 34.

\* This was a declare to the people that he was the kingdome of God.

\* This piece of money was called a denar, and the whole le some modest about the value of 17.

\* God willeth that his seruants should be diligent in their duty.

\* Whereby we learne that the second comming of our Saviour Christ shalbe more glorious, and excellent, than the first.

\* They that suppose the gates of G. to be shut, are without all excuse.

\* Chap. 18. 11. Mat. 18. 11.

\* Mar. 4. 21. He is fully knowen the grace of God, that haue them crease.

\* They that are not true seruants of God, are not his children.

\* They that are not true seruants of God, are not his children.

\* They that are not true seruants of God, are not his children.

\* They that are not true seruants of God, are not his children.

\* They that are not true seruants of God, are not his children.

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\* They that are not true seruants of God, are not his children.

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So they that were

And as they were

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\* He went also i

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But they coulde not

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## CHAP.

Christ stoppeth his aduersion.

She weeth their detractione of princes.

power. 45 He reproveth

And \* it came

those dayes,

in the Temple, and

the high Priests &

A certeine noble countrey, to receiue me, and so to come

seruants, and deli- uer of money, and said

il I come. and sent an saying, We wil not ouer vs.

when he was come, and his kingdome.

ants to be called to his money, that he

erie mā had gained, saying, Lord, thy pie-

pieces. Wel, good seruāt: ithful in a verie li-

oritie ouer re cities, saying, Lord, thy

five pieces. id, Be thou also

d said, Lord, behol- I haue laid vp in a

use thou art a strait that thou laidest not

that thou diddest not

him, Of thine owne, & euil seruāt. Thou

trait man, taking vp and reaping that I

st not thou my mo- at my comming I

with vantage? that rode by, Ta-

ke, and giue it him

him, Lord, he hathe

that vnto all them

uen: and from him

at he hathe, shalbe

ne enemies, which

hem before me. thus spoken, he went

ing vp to Ierusalem.

when he was come, & Bethania, besides

alled the mount of oli-

Mat. 23. 34.

This was a

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this kingdome

shulde be cha

blished.

This piece

of money is

called thus,

and the whe-

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value of 17.

deniers, che-

minge count-

piece, about

five nobles &

seven pence.

God wil not

that they recei

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with vs.

¶ Whereby we

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Sauour Christ

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the Lord hathe nede of him.

So they that were sent, went their way,

and founde it as he had said vnto them.

And as they were losing the colte, the

owners thereof said vnto them, Why lo-

seye the colte?

And they said, The Lord hathe nede of

him.

¶ So they broght him to Iesus, and they

cast their garments on the colte, and set

Iesus thereon.

And as he went, they spred their clothes

in the way.

And when he was now come nere to the

going downe of the mount of oliues, the

whole multitude of the disciples began to

reioyce, & to praise God with a loude voi-

ce, for all the great workes y thei had sene,

Saying, Blessed be the King that cometh

in the Name of the Lord: peace in hea-

uen, and glorie in the hieft places.

Then some of the Pharises of the com-

pānie said vnto him, Master, rebuke thy

disciples.

But he answered, and said vnto them, I

tely you, that if these shulde holde their pea-

ce, the stones wolde crye.

¶ And whē he was come nere, he behel-

de the citie, and wept for it,

Saying, ¶ O if thou haddest euen knowē

at the least in this daye those things,

which belong vnto thy peace: but now are

they hid from thine eyes.

For the dayes shal come vpon thee, that

chine enemies shal cast a trēche about thee,

and compasse thee rounde, and kepe thee

in on euerie side,

And shal make thee eauen with the grou-

de, and thy children which are in thee, and

they shal not leaue in thee a stone vpon

a stone, because thou knewest not the time

of thy visitation.

¶ He went also into the Temple, and

began to cast out them that solde therein,

and them that boght,

Saying vnto them, It is written, Mine

him with the Elders,

And spake vnto him, saying, Tell vs by

what autoritie thou doest these things, or

who is he that hathe giuen thee this au-

toritie?

And he answered and said vnto them, I

also wil aske you one thing: tell me there-

fore:

The baptisme of Iohn was it from hea-

uen, or of men?

And they reasoned within them selues,

saying, If we shal say from heauen, he wil

say, Why then beleued ye him not?

But if we shal say, Of men, all the peo-

ple wil stone vs: for thei be persuaded that

Iohn was a Prophet.

Therefore they answered, that they coulde

not tell whence it was.

Then Iesus said vnto them, ¶ Nether tell

I you, by what autoritie I do these things.

¶ The began he to speake to the people

this parable, ¶ A certeine man plantēd a

vineyarde, & let it forth to hous band-

men: and went into a strange countrey, for

a great season.

And at a time he sent a seruāt to the

hous band men, that they shulde giue him

of the frute of the vineyarde, but the hous

band men did beat him, and sent him a-

way emptie.

¶ Againe he sent yet another seruāt: and

they did beat him, and fowle entreated

him, and sent him away emptie.

¶ Moreouer, he sent the third, and him

they wounded, and cast out.

¶ Then said the Lord of the vineyarde,

What shal I do? I wil send my beloued

sonne: it may be that thei wil do reuerēce,

when they se him.

¶ But when the hous band men sawe him,

they reasoned with them selues, saying,

This is the heire: come, let vs kil him, that

the enheritance may be ours.

¶ So they cast him out of the vineyarde, &

killed him. What shal the Lord of the vi-

neyarde therefore do vnto them?

¶ By baptisme hecōprehēdeth all Iohns ouerliferie, who bare witness to Christ.

¶ By this mee- nes he made them ashamed and astonied Mat. 21. 33.

mar. 12. 1.

Isa. 5. 1.

Isa. 2. 28.

c The Jewes

were as Gods

planters & his

owne grafting.

d God comū-

ted his people

to the Gover-

ners & Priests

e He raised vp

Prophets.

Psal. 117. 22.

Isa. 28. 16.

alt. 4. 11.

rom. 9. 33.

1. pet. 2. 6.

f For by it the

building is ioy-

ned together

& made strong

g They that

scumble & fall

on Christ, thin-

king to oppres-

se him, shalbe

ouerthrowen

them selues &

destrōyed.

Mat. 22. 16.

mar. 12. 13.

h They way-

red for a con-

sequent time

and place.

CHAP. XX.

Christ stoppeth his aduersaries mōuthes by another que-

stion. ¶ She weth their destrūctō by a parable. 22 The

autoritie of princes. 27 The resurrekcion, & his diuine

power. 45 He reproūeth the ambition of the Scribes.

¶ And it came to passe that on one of

those dayes, as he taught the people

in the Temple, and preached the Gospel,

the high Priests & the Scribes came vpon





poore widdow.

If faith in the boke of  
Lord said vnto my  
hand,  
hine enemies thy fo-  
th him Lord, how is

ce of all the people  
ples,  
ribes, which desire to  
d loue salutations in  
chief seates in the Syn-  
chief roumes at feasts:  
idowes houses, euen  
g praying: these shal  
nation.

XXI.

re widdowes. 8 He forswore  
rusalem. 8 Of false tea-  
troubles to come. 27 Of  
And of his daylie exerci-  
de, he sawe the riche  
t their giftes into the

certeine poore wi-  
thither two mites,  
cuerth I say vnto you,  
ve hath cast in more

of their superfluitie  
of God: but she of  
in all the liuing that

of the Temple, how  
goodlie stones and  
he said,  
that ye loke vpon  
wherein a stone shal  
one, that shal not be

say, Master, but  
be: and what signe  
these things shal co-

hede, that ye be not  
til come in my Na-  
& the time draweth  
em therefore.

of warres and sedi-  
for these things must  
d followeth not by

hem, Nacion shal  
d kingdome against

kes shalbe in diuers  
pestilence, and fea-  
signes shal there be

they shal lay their  
cure you, deliuering  
gues, and into pri-  
sones,

# daies of vengeance. Chap. XXII. Watch & pray: 40

sones, and bring you before Kings and ru-  
lers for my Names sake.

And this shal turne to you, for a testi-  
monial.

\* Lay it vp therefore in your hearts, that  
ye premeditate not, what ye shal answer.

For I wil giue you a mouth and wisdom,  
where against all your aduersaries shal  
not be able to speake, nor resist.

Yea, ye shalbe betrayed also of your pa-  
rents, and of your brethren, and kinsmen,  
and friends, and some of you shal they put  
to death.

And ye shal be hated of all men for my  
Names sake.

\* Yet there shal not one heere of your  
heades perish.

By your patience \* possesse your soules.

\* And when yese Ierusalem besieged  
with souldiers, then vnderstand that the  
desolation thereof is nere.

Then let them which are in Iudea, flee to  
the mountaines: and let them which are in  
the middes thereof, departe out: and let  
not them that are in the countrey, enter  
therein.

For these be the dayes of vengeance, to  
fulfil all things that are written.

But wo be to them that be with childe, &  
to them that giue sucke in those dayes: for  
there shalbe great distresse in this land, &  
wrath ouer this people.

And they shal fall on the edge of the  
sword, and shalbe led captiue into all na-  
tions, and Ierusalem shalbe troden vnder  
foote of the Gentiles, vntil the time of the  
Gentiles be fulfilled.

\* Then there shalbe signes in the sunne,  
and in the moone, and in the starres, and  
vpon the earth trouble among the nations  
with perplexitie: the sea and the waters  
shal roare.

And mens hearts shal faile them for fea-  
re, and for loking after those things which  
shal come on the worlde: for the powers  
of heauen shal be shaken.

And then shal they se the Sonne of man  
come in a cloude, with power and great  
glorie.

And when these things begin to come  
to passe, then loke vp, and lift vp your  
heads: \* for your redemption draweth  
nere.

And he spake to them a parable, Behol-  
de, the figge tre, and all trees,

When they now shote forth, ye seeing  
them, knowe of your owne selues, that som-  
mer is then nere.

So likewise ye when yese these things  
come to passe, knowe ye that the king-  
dome of God is nere.

Verely I say vnto you, This age shal not  
passe, til all these things be done.

Heauen and earth shal passe away, but my  
wordes shal not passe away.

Take hede to your selues, lest at any  
time your hearts be opprest with surfe-  
ting and drunkennes, and cares of this  
life, and lest that day come on you at vn-  
wares.

For as a snare shal it come on all them  
that dwell on the face of the whole earth.

Watche therefore, & pray continually,  
that ye may be counted worthie to escape  
all these things that shal come to passe, and  
that ye may stand before the Sonne of mā.

\* Now in the day time he taught in the  
Temple, & at night he went out, and abode  
in the mount that is called the mount of  
olives.

And all the people came in the morning  
to him, to heare him in the Temple.

## CHAP. XXII.

\* Conspiracie against Christ. 7 They eat the Pas-  
seouer. 19 The institution of the Lords supper. 24 They  
strive who shalbe greatest, and he reproveth them. 42 He  
prayeth vpon the mount. 47 Iudas treason. 54 They  
take him, & bring him to the hie Priests house. 60 Pe-  
ter denieth him thrise, and yet repenteth. 67 Christ is  
brought before the Council, where he maketh ample con-  
fession.

**N**OW the feast of vnleavened bread  
drew nere, which is called the Pas-  
seouer.

And the hie Priests & Scribes sought how  
they might kill him: for they feared the  
people.

Then entred Satan into Iudas, who was  
called Iscariot, and was of the number of  
the twelue.

And he went his way, and comuned with  
the hie Priests & captaines, how he might  
betray him to them.

So they were glad, and agreed to giue  
him money.

And he consented, and sought opportuni-  
tie to betray him vnto them, when the peo-  
ple were away.

\* The came y day of vnleavened bread  
when the Passeouer must be sacrificed.

And he sent Peter and Iohn, saying, Go,  
and prepare vs the Passeouer, that we may  
eat it.

And they said to him, Where wilt thou,  
that we prepare it?

Then he said vnto them, Beholde, when  
ye be entred into the citie, there shal a man  
mete you, bearing a pitcher of water: fol-  
lowe him into y house that he entred in,

And say vnto the good man of the hou-  
se, The Master saith vnto thee, Where is  
the lodging where I shal eat my Pas-  
seouer with my disciples?

Then he shal shewe you a great hie cha-  
ber trimmed: there make it readie.

So they went & founde as he had said vn-  
to them, and made readie the Passeouer.

KK. iiii.

k To catch &  
intangle them,  
wherefoeuer  
they be in the  
worlde.  
Or, shal ye may  
be made worthe

Mat. 26. 1.  
mar. 14. 1.  
a The feast  
was so called,  
because they  
colde eat no  
leavened bread  
for the space  
of feuen daies:  
for so long the  
feast of y Pas-  
seouer conti-  
nued.

b Suche as we  
re appointed  
to kepe the  
Temple.  
c For thei we-  
re in doute  
what way to  
take before  
this occasi-  
on was offred.

Mat. 26. 17.  
mar. 14. 13.  
d According  
to Gods com-  
mandement &  
was first to of-  
fer it, and after  
to eat it.

a God them  
merit not the  
gift, or almes  
by the q sancti-  
fic or vltary  
but by the  
affection.

Chap. 11. 4.  
mat. 24. 1.  
mar. 13. 1.  
sing. 13.

b Christ then  
maketh as-  
pect of this  
which was  
re necessary  
for them, and  
not the qst  
from they de-  
manded.

Mat. 24. 1.  
mar. 13. 1.



# The Lords Supper.

# S. Luke. Dropes of blood.

Mat. 26. 20.  
mar. 14. 18.  
e Which was  
in the evening  
about 5 tyme  
light, which ti  
me was appoin  
ted to eat the  
Passeouer.  
f He meaneth  
that this is the  
last time that  
he wolde be  
conuerfant w  
thē as he was  
before, or so  
eat with them

Mat. 26. 28.

1. cor. 11. 24.

g The bread

is a true signe,

and an assured

testimonie that

the bodie of

Iesus Christ is

giuen for the

nouriture of

our soules: h

keuise the wine

signifieth y

his blood is

our drinke to

refreshe and

quicken y e

uerlastingly.

John 13. 18.

h Psal. 40. 11.

i The signe of

the new cove

nant which is

established &

ratified by

Christ's blood.

Mat. 20. 25.

Mat. 10. 42.

j By the se

cret couel of

God's Aft 4.

28.

k Meaning y

thei haue vaine

and flattering

oules giuen

them, for asmu

she as they a

re nothing les

se then their

names do signi

fic.

10r. yangeft.

10r. leas by te

guft.

Mat. 13. 28.

l By these fi

gures he

declareth that

they shalbe

partakers of

his glorie: for

in heauen is

neither eating

nor drinking.

1. Pet. 1. 8.

m Satā seeketh

by all meanes

to disquiet the

Church of

Christ, to di

perse it and to

shake it from

the true faith.

n It was fore

shakē, but yet

not ouerthro

uen.

Mat. 26. 34.

mar. 14. 30.

John 13. 38.

Mat. 10. 9.

14 \*And when the houre was come, he sate  
downe, and the twelue Apostles with him.  
15 Then he said vnto them, I haue earnestly  
desired to eat this Passeouer with you  
before I suffre.

16 For I say vnto you, Hence forth I wil  
not eat of it any more, vntil it be fulfilled  
in the kingdome of God.

17 And he toke the cup, and gaue thanks,  
and said, Take this, and deuide it among  
you.

18 For I say vnto you, I wil not drinke of  
the frute of the vine, vntil the kingdome  
of God be come.

19 \*And he toke bread, and when he had gi

uen thanks, he brake it, and gaue to them,  
saying, This is my bodie, which is giuen  
for you: do this in the remembrance of me.

20 Likewise also after supper he toke the  
cup, saying, This cup is the new Testa

ment in my blood, which is shed for you.  
21 \*Yet beholde, the hand of him that be

trayeth me, is with me at the table.  
22 And truly the Sonne of man goeth as it

is appointed: but wo be to that man, by  
whome he is betrayed.

23 Then they began to enquire among the  
selues which of the it shulde be, that shul

de do that.  
24 \*And there arose also a strife among the,

which of them shulde seme to be the great

est.  
25 But he said vnto them, The Kings of the

Gentiles reigne ouer them, and they that  
beare ruld ouer the, are called Gracious

lords.  
26 But ye shal not be so: but let the greatest

among you be as the least: & the chiefest  
as he that serueth.

27 For who is greater, he that sitteth at ta

ble, or he that serueth? Is not he that sitteth  
at table? And I am among you as he that

serueth.  
28 And ye are they which haue continued

with me in my tentations.  
29 Therefore I appoint vnto you a king

dome, as my Father hath appointed to me,  
30 That ye may eat, and drinke at my ta

ble in my kingdome, and sit on seates, and  
iudge the twelue tribes of Israel.

31 \*And the Lord said, Simon, Simon, be

holde, Satan hath desired you, to wy

nowe you, as wheat.

32 But I haue prayed for thee, that thy faith

faile not: therefore when thou art conuer

ted, strengthen thy brethren.

33 \*And he said vnto him, Lord, I am ready

to go with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke

shal not crowe this day, before thou hast

thrice denied that thou knowest me.

35 \*And he said vnto the, \*Whē I sent you

without bagge, and scrip, and shoes, lacked

ye any thing? And they said, Nothing.  
36 Then he said to them, But now he that  
hath a bagge, let him take it, and likewise  
a scrip: and he that hath none, let him sel  
his coare, and bye a sword.

37 For I say vnto you, That yet the same  
which is written, must be performed in  
me, \*Euen with the wicked was he nomi

ned: for douteles those things which are  
written of me, haue an end.

38 And they said, Lord, beholde, here are  
two swordes. And he said vnto them, It  
is ynough.

39 \*And he came out, and went (as he was  
wont) to the mounte of oliues: and his  
disciples also followed him.

40 \*And when he came to the place, he said  
to them, Pray, lest ye enter into tentation.

41 And he gate him self from them, about  
a stones cast, and kneeled downe, & prayed,

42 Saying, Father, if thou wilt, take away  
this cup from me: neuertheles, not my  
wil, but thine be done.

43 And there appeared an Angel vnto him  
from heauen, comforting him.

44 But being in an agonie, he prayed more  
earnestly: and his sweate was like dropes  
of blood, trickling downe to the grounde.

45 And he rose vp from prayer, & came to  
his disciples, and founde them sleeping for  
heauines.

46 \*And he said vnto them, Why slepe ye?  
rise and pray, lest ye entre into tentation.

47 \*And while he yet spake, beholde a co

pantie, and he that was called Iudas one  
of the twelue, went before them, and came

neere vnto Iesus to kisse him.  
48 And Iesus said vnto him, Iudas, betrayest

thou the Sonne of man with a kisse?  
49 Now when they which were about him,

sawe what wolde followe, they said vnto  
him, Lord, shal we smite with sword?

50 And one of them smote a seruant of the  
hie Priest, and strake of his right eare.

51 Then Iesus answered, and said, Suffre  
them thus farre: and he touched his eare, &  
healed him.

52 Then Iesus said vnto the hie Priests, &  
captaines of the Temple, and the Elders

which were come to him, Be ye come out  
as vnto a thefe with swordes and staves?

53 When I was daily with you in the Tēple,  
ye stretched not forth the hands against  
me: but this is your very houre, and the

power of darkenes.  
54 \*Then toke they him, and led him, and

brought him to the hie Priests house. And  
Peter followed a farre of.

55 \*And whē they had kindled a fyre in the  
middles of the hall, and were set downe to

gether, Peter also sate downe among the.

56 And a certeine maide behelde him as he

sate by the fyre, and hauing wel looked on

him,

# denial & repe

him, said, This man  
But he denied him  
knowe him not.

58 And after a litle w  
him, and said, Thou  
Peter said, Man, I a

59 And about the spa  
certeine other affir  
uen this man was wi

Galilean.  
60 And Peter said, M

thou saiest. And im  
spake, the cocke crev

61 Then the Lord tu  
vpon Peter: and I  
worde of the Lord,

him, \* Before the co  
denie me thrise.

62 And Peter went ou  
63 \*And the men tha

him, and stroke him  
64 And when they ha

thei smote him on t  
saying, Prophecie

65 And manie other  
spake they against h

66 \*And allone as it  
the people, and the  
bes came together,

Council,  
67 Saying, \* Art the

And he said vnto th  
not beleue it.

68 And if also I a ske  
me, nor let me go.

69 \* Hereafter shal t  
the right hand of

70 Then said they a  
Sonne of God? An

that I am.  
71 Then said they, V

ther witnes: for we  
it of his owne mou

CHAP.  
Iesus is brought before Pila

bus, 26 Of Simon the Cy

lammation. 33 Christ cr

emies. 40 He conuerteth

his death. 53 And is bur

72 Then \* the who

T arose, and led.  
73 And they began t

We haue founde t

people, and forbid

Cesar, saying, Tha

\* And Pilate asked

the King of the Ier

him, and said, T ho

Then said Pilate

to the people, I a

man.

But they were th

He moueth the pe

By said, Nothing.  
m. But now he that  
n take it, and likewise  
the none, let him sel  
word.

That yet the same  
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beholde, here are  
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e of olives: and his  
d him.

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f from them, about  
d downe, & prayed,  
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an Angel vnto him  
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are like droppe  
vnto the grounde,  
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ntre into tentation.  
spake, beholde a co-  
called Iudas one of  
e them, and came  
him.

im, Iudas, betrayest  
with a kisse?  
ch were about him,  
owe, they said vnto  
e with swordes:  
ore a seruant of the  
f his right eare,  
d, and said, Suffre  
ouched his eare, &

the hie Priests, &  
le, and the Elders  
m, Be ye come out  
wordes and flauers?  
you in the Temple,  
the hands against  
ry houre, and the

him, said, This man was also with him.

But he denied him, saying, Woman, I knowe him not.

And after a litle while, another mā sawe him, and said, Thou art also of them. But Peter said, Man, I am not.

And about the space of an houre after a certeine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.

And Peter said, Man, I knowe not what thou saiest. And immediarly while he yet spake, the cocke crewe.

Then the Lord turned backe, and looked vpon Peter: and Peter remembered the worde of the Lord, how he had said vnto him, \* Before the cocke crowe, thou shalt denie me thrise.

And Peter went out, & wept bitterly.

¶ And the men that helde Iesus, mocked him, and stroke him.

And when they had blindefolded him, thei smote him on the face, & asked him, saying, \* Prophecie who it is y<sup>e</sup> smote thee.

And manie other things blasphemously spake they against him.

\* And all one as it was day, the Elders of the people, and the hie Priests & the Scribes came together, and led him into their Council,

Saying, \* Art thou the Christ? tell vs. And he said vnto thei, If I tell you, ye wil not beleue it.

And if also I aske you, ye wil not answer me, nor let me go.

\* Hereafter shal the Sonne of man sit at the right hand of the power of God.

Then said they all, Art thou then the Sonne of God? And he said to thei, Ye say that I am.

Then said they, What nede we anie further witness? for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

Iesus is brought before Pilate and Herode. 19 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He praieth for his enemies. 40 He converteth the thefe & manie others at his death. 53 And is buried.

Then \* the whole multitude of them arose, and led him vnto a Pilate.

And they began to accuse him, saying, We haue founde this man peruertering the people, and forbidding to paye tribute to Cesar, saying, That he is Christ a King.

\* And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou saist it.

Then said Pilate to the hie Priests, and to the people, I finde no faute in this man.

But they were the more fierce, saying, He moueth the people, teaching through

out all Iudea, beginning at Galile, euen to this place.

Now when Pilate heard of Galile, he asked whether the man were a Galilean.

And when he knewe that he was of Herodes iurisdiction, he sent him to Herode, which was also at Ierusalem in those daies.

And when Herode sawe Iesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard manie things of him, and trusted to haue sene some signe done by him.

Then questioned he with him of manie things: but he answered him nothing.

The hie Priests also and Scribes stood forth and accused him vehemently.

¶ And Herode with his men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

\* And the same daye Pilate and Herode were made friends together: for before they were enemies one to another.

¶ Then Pilate called together the hie Priests, and the rulers, and the people,

And said vnto them, Ye haue broght this man vnto me, as one that peruerterd the people: and beholde, I haue examined him before you, and haue founde no faute in this man, of those things whereof ye accuse him:

No, nor yet Herode: for I sent you to him: and lo, nothing worthe of death is done to him.

I wil therefore chastise him, and let him lowse.

(For of necessitie he must haue let one lowse vnto them at the feast.)

Then all the multitude cryed at once, saying, Away with him, and deliuer to vs Barabbas:

Which for a certeine insurrection made in the citie, & murder was cast in prison.

Then Pilate spake againe to them, willing to let Iesus lowse.

But they cryed, saying, Crucifie, crucifie him.

And he said vnto them the third time, But what euil hathe he done? I finde no cause of death in him: I wil therefore chastise him, and let him lowse.

But they were instant with loude voyces, and required that he might be crucified: and the voyces of them and of the hie Priests preuailed.

So Pilate gaue sentence, that it shulde be as they required.

And he let lowse vnto them him that for insurrection and murder was cast into prison, whome thei desired, and deliuered Iesus to do with him what they wolde.

¶ And as they led him awaye, they

b To rid his hands, and to gratifie Herode.

c Of a certeine curiositie.

d Or, miracle.

e For Christ came not to de fend him self, neither yet wolde please the vaine curiositie of this tyrant.

f Or, bande, or traine.

g Commonly this was a robe of honour, more excellent: but it was giuen to Christ in mockage.

Mat. 27. 23.

mar. 15. 14.

john 18. 36.

act. 19. 4.

2 Cor. 10. bright colour.

h Or, by him.

i For the Roman had giuen such libertie to Iewes, which was but a tradition, & not according to the worde of God.

k The Indge giueth sentence with Christ, before he condemneth him: whereby plainly appeareth Iesus innocencie.

Mat. 27. 33.

mar. 15. 21.



caught one Simon of Cyrene, comming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, "Daughters of Ierusalem, wepe not for me; but wepe for your selues, and for your children.

29 For beholde, the daies wil come, when men shal say, Blessed are the barren, & the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shal they beginne to say to the mountaines, \* Fall on vs: and to the hilles, Couer vs.

31 \* For if they do these things to a greene tre, what shalbe done to the drye?

32 \* And there were two others, which were euil doers, led with him to be slayne.

33 And when they were come to the place, which is called "Caluerie, there thei crucified him, and the euil doers: one at the right hand, and the other at the left.

34 Then said Iesus, Father, forgieue them: for they knowe not what they do. And thei parted his rayment, and cast lots.

35 And the people stode, and behelde: and the rulers mocked him with them, saying, He saued others: let him saue him self, if he be the Christ, the Chosen of God.

36 The souldiers also mocked him, and came and offered him a vineger,

37 And said, If thou be the King of the Iewes, saue thy self.

38 And a superscription was also written ouer him, in Greke lettres, and in Latin, & in Hebrew, THIS IS THE KING OF THE IEWES.

39 ¶ And one of the euil doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy self and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seig thou art in the same condemnation?

41 We are in dede righteously here: for we receiue things worthie of that we haue done: but this man hath done nothing amisse.

42 And he said vnto Iesus, Lord, remember me, when thou comest into thy kingdom.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

44 ¶ And it was about the sixth houre: and there was a darkenes ouer all the land, vntil the ninth houre.

45 And the sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cryed with a loude voyce, and

said, \* Father, into thine hands I commēd my spirit. And when he thus had said, He gaue vp the goft.

47 ¶ Now when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iuste.

48 And all the people that came together to that sight, beholding the things, which were done, smote their brefts, and returned.

49 And all his acquaintance stode a farre of, & the women that followed him from Galile, beholding these things.

50 ¶ And beholde, there was a mā named Ioseph, which was a counsellor, a good mā and a iust.

51 He did not consent to the counsel and dede of them, which was of Arimathea, a citie of the Iewes: who also him self waited for the kingdome of God.

52 He went vnto Pilate, and asked the bodie of Iesus,

53 And toke it downe, and wrapped it in a linnen cloth, & laid it in a tounge hewn out of a rocke, wherein was neuer man yet laid.

54 And that day was the Preparation, & the Sabbath: drew on.

55 And the women also that followed after, which came with him from Galile, behelde the sepulchre, & how his bodie was laid.

56 And thei returned and prepared odors, and ointments, and rested the Sabbath day according to the commandement.

## CHAP. XXIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that go toward Emmaus. 36 He standeth in the middes of his disciples, and openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth up to heauen. 52 His disciples worship him. 53 And of their dailey exercise.

Now the first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odors, which they had prepared, & certeine women with them.

2 And they founde the stone rolled away from the sepulchre,

3 And went in, but founde not the bodie of the Lord Iesus.

4 And it came to passe, that as they were amased thereat, beholde, two men suddenly stode by them in shining vestures.

5 And as they were afraied, and bowed downe their faces to the earth, they said to them, Why seeke ye him that liueth, among the dead?

6 He is not here, but is risen: remember how he spake vnto you, when he was yet in Galile,

7 Saying, that the sonne of man must be deliuered into the hands of sinful men, and be crucified, and the third daye rise againe.

Psalm. 30. 6.

10. Cap. 10.

10. Cap. 10.

10. Cap. 10.

10. Cap. 10.

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a Which was  
middaye.

the hands I commended  
thee thus had said, He

eternum sawe what  
God, saying, Of a

that came together  
the things, which

breasts, and retur-

ance stode a farre  
followed him from

things.  
re was a mā named

unseller, a good mā

to the counsell and  
of Arimathea, a

so him self t'wain  
of God.

and asked the bo-

nd wrapped it in a  
n a coumbe hewen

in was neuer man

Preparacion, &

that followed after,  
fro Galilee, behelde

is bodie was laid,  
d prepared odores,

rested the Sabbath  
ommandement.

Christ appeareth un-

wardes Emmaus. 36 He  
disciples, and openeth their

eyes. 47 He giveth them  
to heaven. 52 His disci-

ple daily exercise.

of y weke early

they came vnto the

the odores, which

certeine women with

tonc rolled awaye

nde not the bodie

that as they were

de, two men sud-

shining vestures.

rayed, and bowed

the earth, they said

him that liueth, a-

rsen: remember

, when he was yet

of man must be

nds of sinful men,

he third daye rise

8 And they remembred his wordes,  
9 And returned from the sepulchre, & tolde  
all these things vnto the eleuen, and to  
all the remnant.

10 Now it was Marie Magdalene & Ioanna,  
& Marie the mother of Iames, & other women  
with them, which tolde these things  
vnto the Apostles.

11 But their wordes seemed vnto them, as a  
fained thing, neither beleued they them.

12 Then arose Peter, and ran vnto the sepulchre,  
and looked in, and sawe the linnen clothes  
laid by them selves, & departed wondering  
in him self at that which was come  
to passe.

13 ¶ And beholde, two of them went that  
same day to a towne which was from Ierusalem  
aboute thre score furlongs, called  
Emmaus.

14 And they talked together of all these  
things that were done.

15 And it came to passe, as they communed  
together, and reasoned, that Iesus him self  
drew nere, and went with them.

16 But their eyes were holden, that they  
colde not knowe him.

17 And he said vnto them, What manner  
of communications are these that ye haue  
one to another as ye walke, and are sad?

18 And the one (named Cleopas) answered  
and said vnto him, Art thou onely a  
stranger in Ierusalem, & hast not knowen  
the things which are come to passe therein  
in these dayes?

19 And he said vnto them, What things?  
And they said vnto him, Of Iesus of Nazareth,  
which was a Prophet, mightie in dede  
and in worde before God, and all the  
people;

20 And howe the hie Priests, and our rulers  
deliuered him to be condemned to death,  
and haue crucified him.

21 But we trusted that it had bene he that  
shulde haue deliuered Israel, and as touching  
all these things, to day is the third  
day, that they were done.

22 Yea, and certeine women among vs made  
vs astonied, which came early vnto the  
sepulchre.

23 And whē they founde not his bodie, they  
came, saying, that they had also sene a visio  
of Angels, which said that he was aliue!

24 Therefore certeine of them which were  
with vs, went to the sepulchre, and founde  
it even so as the women had said, but him  
they sawe not.

25 Then he said vnto them, O fooles and  
slowe of heart to beleue all that the Prophets  
haue spoken,

26 Ought not Christ to haue suffered these  
things, and to enter into his glorie?

27 And he began at Moses, & at all the Prophets,  
and interpreted vnto them in all

the Scriptures the things which were written  
of him.

28 And they drew nere vnto the towne,  
which they went to, but he made as though  
he wolde haue gone further.

29 But they constrained him, saying, Abide  
with vs: for it is towards night, and the  
day is farre spent. So he went in to tarie  
with them.

30 And it came to passe, as he sate at table  
with them, he toke the bread, and gaue  
thanks, and brake it, and gaue it to them.

31 The their eyes were opened, & thei knewe  
him: but he was taken out of their sight.

32 And they said betwene them selves, Did  
not our hearts burne within vs, while he  
talked with vs by the way, and when he opened  
to vs the Scriptures?

33 And they rose vp the same houre, and returned  
to Ierusalem, and founde the Eleuen  
gathered together, and them that were  
with them,

34 Which said, The Lord is risen in dede,  
and hath appeared to Simon.

35 Then they tolde what things were done  
in the way, and how he was knowen of the  
in breaking of bread.

36 ¶ And as they spake these things, Iesus  
him self stode in the middes of them, and  
said vnto them, Peace be to you.

37 But they were abashed & afraid, supposing  
that they had sene a spirit.

38 Then he said vnto them, Why are ye  
troubled: and wherefore do doubt arise in  
your hearts?

39 Beholde mine hands and my fete: for it  
is I my self: handle me, and se: for a spirit  
hath not flesh & bones, as ye se me haue.

40 And when he had thus spoken, he shewed  
them his hands and fete.

41 And while they yet beleued not for ioye,  
and wondered, he said vnto them, Haue ye  
here any meat?

42 And they gaue him a piece of a broiled  
fish, and of an honie combe,

43 And he toke it, & did eat before them.

44 And he said vnto them, These are the  
wordes, which I spake vnto you while I  
was yet with you, that all must be fulfilled  
which are written of me in the Law of  
Moses, and in the Prophetes, and in the  
Psalmes.

45 Then opened he their vnderstanding,  
that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written,  
and thus it behoued Christ to suffer, & to  
rise againe from the dead the thirde day,

47 And that repentance, and remission of  
sinnes shulde be preached in his Name  
among all nacions, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I wil send the promes of  
my Father vpo you: but tary ye in the citie



o Which was  
til witnes-  
de, when the  
holie Gost was  
sent from hea-  
uen.

Mar. 16. 19.  
act. 1. 9.

of Ierusalem, vntil ye be endued with  
power from an hie.

50 Afterwarde he led them out into Betha-  
nia, and lift vp his hands, & blessed them.  
51 And it came to passe, that as he blessed  
them, \* he departed from them, and was

caryed vp into heauen.

52 And they worshipped him, and returned  
to Ierusalem with great ioye,  
53 And were continually in the Temple,  
praising, and lauding God, Amen.

## THE HOLY GOSPEL

of Iesus Christ, according to Iohn.

### CHAP. I.

14. 17. The diuinitie, humanitie, & office of Iesus Christ.  
15 The testimoines of Iohn. 19 The calling of An-  
drew, Peter, &c.

107, before the  
beginning  
of Christ  
before  
all time.

b The Sonne is  
of the same  
substance with  
the Father.

c No creature,  
was made with  
our Christ.

d Whereby all  
things are quick-  
ened and pre-  
served.

e The life of  
man is more  
excellent then  
of any other  
creature, be-  
cause it is ioy-  
ned with light,  
and vnderstan-  
ding.

Mat. 3. 1.  
Ioh. 1. 4.

f Mans minde  
is full of dark-  
nes, because of  
the corruption  
thereof.

107, are borne.

g Because they  
did not wor-  
ship him as  
their God, Ro.  
1. 21. act. 14. 15.

h To the Israe-  
lites who we-  
re his peculiar  
people.

i Meaning a  
priviledge, or  
dignitie.

Mat. 1. 16.

Mat. 2. 7.

Mat. 17. 2.

2. pet. 1. 17.

Colos. 1. 19.

107, more excel-  
lent then I.

k More abun-  
dant grace the  
by Moses.

**I**N the beginning was  
the Worde, and  
the Worde was with God  
and that Worde was  
God.

The same was <sup>b</sup> in  
the beginning <sup>c</sup> with God.  
3 All things were made by it, & without it  
was made nothing that was made.

4 In it was <sup>d</sup> life, and the life was the <sup>e</sup> light  
of men.

5 And the light shineth in <sup>f</sup> the darkenes, &  
the darkenes comprehended it not.

6 <sup>g</sup> \* There was a man sent from God, whose  
name was Iohn.

7 The same came for a witnes, to beare wit-  
nes of the light, that all men through him  
might beleue.

8 He was not that light, but was sent to bea-  
re witnes of the light.

9 That was the true light, which lighteth  
euery man that cometh into the worlde.

10 He was in the worlde, and the worlde  
was <sup>h</sup> made by him: & the worlde <sup>i</sup> knewe  
him not.

11 He came vnto <sup>j</sup> his owne, and his owne  
receiued him not.

12 But as many as receiued him, to them  
he gaue <sup>k</sup> power to be the sonnes of God,  
euen to them that beleue in his Name,

13 Which are borne not of blood, nor of  
the wil of the flesh, nor of the wil of man,  
but of God.

14 <sup>l</sup> \* And the Worde was made <sup>m</sup> flesh, and  
dwelt among vs, (and we <sup>n</sup> sawe the glorie  
thereof, as the glorie of the onely begot-  
ten Sonne of the Father) <sup>o</sup> ful of grace and  
trueth.

15 <sup>p</sup> ¶ Iohn bare witnes of him, & cryed, say-  
ing, This was he of whome I said, He  
that cometh after me, is preferred before  
me: for he was <sup>q</sup> before me.

16 And of his fulnes haue all we receiued,  
and grace for grace.

17 For the Lawe was giuen by Moses, but  
grace and trueth came by Iesus Christ.

18 <sup>r</sup> \* No man hath seene God at any time:  
the onely begotten Sonne, which is in the  
<sup>s</sup> bosome of the Father, he hath <sup>t</sup> decla-  
red him.

19 ¶ Then this is the recorde of Iohn, who  
the Iewes sent Priests and Leuites from  
Ierusalem, to aske him, Who art thou?

20 And he confessed and denyed not, and  
said plainly, I <sup>u</sup> am not the Christ.

21 And they asked him, What then art thou?  
Elias? And he said, I am not. Art thou the  
Prophet? And he answered, No.

22 And they asked him, What then art thou?  
that we may giue an answer to them that  
sent vs? what saist thou of thy self?

23 He said, I <sup>v</sup> am the voyce of him that  
cryeth in the wilderness, Make straight the  
way of <sup>w</sup> the Lord, as said the Prophet Esaias.

24 Now they which were sent, were of the  
Pharisees.

25 And they asked him, and said vnto him,  
Why baptizest thou then, if thou be not  
the Christ, nether Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize  
with water: but there is one among you,  
whome ye knowe not.

27 <sup>x</sup> \* He it is that cometh after me, which  
is preferred before me, whose shoe latchet  
I am not worthy to vnlose.

28 These things were done in Bethabara  
beyond Jordan, where Iohn did baptize.

29 ¶ The next day Iohn seeth Iesus coming  
vnto him, and saith, Beholde the lambe  
of God, which taketh away the <sup>y</sup> sinne of  
the worlde.

30 This is he of whome I said, After me com-  
meth a man, which is preferred before me:  
for he was before me.

31 And I knewe <sup>z</sup> him not: but because he  
shulde be declared to Israel, therefore am  
I come, baptizing with water.

32 So Iohn bare recorde, saying, I sawe <sup>aa</sup> the  
Spirit come downe from heauen, like a do-  
ue, and it abode vpon him.

33 And I knewe him not: but he that sent me  
to baptize with water, he said vnto me,  
Vpon whome thou shalt se the Spirit come  
downe, & tary stil on him, that is he which  
baptizeth with the <sup>ab</sup> holie Gost.

1. Tim. 6. 16.

1. Ioh. 4. 11.

Meaning he  
is made crea-  
ture, and there-  
by expresseth  
his Father, and  
only in Iohn  
but also in euery  
creature and vna-  
derstandeth  
And so God  
that before  
was made, and  
it were, visible  
in Christ.

Act. 13. 37.

o Whome  
looked for  
the future  
at Moses was  
Deut. 18. 15.

1. Ioh. 4. 3.

Mat. 3. 1.

Ioh. 1. 6.

Mat. 3. 1.

Ioh. 1. 6.

Mat. 3. 1.

Ioh. 1. 6.

Mat. 3. 1.

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Mat. 3. 1.

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Mat. 3. 1.

Ioh. 1. 6.

Mat. 3. 1.

Ioh. 1. 6.

And I sawe, and bare  
is the Sonne of God.

¶ The next day, Iohn  
two of his disciples:

And he behelde Iesus  
said, Beholde the <sup>ac</sup> lam-  
b

And the two disciples  
and followed Iesus.

Then Iesus turned ab-  
followe, & said vnto him  
And they said vnto him  
to say by interpretati-  
dwellest thou?

He said vnto them,  
came and sawe where  
dwelt with him that day:  
a tenth houre.

Andrew, Simo<sup>ad</sup> Peter  
of the two which had  
that followed him.

The same founde  
spirit, and said vnto him  
the Messias, which is  
the Christ.

And he broght him  
behelde him, & said,  
sonne of Iona: thou  
phar, which is by inte-  
rpretation, Galilee.

¶ The day follow-  
ing, he went with Iesus  
vnto him, Followe me.

Now Philippe was  
tie of Andrew and  
Philippe founde  
vnto him, We haue  
me <sup>ae</sup> \* Moses did write  
\* Prophetes, Iesus of  
Ioseph.

Then Nathanael  
there any good thing  
re? Philippe said to  
Iesus sawe Nathanael  
said of him, Beholde  
in whome is no guile.

Nathanael said vnto  
west thou me? Iesus  
him, Before that Phi-  
thou wast vnder the  
figge tree, & beleue  
greater things then  
these.

And he said vnto  
say vnto you, here  
open, & the Ange-  
and descending vpon  
thee.

¶ The next day  
Iesus went with Iesus  
vnto him, Followe me.

Now Philippe was  
tie of Andrew and  
Philippe founde  
vnto him, We haue  
me <sup>af</sup> \* Moses did write  
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And he said vnto  
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open, & the Ange-  
and descending vpon  
thee.

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Iesus went with Iesus  
vnto him, Followe me.

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tie of Andrew and  
Philippe founde  
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greater things then  
these.

And he said vnto  
say vnto you, here  
open, & the Ange-  
and descending vpon  
thee.

¶ The next day  
Iesus went with Iesus  
vnto him, Followe me.

Now Philippe was  
tie of Andrew and  
Philippe founde  
vnto him, We haue  
me <sup>ah</sup> \* Moses did write  
\* Prophetes, Iesus of  
Ioseph.

Then Nathanael  
there any good thing  
re? Philippe said to  
Iesus sawe Nathanael  
said of him, Beholde  
in whome is no guile.

Nathanael said vnto  
west thou me? Iesus  
him, Before that Phi-  
thou wast vnder the  
figge tree, & beleue  
greater things then  
these.

And he said vnto  
say vnto you, here  
open, & the Ange-  
and descending vpon  
thee.

¶ The next day  
Iesus went with Iesus  
vnto him, Followe me.

Now Philippe was  
tie of Andrew and  
Philippe founde  
vnto him, We haue  
me <sup>ai</sup> \* Moses did write  
\* Prophetes, Iesus of  
Ioseph.

Then Nathanael  
there any good thing  
re? Philippe said to  
Iesus sawe Nathanael  
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in whome is no guile.

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west thou me? Iesus  
him, Before that Phi-  
thou wast vnder the  
figge tree, & beleue  
greater things then  
these.

And he said vnto  
say vnto you, here  
open, & the Ange-  
and descending vpon  
thee.

¶ The next day  
Iesus went with Iesus  
vnto him, Followe me.

Now Philippe was  
tie of Andrew and  
Philippe founde  
vnto him, We haue  
me <sup>aj</sup> \* Moses did write  
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him, Before that Phi-  
thou wast vnder the  
figge tree, & beleue  
greater things then  
these.

And he said vnto  
say vnto you, here  
open, & the Ange-  
and descending vpon  
thee.

him, and returned  
to Ioye,  
y in the Temple,  
rod, Amen.

PEL

n.

God at any time:  
ne, which is in the  
he hath a decla-

orde of Iohn, whē  
Leuites from  
Who art thou?

d denied not, and  
the Christ.

What the? Art thou  
m not. Art thou the  
ered, No.

him, Who art thou  
nswer to them that  
of thy self:

oyce of him that  
Make straight the  
he Prophet Esaias,  
re sent, were of the

and said vnto him,  
men, if thou be not  
nor the Prophet?

aying, I baptize  
is one among you,

th after me, which  
whose shoe latcher  
lose.

one in Bethabara  
Iohn did baptize.  
eeth Iesus coming  
eholde the lambe  
away the? Sinne of

said, After me co-  
fferred before me:

re: but because he  
rael, therefore am  
water.

aying, I sawe \*the  
a heauen, like a do-  
m.

he that sent me  
he said vnto me,  
se the Spirit come  
n, that is he which  
ie. Golt.

34 And

14 And I sawe, and bare recorde that this  
is the Sonne of God.

15 ¶ The next day, Iohn stode againe, and  
two of his disciples:

16 And he behelde Iesus walking by, and  
said, Beholde the lambe of God.

17 And the two disciples heard him speake,  
and followed Iesus.

18 Then Iesus turned about, and sawe them  
followe, & said vnto them, What seke ye?

19 And they said vnto him, Rabbi (which is  
to say by interpretation, Master) where  
dwellest thou?

20 He said vnto them, Come, and se. They  
came and sawe where he dwelt, and abode  
with him that day: for it was about the  
tenth houre.

21 Andrew, Simō Peters brother, was one  
of the two which had heard \*it of Iohn, &  
that followed him.

22 The same founde his brother Simon  
first, and said vnto him, We haue founde  
the Messias, which is by interpretation,  
the Christ.

23 And he broght him to Iesus. And Iesus  
behelde him, & said, Thou art Simon the  
sonne of Iona: thou shalt be called Cep-  
has, which is by interpretation, a stone.

24 ¶ The day following, Iesus wolde go in-  
to Galile, and founde Philippe, and said  
vnto him, Followe me.

25 Now Philippe was of Bethsaida, the ci-  
tie of Andrew and Peter.

26 Philippe founde Nathanael, and said  
vnto him, We haue founde him, of whom  
\* Moses did write in the Law, and the  
\* Prophetes, Iesus of Nazaret the sonne of  
Ioseph.

27 Then Nathanael said vnto him, Can  
there any good thing come out of Naza-  
ret? Philippe said to him, Come, and se.

28 Iesus sawe Nathanael coming to him, &  
said of him, Beholde, in dede an Israelite,  
in whome is no guile.

29 Nathanael said vnto him, Whēe kne-  
west thou me? Iesus answered, & said vnto  
him, Before that Philippe called thee, whē  
thou wast vnder the figge tre, I sawe thee.

30 Nathanael answered, & said vnto him,  
Rabbi, thou art the Sonne of God: thou  
art the King of Israel.

31 Iesus answered, and said vnto him, Be-  
cause I said vnto thee, I sawe thee vnder  
the figge tre, \* beleuest thou? thou shalt se  
greater things then these.

32 And he said vnto him, Verely, verely, I  
say vnto you, hereafter shal ye se heauen  
open, & the Angels of God \* ascending,  
and descending vpon the Sonne of man.

CHAP. II.

Christ turneth the water into wine. 24 He driueth  
the buyers, and sellers out of the Tēple. 29 He forewar-  
neth his death and resurrection. 33 He conuerteth  
many, and distressed man.

And the thirde day, was there a ma-  
riage in Cana a towne of Galile, &  
the mother of Iesus was there.

2 And Iesus was called also, and his disci-  
ples vnto the marriage.

3 Now when the wine failed, the mother of  
Iesus said vnto him, They haue no wine.

4 Iesus said vnto her, Woman, what haue  
I to do with thee? mine houre is not yet  
come.

5 His mother said vnto the seruants, What-  
soeuer he saith vnto you, do it.

6 And there were set there, six waterpottes  
of stone, after the maner of the \*purifying  
of the Iewes, containing two or thre <sup>b</sup> fir-  
kins a peece.

7 And Iesus said vnto them, Fil the water-  
pottes with water. Then they filled them  
vp to the brim.

8 Then he said vnto them, Drawe out now  
& beare vnto the \*gouernour of the feast.  
So they bare it.

9 Now whē the gouernour of the feast had  
tasted the water that was made wine, (for  
he knewe not whence it was: but <sup>c</sup> seruants,  
which drewe the water, knewe) the gou-  
ernour of the feast called the bridegrome,

10 And said vnto him, All men at the be-  
ginning set forth the good wine, and when  
men haue wel drunke, then that which is  
worse: but thou hast kept backe the good  
wine vntill now.

11 This beginning of \*miracles did Iesus in  
Cana a towne of Galile, and shewed forth  
his glorie: & his disciples beleued on him.

12 After <sup>d</sup> he went downe into Capernaū,  
he and his mother, and his \* brethren, and  
his disciples: but they continued not ma-  
nie dayes there.

13 For the Iewes Passeouer was at hand.  
Therefore Iesus went vp to Ierusalem.

14 \* And he founde in the Temple those  
that solde oxen, and shepe, and doves, and  
changers of money, sitting there.

15 Thē he made a scourge of smale cordes,  
& draue them all out of the Temple with  
the shepe, and oxen & powred out the cha-  
ngers money, and ouerthrewe the tables,

16 And said vnto them that solde doves,  
Take these things hence: make not my Fa-  
thers house, an house of merchandise.

17 And his disciples remembred, that it was  
written, \* The zeale of thine house hath  
eaten me vp.

18 Then answered the Iewes, and said vnto  
him, What \* signe shewest thou vnto vs,  
that thou doest these things?

19 Iesus answered and said vnto them, \* De-  
stroye this temple, and in thre dayes I wil  
raise it vp againe.

20 Then said the Iewes, Fortie and six ye-  
res was this Temple a buylding, and wilt  
thou reare it vp in thre dayes?

LL.iii.

a Who vsed  
cōtinual wa-  
shings to purifie  
them selues.  
Which super-  
stition the he-  
reutike wolde  
haue broght  
into <sup>f</sup> Church  
and now the  
Papistes haue  
received it.  
b Whereof  
quere ooe con-  
tained is gal-  
lons  
c Or, seruants  
d Or, confes.

Or, figure.

Or, confes.

Mat 21.12.  
mar. 11.17.  
luk. 19.46.

Psal. 68.10.  
c This affectio  
was so burnin  
in him, that it  
surmounted and  
swallowed vp  
all the others.  
d Or, miracle.  
Mat. 26.61.  
c 27.40.  
mar. 14.58.  
c 15.29.



d Christs bodie might iustly be called the temple, because the fulness of the God head dwelleth in it corporally. Colo. 2.9.  
e For he toke not them for true disciples, as he knew by their inward thoughts, what religion seuer they did pretende outwardly.

21 But he spake of the temple of his bodie.  
22 As sone therefore as he was risen from the dead, his disciples remembered that he thus said vnto them: and they beleued the Scripture, and the worde which Iesus had said.  
23 Now when he was at Ierusalem at y Passeouer in y feast, many beleued in his Name, when they sawe his miracles w he did.  
24 But Iesus did not commit him self vnto them, because he knewe them all,  
25 And had no nede that any shulde testifie of man: for he knewe what was in man.

CHAP. III.

Christ instructeth Nicodemus in the regeneration. 12 Of faith. 16 Of the loue of God towards the worlde. 23 The doctrine and baptisme of Iohn, 28 And the times that he beareth of Christ.

There was now a mā of y Pharises named Nicodemus, a ruler of y Iewes. He came to Iesus by night, and said vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man colde do these miracles that thou doest, except God were with him.

Iesus answered, and said vnto him, Verely, verely I say vnto thee; except a man be borne againe, he can not se the kingdom of God.

Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he can not enter into the kingdom of God.

That which is borne of the flesh, is flesh: & that that is borne of the Spirit, is spirit. Marueile not that I said to thee, Ye must be borne againe.

The winde bloweth where it listeth, & thou hearest the sounde thereof, but canst not tel whence it cometh, and whether it goeth: so is euerie man that is borne of the Spirit.

Nicodemus answered, and said vnto him, How can these things be?

Iesus answered, and said vnto him, Art thou a teacher of Israel, and knowest not these things?

Verely, verely I say vnto thee, we speake that we knowe, & testifie, that we haue sene: but ye receiue not our witnes.

If when I tel you earthly things, ye beleue not, how shulde ye beleue, if I shall tell you of heauenlie things?

For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.

And as Moses lift vp the serpent in the wilderness, so must the Sonne of man be lift vp,

That whosoever beleueth in him, shal not perish, but haue eternal life.

For God so loued the worlde, that he hath giuen his onely begotten Sone, that whosoever beleueth in him, shal not perish, but haue euerlasting life.

For God sent not his Sonne into the worlde, that he shulde condemne the worlde, but that the worlde through him might be saued.

He that beleueth in him, shal not be condemned: but he that beleueth not, is condemned already, because he beleueth not in the Name of the onely begotten Sone of God.

And this is the condemnation, that light is come into the worlde, & me loued darkenes rather then light, because their dedes were euil.

For euerie man that euil doeth, hateth the light, nether commeth to light, lest his dedes shulde be reproued.

But he that doeth truth, commeth to the light, that his dedes might be made manifest, that they are wrought according to God.

After these things, came Iesus and his disciples into the land of Iudea, and there taried with them, and baptized.

And Iohn also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized.

For Iohn was not yet cast into prison.

There arose a questiō betwene Iohns disciples & the Iewes, about a purifying. And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyonde Iordan, to whome thou barest witnes, behold, he baptizeth, and all men come to him.

Iohn answered, & said, A mā can receiue nothing, except it be giue him fro heauē.

Ye your selues are my witnes, that I said, I am not the Christ, but y I am sent before him.

He that hath the bride, is the bridegrome: but the frīd of the bridegrome which standeth and heareth him, reioyeth greatly, because of y bridegromes voice. This my ioye therefore is fulfilled.

He must increase, but I must decrease.

He that is come from on high, is above all: he that is of the earth, is of the earth, and speaketh of the earth: he that is come from heauen, is above all.

And what he hath sene and heard, that he testifieth: but no man receiueh his testimony.

He that hath receiued his testimony, hath sealed that God is true.

For he whome God hath sent, speaketh the wordes of God: for God giueth him not the Spirit by measure.

The Father loueth the Sonne, and hath

giuen all things into his hand. He that beleueth in him, shall not see death: but shall haue euerlasting life, & he that shall not see death. God abideth on him.

CHAP. IV.

The communication of Christ. 34 His scale towards the Galileans. 47 How he healed the blind.

Now when the Leuitar Pharises had heard that Iesus had baptized more disciples than he, (though Iesus himself baptized not his disciples) he left Iudea, and departed into Galilee.

And he must needs go. Then came he to a celled Sychar, nere vnto Jacob, gaue to his forer.

And there was Iacob's well in the iorney, sauing was about the sixth hour.

There came a woman drawe water. Iesus said to her, drinke.

For his disciples were not with him, to buy meat.

Then said the woman to him, How is it, that thou keist drinke of me, when I am a Samaritan?

Iesus answered & said to her, I knowe thee, because thou hast said, Samaritan: for the Iewes & the Samaritans.

Iesus answered & said to her, I knowe thee, because thou hast said, Samaritan: for the Iewes & the Samaritans.

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Iesus answered & said to her, I knowe thee, because thou hast said, Samaritan: for the Iewes & the Samaritans.

Iesus answered & said to her, I knowe thee, because thou hast said, Samaritan: for the Iewes & the Samaritans.

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\*giuen all things into his hand.

18 \*He that beleueh in the Sonne, hathe  
euerlasting life, & he that obeieh not the  
Sonne, shal not se life, but the wrath of  
God abideth on him.

CHAP. IIII.

1 The communication of Christ with the woman of Samaria. 34 His gale towards his Father & his heruist. 39 The conuersion of the Samaritans. 45 And Galileans. 47 How he healeth the rulers some.

1 Now when the Lord knewe, how the  
Pharises had heard, that Iesus made  
and baptized mo disciples then Iohn,  
(Thogh Iesus him self baptized not: but  
his disciples)  
He left Iudea, and departed againe into  
Galile.

2 And he must nedes go through Samaria.  
3 Then came he to a citie of Samaria cal  
led "Sychar, nere vnto the possession that  
Iacob gaue to his sonne Ioseph.

4 And there was Iacobs well. Iesus the wea  
ried in the iorney, fate thus on the well: it  
was about the sixt houre.

5 There came a woman of Samaria to  
drawe water. Iesus said vnto her, Giue me  
drinke.

6 For his disciples were gone away into the  
citie, to bye meat.

7 Then said the woman of Samaria vnto  
him, How is it, that thou being a Iewe, askest  
drinke of me, which am a woman of  
Samaria? For the Iewes medle not with  
the Samaritans.

8 Iesus answered & said vnto her, If thou  
knewest the gift of God, and who it is  
that saith to thee, Giue me drinke, thou  
woldest haue asked of him, and he wolde  
haue giuen thee "water of life.

9 The woman said vnto him, Syr, thou hast  
nothing to drawe with, & the well is depe:  
from whence then hast thou that water of  
life?

10 Art thou greater then our father Iacob,  
which gaue vs the well, & he him self drake  
thereof, & his children, and his catel?

11 Iesus answered, and said vnto her, Who  
soeuer drinketh of this water, shal thirst  
againe:

12 But who soeuer drinketh of the water  
that I shal giue him, shal neuer be more  
thirst: but the water that I shal giue him,  
shal be in him a well of water, springing  
vp into euerlasting life.

13 The woman said vnto him, Syr, giue me  
of that water, that I may not thirst, nerher  
come hither to drawe.

14 Iesus said vnto her, Go, call thine hous  
band, and come hither.

15 The woman answered, and said I haue  
no housband. Iesus said to her, Thou hast  
wel said, I haue no housband.

16 For thou hast had fise housbands, and he

whome thou now hast, is not thine hous  
band: that saidest thou truly.

17 The womā said vnto him, Syr, I se that  
thou art a Prophet.

18 Our fathers worshiped in this mountai  
ne, and ye say, that in Ierusalem is the pla  
ce where men ought to worship.

19 Iesus said vnto her, Woman, beleue me,  
the houre cometh, when ye shal nether in  
this mountaine, nor at Ierusalem worship  
the Father.

20 Ye worship that which ye knowe not: we  
worship that which we knowe: for salua  
tion is of the Iewes.

21 But the houre cometh, and now is, when  
the true worshippers shal worshipsse y Father  
in spirit, & truth: for the Father re  
quireth euen suche to worship him.

22 \*God is a Spirit, and they that worship  
him, must worship him in spirit & truth.

23 The woman said vnto him, I know wel,  
that Messias shal come, which is called  
Christ: when he is come, he wil tell vs all  
things.

24 Iesus said vnto her, I am he, that speake  
vnto thee.

25 And vpon that came his disciples, and  
marueiled that he talked with a woman:  
yet no man said vnto him, What askest  
thou? or why talkest thou with her?

26 The woman then left her waterpot, and  
wet her way into the citie, & said to y me,  
27 Come, se a mā which hathe tolde me all  
things that euer I did: is not he the Christ?

28 Then they went out of the citie, & came  
vnto him.

29 In the meane while, y disciples prayed  
him, saying, Master, eat.

30 But he said vnto the, I haue meat to eat,  
that ye knowe not of.

31 Then said the disciples betwene the fel  
ues, Hathe anie man broght him meat?

32 Iesus said vnto them, My meat is that  
I may do the wil of him that sent me, and  
finish his worke.

33 Say not ye, There are yet foure moneths,  
& then cometh haruest? Beholde, I say vn  
to you, Lift vp your eyes, and loke on the  
regions: \*for they are white already vnto  
haruest.

34 And he that reapeth, receiueh wages, &  
gathereth frute vnto life eternal, that bo  
the he that soweth, & he y reapeth, might  
reioyce together.

35 For herein is the "saying true, that one  
soweth and another reapeth.

36 I sent you to reape that, whereon ye be  
stowed no labour: other men laboured, &  
ye are entred into their labours.

37 Now manie of the Samaritans of y citie  
beleued in him, for the saying of the wo  
mā which testified, He hathe tolde me all  
things that euer I did.

i Til she was  
lively touched  
with her fac  
tes, she moc  
ked and wou  
ld not heare  
Christ.

Deut. 12.6.

2. Kin. 17. 29.

2. Cor. 3. 17.  
k God being  
of a spiritual  
nature, requi  
reth a spirit  
ual service,  
and agreeab  
to his nature.

1 There is no  
thing, that I  
hunger for  
more, or whe  
rein I take  
greater plea  
sure.

Mat. 9. 37.

Luk. 10. 2.  
m Without  
grudging the  
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Or, y me, &  
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40 Then when the Samaritans were come vnto him, they besought him, that he wolde tarry with them: and he abode there two dayes.

41 And manie more beleued because of his owne worde.

42 And thei said vnto the woman, Now we beleue, not because of thy saying: for we haue heard him our selues, & knowe that this is in dede the Christ the Sauour of the worlde.

43 ¶ So two dayes after he departed thence, and went into Galile.

44 For Iesus him self had testified that a Prophet hath none honour in his owne countrey.

45 Then whē he was come into Galile, the Galileans receiued him, which had seen all the things that he did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into Cana a towne of Galile, where he had made of water wine. And there was a certeine ruler, whose sonne was sicke at Capernaum.

47 Whē he heard that Iesus was come out of Iudea into Galile, he went vnto him, & besought him that he wolde go downe, & heale his sonne: for he was euen ready to dye.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye wil not beleue.

49 The ruler said vnto him, Sir, go downe before my sonne dye.

50 Iesus said vnto him, Go thy way, thy sonne liueth: and the man beleued the worde that Iesus had spoken vnto him, & went his way.

51 And as he was now going downe, his seruants met him, saying, Thy sonne liueth.

52 Then enquired he of the houre whē he began to amende. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knewe, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleued, and all his household.

54 This seconde miracle did Iesus againe, after he was come out of Iudea into Galile.

## CHAP. V.

¶ He healeth the man that was sicke eight and thirtie yeres. 10 The Iewes accuse him. 19 Christ answereth for him self, and reproveth them. 32 Shewing by the testimonie of his Father. 33 Of Iohn. 36 Of his workes. 39 And of the Scriptures who he is.

1 AFTER that, there was a feast of the Iewes, & Iesus wēt vp to Ierusalem. And there is at Ierusalem by the place of the shepe, a poole called in Ebrewe Bethesda, hauing fise porches:

Which signifieth the house of powring out, because the waters ranne out by conduits.

3 In the which lay a great multitude of sicke folke, of blinde, halte, & withered, waiting for the moving of the water.

4 For an Angel went downe at a certeine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certeine man was there, which had bene diseased eight and thirtie yeres.

6 When Iesus sawe him lie, and knewe that he now long time had bene diseased, he said vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am coming, another steppeth downe before me.

8 Iesus said vnto him, Rise: take vp thy bed, and walke.

9 And immediatly the man was made whole, and toke vp his bed, and walked: & the same day was the Sabbath.

10 The Iewes therefore said to him that was made whole, It is the Sabbath day: it is not lawful for thee to carie thy bed.

11 He answered them, He that made me whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, & walke?

13 And he that was healed, knewe not who it was: for Iesus had conueyed him self away from the multitude that was in that place.

14 And after that, Iesus founde him in the Temple, and said vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee.

15 ¶ The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, & sought to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered the, My Father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not onely because he had broken the Sabbath: but said also that God was his Father, and made him self equal with God.

19 Then answered Iesus, & said vnto them, Verely, verely I say vnto you, The Sonne can do nothing of him self, save that he seeth the Father do: for whatsoeuer things he doeth, the same things doeth the Sonne also.

20 For the Father loveth the Sonne, & sheweth him all things, whatsoeuer he him self doeth, and he wil shewe him greater workes then these, that ye shulde marueile.

21 For likewise as the Father raiseth vp the dead, & quickeneth them, so the Sonne quickeneth

quickeneth whome he

22 For the Father iudgeth the committed all

23 Sonne,

24 Because that all men

25 Sonne, as they honour

26 Verely, verely, I

27 I heareth my worde, &

28 sent me, hath euerlast

29 come into condemna

30 sed from death vnto

31 Verely, verely, I say

32 re shal come, and now

33 shal heare the voyce o

34 and they that heare i

35 For as the Father ha

36 so likewise hath he g

37 haue life in him self,

38 And hath giuen him

39 cule iudgement, in th

40 man.

41 Marueile not at this

42 come in the which all

43 ues, shal heare his voy

44 And they shal come

45 done good, vnto the

46 but they that haue d

47 surrection of condem

48 I can do nothing of

49 I heare, I iudge: and

50 because I seeke not m

51 wil of the Father wh

52 If I shulde beare w

53 witnes were not tru

54 There is another th

55 me, and I knowe th

56 beareth of me, is tru

57 ¶ Ye sent vnto Iohn

58 vnto the truth.

59 But I receiue not

60 neuertheless these thi

61 be faued.

62 He was a burning,

63 and ye wolde for a

64 in his light.

65 But I haue greater

66 nes of Iohn: for the

67 ther hath giuen me

68 workes that I do, be

69 the Father sent me.

70 And the Father ha

71 sent me, beareth wi

72 not heard his voyce

73 haue ye sene his sha

74 And his worde ha

75 you: for whome he

76 leue not.

77 ¶ Search the Scrip

78 thinke to haue etern

79 which testifie of me

80 But ye wil not co

great multitude of sic-  
ke, & withered, wait-  
ed of the water.

downe at a certaine  
place, and troubled the  
men first, after the stir-  
rupped in, was made  
diseafe he had.

was there, which had  
and thirtie yerres,  
in lie, and knewe that  
bene diseafed, he said  
be made whole.  
uered him, Sir, I haue  
ter is troubled, to put  
while I am coming,  
wne before me.

Rise: take vp thy  
the m<sup>a</sup> was made who-  
ed, and walked: & the  
bath.

ore said to him that  
the Sabbath day: it  
to carie thy bed.  
n, He that made me  
ne, Take vp thy bed,

m, What man is that  
Take vp thy bed, &

led, knewe not who  
d conueyed him self  
d that was in that

us founde him in the  
to him, Beholde, thou  
inne no more, left a  
to thee.

ed, and tolde the le-  
which had made him

Jewes did persecute  
him, because he had  
the Sabbath day.

th<sup>e</sup>, My Father wor-  
shippeth.

es fought the more to  
cause he had broken  
d also that God was  
e him self equal with

us, & said vnto them,  
vnto you, The Sonne  
m self, saue that he  
what fouer things he  
s doeth: & the Sonne  
also.

h the Sonne, & shew-  
at fouer he him self  
we him greater wor-  
shulde marueile.

e Father raiseth vp  
h them, so the Sonne  
quickeneth

quickeneth whome he wil.

For the Father iudgeth no man, but ha-  
the committed all iudgement vnto the  
Sonne,

Because that all men shulde honour the  
Sonne, as they honour the Father: he that  
honoreth not the Sonne, the same hono-  
reth not the Father, which hath sent him.

Verely, verely, I say vnto you, he that  
heareth my worde, & beleueth in him that  
sent me, hath euerlasting life, & shal not  
come into condemnation, but hath pas-  
sed from death vnto life.

Verely, verely, I say vnto you, the hou-  
re shal come, and now is, when the dead  
shal heare the voyce of the Sonne of God:  
and they that heare it, shal liue.

For as the Father hath life in him self,  
so likewise hath he giue to the Sonne to  
haue life in him self,

And hath giuen him power also to exe-  
cute iudgement, in that he is the Sonne of  
man.

Marueile not at this: for the houre shal  
come in the which all that are in the gra-  
ues, shal heare his voyce.

And they shal come forth, \* that haue  
done good, vnto the resurrection of life:  
but they that haue done euil, vnto the re-  
surrection of condemnation.

I can do nothing of mine owne self: as  
I heare, I iudge: and my iudgement is iust,  
because I seeke not mine owne wil, but the  
wil of the Father who hath sent me.

If I shulde beare witness of my self, my  
witness were not true.

There is another that beareth witness of  
me, and I knowe that the witness, which he  
beareth of me, is true.

\* Ye sent vnto Iohn, and he bare witness  
vnto the trueth.

But I receiue not the recorde of man:  
neuertheless these things I say, & ye might  
be saued.

He was a burning, and a shining: candle:  
and ye wolde for a season haue reioyced  
in his light.

But I haue greater witness then the wit-  
ness of Iohn: for the works which the Fa-  
ther hath giuen me to finish, the same  
works that I do, beare witness of me, that  
the Father sent me.

And the \* Father him self, which hath  
sent me, beareth witness of me. Ye haue  
not heard his voyce at anie time, \* nether  
haue ye sene his shape.

And his worde haue ye not abiding in  
you: for whome he hath sent, him ye be-  
leue not.

\* Search the Scriptures: for in them ye  
thinke to haue eternal life, & they are they  
which testifie of me.

But ye wil not come to me, & ye might

haue life.

I receiue not praise of men.

But I knowe you, that ye haue not the  
loue of God in you.

I am come in my Fathers Name, and ye  
receiue me not: if \* another shal come in  
his owne name, him wil ye receiue.

How can ye beleue, which \* receiue \* ho-  
nour one of another, and seke not the ho-  
nour that cometh of God alone!

Do not thinke that I wil accuse you to  
my Father: there is one that \* accuseth  
you, euen Moses, in whome ye trust.

For had ye beleued Moses, ye wolde  
haue beleued me: \* for he wrote of me.

But if ye beleue not his writings, how  
shal ye beleue my wordes!

## CHAP. VI.

Iesus fideth five thousand men with five loaves & two  
fishes. He departeth away, that they shoulde not make  
him King. He reproveth the fleshy hearers of his  
worde. The carnal are offended at him. The fleshy  
professeth not.

After these things, Iesus went his way  
ouer the sea of Galilee, or of Tiberias.

And a great multitude followed him, be-  
cause they sawe his miracles, which he  
did on them that were diseased.

Then Iesus went vp into a mountaine,  
and there he sate with his disciples.

Now \* Passouer, a \* feast of the Iewes,  
was nere.

\* Then Iesus lift vp his eyes, and seing  
that a great multitude came vnto him, he  
said vnto Philippe, Whence shal we bye  
bread, that these might eat?

(And this he said to proue him: for he  
him self knewe what he wolde do)

Philippe answered him, \* Two hundred  
peny worthe of bread is not sufficient for  
them, that euerie one of them may take a  
little.

Then said vnto him one of his disciples,  
Andreu, Simon Peters brother,

There is a little boye here, which hath  
five barlie loaves, and two fishes: but what  
are they among so manie?

And Iesus said, Make the people sit  
downe. (Now there was muche grasse in  
that place) Then the men sate downe in  
number, about fower thousand.

And Iesus toke the bread, and gaue  
thanks, and gaue to the disciples, and the  
disciples to them that were set downe: &  
likewise of the fishes as muche as they  
wolde.

And when they were satisfied, he said  
vnto his disciples, Gather vp the broken  
meat which remaineth, that \* nothing be  
lost.

Then they gathered it together, and fil-  
led twelue baskets with the broken meat

MM.1.

The people  
are more readie  
to receiue  
false prophesies,  
then Iesus  
Christ.

Vaine glorie  
is a great let  
for a man to  
come to God.

Chap. 12, 42  
Gen. 3, 15 &  
22, 18 & 49.

10. deut. 18, 15  
As Moyses  
shal accuse the  
that trust in  
him: so they  
shal haue no  
greater entan-  
ce at the daye  
of iudgement,

then the virgi-  
ne Marie & the  
Saines, vpon  
whome now

they call: but  
whofore doth  
he accuse,

thei owne consci-  
ence shal conde-  
ne & reprobate.

a Called the  
lake of Gene-  
sareth.

b Tiberias,  
Bethsaida, and  
Capernaui we-  
re on this side  
the lake, in ref-  
pect of Galilee:

but it is here  
said, y<sup>e</sup> went  
ouer, because  
there were di-  
uers crikes &  
passingges, ouer  
the which m<sup>e</sup>  
feried.

Leui. 23, 2.  
deut. 16, 1.  
Mat. 14, 16.  
mar. 6, 38.  
luk. 9, 13.

c This summe  
amounteth to a-  
bout fower pou-  
nds sterling.

d Prayer and  
thanksgiving  
do sanctifie our  
meates where-  
with we are  
nourished.

e The abunda-  
nce of Gods  
gifts ought not  
to make vs pro-  
digal to waste  
them.



# To seke Christ for the bellie. S. Iohn. Who come to Christ.

of the five barlie loaves, which remained vnto them that had eaten.

14 Then the men when they had sene the miracle that Iesus did, said, This is of a trueth the Prophet that shulde come into the worlde.

15 When Iesus therefore perceiued that they wolde come, and take him to make him a King, he departed againe into a mountaine him self alone.

16 ¶ Whē euen was now come, his disciples went downe vnto the sea,

17 \* And entred into a ship, and went & ouer the sea towards Capernaum: and now it was darke, & Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about five & twentie, or thirtie furlongs, they sawe Iesus walking on the sea, and drawing nere vnto the ship: so they were afraied.

20 But he said vnto them, It is I: be not afraied.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whether they went.

22 ¶ The day following, the people which stode on the other side of the sea, sawe that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other shippes from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people sawe that Iesus was not there, neither his disciples, thei also toke shipping, & came to Capernaum, seeking for Iesus.

25 And when they had founde him on the other side of the sea, thei said vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and said, Verely, verely I say vnto you, ye seke me not, because ye sawe the miracles, but because ye ate of the loaves, and were filled.

27 Laboure not for the meat which perisheth, but for the meat that endureth vnto euerlasting life, which the Sonne of mā shal giue vnto you: for him hathe \* God the Father sealed.

28 Then said they vnto him, What shal we do, that we might worke the workes of God?

29 Iesus answered, & said vnto them, \* This is y<sup>e</sup> worke of God, that ye beleue in him, whome he hathe sent.

30 They said therefore vnto him, What signe shewest thou then, that we maye se it, and beleue thee? what doest thou worke?

31 \* Our fathers did eat Māna in the desert, as it is written, He gaue them bread fro heauen to eat.

32 Then Iesus said vnto them, Verely, verely I say vnto you, \* Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is he which cometh downe from heauen, and giueth life vnto the worlde.

34 Then thei said vnto him, Lord, euermore giue vs this bread.

35 And Iesus said vnto thei, I am the bread of life: he that cometh to me, shal not hunger, and he that beleueth in me, shal neuer thirst.

36 But I said vnto you, that ye also haue sene me, and beleue not.

37 All that the Father giueth me, shal come to me: and him that cometh to me, I cast not away.

38 For I came downe from heauen, not to do mine owne wil, but his wil which hathe sent me.

39 And this is the Fathers wil which hathe sent me, that of all which he hathe giuen me, I shulde lose nothing, but shulde raise it vp againe at the last day.

40 And this is the wil of him that sent me, that euerie man which seeth the Sonne, & beleueth in him, shulde haue euerlasting life: and I wil raise him vp at the last day.

41 The Iewes then murmured at him, because he said, I am the bread, which is come downe from heauen.

42 And they said, \* Is not this Iesus the sonne of Ioseph, whose father & mother we knowe? how the faith he, I came downe from heauen?

43 Iesus then answered, & said vnto them, Murmure not among your selues.

44 No man can come to me, except the Father, which hathe sent me, drawe him: and I wil raise him vp at the last day.

45 It is written in the \* Prophetes, And they shalbe all taught of God. Euerie man therefore that hathe heard, & hathe learned of the Father, cometh vnto me,

46 \* Not that anie man hathe sene the Father, saue he which is of God, he hathe sene the Father.

47 Verely, verely I say vnto you, He that beleueth in me, hathe euerlasting life.

48 I am the bread of life.

49 \* Your fathers did eat Manna in the wilderness, & are dead.

50 This is the bread, which cometh downe from heauen, that he which eateth of it, shulde not dye.

51 I am the liuing bread, which came downe from heauen: if anie man eat of this bread, he shal liue for euer: and the bread that I wil giue, is my flesh, which I wil

giue

f Thei imagined an earthlie kingdom without the testimony of Gods worlde, so that by this meanes his spiritual kingdom shulde haue bene abolished.

Mat. 14. 22.

mar. 5. 47.

g Ouer a corner of y<sup>e</sup> lake. h Whereof eight make a mille.

i Wherefore it must nedes followe y<sup>e</sup> Christ passed miraculouly.

k This was not straight ouer y<sup>e</sup> lake fro side to side, but ouer arieke, or arme of y<sup>e</sup> lake, which faued much labour to them y<sup>e</sup> shulde haue gone about by land.

l Which nourisheth & augmenteth our faith.

Chap. 1. 32.

mat. 3. 17. &

17. 3.

1. Iohn. 3. 23. m For when he appointed him to be the Mediator, he set his markes & seals in him to be sonlie one to reconciled God & man together. n Suche as be acceptablen to God.

spirit quickene

giue for the life of the

Then the Iewes fromes, saying, How can flesh to eat?

Then Iesus said vnto ly I say vnto you, Ex of the Sonne of man, a ye haue \* no life in yo

Whosoever \* eateth keth my blood, hath wil raise him vp at the

For my flesh is meat is drinke in dede.

Her that eateth m my blood, dwelleth

As the liuing Father ue I by the Father, a even he shal liue by m

This is the bread from heauen: not as ten Manna, and are of this bread, shal liue

These things spake as he taught in Cape

Manie therefore of thei heard this, said ing: who can \* heare

But Iesus knowing disciples murmured Doeth this offende yo

What then if ye shul ascende vp \* where I

It is the Spirit that profiteth nothing: t ke vnto you, are spiri

But there are son not: for Iesus knewe which they were th

shulde betraye him.

And he said, There that no man can co

be giuen vnto him o

From that time, n went backe, & aw

him.

Thē said Iesus to so go away?

Then Simon Peter ster to whome shal v

wordes of a eternal

And we beleue an the Christ the Son

Iesus answered the you twelue and e

Now he spake it sonne of Simō: for he

traye him, thogh h

CHAP.

Iesus reproveth the ambis are diuers opinions of h bermeth how to knowe th do vnto him. 47 The cause they haue not take Nicodemus for taking b

Exod. 16. 14. num. 11. 7. Psal. 78. 24. Mat. 12. 1. o He cometh to the Father. p He shall be glorified in his own life. 1. Cor. 15. 44.

q God doeth regenerate him with his word, & cleanseth him from all unrighteousness, that he may bring forth much fruit to the glory of the Father.

Mat. 11. 27.

r That is, or beleue in me. s y<sup>e</sup> high priest sayeth, I knowe his heart, but I knowe not his holie Spirit.

1. Ioh. 4. 13. 1. Ioh. 11. 13.

Mat. 11. 27.

Exod. 16. 14.

t These there is no fruit that can growe without the seed, but Iesus Christ.

u Which giue life to the worlde.

at Māna in the desert,  
gaue them bread fro

to them, Verely, ve-  
ly I say vnto you, Except ye eat the flesh  
of the Sōne of man, and drinke his blood,  
ye haue no life in you.

God is he which co-  
eauen, and giueth life

to him, Lord, euermo-

to thē, I am the bread  
of life, whoso eateth of this bread  
shall liue for euer.

ye, that ye also haue  
not.

er giueth me, shal co-  
me to me, I

from heauen, not to  
his wil which hathe

thers wil which hathe  
which he hathe giuen  
thing, but shulde rai-  
e last day.

of him that sent me,  
shē seech the Sonne, &  
ld haue euerlasting  
im vp at the last day.

murmured at him, be-  
cause bread, which is co-  
men.

Is not this Iesus the  
ose father & mother  
faith he, I came dow-

ed, & said vnto them,  
your selues.

me to me, except the  
ent me, draw him:

p at the last day.

e \* Prophetes, And  
ght of God. Euerie

at he heard, & hathe  
cometh vnto me,

n hathe sene the Fa-  
of God, he hathe se-

y vnto you, He that  
euerlasting life.

at Manna in the wil-  
d.

which cometh downe  
e which eateth of it,

d, which came downe  
ie man eat of this  
euer: and the bread  
flesh, which I wil

giue for the life of the worlde.

Then the Iewes stroue among them sel-  
ues, saying, How can this man giue vs his  
flesh to eat?

Then Iesus said vnto them, Verely, vere-  
ly I say vnto you, Except ye eat the flesh  
of the Sōne of man, and drinke his blood,  
ye haue no life in you.

Whosoever eateth my flesh, and drin-  
keth my blood, hath euerlasting life, and I  
will raise him vp at the last day.

For my flesh is meat in dede, & my blood  
is drinke in dede.

He that eateth my flesh, and drinketh  
my blood, dwelleth in me, and I in him.

As the liuing Father hath sent me, so liue  
I by the Father, and he that eateth me,  
euen he shall liue by me.

This is the bread which came downe  
from heauen: not as your fathers haue ea-  
ten Manna, and are dead. He that eateth  
of this bread, shall liue for euer.

These things spake he in the Synagogue  
as he taught in Capernaum.

Manie therefore of his disciples (when  
they heard this) said, This is an hard say-  
ing: who can hear it?

But Iesus knowing in him self, that his  
disciples murmured at this, said vnto thē,  
Doeth this offend you?

What then if ye shulde see the Sōne of mā  
ascende vp where he was before?

It is the Spirit that quickeneth: the flesh  
profiteth nothing: the wordes that I spea-  
ke vnto you, are spirit and life.

But there are some of you that beleue  
not: for Iesus knewe of them from the beginning,  
which they were that beleued not, & who  
shulde betraye him.

And he said, Therefore said I vnto you,  
that no man can come vnto me, except it  
be giuen vnto him of my Father.

From that time, manie of his disciples  
went backe, and waiked no more with  
him.

Thē said Iesus to the twelue, Wil ye al-  
so go away?

Then Simon Peter answered him, Ma-  
ster to whome shal we go? Thou hast the  
wordes of eternal life:

And we beleue and knowe that thou art  
the Christ the Sonne of the liuing God.

Iesus answered thē, Haue not I chosen  
you twelue, & one of you is a deuil?

Now he spake it of Iudas Iscariot the  
sonne of Simō: for he it was that shulde be-  
traye him, though he was one of 12 twelue.

CHAP. VII.

Iesus reproveth the ambition of his cousins. 13 There  
are diuers opinions of him among the people. 17 He  
sheweth how to knowe the trueth. 20 The iniurie they  
do vnto him. 47 The Pharisees rebuke the officers be-  
cause they haue not taken him. 52 And chide with  
Nicodemus for taking his parte.

After these things, Iesus walked in  
Galilee, and wolde not walke in Iu-  
dea: for the Iewes sought to kill him.

Now the Iewes \* a feast of the Taberna-  
cles was at hand.

His brethren therefore said vnto him,  
Depart hence, and go into Iudea, that  
thy disciples may see thy workes that thou  
doest.

For there is no mā that doeth anie thing  
secretly, & he him self seeketh to be famous.  
If thou doest these things, shewe thy self  
to the worlde.

For as yet his brethren beleued not in him.

Then Iesus said vnto thē, My time is not  
yet come: but your time is alway readie.

The worlde can not hate you: but me it  
hateth, because I testifie of it, that the  
workes thereof are euil.

Go ye vp vnto this feast: I wil not go vp  
yet vnto this feast: for my time is not yet  
fulfilled.

These things he said vnto them, and a-  
bode stil in Galilee.

But assone as his brethren were gone  
vp, then wēt he also vp vnto the feast, not  
openly, but as it were priuely.

Then the Iewes sought him at the feast, &  
said, Where is he?

And muche murmuring was there of him  
among the people. Some said, He is a good  
man: other said, Naye: but he deceiueth  
the people.

Howbeit no man spake openly of him  
for feare of the Iewes.

Now whē half the feast was done, Iesus  
went vp into the Temple and taught.

And the Iewes marueiled, saying, How  
knoweth this man the Scriptures, seeing  
that he neuer learned.

Iesus answered them, & said, My doctri-  
ne is not mine, but his that sent me.

If anie mā wil do his wil, he shal knowe  
of the doctrine, whether it be of God, or  
whether I speake of my self.

He that speaketh of himself, seeketh his  
owne glorie: but he that seeketh his glo-  
rie that sent him, the same is true, and no  
s vnrighteousnes is in him.

\* Did not Moses giue you a Law, and yet  
none of you kepeth the Law? \* Why go ye  
about to kill me?

The people answered, and said, Thou  
hast a deuil: who goeth about to kill thee?

Iesus answered, and said to them, I haue  
done one worke, and ye all marueile.

\* Moses therefore gaue vnto you circū-  
cision, (not because it is of Moses, but of  
the fathers) and ye on the Sabbath day cir-  
cumcise a man.

If a man on the Sabbath receiue circum-  
cision, that the Law of Moses shulde not  
be broken, be ye angrie with me, because I

Leui. 23. 34.  
At this feast  
they dwelled  
seven dayes in  
the tentes, & w  
put the in re-  
membrance, &  
they had no  
circie here per-  
manent, but y  
they must feke  
on to come.

10. m. d. i. f. B.  
10. m. d. i. f. B.

b Why the  
worlde hateth  
Christ.  
c Christ doeth  
not vterly  
denie that he  
wolde go to  
feast, but sig-  
nifieth y as yet  
he was not ful-  
ly determined.

d These were  
the heads of  
5 people who  
did enuie  
Christ.

Or letters.

e In that, that  
he is man one  
ly.

f By this may  
ke we may  
knowe whe-  
ther the doctri-  
ne be of Gods,  
or of man.  
g Nothing ca  
retrait or vn-  
true.  
Exod. 24. 3.  
Chap. 5. 12.  
h Who did  
not know the  
feste of the  
Scribes.

i Because I  
did it on the  
Sabbath day.  
Leui. 23. 3.  
Gen. 17. 10.



# The riuers of water of life. S.Iohn. Nicodemus counfel.

haue made a man euerie whit whole on the Sabbath day?

Deu. 16.

24 \*Iudge not according to the appearance, but iudge righteous iudgement.

25 ¶ Then said some of them of Ierusalem, Is not this he, whome they go about to kill?

16. feely.

26 And beholde, he speaketh openly, and they say nothing to him: do y rulers know in dede that this is the verie Christ?

27 Howbeit we know this man whence he is: but when the Christ cometh, no man shal knowe whence he is.

k He speaketh thus, as it were scornfully.

28 ¶ Then cryed Iesus in the Temple as he taught, saying, Ye \*bothe knowe me, and knowe whence I am: yet am I not come of my self, but he that sent me, is true, whome ye knowe not.

29 But I knowe him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no mā laid hands on him, because his houre was not yet come.

l They were wel minded to heare him: w preparation is here called (although im- properly) faith

31 Now manie of the people beleued in him, and said, When the Christ cometh, wil he do mo miracles then this man hath done?

32 The Pharises heard that the people murmured these things of him, and the Pharises, and high Priests sent officers to take him.

m He sheweth vnto the that they haue no power ouer him, til the time come that his Father hath ordeined.

Chap. 13. 35. 36. 37.

33 Then said Iesus vnto them, Yet am I a little while with you, and then go I vnto him that sent me.

34 \*Ye shal seke me, & shal not finde me, & where I am, can ye not come.

35. 36. 37.

35 Then said the Iewes amongs them selues, Whither wil he go, that we shal not finde him? Wil he go vnto them that are dispersed among the Grecians, and teache the Grecians?

36. 37.

36 What saying is this that he said, Ye shal seke me, and shal not finde me: and where I am, can ye not come?

Leu. 23. 36.

37 Now in the last & great day of y feast, Iesus stode and cryed, saying, If anie man thirst, let him come vnto me, and drinke.

Deu. 19. 17. 18.

38 He that beleueth in me, as saith the Scripture, out of his bellie shal flowe riuers of water of life.

19. 20.

39 (\*This spake he of the Spirit which they that beleued in him, shulde receiue: for the holie Gost was not yet giuen because that Iesus was not yet glorified)

21. 22.

40 So manie of the people, whē they heard this saying, said, Of a trueth this is the Prophet.

23. 24.

41 Other said, This is the Christ: and some said, But shal Christ come out of Galilee?

25. 26.

42 \*Saith not the Scripture that the Christ shal come of the fede of Dauid, and out of the towne of Beth-lehe, where Dauid was?

27. 28.

43 So was there dissention amog the people for him.

44 And some of them wolde haue taken him, but no man laid hands on him.

45 Then came the officers to y high Priests & Pharises, & they said vnto them, Why haue ye not broght him?

46 The officers answered, Neuer mā spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 Doeth anie of the rulers, or of the Pharises beleue in him?

49 But this people, which knowe not the Law, are cursed.

50 Nicodemus said vnto the, (\*he that came to Iesus by night, & was one of them.)

51 Doeth our Law iudge a man before it heare him, & knowe what he hath done?

52 They answered and said vnto him, Art thou also of Galilee? Search and loke: for out of Galilee ariseth no Prophet.

53 And euerie man went vnto his owne house.

## CHAP. VIII.

1 Christ deliuereth her that was taken in adulterie. 12 He is the light of the worlde. 14 He sheweth from whence he is come, wherefore, and whether he geeth. 34 He are fre, & who are bounde. 34 Of fre men and slaues, & their rewarde. 46 He desiet his enemies, 58 And being persecuted, withdraweth him self.

¶ And Iesus went vnto the mount of oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe, and taught them.

3 Then the Scribes, & the Pharises broght vnto him a woman, taken in adulterie, & set her in the middes,

4 And said vnto him, Master, this woman was taken in adulterie, in the verie act.

5 \*Now Moses in the Law commanded vs, that suche shulde be stoned: what saist thou therefore?

6 And this they said to tempt him, that they might haue, whereof to accuse him. But Iesus stouped downe, and with his finger wrote on the grounde.

7 And while they continued asking him, he lift him self vp, & said vnto them, \*Let him that is among you without sinne, cast the first stone at her.

8 And againe he stouped downe, and wrote on the grounde.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 When Iesus had lift vp him self againe, and sawe no man, but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said,

¶ Neither

light of the worlde

¶ Neither do I condemn thee more.

12 Then spake Iesus saying, I am the light of the worlde, folloeweth me, shal not but shal haue the light of life.

13 The Pharises then sayd, Thou bearest recorde that is not true.

14 \*Iesus answered, saying, Though I beare recorde of mine self, yet is my recorde true: for I knowe what I say, & whether I go: but ye say I come, and whether I come, ye iudge after the man.

15 And if I also iudge, for I am not alone, but the Father that sent me, he also iudgeth with me.

16 And it is also written in the testimonie of two or three witnesses, that the Father that sent me, he also iudgeth with me.

17 Then said they vnto him, Father? Iesus answered, saying, me, nor my Father. I say shulde haue knowne.

18 These wordes spake Iesus, as he taught in the man laid hands on him, not yet come.

19 Then said Iesus againe, my way, and ye shal not come in your sinnes. Who sinne, & who do not come.

20 Then said the Iewes, because he saith, Who sinne, & who do not come?

21 And he said vnto them, I am the light of the worlde, I am not of this worlde.

22 I said therefore vnto you, that I am he, ye shal not come in your sinnes.

23 Then said they vnto him, Thou? And Iesus said, I am the light of the worlde, I am not of this worlde.

24 I said therefore vnto you, that I am he, ye shal not come in your sinnes.

25 Then said they vnto him, Thou? And Iesus said, I am the light of the worlde, I am not of this worlde.

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39 Then said they vnto him, Thou? And Iesus said, I am the light of the worlde, I am not of this worlde.

40 I said therefore vnto you, that I am he, ye shal not come in your sinnes.

41 Then said they vnto him, Thou? And Iesus said, I am the light of the worlde, I am not of this worlde.

42 I said therefore vnto you, that I am he, ye shal not come in your sinnes.

43 Then said they vnto him, Thou? And Iesus said, I am the light of the worlde, I am not of this worlde.

44 I said therefore vnto you, that I am he, ye shal not come in your sinnes.

45 Then said they vnto him, Thou? And Iesus said, I am the light of the worlde, I am not of this worlde.

46 I said therefore vnto you, that I am he, ye shal not come in your sinnes.

47 Then said they vnto him, Thou? And Iesus said, I am the light of the worlde, I am not of this worlde.

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said vnto them, Why  
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VIII.

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Nether do I condemne thee: go and sin-

ne no more.

Then spake Iesus againe vnto them,

saying, I am the light of y<sup>e</sup> worlde: he that

followeth me, shal not walke in darkenes,

but shal haue the light of life.

The Pharises therefore said vnto him,

Thou bearest recorde of thy self: thy re-

corde is not true.

\* Iesus answered, and said vnto them,

Thogh I beare recorde of my self, y<sup>e</sup>t my

recorde is true: for I knowe whence I came

& whether I go: but ye can not tel I when-

ce I come, and whether I go.

Ye iudge after the flesh: I iudge no

man.

And if I also iudge, my iudgemēt is true:

for I am not alone, but I and the Father,

that sent me.

And it is also written in your Law, \*that

the testimonie of two men is true.

I am one that beare witness of my self,

& the Father that sent me, beareth witness

of me.

Then said they vnto him, Where is thy

Father? Iesus answered, Ye nether knowe

me, nor my Father. If ye had knowne me,

ye shulde haue knowne my Father also.

These wordes spake Iesus in the trea-

surie, as he taught in the Temple, and no

man laid hands on him: for his houre was

not yet come.

Then said Iesus againe vnto them, I go

my way, and ye shal seke me, and shal dye

in your sinnes. Whether I go, can ye

not come.

Then said the Iewes, Wil he kil him self

because he saith, Whether I go, can ye not

30 ¶ As he spake these things, many bele-

ued in him.

31 Then said Iesus to the Iewes which be-

leued in him, If ye continue in my worde,

ye are verely my disciples,

32 And shal knowe the trueth, & the trueth

shal make you fre.

33 They answered him, We be Abrahams

sede, and were neuer bonde to any man:

why saist thou then, Ye shal be made fre?

34 Iesus answered them, Verely, verely I

say vnto you, that whosoever committeth

sinne, is the seruant of sinne.

35 And the seruant abideth not in the hou-

se for euer: but the Sonne abideth for euer.

36 If the Sone therefore shal make you fre,

ye shal be fre in dede.

37 I knowe that ye are Abrahams sede, but

ye seke to kill me, because my worde hath

no place in you.

38 I speake that which I haue sene with my

Father: and ye do that which ye haue sene

with your father.

39 They answered, and said vnto him, A-

braham is our father. Iesus said vnto the,

If ye were Abrahams children, ye wolde

do the workes of Abraham.

40 But now ye go about to kill me, a man

that haue tolde you the trueth, which I ha-

ue heard of God: this did not Abraham.

41 Ye do the workes of your father. Then

said they to him, We are not borne of for-

nication: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God

were your Father, then wolde ye loue me:

for I proceded forthe, & came from God,

nether came I of my self, but he sent me.

43 Why do ye not vnderstand my talke? be-

o For we were  
Iesus to sin.  
p These were  
not the bele-  
uuing Iewes, but  
the mockers  
that answered  
thus.

Rom 6, 20.  
2 pet 2, 19.

q He granteth  
their sayings  
in such sort,  
y he sheweth  
vnto them that  
their owne de-  
eds proue the  
liars.

r Which were  
his obedience,  
charite & su-  
che good wor-  
kes which pro-  
ceeded of faith.

s For you are  
carnal and can  
not vnderstand  
spiritual things  
1 John 3, 1.

x Since the  
first creation  
of man,  
u it followeth  
then that he  
was once in  
the truth: for  
he was not  
created euil.

x According to  
his wont and  
nature.

1 John 4, 6.

y Who will re-  
uenge y iniurie  
that you do a-  
gainst me, or  
rather against  
him.





to him, Where is hea  
ll.  
the Pharises him that

bath day, when Iesus  
opened his eyes.

Pharises also asked him,  
sight. And he said vn-  
ye vpon mine eyes, &

f the Pharises, This  
because he kepeth not  
hers said, How can a  
lo suche miracles? and  
n among them.

vnto the blinde agai-  
of him, because he ha-  
? And he said, He is a

not beleue him (that  
and receiued his sight)  
d the parents of him  
ht.

aying, Is this your  
y was borne blinde?  
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or him self.

re his parents, because  
s: for the Iewes had  
at if any mā did con-  
Christ, he shulde be  
the Synagogue.

parents, He is olde

d they the man that  
said vnto him, Give  
knowe that this man

and said, Whither  
I cannot tell: one  
I was blinde, and

magaine, What did  
d he thine eyes?  
I have tolde you al-  
heard it: wherefore

ine: wil ye also be  
him, & said, Be thou  
es disciples:

od spake with Mo-  
nowe not fro when  
and said vnto them,  
treilous thing, that  
nce he is, and yet he

hathe opened mine eyes.

Now we knowe that God heareth not  
sinners: but if any man be a worshipper of  
God, and doeth his wil, him heareth he.

Since the worlde began was it not heard  
that any man opened the eyes of one that  
was borne blinde.

If this man were not of God, he coulde  
haue done nothing.

They answered, & said vnto him, Thou  
art altogether borne in sinnes, and dost  
thou teache vs? so they cast him out.

Iesus heard that they had cast him out:  
and when he had founde him, he said vn-  
to him, Dost thou beleue in the Sonne  
of God?

He answered, and said, Who is he, Lord,  
that I might beleue in him?

And Iesus said vnto him, Bothe thou hast  
sene him, & he it is that talketh with thee.

Then he said, Lord, I beleue, and wor-  
shipped him.

And Iesus said, I am come vnto iudge-  
ment into this worlde, that they which se  
not, might se: & that they which se, might  
be made blinde.

And some of the Pharises which were  
with him, heard these things, and said vn-  
to him, Are we blinde also?

Iesus said vnto them, If ye were blinde,  
ye shulde not haue sinne: but now ye say,  
We se: therefore your sinne remaineth.

CHAP. X.

Christ is the true shepherd, and the dore. 29 Diuers o-  
pinions of Christ. 34 He is asked if he be Christ.  
35 His worke declare that he is God. 36 The prin-  
ces called gods.

Verely, verely I say vnto you, He that  
entrench not in by the dore into the  
shepefolde, but climeth vp another way,  
he is a thefe and a robber.

But he that goeth in by the dore, is the  
shepherd of the shepe.

To him the porter openeth, and the shepe  
heare his voyce, and he calleth his owne  
shepe by name, and leadeth them out.

And when he hath sent forth his owne  
shepe, he goeth before them, and the shepe  
followe him: for they knowe his voyce.

And they wil not followe a stranger, but  
they flee from him: for they knowe not the  
voyce of strangers.

This parable spake Iesus vnto them: but  
they vnderstode not what things they we-  
re which he spake vnto them.

Then said Iesus vnto them againe, Vere-  
ly, verely I say vnto you, I am the dore  
of the shepe.

All that euer came before me, are the-  
ues & robbers: but the shepe did not hea-  
re them.

I am the dore: by me if any man enter in,  
he shalbe saued, and shal go in and go

out, and finde pasture.

The thefe commeth not, but for to stea-  
le, and to kill, and to destroye: I am come  
that they might haue life, and haue it in  
abundance.

I am the good shepherd: the good shep-  
herd giueth his life for his shepe.

But an hireling, and he which is not the  
shepherd, nether the shepe are his owne,  
seeth the wolfe coming, & he leaueth the  
shepe, and fleeth, and the wolfe catcheth  
them, and scattereth the shepe.

So the hireling fleeth, because he is an hi-  
reling, and careth not for the shepe.

I am the good shepherd, and knowe  
mine, and am knowne of mine.

As the Father knoweth me, so knowe  
I the Father: and I lay downe my life for  
my shepe.

Other shepe I haue also, which are  
not of this folde: them also must I bring,  
and they shal heare my voyce: and there  
shal be one shepefolde, & one shepherd.

Therefore doeth my Father loue me,  
because I lay downe my life, & I might  
take it againe.

No man taketh it from me, but I lay it  
downe of my self: I haue power to lay it  
downe, and haue power to take it againe:  
this commandement haue I receiued of  
my Father.

Then there was a dissention againe a-  
mong the Iewes for these sayings.

And many of them said, He hath a deu-  
il, and is madde: why heare ye him?

Others said, These are not the wordes of  
him that hath a deuil: can the deuil open  
the eyes of the blinde?

And it was at Ierusalem the feast of the  
Dedication, and it was winter.

And Iesus dwelt in the Temple, in So-  
lomon's porche.

The came the Iewes rounde about him,  
and said vnto him, How long dost thou  
make vs doute? If thou be the Christ, tell  
vs plainly.

Iesus answered them, I tolde you, and ye  
beleue not: the workes that I do in my Fa-  
thers Name, they beare witness of me.

But ye beleue not: for ye are not of my  
shepe, as I said vnto you.

My shepe heare my voyce, and I knowe  
them, and they followe me,

And I giue vnto them eternal life, and  
they shal neuer perishe, nether shal any  
plucke them out of mine hand.

My Father which gaue them me, is grea-  
ter then all, and none is able to take them  
out of my Fathers hand.

I and my Father are one.

Then the Iewes againe toke vp stones,  
to stone him.

Iesus answered them, Many good workes

Isa. 40. 31.  
Ezek. 37. 2.

A Christ kno-  
weth his be-  
cause he lo-  
ueth them, ca-  
reth and prou-  
deth for them.  
e As y Father  
can not forget  
him, no more  
can he forget  
ys.

In that he  
loueth and ap-  
proueth me.  
Ezek. 37. 22.

8. 10. 11. 2.  
among the Gen-  
tiles, which  
chen were fra-  
gers from the  
Church of  
God.

Isa. 53. 7.  
Act. 2. 24.

h Christ euen  
in that that he  
is mā, hath de-  
serued his Fa-  
thers loue and  
cherishing li-  
fe, not to his  
fleshe onely,  
but to vs also  
which by his  
obedience and  
perfect iustice  
are imputed  
righteous, Ro.  
5. 19. Phil. 2. 7.

Mac. 4. 18.

i Which was  
institute, that  
the people  
might giue  
thanks to God  
for their deli-  
uerance and  
restoring of  
their religion  
and Temple,  
which Antio-  
chus had cor-  
rupted and pol-  
luted.

k Which was  
builded againe  
after the pat-  
ron of that  
which Soloma  
builded.

Or, heldest sur-  
mised in suspen-  
se.

l The cause  
wherefore the  
reprobate can  
not beleue.  
m Whereby  
we learne how  
safely we are  
preliued a-  
gainst all dan-  
gers.

Chap. 8. 18.



# Twelue houres in the day. S. Iohn. Marthas confession.

hauē I shewed you from my Father : for which of these workes do ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy self God.

34 Iesus answered them, Is it not written in your Law, \*I said, ye are gods?

35 If he called them gods, vnto whome the worde of God was giuen, and the Scripture can not be broken,

36 Say ye of him, whome the Father hathe sanctified, and sent into the worlde, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleue me not.

38 But if I do, then thogh ye beleue not me, yet beleue the workes, that ye may knowe & beleue, that the Father is in me, and I in him.

39 Againē they went about to take him: but he escaped out of their hands,

40 And went againe beyonde Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and said, Iohn did \*no miracle: but all things that Iohn spake of this man, were true.

42 And many beleued in him there.

## CHAP. XI.

2 Christ raiseth Lazarus from death. 47 The hie Priests, and Pharisees gather a counsel against him. 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.

And a certeine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 (And it was that Marie which anointed the Lord with ointment, and wiped his feete with her heere, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whome thou louest, is sicke.

4 When Iesus heard it, he said, This sickness is not vnto death, but for the glorie of God, that the Sonne of God might be glorified thereby.

5 Now Iesus loued Martha and her sister and Lazarus.

6 And after he had heard that he was sicke, yet abode he two dayes stil in y<sup>e</sup> same place where he was.

7 Then after that, said he to his disciples, Let vs go into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately soght to \*stone thee, & dost thou go thither againe.

9 Iesus answered, Are there not twelue houres in the day? If a man walke in the day, he stoneth not, because he seeth the light of this worlde.

10 But if a man walke in the night, he stoneth, because there is no light in him.

11 These things spake he, and after he said vnto the, Our friend Lazarus slepeth: but I go to wake him vp.

12 Then said his disciples, Lord, if he slepe, he shal be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the natural slepe.

14 Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs go vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellowe disciples, Let vs also go, that we may dye with him.

17 ¶ The came Iesus, & founde that he had line in the graue foure dayes already.

18 (Now Bethania was nere vnto Ierusalem, about \*fiftene furlongs of.)

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when she heard that Iesus was coming, wet to mete him: but Marie fate stil in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene dead.

22 But now I knowe also, that whatsoeuer thou askest of God, God wil giue it thee.

23 Iesus said vnto her, Thy brother shal rise againe.

24 Martha said vnto him, I knowe that he shal rise againe in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: he that beleueth in me, thogh he were dead, yet shal he liue.

26 And who soeuer liueth, and beleueth in me, shal neuer dye. Beleuest thou this?

27 She said vnto him, Yea, Lord, I beleue that thou art the Christ the Sonne of God, which shulde come into the worlde.

28 ¶ And when she had so said, she went her way, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie, that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue, to wepe there.

32 Then when Marie was come where Iesus was, and sawe him, she fel downe at his feete, saying vnto him, Lord, if thou haddest

# Lazarus raised.

haddest bene here, bene dead.

33 When Iesus therelof the Iewes also wepe, he i<sup>e</sup> grieved in the spirit in him self,

34 And said, Where had I said vnto him, Lord,

35 And Iesus \* wept.

36 Then said the Iewes, he loued him.

37 And some of them which opened the eyes, we made also, that they dyed?

38 Iesus therefore againe self, and came to the caue, and a stone was

39 Iesus said, Take ye tha the sister of him vnto him, Lord, he

40 Iesus said vnto her, he hathe bene dead foure dayes.

41 Then they toke a place where the dead lift vp his eyes, and thee, because thou had

42 I knowe that thou but because of the I said it, that they might sent me.

43 As he had spoken ed w<sup>th</sup> a loude voyce,

44 Then he that was bounde hand and foot, face was bounde w<sup>th</sup> vnto them, Lofe him

45 ¶ Then manie of to Marie, and had Iesus did, beleued in

46 But some of them Pharises, and tolde it had done.

47 Then gathered the Pharises a council, to do for this man done

48 If we let him thus beleue in him, and me and take away benation.

49 Then one of them which was the hie Priest said vnto the, Ye pe

50 Nor yet do you pedient for vs, that people, and that th

51 This spake he not, he Priest that same that Iesus shulde d

52 And not for the

¶ Psal. 126. in Meaning of Princes and rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to man, much more is apper- tained to him that is the Sonne of God equal with his Father.

¶ Whereby they gathered that Christ was more excellent then Iohn.

¶ Chap. 12. 3. 1000. 12. 7.

¶ Nor although he dyed, yet being restored so soone to life, it was almost no death in comparison.

¶ Chap. 7. 30. & 8. 19.

¶ 10. 33. He that walke in his vocation, & ha the light of God for his guyde, needeth to feare no dangers. The day also, bothe summer & winter was with the Iewes diuided into 12 houres

¶ They labored to do Christ fra- going into the caue, as though there had been no need of a miracle.

¶ Which signifieth in our life, a way to birth.

¶ Which were almost twelue.

¶ And why not Iohn?

¶ If the second some said, it was almost out come by her a miracle.

¶ Christ re- fresh vs from death to giue vs euertasting life.

¶ Iohn 8. 12.

¶ Wherefore he declared her affliction and howe she bare to Christ.

as confession.

in the night, he strom-  
is no light in him.  
he, and after he said  
Lazarus slepech: but

ples, Lord, if he slepe,

ake of his death: but  
had spoken of the na-

to them plainly, La-

your fakes, that I was  
may beleue: but let vs

as ( which is called  
fellowe disciples, Let  
ay dye with him.

& founde that he had  
e dayes already.  
s nere vnto Ierusalé,

g of.)  
Iewes were come to  
o comfort them for

en she heard that Ie-  
o mete him: but Ma-  
se.

vnto Iesus, Lord, if  
ere, my brother had

also, that whatsoeuer  
d wil giue it thee.

Thy brother shal rise

im, I knowe that he  
e resurrection at the

, I am the resurre-  
that beleuech in me,  
et shal he liue.

th, and beleuech in  
beleuech thou this?

Yea, Lord, I beleue  
ift the Sone of God,  
to the worlde.

so said, she went her  
ie her sister secretly,  
s come, and calleth

id it, she arose quic-  
im.

t come into the tow-  
lace where Martha

ch were with her in-  
rted her, when they  
ose vp hastily, and  
r, saying, She goeth  
e there.

was come where Ie-  
m, she fel downe at  
him, Lord, if thou  
haddst

Lazarus raised.

haddest bene here, my brother had not  
bene dead.

When Iesus therefore sawe her wepe, &  
the Iewes also wepe which came with her,  
he i groned in the spirit, & was troubled  
in him self,

And said, Where haue ye laid him? Thei  
said vnto him, Lord, come, and se.

And Iesus wept.

Then said the Iewes, Beholde, how he  
loued him.

And some of them said, Colde not he,  
which opened the eyes of the blinde, ha-  
ue made also, that this man shulde not ha-  
ue dyed?

Iesus therefore againe groned in him  
self, and came to the graue. And it was a  
caue, and a stone was laid vpon it.

Iesus said, Take ye away the stone. Mar-  
tha the sister of him that was dead, said  
vnto him, Lord, he thinketh alreadie: for  
he hath bene dead foure daies.

Iesus said vnto her, Said I not vnto thee,  
that if thou diddest beleue, thou shuldest  
se the glorie of God?

Then they toke away the stone from the  
place where the dead was laid. And Iesus  
lift vp his eyes, and said, Father, I thanke  
thee, because thou hast heard me.

I knowe that thou hearest me alwayes,  
but because of the people that stand by,  
I said it, that they maye beleue, that thou  
hast sent me.

As he had spoken these things, he cryed  
w a loude voyce, Lazarus, come forth.

Then he that was dead, came forth,  
bounde hand and fote with bandes, & his  
face was bounde with a napkin. Iesus said  
vnto them, Lose him, and let him go.

Then manie of the Iewes, which came  
to Marie, and had sene the things, which  
Iesus did, beleued in him.

But some of them went their way to the  
Pharises, and tolde them what things Iesus  
had done.

Then gathered the hie Priests, and the  
Pharises a council, and said, What shal we  
doe for this man doeth manie miracles.

If we let him thus alone, all men wil  
beleue in him, and the Romaines wil co-  
me and take away bothe our place, and the  
nacion.

Then one of them named Caiaphas,  
which was the hie Priest at that same yere,  
said vnto the, Ye perceiue nothing at all,

Nor yet do you consider that it is ex-  
pedient for vs, that one man dye for the  
people, and that the whole nacion perish  
not.

This spake he not of him self: but being  
hie Priest that same yere, he prophecied  
that Iesus shulde dye for the nacion:

And not for the nacion onely, but that

Chap. XII. Iudas the purf bearer. 49

he shulde gather together in one y child-  
ren of God, which were scattered.

Then from that day forth they consul-  
ted together, to put him to death.

Iesus therefore walked no more open-  
ly among the Iewes, but went thence va-  
to a countrey nere to the wildernes, into a  
citie called Ephraim, and there cotinued  
with his disciples.

And the Iewes Passcouer was at hand,  
and manie went out of the countrey vp to  
Ierusalem before the Passcouer, to puri-  
fie them selues.

Then soght they for Iesus, and spake a-  
mong them selues, as thei stode in the Te-  
ple, What thinke ye, that he cometh not  
to the feast?

Now bothe the hie Priests and the Pha-  
rises had giuen a commandement, that if  
anie man knewe where he were, he shulde  
shewe it, that they might take him.

CHAP. XII.

Christ excuseth Maries fait. 13 The affliction of some  
towards him, and the rage of others against him and  
Lazarus. 25 The commoditie of the crosse. 27 His prai-  
er. 28 The answer of the Father. 32 His death, and the  
fruite thereof. 36 He exhorteth to faith. 40 The blind-  
enes of some, and the infirmities of others.

Then Iesus six dayes before the Pas-  
scouer came to Bethania, where La-  
zarus was, which was dead, whome he had  
raised from the dead.

There they made him a supper, & Mar-  
tha serued: but Lazarus was one of them  
that sate at the table with him.

Then toke Marie a pound of ointment  
of spikenarde verie costlie, and anointed  
Iesus fete, & wipte his fete with her hee-  
re, & the house was filled with the sauour  
of the ointment.

Then said one of his disciples, euen Iu-  
das Iscariot Simons sonne, which shulde  
betraye him,

Why was not this ointment solde for  
thre hundred pence, and giuen to the  
poore?

Now he said this, not that he cared for  
the poore, but because he was a thefe, and  
had the bagge, and bare that which was  
giuen.

Then said Iesus, Let her alone: against  
the day of my burying she kept it.

For the poore alwayes ye haue with you,  
but me ye shal not haue alwaies.

Then muche people of the Iewes knewe  
that he was there: and they came, not for  
Iesus sake onely, but that they might se  
Lazarus also, whome he had raised from  
the dead.

The hie Priests therefore cōsulted, that  
they might put Lazarus to death also,

Because that for his sake manie of the  
Iewes went away, and beleued in Iesus.

\* On the morowe a great multitude

NN.I.

p Because thei  
thought hereby  
to make them  
selues more  
holie againe  
thei shulde eat  
the Passcouer:  
but they were  
not comman-  
ded by God  
to vse this ce-  
rimonie.

Mat. 26. 6.  
mar. 14. 3.

a Euen so the  
head to flecte

b Read Mar.  
14. 15.

Chap. 12. 28.

Mat. 21. 9.  
mar. 11. 7.  
luk. 19. 37.



That is, I, I beseech thee.

This doeth  
w<sup>l</sup> declare  
his kingdom  
stode not in  
ourward  
things.

Zach. 9, 9,

the people.

They were  
of the race of  
the Iewes, and  
came out of  
Asia & Grecia  
for els Iewes  
woulde not ha  
ue permitted  
they shulde  
worship with  
them in the Te  
ple.

which is, I  
f knowledge  
of him shulde  
be manifest  
through all  
worlde.

Mat. 10, 39,  
& 16, 1.

Mar. 8, 35.

Luk. 9, 24.

& 17, 33.

Chap. 17, 24.

It is the love  
thereof I call  
from coming  
to Christ.

And so I  
seek it for  
Christ's sake.

The reforma  
tion and resto  
ring of those  
things, which  
were out of  
order.

Chap. 1, 14.

The crosse is  
the meane to  
gather the  
Church of  
God together,  
and to drawe  
eue to heauen.  
I Not onely  
Iewes but also  
the Gentiles.

that were come to the feast, when they heard that Iesus shulde come to Ierusalem.  
Toke branches of palme trees, & went forth to meet him, and cryed, Hosanna, Blessed is the King of Israel that cometh in the Name of the Lord.

And Iesus founde a yong asse, and saith thereon, as it is written,

Feare not, daughter of Sion: behold, thy King cometh sitting on an asses colte.

But his disciples vnderstode not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

The people therefore that was with him, bare witness that he called Lazarus out of the graue, and raised him from the dead.

Therefore met him the people also, because they heard that he had done this miracle.

And the Pharises said among them selues, Perceiue ye how ye preuaile nothing? Beholde, the worlde goeth after him.

Now there were certeinie Grekes among them that came vp to worship at the feast.

And they came to Philippe, which was of Bethsaida in Galile, and desired him, saying, Syr, we wolde se Iesus.

Philippe came and tolde Andrew: and againe Andrew & Philippe tolde Iesus.

And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

Verely, verely I say vnto you, Except the wheate corne fall into the ground & dye, it bideth alone: but if it dye, it bringeth forth the muche fruite.

He that se loueth his life, shall lose it, & he that hateth his life in this worlde, shall kepe it vnto life eternal.

If anie man serue me, let him follow me: for where I am, there shall also my seruant be: and if anie man serue me, him will my Father honour.

Now is my soule troubled: & what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.

Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue bothe glorified it, and wil glorifie it againe.

Then said the people that stode by and heard, that it was a thundre: others said, An Angel spake to him.

Iesus answered, and said, This voyce came not because of me, but for your sakes.

Now is the iudgement of this worlde cast: now shall the prince of this worlde be cast out.

And I, if I were lift vp from the earth, wil drawe all men vnto me.

Now this said he, signifying what death he shulde dye.

The people answered him, We haue heard out of the Law, that the Christ bydeth for euer: and how sayst thou, that the Sonne of man must be lift vp? who is that Sonne of man?

Then Iesus said vnto them, Yet a litle while is the light with you: walke while ye haue light, lest the darkenes come vpon you: for he that walketh in the darke, knoweth not whether he goeth.

While ye haue light, beleue in the light, that ye may be the children of the light. These things spake Iesus, and departed, & hid him self from them.

And thogh he had done so manie miracles before them, yet beleued they not on him:

That the saying of Esaias the Prophet might be fulfilled, that he said, Lord, who beleued our reporte: and to whome is the arme of the Lord reueiled?

Therefore colde they not beleue, because that Esaias saith againe,

He hath blinded their eyes, and hardened their heart, that they shulde not see with their eyes, nor vnderstand with their heart, and shulde be conuerted, & I shulde heale them.

These things said Esaias when he sawe his glorie and spake of him.

Neuertheles euen among the chief rulers manie beleued in him: but because of the Pharises, they did not confesse him, lest they shulde be cast out of the Synagogue.

For they loued the praise of men, more then the praise of God.

And Iesus cryed, and said, He that beleueth in me, beleueth not in me, but in him that sent me.

And he that seeth me, seeth him that sent me.

I am come a light into the worlde, that whosoever beleueth in me, shulde not abide in darkenes.

And if anie man heare my wordes, and beleue not, I iudge him not: for I came not to iudge the worlde, but to saue the worlde.

He that refuseth me, and receiueh not my wordes, hath one that iudgeth him: the word that I haue spok, it shall iudge him in the last day.

For I haue not spoken of my self: but the Father, which sent me, he gaue me a commandement what I shulde say, and what I shulde spake.

And I knowe that his commandement is life euerlasting: the things therefore that I speake, I speake as the Father said vnto me.

Psalm 119, 11.

& 119, 10.

117, 1.

24, 37, 38.

Chap. 1, 9.

117, 1.

24, 37, 38.

117, 1.

24, 37, 38.

117, 1.

24, 37, 38.

117, 1.

24, 37, 38.

117, 1.

24, 37, 38.

117, 1.

24, 37, 38.

117, 1.

24, 37, 38.

117, 1.

24, 37, 38.

117, 1.

24, 37, 38.

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24, 37, 38.

117, 1.

24, 37, 38.

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24, 37, 38.

117, 1.

24, 37, 38.

117, 1.

24, 37, 38.

117, 1.

24, 37, 38.

Christ washeth the disciples  
to humilitie & charitie.  
traitour, 34 And comm  
on another, 38 He foren

Now before t  
uer, when I  
re was come, that he  
this worlde vnto th  
as he loued his ow  
worlde, vnto the en  
And when supper  
deuil had now put i  
cariot, Simons sonne  
Iesus knowing that  
all things into his ha  
me from God, and d  
He riseth from sup  
his upper garments,  
girdle him self.

After that, he pow  
and began to wash  
to wipe them with  
he was girdle.

Then came he to  
to him, Lord, dost  
Iesus answered an  
I do, thou knowest  
knowe it hereafter

Peter said vnto h  
wash my fete. Ies  
wash thee not, th  
with me.

Simon Peter said  
fete onely, but al  
Iesus said to him  
nedeth not, saue  
is cleane euerie wh  
but not all.

For he knewe wh  
therefore said he,  
So after he had  
had taken his garm  
againe, he said vnt  
I haue done to you  
Ye call me Master  
well: for so am I.

If I then your I  
washed your fete  
one anothers fete  
For I haue giuen  
ye shulde do euen  
Verely, verely I  
uant is not greater  
the ambassadour  
him.

If ye knowe the  
if ye do them.

I speake not of  
I haue chosen: b  
might be fulfilled  
me, hath I list v

ered him, We haue  
Law, that the Christ  
and how saist thou, that  
mult be life vp? who is

nto them, Yet a litle  
with you: walke while  
he darkenes come vp  
walketh in the darke,  
er he goeth.

ght, beleue in y light,  
children of the light,  
Iesus, and departed, &  
hem.

ad done so manie mi-  
yet beleued they not

f Esaias the Prophet  
that he said, \* Lord,  
porte: and to whome is  
ord reueiled:

hei not beleue, becau-  
again, and har-  
hat they shulde not se-  
vnderstand with their  
e conuerted, & I shul-

f Esaias when he sawe  
of him.  
among the chief ru-  
n him: but because of  
did not confesse him,  
cast out of the Sy-

e \* praise of men, mo-  
God.  
and said, He that be-  
eth not in me, but in

a me, seeth him that

ght into the worlde,  
eth in me, shulde not

care my wordes, and  
him not: for I came  
orlde, but to saue the

e, and receiueth not  
e that iudgeth him:  
e spok, it shal iud-  
ay.

oken of my self: but  
ne me, he gaue me a  
at I shulde say, and

his commandement  
the things therefore  
the so as the Father

Christ washeth the disciples fete, 24 Exhorting them  
to humilitie & charitie. 25 Tellth them of Iudas the  
traitour, 26 And commandeth them earnestly to loue  
one another. 28 He forewarneth of Peters denial.

**N**OW before the feast of the Pass-  
ouer, when Iesus knewe that his hou-  
re was come, that he shulde departe out of  
this worlde vnto the Father, for asmuche  
as he loued his owne which were in the  
worlde, vnto the end he loued them.

And when supper was done (and that the  
deuil had now put in the heart of Iudas Is-  
cariot, Simons sonne, to betraye him)

Iesus knowing that the Father had giuen  
all things into his hands, & that he was come  
from God, and went to God,

He riseth from supper, and layeth aside  
his upper garments, and toke a towel, and  
girded himself.

After that, he powred water into a basin,  
and began to wash the disciples fete, and  
to wipe them with the towel, wherewith  
he was girded.

Then came he to Simon Peter, who said  
to him, Lord, dost thou wash my fete?

Iesus answered and said vnto him, What  
I do, thou knowest not now: but thou shalt  
knowe it hereafter.

Peter said vnto him, Thou shalt neuer  
wash my fete. Iesus answered him, If I  
wash thee not, thou shalt haue no parte  
with me.

Simon Peter said vnto him, Lord, not my  
fete onely, but also the hands & the head.

Iesus said to him, He that is washed,  
needeth not, saue to wash his fete, but  
is cleane euerie whit: and ye are \* cleane,  
but not all.

For he knewe who shulde betraye him:  
therefore said he, Ye are not all cleane.

So after he had washed their fete, and  
had taken his garments, and was set downe  
again, he said vnto them, Knowe ye what  
I haue done to you?

Ye call me Master, and Lord, and ye say  
well: for so am I.

If I then your Lord, and Master, haue  
washed your fete, ye also ought to wash  
one anothers fete.

For I haue giuen you an example, that  
ye shulde do, euen as I haue done to you.

Verely, verely I say vnto you, \* The ser-  
uant is not greater then his master, nether  
the ambassadour greater then he that sent  
him.

If ye knowe these things, blessed are ye,  
if ye do them.

I speake not of you all: I knowe whome  
I haue chosē: but it is that the Scripture  
might be fulfilled, \* He y eateth bread with  
me, batheth his fete against me.

From hence forth tell I you before it  
come, y when it is come to passe, ye might  
beleue that I am he.

\* Verely, verely I say vnto you, If I send  
anie, he that receiueth him, receiueth me,  
and he that receiueth me, receiueth him  
that sent me.

When Iesus had said these things, he was  
troubled in the Spirit, & testified, and  
said, Verely, verely I say vnto you, that  
one of you shal betraye me.

\* Then the disciples looked one on ano-  
ther, douting of whome he spake.

Now there was one of his disciples, w  
leaned on Iesus bosome, whome Iesus  
loued.

To him beckened therefore Simon Pe-  
ter, y he shulde aske who it was of who-  
me he spake.

He then, as he leaned on Iesus brest, said  
vnto him, Lord, who is it?

Iesus answered, He it is, to whome I shal  
giue a soppe, when I haue dipte it: and he  
wet a soppe, and gaue it to Iudas Iscariot,  
Simons sonne.

And after the soppe, Satan entred into  
him. The said Iesus vnto him, That thou  
doest, do quickly.

But none of them that were at table, kne-  
we, for what cause he spake it vnto him.

For some of them thought because Iudas  
had the bagge, that Iesus had said vnto hi,  
Bie those things that we haue neede of a-  
gainst the feast: or that he shulde giue so-  
me thing to the poore.

Asone then as he had receiued the sop-  
pe, he went immediatly out, and it was  
night.

When he was gone out, Iesus said,  
Now is the Sonne of man glorified, and  
God is glorified in him.

If God be glorified in him, God shal al-  
so glorifie him in himself, & shal straight-  
way glorifie him.

Little childre, yet a litle while am I with  
you: ye shal seeke me, but as I said vnto the  
Iewes, Whither I go, can ye not come: I  
also to you say I now,

\* A new commandement giue I vnto  
you, that ye loue one another: as I haue lo-  
ued you, that ye also loue one another.

By this shal all me knowe that ye are my  
disciples, if ye haue loue one to another.  
Simō Peter said vnto him, Lord, whither  
goest thou? Iesus answered him, Whither  
I go, thou canst not followe me now: but  
thou shalt followe me afterwarde.

Peter said vnto him, Lord, why can I  
not followe thee now? I will lay downe my  
life for thy sake.

Iesus answered him, Wilt thou lay downe  
thy life for my sake? Verely, verely I  
say vnto thee, The cocke shal not crowe,  
NN. ii.

To wit, the  
Christ and re-  
demptor of the  
worlde.  
Mat. 10, 40.  
Ioh. 16, 16.

For very hor-  
ror & indigna-  
tion of such  
an abominable  
act as Iudas  
shulde commit  
He did open-  
ly affirme.  
Mat. 26, 21.  
Ioh. 14, 18.

Their facio  
was not to sit  
at table, but  
having their  
shoes on, and  
cautiously un-  
der their el-  
bowes, leaned  
on their sides,  
as it were hal-  
felying.

Satan toke full  
possession of  
him.

Meshing, y  
his cross shal  
ingedei a mar-  
uailous glorie,  
and that to it  
shal shine the  
infinite bonitie  
of God.

Chap. 7, 34.

Lewit. 19, 18.  
Mat. 22, 39.  
Chap. 13, 12.

Ioh. 4, 21.  
Whereof we  
ought to haue  
continual reme-  
brance as  
though it were  
euen newly gi-  
uen.  
When thou  
shalt be more  
strong.  
Mat. 26, 14.  
Mar. 14, 30.



til thou haue denyed me thrife.

CHAP. XIII.

*He armeth his disciples with consolation against trouble. 2 He ascendeth into heauen to prepare vs a place. 6 The way, the truth and the life. 10 The Father and Christ one. 13 How we shoulde pray. 23 The promises vnto them that kepe his worde.*

And he said to his disciples, Let not your heart be troubled: ye beleue in God, <sup>a</sup> beleue also in me.

In my Fathers house are <sup>b</sup> many dwelling places: if it were not so, I wolde haue tolde you: I go to prepare a place for you.

And though I go to prepare a place for you, I wil come againe, and receiue you vnto my self, that where I am, there may ye be also.

And whither I go, ye knowe, and the way ye knowe.

Thomas said vnto him, Lord, we knowe not whither thou goest; how can we then knowe the way?

Iesus said vnto him, I am the Way, and the Truth, & the Life. No man cometh vnto the Father, but by me.

If ye had knowne me, ye shoulde haue knowne my Father also: and from hence forth ye knowe him, and haue sene him.

Philippe said vnto him, Lord, shewe vs thy Father, and it sufficeth vs.

Iesus said vnto him, I haue bene so long time with you, and hast thou not knowne me, Philippe? he that hathe sene me, hathe sene my Father: how the fast thou, Shewe vs thy Father?

Beleuest thou not, that I am in the Father, and the Father is in me? The wordes that I speake vnto you, I speake not of my self: but the Father that dwelleth in me, he doeth the workes.

Beleue me, that I am in the Father, and the Father in me: at the least, beleue me for the very workes sake.

Verely, verely I say vnto you, he that beleueth in me, the workes that I do, he shal do also, & greater then these shal he do: for I go vnto my Father.

\* And whatsoever ye aske in my Name, that wil I do, that the Father may be glorified in the Sonne.

If ye shal aske any thing in my Name, I wil do it.

If ye loue me, kepe my comandements, And I wil pray the Father, and he shal giue you another <sup>c</sup> Comforter, that he may abide with you for euer,

¶ Euen the Spirit of truth, whome the worlde can not receiue, because it seeth him not, nether knoweth hi: but ye knowe him: for he dwelleth with you, and shalbe in you.

I wil not leaue you comfortles: but I wil come to you.

Yet a litle while, and the worlde shal se me no more, but ye shal se me: because I liue, ye shal liue also.

At that day shal ye knowe that I am in my Father, and you in me, and I in you.

He that hathe my comandements, and kepeth them, is he that loueth me: and he that loueth me, <sup>a</sup> shalbe loued of my Father: and I wil loue him, and wil shewe mine owne self to him.

Iudas said vnto him (not of Iscariot) Lord, what is the cause that thou wilt shewe thy self vnto vs, and not vnto the worlde?

Iesus answered, and said vnto him, If any man loue me, he wil kepe my worde, & my Father wil loue him, and we wil come vnto him, and wil dwell with him.

He that loueth me not, kepeth not my wordes, and the worde which ye heare, is not of mine, but the Fathers which sent me.

These things haue I spoken vnto you, being present with you.

But the Comforter, which is the holie Ghost, whome the Father wil send in my Name, he shal teache you all things, and bring all things to your remembrance, which I haue tolde you.

\* Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

Ye haue heard how I said vnto you, I go away, and wil come vnto you. If ye loued me, ye wolde verely reioyce, because I said, I go vnto the Father: for my Father is greater then I.

And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleue.

Hereafter wil I not speake many things vnto you: for the prince of this worlde commeth, and hathe <sup>a</sup> noight in me.

But it is that the worlde may knowe that I loue my Father: & as the Father hathe commanded me, so I do. Arise, let vs go hence.

CHAP. XV.

*The sweete consolation, and mutual loue betwene Christ and his members under the parable of the vine. 18 Of their comune afflictions and persecutions. 26 The office of the holie Ghost and the Apostles.*

I Am the true vine, and my Father is an housband man.

\* Euerie branche that beareth not frute in me, he raketh away: & euerie one that beareth frute, he purgeth it, that it may bring forth the more frute.

\* Now are ye cleane through the worde, which I haue spoken vnto you.

Abide in me, and I in you: as the brache can not beare frute of it self, except it abide in the vine, no more can ye, except ye abide in me.

I am the vine, ye are the branches: he that abideth

<sup>a</sup> For in so beleuig no troubles shal ouercome them.  
<sup>b</sup> So that there is not onely place for him, but for all his.  
<sup>c</sup> At the latter day, Ag. 1. 11.

<sup>d</sup> He was not altogether ignorant, but his knowledge was weak and imperfect.  
<sup>e</sup> Therefore we must begin in him, continue in him, & end in him.

<sup>f</sup> For the verie fulnes of the diuinitie remaineth in Christ.

<sup>g</sup> In that, that he is man.

<sup>h</sup> Who declareth his malefice and vertue by his doctrine and miracles.

<sup>i</sup> This is referred to the whole bodie of the Church in whome this vertue of Christ doeth shine & remaine for euer.

Chap. 16. 23.

Mat. 7. 7.

Mat. 11. 24.

Iam. 1. 5.

<sup>k</sup> I haue comforted you whiles I was with you, but henceforth the holie Ghost shal comfort you, and preserve you: so called because he worketh in vs the truth.

<sup>l</sup> Which thing he doeth by the vertue of his Spirit.

<sup>m</sup> He shal feel the grace of God abiding in him.  
<sup>n</sup> But he bringeth forth of himselfe.  
<sup>o</sup> Wherby he is aduertised, that he must haue respect to the worlde, let it shoulde be a good example.

<sup>p</sup> That is, not his alone: for he had nothing separate from his Father.

<sup>q</sup> All comforte & prosperitie.

<sup>r</sup> To that, that Christ is become man to be mediator betwene God & Man.

<sup>s</sup> Satan executeth his rage & tyrannie by the permission of God.

<sup>t</sup> Satan shal assault me with all his forces, but he shal not finde that in me which he hath desired: for I am clothed with the robe of righteousness without spot.

<sup>u</sup> We can bring forth no frute, except we be ingrafted in Christ.

abideth in me, & I in him: for the much frute, ye do nothing.

If a man abide not in me, he is as a branch, and will be gathered, and cast, and they burne.

If ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done to you.

Herein is my Father, that beareth much frute, and his plens.

As the Father hath loved you: continue in my love.

If ye shal kepe my comandements, ye shal abide in my love, and my Fathers comandement shall kepe you.

These things haue I written vnto you, that my ioye might remaine in you, and your ioye might be full.

\* This is my commandeement, that ye loue one another, as I haue loved you.

Greater loue then this, haue I not: that when any man bestoweth his friends.

Ye are my friends: if ye do the comandement which I commaunde you.

Henceforth, call I the seruant knoweth doeth: but I haue called all things that I haue said, that I haue done.

Ye haue not chosen to serue me, and ordeine to bring forth the frute, as I haue said, that whatsoeuer the Father in my Name, shall do.

These things come to passe, that ye loue one another.

If the worlde hateth you, ye knowe that I haue hated the worlde, because I haue said, that I haue hated the worlde, but I haue not hated the worlde, therefore I haue said, that I haue hated the worlde.

Remember the wordes that I haue said vnto you, \* The seruant is not greater then his maker. \* If they haue persecuted you, and wil persecute you, because of my Name, ye shall not be troubled, because I haue said, that I haue hated the worlde, but I haue not hated the worlde, therefore I haue said, that I haue hated the worlde.

But all these things I haue written vnto you, that ye knowe him that serueth the Father.

If I had not come, and they should not have knowne him, they should not have knowne him, therefore I haue said, that I haue hated the worlde, but I haue not hated the worlde, therefore I haue said, that I haue hated the worlde.

Which thing he doeth by the vertue of his Spirit.

Which thing he doeth by the vertue of his Spirit.

Which thing he doeth by the vertue of his Spirit.

Which thing he doeth by the vertue of his Spirit.

Which thing he doeth by the vertue of his Spirit.

Which thing he doeth by the vertue of his Spirit.

Which thing he doeth by the vertue of his Spirit.

Which thing he doeth by the vertue of his Spirit.

Which thing he doeth by the vertue of his Spirit.

Which thing he doeth by the vertue of his Spirit.

Which thing he doeth by the vertue of his Spirit.

Which thing he doeth by the vertue of his Spirit.

is the vine.

and the worlde shal fe  
tal fe me: because I

knowe that I am in  
me, and I in you.

commandements, and  
loueth me: and he

loued of my Fa  
him, and wil shewe

not (I scarion) Lord,  
thou wilt shewe thy

into the worlde:  
said vnto him, If a

kepe my wordes, &  
m, and we wil come

ll with him.  
not, keperh not my

c which ye heare, is  
hers which sent me.

I spoken vnto you  
u.

which is the holie  
her wil fend in my

you all things, and  
your remembrance,

ou.  
you: my peace I giue

worlde giue th, giue  
your heart be trou-

said vnto you, I go  
to you. If ye loued

reioyce, because I  
her: for my Father

ken vnto you, befo-  
is come to passe, ye

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nce of this worlde

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de may knowe that

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ife, let vs go hence.

x v.  
ual loue betwene Christ

arable of the vine. 18 Of he loken  
fusions. 26 The of-  
lancet lonbe  
without spot.

and my Father is an

earcheth not frute in Mat. 11, 11.

uerie one that bea-  
eth, that it may bring

rough the worde, Chap. 13, 11.

into you.  
you: as the brache

self, except it abin-  
can ye, except ye

branches: he that  
abideth

are Christs friends. Chap. XVI. The Spirit of trueth. 51

abideth in me, & I in him, the same bring-  
eth forth the muche frute: for without me ca-  
ye do nothing.

6 If a man abide not in me, he is cast for-  
the as a branche, and withereth: and men  
gather them, and cast them into the fyre,

and they burne.  
If ye abide in me and my wordes abide

in you, aske what ye wil, and it shal be do-  
ne to you.

Herein is my Father glorified, that ye  
beare muche frute, and be made my disci-  
ples.

As the Father hath loued me, so haue I  
loued you: continue in my loue.

10 If ye shal kepe my commandements, ye  
shal abide in my loue, as I haue kept my  
Fathers commandements, and abide in his

loue.  
11 These things haue I spokē vnto you, that

my ioye might remaine in you, and that  
your ioye might be ful.

12 \* This is my commandement, that ye lo-  
ue one another, as I haue loued you.

13 Greater loue then this hate no man,  
when any man bestoweth his life for his  
friends.

14 Ye are my friends, if ye do whatsoeuer  
I commande you.

15 Henceforth, call I you not seruants: for  
the seruant knoweth not what his master  
doeth: but I haue called you friends: for

all things that I haue heard of my Fa-  
ther, haue I made known to you.

16 Ye haue not chosē me, but I haue cho-  
sen you, and ordeined you, \* that ye go &  
bring forth the frute, and that your frute re-  
maine: that whatsoeuer ye shal aske of the

Father in my Name, he may giue it you:  
17 These things I commande I you, that ye

loue one another.  
18 If the worlde hate you, ye knowe that it

hate me before you.  
19 If ye were of the worlde, the worlde wol-

de loue his owne: but because ye are not  
of the worlde, but I haue chosen you out  
of the worlde, therefore the worlde hate-  
teth you.

20 Remember the worde that I said vnto  
you, \* The seruant is not greater then his  
master. \* If they haue persecuted me, they

wil persecute you also: if they haue kept  
my worde, they wil also kepe yours.

21 But all these things wil they do vnto you  
for my Names sake, because they haue not  
known him that sent me.

22 If I had not come and spoken vnto the,  
they shulde not haue had sinne: but now  
haue they no \* cloke for their sinne.

23 He that hateth me, hateth my Father also.  
24 If I had not done workes among them

which none other man did, they had not  
had sinne: but now haue they both sene, &

haue hated bothe me, and my Father.  
25 But it is that the worde might be fulfil-  
led, that is written in their Law, \* They

hated me without a cause.  
26 But when the Comforter shal come, \* who-

me I wil send vnto you from the Father,  
even the Spirit of trueth, which proceedeth  
of the Father, he shal testifie of me.

27 And ye shal witnesse also, because ye ha-  
ue bene with me from the beginning.

CHAP. XVI.

2 He putteth them in remembrance of the crosse, and of  
their owne infirmities to come. 7 And therefore doeth  
comfort the with the promises of the holie Ghost. 16 Of  
the coming againe of Christ. 17 Of his ascension.

23 To aske in the Name of Christ. Peace in Christ, &  
in the worlde affliction.

These things haue I said vnto you,  
that ye shulde not be offended.

2 They shal excommunicate you: yea, the  
time shal come, that whosoever killeth  
you, wil thinke that he doeth God seruice.

3 And these things wil they do vnto you,  
because they haue not known the Father,  
nor me.

4 But these things haue I tolde you, that  
when the houre shal come, ye might reme-  
ber, that I tolde you thes.

And these things  
said I not vnto you from the beginning,  
because I was with you.

5 But now I go my way to him that sent me  
and none of you asketh me, \* Whither  
goest thou?

6 But because I haue said these things vnto  
you, your hearts are ful of sorowe.

7 Yet I tel you the trueth, It is expedient  
for you that I go away: for if I go not a-  
way, the Comforter wil not come vnto you:

but if I departe, I wil send him vnto you.  
8 And when he is come, he wil reprove the

worlde of sinne, and of righteousness, and  
of iudgement.

9 Of sinne, because they beleue not  
in me:

10 Of righteousness, because I go to my  
Father, and ye shal se me no more:

11 Of iudgement, because the prince of this  
worlde is iudged.

12 I haue yet manie things to say vnto  
you, but ye can not beare them now.

13 Howbeit, when he is come which is the  
Spirit of trueth, he wil lead you into all  
trueth: for he shal not speake of him self,

but whatsoeuer he shal heare, shal he spea-  
ke, and he wil shewe you the things: to  
come.

14 He shal glorifie me: for he shal receiue  
of mine, and shal shewe it vnto you.

15 All things that the Father hath, are mi-  
not condemned by him as a blasphemor or transgressor

g When they  
shal knowe that I whome they called the carpenters sonne, and willed to co-  
me downe fro the crosse, am the verie Sone of God which haue ouercome all  
the power of hel and reigne ouer all. Cor. 15, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

after the resurrection.

Psal. 33, 15.  
I that is, in  
the holiescrip-  
tures.  
Chap. 14, 26.  
Iuk. 24, 49.

a And so shal  
he from me.  
b Grete, for you  
one of the Syna-  
gogues.

b He bare v  
them because  
they were but  
weakelings.

c For if you  
did consider,  
ye wolde re-  
ioyce.

d Or, consul-  
ce. This is to  
be understand  
of the coming  
of the holie  
Ghost when his  
verue and  
strength shal  
shine in the  
Church.

e His enemies  
which contē-  
ned him, & put  
him to death,  
shal be couit  
by their owne  
confidence, for  
that they did  
not beleue in  
him, A.C. 2, 3, 7,  
and shal know  
that without  
Iesus Christ  
there is no-  
thing but sin-  
ne.

f Wherefore  
wicked must  
needes cofesse  
he was iuste,  
if he was iuste,  
& beloued of  
his Father, &  
c.

g When they  
shal knowe that I whome they called the carpenters sonne, and willed to co-  
me downe fro the crosse, am the verie Sone of God which haue ouercome all  
the power of hel and reigne ouer all. Cor. 15, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

h These things  
are contēd in the doctrine of the Apostles which onely is sufficient. I As  
teaching the spiritual kingdome of God: for the Apostles knewe not that I  
after the resurrection.





one: for the Father is  
e I spoken vnto you  
ave peace: in the worl  
tion, but be of good  
come the worlde.

XVII.  
to his Father, bute for him  
also for all suche as recei-

bake Iesus, and life vp  
en, & said, Father the  
fie thy Sonne, that thy  
rise thee,

him a power over all  
give eternal life to all  
t given him.  
rinal, that they knowe  
erie God, and whome  
Christ.

hee on the earth: I ha  
ce which thou gauest  
e, thou Father, with  
y glorie which I had  
worlde was.

Name vnto the men  
out of the worlde;  
d thou gauest the me,  
ay worde  
at all things whatso  
me, are of thee.  
to them the wordes,  
e, and they haue recei  
knowne surely that I  
and haue beleued that

ray not for f y worl  
ich thou hast giuen

ne, and thine are mi  
in them.  
ore in the worlde, but  
le, & I come to thee.  
em in thy Name, enen  
t given me, that they

them in the worlde,  
ame: those that thou  
rt, and none of them  
de of perdition, that  
be fulfilled.  
thee, & these things  
that they might ha  
them selues:  
thy worde, and the  
em, because they are  
I am not of worlde.  
u shouldest take them  
that thou kepe them

worlde, as I am not

\* Sanctifie

\* Sanctifie the with thy truth: thy wor  
de is truth.

As thou diddest send me into the worl  
de, so haue I sent them into the worlde.

And for their sakes sanctifie I my self,  
that they also may be sanctified through  
the truth.

I pray not for these alone, but for them  
also which shal beleue in me, through  
their worde,

That they all may be one, as thou, o Fa  
ther, art in me, and I in thee: men that they  
may be also one in ys, that the worlde  
may beleue that thou hast sent me.

And the glorie that thou gauest me, I  
haue giuen them, that they may be one,  
as we are one,

I in them, and thou in me, that they may  
be made perfect in one, & that the worlde  
may know, that thou hast sent me, & hast  
loued them, as thou hast loued me.

\* Father, I wil that they which thou hast  
giuen me, be with me euen where I am,  
that they may beholde my glorie, which  
thou hast giuen me: for thou louedst me  
before the fundation of the worlde.

Orighteous Father, the worlde also ha  
the not known thee, but I haue known  
thee, and these haue known, that thou hast  
sent me.

And I haue declared vnto them thy  
Name, and wil declare it, that the loue  
wherewith thou hast loued me, may be in  
them, and I in them.

CHAP. XVIII.

Christ is betrayed. 6 The wordes of his mouth smite  
the officers to the grounde. 10 Peter smiteth of Mal  
chus eare. 13 Iesus is brought before Annas and Cai  
phas. 25 Where Peter denieth him. 30 He telleth  
Pilate what his kingdome is.

W Hen Iesus had spokē these things,  
he went forth with his disciples  
ouer y broke Cedro, where was a garde,  
into the which he entred, and his disciples.  
And Iudas which betrayed him, knewe  
also the place: for Iesus oft times resorted  
thither with his disciples.

\* Iudas then after he had received a ba  
de of men and officers of the high Priests,  
and of the Pharises, came thither with lan  
ternes and torches, and weapons.

Then Iesus, knowing all things that shul  
de come vnto him, went forth and said  
vnto them, Whome seke ye?

They answered him, Iesus of Nazaret, Ie  
sus said vnto the, I am he. Now Iudas also  
which betrayed him, stode with them.

\* Allone then as he had said vnto them, I  
am he, they wet backwards, and fel to the  
grounde.

Then he asked them againe, Whome seke  
ye? And they said, Iesus of Nazaret.

Iesus answered, I said vnto you, that I

am he: therefore if ye seke me, let these go  
their way.

This was that the worde might be fulfil  
led which he spake, \* Of the which thou  
gauest me, haue I lost none.

Then Simon Peter hauing a sworde,  
drew it, and smote the high Priests ser  
uant, and cut of his right eare. Now the  
seruants name was Malchus.

Then said Iesus vnto Peter, Put vp thy  
sworde into the sheath: shal I not drinke  
of y cup which my Father hath giue me?  
Then the bande and the captaine, & the  
officers of the Iewes toke Iesus, and bound  
de him,

And led him away to \* Annas first (for  
he was Father in law to Caiaphas, which  
was the high Priest: that same yere)

\* And Caiaphas was he, that gaue coun  
sel to the Iewes, that it was expedient that  
one man shulde dye for the people.

\* Now Simon Peter followed Iesus, &  
another disciple, and that disciple was  
knowē of the high Priest: therefore he wet  
in with Iesus into the hall of the high Priest.

But Peter stode at the dore without.  
Then went out the other disciple which  
was knowne vnto the high Priest, and spa  
ke to her that kept the dore, and brought  
in Peter.

Then said the maide that kept the dore,  
vnto Peter, Art not thou also one of this  
mans disciples? He said, I am not.

And the seruants and officers stode the  
re, which had made a fyre of coles: for it  
was colde, and they warmed them selues.  
And Peter also stode among them & war  
med him self.

(¶ The high Priest then asked Iesus of  
his disciples, and of his doctrine.

Iesus answered him, I spake openly  
to the worlde: I euer taught in the Syna  
gogue & in the Tēple, which the Iewes  
resorte continually, and in secret haue I  
said nothing.)

Why askest thou me? aske them which  
heard me what I said vnto them: beholde,  
they knowe what I said.

When he had spoken these things, one of  
the officers which stode by, smote Iesus  
with his rod, saying, Answerest thou the  
high Priest so?

Iesus answered him, If I haue euil spo  
ken, beare witnes of the euil: but if I haue  
wel spoken, why smitest thou me?

\* Now Annas had sent him bounde vn  
to Caiaphas the high Priest)

\* And Simon Peter stode and warmed  
him self, and they said vnto him, Art not  
thou also of his disciples? He denied it, &  
said, I am not.

One of the seruants of the high Priest,  
his cousin whose eare Peter smote of, said,

Chap. 17. 30.  
e He bothe  
spareth their  
bodies & also  
saureth their  
soules.

Luk. 3. 2.  
d Who sent  
Christ vnto  
Caiaphas the  
high Priest  
bounde.

Chap. 11. 20.  
e Although this  
office was for  
terme of life  
by Gods ordi  
nance, yet the  
ambition, and  
disension of the  
Iewes caused  
the Romaines  
from time to  
time to chan  
ge it either  
for briberie or  
fauour.

Mat. 26. 58.  
mat. 14. 54.  
Luk. 22. 54.

f That is, fre  
kely, and plain  
ly.

g After this  
Caiaphas had  
first sent him  
to him.

Mat. 26. 57.  
mat. 14. 59  
Luk. 22. 54.



Did not I see thee in the garden with him? Peter then denied againe, and immediately the cocke crowed.

*Mat. 27.2. mar. 15.1. luk. 23.1. Act. 10.28. & 11.3.*  
 ¶ Then led they Iesus from Caiaphas into the commune hall. Now it was morning & thei them selues went not into the commune hall, lest they shulde be defiled, but that they might eat the Pasche.

Pilate then went out vnto them, and said, What accusation bring ye against this man?

They answered and said vnto him, If he were not an euil doer, we wolde not haue deliuered him vnto thee.

Then said Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not lawfull for vs to put anie man to death.

*h He spake Iehus disdainfully, because they were so bold against all righte and equite.*  
*Mat. 20.19. i As if they shulde say, Thou wilt not suffice vs to do infor he knew that it was not permitted to them by the Romanes to punish with death.*  
*Mat. 27.11. mar. 15.2. luk. 23.10.*  
 It was that the worde of Iesus might be fulfilled which he spake, signifying what death he shulde dye.

¶ So Pilate entred into the commune hall againe, and called Iesus, & said vnto him, Art thou the King of the Iewes?

Iesus answered him, Saist thou that of thy self, or did other tel it thee of me?

Pilate answered, Am I a Iewe? Thine owne nation, and the high Priests haue deliuered thee vnto me. What hast thou done?

*h To standeth not in strength of men nor in worldly defence.*  
 Iesus answered, My kingdome is not of this world: if my kingdome were of this worlde, my seruants wolde surely fight, that I shulde not be deliuered to Iewes: but now is my kingdome not from hence.

Pilate then said vnto him, Art thou a King the Iesus answered, Thou saist that I am a King: for this cause am I borne, & for this cause came I into the worlde, that I shulde beare witness vnto the trueth: euerie one that is of the trueth, heareth my voyce.

Pilate said vnto him, What is trueth? And when he had said that, he went out againe vnto the Iewes, & said vnto them, I finde in him no cause at all.

*i This was a mocking and disdainfull question.*  
*Mat. 27.15. mar. 15.6. luk. 23.27. m This was one of their blinde abuses for the Law of God gaue no liberte to quite a wicked trespasser.*  
*Act. 3.14*  
 ¶ But you haue a custome, that I shulde deliuer you one lose at the Pasche: will ye then that I lose vnto you the King of the Iewes?

¶ He cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murderher.

CHAP. XIX.

*When Pilate calde not aswage the rage of the Iewes against Christ, he deliuereth him vp with his superscription to be hanged betwixt two theues. 23 They cast lotes for his garments. 26 He commendeth his mother vnto Iohn. 28 Callth for drinke. 33 Dyeth, and his side is perced, and taken downe from the crosse. 38 He is buried.*  
 ¶ Then Pilate toke Iesus & scourged him.

*Mat. 27.26. mar. 15.15. a He thought to haue pacified the furie of the Iewes by some indifferer correction.*

And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment, And said, Hail, King of the Iewes. And they smote him with their rodde.

¶ Then Pilate went forth againe, and said vnto them, Beholde, I bring him forth to you, that ye may knowe, if I finde no faute in him at all.

¶ He came Iesus for the wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Beholde the man.

¶ Then when the high Priests and officers sawe him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no faute in him.

The Iewes answered him, We haue a Law, and by our Law he ought to dye, because he made him self the Son of God.

¶ When Pilate then heard that worde, he was the more a fraide.

¶ And went againe into the commune hall, and said vnto Iesus, Where art thou? But Iesus gaue him none answer.

¶ The said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to lose thee?

Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hathe the greater sinne.

¶ From thence forth the Pilate sought to lose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cæsars friend: for whosoever maketh him self a King, speaketh against Cesar.

¶ When Pilate heard that worde, he brought Iesus forth, and sate downe in the iudgement seat in a place called the Pament, and in Hebrew, Gabbatha.

¶ And it was the Preparation of the Pasche, and about the sixth houre: and he said vnto the Iewes, Beholde your King.

¶ But they cryed, Away with him, away with him, crucifie him: Pilate said vnto them, Shall I crucifie your King? The high Priests answered, We haue no King but Cesar.

¶ Then deliuered he him vnto them, to be crucified. ¶ And they toke Iesus, and led him away.

¶ And he bare his crosse, and came into a place named of dead mens Skulles, which is called in Ebrew, Golgotha.

¶ Where thei crucified him, & two other with him, on either side one, & Iesus in the middes.

¶ And Pilate wrote also a title and put it on the crosse, and it was written, IESVS OF NAZARET, THE KING OF THE IEWES.

This title then for the place where was nere to the ciuill Hebrew, Greke, & Latine. Then said the Iewes, but that he Iewes.

Pilate answered I haue written.

¶ Then the Iewes crucified Iesus, to the foure partes, to euery side: and thei wrouen from the Iewes.

¶ Therefore thei vs not deuide it, but it shalbe. This was

be fulfilled, which my garnets among did cast lottes. So things in dede.

¶ Then stode by his mother, and his wife of Cleopas.

¶ And when Iesus disciple standing said vnto his mother sonne.

¶ Then said he to his mother, and from thence she toke her home.

¶ After, when Iesus were performed, he said, he was fulfilled, he said,

¶ And there was gre: & they filled, and put it about his mouth.

¶ Now when Iesus negre, he said, I toke his head, and gaue it to the negre.

¶ The Iewes then paracion, that the maine vp the crosse for that Sabbath.

¶ Pilate that the Iewes and that they might see the legges of the first.

¶ Then came the first was crucified with him.

¶ But when they saw that he was dead, his legges.

¶ But one of the Iewes perced his side, and wrouen out blood and water.

¶ And he that sawe this, he wrote it in his booke, that ye might knowe the faich true, that ye might knowe the faich true, that ye might knowe the faich true.

¶ For these things were done, that ye might knowe the faich true, that ye might knowe the faich true, that ye might knowe the faich true.

planted a crowne of  
in his head, and they  
garment, & the  
g of the Iewes. And  
their rodde.

the againe, and said  
I bring him forth to  
we, y I finde no faulte

he wearing a crowne  
of garment. And Ti-  
Beholde the man.  
Priests and officers  
saying, Crucifie, cru-  
vnto them, Take ye  
for I finde no faulte

ed him, We haue a  
w he ought to dye, be-  
of the Sonne of God.  
heard that worde, he  
to the commune hall  
Where art thou? But  
answer.

to him, Speakest thou  
thou not that I haue  
and haue power to  
thou couldest haue no  
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Pilate sought to lose  
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ens: Skulles, which is  
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him, & two other w  
& Iesus in y middes,  
also a title and put  
was written, IESVS  
HE KING OF

10 This title then red manie of the Iewes:  
for the place where Iesus was crucified,  
was nere to the citie: and it was written in  
Hebrew, Greke and Latin.

11 Then said the hie Priests of the Iewes  
to Pilate, Write not, The King of the  
Iewes, but that he said, I am King of the  
Iewes.

12 Pilate answered, What I haue written,  
I haue written.

13 ¶ Then the souldiers, when they had  
crucified Iesus, toke his garments & made  
four partes, to euerie souldier a parte, &  
his coate: and the coate was without seame,  
wouen from the top throughout.

14 Therefore thei said one to another, Let  
vs not deuide it, but cast lots for it, whose  
it shalbe. This was that y: Scripture might  
be fulfilled, which saith, \* They departed  
my garmets among them, & on my coate  
did cast lottes. So the souldiers did these  
things in dede.

15 ¶ Then stode by the crosse of Iesus his  
mother, and his mothers sister, Marie the  
wife of Cleopas, and Marie Magdalene.

16 And when Iesus sawe his mother, & the  
disciple standing by whome he loued, he  
said vnto his mother, Womã, beholde thy  
sonne.

17 Then said he to the disciple, Beholde  
thy mother: and from that houre, the disci-  
ple toke her home vnto him.

18 ¶ After, when Iesus knewe that all things  
were performed, that y: Scripture might  
be fulfilled, he said, I thirst.

19 And there was set a vessel full of vine-  
gre: & they filled a sponge with vinegre,  
and put it about an hyssope stalke, and  
put it to his mouth.

20 Now when Iesus had receiued of the vi-  
negre, he said, It is finished, and bowed  
his head, and gaue vp the goft.

21 The Iewes then (because it was the Pre-  
paration, that the bodies shulde not re-  
maine vpō the crosse on the Sabbath day:  
for that Sabbath was an hie day) besoght  
Pilate that their legges might be broken,  
and that they might be taken downe.

22 Then came the souldiers and brake the  
legges of the first, and of the other, which  
was crucified with Iesus.

23 But when they came to Iesus, and sawe  
that he was dead alreadie, they brake not  
his legges.

24 But one of the souldiers with a speare  
perced his side, & forthwith came there  
out blood and water.

25 And he that sawe it, bare recorde, & his  
recorde is true: and he knoweth that he  
saith true, that ye might beleue it.

26 For these things were done, y the Scrip-  
ture shulde be fulfilled, Not a bone of  
him shalbe broken.

37 And againe another Scripture saith,  
\* Thei shal se him whome thei haue thrust  
through.

38 \* And after these things, Ioseph of Ari-  
mathea (who was a discipule of Iesus, but  
secretly for feare of the Iewes) besoght  
Pilate that he might take downe the bo-  
die of Iesus. And Pilate gaue him licence.  
He came then and toke Iesus bodie.

39 And there came also Nicodemus (which  
first came to Iesus by night) and broght of  
myrrhe & aloes mingled together about  
an hundred pounde.

40 ¶ Then toke thei y bodie of Iesus, and  
wrapped it in linnen clothes with the o-  
dours, as the manner of y Iewes is to burie.

41 And in that place where Iesus was cru-  
cified, was a garden, and in the garden a  
new sepulchre, wherein was neuer man yet  
laid.

42 There then laid they Iesus, because of  
the Iewes Preparation day, for the sepul-  
chre was nere.

CHAP. XX.

1 Marie Magdalene cometh to the sepulchre. 3 So do  
Peter & Iohn. 12 The two Angels appeare. 17 Christ  
appeareth to Marie Magdalene. 19 And to all his  
disciples. 27 The incredulitie & confession of Thomas.

1 Now the first day of the weke came  
Marie Magdalene, earely when it  
was yet darke, vnto the sepulchre, and  
sawe the stone taken away from the robe.

2 Then she ranne, and came to Simon Pe-  
ter, and to the other discipule whome Iesus  
loued, and said vnto them, They haue ta-  
ken away the Lord out of the sepulchre,  
and we knowe not where they haue laid  
him.

3 Peter therefore went forth, & the other  
discipule, & they came vnto the sepulchre.

4 So they ranne bothe together, but the o-  
ther discipule did out runne Peter, and ca-  
me first to the sepulchre.

5 And he stouped downe, and sawe the lin-  
nen clothes lying: yet went he not in.

6 Then came Simon Peter following him,  
and went into the sepulchre, and sawe the  
linnen clothes lye,

7 And the kercheise that was vpō his head,  
not lying w the linnen clothes, but wrap-  
ped together in a place by it self.

8 Then went in also the other discipule,  
which came first to the sepulchre, and he  
sawe it, & beleued.

9 For as yet they knewe not the Scripture,  
That he must rise againe from the dead.

10 And the disciples went away againe vn-  
to their owne home.

11 ¶ But Marie stode without at the se-  
pulchre weping: & as she wept, she bowed  
her self into the sepulchre,

12 And sawe two Angels in white, sitting,  
the one at the head, & the other at the fe-

Mat. 27. 57.  
mar 15. 42.  
luk. 23. 50.  
p That is to  
say, before  
Christs death,  
but now he de-  
clareth him  
self manifestly  
Chap. 3. 4.

q This hono-  
rable buryal  
was as a prepa-  
ration & entrie  
vnto the resur-  
rection.

Mar. 16. 1.  
luk. 24. 1.  
a She depar-  
ted fro home  
before day, &  
came thither  
about the sun-  
ne rising. Mar  
16. 2.

Or, napkin.

b That is, Iohn  
wrote this  
Gospel  
c He beleued y  
Christs bodie  
was taken a-  
way accordig  
as Marie re-  
ported.

d Or, to their  
companye.  
Mat. 28. 9.  
mar. 16. 5.



te, where the bodie of Iesus had laine.

13 And they said vnto her, Woman, why wepest thou? She said vnto them, Thei haue taken away my Lord, and I knowe not where they haue laid him.

14 When she had thus said, she turned her self backe and sawe Iesus standing, and knewe not that it was Iesus.

15 Iesus saith vnto her, Womā, why wepest thou? whome seekst thou? She supposing that he had bene the gardener, said vnto him, Syr, if thou hast borne him hence, tell me where thou hast laid him, and I wil take him away.

16 Iesus saith vnto her, Marie. She turned her self, & said vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touche me not: for I am not yet ascended to my Father, but go to my brethren, and say vnto them, I ascend vnto my Father, & to your Father, and to my God, and your God.

18 Marie Magdalene came and tolde the disciples that she had sene the Lord, and that he had spoken these things vnto her.

19 ¶ The same daye then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stode in the middes, & said to them, Peace be vnto you.

20 And when he had so said, he shewed vnto them his hands, and his side. Then were the disciples glad when they had sene the Lord.

21 Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And whē he had said that, he breathed on them, and said vnto them, Receiue the holic Gost.

23 ¶ Whoso euer sinnes ye remit, they are remitted vnto them: & whoso euer sinnes ye reteine, they are reteined.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, We haue sene the Lord: but he said vnto them, Except I se in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his side, I wil not beleue it.

26 ¶ And eight daies after againe his disciples were within, and Thomas with them. Then came Iesus, whē the doores were shut, and stode in the middes, and said, Peace be vnto you.

27 After, said he to Thomas, Put thy finger here, and se mine hands, and put forth thyne hand, and put it into my side, and be not faithles, but faithfull.

28 Then Thomas answered, and said vnto

him, Thou art my Lord, and my God.

29 Iesus said vnto him, Thomas, because thou hast sene me, thou beleuest: blessed are they that haue not sene, and haue

30 ¶ And manie other signes also did Iesus in the presence of his disciples, which are not written in this boke.

31 But these things are written, yē ye might beleue, that Iesus is the Christ the Sonne of God, and that in beleuing ye might haue life through his Name.

CHAP. XXI.

Christ appeareth to his disciples againe. 15 He commendeth Peter earnestly to feed his shepe. 18 He forewarneth him of his death. 25 And of Christis manyfold miracles.

1 After these things, Iesus shewed himself againe to his disciples at sea of Tiberias: and thus shewed he himself.

2 There were together Simon Peter, and Thomas, which is called Didymus, & Nathanael of Cana in Galile, and the sonnes of Zebedeus, & two other of his disciples.

3 Simon Peter said vnto them, I go a fishing. They said vnto him, We also wil go with thee. They went their way and entered into a ship straight way, & that night caught they nothing.

4 But when the morning was now come, Iesus stode on the shore: neuertheles the disciples knewe not that it was Iesus.

5 Iesus then said vnto them, Sirs, haue ye anye meat? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, & ye shall finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore said the disciple whome Iesus loved, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girde his coate to him (for he was naked) and cast him self into the sea.

8 But the other disciples came by shippe (for they were not farre from land, but about two hundred cubites) & they drew the net with fishes.

9 Alfone then as they were come to land, they sawe horte coles, and fish laid thereon, and bread.

10 Iesus said vnto the, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land, full of great fishes, an hundredth, fiftie and thre: and albeit there were so manie, yet was not the net broken.

12 Iesus said vnto them, Come, & dyne. And none of the disciples durst aske him, Who art thou, seeing they knewe that he was the Lord.

13 Iesus then came & toke bread, and gaue them, and fish likewise.

d Because this was to muche added to the corporal presence, Christ teacheth herto lift vp her minde by such in- to haue where- re onely after his remaneth, & where we sit with him at right had of the Father.

Mar. 16. 14.

Luk. 24. 35.

1. cor. 15. 5

e That is, the

disciples: for

he was first

borne amongs

manie brethren,

Psal. 22. 23.

rom 8. 29. co-

los. 1. 18.

f He is our Fa-

ther: & God,

because Iesus

Christ is our

brother.

Mat. 23. 18.

g So that no

man opened

him the doores,

but by his di-

uine power he

caused them

to ope of their

owne accord,

as of Peter is

red, Act. 5. 19 &

23. 10.

h Or all pro-

pheticke: w ma-

ner of geting

& Iewes vnto

i To giue the

greater power

& vertue to ex-

ecute & weigh-

the charge that

he wolde com-

mit vnto them.

10. place.

which d  
pene upon  
implicite  
Gols word  
& ground  
the felous  
men feele a  
reason.  
Chap. 21. 21

or, Iesus of  
Gennesareth.

or, Childers

a Albeit he  
knewe him  
not, yet they  
followed his  
counsell, becau-  
se they had a  
night take pi-  
ces in value.

b It was from  
Iunior garten  
which fisher  
vnto weare  
which being  
crucified vnto  
him, covered  
his naked part-  
es, & aliter  
red not his  
swimming.

T H E  
c o v  
A &  
vnto  
tein  
crip  
oth  
mar

Achaia.  
Arabia the d  
Arabia the f  
Armenia.  
Asia the less  
Bythinia.  
Cappadocia  
Chios yle.  
Cilicia.  
Chaldea.

The  
len

Amphipolis  
Antiochia  
Antiochia  
Apollonia  
Asios  
Athenes  
Attalia  
Babylon  
Beroe  
Cenchrea  
Cesarea Str  
Charram  
Corinthus  
Damascus  
Derbe  
Ephesus  
Fayre haue  
Gaza  
Gnidum  
Iconium  
Ierusalem  
Ioppe  
Laodicea.

is God.

ord, and my God.  
n, Thomas, because  
hou beleueſt: bleſſed  
k not ſene, and haue  
er ſignes alſo did Ie-  
f his diſciples, which  
is boke.  
e written, y<sup>e</sup> ye might  
the Chriſt the Sonne  
n beleueing ye might  
is Name.

xxi.  
ples againe. 15 He comma-  
de his ſhepe. 18 He forewar-  
And of Chriſt manifolde

ngs, Ieſus ſhewed him  
his diſciples at y<sup>e</sup> ſea.  
is ſhewed he him ſelf.  
er Simon Peter, and  
alled Didymus, & Na-  
Galile, and the ſonnes  
other of his diſciples.  
nto them, I go a fiſh-  
him, We alſo wil go  
nt their way and en-  
ght way, & that night

ing was now come,  
ore: neuertheles the  
that it was Ieſus.

o them, "Sirs, haue ye  
wered him, No.

o them, Call out the  
of the ſhip, & ye ſhal  
ut, and they were not

t, for the multitude

diſciple whome Ieſus

is the Lord. When  
that it was the Lord,

o him (for he was na-  
f into the ſea.

oles came by ſhippe  
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## THE DESCRIPTION OF THE

COVNTREIS AND PLACES MENCIONED IN THE

Actes of the Apoſtles frō Italie on the Weſt parte,  
vnto the Medes & Perſians towards the Eaſt, con-  
teining about 2200 mile in length. The which deſ-  
cription ſerueth for the peregrination of S. Paul, &  
other of the Apoſtles, and for the vnderſtanding of  
manie things contained in this boke.

*The names of the yles and countreis mentioned in this mappe.*

|                     |                        |             |                  |
|---------------------|------------------------|-------------|------------------|
| Achaia.             | Clauda yle.            | Leſbos yle. | Pontus.          |
| Arabia the deſerte. | Coos yle.              | Lycania.    | Phenicia.        |
| Arabia the ſtonie.  | Creta or Candia yle.   | Lycia.      | Piſidia.         |
| Armenia.            | Cyprus.                | Malta yle.  | Phrygia.         |
| Aſia the leſſe.     | Galatia.               | Macedonia.  | Rhodes yle.      |
| Bythinia.           | Gercia.                | Myſia.      | Samos yle.       |
| Cappadocia.         | Italie.                | Media.      | Samothracia yle. |
| Chios yle.          | Illyria, or Sclauonie. | Pamphilia.  | Sicilia yle.     |
| Cilicia.            | Iudea.                 | Perſia.     | Syria.           |
| Chaldea.            |                        |             |                  |

*The Townes ſpecified in this mappe and their ſituation with the obſervation of the  
length and breadth*

|                      |              |                        |              |
|----------------------|--------------|------------------------|--------------|
| Amphipolis           | 50,0:41,30.  | Lyſtri                 | 64,0:39,0.   |
| Antiochia of Syria   | 70,15:37,20. | Miletum                | 58,2:37,0.   |
| Antiochia of Piſidia | 62,30:39,0.  | Myra                   | 61,16:40,0.  |
| Apollonia            | 49,30:40,30. | Mytilene               | 55,0:35,0.   |
| Aſſos                | 56,0:48,15.  | Neapolis               | 51,15:41,40. |
| Athenes              | 52,45:37,15. | Paphos in Cyprus       | 65,0:36,0.   |
| Attalia              | 62,15:36,30. | Parara                 | 60,30:36,0.  |
| Babylon              | 79,0:35,0.   | Perge                  | 62,15:36,56. |
| Beroe                | 48,45:39,50. | Phenix an hauen        | 51,45:34,20. |
| Cenchrea hauen       | 51,20:37,0.  | Philippi               | 50,45:41,46. |
| Cefarea Straton.     | 66,16:32,25. | Prolemais              | 66,50:32,58. |
| Charram              | 73,55:37,10. | Puteoli                | 39,50:41,0.  |
| Corinthus            | 51,15:36,55. | Rhegium                | 40,0:39,0.   |
| Damaſcus             | 68,55:33,0.  | Rome                   | 56,40:41,40. |
| Derbe                | 64,20:38,15. | Salamine yle of Cyprus | 66,40:15,30. |
| Ephesus              | 57,49:37,40. | Samaria                | 66,20:32,19. |
| Fayre hauens         | 56,46:35,10. | Seleucia               | 68,35:25,40. |
| Gaza                 | 65,10:31,40. | Sidon                  | 67,15:33,30. |
| Gnidum               | 57,20:55,30. | Syracufe               | 39,30:37,15. |
| Iconium              | 64,30:38,45. | Tarſus                 | 67,40:36,50. |
| Ieruſalem            | 66,0:31,55.  | Theſſalonica.          | 49,50:40,30. |
| Ioppe                | 66,40:31,55. | Troas                  | 55,0:41,0.   |
| Laodicea.            | 68,30:35,5.  | Tyrus                  | 67,31:33,20. |









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15 ¶ So whē they

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14 This is now the third time that Iesus shewed him self to his disciples, after that he was risen againe from the dead.

15 ¶ So whē they had dined, Iesus said to Simon Peter, Simon sonne of Iona, louest thou me more thē these? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Fede my lambes.

16 He said to him againe the secōde time, Simon the sonne of Iona, louest thou me? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Fede my shepe.

17 He said vnto him the third time, Simon the sonne of Iona, louest thou me? Peter was sorie because he said to him the third time, Louest thou me: and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Fede my shepe.

18 Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy self, & walkedst whither thou woldest: but when thou shalt be olde, thou shalt stretch forth the thine hands, & another shall gird thee, & lead thee whither thou woldest not.

19 And this spake he, signifying by what death he shulde glorifie God. And whē he had said this, he said to him, Followe me.

20 Then Peter turned about, and sawe the disciple whome Iesus loued, following; which had also leane on his brest at supper, and had said, Lord, which is he that betrayeth thee?

21 When Peter therefore sawe him, he said to Iesus, Lord, what shal this man do?

22 Iesus said vnto him, If I wil that he tarie til I come, what is it to thee? followe thou me.

23 Then went this worde abroad among the brethren, that this disciple shulde not dye. Yet Iesus said not to him, He shal not dye: but if I wil that he tarie til I come, what is it to thee?

24 This is that disciple, which testifieth of these things, & wrote these things, and we knowe that his testimonie is true.

25 ¶ Now there are also manie other things which Iesus did, the which if they shulde be written euerie one, I suppose the worlde coulde not containe the booke that shulde be written, Amen.

Chap. 13, 23.

Chap. 20, 3.

But God wolde not charge vs w<sup>th</sup> so great an heape of things therefore that we haue so muche as is necessarie, we ought to coniect our selues and praise his mercie.

## THE ACTES OF THE holie Apostles written by Luke the Euangeliste.

### THE ARGUMENT.

Christ, after his ascension, performed his promes to his Apostles, and sent them the holie Ghost, declaring thereby, that he was not onely mindfull of his Church, but wolde be the head & maintainer thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan & the worlde resisted neuer so muche against this noble worke, yet by a fewe simple men of no reputation, replenished all the worlde with the sounde of his Gospel. And here, in the beginning of the Church, and in the increafe thereof, we may plainly perceiue the practise and malice which Satan continually vseth to suppress, and overthrowe the Gospel: he raiseth conspiracies, tumults, commotions, persecutions, scandales and all kinde of crueltie. Againē we shal here behold the prouidence of God, who overthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth, and encourageth his most valiantly and constantly to followe their capitaine Christ, leaving us it were by this historie a perpetual memorie to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of another. Yet neuertheles God turneth the troubles, persecutions, imprisonings and tentations of his, to a good issue, giving them as it were, in sorrowe, ioye: in bandes, freedom in prison, deliuerance: in trouble, quietnes in death, life. Finally, this booke containeth manie excellent sermons of the Apostles & disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christs stocke. Of repentance, & feare of God, with other principal points of our faith: so that this ouerlie historie in a manner may be sufficient to instruct a man in all true doctrine and religion.

### CHAP. I.

7 The wordes of Christ & his Angels to the Apostles.  
9 His ascensio. 12 Wherein the Apostles are occupied w<sup>th</sup> the holie Ghost be sent. 26 And of the electio of Matthias. 3

**I** HAVE made the former treatise, & Theophilus, of all that I sawe began to do, & teach, vntil the day, that he was taken vp, after that he through the holie

Ghost, had giuen commandements vnto the Apostles, whome he had chosen:

To whome also he prest him self alive after that he had suffred, by manie infallible tokens, being sene of them by the space of fourtie dayes, & speaking of those things which apperteyne to the kingdome of God:

4 And whē he had gathered them together, he commanded them, that they shulde not departe fro Ierusalem, but to wait for

b To preache the Gospel.  
c Who as they were called by God, so had they their consciences assured by his holie Spirit.

d Whereby God reigneth in vs.

e Because they should be all witnesses of his ascensio.



# Christ's ascension.

# The Actes. The fyrie tongues.

# day of the Lor

Luk. 24. 49.  
 Rom. 14. 25.  
 & 15. 16.  
 & 16. 7.  
 Mat. 3. 11.  
 Mar. 1. 8.  
 Luk. 3. 18  
 Joh. 1. 26.  
 Chap. 3. 2.  
 & 11. 16.  
 & 19. 4.

f That is, with  
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 by his Spirit.  
 g This declara-  
 tion mans im-  
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 ted time come,  
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 their aff. 26.  
 read Zach.  
 6. 14.

Luk. 24. 52.  
 h For this pas-  
 seth our capaci-  
 ties, and God  
 resemeth it to  
 his self.  
 i To stand in  
 the face of  
 whole world  
 & signifyeth  
 that they must  
 enter into hea-  
 ven by affli-  
 ctions, & there-  
 fore must fight  
 before they get  
 the victorie.  
 k Herby they  
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 sias was not  
 onely for the  
 Iewes, but also  
 for all Gentiles.  
 l Whereby  
 they knewe  
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 m Which we-  
 re Angels in  
 mens forme.  
 n And seeking  
 him with car-  
 nal eyes.  
 o As the true  
 redeemer to ge-  
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 p Which was  
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Psal. 49. 9.  
 Ioh. 13. 18.  
 q A Iudic pa-  
 tron to learne  
 how to dispo-  
 se our selues  
 to receive the  
 giftes of the  
 holie Gost.

Mat. 27. 5.  
 r Partely to  
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 holie Gost, &  
 partely to be  
 deliuered from  
 the present dangers.

10. ualce. 10. uen. f The offense,  
 which might haue come by Iudas fall, is hereby taken away, because the  
 Scripture had so forewarned. Or, perdon. Perpetual infamie is the rewarde  
 of all such as by vauilously gotten goods by any thing.

the promes of the Father, which, said he, ye haue heard of me.

\* For Iohn in dede baptized with water, but ye shalbe baptized with the holie Gost within these fewe dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdome to Israel?

7 And he said vnto them, It is not for you to knowe the times, or the seasons, which the Father hath put in his owne power,

8 But ye shal receiue power of the holie Gost, when he shal come on you: and ye shalbe witnesses vnto me bothe in Ierusalem, & in all Iudea, and in Samaria, and vnto the vttermoost parte of the earth.

9 \* And when he had spoken these things, while they behelde, he was taken vp: for a cloude toke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as he went, beholde, two men stode by them in white apparel,

11 Which also said, Ye men of Galile, why stand ye gazing into heauen? This Iesus which is taken vp from you into heauen, shal so come, as ye haue sene him go into heauen.

12 ¶ Then returned they vnto Ierusalem from the mount that is called the mount of oliues, which is nere to Ierusalem, containing a Sabbath dayes iourney.

13 And when they were come in, they wet vp into an vpper chamber, where abode bothe Peter, and Iames, and Iohn, and Andrew, Philippe, and Thomas, Bartlemewe, and Mattheu, Iames the sonne of Alpheus, and Simon zelotes, and Iudas Iames brother.

14 These all continued with one accord in prayer and supplicatiō with the women, and Marie the mother of Iesus, and with his brethren.

15 ¶ And in those dayes Peter stode vp in the middes of the disciples and said (now the number of names that were in one place, were about an hundred and twentie)

16 Ye men & brethren, this Scripture must nedes haue bene fulfilled, which the holie Gost by the mouth of Dauid spake before of Iudas, which was guide to them that toke Iesus.

17 For he was nombred with vs, and had obtained fellowshipp in this ministratiō.

18 He therefore hath purchased a field with the rewarde of iniquitie: and when he had throwed downe him selfe head long he brast a sondre in the middes, and all his bowels gushed out.

19 And it is known vnto all the inhabitants of Ierusalem, in so muche, that that field

is called in their owne langage, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, \* Let his habitation be voyde, and let no man dwell therein: \* also, Let another take his charge.

21 Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was conuersant among vs,

22 Beginning from the Baptisme of Iohn, vnto the day that he was taken vp from vs, must one of the be made a witnes with vs of his resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Mathias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen,

25 That he may take the roume of this ministratiō and Apostleship, from which Iudas hath gone astray, to go to his owne place.

26 Then they gaue forth their lottes: and the lot fel on Mathias, and he was by a commune consent counted with the Eleue Apostles.

## CHAP. II.

The Apostles haue receiued the holie Gost, make their heauens astonishd. 14 When Peter had stopped the mouths of the mockers, he sheweth by the visible graces of the holie Spirit that Christ is come. 41 He baptizeth a great number that were conuerted. 42 The godlie exercise, charitie, and diuers vertues of the faithful.

1 And when the day of Pentecoste was come, they were all with one accorde in one place.

2 And suddenly there came a sounde from heauen, as of a rushing and mightie winde, and it filled all the house where they sate.

3 And there appeared vnto them clouens tongues, like fyre, and it sate vpon eche of them.

4 And they were all filled with the holie Gost, and began to speake with other tongues, as the Spirit gaue them vtterance.

5 And there were dwelling at Ierusalem Iewes, men that feared God, of euerie nation vnder heauen.

6 Now when this was noised, the multitude came together and were astonied, because that euerie man heard them speake his owne language.

7 And they wondered all, and marueiled, saying amōg them selues, Beholde, are not all these which speake of Galile?

8 How then heare we euerie man our owne langage, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, & of Cappadocia, of Pontus, and Asia,

Psal. 138. 12.  
 Psal. 138. 12.  
 Rom. 15. 13.

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And I wil shewe

10 And of Phrygia, & Paphlagonia, of Egypt,  
and of the parties of Lybia, which is be-  
side Cyrene, and "strangers of Rome, and  
Jewes, and "profelytes,  
Cretes, and Arabians: we heard the spea-  
ke in our owne tongues the wonderful wor-  
des of God.

11 They were all then amazed, and doubted,  
saying one to another, What may this be?  
12 And others "mocked, and said, They are  
ful of "newe wine.

13 ¶ But Peter standing with the Eleuen,  
lift vp his voice, and said vnto them, Ye  
me of Iudea, and ye all that inhabit Ieru-  
salem, be this knowne vnto you, and hear-  
ken vnto my wordes.

14 For these are not drunken, as ye suppo-  
se, since it is but the thirde houre of the  
day.

15 But this is that, which was spoken by the  
"Prophet "Isaie,

16 And it shall be in "y last dayes, saith God,  
I wil powre out of my Spirit vpon all  
"flesh, and your sonnes, and your daugh-  
ters shall prophesie, and your yong me shall  
se visions, and your "olde men shall dreame  
dreames.

17 And on my seruantes, and on mine hande-  
maidens I wil "powre out of my Spirit in  
those dayes, and they shall prophesie.

18 And I wil shewe wonders in heauē aboue,  
and tokens in the earth beneth, blood, and  
fyre, and the vapour of smoke.

19 ¶ The sunne shall be turned into darke-  
nes, & the moone into blood, before that  
great and notable day of the Lord come.

20 And it shall be, "that whosoever shall call  
in the "Name of the Lord, shall be ſaued.

21 Ye me of Israel, heare these wordes, I re-  
v s of Nazaret, a man approued of God  
among you with great workes, and won-  
dres, and signes, which God did by him  
in the middes of you, as ye your selues al-  
so knowe:

22 Him, I say, haue ye taken by the hands of  
"the wicked, being deliuered by the "determi-  
nate counſel, & "foreknowledge of God,  
and haue crucified and ſlaine:

23 Whome God hath raised vp, & loſed  
the "ſorrowes of death, because it was im-  
poſſible that he ſhulde be holden of it.

24 For Dauid ſaith concerning him, "I be-  
held the Lord alwayes before me: for he  
is at my "right hand, that I ſhulde not be  
ſhaken.

25 Therefore did mine heart reioyce, and  
my tongue was glad, and moreover also  
my flesh shall rest in "hope,

26 Because thou wilt not leaue my "ſoule  
in graue, neither wilt ſuffer thine holie one  
to "ſe corruption.

27 ¶ Bothe as touching the paine, & also  
of Gods wrath and curſe. "To ſignifie that nothing can comfort  
us except we know that God is preſent with vs. "Our hope  
is in Gods deſcente. "Or, life, or preſence. "Or, ſoule.

28 Thou haſt ſhewed me thy wayes of li-  
fe, and ſhalt make me full of ioye with thy  
countenance.

29 Men & brethren, I may boldly ſpeake vn-  
to you of the Patriarke Dauid, "that he is  
bothe dead and buryed, and his ſepulchre  
remaineth with vs vnto this day.

30 Therefore, ſeing he was a "Prophet, and  
knewe that God had "ſworne with an othe  
to him, that of the frute of his loines he  
wolde raiſe vp Chriſt concerning the fleſh  
to ſet him vpon his throne,

31 He knowing this before, ſpake of the re-  
ſurrection of Chriſt, that "his "ſoule ſhul-  
de not be left in "grauē, nether his fleſh  
ſhulde "ſe corruption.

32 This Ieſus hath God raiſed vp, whereof  
we all are witneſſes.

33 Since then that he by the "right hand of  
God hath bene exalted, and hath recei-  
ued of his Father the promes of the holie  
Goſt, he hath ſhed forth the this which ye  
now ſe and heare.

34 For Dauid is not aſcended into heauen,  
but he ſaith, "The Lord ſaid to my Lord,  
"Sit at my right hand,

35 Vntil I "make thine enemies thy foot-  
ſtole.

36 Therefore, let all the houſe of Iſrael  
knowe for a ſuretie, that God hath "ma-  
de him bothe Lord, and Chriſt, this Ieſus,  
I ſay, whome ye haue crucified.

37 Now when they heard it, they were pric-  
ked in their hearts, and ſaid vnto Peter &  
the other Apoſtles, Men & brethren, what  
ſhall we do?

38 Then Peter ſaid vnto them, Amend your  
liues, and be "baptized euerie one of you  
in the Name of Ieſus Chriſt for the remiſ-  
ſion of ſinnes: & ye ſhall receiue the "gift  
of the holie Goſt.

39 For the promes "is made vnto you, and  
to your children, and to all that are a fa-  
reof, euen as many as the Lord our God  
ſhall call.

40 And with many other wordes he "be-  
ſought, & exhorted them, ſaying, Sauē your  
ſelues from this frowarde generation.

41 Then they that gladly receiued his wor-  
de, were baptized: and the ſame day, there  
were added to the Church about thre thou-  
ſand "ſoules.

42 And they continued in the Apoſtles do-  
ctrine, and "ſellowſhip, and "breaking of  
bread, and prayers.

43 ¶ And ſeaſe came vpo euerie ſoule: and  
many wonders and ſignes were done by  
the Apoſtles.

44 And all that beleued, were in one place,  
and had all things "commune.

45 And thei ſolde their poſſeſſiōs & "goods

Not "their goods were mingled all together: but ſuche  
ſerued that euerie man frankly relieved anothers neceſſitie.

in reſtoring  
me from death  
to life.

2 King. 1. 10.

2 And ſo know-  
en by reſolu-  
& ſpecial  
promes that  
he coulde  
not haue know-  
en.

Chap. 11. 36.

ſal. 111. 11.

ſal. 11. 10.

Chap. 11. 11.

Or, preſence.

a The worde,

ſignifieth apla-  
ce where one  
can ſe nothing

Or, ſeete.

b By the vertue  
& power.

c He obtined  
of his father  
power to acco-  
pliſh the pro-  
miſes which he

made to his A-  
poſtles, as touch-  
ing the holie  
Goſt to be ſent  
vnto them

ſal. 110. 1.

d And there-  
fore Chriſt  
doeth ſarre ex-  
cell Dauid.

e Chriſt is the  
onely redeemer  
vnto whome  
all powers are  
ſubit & ſub-  
oey.

f That is, ha-  
be appointed  
aſking & nu-  
lers and ones,  
that in all this  
ſermon Peter

ſpeaketh of  
Chriſts manho-  
de, as he was  
dead, buryed,  
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ded to heauen.

g He ſpeaketh  
not here of the  
dore of bap-  
tiſme, but tea-  
cheth that the  
whole effect  
thereof conſi-  
ſteth in Ieſus  
Chriſt.

h The visible  
ſignes.

i Chriſt is pro-  
miſed bothe to  
the Jewes and  
Gentiles, but  
the Jewes ha-  
ue the ſirſt pla-  
ce.

Or, preſented be  
fore God.

Or, preſent.

k Which ſtan-  
deth in bra-  
therlie love, &  
liberalitie.

Rom 15. 26.

2 cor 9. 11.

eb. 13. 16.

l Which was  
ſignification  
of the Lords  
ſupper.

Chap. 4. 32.

order was ob.



and parted them to all men, as euerie one had nede.

46 And they continued daily with one accorde in the Temple, & breaking bread at home, did eat their meate together with gladnes and singlenes of heart,

47 Praising God, and had fauour with all the people: and the Lord added to the Church from day to day, suche as shulde be saued.

CHAP. III.

The lame is restored to his fete. 12 Peter preacheth Christ vnto the people.

**N**OW Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.

2 And a certeine man which was a creple fro his mothers wombe, was caryed, whome they laid daily at the gate of the Temple called Beautiful, to aske almes of the that entred into the Temple.

3 Who seing Peter and Iohn, that they wolde entre into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Loke on vs.

5 And he gaue hede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer and golde haue I none, but suche as I haue, that giue I thee: In the Name of Iesus Christ of Nazaret rise vp and walke.

7 And he toke him by the right hand, and lift him vp, and immediatly his fete and ancle bones receiued strength.

8 And he leaped vp, stode, and walked, and entred with them into the Temple, walking and leaping, and praising God.

9 And all the people saue him walke, and praising God,

10 And thei knewe him, that it was he which fate for the almes at the Beautiful gate of the Temple: & they were amased, and sore aftonied at that, which was come vnto him.

11 And as the creple which was healed, helde Peter and Iohn, all the people ran amased vnto them in the porche which is called Solomons.

12 So whē Peter sawe it, he answered vnto the people, Ye men of Israel, why marueile ye at this? or why loke ye so stedfastly on vs, as though by our owne power or godlines, we had made this man go?

13 The God of Abraham, and Isaac, and Iacob, the God of our fathers hath glorified his Sonne Iesus, whome ye betrayed, and denied in the presence of Pilate, whē he had iudged him to be deliuered.

14 But ye denied the holie one & the iust, and desired a murderer to be giuen you,

15 And killed the Lord of life, whome God hath raised from the dead, whereof we

are witnesses.

16 And his Name hath made this man sounde, whome ye feare, and knowe, through faith in his Name: & the faith which is by him, hath giue to him this disposition of his whole bodie in y<sup>e</sup> presce of you all.

17 And now brethre, I knowe that through ignorance ye did it, as did also your gouerners.

18 But those things which God before had shewed by the mouth of all his Prophetes, that Christ shulde suffre, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may be put away, whē the time of refreshing shal come from the presence of the Lord.

20 And he shal send Iesus Christ, which before was preached vnto you.

21 Whome the heauen must containe vntil the time that all things be restored, which God had spoken by the mouth of all his holie Prophetes since the worlde began.

22 For Moses said vnto the Fathers, The Lord your God shal raise vp vnto you a Prophet, euen of your brethren like vnto me: ye shal heare him in all things, whatsoever he shal say vnto you.

23 For it shalbe that euerie persone which shal not heare that Prophet, shalbe destroyed out of the people.

24 Also all the Prophetes from Samuel, and thence forth as many as haue spoken, haue likewise foretold of these dayes.

25 Ye are the children of the Prophetes, & of the couenant, which God hath made vnto our fathers, saying to Abraham, Euen in thy fete shal all the kindreds of the earth be blessed.

26 First vnto you hath God raised vp his Sonne Iesus, & him he hath sent to blesse you, in turning euerie one of you from your iniquities.

CHAP. IIIII.

Peter and Iohn deliuered out of prison, preache the Gospel boldly. 10 Thei cōfesse plainly the Name of Christ.

16 They are commanded to preache no more in that name. 24 They pray for the good successe of the Gospel.

32 The increase, vnitie and charitie of the Church.

**A**ND as they spake vnto the people, y Priests & the capraine of the Temple, & the Sadduces came vpon them, 2 Taking it grievously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they laid handes on them, & put the in holde, vntil y next day: for it was now euen tide.

4 Howbeit, many of them which heard the worde, beleued, and the nōbre of the men was about foue thousand.

5 And it came to passe on y morrow, that

their rulers, and B

gathered together

6 And Annas the

and Iohn, and Al

were of the kinre

7 And when they

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Name haue ye

8 Then Peter ful

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9 For asmuch as

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Chap. 30. 7.  
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be that toke  
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nes of the  
worlde.  
b Because his  
disease was  
incurable, he  
gaue him self  
to liue of al-  
mes.

c He had the  
gift of healing  
sicknesses.  
d In the ver-  
ue of Iesus;  
for Christ was  
Sator of this  
miracle, and  
Peter was the  
minister.

d He corre-  
cteth the abu-  
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so many holi-  
nes, which on-  
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meth to God.  
Chap. 30.

Mat. 27. 30.  
mar. 15. 11.  
luk 23. 18.  
john. 18. 40.  
f To wit, Bar  
abbas.

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Gods Name  
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1. Peter 1.  
10. 16. 17.  
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# Chap. IIII. The Apostles praier. 56

their rulers, and Elders, and Scribes, were gathered together at Ierusalem,

6 And Annas the chief Priest, & Caiaphas, and Iohn, and Alexander, and as many as were of the kinred of the hie Priestes.

7 And when they had set the before them, they asked, By what power, or <sup>d</sup> in what Name haue ye done this?

8 Then Peter ful of the holie Gost, said vnto them, Ye rulers of the people, & Elders of Israel,

9 For asmuche as we this day are examined of the good dede done to the impotent man, to w<sup>h</sup>ich by what meanes he is made whole,

10 Be it known vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whome ye haue crucified, whome God raised againe frō the dead, <sup>euen</sup> by him doeth this man stand here before you, whole.

11 \* This is the stone cast a side of you by builders, which is become the head of the corner.

12 Now is there saluation in any other: for among men there is giuen none other name <sup>v</sup>nder heauen, where by we must be saved.

13 Now when they sawe the boldnes of Peter and Iohn, & vnderstode that they were vnlearned men and without knowledge, they marueiled, & knewe them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to go aside out of the Council, and <sup>conferred</sup> among them selues,

16 Saying, What shal we do to these men? for surely a manifest signe is done by the, & it is openly known to all the that dwell in Ierusalem: and we can not denye it.

17 But that it be noised no farther among the people, let vs threaten and charge the, that they speake henceforth to no man in this Name.

18 So they called them, and commanded them, that in <sup>no</sup> wise they shulde speake or teache in the Name of Iesus.

19 But Peter and Iohn answered vnto the, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we can not but speake the things which we haue <sup>a</sup> sene and heard.

21 So they <sup>threatened</sup> them, and let them go, and founde nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboue fourtie yere olde, on whome this miracle of healing was shewed.

23 Then as sone as they were let go, they came to their p<sup>re</sup>lowes, & shewed all that the hie Priestes & Elders had said vnto them.

24 And when they heard it, they lift vp their voyces to God with one accorde, & said, O Lord, thou art the God which hast made the heauen and the earth, the sea, & all things that are in them.

25 Which <sup>a</sup> by the mouth of thy seruēt Dauid hast said, Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against <sup>y</sup> Lord, and against his Christ.

27 For douteles, against thine holie Sonne Iesus, whome thou haddest <sup>a</sup> nointed, bothe Herode & Pontius Pilate, with the Gentiles and the people of Israel gathered them selues together,

28 To do what soeuer thine <sup>a</sup> hand, and thy <sup>a</sup> couंसil had determined before to be done.

29 And now, O Lord, beholde their threatenings, & <sup>v</sup> grante vnto thy seruants with all boldenes to speake thy worde,

30 So that thou stretche forth the thine hand, that healing, and signes, and wonders may be done by the Name of thine holie Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled together, and they were all <sup>a</sup> filled with the holie Gost, and they spake the worde of God <sup>a</sup> boldly.

32 And the multitude of them that beleued, were of one heart, and of one <sup>a</sup> soule: nether any of them said, that any thing of that which he possessed, was his <sup>a</sup> owne, but they had all things <sup>a</sup> commune.

33 And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 Nether was there any among them, that <sup>a</sup> lacked: for as many as were possessors of lands or houses, solde them, and broght the price of the things that were solde,

35 And laid it downe at the Apostles fete, and it was distributed vnto euerie man, according as he had nede.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, and of the countrey of Cyprus,

37 Where as he had land, solde it, & broght the money, and laid it downe at the Apostles fete.

## CHAP. V.

The hypocrisie of Ananias and Sapphira is punished.  
12 Miracles are done by the Apostles. 17 They are taken, but the Angel of God bringeth them out of prison  
29 Their bold confession before the Council. 34 The counsel of Gamaliel. 40 The Apostles are beat, and reioyce in trouble.

To encourage one another, & to glorify God.

They grieved their prayers vnto Gods promises, who had assured that he wolde enlarge the kingdom of Christ.

Psalm 2.1. This is the verifying of prophetic I Anointed to be King

Power, and justice. All things are done by force of Gods purpose, according to the decree of his will.

Ephe. 1.11. Always their rage and malice which they entreprised against thee y They seke not how to liue at ease, but when by them may moste glorify God.

This was a signe of Gods presence and the performis of his promises a This boldnes & constancie declared that their praier toke effect.

Chap. 2.44. b Of one mind, with consent and affection. c Their hearts were so ioined in God, y being all members of one body, they could not suffer their fellow members to be destitute.

d As the Apostles suffred none to lacke, so Paul commandeth that no idle loiterers be maintained. 2. Thes. 3.10.

e The goods were not alike diuided among all, but as euerie man had want, so was his necessitie moderately relieved.



# Lying vnto the holie Gost. The Actes. To obey God.

**B**Ve a certeine man named Ananias, with Sapphira his wife, solde a possession,

**And** kept away parte of the price, his wife also being of counsell, & brought a certeine parte, and laid it downe at the Apostles fete.

**Then** said Peter, Ananias, why hathe Satan filled thine heart, that thou shuldest lie vnto the holie Gost, and kepe away parte of the price of the possession?

**Whiles** it remained, & appertained it not vnto thee? and after it was solde, was it not in thine owne power? how is it that thou hast concieued this thing in thine heart? thou hast not lied vnto me, but vnto God.

**Now** when Ananias heard these wordes, he fel downe, and gaue vp the gost. Then great feare came on all them that heard these things.

**And** the yong men rose vp, and toke him vp, and caryed him out, and buried him.

**And** it came to passe about the space of thre houres after, that his wife came in, ignorant of that which was done.

**And** Peter said vnto her, Tell me, soldest thou the land for so much? And she said, Yea, for so much.

**Then** Peter said vnto her, Why haue ye agreed together, to tempt the Spirit of the Lord? beholde, the fete of them which haue buried thine housbād, are at the dore, and shal carye thee out.

**Then** he fell downe straight way at his fete, and yelded vp the gost: and the yong men came in, and founde her dead, and caryed her out, and buried her by her housband.

**And** great feare came on all the Church, and on as many as heard these things.

**Thus** by the hands of the Apostles were many signes and wonders shewed among the people (and they were all with one accorde in Solomons porche.

**And** of the other durst no man ioyn him self to them: neuer theles the people magnified them,

**Also** the nombre of them that beleued in the Lord, bothe of men & womē, grewe more and more.)

**In** somuche that thei brought the sicke into the stretes, and laid them on beddes and couches, that at the least way the shadowe of Peter, whē he came by, might shadowe some of them.

**There** came also a multitude out of the cities rounde about vnto Ierusalem, bringing sicke folkes, & them which were vexed with vncleane spirits, who were all healed.

**¶** Then the chief Priest rose vp, & all they that were with him (which was the secte of the Sadduces) and were ful of

indignation,

**And** laid hands on the Apostles, and put them in the commune prison.

**But** the Angel of the Lord, by night opened the prison dore, & brought them forth, and said,

**Go** your way, and stand in the Temple, & speake to the people all the wordes of this life.

**So** when they heard it, they entred into the Tēple early in the morning & taught. And the chief Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

**But** when the officers came, and founde them not in the prison, they returned and tolde it,

**Saying**, Certainely we founde prison shut as sure as was possible, & the keepers standing without, before the dore: but when we had opened, we founde no man within.

**Then** whē the chief Priest, and the captaine of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this wolde growe.

**Then** came one and shewed the, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teache the people.

**Then** went the captaine with the officers, and brought them without violence (for they feared the people, lest they shulde haue bene stoned)

**And** when they had brought them, they set them before the Council, and the chief Priest asked them,

**Saying**, Did not we straitely command you, that ye shulde not teache in this Name? and beholde, ye haue filled Ierusalem with your doctrine, & ye wolde bring this mans blood vpon vs.

**Then** Peter and the Apostles answered, and said, We ought rather to obey God than men.

**The** God of our fathers hathe raised vp Iesus, whome ye slew, & hanged on a tre.

**Him** hathe God lift vp with his right hand, to be a Prince and a Sauour, to giue repentance to Israel, and forgiveness of finnes.

**And** we are his witnesses cōcerning these things which we say: yea, and the holie Gost, whome God hathe giuen to them that obey him.

**Now** when they heard it, they braist for anger, and consulted to slay them.

**Then** stode there vp in the Council certeine Pharise named Gamaliel, a doctour of the Law, honored of all the people, and commāded to put the Apostles forthe

*a Which signified their false judgement, distrust, & hypocrisy.*

*b Who moued shine heart to fel thy possession: where as y earnest parte to another vie, as if God did not fearely dissimulation. c His sinne the refore was so muche greater in that he committed it willingly. d Then no mā was compelled to fel his possessions, nor to put his money to the commune vie. e Because that God so disposed it.*

*f And to mocke him, as if he shulde not haue known your craftie fete, which declareth that when men do any thing of an euil conscience, they do not soe pronouice the sentence of damnation vpon them selues, but also prouoke the wrath of God, because they do purpose, wher God be righteous and almightie. g Read the annotatio vpon the figure. i. King. 6. page 25.*

*h Because of their owne euil consciences which made them to tremble for they that were not assured of Gods mercies in Christ, were astonished at these his strange iudgements. i That is, thei gaue them great praise.*

*k Which thins were the chief among them.*

*l They were full of a rage, and in their defence their suppliance.*

*m The holie Gost, which by the way of life is declared.*

*n So if there was no feare, nor deceit, negligence, it shulde be the power of God, & his grace for his sake.*

*o He accused them of treason, and to make vs glad of Christ's death.*

*p When they committed any thing contrary to the word of God.*

*q That is, Christ.*

malieis counse

a little space,

**And** said vnto hede to your selues touching these men.

**For** before these dayes boasting thine a number of men who was slayned him, were flattered.

**After** this manner, in the daies of waye muche people rished, and all thither abroad.

**And** now I say selues from thence: ne for if this comen, it wil come.

**But** if it be of God, it, left ye be founde God.

**And** to him the Apostles: and when they commanded speake in the Name of the Lord.

**So** they departed ioycing, that they to suffer rebuke for the Name of the Lord.

**And** dailey in to house they preached Iesus Christ.

**Seven** Deacons are named, and miracles of Stephen.

**And** in those daies the disciples murmuring of the Hebrewes, were neglected.

**Then** the twelue the disciples together mete that we shuld God to serue the.

**Wherefore** brethren, you seuen men of the holie God we may appoint.

**And** we wil giue to prayer, and to worde.

**And** the saying tude: and they chose faith & of the hie and Prochorus, and Parmenas,

**of** Antiochia, Which they fete they praied, and

**And** the wordes number of the in Ierusalem gre

**of** the Priests were

**¶** Now Steuen

a little

pp.1.





44 Our fathers had the tabernacle of \* witnesses in the wilderness, as he had appointed, speaking vnto \* Moses, that he shulde make it according to the facion that he had sene.

45 Which tabernacle also our fathers receiued, and broght in with \* Iesus into the possession of the Gētiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 \* Who founde fauour before God, and desired that he might \* finde a tabernacle for the God of Iacob.

47 \* But Solomon buylt him an house.

48 Howbeit the mosse High \* dwelleth not in \* temples made with hands, as saith the \* Prophet,

49 Heauen is my throne, & earth is my footstole: what house wil ye buylde for me, saith the Lord? or what place is it that I shulde rest in?

50 Hathe not mine hand made all these things?

51 \* Ye stiffnecked and of vncircumcised hearts & eares, ye haue alwayes resisted y<sup>e</sup> holie Ghost: as your fathers did, so do you.

52 Which of the Prophetes haue not your fathers persecuted? and they haue slaine them, which shewed before of the coming of that \* Iust, of whome ye are now the betrayers and murderers,

53 \* Which haue receiued the Law by the ordinance of Angels, & haue not kept it.

54 But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 But he being ful of the holie Ghost, looked stedfastly into heauen, and sawe the glorie of God, and Iesus standing at the right hand of God,

56 And said, Beholde, I se the heauē open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shout with a loude voyce, and stopped their eares, and ranne vpon him all at once,

58 And cast him out of the citie, and stoned him: and the \* witnesses laid downe their clothes at a yong mans fete, named Saul.

59 And they stoned Steuen, who called on God, & said, Lord Iesus, receiue my spirit.

60 And he kneled downe, and cryed with a loude voyce, \* Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

CHAP. VIII.

1 Steuen is lamented & buried. 2 The rage of the Iewes and of Saul against them. 3 The faithful scattered, preache here & there. 4 Samaria is seduced by Simon the Priester, but was converted by Philippe, and confirmed by the Apostles. 5 The couetousnes and hypocrisie of Simon. 6 And conversion of the Eunuche.

And Saul consented to his death, and at that time, there was a great persecution against the Church which was at Ierusalem, & they were all scattered abroad through the regions of Iudea & of Samaria, except the Apostles.

2 Then certaine men fearing God, & caryed Steuen amongs the, to be buried, and made great lamentation for him.

3 But Saul made hanocke of the Church, and entred into euerie house, and drew out bothe men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the worde.

5 ¶ Then came Philippe into the citie of Samaria, & preached Christ vnto them.

6 And the people gaue hede vnto those things which Philippe spake, with one accorde, hearing & seing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed of them: and many taken with palsies, & that halted, were healed.

8 And there was great ioye in that citie.

9 And there was before in the citie a certeine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, that he him self was some great man.

10 To whome they gaue hede from the least to the greatest, saying, This man is the great power of God.

11 And they gaue hede vnto him, because that of long time he had bewitched them with forceries.

12 But as sone as they beleued Philippe, which preached the things that concerned the kingdome of God, and in the Name of Iesus Christ, they were baptized bothe men and women.

13 Then Simon him self beleued also and was baptized, & continued with Philippe, and wondred, when he sawe the signes and great miracles which were done.

14 ¶ Now whē the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the worde of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the holie Ghost.

16 (For as yet, he was come downe on none of them, but they were baptized onely in the Name of the Lord Iesus)

17 Then laid they their hands on them, & they receiued the holie Ghost.

18 And when Simon sawe, that through laying on of the Apostles hands the holie Ghost was giuen, he offered them money,

19 Saying, Giue me also this power, that on whome soeuer I lay the hands, he may receiue the holie Ghost.

PP. ii.

a Fro the place where he was Roned.  
b When the Church is despised of any worthe member, there is iust cause of sorrowe: and note that here is no mention of any reliques or prayers for the dead, or worshipping.  
c The conversion of Samaria was as it were the first frutes of the calling of the Gentiles.

d This declarereth how much more we are inclined to follow the illusions of Satan than the truth of God.  
e This is the craft of Satan to contrail his illusions vnder the Name of God.

f The maiestie of Gods worde forced him to confesse the truth: but yet was he not reformed therefore.

g Meaning the particular gifts of the holie Spirit.  
h They had onely received the common grace of adoption & regeneration which are offered to all y<sup>e</sup> faithful in baptisme, & as yet had not received the gift to speake in diuers languages, & to do miracles.



20 Then said Peter vnto him, Thy money perissh with thee, because thou thinkest that y<sup>e</sup> gift of God may be obtained with money.

21 Thou hast nether parte nor fellowship in this bulines: for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in y<sup>e</sup> gall of bitterness, and in the bonde of iniquitie.

24 Then answered Simon, & said, Pray ye to the Lord for me, y<sup>e</sup> none of these things which ye haue spoken, come vpon me.

25 So they, when they had testified and preached the worde of the Lord, returned to Ierusalem, and preached the Gospel in many townes of the Samaritans.

26 Then the Angel of the Lord spake vnto Philippe, saying, Arise, and go toward the South vnto the way that goeth downe from Ierusalem vnto Gaza, which is a waste.

27 And he arose and went on: and beholde, a certeine Eunuche of Ethiopia Cadace the Quene of the Ethiopians chief Gouerner, who had the rule of all her treasure, & came to Ierusalem to worship:

28 And as he returned sitting in his charet, he red Esaias the Prophet.

29 Then the Spirit said vnto Philippe, Go nere & ioyn thy self to yonder charet.

30 And Philippe ranne thither, and heard him read the Prophet Esaias, & said, But vnderstandest thou what thou readest?

31 And he said, How can I, except I had a guide? And he desired Philippe, that he wolde come vp and sit with him.

32 Now the place of the Scripture which he red, was this, \* He was led as a shepe to slaughter: & like a lambe domme before his shearer, so opened he not his mouth.

33 In his humilitie his iudgement hath bene exalted: but who shal declare his generation? for his life is taken from the earth.

34 Then the Eunuche answered Philippe, and said, I pray thee of whome speaketh the Prophet this? of him self, or of some other man?

35 Then Philippe opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certeine water, and the Eunuche said, Se, here is water: what doeth let me to be baptized?

37 And Philippe said vnto him, If thou beleeuest with all thine heart, thou maist. Then he answered, and said, I beleeue that

Iesus Christ is the Sonne of God.

38 Then he commanded the charet to stand still: and they went downe bothe into the water, bothe Philippe & the Eunuche, and he baptized him.

39 And as soon as they were come vp out of the water, the Spirit of the Lord caught away Philippe, that y<sup>e</sup> Eunuche sawe him no more: so he went on his way reioicing.

40 But Philippe was founde at Azotus, & he walked to and fro preaching in all the cities, til he came to Cesarea.

#### CHAP. IX.

1 The conuersion of Saul. 11 His vocation to the Apostleship. 20 His zeale to execute the same. 25 How he caught the termes conspiracies. 26 His access to the Apostles. 31 The prosperitie of the Church. 34 Peter healeth Aneias. 40 Raiseth Tabitha. 42 He conuerteth many to Christ. 43 And lodgeth in a tawers house.

1 And Saul yet breathing out threatenings & slaughter against the disciples of the Lord, went vnto the hie Priest, and desired of him letters to Damascus to the Synagogues, that if he founde any that were of that way (ether men or women) he might bring them bounde vnto Ierusalem.

2 Now as he iourneyed, it came to passe y<sup>e</sup> as he was come nere to Damascus, \* suddenly there shined rounde about him a light from heauen.

3 And he fel to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

4 And he said, Who art thou, Lord? And the Lord said, I am Iesus whome thou persecutest: it is hard for thee to kicke against prickes.

5 He then bothe trembling and astonied, said, Lord, what wilt thou that I do? And y<sup>e</sup> Lord said vnto him, Arise and go into the citie, and it shalbe tolde thee what thou shalt do.

6 The men also which iorneyed with him, stood amazed, hearing his voyce, but seeing no man.

7 And Saul arose from the grounde, and opened his eyes, but sawe no man. Then led they him by the hand, and brought him into Damascus.

8 Where he was three dayes without sight, and nether sate nor dranke.

9 And there was a certeine discipule at Damascus named Ananias, & to him said the Lord in a vision, Ananias. And he said, Beholde, I am here, Lord.

10 Then the Lord said vnto him, Arise, and go into y<sup>e</sup> strete which is called Straight, and seke in the house of Iudas after one called Saul of Tarsus: for beholde, he prayeth.

11 (And he sawe in a vision a man named Ananias coming in to him, & putting his hands

hands on him, that he might see.)

12 Then Ananias heard by many of how he had done to the

13 Moreouer here heie Priests, to bring his Name.

14 Then the Lord way: for he is a hie

15 I beare my Name Kings, and the ch

16 For I wil shew he must suffice for

17 Then Ananias into the house, & said, Brother, me (even Iesus y<sup>e</sup> way as thou can

18 receiue thy sight, lie Golt.

19 And immediat as it had bene se

20 ued sight, and ar

21 And receiued So was Saul cer

22 ples which were

23 And straight w the Synagogues

24 God,

25 So that all tha and said, Is not

26 which called on & came hither f

27 bringing them bou

28 But Saul encro and confounded

29 Damascus, \* con Christ.

30 And after 1 the led, the Iewes

31 kill him.

32 But their lay

33 Saul: now they and night, that

34 Then the disci and put him the

35 downe in a bass he affaide to io

36 ples: but they beleeued not th

37 But Barnaba to the Apostles,

38 he had sene the had spoken vn

39 boldly at Dan

40 And he was Ierusalem,

41 And spake b Lord Iesus, &

42 Grecians: but

43 But when th

Thou art not worthy to be of the number of y<sup>e</sup> faithful. That is, turne away from thy wickednes. I hereby he wolde make him to feele his sinne and not y<sup>e</sup> doubted of Gods mercies, if he wolde repent. Deut. 29, 18. Or thine heart is full of dishonourable malice, & deuilish poison of impietie, so that now Satan hath thee tied as captiue in his hands.

n After that Alexander had destroyed it, it was not much peopled, as it was afore, and therefore in respect was as waste.

e Eunuche signifieth him that is gelded: but because in the East parties great affairs we commit to such, it came in vnto that noble men were called Eunuchs, although they were not gelded: also all manner officers and seruants that were put in credit on necessarie affairs, were called by this name as Isa. 57, 7.

Albin Christ was in graue and in deathes bandes, feeling also his Fathers anger against sinne, yet he brake the bandes of death and was exalted. Act. 2, 24.

The punishment which he suffered, was the beginning of his glorie.

That is, how long his age shal endure for being risen from death, death shal no more reigne, neither shal his kingdom euer haue end: or else we may take generation, for his Church shal haue end: for now they sit in the heauilie places with heauen. e He declared at length this matter of so great importance.

n With a pure and perfect heart.

Christ their head, as Ephes. 2, 6. f And he now reigneth in declared at length this matter of so great importance.

This was the same that he might knowe a more che the better y<sup>e</sup> Philip was sent to him by God. e For persuaading him to Iesus y<sup>e</sup> Some that he this came was also called Iudas, Iudas the Galilean.

Rom. 9, 1. Gal. 1, 13. a He persequed with great rage, and seeking to slay him, which he did: And for this cause, when he was raised up, he had the true knowledge of God. b That is, of faith, or of Chap. 22, 11. 15, 16.

e There is a reference he perceiued his own conscientiousness. f He was raised up, and was seated in the right hand of God. d Meaning Sauls voice. Chap. 22, 9. e For Saul knew that Iesus was he that he had blinded.

g He was so rauished with the vision that he did misse nothing, but heauenly things, and therefore was blinded.

h Peter, Acts, 21. being opened. i. e. of I. were sent. k Because of the strength and power.

of God.  
he charer to stand  
ne bothe into the  
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Iudas after one  
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hands on him, that he might receiue his sight.)

Then Ananias answered, Lord, I haue heard by many of this mā, how muche euill he hath done to thy saintes at Ierusalem.

Moreouer here he hathe autoritie of the hie Priests, to binde all that call on thy Name.

Then the Lord said vnto him, Go thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, & Kings, and the children of Israel.

For I will shewe him, how many thinges he must suffre for my Names sake.

Then Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (even Iesus y appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holie Gost.

And immediatly there fel from his eyes as it had bene scales, & suddenly he receiued sight, and arose, and was baptized,

And receiued meat, & was strengthened.

So was Saul certeine dayes with the disciples which were at Damascus.

And straight way he preached Christ in the Synagogues, that he was the Sonne of God.

So that all that heard him, were amased, and said, Is not this he, that destroyed the which called on this Name in Ierusalem, & came hither for that intent, y he shulde bring them bounde vnto the hie Priests?

But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming, that this was the Christ.

And after that many dayes were fulfilled, the Iewes toke counsel together, to kill him.

But their laying await was knowne of Saul: now they watched the gates day and night, that they might kill him.

Then the disciples toke him by night, and put him through the wall, and let him downe in a basket.

And when Saul was come to Ierusalem, he assaide to ioine him self with the disciples: but they were all afraid of him, and beleued not that he was a disciple.

But Barnabas toke him, and broght him to the Apostles, and declared to them, how he had sene the Lord in the way, & that he had spoken vnto him, & how he had spokē boldly at Damascus in y Name of Iesus.

And he was conuersant with them at Ierusalem,

And spake boldly in the Name of the Lord Iesus, & spake and disputed with the Grecians: but they went about to slay him.

But when the brethren knewe it, they

brought him to Cesarea, & sent him forth to Tarsus.

Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, & walked in the feare of the Lord, and were multiplied by the comfort of the holie Gost.

And it came to passe, as Peter walked through out all quarters, he came also to the saintes which dwelt at Lydda.

And there he founde a certeine man named Aeneas, which had kept his bed eight yeres, and was sicke of the palse.

The said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and make vp thy bed. And he arose immediatly.

And all that dwelt at Lydda and Saron, sawe him, and turned to the Lord.

There was also at Ioppa a certeine woman a disciple named Tabitha (which by interpretation is called Dorcas) she was full of good workes & almes which she did.

And it came to passe in those dayes, that she was sicke and dyed: and when they had washed her, they laid her in an vpper chamber.

Now forasmuche as Lydda was nere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he wolde not delaye to come vnto them.

Then Peter arose and came with them: and when he was come, they broght him into the vpper chamber, where all the wid dowes stode by him weping, and shewing the coates and garments, which Dorcas made, while she was with them.

But Peter put them all forth, and knelled downe, and praid, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she sawe Peter, saie vp.

Then he gaue her the hand & lift her vp, and called the saintes & widowes, and restored her alme.

And it was knowne throughout all Ioppa, and manie beleued in the Lord.

And it came to passe that he taryed manie dayes in Ioppa w one Simon a tanner.

CHAP. X.

Cornelius admonished by the Angel. 7 He sendeth to Ioppa. 11 The vision that Peter sawe. 17 How he was sent to Cornelius. 19 The Gentiles also receiue the Spirit, and are baptizd.

Furthermore there was a certeine mā in Cesarea called Cornelius, a captainne of the bande called the Italian bande, A deuout mā, and one that feared God with all his householde, which gaue muche almes to the people, and prayed God continually.

He sawe in a vision evidently (about the ninte houre of the day) an Angel of

q Because he was his owne country, and there he might haue some authority.

q Truste they couche together

r Meaning, the greatest part. f A place so called, and not a citie.

t That is, a desire, or rebucke. Or, rich.

u To the intent they might burie her afterwards: for this was their custom.

x For she was restored to life, rather than others might haue occasion to beleue, and glorifie God, then for her owne sake.

z Who had forsaken all superstitious, & gaue him self to the true seruice of God.



# Peters vision.

# The Actes. Peters sermon.

# fact examine

God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, What is it, Lord? And he said vnto him, Thy prayers & thine almes are come vnto remembrance before God.

5 Now therefore send men to Ioppa, & call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, & a fouldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morowe as they went on their iorney, and drewe nere vnto the citie, Peter went vp vpon the house to pray, about the sixth houre.

10 Then waxed he an hungred, and wolde haue eat: but while they made some thing readie, he fell into a trance.

11 And he sawe heauen opened, and a certeine vessel come downe vnto him, as it had bene a great shete, knit at the foure corners, and was let downe to the earth.

12 Wherein were all maner of foure footed beastes of the earth, and wilde beastes and creeping things, and fowles of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eat.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce spake vnto him againe the seconde time, The things that God hath purified, pollute thou not.

16 This was so done thrise: and the vessel was drawn vp againe into heauen.

17 Now while Peter doubted in himself what this vision which he had sene, meant, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, & asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said vnto him, Beholde, three men seke thee.

20 Arise therefore, and get thee downe, & go with them, and s doubt nothing: for I haue sent them.

21 Then Peter wet downe to the men, which were sent vnto him from Cornelius, & said, Beholde, I am he whome ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good repute among all the nation of the Iewes, was warned from heauen by an holie Angel, to send for thee into his house,

se, and to heare thy wordes.

23 Then called he them in, & lodged them, and the next day, Peter went forth with them, and certeine brethren from Ioppa, accompanied him.

24 And the day after, they entred into Cesarea. Now Cornelius waited for them, & had called together his kinsmen, and special friends.

25 And it came to passe as Peter came in, that Cornelius met him, and fell downe at his fete and worshipped him.

26 But Peter toke him vp, saying, Stand vp: for euē I my self am a man.

27 And as he talked with him, he came in, & founde manie that were come together.

28 And he said vnto them, Ye knowe that it is an vnlawful thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hath shewed me, that I shulde not call anie man polluted, or vncleane.

29 Therefore came I vnto you without saying naye, when I was sent for. I aske therefore, for what intent haue ye sent for me.

30 Then Cornelius said, Foure dayes ago, about this houre, I fasted, and at the ninth houre I praid in mine house, and beholde, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who when he cometh, shall speake vnto thee.

33 Then sent I for thee immediately, and thou hast wel done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceiue, that God is no acceptor of persones.

35 But in euerie nation he that feareth him, and worketh righteousnes, is accepted with him.

36 Ye knowe the wordes which God hath sent to his childre of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 Euen the wordes which came through all Iudea beginning in Galilee, after the baptism which Iohn preached,

38 To wit, how God anointed Iesus of Nazareth with the holie Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuil: for God was with him.

39 And we are witnesses of all things which he did bothe in the land of the Iewes, and in Ierusalem: whome they slewe, hanging

b That is, God did accept the loweth that he had faith: for it is impossible to please God. He shall speake wordes vnto thee where-by thou shalt be saved & all thine house.

c Which was midday.

d As camels, horses, dogs, oxen, sheepe, swine & such like which man nourisheth for his use.

e Commune.

f To taking away the difference betwixt vncleane beastes and cleane he sheweth there is no difference betwixt Iewes and Gentiles. f Take it not for polluted & impure.

g The time obedience which proceedeth of faith, ought to be without doubt or questioning.

10, Peter.

h Shewe the multitude of the people, and the power of the Spirit, Peter had seen God.

i Or, many.

Den 16, 17.

actes 19, 17.

Job 34, 15.

1st Cor 13, 16.

Rom 2, 11.

Gal 2, 6.

1st Cor 6, 3.

Col 3, 25.

1st Pet 1, 17.

1st Pet 1, 17.

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him on a tre.

40 Him God raised, and caused that he was not to all the pines chosen before him, which did eat and he arose from the dead.

41 And he commanded to the people, & to is ordained of God dead.

42 To him also give, that through in him, shall receive

44 While Peter yet holie Ghost fell on the worde.

45 So they of the cued, were astonished, Peter, because that was powred out to

46 For they heard & magnified God.

47 Cananie man se shulde not be ceived the holie

48 So he commanded in the Name of they him to tarry

CH A

4 Peter sheweth the Gentiles. 18 The Church increaseth. 22 Bar

23 Bar

24 Bar

25 Bar

26 Bar

27 Bar

28 Bar

29 And the remedie

NOW the A that were Gentiles had all God.

3 And when Peter lem, they of the against him,

3 Saying, Thou cumefied, and ha

4 Then Peter be thing in order to

5 I was in the citi in a trance I saw vessel coming do

6 shete, let downe re corners, and it

6 Toward the w mine eyes, I con

7 ted beastes of th and creeping thin

7 And I heard a v rise, Peter: slay a

8 An I said, God polluted or vncle entered into my

9 But the voyce a me from heave

10 hath purified,

him

him

him

him

him

him

des.  
in, & lodged them,  
went forth with  
thence from Ioppa,  
he entered into Ce  
waited for them, &  
kinfolmen, and spe  
as Peter came in,  
and fel downe at  
his feet.  
saying, Stand vp:  
man.  
him, he came in,  
re come together.  
m, Ye knowe that  
for a man that is a  
come vnto one of  
od hathe shewed  
anie man pollute  
you without say  
for. I aske there  
ye sent for me.  
Fourc dayes ago,  
d, and at the nin  
e house, and be  
fore me in bright  
y prayer is heard,  
in remembrance  
a, and call for Si  
eter (he is lodged  
anner by the sea  
n, shal speake vn  
immediatly, and  
me. Now there  
for God to  
commanded thee  
mouth, and said,  
at \*God is no ac  
at I feareth him,  
hes, is accepted  
which God hathe  
preaching I peas  
is Lord of all.  
ame through all  
le, after the bap  
d,  
ointed Iesus of  
Gost, and with  
doing good, and  
essed of the de  
all things which  
of the Iewes, and  
sewe, hanging  
him

him on a tre.  
40 Him God raised vp the third day, and  
caused that he was shewed openly:  
41 Not to all the people, but vnto the wit  
nesses chosen before of God, *euen* to vs  
which did eat and drinke with him, after  
he arose from the dead.  
42 And he commanded vs to preache vn  
to the people, & to testifie, that it is he that  
is ordeined of God a iudge of quicke and  
dead.  
43 To him also giue all the Prophetes wit  
nesses, that through his Name all that beleue  
in him, shal receiue remission of sinnes.  
44 While Peter yet spake these wordes, the  
holie Gost fel on all them which heard  
the worde.  
45 So they of the circumcision which beleu  
ed, were astonied, as manie as came with  
Peter, because that on the Gentiles also  
was powred out the gift of the holie Gost.  
46 For they heard them speake with tongues,  
& magnifie God. Then answered Peter,  
47 Can anie man forbid water, that the  
se shulde not be baptized, which haue re  
ceiued the holie Gost, as well as we?  
48 So he commanded them to be baptized  
in the Name of the Lord. Then prayed  
they him to tarie certeine dayes.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the  
Gentiles. 18 The Church apprehendeth. 21 The Church  
increaseth. 22 Barnabas and Paul preache at An  
tiochia. 28 Agabus prophesieth dearth to come.  
29 And the remedie.  
N OW the Apostles and the brethren  
that were in Iudea, heard, that the  
Gentiles had also received the worde of  
God.  
1 And when Peter was come vp to Ierusa  
lem, they of the circumcision contended  
against him,  
2 Saying, Thou wentest in to men vncir  
cumcised, and hast eaten with them.  
3 Then Peter began, and expounded the  
thing in order to them, saying,  
4 I was in the citie of Ioppa, praying, and  
in a trance I sawe this vision, A certeine  
vessel coming downe as it had bene a great  
sheet, let downe from heauen by the foure  
corners, and it came to me.  
5 Toward the which when I had fastened  
mine eyes, I considered, and sawe foure so  
ted beastes of the earth, and wilde beastes,  
and creeping things, & foules of the heaue.  
6 Also I heard a voyce, saying vnto me, A  
rise, Peter: slay and eat.  
7 And I said, God forbid, Lord: for nothing  
polluted or vnclane hathe at anie time  
entered into my mouth.  
8 But the voyce answered me the second ti  
me from heauen, The things that God  
hathe purified, pollute thou not.

10 And this was done thre times, and all  
were taken vp againe into heauen.  
11 Then beholde, immediatly there were  
thre men already come vnto the house whe  
re I was, sent from Cesarea vnto me.  
12 And the Spirit said vnto me, that I shul  
de go with them, without douting: mo  
reouer these six brethren came with me, &  
we entred into the mans house.  
13 And he shewed vs, how he had sene an  
Angel in his house, which stood and said  
to him, Send men to Ioppa, and call for Si  
mon whose surname is Peter.  
14 He shal speake wordes vnto thee, whe  
reby both thou and all thine house shal be  
saued.  
15 And as I began to speake, the holie Gost  
fel on them, *euen* as vpon vs at the be  
ginning.  
16 Then I remembered the worde of the  
Lord, how he said, \* Iohn baptized with  
water, but ye shal be baptized with the  
holie Gost.  
17 For as muche then as God gaue them a  
like gift, as he did vnto vs, when we beleu  
ed in the Lord Iesus Christ, who was I,  
that I colde let God?  
18 When they heard these things, they  
helde their peace, and glorified God, say  
ing, Then hathe God also to the Gentiles  
granted repentance vnto life.  
19 And they which were scattered abroad  
because of the affliction that arose about  
Steuens, walked throughout til they came  
vnto Phenice and Cyprus, and Antiochia,  
preaching the worde to no man, but vnto  
the Iewes onely.  
20 Now some of them were men of Cyprus  
and of Cyrene, which when they were co  
me into Antiochia, spake vnto the Gre  
cians, and preached the Lord Iesus.  
21 And the hand of the Lord was with the  
so that a great number beleued & turned  
vnto the Lord.  
22 Then tidings of those things came vnto  
the eares of the Church, which was in Ie  
rusalem, & they sent forth Barnabas that  
he shulde go vnto Antiochia.  
23 Who when he was come & had sene the  
grace of God, was glad, and exhorted all,  
that with purpose of heart they wolde  
cleaue vnto the Lord.  
24 For he was a good man, and ful of the  
holie Gost, and faith, and muche people  
ioyned them selues vnto the Lord.  
25 ¶ Then departed Barnabas to Tarsus to  
seke Saul:  
26 And when he had founde him, he broghe  
him vnto Antiochia, and it came to passe  
that a whole yere they were conuersant  
with the Church, and taught muche peo  
ple, in so muche, that the disciples were  
first called Christians in Antiochia.

Chap. 2. 4.  
& 3. 6.

Chap. 1. 3.  
& 19. 4.

mat. 3. 11.

mar. 1. 8.

luk. 3. 16.

iohn. 1. 17.

c That is, in  
duced with the  
grace of the  
holie Gost.

¶ Not togi  
ue them the  
holie Gost?

d Their mode  
of declarati  
on that they we  
re not altho  
med to vnlay  
that whereof  
they had vn  
iustly bla  
med Peter.

Chap. 8. 1.

e This repu  
tace depēdeth  
vpon faith.

¶ Or, trouble.

f He meaneth  
not the Iewes  
which being  
scattered abroa  
de in diuers  
countreys were  
called by this  
name, but the  
Grecians, w  
were Gentiles.

g The power  
and vertue

h This was  
the most fa  
mour clise of  
Syria, and bor  
dered vpon Ci  
licia

i For cautiō  
with the Lorde

j Where as be  
fore they we  
re called disci  
ples, now they  
are named  
Christians.



27 In those dayes also came Prophetes fro Ierusalem vnto Antiochia.  
28 And there stode vp one of them named Agabus, and signified by the <sup>h</sup> Spirit, that there shulde be great famine throughout all the worlde, which also came to passe vnder Claudius Cesar.  
29 Then the disciples, euerie man according to his habilitie, <sup>1</sup> purposed to send succour vnto the brethren which dwelt in Iudea.  
30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

CHAP. XII.

*Herode persecuteth the Christians. 2 He killeth Iames, 4 And putteth Peter in prison. 7 Whome the Lord deliuereith by an Angel. 21 The horrible death of Herode. 24 The Gospel storsbeth. 25 Barnabas & Saul returning to Antiochia take Iohn Marke with them.*

**N**OW about that time, <sup>a</sup> Herode the King stretched forth the <sup>b</sup> hands to vex certeine of the Church.  
And he killed Iames the <sup>b</sup> brother of Iohn with the sword.  
And when he sawe that it <sup>c</sup> pleased the Iewes, he proceded further, to take Peter also (then were <sup>d</sup> daies of vnleauened bread).  
And whē he had caught him, he put him in prison, and deliuered him to <sup>e</sup> foure quaternions of souldiers to be kept, intending after the Passouer to bring him forth to the people.  
So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herode wolde haue brought him out vnto the people, the same night slept Peter betwene two souldiers, bounde with two chaines, and the keepers before the dore kept the prison.

7 And beholde, the Angel of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fel of from his hands.

8 And the Angel said vnto him, Gird thy self, and binde on thy <sup>f</sup> sandals. And so he did. Then he said vnto him, Cast thy garment about thee, and followe me.

9 So Peter came out and followed him, & knewe not that it was true, which was done by the Angel, but thought he had sene a vision.

10 Now when they were past the first and the secōde watche, they came vnto the y<sup>r</sup> gate, that leadech vnto the citie, which opened to them by it owne accorde, and they went out, and passed through one strete, and by and by the Angel departed from him.

11 And when Peter was come to him self, he said, Now I know for a trueth, that the

Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the <sup>g</sup> waiting for of the people of the Iewes.

12 And as he considered the thing, he came to the house of Marie, the mother of Iohn, whose surname was Marke, whete manie were gathered together and prayed.

13 And when Peter knocked at the entrie dore, a maide came forth to hearken, named Rhode.

14 But when she knew Peters voyce, she opened not the entrie dore for gladnes, but ran in, and tolde how Peter stode before the entrie.

15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his <sup>h</sup> Angel.

16 But Peter continued knocking, and whē thei had opened it, and sawe him, they were astonied.

17 And he beckened vnto them with the hand, to holde their peace, and tolde them how the Lord had brought him out of the prison. And he said, Go shewe these things vnto Iames and to the brethren: and he departed and went into <sup>i</sup> another place.

18 Now asfōne as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herode had sought for him, & founde him not, he examined the keepers, and commanded them to be led to be punished. And he went downe from Iudea to Cesarea, and there abode.

20 Then Herode intended to make warre against them of Tyrus and Sidō, but they came all with one accorde vnto him, and <sup>j</sup> persuaded Blastus the Kings chamberlaine, and they desired peace, because their cōtrei was nourished by the Kings land.

21 And vpon a day appointed, Herode arrayed him self in royal apparel, and sate on the iudgement seat, and made an oration vnto them.

22 And the people gaue a shout, saying, The voyce of God, and not of man.

23 But immediatly the Angel of the Lord smote him, because he <sup>k</sup> gaue not glorie vnto God, so that he was eate of wormes, and gaue vp the ghost.

24 And the worde of God <sup>m</sup> grewe, and multiplied:

25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their office, and toke with them Iohn, whose surname was Marke.

CHAP. XIII.

*Paul and Barnabas are called to preache among the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The Iewes resisted. 48 They that are ordained to life, beleue. 52 The fruite of faith.*

<sup>a</sup> This prophete was an occasion to the Antiochians to relieve the necessities of their brethren in Ierusalem.

<sup>b</sup> To signifie that it came of a charitable minde towards them.

<sup>c</sup> Who was called Agrippa the sonne of Antiochus: he was nephew vnto Herodes Great, and brother of Herodias.

<sup>d</sup> There was another so named, which was the sonne of Alpheus.

<sup>e</sup> It came the of no zeale nor religion, but only to flatter the people.

<sup>f</sup> The nobler being fixtene was deuised by fource, to kepe shure wardes.

Chap. 12.

Read Marke 5.9.

<sup>g</sup> For they thought they had purposed to death.

<sup>h</sup> For thei know by Gods word that Angels were appointed to deliuer the faithful, and also in those dayes they were accustomed to such fights.

<sup>i</sup> Which was the first night, by reason of the brethren.

<sup>j</sup> By the dattering wordes, & also by bribes.

<sup>k</sup> Which he should haue done, as he should haue punished the flatterers, of whose vanitie he complained, when he was doryng as Iohannes writeth.

<sup>l</sup> The villers of the punishment declared how God doetheth profits and spares his gentiles.

<sup>m</sup> The more that crying go aboute the world, the more doeth it increase. Which was a shew of the faith of the Gentiles, which was the fruite of faith.

**T**Here were was at Antiochia and teachers, as led Niger, and nabē (which was the name of Herode the Tetrarch). Now as they fasted, the holie Barnabas & Saul to I have called. Then fasted their hands on. And they, after the holie Ghost, cia, and from prus. And whē they checked the wordes of the Iewes to their minister. So when they yle vnto Paphus forcerer, a false named Barisus, Which was Iulus, a prudent Barnabas and Saul the worde of God. But Elymas, the me by interpret fōght to turne faith. Then Saul (who was full of the hie him, And said, O mischief, the chief of all right to peruert the st. Now therefore Lord upon the & not se the sun mediately there darkenes, and he to lead him by. Then the De was done, beleue doctrine of the. Now when Paul him were departed they came to Paph, then Iohn departed to Ierusalem. But when they came to Antiochia, they went into the day, and fared. And after the phetes, the r sent vnto them, then, if ye haue cion for the pe. Then Paul &

There

l, and hatte deli-  
of Herode, and  
or of the people

thing, he came to  
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and prayed.

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Thou art mad.  
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and Elymas the sor-  
ke. 14 Paul preac-  
faith of the Gentiles:  
that are ordained to  
There

There were also in the Church that  
was at Antiochia, certeine Prophetes  
and teachers, as Barnabas, & Simeon cal-  
led Niger, and Lucius of Cyrene, & Ma-  
naben (which had bene brought vp with  
Herode the Tetrarch) and Saul.

Now as they ministred to the Lord, &  
fasted, the holie Gost said, Separate me  
Barnabas & Saul, for the worke whereun-  
to I haue called them.

Then fasted they and praied, and laid  
their hands on them, and let them go.

And they, after they were sent forth of  
the holie Gost, came downe vnto Seleu-  
cia, and from thence they sailed to Cy-  
prus.

And whē thei were at Salamis, thei pre-  
ached the worde of God in the Synago-  
gues of the Iewes: and they had also Iohn  
to their minister.

So when they had gone throughout the  
yle vnto Paphus, they founde a certeine  
forcerer, a false prophet, being a Iewe, na-  
med Bariefus,

Which was with ſ Deputie Sergius Pau-  
lus, a prudent man. He called vnto him  
Barnabas and Saul, and desired to heare  
the worde of God.

But Elymas, the forcerer (for so is his na-  
me by interpretacion) withstode them, &  
foght to turne away the Deputie frō the  
faith.

Then Saul (which also is called Paul) be-  
ing ful of the holie Gost, set his eyes on  
him,

And said, O ful of all subtiltie and all  
mischief, the childe of the deuil, & ene-  
mie of all righteousnes, wilt thou not cease  
to peruert the straight waies of ſ Lord?

Now therefore beholde, the hand of the  
Lord vpon thee, & thou shalt be blinde,  
& not se the sunne for a season. And im-  
mediatly there fell on him a miste and a  
darkenes, and he went about, seeking some  
to lead him by the hand.

Then the Deputie when he sawe what  
was done, beleued, and was astonied at the  
doctrine of the Lord.

Now when Paul and they that were with  
him were departed by ship from Paphus,  
they came to Perga a cite of Pamphylia:  
then Iohn departed from them, and return-  
ed to Ierusalem.

But when thei departed from Perga, thei  
came to Antiochia a cite of Pisidia, and  
went into the Synagogue on the Sabbath  
day, and fate downe.

And after the lecture of the Law & Pro-  
phetes, the rulers of the Synagogue  
sent vnto them, saying, Ye men and bre-  
thren, if ye haue anie worde of exhorta-  
cion for the people, say on.

Then Paul stode vp and beckened with

the hand, and said, Men of Israel, and ye  
that feare God, hearken.

The God of this people of Israel chose  
our fathers, and exalted the people when  
they dwelt in the land of Egypt, & with  
an high arme brought them out thereof.

And about the time of fortie yeres, suf-  
fred he their manners in the wildernes.

And he destroyed seven nacions in the  
land of Chanaan, & deuided their land  
to them by lot.

Then afterwarde he gaue vnto them  
Iudges about foure hundredth and fiftie  
yeres, vnto the time of Samuel the Prophet.

So after that they desired a King, and  
God gaue vnto them Saul, the sonne of  
Cis, a man of the tribe of Benjamin, by the  
space of fortie yeres.

And after he had takē him away, he rai-  
sed vp David to be their King, of whome  
he witnesed, saying, I haue founde David  
the sonne of Iesse, a man after mine owne  
heart, which wil do all things that I wil.

Of this mans sēde hath God accordig  
to his promes raised vp to Israel, the Sa-  
uiour Iesus:

When Iohn had first preached before  
his comming the baptisme of repentance  
to all the people of Israel.

And when Iohn had fulfilled his course,  
he said, Whome ye thinke that I am, I  
am not he: but beholde, there cometh one  
after me, whose shoe of his fete I am not  
worthie to lose.

Ye men and brethren, children of the  
generation of Abraham, and whosoever  
among you feareth God, to you is the  
worde of this saluacion sent.

For the inhabitants of Ierusalem, and  
their rulers, because they knewe him  
not, nor yet the wordes of the Prophetes,  
which are red euerie Sabbath daye, they  
haue fulfilled them in condemning him.

And thogh thei soude no cause of death  
in him, yet desired thei Pisate to kill him.

And when they had fulfilled all things  
that were written of him, they toke him  
downe from the tre, and put him in a se-  
pulchre.

But God raised him vp from the dead.

And he was sene manie dayes of them,  
which came vp with him from Galile to  
Ierusalem, which are his witness vnto  
the people.

And we declare vnto you, that touching  
the promes made vnto the fathers,

God hath fulfilled it vnto vs their chil-  
dren, in that he raised vp Iesus, euen as it  
is written in the seconde Psalme, Thou  
art my Sonne: this day haue I begot thee.

Now as concerning that he raised him  
vp frō the dead, no more to returne to the  
grauē, he hath said thus, I wil giue you

Exod. 13.

Exod. 13. 14.

Exod. 16. 1.

Here is de-  
clared the gre-  
at patience &  
log suffering of  
God before he  
punisheth.

10th. 1. 2.

1ud. 3. 9.

1. Sam. 8. 1.

1. Sam. 9. 1.

Ex. 10. 1.

For these 450  
yeres were not  
sully accompli-  
shed, but there  
lacked 3 yeres  
counting from  
the birth of I-  
saac to the dis-  
tribution of the  
land of Canaan.

1. Sam. 16. 1.

Psal. 89. 21.

1sa. 11. 1.

Mat. 3. 1.

mar. 1. 2. luk.

3. 2.

Mar. 1. 7.

1oh. 1. 20.

h Whē his of-  
fice drew to  
an end, he sent  
his disciples  
to Christ.

1 That is, this  
meage & rai-  
dings of salua-  
cion.

k He rebuketh  
them for their  
ignorance.

l Although thei  
zed the Law,  
yet their he-  
arts are coue-  
red that they  
can not vnder-  
stand.

1. Cor. 13. 14.

Mat. 27. 22.

mar. 15. 13.

luk. 23. 23.

16h. 19. 6.

Mat. 28. 2.

mar. 16. 6.

luk. 24. 7.

1oh. 20. 19.

m In Christ all  
promises are  
Yea, & Amen.

1. Cor. 1. 20.

n In that he  
was borne and  
incarnate.

Psal. 2. 7. ebr.

1. 1. & 1. 5.

1sa. 55. 3.



*Psal. 110.*  
*chap. 2. 21.*

*Meaning, he wolde faithfully accept the promises, & he made of his fre mercie & the forefathers: and he sheweth that as the grace, w<sup>ch</sup> God hath giuen to his Sonne, is permanent for euer, so likewise the life of y<sup>e</sup> Sonne is eternal.*

*1. King. 2. 10.*  
*chap. 2. 29.*

*Nabak. 1. 8.*  
*plie reprocha them sharply because sufferes wolde not prauile.*  
*q Which is, vengeance vnspicable, for the contempt of Gods worde.*

*e Thei disdain y<sup>e</sup> Gen tiles shulde be made equal w<sup>th</sup> them.*

*Mat. 10. 6.*

*f Which is, to knowe one onelie God, and whome he hath sent, Iesus Christ.*

*Ia. 49. 6.*  
*luk. 2. 31.*

*e None ca beleue, but they whome God doeth appoint before all beginnings to be saued.*

*u He meaneth superstitious women, & such, as were sed w<sup>th</sup> a blinde zeale, albeit y<sup>e</sup> commune people esteemed the godlie: & therefore Luke speaketh as y<sup>e</sup> world esteemed them.*

*Mat. 10. 14.*  
*mar. 6. 11.*  
*luk. 9. 5.*  
*chap. 18. 6.*

the holie things of Dauid, which are faithful.

Wherefore he saith also in another place, Thou wilt not suffer thine Holie one to se corruption.

Howbeit, Dauid after he had serued his time by y<sup>e</sup> counsel of God, he slept, & was laid with his fathers, & sawe corruption.

But he whome God raised vp, sawe no corruption.

Be it known vnto you therefore, men and brethren, that through this man is preached vnto you y<sup>e</sup> forgiveness of sinnes.

And from all things, from which ye coulde not be iustified by the Law of Moses, by him euerie one that beleueth, is iustified,

Beware therefore, lest that come vpon you, which is spoken of in the Prophetes,

\* Beholde, ye despisers, & wonder, and vanish away: for I worke a worke in your daies, a worke which ye shal not beleue, if a man wolde declare it you.

¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they wolde preach these wordes to them the next Sabbath day.

Now when the Congregation was dissolved, manie of the Iewes, and proselytes that feared God, folowed Paul & Barnabas, which spake to them, and exhorted them to continue in the grace of God.

And the next Sabbath day came almost the whole citie together, to heare y<sup>e</sup> worde of God.

But whē the Iewes sawe the people, they were ful of enuie, & spake against those things, which were spoken of Paul, contrariety them, and railing on them.

Then Paul and Barnabas spake boldly, and said, \* It was necessarie that the worde of God shulde first haue bene spoken vnto you: but seeing ye put it fro you, and iudge your selues vnworhie of euerlasting life, lo, we turne to the Gentiles.

For so hath the Lord commanded vs, saying, \* I haue made thee a light of the Gentiles, that thou shuldest be the saluacion vnto the end of the worlde.

And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as manie as were ordeined vnto eternal life, beleued.

Thus the worde of the Lord was published throughout the whole country.

But y<sup>e</sup> Iewes stirred certaine deuoute & honorable womē, & the chief men of y<sup>e</sup> citie, & raised persecucio against Paul & Barnabas, & expelled the out of their coasts.

But they shooke of the dust of their feete against them, and came vnto Iconium.

And the disciples were filled with ioye, and with the holie Gost.

CHAP. XIII.

God giueth successe to his worde. 6 Paul and Barnabas preach at Iconium and are persecuted. 13 At Lystra they wolde do sacrifice to Barnabas & Paul, which refuse it, & exhorte the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in faith and patience. 23 Appointe ministers. 26 And passing through manie places, make reporte of their diligence at Antiochia.

¶ And it came to passe in Iconiu, that they went bothe together into the Synagogue of the Iewes, and so spake, that a great multitude bothe of the Iewes and of the Grecians beleued.

But the vnbeleuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their hands.

But the people of the citie were diuided: and some were with the Iewes, and some with the Apostles.

And when there was an assault made bothe of the Gentiles, and of the Iewes with their rulers, to do them violence, and to stone them,

They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, & vnto the region rounde about,

And there were preaching the Gospel.]

¶ Now there sate a certeing man at Lystra, impotent in his feete, which was a creple from his mothers wombe, who had neuer walked.

He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,

Said with a loude voyce, Stand vp right on thy fete. And he leaped vp, & walked.

Then whē the people sawe what Paul had done, they lift vp their voyces, sayig in the speache of Lycaonia, Gods are come downe to vs in the likenes of men.

And thei called Barnabas, Iupiter, & Paul, Mercurius, because he was y<sup>e</sup> chief speaker.

Then Iupiters priest, which was before their citie, brought bulles with garlandes vnto the gates, & wolde haue sacrificed with the people.

But when the Apostles, Barnabas and Paul heard it, they rent their clothes, & ran in among the people, crying,

And saying, O men, why do ye these things? We are euen men, subject to the like passions that ye be, and preach vnto you, that ye shulde turne from these vaine idoles vnto the liuing God, \* which made heauen and earth, and the sea, & all things that in them are.

Who in times past suffred all the Gentiles to walke in their owne waies.

*a Which wolde not obey y<sup>e</sup> doctrine, neither suffer thei selfes to be perswaded, & beleue y<sup>e</sup> truth and to embrace Chulde.*

*In so manie che that all the people were moued at the doctrine. So bothe Paul & Barnabas remained at Lystra.*

*I say to thee in the Name of the Lord Iesus Christ.*

*b That he shoulde not be feared & garlandes. c He meaneth before the gates of y<sup>e</sup> house where y<sup>e</sup> Apolter lodged: for the temple was without the towne, & therefore y<sup>e</sup> priest brought the sacrifice (as he choping) to the gods them selues. d In signe of detesting & hating it. e That is, to cease without our infirmities and sinnes, & also subiect to death.*

*Gen. 1. 1. psal. 145. 3. To loue their owne cause more than the truth.*

*psal. 81. 8.*

17 Neuertheles, houts witnesse, in ue vs raine from sons, filling our gladnes,

And speaking thē they the people crucified vnto the

19 Then there came tiochia and Iconiu, perswaded the people drew him out of had bene dead.

20 Howbeit, as th about him, he ar citie, and the nee Barnabas to Der

21 And after they tie, & had taught Lystra, and to Ico

22 Confirming the horting them to ming y<sup>e</sup> we must eentre into the kin

23 And when they by election in e and fasted, they Lord in whome

24 Thus they were came to Pamphi

25 And when they in Perga, they ca

26 And thence sa whence they ha the grace of God had fulfilled.

27 And when they red y<sup>e</sup> Church to the things that and how he had vnto the Gentil

28 So there they a disciples.

Variance about circ their determination Barnabas preachs companie because of

Then came

Dea, and ti

\* Except ye be c of Moses, ye ca

And when the disputation by them, they ord

bas, and certein vp to Ierusalem

ders about this

3 Thus being they passed thr

ria, declaring th

titles: and they the brethren.

Paul and Barnabas  
respected. 13 At Ly-  
abias & Paul, which  
worship the true God,  
the disciples in sa-  
uifers. 26 And pas-  
reports of their dili-  
in Iconiu, that  
gether into the  
and so spake,  
he of the Iewes  
ned.  
wes stirred vp,  
of the Gentiles  
there a long ti-  
the Lord, which  
e worde of his  
and wonders to  
e were diuided:  
wes, and some  
flaut made bo-  
the Iewes with  
violence, and to  
fled vnto Ly-  
yaconia, & vn-  
the Gospel.  
ine man at Ly-  
which was a cre-  
who had ne-  
who beholding  
he had faith to  
Stand vpright  
vp, & walked.  
what Paul had  
es, sayng in the  
es, come down-  
en.  
upiter, & Paul,  
chief speaker.  
ich was before  
th garlandes  
haue sacrificed  
Barnabas and  
their clothes, &  
ying,  
y do ye these  
subiect to the  
preache vnto  
m these vaine  
\* which made  
a, & all things  
all the Gen-  
waies.  
17 Ne-

17 Neuertheles, he left not him self with-  
outs witnesse, in that he did good and ga-  
ue vs raine from heauen, and fruteful sea-  
sons, filling our hearts with fooode, and  
gladnes,  
18 And speaking these things, scarce restrain-  
ed they the people, that they had not sa-  
crificed vnto them.  
19 Then there came certeine Iewes fro An-  
tiochia and Iconium, which whē they had  
persuaded the people, \*stoned Paul, and  
drew him out of the citie, supposing he  
had bene dead.  
20 Howbeit, as the disciples stode rounde  
about him, he arose vp, and came into the  
citie, and the next day he departed with  
Barnabas to Derbe.  
21 And after they had preached to that cit-  
tie, & had taught manie, they returned to  
Lystra, and to Iconium, and to Antiochia,  
22 Confirming the disciples hearts, & ex-  
horting them to continue in the faith, affir-  
ming y we must through manie afflictions  
entre into the kingdome of God.  
23 And when they had ordeined the Elders  
by election in euerie Church, and praid,  
and fasted, they commended them to the  
Lord in whome they beleued.  
24 Thus they went through out Pisidia, &  
came to Pamphilia.  
25 And when they had preached the worde  
in Perga, they came downe to Attalia,  
26 And thence sailed to Antiochia, \* from  
whence they had bene commended vnto  
the grace of God, to the worke which they  
had fulfilled.  
27 And when they were come & had gather-  
ed y Church together, they rehearsed all  
the things that God had done \* by them,  
and how he had opened the dore of faith  
vnto the Gentiles.  
28 So there they abode a long time with the  
disciples.  
CHAP. XV.  
1 Variance about circumcision. 22 The Apostles send  
their determination to the Churches. 35 Paul and  
Barnabas preache at Antiochia. 39 And separate  
companion because of Iohn Marke.  
Then came downe a certeine from Iu-  
dea, and taught the brethren, saying,  
\* Except ye be circumcised after the maner  
of Moses, ye can not be saued.  
2 And when there was great dissention, and  
disputation by Paul & Barnabas against  
them, they ordeined that Paul and Barna-  
bas, and certeine other of them, shulde go  
vp to Ierusalem vnto the Apostles & El-  
ders about this question.  
3 Thus being sent forth by the Church,  
they passed through Phenice, and Sama-  
ria, declaring the conuersion of the Gen-  
tiles: and they brought great ioye vnto all  
the brethren.

4 And when they were come to Ierusalem,  
they were receiued of the Church, and of  
the Apostles and Elders, and they declared  
what things God had done by them.  
5 But said they, certeine of the secte of the  
Pharises, which did beleue, rose vp, say-  
ing, that it was nedeful to circumcise the,  
and to commande them to kepe the Law  
of Moses.  
6 Then the Apostles & Elders came toge-  
ther to loke to this matter.  
7 And when there had bene great disputa-  
tion, Peter rose vp, & said vnto them, \* Ye  
me & brethren, ye knowe that a good while  
ago, among vs God chose out me, that  
the Gentiles by my mouth shulde heare  
the worde of the Gospel, and beleue.  
8 And God which knoweth the hearts, bare  
them witnes, in giuing vnto them the  
holie Ghost, euen as he did vnto vs.  
9 And he put no difference betwene vs &  
them, after that by faith he \* had \* purified  
their hearts.  
10 Now therefore, why \* tempt ye God,  
to \* lay a yoke on y disciples neckes, which  
neither our fathers, nor we were able to  
beare?  
11 But we beleue, through the grace of  
the Lord Iesus Christ to be saued, euen as  
they do.  
12 Then all the multitude kept silence, and  
heard Barnabas & Paul, which tolde what  
signes and wondres God had done among  
the Gentiles by them.  
13 And when they helde their peace, Iames  
answered, saying, Men & brethren, hearken  
vnto me.  
14 \* Simeon hath declared, how God first  
did visite the Gentiles, to take of them a peo-  
ple vnto his Name.  
15 And to this agre the wordes of the Pro-  
phetes, as it is written,  
16 \* After this I wil returne, and wil buylde  
again the tabernacle of Dauid, which is  
fallen downe, and the ruines thereof wil I  
buylde againe, and I wil set it vp,  
17 That the residue of men might seke af-  
ter the Lord, and all the Gentiles vpon  
whome my Name is called, faith y Lord  
which doeth all these things.  
18 From the beginning of the worlde God  
knoweth all his workes.  
19 Wherefore my sentence is, that we trou-  
ble not them of the Gentiles that are tur-  
ned to God,  
20 But that we write vnto them, that they  
abstaine them selues fro filthines of ido-  
les, and \* fornication, and that that is stran-  
gled, and from blood.  
21 For \* Moses of olde time hath in euerie  
they were not vnlawful of the selues, & therefore were obserued but for a time  
\* And whosoever they wolde not shulde be done to them selues, that they shulde  
not do to others. 1 Therefore the ceremonies comanded by God colde not  
so soon be abolished, till the libertie of the Gospel were better knowne.

b which were  
fraudious, & giuen  
to disci-  
pion.  
Chap. 10. 26.  
As teaching  
adoption, and  
eternal life.  
1 Cor. 1. 2.  
chap. 10. 43.  
d By faith God  
purified the  
heart.  
Mat. 23. 4.  
Thei purpo-  
sely tempt God  
to lay greater  
charges on  
mens consci-  
ces, then they  
are able to  
beare.  
f And not by  
the Law: for it  
is a clog to y  
conscience, and  
we can not be  
deliuered there-  
by.  
2. Pet. 1. 5.  
Amos. 9. 11.  
g That is, the  
Church where  
of the Temple  
was a figure.  
h Which are  
gathered into  
one familie by  
the Iewes to  
the inuicible  
shulde ac-  
knowledge all  
one God, and  
one Saviour  
Christ Iesus.  
i For some  
thought it none  
offence to be  
present in the  
idols temples,  
& there to be-  
lect. \* Paul  
saith, it to drin-  
ke the cup of  
the deuilis, 1.  
Cor. 10. 21.  
k The heath-  
en thought this  
no vice, but  
made it a com-  
mune custome.  
As touching  
thing & blood,  
they were obserued  
but for a time  
\* And whosoever  
they wolde not  
shulde be done to  
them selues, that  
they shulde  
not do to others.  
1 Therefore the cere-  
monies comanded  
by God colde not  
so soon be abo-  
lished, till the  
libertie of the  
Gospel were  
better knowne.



The Actes. Pauls vision.

8 But Paul thought it not mete to take him  
vnto their companie, which departed frō  
them from Pamphilia, and went not with  
them to the worke.

CHAP. XVI.

4 And a certeine woman named Lydia, a  
seller

p God suffereth  
the moſte per-  
ſite to fall, and  
yet turneth  
their inſur-  
ries to the ſer-  
uing for the  
of his glorie,  
as this bre-  
che of compa-  
nie cauſed the  
worde to be  
preached in  
mo place.

Rom. 16, 21.  
phil. 2, 19.  
1. thes. 3, 2.

a Left the te  
wes shulde di  
daine him as  
one that were  
prophane, 20.  
without God

b God chuseth  
not onely me,  
but also ap-  
pointeth coun-  
treis where  
his worde  
shalbe prea-  
ched, and on-  
ly as he wil.  
c Meaning  
Asia the leste.  
|| of Ies. 5.  
d Called also  
Antigonis, &  
Alexandria.

e We ought not  
to credit vi-  
sions, except  
we be assured  
thereof by y

Macedonia.  
 In Greke &  
 Latine & wor-  
 de is called  
 Colonia which  
 can not other-  
 wise be wel  
 expressed, but  
 by such a cir-  
 cumstante of  
 wordes.  
 Where the  
 Christians ac-  
 customed to  
 assemble their  
 Church, while  
 the infidels  
 secured the

in Whome the  
holic Gost ha-  
che moued &  
directed to or-  
deine, & write  
these things,  
not as the au-  
thors of this do  
ctrine, but as  
ministers of  
Gods ordina-  
ce, Exod 14.  
31. Iudg. 7. 20.  
Iag 1. 12

¶ and what-  
soeuer ye  
wolde not  
that men  
shulde dovn  
to you, do not  
to others.

Or, confessed,  
n Having de-  
sired leaue of  
the Church, &  
brethre pray-  
ed God to  
prosper their  
Iorney.

and onely  
Iudas went.  
O Who for iu-  
ſte cauſes, cha-  
ged his minde.

|| woldetake ||  
John, &c.

seller of purple, &  
 rians, which would  
 whose heart the  
 tended vnto the  
 15 And when the  
 household, the be  
 I iudged me to  
 come into mine  
 the constrained w  
 16 And it came to  
 prayer, a certein  
 of diuination, m  
 isters muche van  
 17 She followed  
 saying, These m  
 molte high God  
 way of saluation  
 18 And this didst  
 being grieued, I  
 the spirit, I com  
 of Iesus Christ,  
 And he came ou  
 19 Now whē her  
 pe of their gain  
 Paul & Silas, a  
 ket place vnto  
 20 And broght  
 saying, These m  
 our citie,  
 21 And preach  
 lawful for vs to  
 feing we are Ro  
 The people alse  
 them, and the go  
 thes, and \*comm  
 with roddes.  
 22 And when they  
 calt them into p  
 ler to keepe them  
 23 Who hauing  
 demēt, calt the  
 made their fete  
 24 Now at midn  
 ed, & sang a pla  
 fons heard the  
 25 And suddely  
 ke, so that the fu  
 shaken: & by ar  
 and euerie mans  
 26 Then the keep  
 of his slepe, and  
 dores open, he  
 wold haue kill  
 prifoners had be  
 27 But Paul crye  
 Do thy self no h  
 28 Then he calle  
 and came betw  
 re Paul and Sila  
 29 And broght  
 muf I do to be  
 30 And they said  
 Christ, & y<sup>e</sup> shal  
 holde.

irred that they  
om the other, fo  
, and failed vn  
nd departed, be  
ethren vnto the  
Syria and Cili  
thes.

imothie, he toke him  
them from one coun  
nered. 25 Paul  
tailer, 27 And are

be & to Lystra  
ine disciple was  
s, a womans f  
beleued, but his

which were at  
red wel.

at he shulde go  
d a circumcised  
which were in  
new all, that his

h the cities, they  
es to kepe, orde  
lders, which we

es stablished in  
nombre daily.  
ne throughout  
of Galacia, they  
lie Golt to prea

a, & foght to go  
(suffred the not  
rough Mylia, &

d to Paul in the  
of Macedonia, &  
e into Macedo

e vision, imme  
to Macedonia  
ord had called  
into them.

Troas, & with  
Samothracia, &  
is,

ilippi, which is  
of Macedonia,  
me from Rome  
e in that citie

, we went out  
where they we  
ate downe, and  
ch were come

amed Lydia, a  
seller

# prisoners sing psalmes. Chap. XVII. The iaylers zeale. 63

seller of purple, of the citie of the Thy-  
atirians, which worshipped God, heard vs:  
whose heart the Lord opened, that she at-  
tended vnto the things, which Paul spake.

15 And when she was baptized, and her  
householde, she besoght vs, saying, If ye ha-  
ue iudged me to be faithfull to the Lord,  
come into mine house, and abide there: and  
the constrained vs.

16 And it came to passe that as we went to  
prayer, a certeine maide hauing \*a spirit  
of diuination, met vs, which gate her ma-  
sters muche vantage wih diuining.

17 She followed Paul and vs, and cryed,  
saying, These men are the seruants of the  
molte high God, which shewe vnto vs the  
way of saluation.

18 And this did she manie dayes: but Paul  
being grieved, turned about, and said to the  
spirit, I commaunde thee in the Name  
of Iesus Christ, that thou come out of her.  
And he came out the same houre.

19 Now whē her masters sawe that the ho-  
pe of their gaine was gone, they caught  
Paul & Silas, and drewe the into the mar-  
ket place vnto the magistrates,

20 And brought them to the gouernours,  
saying, These me which are Iewes, trouble  
our citie,

21 And preache ordinances, which are not  
lawfull for vs to receiue, nether to obserue,  
seing we are Romaines.

22 The people also rose vp together against  
them, and the gouernours rent their clo-  
thes, and commaunded them to be beaten  
with rodde.

23 And when they had beatē them fore, they  
cast them into prison, commaunding the iai-  
ler to kepe them surely.

24 Who hauing receiued suche comman-  
dement, cast them into the inner prison, &  
made their fete fast in the stockes.

25 Now at midnight Paul and Silas pray-  
ed, & sang a psalme vnto God: and the pri-  
soners heard them.

26 And suddely there was a great earthqua-  
ke, so that the fundation of the prison was  
shaken: & by and by all the dores opened,  
and euerie mans bandes were loosed.

27 Then the keeper of the prison waked out  
of his slepe, and when he sawe the prison  
dores open, he drewe out his sword and  
wolde haue killed him self, supposing the  
prisoners had bene fled.

28 But Paul cryed w a loude voyce, saying,  
Do thy self no harme: for we are all here.

29 Then he called for a light and leaped in  
and came trembling, and fel downe befo-  
re Paul and Silas,

30 And brought the out, and said, Syrs, what  
must I do to be sauēd?

31 And they said, Beleue in the Lord Iesus  
Christ, & y shalt be sauēd, and thine hous-  
holde.

32 And they preached vnto him the worde  
of y Lord, & to all that were in his house.  
33 Afterwarde he toke the same houre  
of the night, & washed their stripes, and  
was baptized with all that belonged vnto  
him, straight way.

34 And when he had brought them into his  
house, he set meat before them, and reioy-  
ced that he with all his householde beleued  
in God.

35 And when it was day, the gouernours  
sent the sergeants, saying, Let those men  
go.

36 Then the keeper of the prison tolde these  
wordes vnto Paul, saying, The gouernours  
haue sent to lose you: now therefore get  
you hence, and go in peace.

37 Then said Paul vnto them, After that  
they haue beaten vs openly vncōdemned,  
which are Romaines, they haue cast vs  
into prison, & now wolde they put vs out  
priuely: nay verely: but let them come &  
bring vs out.

38 And the sergeants tolde these wordes vn-  
to the gouernours, who feared when they  
heard that they were Romaines.

39 Then came they and prayed them, and  
brought them out, and desired them to de-  
parte out of the citie.

40 And they went out of the prison, and  
entred into the house of Lydia: and when  
they had sene the brethren, they comforted  
them, and departed.

## CHAP. XVII.

1 Paul commaundeth to Thessalonica, 4 Where some re-  
ceiue him, and others persecute him. 11 To searche the  
Scriptures. 17 He dispatcheth at Athens, and the fruite  
of his doctrine.

1 **N**OW as they passed through Amphi-  
polis, and Apollonia, they came to  
Thessalonica, where was a Synagogue of  
the Iewes.

2 And Paul, as his maner was, went in vnto  
them, & thre Sabbath dayes disputed with  
them by the Scriptures,

3 Opening, and alledging that Christ must  
haue suffred, and risen againe from the  
dead: and this is Iesus Christ, whome, said  
he, I preache to you.

4 And some of them beleued, & ioyned in  
companie with Paul and Silas: also of the  
Grecians that feared God a great multi-  
tude, & of the chief women not a fewe.

5 And the Iewes which beleued not, moued  
with enuie, toke vnto them certeine vag-  
abondes & wicked felowes, and when they  
had assembled the multitude, they made a  
tumulte in the citie, & made assaut against  
the house of Iason, & sought to bring them  
out to the people.

6 But when they founde them not, they  
drew Iason & certeine brethren vnto the  
heades of the citie, crying, These are they

"O", wounded or  
hurted.

"Greece", he se  
the table.

The Goner  
nours ass. m  
bled toge-  
ther in the  
market, &  
remēbring  
the earth-  
quake that  
was, they  
feared and  
sent, &c.

No man had  
authoritie to  
beat, or put to  
death a citizen  
Romaine, but  
the Romaines  
them selues  
by the cōsent  
of the People.  
For the pu-  
nishment was  
great against  
them that did  
inurie to a ci-  
tizen Romaine





helde your deuotion therein was written known ignorantly worou.elde, & all things that he is Lord of ch not in temples  
with mens hãds, ing, seing he gi and all things, e blood all man face of the earth, times which were boundes of their the Lord, if so be after him, and les he be not far moue, and haue me of your owne e are also his ge we are the gene or to thinke that gold, or silver, and the inuention orãce God tre dmonisheth r all nt, orded a day in the e in righte me he hath ap e giuen an assu e hath raised him of the resurrectio ed, & other said, of this thing, om among them. clauue vnto Paul, me was also De man named Da n.  
I. and preacheth at Co ewes, 8 Ier recei e Lord. 14 Gallio re Pauls worde. 27 His And care for the bre ul departed frõ o Corinthus, we, named \* A rely come from a (because that ull Iewes to de me vnto them. e same crafte, he abode

abode with them and wrought (for their crafte was to make rentes.) And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, & the Grecians. Now when Silas & Timotheus were come from Macedonia, Paul burned in spirit, testifying to the Iewes that Iesus was the Christ. And when they resisted and blasphemed, he shooke his raiment, & said vnto them, Your blood be vpon your owne head: I am cleane: frõ hence forth will I go vnto the Gentiles. So he departed thence, and entred into a certeine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue, And Crispus the chief ruler of the Synagogue, beleued in the Lord with all his household: and many of the Corinthians hearing it, beleued & were baptized. Then said the Lord to Paul in the night by a vision, Feare not, but speake, & holde not thy peace. For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue much people in this citie. So he continued there a yere and six monthes, and taught the wordes of God among them. Now when Gallio was Deputie of Achaia, the Iewes arose with one accorde against Paul, and broght him to the iudgement seat, Saying, This fellow perswadeth men to worship God contrary to the Law. And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euil dede, ô ye Iewes, I wolde according to reason mainteine you. But if it be a question of wordes, and names, and of your Law, loke ye to it your selues: for I wil be no iudge of those things. And he draue them from the iudgement seat. Then toke all the Grecians Softenes the chief ruler of the Synagogue, and bet him before the iudgement seat: but Gallio cared nothing for those things. But when Paul had taried there yet a good while, he toke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that he had shorne his head in Cenchrea: for he had a vow. Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes. Who desired him to tary a longer time with them: but he wolde not consent,

But bade them fare wel, saying, I must nedes kepe this feast that commeth, in Ierusalem: but I wil returne againe vnto you, if God wil. So he sailed from Ephesus. And whẽ he came downe to Cefarea, he went vp to Ierusalem: & when he had saluted the Church, he wet downe vnto Antiochia. Now when he had taried there a while, he departed, and went through the countrey of Galacia & Phrygia by order, strenghtening all the disciples. And a certeine Iewe named Apollos, borne at Alexãdria, came to Ephesus, an eloquent mã, & mightie in the Scriptures. The same was instructed in the way of the Lord, & he spake feruently in the Spirit, and taught diligently the things of the Lord, & knewe but the baptisme of Iohn onely. And he began to speake boldly in the Synagogue. Whome when Aquila & Priscilla had heard, they toke him vnto them, and expounded vnto him the way of God more perfectly. And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receaue him: and after he was come thither, he holpe the muche which had beleued through grace. For mightely he confuted publicly the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.  
CHAP. XIX.  
The holie Ghost is giuen by Pauls hands. 9 The Iewes blaspheme his doctrine, which was confirmed by miracles. 13 The resurrexions, and punishment of the conuicers, & the frute that came thereof. 24 Demetrius raiseth sedition vnder pretence of Diana. 41 Tet God deliuereh his and appeaseth it by the tomes clark.  
And it came to passe, while Apollos was at Corinthus, that Paul whẽ he passed through the vpper coastes, came to Ephesus, and founde certeine disciples, And said vnto the, Haue ye received the holie Ghost sence ye beleued? And they said vnto him, We haue not so muche as heard whether there be an holie Ghost. And he said vnto them, Vnto what were ye then baptized? And they said, Vnto Johns baptisme. Then said Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they shulde beleue in him, which shulde come after him, that is, in Christ Iesus. So when they heard it, they were baptized in the Name of the Lord Iesus. And Paul laid his hands vpon them, and to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one bodie, vnto remission of finnes, is, that sinne by Christs death may be abolished, and dye in vs, & that we may growe in Christ our head, and that our finnes may be washed away by the blood of Christ. Mar 3.11. mar. 7.8. luk 3.16. iohn 1.27. chap 1.5. & 22. & 11.16.  
Endewed with the visible graces of the holie Ghost.

Cor. 4.19.  
Iam. 4.11.  
Called Cefarea Stratonias

Cor. 1.12.

Orwel instructed. That is, was somewhat enured.

He had but as yet 3 first principles of Christs religion: and by baptisme is here met the doctrine.

This grace learned, and eloquent man disdained not to be taught of a poore crafter man. The way to saluation.

That is, the particular graces of the Spirit: for as yet they knewe not the visible gifts. Meaning, what doctrine they did profess by their baptisme: for to be baptized in Iohns baptisme signifieth to profess the doctrine which he taught, & sealed with the signe of baptisme: to be baptized in the Name of the Father, & c. is



# The frutes of faith.

# The Actes. Idolaters rage.

the holie Gost came on them, & they spake the tongues, and prophesied.

And all the men were about twelue.

¶ Moreouer he went into the Synagogue, & spake boldly for the space of thre moneths, disputing & exhorting to the things that apperteyne to the kingdome of God.

But when certeyne were hardened, and disobeyed, speaking euil of the way of God before the multitude, he departed from them, and separated the disciples, and disputed daily in the schole of one Tyrannus.

d That is, of a certeyne man so called.

¶ From five to a clocke vnto ten.

And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the worde of the Lord Iesus, bothe Iewes and Grecians.

And God wrought no small miracles by the hands of Paul,

So that from his bodie were brought vnto the sicke, kercheffes or handkercheffes, and the diseases departed from them, and the euil spirits went out of them.

Or, apparitione This was to authorize the Gospel, and to confirme Pauls ministerie, not to cause men to worship him, but his napkins. Or, continuance. ¶ They abuse Pauls autoritie, & without any vocation of God, vsurpe that which is not in mans power.

Then certeyne of the vagabonde Iewes, exorcistes, toke in hand to name ouer the which had euil spirits, the Name of the Lord Iesus, saying, We adiure you by Iesus, whome Paul preacheth.

(And there were certeyne sonnes of Sceua a Iewe, the Priest, about seuen which did this)

And the euil spirit answered, and said, Iesus I acknowledge, and Paul I knowe: but who are ye?

And the man in whome y euil spirit was, ran on them, & ouercame them, & preuailed against them, so that they fled out of that house, naked, and wounded.

And this was knowne to all the Iewes & Grecians also, which dwelt at Ephesus, & feare came on them all, and the Name of the Lord Iesus was magnified.

And many that beleued, came and confessed, and shewed their workes.

¶ That is, declared by confession of their sinnes and by their good workes y they were faithful. ¶ This mounteth to our money about 20000 markes.

Many also of them which vsed curious artes, brought their bokes, and burned them before all men, and they counted the price of them, & founde it fiftie thousand pieces of siluer.

So the worde of God grewe mightely, and preuailed.

¶ By the mention of the holie Gost, he vnderrooke this journey.

¶ Now when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia and Achaia, and to go to Ierusalem, saying, After I haue bene there, I must also se Rome.

¶ That is, about the state of the Christians: for they contemned the Christians because they left the olde religion, & brought in another trade of doctrine.

So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season.

And the same time there arose no small trouble about that way.

For a certeyne man named Demetrius a

siluer smith, which made siluer temples of Diana, brought great gaines vnto the craftes men:

Whome he called together, with the workemen of like things, and said, Sirs, ye knowe that by this craft we haue our goods.

Moreouer ye se and heare, that not alone at Ephesus, but almoste throughout all Asia this Paul hath persuaded, & turned away muche people, saying, That they be not gods which are made with hands,

So that not onely this thing is dangerous vnto vs, that the state shulde be reproued, but also that the temple of the great goddesse Diana shulde be nothing esteemed, and that it wolde come to passe that her magnificence, which all Asia and the world worshippe, shulde be destroyed.

Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

And the whole citie was full of confusion, and they rushed into the commune place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, & Pauls companions of his journey.

And whē Paul wolde haue entred in vnto the people, the disciples suffered him not.

Certeine also of the chief of Asia which were his friends, sent vnto him, desiring him that he wolde not present him self in the commune place.

Some therefore cryed one thing, and some another: for the assemblee was out of order, and the more parte knewe not wherefore they were come together.

And some of the companie renewede for the Alexander, the Iewes thrusting him forwardes. Alexander then bekened with the hand, and wolde haue excused the matter to the people.

But when they knewe that he was a Iewe, there arose a shoute almoste for the space of two houres, of all men crying, Great is Diana of the Ephesians.

Then the towne clarke when he had stayed the people, said, Ye me of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came downe from Iupiter?

Seing then that no man can speake against these things, ye ought to be appeased, and to do nothing rashly.

For ye haue brought hither these men, which haue nether commit sacrilege, nether do blaspheme your goddesse.

Wherefore, if Demetrius and the craftes men which are with him, haue a matter against any man, the lawe is open, & there are Deputies: let them accuse one another.

Or, for that. ¶ What is the fourth cause? ¶ Demetrius a man of vote.

¶ He was muche respected with his goodnesse, for he was a bellows maker, for they were in their last course when he was in the house, & being in their house, they were in their house.

¶ Meaning that they are and occupy themselves in their religion, as in his lecture, argument, which he left, and then his profit, and then his state, and then his state, and then his state.

¶ Meaning that they are and occupy themselves in their religion, as in his lecture, argument, which he left, and then his profit, and then his state, and then his state.

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¶ Meaning that they are and occupy themselves in their religion, as in his lecture, argument, which he left, and then his profit, and then his state, and then his state.

# Phylus reuieue

39. But if ye inquire of other matters in lawful assemblee

40. For we are excused of this do as there is no cause a reason of

41. And when he assemble depa

Paul goeth into Macedonia, he saith vnto the Elders of the Church of Gods flocke vnto the chers, making his ship towards Ierusalem.

Now after Paul called and embraced them into Macedonia

And when he parties, and had nie wordes, he

And having tarried cause the Iewes was about to sail to returne throu

And there came Sopater of Berea, Aristarchus of Derbe, and

of Asia Tychicus These were be

And we failed the daies of me vnto them

re we abode se

And the first ples being com

ad, Paul preached parte on the preaching vnto

And there were per chamber, w

together.

And there sat yong man, namede

depe slepe: & he ouercome w

the third losse

But Paul was vpon him, & en

ble not your fe

So when Paul had broken bre

a long while t

and so he depa

And they were not a litle

¶ Then we w

vnto the cite ceine Paul the and wolde him

le siluer \* temples  
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gether, with the  
and said, Sirs, ye  
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thing is danger

ate shulde be re  
e temple of the  
ulde come to passe  
which all Asia and  
h, shulde be de

it, they were ful  
saying, Great is

ful of cōfufion,  
commune place  
ght \* Gaius, and  
cedonia, & Pauls  
ney.

ave entred in vn  
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ief of Asia which  
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ie idrewe forthe  
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ste for the space  
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ke when he had  
mē of Ephesus,  
eth not how that  
is a worshipper  
iana, and of the

from \* Iupiter?  
can I speake a  
ght to be appea  
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ther these men,  
t sacrilege, ne  
oddesse.

and the craftes  
haue a matter a  
pen, & there are  
one another.

19 But

39 But if ye inquire anie thing concerning  
other matters it may be determined in a  
lawful assemblie.

40 For we are euen in iopardie to be ac  
cused of this daies sedicion, forasmuche  
as there is no cause, whereby we may gi  
ue a reason of this concourse of people.

41 And when he had thus spoken, he let the  
assemblie departe.

# CHAP. XX.

Paul goeth into Macedonia and into Grecia. 7 He ce  
lebrateth the Lords supper and preacheth. 9 At Troas  
he raiseth vp Eutychus. 17 At Ephesus he calleth the  
Elders of the Church together, committeth the keeping  
of Gods flocke vnto them, warneth them of false tea  
chers, maketh his prayer with them, and departeth by  
ship towards Ierusalem.

1 Now after the tumulte was ceased,  
Paul called the disciples vnto him,  
and embraced them, and departed to go  
into Macedonia.

2 And when he had gone through those  
parties, and had exhorted them with man  
ie wordes, he came into Grecia.

3 And hauing taried there thre moneths, be  
cause the Iewes laid waite for him, as he  
was about to faile into Syria, he purposed  
to returne through Macedonia.

4 And there accompanied him into Asia  
Sopater of Berea, and of them of Thessa  
lonica, Aristarchus, and Secundus, & Ga  
ius of Derbe, and Timotheus, & of them  
of Asia Tychicus, and Trophimus.

5 These wēt before, & taried vs at Troas.

6 And we sailed forthe from \* Philippi, af  
ter the daies of vnleauened bread, & ca  
me vnto them to Troas in fūe daies, whe  
re we abode seuen daies.

7 And the first day of the weke, the disci  
ples being come together to breake bread,  
Paul preached vnto the, readie to de  
part on the morowe, and continued the  
preaching vnto midnight.

8 And there were manie lightes in an vp  
per chamber, where they were gathered  
together.

9 And there sate in a windowe a certeine  
yong man, named Eutychus, fallen into a  
depe slepe: & as Paul was long preaching,  
he ouercome with slepe, fell downe from  
the third losse, and was taken vp dead.

10 But Paul went downe, and laid him self  
vpon him, & embraced him, saying, Trou  
ble not your selues: for his life is in him.

11 So when Paul was come vp againe, and  
had broken bread, & eaten, he commoned  
a long while til the dawning of the daye,  
and so he departed.

12 And they broght the boie alieue, and thei  
were not a litle comforted.

13 ¶ Then we went forthe to ship, & sailed  
vnto the cite <sup>d</sup> Assos, that we might re  
ceiue Paul there: for so had he appointed,  
and wolde him self go a fote.

14 Now when he was come vnto vs to Af  
sos, and we had receiued him, we came to  
Mitylenes.

15 And we sailed thence, and came the next  
day ouer against Chios, and the next daye  
we arriued at Samos, and taried at Tro  
gyllium: the next daye we came to Mile  
tum.

16 For Paul had determined to faile by Ep  
hefus, because he wolde not spend the ti  
me in Asia: for he halted to be, if he colde  
possible, at Ierusalem, at the day of Pen  
tecoste.

17 ¶ Wherefore from Miletum he sent to  
Ephesus, & called the Elders of the Church.

18 Who when they were come to him, he  
said vnto them, Ye knowe frō the first day  
that I came into Asia, after what maner I  
haue bene with you at all seasons,

19 Seruing the Lord with all modestie,  
and with manie teares, and tentacions,  
which came vnto me by the layings awai  
te of the Iewes,

20 And how I kept s backe nothing that  
was profitable, but haue shewed you, and  
taught you openly, & through out euerie  
house,

21 Witnessing bothe to the Iewes, & to the  
Grecians the repentance towarde God,  
& faith towarde our Lord Iesus Christ.

22 And now beholde, I go bounde in the  
spirit vnto Ierusalem, and knowe not what  
things shal come vnto me there,

23 Saue that the holie Ghost witnesseth in  
euerie cite, saying, that bandes and af  
flictions abide me.

24 But I passe not at all, nether is my life  
deare vnto my self, so that I may fulfil my  
course with ioye, and the ministracion  
which I haue receiued of the Lord Iesus,  
to testifie the Gospel of the grace of God.

25 And now beholde, I knowe that hence  
forthe ye all, through whome I haue gone  
preaching the kingdom of God, shal see  
my face no more.

26 Wherefore I take you to recorde this  
day, that I am pure from the blood of  
all men.

27 For I haue kept nothing backe, but ha  
ue shewed you all the counfel of God.

28 Take hede therefore vnto your selues,  
and to all the flocke, whereof the holie  
Ghost hath made you Ouerseers, to fede  
the Church of God, which he hath pur  
chased with his owne blood.

29 For I knowe this, that after my departig  
shal grievous wolues entre in among you  
not sparing the flocke.

30 Moreouer of your owne selues shal me  
arise speaking peruerse things, to drawe  
disciples after them.

31 Therefore watche and remember, that  
by the space of thre yeres I ceased not to

RR.i.

Or, it is beside

In my voca  
tion & mini  
sterie.

This verue  
is contrarie to  
boasting & hic  
minded: & vi  
ces are detest  
able in the ser  
uants of Iesus  
Christ.

I neither held  
my tongue for  
feare, nor dis  
tumbled for  
gaite.

Which is  
turning to  
God by new  
ness of life.

Which is the  
receiving of the  
grace, which  
Christ death  
offer vs.

That is, by  
the impulsio  
& commande  
ment of the  
holie Ghost,  
who draweth  
me as with a  
band.

By the Pro  
phets.

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lem.

I am not the  
occasion of a  
nie of your des  
tructions.

In which case  
neth your sal  
uation.

That is ap  
perceineth to  
humanitie of  
Christ, is here  
attributed to  
his diuinitie,  
because of the  
communion of  
the priories.

& vnto of the  
two natures in  
one persone.

Through  
their ambitio  
is more of  
all heretic  
wickednes.



warne euerie one, bothe night and daye with teares.

32 And now brethren, I commend you to God, and to the worde of his grace, which is able to buyde further, & to giue you an inheritance among all them, which are sanctified.

33 I haue coueted no mans siluer, nor gold, nor apparel.

34 Yea, ye knowe, that these hands haue ministered vnto my necessities, & to them that were with me.

35 I haue shewed you all things, how that so laboring, ye ought to supporte the weak, & to remembre the wordes of the Lord Iesus, how that he said, It is a blessed thing to giue, rather then to receiue.

36 And when he had thus spoken, he kneled downe, and praied with them all.

37 Then they wept all abundantly, and fel on Pauls necke, and kissed him,

38 Being chiefly sorie for the wordes which he spake, That they shulde se his face no more. And thei accompanied him vnto the ship.

## CHAP. XXI.

*The commune prayers of the faithful & Philipps foure daughters prophesies 23 Pauls constancie to beare the croffe. 24 Agabus & others foretold, although he was otherwise comforted by the brethren. 25 The great danger that he was in, and how he escaped.*

1 And as we lauched forthe, and were departed from them, we came with a straight course vnto Coos, and the daye following vnto the Rhodes, & from thence vnto Patara.

2 And we founde a ship that went ouer vnto Phenice, and went aboarde, & set forthe.

3 And when we had discovered Cyprus, we left it on the left hand, and sailed towarde Syria, and arriued at Tyrus: for there the ship vnladed the burden.

4 And when we had founde disciples, we taryed there seuen dayes. And they tolde Paul a through the holie Spirit, that he shulde not go vp to Ierusalem.

5 But whē the daies were ended, we departed, and went our way, and thei all accompanied vs with their wiues and children, euen out of the citie: & we kneling downe on the shore, prayed.

6 Then when we had embraced one another, we toke ship, & thei returned home. And when we had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one daye.

7 And the next day, Paul & thei that were with him, departed, and came vnto Cefarea: and we entred into the house of Philippe the Euangelist, which was one of the seuen Deacons, and abode with him.

9 Now he had foure daughters virgines, which did prophecie.

10 And as we taryed there manie dayes, there came a certeine Prophet fro Iudea, named Agabus.

11 And when he was come vnto vs, he toke Pauls girdle, and bounde his owne hands and feet, and said, Thus saith the holie Ghost, So shal the Iewes at Ierusalem binde the man that oweth this girdle, and shal deliuer him into the hands of Gentiles.

12 And when we had heard these things, bothe we and other of the same place besoght him that he wolde not go vp to Ierusalem.

13 Then Paul answered, and said, What do ye weping and breaking mine heart? For I am readye not to be bounde onely, but also to dye at Ierusalem for the Name of the Lord Iesus.

14 So when he wolde not be perswaded, we ceased, saying, The wil of the Lord be done.

15 And after those dayes we trusted vp our fardels, and went vp to Ierusalem.

16 There went with vs also certeine of the disciples of Cefarea, & broght with them one Mnason of Cyprus, an olde disciple, with whome we shulde lodge.

17 And when we were come to Ierusalem, the brethren receiued vs gladly.

18 And the next daye Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 And when he had embraced them, he tolde by ordre all things, that God had wrought among the Gentiles by his ministration.

20 So when thei heard it, they glorified the Lord, and said vnto him, Thou seest, brethren, how manie thousand Iewes there are which beleue, and they are all zealous of the Law.

21 Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and saist, that they ought not to circumcise their children, nether to liue after the statutes.

22 What is then to be done? the multitude must nedes come together: for they shal heare that thou art come.

23 Do therefore this that we saye to thee. We haue foure men, which haue made a vowe.

24 Them take, & purifie thy self with the, and contribute with them, that they maye shaueth their heades: and all shal knowe, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy self also walkest and keepst the Law.

25 For as touching the Gentiles, which beleeue,

we haue no charge, that they obserue, they kepe them from idols, and from is frangled, and

26 Then Paul toke day was purified, and went to the Temple, to the ment of the daies, til that an offeringuerie one of them

27 And when the ended, the Iewes they sawe him in the people, and

28 Crying, Men o man that teachest gainst the people place: moreover, into the Temple holie place.

29 For they had se Ephesiā with him supposed that P Temple.

30 Then all the citie ran together, drew him out of the dores were st

31 But as they were dings came vnto the bāde, that he roare.

32 Who immedi Centurions, and when they the fouldiers, the

33 Then the chief toke him, & conde with two cha was, and what he

34 And one cryed the people. So the certeineties ded him to be lo

35 And whē he ca so that he was b violence of the

36 For the multiti after, crying, A

37 And as Paul the castle, he sa May I speake of thou speake G

38 Art not thou re these dayes into the wilder were murderere

39 Then Paul fa which am a Lev famous citie in suffice me to spe

40 And when h

a To increas you with fur ther graces & to finish his worke in you r He giveth to the faithful continual increas of graces, till they enter into y possession of that inheritance, w is prepared for them.

1 Cor. 4. 12.

1 thes. 2. 9.

1 Althogh this be not orderly so writ in a one place, yet it is gathered of diuers places of Scrip ture in this.

a By the reue lacio of Gods Spirit.

b The holie Spirit reueiled vnto them the persecutions y Paul shulde haue made a gainst him, and the same Spi rit also streng thened Paul to subdine them.

Chap. 6. 5.

c This office of Deaconschip was but for a time, accord g as the Congregation had neede, or otherwise.

d God wolde haue his seruants bene knowne, that they were not men, but holie men, that they might be feared of the people.

e This was not to make Paul afraid, but to encourage him again.

f Who was chief, or superintendent of the Church of Ierusalem.

g Who was chief, or superintendent of the Church of Ierusalem.

h Who was chief, or superintendent of the Church of Ierusalem.

i That is, concerning to the manner that the fathers obserued, it were to be commanded by God.

k Who were were not well instructed in Christ.

l That is, the end of this ceremony was, that they might be sanctified by God.

m That is, the end of this ceremony was, that they might be sanctified by God.

n That is, the end of this ceremony was, that they might be sanctified by God.

ughters virgines,  
ere manie dayes,  
prophet fro Iudea,

ento vs, he toke  
e his owne hands  
us faith the holie  
t Ierusalē<sup>e</sup> binde  
girdle, and shal  
ds of y<sup>e</sup> Gentiles.  
rd these thinge,  
the same place be-  
not go vp to Ie-

nd said, What do  
mine heart? For I  
de onely, but al-  
the Name of the

be persuaded, we  
of the Lord be

re trusted vp our  
Ierusalem.  
o certeine of the  
tought with them  
an olde discipple,  
dge.

he to Ierusalem,  
gladly.

went in with vs  
Elders were the-

raced them, he  
that God had  
les by his mini-

ey glorified the  
Thou seest, bro-  
Iewes there are  
are all zealous of

d of thee, that  
es, which are a-  
ake Moses, and  
t to circumcise  
ue after the scu-

the multitude  
r: for they shal

e saye to thee,  
ich haue made

y self with the,  
that they maye  
all shal knowe,  
they haue bene  
are nothing,  
walkest and ke-

entiles, which  
beleue

beleue, we haue written, and determined  
that thei obserue no suche thing, but that  
they kepe them selues from things offred  
to idoles, and from blood, and fro that that  
is strangled, and from fornication.

Then Paul toke the men, and the next  
day was purified with them, and entred in-  
to the Temple, \* declaring the accomplis-  
ment of the daies of the purification, vn-  
til that an offering shulde be offered for e-  
uerie one of them.

And when the seuen dayes were almoste  
ended, the Iewes which were of Asia (whē  
they sawe him in the Temple) moued all  
the people, and <sup>h</sup> laid hands on him,

Crying, Men of Israel, helpe: this is the  
man that teacheth all men euery where a-  
gainst the people, and the Law, and this  
place: moreover, he hath brought Grecians  
into the Temple, and hath <sup>e</sup> polluted this  
holie place.

For they had sene before Trophimus an  
Ephesiā with him in the citie, whome they  
supposed that Paul had brought into the  
Temple.

Then all the citie was moued, & the peo-  
ple ran together: and they toke Paul, and  
drew him out of the Tēple, & forthewith  
the dores were shut.

But as they went about to kill him, ty-  
dings came vnto the chief Capitaine of  
the bāde, that all Ierusalem was on an vp-  
roare.

Who immediatly toke souldiers and  
Centurions, and ran <sup>a</sup> downe vnto them:  
and when they sawe the chief Capitaine &  
the souldiers, they left beating of Paul.

Then the chief Capitaine came nere and  
toke him, & commanded him to be bounde  
with two chaines, and demāded who he  
was, and what he had done.

And one cryed this, another that, among  
the people. So when he colde not knowe  
the certeinete for the tumulte, he cōman-  
ded him to be led into the castle.

And whē he came vnto the grieces, it was  
so that he was borne of the souldiers, for y<sup>e</sup>  
violence of the people.

For the multitude of y<sup>e</sup> people followed  
after, crying, Away with him.

And as Paul shulde haue bene led into  
the castle, he said vnto the chief Capitaine,  
May I speake vnto thee? Who said, Canst  
thou speake Greke?

Art not thou the \* Egyptian, who before  
these dayes raised a sedition, & led out  
into the wilderness foure thousand mē that  
were murderers?

Then Paul said, Douteles I am a man  
which am a Iewe, & citizen of \* Tarsus, a  
famous citie in Cilicia, & I beseeche thee,  
suffre me to speake vnto the people.

And when he had giue him licence, Paul

stode on the grieces, & beckened with the  
hand vnto the people: and when there was  
made great silence, he spake vnto them in  
the Hebrue tongue, saying,

CHAP. XXII.

Paul rendreth an account of his life and doctrine.  
He escapeth the whippe by reason he was a citize  
of Rome.

Ye men, brethren & fathers, heare my  
"defence now towards you.

And whē they heard that he spake in the  
Hebrue tongue to them, they kept the mo-  
re silence, and he said

I am verely a man, which am a Iewe, borne  
in \* Tarsus in Cilicia, but brought vp in  
this citie at the \* fete of Gamaliel, and  
instructed according to the perfect maner  
of the Law of the Fathers, and was zealous  
towards God, as ye all are this day.

\* And I persecuted this way vnto the  
death, binding and deliuering into prison  
bothe men and women,

As also y<sup>e</sup> chief Priest doeth beare me wit-  
nes, & all the state of the Elders: of who-  
me also I receiued letters vnto the <sup>b</sup> bre-  
thren, and went to Damascus to bring the  
which were there, bounde vnto Ierusalem,  
that they might be punished.

And so it was, as I iourneid and was co-  
me nere vnto Damascus about noone, that  
suddenly there shone from heauen a great  
light rounde about me.

So I fel vnto the earth, and heard a voy-  
ce, saying vnto me, Saul, Saul, why perse-  
cutest thou me?

Then I answered, Who art thou, Lord?  
And he said to me, I am Iesus of Nazaret,  
whome thou persecutest.

Moreover, they that were with me, sawe  
indeed a light and were afraid: but they  
heard not the voyce of him that spake vn-  
to me.

Then I said, What shal I do, Lord? And  
the Lord said vnto me, Arise, and go into  
Damascus: and there it shalbe tolde thee  
of all things, which are appointed for thee  
to do.

So when I colde not se for the glorie  
of that light, I was led by the hand of  
them that were with me, and came into  
Damascus.

And one Ananias a godlie man, as pertain-  
ing to the Law, hauing good reporte of  
all the Iewes which dwelt there,

Came vnto me, and stode, and said vnto  
me, Brother Saul, receiue thy sight: & that  
same houre I looked vpon him.

And he said, The God of our fathers ha-  
th <sup>e</sup> appointed thee, that y<sup>e</sup> shuldest know  
his wil, and shuldest se that <sup>d</sup> Iust one, and  
shuldest heare the voyce of his mouth.

For thou shalt be his witnes vnto all men

10r, 1a1b, 21r  
10r.

Chap. 21, 35  
a Whereby he  
declareth his  
modestie, dili-  
gence & doc-  
trine.

Chap. 2. 3.  
10r, 10r, 10r  
10r, 10r, 10r  
10r, 10r, 10r

b To y<sup>e</sup> Iewes  
to whome the  
letters were di-  
rected.

c This may be  
referred to the  
eternal counsell  
of God, or els  
to the execu-  
tion & declara-  
tion of y<sup>e</sup> same  
which semeth  
here to be mo-  
re proper.  
d Which is  
Christ, 1 Joh 3,  
1.



of the things, which thou hast sene and heard.

16 Now therefore why tarieſt thou? Arise, and be baptized, and walſe away thy finnes, in calling on the Name of the Lord.

*e He sheweth that finnes can not be washed away, but by Christ, who is the substance of Baptisme: in whom also is comprehended the Father & the holic Goh.*

*Chap. 8. 3.*

17 And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,

18 And sawe him saying vnto me, Make haste, & get thee quickly out of Ierusalem: for they wil not receiue thy witnes concerning me.

19 Then I said, Lord, they knowe I am prifoned, and be in euerie Synagoge them that beloued in thee.

*Chap. 7. 58.*

20 And when the blood of thy martyr Steuen was shed, I also stode by, and consented vnto his death, and kept the clothes of them that slewe him.

21 The he said vnto me, Depart: for I wil send thee farre hence vnto the Gentiles.

22 And they heard vnto this worde, but the they lift vp their voyces, and said, Away with suche a felowe from the earth: for it is not mete that he shulde liue.

23 And as they cryed and cast of their clothes, and threwe dust into the aire,

24 The chief captaine commanded him to be led into the castle, & bade that he shulde be scourged, and examined, that he might knowe wherefore they cryed so on him.

25 And as they bounde him with thongs, Paul said vnto the Ceturion that stode by, Is it lawfull for you to scourge one that is a Romaine, and not condemned?

*f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romains, and was their Colonia, whereof read chap. 16. 12.*

26 Now when the Centurion heard it, he went, and tolde the chief captaine, saying, Take heede what thou doest: for this man is a Romaine.

27 Then the chief captaine came, and said to him, Tell me, art thou a Romaine? And he said, Yea.

28 And the chief captaine answered, With a great summe obtained I this burgeship. Then Paul said, But I was so borne.

*g This privilege was oftentimes given in recompence of service to them that were so farre of Rome, & to their childre, though they were not borne in the citie.*

29 Then straight way they departed from him, which shulde haue examined him: & the chief captaine also was afraid, after he knewe that he was a Romaine, and that he had bounde him.

30 On the next day, because he wolde haue knowne the certeinetic wherefore he was accused of the Iewes, he losed him from his bondes, & commanded the hie Priests and all their Council to come together: and he broght Paul, and set him before them.

#### CHAP. XXIII.

*The answer of Paul being smite, and the overthrowe of his enemies. 11 The Lord encourageth him. 23 And because the Iewes layed waite for him, he is sent to Cesarea.*

And Paul behelde earnestly the Council, and said, Men and brethren, I haue in all good conscience serued God yntil this day.

Then the hie Priest Ananias commanded the that stode by, to smite him on the mouth.

Then said Paul to him, God wil smite thee, thou whited wall: for thou sittest to iudge me according to the Law, and commandedst thou me to be smiten contrary to the Law?

And thei that stode by, said, Reuilest thou Gods hie Priest?

Then said Paul, I knewe not, brethren, that he was the hie Priest: for it is written, Thou shalt not speake euil of the Ruler of thy people.

But whē Paul perceiued that the one parte were of the Sadduces, and the other of the Pharises, he cried in the Council, Men and brethren, I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

And when he had said this, there was a dissension betwene the Pharises and the Sadduces, so that the multitude was deuided.

\* For the Sadduces say that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse both.

Then there was a great crye: & the Scribes of the Pharises parte rose vp, and stroue, saying, We finde none euil in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

And when there was a great dissension, the chief captaine, fearing lest Paul shulde haue bene pulled in pieces of them, commanded the souldiers to go downe, and to take him from among them, and to bring him into the castle.

\* Now the night following the Lord stode by him, & said, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnes also at Rome.

And when the day was come, certein of the Iewes made an assemblie, and bounde them selues with an othe, saying, that they wolde neither eat nor drinke, til they had killed Paul.

And they were more then fourtie, which had made this conspiracie.

And they came to the chief Priests and Elders, and said, We haue bounde our selues with a solēne othe, that we wil eat nothing, until we haue slaine Paul.

Now therefore, ye and the Council signifye to the chief captaine, that he bring him forth vnto you to morow, as though ye wolde knowe some thing more peticuly of him, and we, or euer he come nere, wil be readie to kill him.

But when Paul was layed awaie to the castle, and

And Paul called to him, & said, I the chief captaine thing to shewe

So he toke him chief captaine, ner called me vn

bring this yong some thing to fa

Then the chief hand, and went and asked him, me?

And he said, to desire thee, the Paul to mor

though they wol him more petic

But let them re lie in waite fo

fourtie men, w selues with an eat nor drinke and now are the

promes.

The chief ca man departe, an to no man, that things.

And he calle Centurions, lay dreth souldiers

reā, and horfme two hundred. houre of the ni

And let them Paul being set Felix the Goue

And he wrote Claudius Ly

Gouernour Fe

As this man shulde haue be

upon them wit him, perceiue

And when I se, wherefore him forthe in

There I perce questions of the worthe of dea

And whē it Iewes laid w

straight way to accusers to spe that they had

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Council, Men and  
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s, there was a dis-  
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f God.

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chief Priests and  
bounde our sel-  
t we wil eat no  
Paul.

ne Council sig-  
that he bring  
morrow, as thogh  
g more perfite-  
e come nere, wil

as But

16 But when Pauls sisters & sonne heard of  
their laying await, he went, and entred in-  
to the castle, and tolde Paul,

17 And Paul called one of f Céturions vn-  
to him, & said, Bring this yong man vnto  
the chief captaine: for he hathe a certeine  
thing to shewe him.

18 So he toke him, and broght him to the  
chief captaine, and said, Paul the priso-  
ner called me vnto him, and prayed me to  
bring this yong mā vnto thee, which hathe  
some thing to say vnto thee.

19 Then the chief captaine toke him by the  
hand, and went aparte with him alone,  
and asked him, What hast thou to shewe  
me?

20 And he said, The Iewes haue conspired  
to desire thee, that thou woldest bring for-  
the Paul to morow into the Council, as  
thogh they wolde inquire somewhat of  
him more perfiteley.

21 But let them not perswade thee: for the-  
re lie in waite for him of them, more then  
fourtie men, which haue bounde them  
selues with an othe, that they wil nether  
eat nor drinke, til they haue killed him:  
and now are they readie, and wait for thy  
promes.

22 The chief captaine then let the yong  
man departe, and charged him to speake it  
to no man, that he had shewed him these  
things.

23 And he called vnto him two certeine  
Centurions, saying, Make readie two hun-  
dredth souldiers, that they may go to Cesa-  
rea, and horsmen thre score and ten, and  
two hundredth, with darters at the thirde  
houre of the night.

24 And let them make readie an horse that  
Paul being set on, may be broght safe vnto  
Felix the Gouvernour.

25 And he wrote an epistle in this maner,

26 Claudius Lysias vnto the moste noble  
Gouvernour Felix sendeth greting.

27 As this man was taken of the Iewes, and  
shulde haue bene killed of them, I came  
vpon them with the garison, and rescued  
him, perceiuing that he was a Romaine.

28 And when I wolde haue knowne the cau-  
se, wherefore they accused him, I broght  
him forth into their council.

29 There I perceiued that he was accused of  
questions of their Law, but had no crime  
worthe of death, or of bondes.

30 And whē it was shewed me, how that the  
Iewes laid wait for the man, I sent him  
straight way to thee, and commanded his  
accusers to speake before thee the things  
that they had against him. Fare wel.

31 Then the souldiers as it was comman-  
ded them, toke Paul, and broght him by  
night to Antipatris.

32 And the next day, they left the horsmen

to go with him, and returned vnto the  
castell.

33 Now when they came to Cefarea, they  
deliuered the epistle to the Gouvernour, &  
presented Paul also vnto him.

34 So when the Gouvernour had red it, he  
asked of what prouince he was: and whē  
he vnderstode that he was of Cilicia,

35 I wil heare thee, said he, when thine accu-  
sers also are come, & commanded him to  
be kept in Herodes iudgement hall.

CHAP. XXIII.

10 Paul being accused, answereth for his life and do-  
ctrine against his accusers. 25 Felix giveth him, thin-  
king to haue a bribe. 28 Ad after leaueh him in  
prison.

1 **N**OW after fise dayes, Ananias the  
high Priest came downe with the  
Elders, and with Tertullus a certeine ora-  
tour, which appeared before the Gouver-  
nour against Paul.

2 And whē he was called forth, Tertullus  
began to accuse him, saying, Seing that we  
haue obtained great quietnes through  
thee, and that manie worthe things are  
done vnto this nation through thy proui-  
dence,

3 We acknowledge it wholly, and in all pla-  
ces, moste noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray  
thee, that y woldest heare vs of thy cour-  
tesie a fewe wordes.

5 Certeinly we haue founde this man a pe-  
stilent felowe, and a mouer of sedition a-  
mong all the Iewes throughout the worlde  
and a chief maintainer of the secte of the  
Nazarites:

6 And hathe gone about to pollute the Tē-  
ple: therefore we toke him, and wolde ha-  
ue iudged him according to our Law:

7 But the chief captaine Lysias came vp  
vs, and with great violence toke him out  
of our hands,

8 Comāding his accusers to come to thee:  
of whome thou maist (if thou wilt inqui-  
re) know all these things whereof we ac-  
cuse him.

9 And the Iewes likewise affirmed, saying  
that it was so.

10 Then Paul, after that the gouvernour had  
beckened vnto him that he shulde speake,  
answered, I do the more gladly answer  
for my self, for asmuche as I knowe that  
thou hast bene of manie yeres a iudge  
vnto this nation,

11 Seing that thou maist knowe, that there  
are but twelue dayes since I came vp  
to worship in Ierusalem.

12 And thei nether founde me in the Tem-  
ple disputing with anie man, nether ma-  
king vproare among the people, nether in

factions. f Not that his purpose was to worship there, but  
founde him by the council of others for he thought to haue wone the simple  
brethren, and to stop the carnies mouths.

i By this na-  
me the Romā  
nes called eue-  
rie country  
which they  
had subdued.

a For Felix  
by his dilige-  
ce had taken  
Eleazarus the  
captaine of f  
murderers, &  
put the Egypt-  
ian to flight  
which raised  
vp tumults in  
Iudea: for the-  
se the orator  
praiseth him:  
otherwise he  
was bothe cru-  
el & couerous,  
read Ioseph  
li. 20. Antiq.  
chap 19. & 12.  
& li. 3. de bello  
Iudeico  
chap 12.

b Or herise:  
for so the wic-  
ked termed f  
true Christian  
religion.  
c Which  
taught the peo-  
ple to mainte-  
ne their libe-  
rie against the  
Romaines: and  
thogh f accu-  
sers approoued  
bothe this se-  
cte and their  
doctrine, yee  
to get Paul pu-  
nished, thei fe-  
me to condemne  
li.

d Or, captaine of  
a thousand.  
e Or, gouver-  
ner: for before  
this he ruled  
Trachonites,  
Batanaes, and  
Gaulanites.  
f So that thou  
art not igno-  
rant of their  
doctrines: and  
the Iewes fo-  
und him by the  
council of others  
for he thought to  
haue wone the  
simple brethren,  
and to stop the  
carnies mouths.



the Synagogues, nor in the citie.

13 Nether can they proue the things, whereof they now accuse me.

As the Scri-  
bes and Phari-  
ses termed the  
Christians doc-  
trine.

14 But this I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleuing all things which are written in the Law & the Prophetes,

15 And haue hope towards God, that the resurrection of the dead which they themselves loke for also, shalbe bothe of iust and vniust.

16 And herein I endeavour my self to haue alway a cleare conscience towards God, & towards men.

Meaning, y  
it was a long  
time since he  
had bene at  
Ierusalem, &  
was when he  
brought almes.

17 Now after many yeres, I came and brought almes to my nacion & offrings.

18 At what time, certaine Iewes of Asia founde me purified in the Temple,

Chap. 11, 29.  
rom. 15, 26.  
act. 9, 2.

19 Nether with multitude, nor with tumult.

20 Who ought to haue bene present before thee, and accuse me, if they had ought against me.

Chap. 21, 27.  
For his accu-  
sers spake but  
upon a false re-  
porte, which  
these beloues  
of Satan had  
blown a brood,  
and durst  
not them sel-  
ues appeare.

21 Or let these them selues say, if they haue founde any vniust thing in me, while I stode in the Council,

22 Except it be for this one voyce, that I cryed standing among them, Of the resurrection of the dead am I accused of you this day.

Chap. 23, 7.

23 Now when Felix heard these things, he deferred them, & said, When I shal more perfectly knowe the things which concerne this way, by the coming of Lysias y chief Captaine, I wil decide your matter.

101, 50.

24 Then he commanded a Centurion to kepe Paul, and that he shulde haue care, and that he shulde forbid none of his acquaintance to minister vnto him, or to come vnto him.

By whose  
counsel Felix  
called for Paul

25 And after certaine dayes, came Felix with his wife Drusilla, which was a Iewesse, & he called for the Paul, & heard him of the faith in Christ.

26 And as he disputed of righteousness, and temperance, & of the iudgement to come, Felix trembled, & answered, Go thy way for this time, and when I haue conuenient time, I wil call for thee.

The worde of  
God maketh  
the verie wic-  
ked astonishd,  
and therefore  
to them it is  
the fauour of  
death vnto  
death.

27 He hoped also that money shulde haue bene given him of Paul, that he might lose him: wherefore he sent for him the oftener, and communed with him.

101, 50 do a plea  
fare.

28 When two yeres were expired, Porcius Festus came into Felix rouse: and Felix willing to get fauour of the Iewes, left Paul bounde.

CHAP. XXV.

2 The Iewes accuse Paul before Festus. 8 He answereth for himself. 11 And appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa. 23 And he is brought forth.

When Festus was then come into the prouince, after three dayes he went vp from Cesarea vnto Ierusalem.

Then the high Priest, and the chief of the Iewes appeared before him against Paul: and they besoght him,

And desired fauour against him, that he wolde send for him to Ierusalem: and they laid wait to kill him by the way.

The reason  
of the  
Priests against  
Paul.

But Festus answered, that Paul shulde be kept at Cesarea, & y he him self wolde shortly departe thither.

Let them therefore, said he, which among you are able, come downe with vs: and if there be anie wickednes in the man, let them accuse him.

Which may  
prooue common  
duality.

Now when he had taried among the more then ten dayes, he went downe to Cesarea, and the next day saie in the iudgement seat, & commanded Paul to be brought.

And when he was come, the Iewes which were come from Ierusalem, stode about him and laid manie and grieuous complaints against Paul, which they colde not proue.

Paul defend-  
eth him self  
in iudgement.

Forasmuche as he answered, that he had nether offended anie thing against y Law of the Iewes, nether against the Temple, nor against Cesar.

Yet Festus willing to get fauour of the Iewes, answered Paul, and said, Wilt thou go vp to Ierusalem, and there be iudged of these things before me?

Or, do a plea  
fare.

Then said Paul, I stand at Cessars iudgement seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou verie wel knowest.

Being non  
ill beargd  
by the ambi-  
tion of the iud-  
ge, he desired  
that in con-  
sideration of his  
freedom, he  
may be sent  
home.

For if I haue done wrong, or committed anie thing worthe of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

It is lawfull  
to require a  
defence of the  
Magistrate to  
maintaine our  
right.

Then when Festus had spoken with the Council, he answered, Hast thou appealed vnto Cesar vnto Cesar shalt thou go.

Without  
wholoe conside-  
ration he coulde  
do nothing.

And after certaine dayes, King Agrippa and Bernice came downe to Cesarea to salute Festus.

And when they had remained there manie dayes, Festus proposed Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix.

Of whome when I came to Ierusalem, the high Priests & Elders of the Iewes informed me, and desired to haue iudgement against him.

To whome I answered, that it is not the maner of the Romaines for fauour to deliuer anie man to the death before that he which is accused, haue the accusers before him, and haue place to defend him self, concerning the crime.

Therefore when they were come hither, without delay the day following I fare on the

on the iudgement

man to be brought

18 Against whome  
vp, they brought  
as I supposed:

19 But had certaine  
of their owne  
Iesus which was  
med to be alie.

10 And because I  
of question, I ask  
go to Ierusalem  
these things.

21 But because he  
to the examin-  
manded him to  
him to Cesar.

22 Then Agrippa  
also heare the  
said he, thou shalt  
come and Bernice

were entred into  
the chief captain  
citie, at Festus  
brought forth.

24 And Festus said  
men which are p-  
man, about whom  
the Iewes haue  
rusalem, and here  
to liue anie long

25 Yet haue I found  
death, y he hath  
feeling that he hath  
I haue determin

26 Of whome I ha  
write vnto my  
brought him forth  
vnto thee, King A  
tio had, I might

27 For me thinketh  
a prisoner, and  
which are layed a

CH

1 The innocencie of Paul  
conuersation. 25 His  
iurie of Festus.

Then Agrippa

Tart permitted

So Paul stretch

swered for him

2 I thike my self

cause I shal answ

of all the things

the Iewes:

3 Chiefly, becau

of all customes,

among y Iewes:

4 As touching my

and what it was

mong mine ow

as then come into  
after thre dayes he  
vnto Ierusalem.  
nd the chief of the  
him againſt Paul:

gainſt him, that he  
ruſalem: and they  
e way.  
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he him ſelf wolde

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Paul to be brought.  
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ſtode about him  
ous complainies  
colde not proue,  
ed, that he had  
g againſt ſ Law  
nt the Temple,

et fauour of the  
ſaid, Wilt thou  
there be iudged

at Cefars iudg  
be iudged: to  
wrong, as thou

g, or committed  
th, I reſuſe not  
of theſe things  
o man can delin  
vnto Cefar.

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t thou appealed  
alt thou go.

es, King Agrip  
yne to Cefarea

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Pauls cauſe vn  
to is a certene

to Ierusalem,  
of the Iewes in  
aue iudgemēt

at it is not the  
fauour to de  
before that he  
accuſers before  
and him ſelf, co

e come hither,  
towing I ſate  
on the

The verbi  
ſe of the  
Priſts againſt  
Paul.

Which man  
to the common  
cally,

Paul deſer  
den him ſelf  
in iudgement.

Or, it ſeem  
eth.

It ſeem  
eth him  
ſelf betrayed  
by the  
anſwer of the  
iudge, he  
saith  
that in con  
ſideration of his  
freedom, he  
may be ſent  
home.  
It is lawfull  
to require the  
defence of one  
magiſtrate to  
maintaine our  
right.  
Without  
whole conſent  
he colde do  
nothing.  
This was  
his own  
act where he  
was ſent.

This was  
his own  
act where he  
was ſent.

on the iudgement ſeat, and cōmanded the  
man to be brought forth.

18 Againſt whome when the accuſers ſtoode  
vp, they brought no crime of ſuche things  
as I ſuppoſed:

19 But had certene queſtions againſt him  
of their owne <sup>h</sup> ſuperſtition, and of one  
Ieſus which was dead, whome Paul affir  
med to be alieue.

20 And becauſe I doubted of ſuche maner  
of queſtion, I aſked him whether he wolde  
go to Ierusalem, and there be iudged of  
theſe things.

21 But becauſe he appealed to be reſerued  
to the examination of Auguſtus, I com  
manded him to be kept, til I might ſend  
him to Cefar.

22 Then Agrippa ſaid vnto Feſtus, I wolde  
alſo heare the man my ſelf. To morowe,  
ſaid he, thou ſhalt heare him.

23 And on the morow when Agrippa was  
come and Bernice with great pompe, and  
were entred into the <sup>c</sup> Comune hall with  
the chief capitaines and chief men of the  
citty, at Feſtus commandement Paul was  
brought forth.

24 And Feſtus ſaid, King Agrippa, and all  
men which are preſent with vs, ye ſe this  
man, about whome all the multitude of  
the Iewes haue called vpō me, bothe at Ier  
uſalem, and here, crying, that he oght not  
to liue anie longer.

25 Yet haue I founde nothing worthie of  
death, ſe he haſte cōmitted: neuertheles,  
ſeing that he haſte appealed to Auguſtus,  
I haue determined to ſend him.

26 Of whome I haue no certene thing to  
write vnto my <sup>i</sup> Lord: wherefore I haue  
brought him forth vnto you, & ſpecially  
vnto thee, King Agrippa, ſe after examina  
tiō had, I might haue ſomewhat to write.

27 For me thinketh it vnreaſonable to ſend  
a priſoner, and not to ſhewe the cauſes  
which are layed againſt him.

CHAP. XXVI.

1 The innocencie of Paul is approved by rehearſing his  
converſation. 25 His modeſt anſwer againſt the in  
iurie of Feſtus.

1 **T**hen Agrippa ſaid vnto Paul, Thou  
art permitted to ſpeake for thy ſelf.  
So Paul ſtretched forth the hand, and an  
ſwered for him ſelf.

2 I thinke my ſelf happie, King Agrippa, be  
cauſe I ſhal anſwer this daye before thee  
of all the things whereof I am accuſed of  
the Iewes:

3 Chiefly, becauſe thou haſt knowledge  
of all cuſtomes, and queſtions which are  
among ſ Iewes: wherefore, I beſeeche thee,  
to heare me patiently.

4 As touching my life from my childehode  
and what it was from the beginning a  
mong mine owne nation at Ierusalem,

knowe all the Iewes,

5 Which knewe me heretofore ( if they  
wolde teſtifie) that after the moſte ſtraite  
b ſect of our religion I liued a Phariſe.

6 And now I ſtand and am accuſed for the  
hope of the promes made of God vnto  
our fathers.

7 Whereunto our twelue tribes inſtantly  
ſeruing God day and night, hope to come  
for ſ which hopes ſake, o King Agrippa,  
I am accuſed of the Iewes.

8 Why ſhulde it be thought a thing incre  
dible vnto you, that God ſhulde raiſe a  
gaine the dead?

9 I alſo verely thought in my ſelf, that I  
ought to do manie contrarie things againſt  
the Name of Ieſus of Nazaret.

10 \* Which thing I alſo did in Ierusalem: Chap. 9. 8.  
for manie of the Sainctes I ſhut vp in pri  
ſon, hauing receiued autoritie of the high  
Priſts, and when they were put to death, I  
gaue my ſentence.

11 And I puniſhed the throughout all ſ Syn  
agogues, and cōpelled them to blaſphe  
me, and being more mad againſt them, I  
perſecuted them, euen vnto ſtrange cities.

12 At which time, euen as I went to \* Da  
maſcus with autoritie, & cōmiſſion from  
the high Priſts,

13 At midday, o King, I ſawe in the way a  
light from heauen, paſſing the brightnes  
of the ſunne, ſhine rounde about me, and  
them which went with me.

14 So when we were all fallen to the earth,  
I heard a voice ſpeaking vnto me, and  
ſaying in the Hebrew tongue, \* Saul, Saul,  
why perſecuteſt thou me? It is hard for  
thee to kicke againſt prickes.

15 Then I ſaid, Who art thou, Lord? And he  
ſaid, I am Ieſus whome thou perſecuteſt.

16 But riſe and ſtand vp on thy ſere: for I  
haue appeared vnto thee for this purpo  
ſe, to appoint thee a miniſter and a witnes,  
bothe of the things which thou haſt ſene,  
& of the things in the which I wil appe  
are vnto thee,

17 Deliuering thee from the <sup>d</sup> people, & frō  
the Gētiles, vnto whome now I ſend thee,

18 To <sup>e</sup> opē their eyes, that they may turne  
from darkenes to light, and frō the power  
of Satan vnto God, that they may receiue  
forgiuenes of finnes, and inheritaunce amōg  
them, which are ſanctified by faith in me.

19 Wherefore, King Agrippa, I was not diſ  
obedient vnto the heauenlic viſion,

20 \* But ſhewed firſt vnto them of Damaf  
cus, and at Ierusalem, and throughout all  
the coaſtes of Iudea, and then to the Gen  
tiles, that they ſhulde repent, and turne to  
God, and do workes worthie amendemēt  
of life.

21 For this cauſe the Iewes caught me in the  
\* Temple, and went about to kill me.

b Paul ſpea  
keth of this  
ſect according  
to the peoples  
eſtimation who  
preferred it  
as moſte holie  
about all o  
thers: for their  
doctrine was  
leaſt corrupt.

c That is, I  
approved their  
crueltie, which  
they vied a  
gainſt him.

Chap. 9. 8.

Chap. 9. 4.  
& 22. 7.

d Of the Ie  
wes.

e Although  
this properly  
appertaineth  
vnto God, yet  
he applyeth  
this vnto his  
miniſters vnto  
whome he giueth  
his holie  
ſpirit.

Chap. 13. 46.

Chap. 21. 30.



22 Neuertheles, I obtained helpe of God, and continue vnto this day, witnessig bothe to smal & to great, sayig none other things, then those which the Prophetes & Moses did say shulde come,

23 To wit, that Christ shulde suffer, and that he shulde be the first that shulde rise from the dead, and shulde shewe light vnto the people, and to the Gentiles.

24 And as he thus answered for him self, Festus said with a loude voyce, Paul, thou art besides thy self: muche learning doeth make thee mad.

25 But he said, I am not mad, & noble Festus, but I speake the wordes of trueth and sobernes.

26 For the King knoweth of these things, before whome also I speake boldly: for I am perswaded that none of these things are hid from him: for this thing was not done in a corner.

27 O King Agrippa, beleuest thou the Prophetes? I know that thou beleuest.

28 Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christiā.

29 The Paul said, I wolde to God that not onely thou, but also all that heare me to day, were bothe almost, & altogether such as I am, except these bondes.

30 And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone aparte, they talked betwene them selues, saying, This man doeth nothing worthie of death, nor of bondes.

32 Then said Agrippa vnto Festus, This mā might haue bene loosed, if he had not appealed vnto Cesar.

## CHAP. XXVII.

2 Pauls dangerous viage and his companie towards Rome. 44 How and where they arriue.

**N**OW when it was concluded, that we shulde saile into Italie, they deliuered bothe Paul, & certeine other prisoners vnto a Centurion named Iulius, of the bande of Augustus.

3 And \*we entred into a ship of Adramyttium purposing to saile by the costes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, & vs.

4 And the next day we arriued at Sidon: & Iulius courteously entreated Paul, & gaue him libertie to go vnto his friends, that they might refresh him.

5 And from thence we launched, and sailed harde by \* Cyprus, because the windes were contrarie.

6 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

7 And there the Centurion founde a ship of Alexandria, sailing into Italie, and put

vs therein.

8 And when we had sailed slowly manie dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed harde by Candie, nereto Salomone,

9 And with muche a do sailed beyonde it, and came vnto a certeine place called the Faire hauens, nere vnto the which was the citie Lasea.

10 So when muche time was spent, and sailing was now ieopardous, because also the East was now passed, Paul exhorted the,

11 And said vnto them, Syrs, I se that this viage wil be with hurt & muche damage, not of the lading & shippe onely, but also of our liues.

12 Neuertheles \* Centurion beleued rather the gouernour & the master of the ship, the those things which were spoken of Paul.

13 And because the haven was not commodious to winter in, manie toke counsell to departe thence, if by anie means they might attein to Phenice, there to winter, which is an haven of Candie, and lieth towarde the Southwest and by West, and Northwest and by West.

14 And when the southern winde blew softly, they supposing to obtaine their purpose, loosed nerer, and sailed by Candie.

15 But anone after, there arose by it a stormie winde called Euroclydon.

16 And when the ship was caught, & could not resist the winde, we let her go, & were carryed away.

17 And we ran vnder a litle yle named \* Clauda, and had muche a do to get the boat.

18 Which they toke vp and vied all helpe, vndergirding the ship, fearing lest they shulde haue fallen into Syrtis, and they let downe the vessel, and so were carryed.

19 The next day when we were tossed with an exceeding tempest, they lightened the shippe.

20 And the third day we cast out with our owne handes the takling of the ship.

21 And when nether sunne nor starres in manie dayes appeared, and no smal tēpest lay vpon vs, all hope that we shulde be saued, was then taken away.

22 But after long abstinence, Paul stode forth in the middes of the, and said, Syrs, ye shulde haue hearkened to me, and not haue loosed from Candie: so shulde ye haue gained this hurt and losse.

23 But now I exhorte you to be of good courage: for there shalbe no losse of anie mans life among you, saue of the shippe onely.

24 For there stode by me this night the Angel of God, whose I am, & whome I serue, saying, Feare not, Paul: for thou must be brought before Cesar: and lo, God hath

giuen

f He knewe the Law and the Prophetes were of God, but he did not vnderstand the true applying of the same.

a. Cor. 12. 25.

a From Sidon to Myra they shulde haue sailed north, & by west: but the windes caused them to saile so Cyprus laye North: thence to Cilicia North and by East, and so to Pamphylia, & Myra plainc West.

shipwracke.

giuen vnto h

25 Wherefore, si

I beleue God,

bene tolde me.

26 Howbeit, we

yland.

27 And when

me, as we were

driaticall sea abo

demed that for

to them,

28 And founded

thoms: & when

ther, they found

tene fathoms.

29 Then fearing

len into some ro

re an cres out of

the day were co

30 Now as the m

out of the ship,

into the sea vnto

wolde haue cast

31 Paul said vnto

souldiers, Exce

1 ye can not be

32 Then the for

the boat, and le

33 And when it

horted them al

is the fourtent

and continued

thing.

34 Wherefore I

for this is for

shal not an

anie of you.

35 And when h

bread, and ga

sence of them

to eat.

36 Then were t

they also toke

37 Now we wor

dreth, there scot

38 And when the

lightened the

into the sea.

39 And when it

the countrey,

crecke with a b

were minded

in the ship.

40 So when the

they committed

lofed the rudd

the maine saile

the shore.

41 And when t

two seas met,

the fore parte

be moued, but

with the viole

led slowly manie  
ome against Gni-  
e suffered vs not  
ndie, nerero b Sal-

ailed beyonde it,  
e place called the  
the which was the

as spent, and sai-  
e, because also the  
Paul exhorted the  
Syr, I fe that this  
t muche damage,  
pe onely, but also

on beleued rather  
er of the ship, the  
spoken of Paul.

en was not com-  
anie toke counsel  
anie meanes they  
e, there to winter,  
andie, and lieth  
and by West, and

winde blew so  
breine their pur-  
by Candie.

arose by it a stor-  
glydon.  
caught, & colde  
her go, & were

yle named •Clau-  
o get the boat.  
d vied all helpe,  
fearing lest they

Syrtis, and they  
o were caryed.  
were tossed with  
ey lightened the

cast out with our  
of the ship.

ne nor starres in  
d no smal tēpet  
we shulde be sa-

ce, Paul stode  
e, and said, Syr,  
to me, and not  
so shulde ye ha-

osse.  
u to be of good  
no losse of anie  
e of the shippe

is night the An-  
xwhome I serue,  
: for thou must  
d lo, God hathe

given

giuen vnto <sup>h</sup> thee all that saile with thee.

25 Wherefore, first, be of good courage: for  
I beleue God, that it shal be so as it hathe  
bene tolde me.

26 Howbeit, we must be cast into a certeine  
yland.

27 And when the fourteenth night was co-  
me, as we were caryed to & fro in the <sup>k</sup> A-  
driaticall sea about midnight, the shipmen  
demed that some countrey approached vn-  
to them,

28 And founded, and founde it twentie fa-  
thoms: & when they had gone a litle fur-  
ther, they founded againe, and founde si-  
fene fathoms.

29 Then fearing lest they shulde haue fal-  
len into some rough places, they cast fou-  
er ancores out of the sterne, & wished that  
the day were come.

30 Now as the mariners were about to flee  
out of the ship, & had let downe the boate  
into the sea vnder a colour as thogh they  
wolde haue cast ancores out of the foreship,

31 Paul said vnto the Centurion and the  
souldiers, Except these abide in the ship,  
ye can not be safe.

32 Then the souldiers cut of the ropes of  
the boat, and let it fall away.

33 And when it began to be daye, Paul ex-  
horted them all to take meat, saying, This  
is the fourteenth daye that ye haue taryed,  
and continued <sup>m</sup> fasting, receiuing no-  
thing.

34 Wherefore I exhorte you to take meat:  
for this is for your sauegarde: for there  
shal not <sup>n</sup> an heere fall from the head of  
anie of you.

35 And when he had thus spoken, he toke  
bread, and gaue thanks to God, in pre-  
sence of them all, and brake it, and began  
to eat.

36 Then were they all of good courage, &  
they also toke meat.

37 Now we were in the ship in all two hun-  
dred, thre score and sixtene soules.

38 And when they had eaten ynough, they  
lightened the ship, and cast out the wheat  
into the sea.

39 And when it was daye, they knewe not  
the countrey, but they spyed a certeine  
creeke with a banke, into the which they  
were minded (if it were possible) to thrust  
in the ship.

40 So when they had taken vp the ancores,  
they committed the ship vnto the sea, and  
losed the rudder bondes, and hoysed vp  
the maine saile to the winde, & drew to  
the shore.

41 And when they fell into a place, where  
two seas met, they thrust in the ship: and  
the fore parte stucke fast, and colde not  
be moued, but the hinder parte was broke  
with the violence of the waues.

42 Then the souldiers counsel was <sup>o</sup> to kil-  
the prisoners, lest anie of them, when he  
had swome out, shulde flee away.

43 But the Centurion willing to saue Paul,  
staid them from this counsel, and com-  
manded that they that colde swimme, shul-  
de cast them selues first into the sea, and  
go out to land:

44 And the other, some on boardes, & so-  
me on certeine pieces of the ship: and so it  
came to passe, y<sup>e</sup> thei came all safe to land.

#### CHAP. XXVIII.

<sup>2</sup> Paul with his companie are gently intreated of the  
barbarous people. <sup>3</sup> The viper hurteth him not. <sup>4</sup> He  
healeth Publius father and others, and being furni-  
shed by them of things necessarie, he fared towards Ro-  
me. <sup>15</sup> Where being receiued of the brethren, he decla-  
reth his busines. <sup>30</sup> And there preacheth two yerres.

**A**Nd when they were come safe, then  
they knewe that the yle was called

<sup>a</sup> Melita.  
1 And the Barbarians shewed vs no litle  
kindenes: for they kindled a fyre, and re-  
ceiued vs euerie one, because of the pre-  
sent showre, and because of the colde.

3 And when Paul had gathered a number  
of sticke, and laid them on the fyre, there  
came a viper out of the heat, and leapt on  
his hand.

4 Now when the Barbarians sawe the wor-  
me hang on his hand, they said among  
them selues, This man surely is a <sup>b</sup> mur-  
therer, whome, thogh he hathe escaped the  
sea, yet <sup>c</sup> Vengeance hathe not suffered to  
liue.

5 But he shooke the worme into the fyre,  
and felt no harme.

6 Howbeit thei waited when he shulde ha-  
ue swolne, or fallen downe dead sudden-  
ly: but after they had looked a great while,  
and sawe no inconuenience come to him,  
thei changed their mindes, and said, That  
he was a <sup>d</sup> God.

7 In the same quarters, the chief man of  
the yle (whose name was Publius) had pos-  
sessions: the same receiued vs, and lodged  
vs thre daies courteously.

8 And so it was, that the father of Publius  
lay sicke of the feuer, & of a bloodie fluxe:  
to whome Paul entred in, & when he prai-  
ed, he laid his hands on him, and healed  
him.

9 When this then was done, other also in  
the yle, which had diseases, came to him  
and were healed,

10 Which also did vs great honour: and  
when we departed, they laded vs w<sup>th</sup> things  
necessarie.

11 ¶ Now after thre moneths we departed  
in a ship of Alexandria, which had wintered  
in the yle, whose badge was • Castor and  
Pollux.

12 And when we arriued at Syracuse, we ta-  
SS.i.

<sup>o</sup> This decla-  
reth the great  
and barbarous  
ingratitude of  
the wicked, &  
can not be won-  
dered by no bene-  
fices.

<sup>a</sup> Now called  
Malta.

<sup>or, heape.</sup>

<sup>b</sup> Suche is the  
peruers iudge-  
ment of men,  
that they con-  
demne such,  
as thei se in ac-  
tion affliction.  
<sup>c</sup> Whome thei  
made a God-  
desse & called  
her Dice, or  
Nemesis.

<sup>d</sup> Beholde the  
extremite of  
the foolishnes,  
& how muche  
thei are bent  
to superstition:  
for alter one  
rage & error  
thei fell into  
another.

<sup>e</sup> These y<sup>e</sup> Pay-  
nims fained to  
be Iupiters  
childe, & gods  
of the sea.



## The hope of Israel.

ryed there thre dayes.

13 And from thence we set a compasse, and came to Rhegium: and after one daye, the South winde blew, & we came the secōde daie to Puteoli,

14 Where we founde brethren, and were desired to tarye with them seuen dayes, & so we went towarde Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to mete vs at the Market of Appius, and at the Thre<sup>e</sup> tavernes, whome when Paul sawe, he thanked God, and waxed bolde.

*Or, Apper. & These places were distant from Rome a dayes journey, or there about*

16 So when we came to Rome, the Centurion deliuered the prisoners to the general Captaine: but Paul was s<sup>t</sup>uffed to dwell by him self with a souldier that kept him.

*No doute this Captaine vnderstode both by Festus letters, & also by the reporte of the vnder captaine y Paul had committed no fault.*

17 And the third day after, Paul called the chief of the Iewes together: & when they were come, he said vnto them, Men & brethren, though I haue committed nothing agāst the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the hands of the Romaines.

18 Who when they had examined me, wolde haue let me go, because there was no cause of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to se you, and to speake with you: for the hope<sup>h</sup> of Israels sake, I am bounde with this chaine.

*h That is, for Iesus Christs cause, whome they had long looked for as he that shulde be y redemer of y worlde.*

21 Then they said vnto him, We nether receiued letters out of Iudea concerning thee, nether came anie of the brethren that shewed or spake anie euil of thee.

22 But we wil heare of thee what thou thin-

## The Actes. Saluacion of the Gentiles.

kett: for as cōcerning this secte, we knowe that euerie where it is spoken agāint.

23 And when they had appointed him a daye, there came manie vnto him into his lodging, to whome he expounded and testified the i kingdome of God, and preached vnto them concerning Iesus bothe out of the Law of Moses and out of the Prophetes, from morning to night.

*i This this kingdome, & was spoken of by the Prophetes, was offered vnto them by the coming of Christ.*

24 And some were perswaded with the things, which were spoken, and some beleued not.

25 Therefore when they agreed not among them selues, they departed, after that Paul had spoken one worde, to wit, Wel spake y holie Gost by Esaus the Prophet vnto our fathers,

26 Saying, \* Go vnto this people, and say, By hearing ye shal heare, and shal not vnderstand, and seing ye shal se, and not perceiue.

*1/4. 4. p. mat. 13. 14. mar. 4. 14. luk 1. 10. ioh. 12. 40.*

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they shulde se with their eyes, & heare with their eares, & vnderstand with their hearts, and shulde returne that I might<sup>i</sup> heale them.

*h Hereby the hearts of the Iewes ought to be melted, & y weaknesse confirmed, that they be not offended by the stubbornnes of the wicked.*

28 Be it known therefore vnto you, that this saluacion of God is sent to the Gentiles, and they shal heare it.

*i The worde of God heareth when the creature of the Spirit is toyed with it: it is preached potentially, y all might be inuincible.*

29 And when he had said these things, the Iewes departed, and had great reasoning among them selues.

30 And Paul remained two yeres full in an house hired for him self, and receiued all that came in vnto him,

31 Preaching the kingdome of God, & teaching those things, which concerne the Lord Iesus Christ, with all boldenes of speache, without let.

THE

TH

The great mercies of our Lord Iesus Christ, who committed moste abundant mindeful of his promise, that saluacion shoulde one be brought to Abraham before he was circumcised, as shoulde thinke that because the Iewes were the true redemer, by the people of Ismael, according to the flesh, of the promises. The cause some to be saved, and monies of the Scriptures the Gentiles to knowe the natural posterity, that the Gentiles haue Iewes againe, and the ke of faith and doctrine in roundenes of obeying the magistrates with the weakes, & commendations to the and so concludeth n

Paul sheweth by what called. 13 this reason the use of creature made. 21. 24 The giftment of all man

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tes in the holie Concerning his Lord (which was uid according of God, touchification by the By whome was Apostleship (to uen vnto the Gentiles, 6 Among whom of Iesus Christ 7 To all you t

the Spirit he declareth that Christ is manlike, that is colde not feel with us that moste liberal benefith. 2 That is, by the mercie of

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# THE EPISTLE OF the Apostle Paul to the Romanes.

## THE ARGUMENT.

**T**he great mercie of God is declared towards man in Christ Iesus, whose righteousness is made ours through faith. For when man by reason of his owne corruption coulde not fulfil the Law, yeas committed mosse abominably, bothe against the Law of God and nature, the infinite bountie of Gods, mindeful of his promes made to his servant Abraham, the father of all belouers, ordeined that mans saluation shoulde onely stand in the perfect obedience of his Sonne Iesus Christ, so that not onely the circumcised Iewes, but also the vncircumcised Gentiles shoulde be saved by faith in him: euen as Abraham before he was circumcised, was counted iuste onely through faith, and yet afterwarde receiued circumcision, as a seale or badge of the same righteousness by faith. And to the intent, that none shoulde thinke that the covenant which God made to him, and his posteritie, was not performed: either because the Iewes receiued no: Christ (which was the blessed seale) or els beleued not that he was the true redeemer, because he did not onely, or at least more notably preferre the Iewes, the exam- ples of Ismael and Esau declares, that all are not Abrahams posteritie, which come of Abraham ac- cording to the flesh: but also the verie strangers and Gentiles grased in by faith, are made heres of the promes. The cause whereof is the onelie wil of God: forasmuche as of his fre mercie he electeth some to be saved, and of his iuste iudgement reiecteth others to be damned, as appeareth by the testi- monies of the Scriptures. Tet to the intent that the Iewes shoulde not be to muche beaten downe, nor the Gentiles to muche puffed vp, the example of Elias proueth, that God hathe yet his elect euen of the natural posteritie of Abraham, thogh it appeareth not so to mans eye: and for that preferment, that the Gentiles haue, it proceedeth of the liberal mercie of God, which he at length wil stretch wards the Iewes againe, and so gather the whole Israel (which is his Church) of them bothe. This groundeworke of faith and doctrine layed, instructions of Christian manners follow: teaching cuerie man to walke in roundenes of conscience in his vocation, with all patience and humblenes, reuerencing, and obeying the magistrate, exercising charitie, putting of the olde man, and putting on Christ, bearing with the weake, and louing one another according to Christs example. Finally S. Paul after his commendacions to the brethren exhorteth them to vnitie, and to flee false preachers and flatterers, and so concludeth with a prayer.

### CHAP. I.

Paul sheweth by whome, and to what purpose he is called. 13 His ready wil. 16 What the Gospel is. 20 The use of creatures and wherefore they were made. 21. 24 The ingratitude, perversitie and punishment of all mankind.

**P**AUL APOSTLE OF IESUS CHRIST, called to be an Apostle, put aparte to preache the Gospel of God, (Which he had promi- sed afore by his Prophe- tes in the holie Scriptures)

Concerning his Sonne Iesus Christ our Lord (which was made of the seide of Da- uid according to the flesh,

And declared mightely to be the Sonne of God, touching the Spirit of sancti- fication by the resurrection fro the dead)

By whome we haue receiued grace and Apostleship (that obedience might be gi- uen vnto the faith in his Name among all the Gentiles;

Among whome ye be also the called of Iesus Christ:

To all you that be at Rome beloued of

the Spirit he declareth that Christ is God whose power did so sancti- fy him, that he coulde not feele corruption, nor yet remaine in death. That is, that he coulde not feele corruption, nor yet remaine in death. That is, that he coulde not feele corruption, nor yet remaine in death.

God, called to be Saints: \* Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through Iesus Christ for you all, because your faith is published throughout the whole worlde.

9 For God is my witnes (whome I serue in my spirit in my Gospel of his Sonne) that without ceasing I make mencion of you

10 Alwayes in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous iourney by the wil of God, to come vnto you.

11 \* For I long to se you, that I might be- stowe among you some spiritual gifte, to strengthen you,

12 That is, that I might be comforted to- gether with you, through our mutual faith, bothe yours and mine.

13 Now my brethren, I wolde that ye shoulde not be ignorant, how that I haue often times purposed to come vnto you (but haue bene let hitherto) that I might haue some frute also among you, as I haue among the other Gentiles.

14 I am detter bothe to the Grecians, and to the Barbarians, bothe to the wisemen & vnto the vnwise.

15 Therefore, as muche as in me is, I am ready

SS.ii.

Cor. 1. 2.

Gal. 1. 13.

1. Tim. 1. 6.

1. The fremer- tie of God & prosperous successe in all things

1. That is, through all Christian Churches. k. Eternally, and from the heart.

1. In preaching the Sonne of God, that is, reconciliation and peace through Christ.

Chap. 15. 23.

m. Fisher by S. Stan. 1. Theff. 2. 16. or by the holie Ghost. A. 16. 6. or called to some other place to preache the Gospel, Chap. 15. 23. n. Whereof is spoken Ioh. 21. 16.





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The Gentiles by  
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hypocrites.

in their hearts, their conscience also bearing witness, & their thoughts accusing one another, or excusing.)

At the day when God shall iudge the secretes of men by Iesus Christ, according to my Gospel.

Beholde, thou art called a Iewe, and reitest in the Law, and gloriest in God, And knowest his wil, and allowest the things that are excellent, in that thou art instructed by the Law:

And persuadest thy self that thou art a guide of the blinde, a light of them which are in darkenes.

An instructor of them which lacke direction, a teacher of the vnlearned, which hast the forme of knowledge, and of the truth in the Law.

Thou therefore, teachest another, teachest thou not thy self? that preachest, A man shulde not steale, doest thou steale?

Thou that saist, A man shulde not commit adulterie, doest thou commit adulterie: thou that abhorrest idoles, committest thou sacrilege?

Thou that gloriest in the Law, through breaking the Law dishonorest thou God?

For the Name of God is blasphemed among the Gentiles through you, as it is written.

For circumcision verely is profitable, if thou do the Law: but if thou be a transgressor of the Law, thy circumcision is made vncircumcision.

Therefore if the vncircumcision kepe the ordinances of the Law, shall not his vncircumcision be counted for circumcision?

And shall not vncircumcision which is by nature (if it kepe the Law) iudgeth thee, which by the letter and circumcision art a transgressor of the Law?

For he is not a Iewe, which is one outward: neither is that circumcision, which is outward in the flesh:

But he is a Iewe which is one within, & the circumcision of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

#### CHAP. III.

Having granted some prerogative to the Iewes, because of Gods fre, & stable promise, He proueth by the Scriptures, both the Iewes and Gentiles to be finners.

What is then the preferment of the Iewe? or what is the profite of circumcision?

Muche euerie maner of way: for chiefly, because vnto them were committed the oracles of God.

For what, though some did not beleue? shall their vnbeliefe make the faith of God

Chap. III. All are culpable. 71

without effect?

God forbid: yea, let God be true, and euerie man a liar, as it is writtē, That thou mightest be iustified in thy wordes, and ouercome, when thou art iudged.

Now if our vnrighteousnes commendeth the righteousness of God, what shall we say? Is God vnrighteous which punisheth? (I speake as a man.)

God forbid: els how shall God iudge the worldes?

For if the veritie of God hath more abounded through my lie vnto his glorie, why am I yet condemned as a sinner?

And (as we are blamed, and as some as firme that we say) why do we not euil, that good may come thereof? whose damnation is iust.

What then? are we more excellent? No, in no wise: for we haue already proued, that all, both the Iewes and Gentiles are vnder sinne.

As it is writtē, There is none righteous, no not one.

There is none that vnderstandeth: there is none that seeketh God.

They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

Their throte is an open sepulchre: they haue vsed their togues to deceit: the poyson of aspes is vnder their lippes.

Whose mouth is ful of cursing and bitterness.

Their fete are swift to shed blood.

Destruction and calamitie are in their wayes,

And the way of peace they haue not known.

The feare of God is not before their eyes.

Now we knowe that whatsoever the Law saith, it saith it to them which are vnder the Law, that euerie mouth may be stopped, and all the worlde be culpable before God.

Therefore by the workes of the Law shall no flesh be iustified in his sight: for by the Law commeth the knowledge of sinne.

But now is the righteousness of God made manifest without the Law, hauing witness of the Law and of the Prophetes,

To wit, the righteousness of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

For there is no difference: for all haue sinned, and are deprived of the glorie of God,

And are iustified frely by his grace, through the redemption that is in Christ Iesus,

Whome God hath set forth to be a re-

SS. iii.

Iohn 3.34.

Psalm 116.11.

Psalm 51.6.

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Psalm 51.6.



# Justification by faith. To the Romaines. The nature of faith.

Or fidelitie in performing his promises.

The Law of faith is the Gospel which offereth salvation with condition (if thou be true) & condition also. Christ freely giueth to vs. So the condition of the Law is (if thou dost all these things) the which Christ hath fulfilled for vs.

Meaning, that they are all iustified by one means, if they will have none difference, only standeth in words for in effect there is none.

The doctrine of faith is the ornament of the Law; for it embraceth Christ, who by his death hath satisfied the Law; so that the Law which could not bring vs to salvation by reason of our owne corruption, is now made effectual to vs by Christ Jesus.

## CHAP. IIII.

He declareth that iustification is a free gift euen by them them selues, of whome the lawes moste boasted as of Abraham and of David, and also by the office of the Law & faith.

That is, by workes.

He might pretende some merite or worke worthe to be recompensed.

Gen. 15. 6.

Gal. 3. 6.

iam. 2. 23.

Merke by his workes.

That dependeth not on his workes, neither thickly to merite by them.

Which maketh him that is wicked in him self, iust in Christ.

Psal. 32. 1.

Vnder this excellent sacrament he comprehendeth the whole Law.

Gen. 15. 6.

conciliation through faith in his blood to declare his \*righteousnes by the forgiveness of the finnes that are passed through the patience of God,

To shewe at this time his righteousness, that he might be iust, and a iustifier of him which is of the faith of Iesus.

Where is then the reioicing? It is excluded. By what Law? of workes? Nay: but by the Law of faith.

Therefore we conclude that a man is iustified by faith without the workes of the Law.

God, is he the God of the lawes onely, & not of the Gentiles also? Yes, euen of the Gentiles also.

For it is one God who shal iustifie circumcision of faith, and vncircumcision through faith.

Do we then make the Law of none effect through faith? God forbid: yea we establish the Law.

What shal we say then, that Abraham our father hath founde concerning the flesh?

For if Abraham were iustified by workes, he hath wherein to reioyce, but not with God.

For what faith the Scripture? \*Abraham beleued God, and it was counted to him for righteousness.

Now to him that worketh, the wages is not counted by fauour, but by dette.

But to him that worketh not, but beleueth in him that iustifieth the vngodlie, his faith is counted for righteousness.

Euen as David declareth the blessednes of the mā, vnto whome God imputeth righteousness without workes, saying,

\*Blessed are they, whose iniquities are forgiven, and whose finnes are couered.

Blessed is the mā, to whome the Lord imputeth not sinne.

Came this blessednes then vpon the circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

\*After he receiued the signe of circumcision, as y<sup>e</sup> scale of the righteousness of the faith which he had, when he was vncircu-

cised, that he shulde be the father of all them that beleue, not being circumcised, that righteousness might be imputed to them also,

And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steppes of the faith of our father Abraham, which he had when he was vncircumcised.

For the promises that he shulde be the heire of the worlde, was not giuen to Abraham, or to his seed, through the Law, but through the righteousness of faith.

For if they which are of the Law, be heires, faith is made voyde, & the promises made of none effect.

For the Law causeth wrath: for where no Law is, there is no transgression.

Therefore it is by faith, that it might come by grace, and the promises might be sure to all the fede, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

(As it is written, \*I haue made thee a father of many nations) euen before God whome he beleued, who quickeneth the dead, and calleth those things which be not, as though they were.

Which Abraham aboue hope, beleued vnder hope, that he shulde be the father of many nations: according to that which was spoken to him; \*So shal thy fede be.

And he not weake in the faith, considered not his owne bodie, which was now dead, being almost an hundred yere olde, neither the deadnes of Saras wombe.

Nether did he doute of the promises of God through vnbelief, but was strengthened in y<sup>e</sup> faith, & gaue glorie to God.

Being fully assured that he which had promised, was also able to do it.

And therefore it was imputed to him, for righteousness.

Now it is not written for him onely, that it was imputed to him for righteousness,

But also for vs, to whome it shalbe imputed for righteousness, which beleue in him that raised vp Iesus our Lord from the dead.

Who was delivered to death for our finnes, & is risen againe for our iustification.

## CHAP. V.

He declareth the fruite of faith, and by comparison setteth forth the lawe of God and obedience of Christ, which is the foundation and ground of the same.

Then being iustified by faith, we haue peace towards God, through our Lord Iesus Christ.

\*By whome also we haue access through

when we are delivered from all terror of confidence, & fully the fauour of God: and this peace is the fruite of faith. \*Eph.

faith

# And great loue.

faith vnto this great reioyce vnder y<sup>e</sup> Nether do we cease in tribulation: bringeth forth the

And patience endure hope,

And hope maketh the loue of God hearts by the hope to vs.

For Christ, strength, at his godlie.

Douteless one vncircumcised man: but y<sup>e</sup> be that one daye

But God setteth seing y<sup>e</sup> while w dyed for vs.

Muche more than his blood, we through him.

For if when we recoked to God, ne, muche more be saued by his

And not onely God through whom we haue

Wherefore, as into the worlde death wet ouer men haue sinned

For vnto the same in the worlde while there is

But death reiguen ouer them the like manner dam, which was to come.

But yet the gift for if through the dead, muche more the gift by grace of Christ, bath

Nether is the in by one that is one offence vnto is of many offences

For if by y<sup>e</sup> through one, we receive the ab the gift of through one, ph

Likewise the fruite came on a by the iustifying toward all m

For as by one were made sinners one shal many

the father of all  
ing circumcised,  
t be imputed to

mcision, not vn-  
of the circumci-  
that walke in the  
our father Abra-  
e was vncircum-

he shulde be the  
not giuen to Abra-  
h the Law, but  
of faith.

of the Law, be-  
de, & the promises

ath: for where  
ngrefession.  
that it might co-  
mes might be su-  
that onely which  
that which is of  
ho is the father

made thee a fa-  
en before God  
quickeneth the  
things which be

hope, beleued  
be the father of  
that which was  
fede be.

faith, confide-  
which was now  
deth yere olde,  
as wombe.

the promises of  
was streng-  
glorie to God,  
he which had  
do it.

imputed to him

him onely, that  
righteousnes,  
ne it shalbe im-  
beleue in him  
Lord from the

ath for our sin-  
in iustification.

And by comparison  
obedience of Christ  
of the same.

faith, we haue  
through our

ceffe through  
confidence, & folly  
ure of faith. *Ephe. 1.1*

faith vnto this grace, wherein we stand, &  
reioyce vnder y hope of the glorie of God.  
Nether do we so onely, but also we reioyce  
in tribulation, knowing that tribulation  
bringeth forth the patience,

And patience experience, and experience  
hope,

And hope maketh not ashamed, because  
the loue of God is shed abroad in our  
hearts by the holie Ghost, which is giue vn-  
to vs.

For Christ, when we were yet of no  
strength, at his time, dyed for the vni-  
godlie.

Douteles one wil scarce dye for a righte-  
ous man: but yet for a good mā it may  
be that one dare dye.

But God seteth out his loue towarde vs,  
seing y while we were yet sinners, Christ  
died for vs.

Muche more then, being now iustified by  
his blood, we shal be saued from wrath  
through him.

For if when we were enemies, we were  
recōciled to God by the death of his Son-  
ne, muche more being recōciled, we shal-  
be saued by his life.

And not onely so, but we also reioyce in  
God through our Lord Iesus Christ, by  
whome we haue now receiued y atonemēt.

Wherefore, as by one man sinne entred  
into the worlde, and death by sinne, and so  
death wēt ouer all men: for as muche as all  
men haue sinned.

For vnto the s time of the Law was sin-  
ne in the worlde, but sinne is not imputed,  
while there is no Law.

But death reigned from Adam to Moses  
euen ouer them also that sinned not after  
the like maner of the transgression of A-  
dam, which was y figure of him that was  
to come.

But yet the gift is not so, as is the offence:  
for if through the offence of one, many be  
dead, muche more the grace of God, and  
the gift by grace, which is by one man Ie-  
sus Christ, hath abounded vnto many.

Nether is the gift so, as that which entred  
in by one that sinned: for the faute came of  
one offence vnto condēacion: but the gift  
is of many offences to iustification.

For if by y offence of one, death reigned  
through one, muche more shal they which  
receiue the abundance of grace, and of  
the gift of righteousness, reigne in life  
through one, that is Iesus Christ.

Likewise the as by the offence of one the  
faute came on all men to condēacion, so  
by the iustifying of y one the benefite al unded  
toward all men to y iustification of life.

For as by one mans disobedience many  
were made sinners, so by the obedience of  
one shal many also be made righteous.

Moreover the Law entred thereupon  
that the offence shulde abound: neuer-  
theles where sinne abounded, there grace  
abounded muche more:

That as sinne had reigned vnto death, so  
might grace also reigne by righteounes  
vnto eternal life, through Iesus Christ our  
Lord.

CHAP. VI.

Because no man shulde glorie in the flesh, but rather se-  
ke to subdue it to the Spirit. He sheweth by the ver-  
tye & end of Baptisme, That regeneration is signified  
with iustification, and therefore exhorteth to glorie in life,  
Setting before mens eyes the rewarde of sinne and  
righteousnes.

What shal we say then: Shal we con-  
tinue still in sinne, that grace may  
abound: God forbid:

How shal we, that are dead to sinne, liue  
yet therein?

Knowe ye not, that all we which haue  
bene baptized into Iesus Christ, haue be-  
ne baptized into his death?

We are buried then with him by bap-  
tisme into his death, that like as Christ  
was raised vp from the dead by the glorie  
of the Father, so we also shulde walke in  
newnes of life.

For if we be grafted with him to the  
similitude of his death, euen so shal we be  
to the similitude of his resurrection,

Knowing this, that our olde man is cru-  
cified with him, that the bodie of sinne  
might be destroyed, that henceforth we  
shulde not serue sinne.

For he that is dead, is freed from sinne.

Wherefore, if we be dead with Christ, we  
beleue that we shal liue also with him,

Knowing that Christ being raised from  
y dead, dyeth no more: death hath no mo-  
re dominion ouer him.

For in that he dyed, he dyed once to sin-  
ne: but in that he liueth, he liueth to  
God.

Likewise thinke ye also, that ye are dead  
to sinne, but are alieue to God in Iesu  
Christ our Lord.

Let not sinne reigne therefore in your  
mortal bodie, that ye shulde obey it in the  
lusts thereof.

Nether giue ye your members as wea-  
pons of vnrightheousnes vnto sinne: but  
giue your selues vnto God, as they that  
are alieue from the dead; and giue your  
members as weapons of righteousnes vn-  
to God.

For sinne shal not haue dominion ouer  
you: for ye are not vnder the Law, but  
vnder grace.

by the participation of Christs death, by whome also being quickened we liue  
to God, that is, to righteousness. In that ye are led with the Spirit of God,  
The minde first must be with motions, whereby mans will is enticed to  
burk forth the lusts, by them y bodie is provoked, and the bodie by his ac-  
tions toeth sollicite the minde: therefore he commandeth, as the dead that we  
rule our bodies. Which is the declaration of sinne. a inward with  
the Spirit of Christ.

The Law of  
Moses.

That  
might be more  
manifestly  
known, & see  
before all peo-  
ples eyes.

He dyeth to  
sinne in who-  
me the strength  
of sinne is broken  
by y ver-  
tue of Christ,  
and so now li-  
ueth to God.

Gal. 2.20.

Col. 2.12.

Which is  
the growing  
together with  
him, we might  
receiue vertue  
to kill sinne,  
and raise vp  
our new man.

Ephe. 4.13.

Col. 3.8.

2. pet. 2.1.

1. Cor. 6.14.

2. tim. 2.11.

The Greek  
words mean  
that we  
grew vp to-  
gether with  
Christ, as we  
is most yuile,  
much like  
to such like  
grow vp by  
a tree and are  
nourished with  
the toyse ther-  
of.

If we by his  
vertue dye to  
sinne.

The flesh  
wherein sinne  
sicketh fast.  
Because that  
being dead we  
can not sinne.

Or, inbrimring  
or amour.

That he  
might destroy  
sin in our  
flesh.

And fourth  
at the right  
hand of the Fa-  
ther.

I We may  
there y we  
dead to sinne,  
when sinne be-  
ginneeth to dye  
in vs which is



We must be holie.

To the Romaines. Mans imperfection.

the flesh & the

15 What then shal we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 \*Knewe ye not, that to whome soeuer ye giue your selues as seruants, to obey, his seruants ye are to whome ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were delineted.

18 Being then made free from sinne, ye are made the seruants of righteousness.

19 I speake after the manner of man, because of the infirmite of your flesh: for as ye haue giuen your members seruants to vncleannes and to iniquitie, to commit iniquities, so now giue your members seruants vnto righteousness in holines.

20 For when ye were the seruants of sinne, ye were freed from righteousness.

21 What frute had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your frute in holines, and the end, euerlasting life.

23 For the wages of sinne is death: but the gifte of God is eternal life through Iesus Christ our Lord.

#### CHAP. VII.

12 The use of the Law, 6-24 And how Christ hath delivered us from it. 16 The infirmite of the faithful. 23 The dangerous fight betwene the flesh & the Spirit.

**K**nowe ye not, brethren, (for I speake to them that knowe the Lawe) that the Law hath dominion ouer a man as long as he liueth?

\*For the woman which is in subiection to a man, is bounde by the law to the man, while he liueth: but if the man be dead, she is deliuered from the law of the man.

So then, if while the man liueth, she take another man, she shalbe called an adulteresse: but if the man be dead, she is free from the Law, so that she is not an adulteresse, though she take another man.

So ye, my brethren, are dead also to the Law by the bodie of Christ, that ye shulde be vnto another, even vnto him that is raised vp from the dead, that we shulde bring forth the frute vnto God.

For when we were in the flesh, the motions of sinnes, which were by the Law, had frute in our members, to bring forth the frute vnto death.

But now we are deliuered from the Law, being dead vnto it, wherein we were holden, that we shulde serue in newnes of Spirit, and not in the oldenes of the letter.

17 What shal we say then? Is the Law sinne? God forbid. Nay, I knewe not sinne, but by the Law: for I had not knowne lust, except the Law had said, \*Thou shalt not lust.

18 But sinne toke an occasion by the commandement, and wrought in me all manner of concupiscence: for without the Law sinne is dead.

19 For I once was a liue, without the Law: but when the commandement came, sinne reuiued.

20 But I dyed: and the same commandement which was ordained vnto life, was founde to be vnto me vnto death.

21 For sinne toke occasion by the commandement, and disceiued me, and thereby slew me.

22 Wherefore the Law is holie, and the commandement is holie, and iust, & good.

23 Was that which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinful by the commandement.

24 For we knowe that the Lawe is spiritual, but I am carnal, sold vnder sinne.

25 For I allowe not that which I do: for what I wolde, that do I not: but what I hate, that do I.

26 If I do then that which I wolde not, I consent to the Law, that it is good.

27 Now then, it is no more I, that do it, but the sinne that dwelleth in me.

28 For I knowe, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me: but I finde no means to performe that which is good.

29 For I do not the good thing, which I wolde, nor the euil, which I wolde not, that do I.

30 Now if I do that I wolde not, it is no more I that do it, but the sinne that dwelleth in me.

31 I finde then by the Law, that when I wolde do good, euil is present with me.

32 For I delight in the Law of God, concerning the inner man:

33 But I see another law in my members, rebelling against the law of my minde, & leading me captiue vnto the law of sinne, which is in my members.

34 O wretched man that I am, who shal deliuer me from the bodie of this death?

35 I thanke God through Iesus Christ our Lord. Then I my self in my minde serue the Law of God, but in my flesh the law of sinne.

#### CHAP. VIII.

1 The assurance of the faithful and of the frutes of the holie Ghost in them. 3 The weakenes of the Lawe & who accomplishe it. 4 And wherefore. 5 Of what

John 3. 24. a. pat. 2. 19.

6 Shewing that none can be iust which deeth not obey God.

p To comforte your selues vnto it.

q It is a most vile thing for him that is deliuered from the seruitude of sinne, to returne againe to the same.

r Learning to speake of heauenly things, according to your capacitie, is the fruit of the freedom, that ye might the better understand.

s Or, reward and recompense.

t Sinne is compared to a tyrant, which reigneth by force, who giueth death as an allowance to them that were preferred by the Lawe.

a Meaning, & moral Lawe.

1 Cor. 7. 39.

b Both in this first marriage & in the second, the husband & the wife must be considered within our selues: the first husband was sinne, and our flesh was the wife: their children were the frutes of the flesh, Gal 5. 19. In the second marriage, the Spirit is the husband, and the new creature is the wife, & their children are the frutes of the Spirit, Gal 5. 22.

c Which is the Spirit of the second husband.

d When we were deliuered of the Spirit of God.

e Meaning to sinne, our first husband.

sorte the faithful of them. 17 Of hope. 28 Of the mutual 29 Of his foreknow

**N**ow then to them which walke in the Spirit.

2 For the Lawe is in a Christ the law of sinne.

3 For (that that is in as much as the flesh) God in the similitude sinne, condemne

4 That the flesh be fulfilled in flesh, but after

5 For they that the things of after the Spirit

6 For the wisdom of the wisdom of

7 Because the lawe against the Law of God

8 So then they please God.

9 Now ye are Spirit, because ye leth in you: but Spirit of Christ

10 And if Christ dead, because ye fe for righteous

11 But if the Iesus from the raised vp Christ

12 quicken your his Spirit dwelleth in you

13 Therefore to the flesh, ye

14 For if ye liue but if ye mor by the Spirit

15 For as man God, they are

16 For ye haue bondage to: ceived the Spirit we crye \* Abba

17 The same our Spirit, which

18 If we be children of the Spirit, we shall

19 For if we haue the Spirit of God, we shall

20 For if we haue the Spirit of God, we shall

21 For if we haue the Spirit of God, we shall

22 For if we haue the Spirit of God, we shall

23 For if we haue the Spirit of God, we shall

24 For if we haue the Spirit of God, we shall

25 For if we haue the Spirit of God, we shall

26 For if we haue the Spirit of God, we shall

27 For if we haue the Spirit of God, we shall

28 For if we haue the Spirit of God, we shall

29 For if we haue the Spirit of God, we shall

1 Is the Law sin-  
I knewe not sinne,  
I had not knowne  
had said, \* Thou  
ation by the com-  
nt in me all maner  
hout the Law sin-  
without the Law,  
ement came, sinne  
me comendement  
o life, was founde  
by the comman-  
me, and thereby  
\* holie, and the  
and iust, & good.  
good, made death  
by sinne, that it  
rought death in me  
that sinne might be  
y the commande-  
Lawe is spiritual,  
nder sinne.  
which I do: for  
I not: but what I  
h I wolde not, I  
it is good.  
e I, that do = it,  
h in me.  
e, that is, in my  
thing: for to wil-  
sinne no meane  
good.  
d thing, which I  
ich I wolde not,  
olde not, it is no  
sinne that dwel-  
aw, that when I  
fent with me.  
of God, concer-  
a my p members,  
of my minde, &  
the law of sinne,  
am, who shal de-  
of this death!  
Iesus Christ our  
myr-minde ser-  
in my flesh the  
of the frutes of the  
henes of the Lawe &  
herefore. 3. Of what  
for

forte the faithful ought to be. 6 The frutes of the Spirit in them. 17 Of hope. 18 Of patience under the crosse. 28 Of the mutual loue betwixt God, and his children. 29 Of his foreknowledge.

Now then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the Spirit.

For the Law of the Spirit of life which is in Christ Iesus, hath freed me from the law of sinne and of death.

For (that that was impossible to the Law, in as muche as it was weake, because of the flesh) God sending his owne Sonne, in the similitude of sinful flesh, and for sinne, condemned sinne in the flesh,

That the righteousness of the Law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

For they that are after the flesh, saurour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

For the wisdom of the flesh is death: but the wisdom of the Spirit is life & peace, Because the wisdom of the flesh is eni- mitie against God: for it is not subiect to the Law of God, nether in dede can be.

So then they that are in the flesh, can not please God.

Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwel- leth in you: but if anie man hath not the Spirit of Christ, the same is not his.

And if Christ be in you, the bodie is dead, because of sinne: but the Spirit is li- fe for righteousness sake.

But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shal also quicken your mortal bodies, because that his Spirit dwelleth in you.

Therefore brethren, we are debtors not to the flesh, to liue after the flesh:

For if ye liue after the flesh, ye shal dye: but if ye mortifie the dedes of the bodie by the Spirit, ye shal liue.

For as manie as are led by the Spirit of God, they are the sonnes of God.

For ye haue not receiued the Spirit of bondage to feare againe: but ye haue receiued the Spirit of adoption, whereby we crye Abba, Father.

The same Spirit beareth witnes with our Spirit, that we are the childre of God.

If we be children, we are also heires, euen the heires of God, & heires annexed with Christ, if so be that we suffer with him, that we maye also be glorified with him.

For I counte that the afflictions of this present time are not worthie of the glo- rie, which shalbe shewed vnto vs.

For the seruēt desire of the creature

waiteth when the sonnes of God shalbe reueiled.

Because the creature is subiect to va- nitie, not of it owne wil, but by reason of him, which hath subdued it vnder hope,

Because the creature also shalbe deliue- red from the bondage of corruption into the glorious libertie of the sonnes of God.

For we knowe that euery creature is groneth with vs also, and trauaileth in paine together vnto this present.

And not onely the creature, but we also which haue the first frutes of the Spirit, euen we do sigh in our selues, waiting for the adopcion, euen the redemption of our bodie.

For we are saued by hope: but hope that is sene, is not hope: for how can a man hope for that which he seeth?

But if we hope for that we se not, we do with patience abide for it.

Likewise the Spirit also helpeth our in- firmities: for we knowe not what to praie as we ought: but the Spirit it self maketh request for vs with sighs, which can not be expressed.

But he that searcheth hearts, knoweth what is the meaning of the Spirit: for he maketh request for the Saintes, accord- ing to the wil of God.

Also we knowe that all things worke to- gether for the best vnto them that loue God, euen to them that are called of his purpose.

For those which he knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among manie brethren.

Moreover whome he predestinate, them also he called, and whome he called, them also he iustified, and whome he iustified, them he also glorified.

What shal we then say to these things? If God be on our side, who shall againe vs?

Who spared not his owne Sonne, but gaue him for vs all to death, how shal he not with him giue vs all things also?

Who shal lay anie thing to the charge of Gods chosen? is God that is iustificth,

Who shal condemne? is Christ, which is dead, yea or rather, which is risen agai- ne, who is also at the right hand of God, and maketh request also for vs.

Who shal separate vs from the loue of Christ? shal tribulation or anguish, or persecution, or famine, or nakednes, or peril, or sword?

As it is writtē, For thy sake are we kil- led all day long: we are counted as shepe for the slaughter.

Neuertheles, in all these things we are more then conquerers through him that loued vs.

The crea- res shal not be reuered be- fore that Gods children be brought to thei- r perfection: in the meane season thei wait. That is, to destruction, be- cause of mans sinne. He meaneth not the Angels neither devils nor men. And yet are farre from the perfection. Luk. 21. 26. Which shal- be in the resur- rection when we shalbe ma- de conformable to our head Christ. By hope is meant y thing, which we ho- pe for.

He sheweth their he- res to pray, & sheweth bothe whom to as- ke, and how.

He sheweth by the orde of our cli- tion that altituous are meates to make vs like the sonne of God.

Who pro- nounceth his iust in his Sonne Christ.

Wherewith he loued vs, or God in Christ: his loue is gro- unded vpo his determinate purpose, and Christ is the pledge thereof. Psal. 44. 23. Which is to signifie the co- litiō of Chris- tes Church.





with vnto Pharao  
I stirred thee  
power in thee  
might be declared

mercie on whome  
he hardeneth.  
de, to me, Why do  
or who hath the refi-

hou which plea-  
de, to me, Why do  
it, Why hast thou

power of the claie  
one vessel to  
to dishonour?  
ower known, suf-  
vessels of wrath,

are the riches of  
of mercie, which  
lorie?  
he called, not of  
of the Gentiles,  
I wil call them;  
ot my people: &  
not beloved.  
ace where it was  
not my people,  
led, The childre

cerning Israel,  
the children of  
the sea, yet shal

count, & gather  
righteousnes: for  
rt count in the

ore, Except the  
a fede, we had  
and had bene li-

That the Gen-  
reousnes, haue  
s, even the right

ed the Law of  
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segl it not by  
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, I lay in Sion  
rocke to make  
at beleueth in

le towards them, succedea.

That is God  
in Scripture  
Exod. 9. 28.

That is God  
in Scripture  
Exod. 9. 28.

That is God  
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Exod. 9. 28.

That is God  
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That is God  
in Scripture  
Exod. 9. 28.

3 He sheweth the cause of the ruine of the Iewes.  
4 The end of the Lawe. 5 The difference between the  
iustice of the Lawe, and of faith. 17 Whereof faith com-  
meth, and to whome it belongeth. 19 The reuocacion of  
the Lawe, and calling of the Gentiles.

B Rethre, mine hearts desire & prayer  
to God for Israel is, that they might  
be saued.

For I beare them recorde, that they haue  
the zeale of God, but not according to  
knowledge.

For they, being ignorant of the righteoun-  
nes of God, & goig about to stablish their  
owne righteousnes, haue not submitted  
them selues to the righteousnes of God.

\* For Christ is the end of the Law for  
righteousnes vnto euerie one y beleueth.

For Moses thus describeth the righteoun-  
nes which is of the Lawe, \* That the man  
which doeth these things, shal liue thereby.

But the righteousnes which is of faith,  
speaketh on this wise, \* Say not in thine  
heart, Who shal ascende into heauē? (that  
is to bring Christ from above)

Or, Who shal descende into the depe? (y  
is to bring Christ againe from the dead)

But what faith it? \* The worde is nere  
thee, *euē* in thy mouth, and in thine heart.  
This is y worde of faith which we prea-  
che.

For if thou shalt cōfesse with thy mouth  
the Lord Iesus, and shalt beleue in thine  
heart, that God raised him vp from the  
dead, thou shalt be saued.

For with the heart man beleueth vnto  
righteousnes, and with the mouth man  
confesseth to saluation.

For the Scripture saith, \* Who soeuer be-  
leueth in him, shal not be ashamed.

For there is no difference betweene the  
Iewe & the Grecian: for he y is Lord ouer  
all, is riche vnto all, that call on him.

\* For who soeuer shal call vpō the Name  
of the Lord, shal be saued.

But how shal they call on him, in whome  
they haue not beleued? and how shal they  
beleue in him, of whome they haue not  
heard? and how shal they heare without a  
preacher?

And how shal they preache, except they  
be sent? as it is written, \* How beautiful  
are the fete of them which bring glad ty-  
dings of peace, and bring glad tydings of  
good things!

But they haue not all obeyed the Gos-  
pel: for Esaias saith, \* Lord, who hath be-  
lieued our report?

Then faith is by hearing, & hearing by  
the worde of God.

But I demaide, Haue thei not heard? No  
doute their founde went out through all

the Iewes & Gentiles. I The Hebrew worde signifieth the line or  
portion of the heauens, whose moſte excellent frame, besides the rest of  
the creatures, preacheth vnto the whole worlde and fettereth forth the wor-  
des of the Creator.

the earth, & their wordes into the ends of  
the worlde.

But I demaide, Did not Israel knowe  
God? First Moses saith, \* I wil prouoke you  
to eniue by a nation that is not my nation,  
& by a foolish nation I wil anger you.

\* And Esaias is bolde, and saith, I was  
founde of them that foght me not, and  
haue bene made manifest to them that as-  
ked not after me.

And vnto Israel he saith, \* All the day  
long haue I stretched forth mine hand  
vnto a disobedient, and gainesaying peo-  
ple.

CHAP. XI.

4 God hath his Church although it be not sent to mā's eye.  
5 The grace shewed to the elect. 7 The iudgement  
of the reprobate. 8 God hath blinded the Iewes for a  
time, and reuelled him self to the Gentiles. 18 Whome  
he warneth to humble thei selues. 29 The giftes of God  
without repentance. 33 The depth of Gods iudgements.

I Demaide then, Hathe God cast away  
his people? God forbid: for I also am  
an Israelite, of the sede of Abraham, of the  
tribe of Benjamin.

God hath not cast away his people which  
he knewe before. Knowe ye not what the  
Scripture saith of Elias, how he maketh re-  
quest vnto God against Israel, saying,

\* Lord, they haue killed thy Prophetes, &  
dugged downe thine altars: and I am left  
alone, and they seke my life?

But what faith y answer of God to him?  
\* I haue referued vnto my self a seue thou-  
sand men, which haue not bowed the knee-  
to Baal.

Euē so then at this present time is there a  
remnant through the election of grace.

And if it be of grace, it is no more of wor-  
kes: or els were grace no more grace: but  
if it be of workes, it is no more grace: or  
els were worke no more worke.

What then? Israel hath not obtained y  
he foght: but the electio hath obtained it,  
and the rest haue bene hardened,

According as it is written, \* God hath  
giuen the spirit of stornber: eyes that  
they shulde not se, & eares that they shul-  
de not heare vnto this day.

And David saith, \* Let their table be ma-  
de a snare, & a net, & a stombing blocke,  
euē for a recompense vnto them.

Let their eyes be darkened that they se  
not, & bowe downe their backe alwayes.

I demaide then, Haue they stombled,  
that they shulde fall? God forbid: but  
through their fall saluation cometh vn-  
to the Gentiles, to s prouoke them to fol-  
low them.

Wherefore if the fall of them be the rich-  
es of the worlde, & the diminishing of  
the riches of the Gētiles, how muche  
more shal their abundance be?

k Then seing  
all the worl-  
de knewe God  
by his creatu-  
res, the Iewes  
colde not be i-  
gnorant, and fo-  
rned of mali-  
ce.  
Deut. 32. 21.  
Isa. 45. 1.

Isa. 65. 2.

Isa. 65. 2.

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hes, bothe of the  
of God how vn-  
mets, & his wayes

en the minde of  
counsellor?

nto him first, and  
gh him, and for  
m be glorie for

r.  
e of such as beleue in  
e.

brethré, by the  
ye giue vp your  
holie, acceptable  
reasonable ser-

es like vnto this  
d by y<sup>e</sup> reuening of  
roue what is the  
table, & perfite

ace that is giuen  
is among you, y<sup>e</sup>  
stand about that  
and, but that he  
to e sobrietie, as  
e man the \* mea-

bers in one bo-  
not one office,  
bodie in Christ,  
bers members,

stes that are di-  
that is giue vnto  
hecie, let vs pro-  
ortio of s faith:  
on the office; or  
ing:

ortatio: he that  
\* with simplici-  
gence: he that  
refines.

ulation. \* Ab-  
and cleaue vnto

ne another with  
honor, go one

ce: seruēt in spi-

ēt in tribulatio,

ecessities of the  
to hospitalitie:  
ute you: bleste.

eioyce, & wepe

ice or ministerie, all such officers,

cons, &c. g By faith he meaneth  
of the holie Gost. h Of the  
same kepe the poore. i He mea-

vnto the poore, as for the more par

1sa. 40. 31.  
mfo. 9. 21.  
1. cor. 3. 16.

in the testi-  
ueta the ra-  
nes of me a  
thermarie, with  
the iudgements  
of God

That in repro-  
uoked him by  
his good wor-  
ke: y<sup>e</sup> things  
are created and  
preferred of  
God to make  
his glorie.

1. In the of  
dead heart, the  
uetic sacrifice  
in fiede of the  
blood of bea-

st which was  
but a dead wo-  
& pleased  
& pleased  
the acceptable  
sacrifice of the  
spiritual man.

1. In the of  
dead heart, the  
uetic sacrifice  
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blood of bea-

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sacrifice of the  
spiritual man.

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but a dead wo-  
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sacrifice of the  
spiritual man.

1. In the of  
dead heart, the  
uetic sacrifice  
in fiede of the  
blood of bea-

st which was  
but a dead wo-  
& pleased  
& pleased  
the acceptable  
sacrifice of the  
spiritual man.

16 Be of like affection one towards another:  
\*be not hie minded: but make your selues  
equal to them of the lower sorte: be not  
wise in<sup>k</sup> your selues.

17 \*Recopense to no mī euil for euil: procure  
things honest in the fight of all men.

18 \*If it be possible, as much as in you is, ha-  
ue peace with all men.

19 Dearly beloved, \*auenge not your selues,  
but giue place vnto wrath: for it is written,  
\*Vengeāce is mine: I wil repaye, saith the  
Lord.

20 \*Therefore, if thine enemy hunger, fe-  
de him: if he thirst, giue him drinke: for  
in so doing, thou shalt heape coles of fy-  
re on his head.

21 Be not ouercome of euil, but ouercome  
euil with goodnes.

CHAP. XIII.

1 The obedience to the Rulers. 4 Why they haue the  
swords. 8 Charitie ought to measure all our doings.  
11 An exhortation to innocencie & puritie of life.

1 Let euerie soule be subiect vnto the  
higher powers: for there is no power  
but of God: & the powers that be, are or-  
deined of God.

2 Who soeuer therefore resisteth y<sup>e</sup> power,  
resisteth the ordinance of God: and they  
that resist, shall receiue to them selues iud-  
gement.

For princes are not to be feared for good  
workes, but for euil. Wilt y<sup>e</sup> then be with-  
out feare of the power? do wel: so shalt  
thou haue praise of the same.

4 For he is the minister of God for thy  
wealth: but if thou do euil, feare: for he  
beareth not the sword for nought: for he is  
the minister of God to take vengeāce on  
him that doeth euil.

5 Wherefore ye must be subiect, not becau-  
se of wrath onely, but also for conscience  
sake.

6 For, for this cause ye paye also tribute: for  
they are Gods ministers, applying them  
selues for the same thing.

7 \*Giue to all men therefore their due tie:  
tribute, to whome ye owe tribute: custo-  
me, to whome custome: feare, to whome  
feare: honour, to whome ye owe honour.

8 Owe nothing to any man, but to loue o-  
ne another: for he that loueth another, ha-  
th fulfilled the Law.

9 For this, \*Thou shalt not commit adul-  
terie, Thou shalt not kill, Thou shalt not  
steale, Thou shalt not beare false witness,  
Thou shalt not couet: and if there be any  
other commandement, it is briefly com-  
prehended in this saying, en<sup>d</sup> in this, \*Thou  
shalt loue thy neighbour as thy self.

10 Loue doeth not euil to his neighbour:  
therefore is loue y<sup>e</sup> fulfilling of the Law.

11 And that, considering the season, that it is  
now time that we shuld arise from slepe:

for now is our saluation nerer, then whe  
we beleued it.

12 The night is past, & the day is at hand:  
let vs therefore cast away the workes of  
darkenes, and let vs put on the armour  
of light,

13 So that we walke honestly, as in the day:  
not in \*glotōnie, and dronkennes, necher  
in chambering and wantonnes, nor in stri-  
fe and enuying:

14 \*But put ye on the Lord iesvs Christ,  
and take no thought for the flesh, to fulfil the  
lustes of it.

CHAP. XIII.

1 The weake ought not to be despised. 10 No man shulde  
offende anothers conscience. 15 But one to supporte  
another in charitie and faith.

1 Him that is weake in the faith, recei-  
ue vnto you, but not for controuer-  
sies of disputations.

2 One beleueth y<sup>e</sup> he may eat of all things:  
& another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that  
eateth not: and let not him which eateth  
not, iudge him that eateth: for God hathe  
receiued him.

4 \*Who art thou that condemnest another  
mans seruant? he standeth or falleth to his  
owne master: yea, he shalbe established:  
for God is able to make him stande.

5 This mā esteemeth one day above another  
day, & another man counteth euerie daye  
a like: let euerie man be fully persuaded  
in his minde.

6 He that obserueth the day, obserueth it  
to the Lord: and he that obserueth not the  
day, obserueth it not to the Lord. He that  
eateth, eateth to the Lord: for he giueth  
God thākes: and he y<sup>e</sup> eateth not, eateth  
not to the Lord, and giueth God thākes.

7 For none of vs liueth to him self, nether  
doeth anie dye to him self.

8 For whether we liue, we liue vnto the  
Lord: or whether we dye, we dye vnto the  
Lord: whether we liue therefore, or dye,  
we are the Lords.

9 For Christ therefore dyed and rose agai-  
ne, and reuiued, that he might be Lord bo-  
the of the dead and the quicke.

10 But why doest thou iudge thy brother:  
or why dost thou despise thy brother:  
\*for we shal all appeare before the iudge-  
ment seat of Christ.

11 For it is written, \*I liue, saith the Lord,  
and euerie knee shal bowe to me, and all  
tongues shal confesse vnto God.

12 So then euerie one of vs shal giue ac-  
counts of him self to God.

13 Let vs not therefore iudge one another  
anie more: but vse your iudgement rather  
firme to whome as yet God had not reuelled the perfit liberie. i Bothe  
our life, and death ought to profite our brother. 12. cor. 5. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

e Before we  
beleued, it had  
bene in valde  
to tel vs the c  
phages: but now  
feing our salua-  
tion is nere,  
we saye  
wede that we  
neglect not this  
occasion.

Luk. 3. 34.  
f That is, ho-  
nest maners &  
godlie.

Gal. 5. 16.  
1. pet. 2. 11.

That is, the  
doctrine of y<sup>e</sup>  
Gospel.

Let he shul  
de departe e-  
ther more ig-  
norant then he  
came, or els w  
a greater scru-  
pule of consci-  
ce.

Lam. 4. 11.

It is the  
Lords matter  
& not chine.

We must be  
assured in our  
conscience by  
Gods worde  
in all things  
that we do: y<sup>e</sup>  
if we be strōg,  
we may know  
what is our li-  
bertie: and if  
we be weakes,  
we may lear-  
ne to profite  
daily.

That count-  
teth one day  
more holie the  
another.

Who iudge-  
th whether  
he doeth wel  
or no.

Because he  
thinketh the  
meeter vicia-  
ne by y<sup>e</sup> Law.

Here we  
must note thre  
things: first, y<sup>e</sup>  
he speaketh of  
things which  
of them selues  
are Indifferēt,  
albeit in the  
Law they were  
noticet, that  
he reprobeth  
not the condē-  
nacion of the  
Law, but of the per-  
fones: thirdly,  
that he mea-  
neth not the  
subburne and  
malicious, who  
he calleth  
dogges & con-  
ficion, but the  
weake and in-  
firm.

Bothe  
our life, and  
death ought  
to profite our  
brother.

2. cor. 5. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. cor. 5. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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2. cor. 5. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. cor. 5. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



in this, that no man putte an occasion to fall, or a stombling blocke before his brother.

*m* He prenenteth the oblation which the Christians might use.

*1. Cor. 8. 13.*

*n* Which is the benefite of Christian libertie by abusing wherof ye cause y<sup>e</sup> weakes ligsto blasphemie the Gospell which might seme to them contrarie to Gods wil, and the doctrine of the Lawe.

*o* God wil not reigne over his by suche oblation Nations.

*Th. 1. 15.*

*p* In peace & righteousness.

*1. Cor. 8. 13.*

*q* Faith here is taken for a full persuasion of the Christian libertie in things indifferent as the Apostles interpreteth it in the 14. verse.

*r* Which hath the none euil remore of conscience in his doing.

*s* Meaning, of a right conscience.

*ee.*

*ee.*

*ee.*

*ee.*

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*ee.*

*ee.*

*14* *m* I knowe, & am perswaded through the Lord Iesus, that there is nothing vnclane of it self: but vnto him that iudgeth any thing to be vnclane, to hi it is vnclane.

*15* But if thy brother be grieved for the meat, now walkest thou not charitably: \*destroy not him with thy meat, for whome Christ dyed.

*16* Cause not your \*commoditie to be euil spoken of.

*17* For the \*kingdome of God is not meat nor drinke, but righteousness, and peace, & ioye in the holie Gost.

*18* For whosoever in these things serueth Christ, is acceptable vnto God, and is approved of men.

*19* Let vs then followe those things which concerne peace, and wherewith one may edifie another.

*20* Destroy not y<sup>e</sup> worke of God for meats sake: \*all things in dede are pure: but it is euil for the man which eateth with offence.

*21* \*It is good neither to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weak.

*22* Hast thou faith? haue it with thy self before God: blessed is he y<sup>e</sup> condemneth not him self in y<sup>e</sup> thing which he alloweth.

*23* For he that doubteth, is condemned if he eat, because he eateth not of faith: & whosoever is not of y<sup>e</sup> faith, is sinne.

#### CHAP. XV.

*1* Paul exhorteth the to support & loue one another by the example of Christ, *2* And by the onelie mercie of God which is the cause of saluation bothe of the one & the other. *14* He sheweth his zeale to warde them, & the Church, *30* And requireth the same of them.

**W**hich are strong, ought to beare the infirmities of the weak, and not to please our selues.

*2* Therefore let euerie man please his neighbour in that that is good to edification.

For Christ also wolde not please him self, but as it is written, \*The rebukes of them which rebuke thee, sel b on me.

*4* For whatsoever things are written afore time, are written for our learning, that we through pacience, & cōsorte of the Scriptures might haue hope.

*5* Now the God of \*pacience and consolation giue you that ye be \*like minded one towards another, according to Christ Iesus,

*6* That ye with one minde, and with one mouth may praise God eue the Father of

our Lord Iesus Christ.

*7* Wherefore receiue ye one another, as Christ also receiued vs to the d<sup>e</sup> glorie of God.

*8* Now I say, that Iesus Christ was a \*minister of the circumcision, for the \*trueth of God, to cōfirme the promises made vnto the fathers.

*9* And let the Gentiles praise God for his mercie, as it is writtē, \*For this cause I will confesse thee amōg the Gentiles, and sing vnto thy Name.

*10* And againe he saith, \*Reioyce, ye Gentiles with his people.

*11* And againe, \*Praise the Lord, all ye Gentiles, & laude ye him, all people together.

*12* And againe Elaias saith, \*There shalbe a roote of Iesse, and a he that shal rise to reigne ouer the Gentiles, in him shal the Gentiles trust.

*13* Now the God of hope fil you with all ioye, and peace in beleuing, that ye may abide in hope through the power of the holie Gost.

*14* And I my self also am perswaded of you my brethren, that ye also are ful of goodness, and filled with all knowledge, and are able to admonish one another.

*15* Neuertheles brethren, I haue somewhat boldly after a sort writtē vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

*16* That I shulde be the minister of Iesus Christ towards the Gentiles, ministring the Gospel of God, that the offering vp of the Gentiles might be acceptable: being sanctified by the holie Gost.

*17* I haue therefore wherof I may reioyce in Christ Iesus in those things which pertaine to God.

*18* For I dare not \*speake of anie things, which Christ hathe not wrought by me, to make the Gentiles obedient in worde and dede,

*19* With the power of signes and wonders, by the power of the Spirit of God: so that from Ierusalem, and rounde about vnto Illyricum, I haue caused to abide the Gospel of Christ.

*20* Yea, so I enforced my self to preache the Gospel, not where Christ was named, lest I shulde haue buyt on another mans fundacion.

*21* But as it is written, \*To whome he was not spoken of, they shal se him, & they that heard not, shal vnderstand him.

*22* Therefore also I haue bene \*oft let to come vnto you.

*23* But now seeing I haue no more place in these quarters, and also haue \*bene defirous manie yeres agone to come vnto you,

*24* When I shal take my iourney into Spaine, I wil come to you: for I trust to se you

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*25* But now go I

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*27* For it hathe p

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*8* Grete Ampl

*9* Salute Vrl

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in my iorney, & to be broght on my way  
thitherwarde by you, after that I haue be-  
ne somewhat filled with your companie.

15 But now go I to Ierusalem, to minister  
vnto the Saintes.

16 For it hath pleased them of Macedonia  
and Achaia, to make a certeine distributiō  
vnto the poore Saintes which are at Ieru-  
salem.

17 For it hath pleased them, and their det-  
ters are they: \* for if the Gentiles be made  
partakers of their spiritual things, their  
duetie is also to minister vnto them in car-  
nal things.

18 When I haue therefore performed this,  
and haue sealed them this<sup>a</sup> frute, I wil  
passe by you into Spaine.

19 \* And I knowe when I come, that I shal  
come to you with<sup>a</sup> abundance of the blef-  
sing of the Gospel of Christ.

20 Also brethrē I beseeche you for our Lord  
Iesus Christs sake, and for the loue of the  
Spirit, that ye \* wolde strue with me by  
prayers to God for me.

21 That I may be deliuered frō them which  
are disobedient in Iudea, & that my seruice  
which I haue to do at Ierusalem, may be  
accepted of the Saintes,

22 That I may come vnto you with ioy by  
the wil of God, & may w<sup>h</sup> you be refreshed.

23 Thus the \* God of peace be with you all.  
Amen.

CHAP. XVI.

1 After manie recommendations, 17 He admonisheth  
them to beware false brethren and to be circumspect.

20 He prayeth for them, and giveth thanks to God.

I Commende vnto you Phebe our sister

which is a seruant of the Church of Cé-  
chrea,

2 That ye receiue her in the Lord, as it be-  
cometh Saintes, and that ye asist her in  
whatsoever busines she nedeth of your  
aide: for she hath giuen hospitalitie vnto  
manie, and to me also.

3 Grete \* Priscilla and Aquila my fellow  
helpers in Christ Iesus.

4 (Which haue for my life laid downe  
their owne necke. Vnto whome not I onely  
giue thanks, but also all the Churches  
of the Gentiles)

5 Likewise grete the Church that is in their  
house. Salute my beloved Epenetus, which  
is the \* first frutes of<sup>a</sup> Achaia in Christ.

6 Grete Marie which bestowed muche la-  
bour on vs.

7 Salute Andronicus and Iunia my cousins  
and fellow prisoners, which are notable  
among the Apostles, and<sup>b</sup> were in Christ  
before me.

8 Grete Amplias<sup>a</sup> my beloved in the Lord.

9 Salute Vrbanus our felowe helper in

Christ, and Stachys my beloved.

10 Salute Apelles approued in Christ. Sa-  
lute them which are of Aristobulus friends,

11 Salute Herodion my kinsman. Grete the  
which are of the friends of Narcissus which  
are in the Lord.

12 Salute Tryphena and Tryphosa, which  
women labour in the Lord. Salute the be-  
loued Peris, which woman hath laboured  
muche in the Lord.

13 Salute Rufus chosen in the Lord, & his  
mother and mine.

14 Grete Asyncritus, Phlegon, Hermas, Pa-  
trobas, Mercurius, and the brethrē which  
are with them.

15 Salute Philologus and Iulias, Nereas, &  
his sister, and Olympas, & all the Saintes  
which are with them.

16 Salute one another with an \* holie kisse.  
The Churches of Christ salute you.

17 ¶ Now I beseeche you brethren, marke  
them diligently which cause diuision and  
offences, contrarie to the doctrine which  
ye haue learned, and \* auoide them.

18 For they that are suche, serue not the  
Lord Iesus Christ, but their owne<sup>d</sup> bel-  
lies, and with<sup>e</sup> faire speache & flattering  
deceiue the hearts of the simple.

19 For your obediēce is come abrode amōg  
all: I am glad therefore of you: but yet I  
wolde haue you wise, vnto that which is  
good, and simple concerning euil.

20 The God of peace shal treade Satan vnder  
your fete shortly. The grace of our  
Lord Iesus Christ be with you.

21 \* Timotheus my companion, and Lucius  
and Iason, and Sosipater my kinsmen, sa-  
lute you.

22 I Tertius, which wrote out this epistle,  
salute you in the Lord.

23 \* Gaius mine hoste, & of<sup>f</sup> whole Church  
saluteth you. Erastus the chamberlaine of  
the citie saluteth you, and Quartus a  
brother.

24 The grace of our Lord Iesus Christ be  
with you all. Amen.

25 \* To him now that is of power to establi-  
she you according to my Gospel, and prea-  
ching of Iesus Christ, \* by the reuelation  
of the mysterie, which was kept secret  
since the worlde began:

26 (But now is opened, & published amōg  
all nations by the Scriptures of the Pro-  
phetes, at the commandement of the euer-  
lasting God for the obedience of faith)

27 To God, I say, onely wise, be praise  
through Iesus Christ for euer. Amen.

Written to the Romaines from Corinthus  
and sent by Phebe, seruant of the Church,  
which is at Cenchrea.



# THE FIRST EPISTLE of Paul to the Corinthians.

## THE ARGUMENT.

**A**fter that S. Paul had preached at Corinthus a yere and an half, he was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false Apostles entred into the Church, who being puffed up with vaine glorie, and affect at eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions & schismes straggle in the Church, that frō opinions in pollicies & ceremonies they fel to false doctrine and heresies, calling into doute the resurrection frō the dead, one of the chiefest points of Christian religiō. Against these euils the Apostle proceedeth, preparing the Corinthians hearts, & eares with gentle salutations: but sone after he reproveth their contentions and debates, their arrogancie & pride, and exhorteth the to cōcorde & humilitie, setting before their eyes the spiritual vertue, & heauelie wisdom of the Gospel, which cōd not be perswaded by worldlie wit and eloquent reasons, but is reuelled by Gods Spirit, and so sealed in mens hearts. Therefore this salutation may not be attribute to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein S. Paul behauid him self stilfully, buylding according to the fundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent hede that they be not polluted with vaine doctrine, seing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he had declared by manifest signes that he neuer sought his owne glorie, netler yet how he might liue, but only the glorie of Christ: which thing at his comming he wolde declare more amply, to the shame of those vaine glorious braggers, who sought them selues onely, & therefore suffered moste horrible vices vnrerproved & unpunished, as incest, contentions, pleadings before infideles, fornication, & suche like, to the great scandal of the Gospel. This done, he answereth to certaine points of the Corinthians letter, as touching single life, duetie of mariage, of disorde & dissension among the married, of virginittie, & seconde mariage. And because some thought it nothing to be present at idole seruice, seing in their heart they worshipped the true God, he warneth them to haue respect to their weake brethren, whose faith by that disssembling was hindered, & their consciences wounded, which thing rather he wolde do, he wolde neuer use that libertie which God had giuen him. But forasmuche as pride, & self wil was the cause of those great euils, he admonisheth them by the example of the Iewes not to glorie in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lords Supper, the abuse of the spiritual giftes, which God hath giuen to mainteine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and wel doing, sending his commendations, and wishing them peace.

### CHAP. I.

<sup>2</sup> He praiseth the great graces of God, shewed towards them, <sup>10</sup> Exhorting them to concorde and humilitie. <sup>15</sup> He beateh downe all pride, and wisdom which is not grounded on God. <sup>26</sup> Shewing whome God hath chosen to confounde the wisdom of the world.

**P**AUL called to be an Apostle of IESVS CHRIST, through the wil of God, and our brother Softenes, Vnto y Church of God which is at Corinthus, to them that are <sup>a</sup> sanctified in Christ Iesus, <sup>b</sup> Saintes by calling, <sup>c</sup> with all that call on the Name of our Lord Iesus Christ in euerie place, bothe their Lord, and ours:

<sup>a</sup> Whome God hath separate from the rest of the world, purified, and giuen to his Sonne, that he might be in them, and they in him. <sup>b</sup> Made holie by the fire mercie & calling of God. <sup>c</sup> Which is to acknowledge him to be verie God, to worship him, and seke vnto him for helpe.

Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

<sup>4</sup> I thanke my God alwayes on your behalfe for the <sup>d</sup> grace of God, which is giuen you in Iesus Christ,

<sup>5</sup> \* That in all things ye are made riche <sup>e</sup> in him, in <sup>f</sup> all kinde of speache, and in all knowledge:

<sup>6</sup> As the testimonie of Iesus Christ hath bene confirmed in you.

<sup>7</sup> So that ye are not destitute of anie gifts: <sup>g</sup> waiting for the appearing of our Lord Iesus Christ.

<sup>8</sup> Who shal also confirme you vnto y end, that ye may be <sup>h</sup> blamelesse in the day of our Lord Iesus Christ.

<sup>9</sup> \* God is faithful, by whome ye are called vnto y fellowship of his Sonne Iesus Christ our Lord.

and their knowledge of Gods worde. <sup>g</sup> For there is no condemnation to them that are grafted in Christ Iesus. <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup>

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10 Now I beseech  
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11 For it hath  
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among you.  
12 Now this  
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I am Cephas  
13 Is Christ  
for you? the  
name of Pa  
14 I thanke G  
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15 Left anie s  
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16 I baptized  
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17 For Christ  
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his Apostleship, he  
by manifest signes  
the glorie of Christ:  
those raine glorious  
improved & impu-  
to the great slander  
as touching single  
& seconde marriage.  
their heart they wor-  
of faith by that dis-  
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me ye are called  
one Iesus Christ

For there is no condemnation to  
Psal. 138, 8. 1 thes. 5, 24.

10 Now I beseeche you, brethre, by the Na-  
me of our Lord Iesus Christ, \* that ye all  
speak one thing, and that there be no  
dissensions among you: but be ye knit to-  
gether in one minde, and in one iudge-  
ment.

11 For it hath bene declared vnto me, my  
brethren, of you by them that are of the  
house of i Cloe, that there are cōtentions  
among you.

12 Now this I say, that euerie one of you  
saith, I am Pauls, and I am \* Apollos, and  
I am Cephas, and I am Christs.

13 Is Christ deuided? was Paul crucified  
for you? ether were ye baptized \* into the  
name of Paul?

14 I thanke God, that I baptized none of  
you, but \* Crispus, and \* Gaius,

15 Left anie shulde say, that I had baptized  
into mine owne name.

16 I baptized also the housholde of Ste-  
phanas: furthermore knowe I not, whether  
I baptized anie other.

17 For Christ sent me not to \* baptize, but  
to preach the Gospel, not with \* wifdome  
of wordes, \* lest the crosse of Christ  
shulde be made of none effect.

18 For the preaching of the crosse is to the  
that perish, foolishnes: but vnto vs, which  
are saued, it is the \* power of God.

19 For it is written, I \* wil destroy the wif-  
dome of the wise, and wil cast away the  
vnderstanding of the prudent.

20 Where is the wise? where is the \* Scribe?  
where is the \* disputer of this worlde? ha-  
th he not God made the wifdome of this  
worlde foolishnes?

21 For seing the worlde by wifdome knewe  
not God in the wifdome of God, it plea-  
sed God by the foolishnes of preaching  
to saue them that beleue:

22 Seing also that the Iewes require a \* sig-  
ne, and the Grecians seke after wifdome.

23 But we preach Christ crucified: vnto  
the Iewes, euen a stumbling blocke, & vn-  
to the Grecians, foolishnes:

24 But vnto them which are called, bothe  
of the Iewes & Grecians we preach Christ,  
the power of God, and the wifdome of  
God.

25 For the \* foolishnes of God is wiser then  
men, and the weakenes of God is stronger  
then men.

26 For brethren, you se your calling, how  
that not manie wise men \* after the flesh,  
nor manie mightie, nor manie noble are  
called.

27 But God hath chosen the foolish things  
of the worlde to confounde the wise, and  
God hath chosen the weake things of the  
worlde, to confounde the mightie things.

28 And vile things of the worlde & things  
which are despised, hath God chosen, &

things \* which are not, to bring to nought  
things \* that are,

29 That no \* flesh shulde reioyce in his  
presence.

30 But ye are of him in Christ Iesus, \* who  
of God is made vnto vs \* wifdome and  
righteousnes, and sanctificacion, and re-  
dempcion,

31 That, according as it is written, \* He that  
reioyceth, let him reioyce in the Lord.

CHAP. II.

He putteth for example his maner of preaching, which  
was, according to the tenor of the Gospel. A Which Gos-  
pel was contemptible & hid to the carnal, to And a-  
gain honorable and manifest to the Spiritual.

And I, brethren, when I came to you,  
came not with \* excellencie of wor-  
des, or of wifdome, shewing vnto you the  
\* testimonie of God.

2 For I esteemed not to \* knowe anie thing  
among you, saue Iesus Christ, and him  
crucified.

3 \* And I was among you in \* weakenes, and  
in feare, & in muche trembling.

4 Nether stode my worde, & my preaching  
in the \* entising speache of mans wifdome,  
but in plaine euidence of \* the Spirit  
and of power,

5 That your faith shulde not be in the wif-  
dome of men, but in the power of God.

6 And we speake wifdome among them  
that are \* persue: not the wifdome of this  
worlde, nether of the \* princes of this  
worlde, which come to nought.

7 But we speake the wifdome of God in a  
mysterie, euen the hid wifdome, which God  
had determined before the worlde, vnto  
our glorie.

8 Which \* none of the princes of this  
worlde hath known: for had thei knowe  
it, thei wolde not haue crucified y \* Lord  
of glorie:

9 But as it is written, \* The things which  
eye hath not sene, nether eare hath hea-  
red, nether came into mas heart, are, which  
God hath prepared for them that loue  
him.

10 But God hath reueiled them vnto vs by  
his Spirit: for the Spirit \* searcheth all  
things, yea, the deepe things of God.

11 For what man knoweth the things of a  
man, saue the spirit \* of a man, which is in  
him? euen so the things of God knoweth  
no man, but the Spirit of God.

12 Now we haue \* receiued not the Spirit  
of the worlde, but the Spirit, which is of  
God, that we might knowe the \* things that  
are giuen to vs of God.

13 Which things also we speake, not in the  
\* wordes which mans wifdome teacheth,

Man is not able to thinke Gods providence towards his  
one God with the Father and the Sonne. Mans minde,  
which vnder-  
standeth and iudgeth  
We are not moued with that Spirit, which  
recreateth things wherewith the worlde is deliued, and which  
by nature. All the benefices of God in Iesus Christ.

Which are  
in mans iudge-  
ment almost  
nothing, but  
taken for ab-  
jects & cast-  
a. Echemed &  
in reputacion  
Ierem. 23, 5.  
x Thus he cal-  
leth man in cō-  
tempt & to be-  
ate downe his  
arrogancie.  
Ierem. 9, 24.

2. cor. 10, 17.  
y That is, attri-  
bute all things  
to God with  
thankesgiving  
Chap. 1, 17.  
10, myniste.  
a That is, the  
Gospel, where-  
by God doeth  
manifest him  
self to the wor-  
ld, or wherof  
God is the au-  
thor & winces.  
10, I thought  
nothing worthe to  
be quene.

Act. 18, 1.  
Chap. 1, 17.  
2. pet. 1, 16.  
b Hieron ap-  
pareth his  
great modeste-  
tie, who was not  
glorious, but  
abieck & hum-  
ble, not full of  
vainglorious  
& arrogancie,  
but w feare &  
trembling fet  
forthe y might  
tie power of  
God.

c Thei whose  
vnderstandigs  
are illuminate  
by faith, ac-  
knowledge  
this wifdome,  
& the worlde  
callethe folle.  
d The worde  
is here taken  
for thei whose  
me etur for  
thei power  
men moue & re-  
me.

1. sa. 64, 4.  
e That is, very  
fewe.  
f He calleth Ie-  
sus y mightie  
God, ful of true  
glorie & mate-  
rie, whome Da-  
uid also calleth  
y King of glo-  
rie. Psal. 24, 7.  
g See howe he  
meteth him the  
Gos of glorie,  
Act. 7, 2: hea-  
reth appere the  
diuinitie  
of Christ & cō-  
firms of two  
natures in one  
person.

Chap. 1, 17.  
2. pet. 1, 16.

h For he is  
one God with the  
Father and the  
Sonne. Mans  
minde, which  
vnderstandeth  
and iudgeth  
We are not  
moued with  
that Spirit, which  
recreateth things  
wherewith the  
worlde is deliued,  
and which by  
nature. All the  
benefices of God  
in Iesus Christ.



At that  
we teache  
spiritual  
kind of  
teaching  
must be  
spiritual  
that  
wordes  
may  
agree with  
the  
matter.  
Whose know  
ledge & iudgement  
is not  
cleared by  
Gods Spirit.

Thou. 27. 19.  
1/a. 40. 13.  
Wisd. 9. 17.  
10 For the truth  
of God is  
not subiect to  
the iudgement  
of man.  
p. That is,  
Christs Spirit.  
Iohn 16. 13.  
Iohn 8. 9.

a Being ingrat  
ed in Christ  
by faith, we be  
gin to moue  
by his Spirit,  
& as we profite  
in faith, we  
growe vp to a  
ripe age. And  
here let him  
take hede that  
teacheth, lest  
for milke he  
giue poyson  
for milke and  
strong meat in  
stead are one,  
but onely differ  
in manner &  
forme.

1/a. 62. 13.  
Galat. 6. 5.  
b He chargeth  
them with two  
fautes: the one,  
y the attribut  
ed, to mouche  
to y ministers,  
& y other, that  
they preferred  
one minister  
to another.  
c So made by  
his grace.  
d He reproveh  
the ministers  
of Corinth as  
teachers of cu  
rious doctrines  
& questions.  
e Or the time:  
which is, whe  
the light of y  
truth shal ex  
pel the darke  
nes of ignoran  
ce, then the cu  
rious ostenta  
tion of mans  
wisdom shal  
be broght to  
nought.  
f By the tryal  
of Gods Spirit.

but which the holie Gost teacheth, comparing spiritual things with spiritual things.

14 But the natural man perceiveth not the things of the Spirit of God: for they are foolishnes vnto him: neither can he knowe them, because they are spiritually discerned.

15 But he that is spiritual, discerneth all things: yet he him self is iudged of no man.

16 For who hath knowne the minde of the Lord, that he might instruct him? But we haue the minde of Christ.

CHAP. III.

3 Paul rebuketh the sectes and opinions thereof. 7 No man ought to attribute his saluacion to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the fundacion of his Church. 16 The dignitie and office both of the ministers and also of all the faithful.

1 And I colde not speake vnto you, brethren, as vnto spiritual men, but as vnto carnal, even as vnto babes in Christ.

2 I gaue you milke to drinke, & not meat: for ye were not yet able to beare it, neither yet now are ye able.

For ye are yet carnal: for where as there is among you enuying, and strife, and diuisions, are ye not carnal, and walke as men?

4 For when one faith, I am Pauls, and another, I am Apollos, are ye not carnal?

5 Who is Paul then? and who is Apollos, but the ministers by whome ye beleued, & as the Lord gaue to euerie man?

6 I haue planted, Apollos watered, but God gaue the encrease.

7 So then, neither is he that planteth, anie thing, neither he that watereth, but God that giueth the encrease.

8 And he that planteth, & he that watereth, are one, and euerie man shal receiue his wages, according to his labour.

9 For we together are Gods laborers: ye are Gods housbandrie, and Gods buylding.

10 According to the grace of God giuen to me, as a skilful master buylder, I haue laid the fundacion, and another buyldeth thereon: but let euerie man take hede how he buyldeth vpon it.

11 For other fundacion can no man lay, then that which is laid, which is Iesus Christ.

12 And if anie man buylde on this fundacion, of golde, silver, precious stones, tymbre, haye, or stubble,

13 Euerie mans worke shalbe made manifest: for the daye shal declare it, because it shalbe reueiled by the fyre: & the fyre shal trye euerie mans worke of what sorte it is.

14 If anie mans worke, that he hath buylt vpon, abide, he shal receiue wages.

15 If anie mans worke burne, he shal lose it, but he himselfe shall be safe: yet as it were by the fyre.

16 Knowe ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If anie man destroy the Temple of God, him shal God destroy: for the Temple of God is holie, which ye are.

18 Let no man deceiue him self. If anie man among you seme to be wise in this worlde, let him be a foole, that he may be wise.

19 For y wisdom of this worlde is foolishnes with God: for it is written, He catcheth the wise in their owne craftines.

20 And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man reioyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the worlde, or life, or death, whether they be things present, or things to come, even all are yours,

23 And ye Christs, and Christ Gods.

CHAP. IIII.

After that he had described the office of a true Apostle, 3 Seing they did not acknowledge him such one, 4 He appealeth to Gods iudgement, 7 Beating downe their glorie which hindered them to praise that, which they dispraised in him. 10 He sheweth what he requieth on their parte, & what they ought to take for of him at his returne.

1 Let a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, y euerie man be founde faithful.

3 As touching me, I passe verie litle, to be iudged of you, or of mans iudgement: no, I iudge not mine owne self.

4 For I knowe nothing by my self, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

5 Therefore I iudge nothing before the time, vntill the Lord come, who wil lighten things that are hid in darkenes, and make the counsels of the hearts manifest: and then shal euerie man haue praise of God.

6 Now these things, brethren, I haue figuratiuely applied vnto mine owne self & Apollos, for your sakes, that ye might learne by vs, that no man presume aboute that which is written, that one shal not agaynst another for anie mans cause.

7 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadest not receiued it?

8 Now ye are full: now ye are made rich: ye reigne as Kings without vs, and wolde to God ye did reigne, that we also might reigne with you.

9 For I thinke, that God hath set forth

8 Berke his la  
bour & rewar  
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9 Chap. 3. 11.  
10 hite reprob  
the not as sal  
apostles, but  
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apostles, they  
of Gods wordes  
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sophical specu  
lations.  
11 As touching  
the holde all this  
fundacion.  
12 Job. 1. 12.  
13 When they  
them that are  
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as they said for  
others.  
14 Psal. 94. 11.  
15 But in Gods  
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4 When ye are  
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ne, he shal lose himself: neuertheless are the Temple of God wel. The Temple of God is him self. If anie be wise in this world, that he may be wise in this world is foolish. written, \* He carowne crastines, ord knoweth that he vaine. reioyce in men: Apollos, or Ce- life, or death, or present, or things of Christ Gods. office of a true Apostol, wisdom him such one, 7 Beating downe to praise that, which he requi- they ought to take fir of vs, as of the ft, and disposers required of the founde faithfull. verie litle, to be mans iudgement: yne self. by my self, yet d: but he that iud- ng before the ti- who wil bighten kenes, and make nes manifest: and praise of God. ren, I haue figu- mine owne self: & hat ye might le- presume about one fel: not a- ans cause. and what hast eueid? if thou oycest thou, as eueid it? are made rich: t vs, and wolde t we also might eathe set forth

vs & the laste Apostles, as men appointed to death: for we are made a galing stocke vnto the worlde, and to the Angels, and to men.  
10 We are<sup>h</sup> fooles for Christs sake, and ye are wise in Christ: we are weake, and ye strong: ye are honorable, and we are despised.  
11 Vnto this houre we bothe hoer, & thirst, and are naked, and are buffeted, and haue no certeine dwelling place,  
12 \* And labour, working w our owne hands; we are reuiled, & yet we bleste: we are persecuted, and suffer it.  
13 \* We are euil spoken of, and we pray: we are made as the filthe of the worlde, the ofskowring of all things, vnto this time.  
14 I write not these things to shame you, but asmy beloued childre I admonish you  
15 For thogh ye haue ten thousand<sup>h</sup> instr- ctours in Christ, yet haue ye not manie fa- thers: for in Christ Iesus I haue begotten you through the Gospel.  
16 Wherefore, I pray you, be ye followers of me.  
17 For this cause haue I sent vnto you Ti- motheus, which is my beloued sonne, and faithful in the Lord, w<sup>h</sup> shal put you in re- membrance of my wayes in Christ: as I te- ache euerie where in euerie Church.  
18 Some are puffed vp as thogh I wolde not come to you.  
19 But I wil come to you shortly, \* if the Lord wil, and wil knowe, not the speache of them which are puffed vp, but the power.  
20 For the<sup>h</sup> kingdome of God is not in worde, but in<sup>h</sup> power.  
21 What wil ye? shal I come vnto you with a rod, or in loue, and in the spirit of mekenes?  
CHAP. V.  
1 He reproveth sharply their negligence in punishing him that had committed inceste, 3 Willing them to excommunicate him, 7 To embrace puritie, 9 And flee wickednes.  
IT is heard certeinly that there is forni- cation amog you, and suche fornicatio as is not once named among the<sup>h</sup> Gentils, \* that one shulde haue his fathers wife.  
2 And ye are puffed vp & haue not rather forswed, that he which hath done this de- de, might be put from among you.  
3 For I verely as absent in bodie, but pre- sent in spirit, haue determined already as thogh I were present, that he that hath b thus done this thing,  
4 When ye are gathered together, and my<sup>h</sup> spirit, in the Name of our Lord Iesus Christ, that suche one, I say, by the power of our Lord Iesus Christ,  
5 \* Be deliuered vnto<sup>h</sup> Satan, for the

destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.  
6 Your reioycing is not<sup>h</sup> good: \* know ye not that a litle leauē, leaueneth the whole lumpe?  
7 Purge out therefore the olde leauen, that ye may be a newe lumpe, <sup>h</sup> as ye are vn- leavened: for Christ our Passeouer is sac- rificed for vs.  
8 Therefore let vs kepe the feast, not with olde leauē, nether in the leauen of malici- ousnes and wickednes: but with the vnlea- uened bread of sinceritie and truth.  
9 I wrote vnto you in an epistle, \* that ye shulde not cōpanie together w fornicators,  
10 And<sup>h</sup> not all together with the fornica- tors of this worlde, or with the couetous, or with extortioners, or with idolaters: for then ye muste go out of the worlde.  
11 But now I haue written vnto you, that ye companie not together: if anie that is cal- led a brother, be a fornicator, or couetous, or<sup>h</sup> an idolater, or a railar, or a drunkard, or an extortioner, with suche one eat not.  
12 For what haue I to do, to iudge them al- so, which are<sup>h</sup> without? do ye not iudge the that are<sup>h</sup> within?  
13 But God iudgeth them that are without. Put away therefore frō among your sel- ues that wicked man.  
present as idole seruice, & yet professe the Gospel: I vnto w<sup>h</sup> the fustical discipline doeth not stretch. m Which are subiect to Gods worde, & to the discipline of the Church.

CHAP. VI.

1 Herubeketh them for going to law together befo- re the Heathen. 7 Christians ought rather to suffer. 12 He reproveth the abusing of Christian libertie. 15 And sheweth that we ought to serue God purely both in bodie, and in soules.  
ARE anie of you, hauing busines aga- inst another, be iudged vnder<sup>h</sup> the<sup>h</sup> vniust, and not vnder the Saintes?  
2 \* Do ye not knowe, that the Saintes shal iudge the worlde? If the worlde then shal be iudged by you, are ye vnworthie to iud- ge the smallest matters?  
3 Knowe ye not y<sup>h</sup> we shal iudge the<sup>h</sup> An- gels? how muche more things that pertaine to this life?  
4 If then ye haue iudgemēts of things per- taining to this life, set vp<sup>h</sup> their which are<sup>h</sup> least esteemed in the Church.  
5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, y<sup>h</sup> can iudge betwene his brethre?  
6 But a brother goeth to lawe with a bro- ther, and that vnder the infideles.  
7 Now therefore there is viterly<sup>h</sup> a faute among you, because ye go to law one with another: \* why rather suffer ye not wrong? why rather susteine ye not harme?  
8 \* Nay, ye your selues<sup>h</sup> do wrong, and do harme, and that to your brethren.

For being wounded with shame & for- rowe, his flesh or olde man shal dye, and the spirit or newe man shal remaine aliue: & enioye the victorie in y day when the Lord shal iudge the quicke and dead, 2. Cor 4.18. 1 per 4.6. Gal. 5.9. y seeing you suffer such mo- rous vices among you. Mat. 18.17. 2 theff. 3.14. b As euerie man particular ly is pure, so y whole Church in general may be pure. i But he mest of those that were conuer- sant in the Church, who- me they ought by discipline to haue cor- rected: for as tou- ching straglers they ought by all means godly to winne them to Christ. k Who to plea- se bothe par- tes wolde be- come the Eccle- sia to Gods worde, home the Eccle- sia to Gods worde, 1 Vnto w<sup>h</sup> the fustical discipline doeth not stretch. m Which are subiect to Gods worde, & to the discipline of the Church. Or, iudges & magistrates which are iud- ges. W. 3.2. a He calleth them vniust, whofoeuer are not sanctified in Christ. b Who are now apostates & deuls, Mat. 25.41. c That is, make them iudges. d If ye so bur- ne with desire to please, kepe a court among your selues, and make the least esteemed your iudge: for it is more easie to iudge betwene bre- thren. 101, impatientie of minde. Mat. 7.39. luk. 6.29. rom. 12.19. 1 theff. 4.6. e He doeth magistrato do- reuengeance.





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the Lord being a  
man: likewise also

he that is called being fre, is Christs seruāt.

\*Ye are bought with a price: be not the  
seruantes of men.

24 Brethren, let euerie man, wherein he was  
called, therein abide with God.

25 Now concerning virgines, I haue no  
commandement of the Lord: but I giue  
mine aduise, as one that hath obtained  
mercie of the Lord to be faithful.

26 I suppose then: this to be good for the  
present necessitie: I meane that it is good  
for a man so to be.

27 Art thou bound vnto a wife? seke not to  
be losed: art thou losed from a wife? seke  
not a wife.

28 But if thou takest a wife, thou sinnest not:  
and if a virgine marie, she sinneth not: ne-  
uertheles, such shall haue trouble in the  
flesh: but I spare you.

29 And this I say, brethré, because the time is  
short, y here after that bothe they which  
haue wiues, be as thogh they had none:

30 And they that wepe, as thogh they  
wept not: and they that reioyce, as thogh  
they reioyced not: & they that bie, as thogh  
they possessed not:

31 And they that vse this worlde, as thogh  
they vfed it not: for the facion of this  
worlde goeth away.

32 And I wolde haue you without care. The  
vnmariéd careth for the things of y Lord,  
how he may please the Lord.

33 But he that is mariéd, careth for the  
things of the worlde, how he maie please  
his wife.

34 There is differēce also betwene a virgi-  
ne & a wife: the vnmariéd woman careth  
for the things of the Lord, that she may  
be holie, bothe in bodie and in spirit: but  
she that is mariéd, careth for the things of  
the worlde, how she may please her hous-  
band.

35 And this I speake for your owne comō-  
ditie, not to tangle you in a snare, but that  
ye followe that, which is honest, and that  
ye may cleaue fast vnto the Lord without  
separation.

36 But if anie man thinke that it is vncom-  
lie for his virgine, if she passe the flowre  
of her age, & s neuer require, let him do  
what he wil, he sinneth not: let them be  
mariéd.

37 Neuertheles he that standeth firme in  
his heart, that he hath no nede, but hath  
power ouer his owne wil, & ha he so de-  
creed in his heart, that he wil kepe his vir-  
gine, he doeth wel.

38 So then he that giueth her to mariage,  
doeth wel, but he that giueth her not to  
marriage, doeth better.

39 The wife is bounde by the law, as long  
as her housband liueth: but if her hous-  
band be dead, she is at libertie to mary w  
whome she wil, onely in the Lord.

40 But she is more blessed, if she abide, in  
my iudgement: and I thinke that I haue  
also the Spirit of God.

CHAP. VIII.

He rebuketh the that vse their libertie to the slander  
of other, in going to the idolatrous sacrifices. And  
sheweth how men ought to behaue them towards such  
as be weake.

CHAP. VIII.

And as touching things sacrificed  
vnto idoles, we knowe that we all ha-  
ue knowledge: knowledge puffeth vp, but  
loue edifieth.

2 Now, if any man thinke that he knoweth  
any thing, he knoweth nothing yet as he  
ought to knowe.

band be dead, she is at libertie to mary w  
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40 But she is more blessed, if she abide, in  
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2 Now, if any man thinke that he knoweth  
any thing, he knoweth nothing yet as he  
ought to knowe.

3 But if any man loue God, the same is  
known of him.

4 Concerning therefore meat sacrificed vn  
to idoles, we knowe that an idol is nothing  
in the worlde, & that there is none other  
God but one.

5 For thogh there be that are called gods,  
whether in heauē, or in earth, (as there be  
many gods, and many lords)

6 Yet vnto vs there is but one God, which  
is the Father, of whome are all things, & we  
in him: & one Lord Iesus Christ, by who-  
me are all things, & we by him.

7 But euerie man hath not knowledge: for  
some hauing conscience of the idole, vn-  
til this houre, eat as a thig sacrificed vnto  
the idole, and so their conscience being  
weake, is defiled.

8 But meat maketh not vs acceptable to  
God: for neither if we eat, haue we y more-  
re: neither if we eat not, haue we the lesse.

9 But take hede lest by any meanes this  
power of yours be an occasion of falling  
to them that are weake.

10 For if any man se thee which hast know-  
ledge, sit at table in the idoles temple, shal  
not the conscience of him which is weake,  
be boldened to eat those things which  
are sacrificed to idoles?

11 And through thy knowledge shal the  
weake brother perish, for whome  
Christ dyed.

12 Now when ye sinne so against the bre-  
thren, and wounde their weake conscien-  
ce ye sinne against Christ.

13 Wherefore if meat offend my brother,  
I wil eat no flesh while the worlde stan-  
deth, that I may not offend my brother.

CHAP. IX.

He exhorteth them by his example to vse their libertie  
to the edification of other. To runne in for the  
same cause that they haue begonne.

AM I not an Apostle? am I not free?

AM I not sene Iesus Christ our  
Lord: are ye not my worke in the Lords

2 If I be not an Apostle vnto other, yet

VV. iii.

band be dead, she is at libertie to mary w  
whome she wil, onely in the Lord.

40 But she is more blessed, if she abide, in  
my iudgement: and I thinke that I haue  
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same cause that they haue begonne.

AM I not an Apostle? am I not free?

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Lord: are ye not my worke in the Lords

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VV. iii.

band be dead, she is at libertie to mary w  
whome she wil, onely in the Lord.

40 But she is more blessed, if she abide, in  
my iudgement: and I thinke that I haue  
also the Spirit of God.

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He rebuketh the that vse their libertie to the slander  
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CHAP. VIII.

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VV. iii.



# The true ministers. I. Corinthians. Olde examples.

a I neede no further declaratiō but the worke that I haue wrought among you.  
b And call into doute mine office.  
c On y Church charges.  
d The Apostles led their wiues about with them  
e A faithfull & Christiā wife.  
f Whether that might not as lawfully liue without labouring for their liuing w their owne hāds, as other Apostles.  
g Du. 22. 4.  
h 1 Tim. 5. 12.

i Had God reposed properly to the oxe them selues when he made this Law, not rather vnto men?  
k Rom. 15. 27.  
l A To liue on other mens charges?  
m 1 Cor. 9. 10.

n Deut. 10.  
o For y parte y was burnt, was deuored of the altar, & she other was due vnto the Priests by the Law.  
p k For now you haue no iuste cause against me, seeing that I preached the Gospel freely vnto you.

q I seeing he is charged to preach, he must willingly & earnestly followe insofar as he do it by conuincement, he doeth not his dutie.  
r That I be not chargeable to the vnto whom I preach, seeing that they thinke that I preach for gaine.  
s All. 16. 3.  
t Gal. 2. 3.

douteles I am vnto you: for ye are the scale of mine Apostleship in the Lord.  
My defense to the by examine me, is this, Hauē we not power to eat & to drinke? Or haue we not power to lead about a wife being a filter, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?  
Or I onely and Barnabas, haue not we power not to worke?  
Who goeth a warfare anie time at his owne cost? who planteth a vineyard, and eateth not of the frute thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?  
Say I these things according to man? faith not the Law the same also?  
For it is writtē in y Law of Moses, Thou shalt not muffle the mouth of the oxe that treadeth out the corne: doeth God take care for oxen?  
Either saith he it not all together for our sakes? For our sakes no doute it is written, that he which careth, shulde care in hope: and that he that thresheth in hope, shulde be partaker of his hope.  
\* If we haue sown vnto you spiritual things, is it a great thing if we reape your carnal things?  
If others with you be partakers of this power, are not we rather? neuertheles, we haue not vsed this power: but suffre all things, that we shulde not hinder the Gospel of Christ.  
Do ye not knowe, that they which minister about the holie things, eat of y things of the Temple: and they which wait at the altar, are partakers with the altar?  
So also hathe the Lord ordeined, that they which preach the Gospel, shulde liue of the Gospel.  
But I haue vsed none of these things: nether wrote I these things, that it shulde be so done vnto me: for it were better for me to dye, then that anie man shulde make my reioycing vaine.  
For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon me, and wo is vnto me, if I preach not the Gospel.  
For if I do it willingly, I haue a reward: but if I do it against my wil, I notwithstanding the dispensation is committed vnto me.  
What is my reward then? verely that whē I preach the Gospel, I make the Gospel of Christ fre that Labuse not mine autoritie in the Gospel.  
For though I be free fro all men, yet haue I made my self seruant vnto all men, that I might winne the mo.  
\* And vnto y Jewes I become as a Jewe, that I may winne the Jewes: to them that

are vnder the Lawe, as though I were vnder the Law, that I may winne the that are vnder the Law:  
To them that are without lawe, as though I were without lawe (whē I am not without Law as pertaining to God, but am in the Law through Christ) that I may winne them that are without Law.  
To the weake I become as weake, that I may winne y weake: I am made all things to all men, that I might by all meanes saue some.  
And this I do for the Gospels sake, that I might be partaker thereof with you.  
Knowe ye not, that they which runne in a race, runne all, yet one receiueth the price: so runne, that ye may obtaine.  
And euerie man that proueth masteries, abstaineth from all things: and they do it to obtaine a corruptible crowne: but we for an vncorruptible.  
I therefore so runne, not as vncertainly: so fight I, not as one that beatech the ayre.  
But I beat downe my bodie, & bring it into subiection, lest by any meanes after that I haue preached to other, I my self shulde be reproued.  
CHAP. X.  
He seaueth them with the examples of the Jewes, that they put not their trust carnally in the graces of God.  
14 Exhorting them to flee all idolatrie. 23 And of fence of their neighbour.  
Moreouer, brethren, I wolde not that I shulde be ignorāt, that all our fathers were vnder the cloude, and all passed through the sea,  
And were all baptized vnto Moses, in the cloude, and in the sea,  
And did all eat y same spiritual meat,  
\* And did all drinke the same spiritual drinke (for they dranke of the spiritual Roke that followed them: and the Roke was Christ)  
But with many of the God was not pleased: for they were ouerthrowen in the wilderness.  
Now these are ensamples to vs, to the intent y we shulde not lust after euil things, as they also lusted.  
Nether be ye idolaters as were some of them, as it is written, \* The people sate downe to eat and drinke, and rose vp to playe.  
Nether let vs commit fornication, as some of them committed fornication, and fel in one daye thre & twentie thousand.  
Nether let vs tempt Christ, as some of them also tempted him, & were destroyed of serpents.

Because hereby occasion was taken to forget God, & commit these indifferent things are counted idolatrie. f Moses and twentie thousand, which declareth an infinite number, their leader and was called the Angel of God.

astounding ceremony.  
In things different, as a ring of many obseruations of feast & days and such like.  
he factored him selfe to men in such sorte as he might let gaine them to Christ.  
That is, he hath a frayed dyet & refuseneth from such things as might defile his bodie.  
Or else which rebelleth against the Spirit.  
Lest he shulde be reputed of men when they shulde see him do contrarie, or contemne y thing which he taught others to do.  
Exod. 13. 21.  
nomb. 9. 17.  
Exod. 14. 22  
Exod. 16. 15.  
a Moses being their guide, minister, or as some say, mediator were baptized vnto Moses Lawe, others, by Moses.  
Exod. 17. 6.  
nomb. 20. 10.  
b That is, in that which was the outward signe or sacrament of y spiritual grace.  
Nomb. 11. 4.  
Exod. 16. 14.  
p sal. 105. 27.  
q They are famous for that we do because the substance of theirs and our Sacraments is all one.  
d That is, figured Christ as all Sacraments do.  
Exod. 31. 6.  
Nomb. 21. 9.  
r sal. 106. 14.  
s idolatrie, here readeth Ioue & Whio was

the bread, one  
10 Nether m  
also murmur  
the destroy  
11 Now all th  
for ensample  
nith vs, vpon  
deare com  
12 Wherefor  
deth, take he  
13 There hath  
suche as app  
faithful, wh  
tempted abo  
euen giue th  
ye may be ab  
14 Wherefor  
latrie.  
15 I speake as  
standing in  
16 The cuppe  
se, is it not  
of Christ? I  
it not the  
Christ?  
17 For we tha  
one bodie, &  
one bread.  
18 Beholde I  
are not they  
partakers of  
19 What say  
thing? or th  
idoles, is it  
20 Nay, but  
Gentiles sa  
and not vnt  
ye shulde ha  
uils.  
21 Ye can no  
and the cup  
partakers of  
ble of deuil  
22 Do we pro  
we stronger  
23 \* All thing  
things are m  
lawful for m  
24 Let no ma  
another wo  
25 Whatfores  
eat ye, & c  
ce sake.  
26 \* For the  
therein is.  
27 If any of  
you to a sea  
is set before  
for conscien  
28 But if any  
crificed vnt  
him that sh  
ce (for the  
therein is)

*As though I were vnder  
winne the that are  
out lawe, as though  
I am not without  
od, but am in the  
that I may winne  
aw.  
ne as weake, that I  
by all meanes fa-  
Gospels fake, that  
eof with you.  
y which runne in  
eeceiue the pri-  
obtaine.  
roueth masteries,  
ngs: and they do  
croune: but we  
not as vnccertein-  
that beareth the  
a bodie, & bring  
any meanes after  
other, I my self  
bles of the Iewes, that  
in the graces of God,  
latris. 23 And of  
I wolde not that  
it, that all our fa-  
ude, and all pas-  
vnto Moses, in  
e spiritual meat,  
e same spiritual  
of the spiritual  
n: and the Roc-  
od was not plea-  
throwen in the  
s to vs, to the in-  
after euil things  
is were some of  
The people sate  
and rose vp to  
ornication, as for-  
uerie thousand  
rist, as some of  
ere destroyed  
forger God, & com-  
idolatrie. F Moses  
an infinite number  
of God.*

10 Nether murmure ye, as some of them  
also murmured, and were destroyed of  
the destroyer.  
11 Now all these things came vnto them  
for examples, and were written to admo-  
nisti vs, vpō whome the ends of the worl-  
de are come.  
12 Wherefore, let him that thinketh he stand-  
eth, take hede lest he fall.  
13 There hath no temptation taken you, but  
suche as appertineth to man: and God is  
faithful, which wil not suffer you to be  
tempted aboue that you be able, but wil  
euen giue the yssue with the temptation, that  
ye may be able to beare it.  
14 Wherefore my beloved, flee from idola-  
trie.  
15 I speake as vnto them which haue vnder-  
standing: iudge ye what I say.  
16 The cuppe of blessing which we blese,  
is it not the communion of the blood of  
Christ? The bread which we breake, is it  
not the communion of the bodie of Christ?  
17 For we that are many, are one bread &  
one bodie, because we all are partakers of  
one bread.  
18 Beholde Israel which is after the flesh:  
are not they which eat of the sacrifices,  
partakers of the altar?  
19 What say I then? that the idole is any  
thing? or that that which is sacrificed to  
idoles, is any thing?  
20 Nay, but that these things which the  
Gentiles sacrifice, they sacrifice to deuils,  
and not vnto God: and I wolde not that  
ye shulde haue fellowshippe with the deu-  
ils.  
21 Ye can not drinke the cup of the Lord,  
and the cup of the deuils. Ye can not be  
partakers of the Lords table and of the ta-  
ble of deuils.  
22 Do we prouoke the Lord to anger? are  
we stronger then he?  
23 All things are lawful for me, but all  
things are not expedient: all things are  
lawful for me, but all things edifie not.  
24 Let no man seke his owne, but euerie mā  
an others wealth.  
25 Whatsoeuer is solde in the shambles,  
eat ye, & aske no question for conscien-  
ce sake.  
26 For the earth is the Lords, and all that  
therein is.  
27 If any of them which beleue not, call  
you to a feast, and if ye wil go, whatsoeuer  
is set before you, eat, asking no question  
for conscience sake.  
28 But if any man say vnto you, This is  
sacrificed vnto idoles, eat it not, because of  
him that shewed it, and for the conscien-  
ce (for the earth is the Lords, and all that  
therein is)

29 And the conscience I say, not thine, but  
of that other: for why shulde my libertie  
be condēd of another mans conscience?  
30 For if I through Gods benefite be par-  
taker, why am I euil spoken of, for that  
wherefore I giue thanks?  
31 Whether therefore ye eat or drinke, or  
whatsoeuer ye do, do all to the glorie of  
God.  
32 Giue none offence, nether to the Iewes,  
nor to the Grecians, nor to the Church  
of God:  
33 Euen as I please: all men in all things,  
not seeking mine owne profite, but the pro-  
fite of many, that they might be sauēd.  
CHAP. XI.  
He rebuketh the abuser which were crept into their  
Church, 4 As touching prayer, prophesying, 18 And  
ministering the Lords Supper, 23 Bringing them againe  
to the first institution thereof.  
B E ye the followers of me, euen as I  
am of Christ.  
2 Now, brethren, I commend you, that ye  
remembre all my things, & kepe the ordi-  
nances, as I deliuered them to you.  
3 But I wil that ye knowe, that Christ is the  
head of euerie man: & the man is the wo-  
mans head: and God is Christs head.  
4 Euerie mā praying or prophesying ha-  
uing any thing on his head, dishonoreth  
his head.  
5 But euerie woman that prayeth or pro-  
phesieth bareheaded, dishonoreth her  
head: for it is euē one very thing, as though  
she were shauen.  
6 Therefore if the woman be not couered,  
let her also be shorne: and if it be shame  
for a woman to be shorne or shauen, let  
her be couered.  
7 For a man ought not to couer his head: for  
asmuche as he is the image and glorie  
of God: but the woman is the glorie of  
the man.  
8 For the man is not of the woman, but the  
woman of the man.  
9 For the man was not created for the wo-  
mans sake: but the woman for the mans  
sake.  
10 Therefore ought y woman to haue power  
on her head, because of the Angels.  
11 Nethertheless, nether is the man without  
the woman, nether the woman without the  
man in the Lord.  
12 For as the woman is of the man, so is the  
man also by the woman: but all things are  
of God.  
13 Iudge in your selues, is it comelie that a  
woman praye vnto God vncouered?  
14 Doeth not nature it self teache you, that  
if a mā haue long here, it is a shame yn-  
to him?

We must take  
hede that  
through our  
abuse, our li-  
berty be not  
condēd.  
If by the be-  
nefit of God  
I may eat any  
kinde of meat,  
why shulde I  
by my default  
cause this be-  
nefit to be  
euil spoken of?  
Colo. 3. 17.  
That is, the  
infirmities  
Which are  
indifferent.  
This is refer-  
red to commu-  
nion prayer and  
teaching: for  
although one  
speake, yet the  
action is com-  
mune, for y  
whole Church  
may be said to  
praye or prea-  
che.  
For preaching,  
by this tradi-  
tion was ob-  
serued accord-  
ing to the ti-  
me and place  
that all things  
might be done  
in comelie &  
to edification.  
Gen. 1. 26.  
Gen. 1. 27.  
Gen. 1. 28.  
Gen. 1. 29.  
Gen. 1. 30.  
Gen. 1. 31.  
Gen. 2. 1.  
Gen. 2. 2.  
Gen. 2. 3.  
Gen. 2. 4.  
Gen. 2. 5.  
Gen. 2. 6.  
Gen. 2. 7.  
Gen. 2. 8.  
Gen. 2. 9.  
Gen. 2. 10.  
Gen. 2. 11.  
Gen. 2. 12.  
Gen. 2. 13.  
Gen. 2. 14.  
Gen. 2. 15.  
Gen. 2. 16.  
Gen. 2. 17.  
Gen. 2. 18.  
Gen. 2. 19.  
Gen. 2. 20.  
Gen. 2. 21.  
Gen. 2. 22.  
Gen. 2. 23.  
Gen. 2. 24.  
Gen. 2. 25.  
Gen. 3. 1.  
Gen. 3. 2.  
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# The Lords supper.

# I. Corinthians. Of Gods gifts.

# Of the member

1 For God ha-  
the giuen to  
woman longer  
heere the va-  
to man, to the  
end the shulde  
traffe it vp a-  
bouth her head,  
whereby she  
declareth that  
she must couer  
her head.

m Not that all  
were so, but y  
moſte parte  
n Gods Church  
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cution as tou-  
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and maners,  
but alſo to he-  
refies as tou-  
ching doctrine

o Who ought  
nely to beate  
authoritie in y  
Church.

Mat. 23. 26.  
Mat. 23. 29.

y Signifying y  
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2 Cor. 13. 2.

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blood were co-  
mune meats, ſo  
without reuer-  
ence he com-  
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ſ. Or, dye. Let  
them loke to  
them ſelues  
which ether  
adde or take  
away fro the  
Lords inſti-  
tution.

15 But if a woman haue long heere, it is a  
praiſe vnto her: for her heere is giue her  
for a couering.

16 But if any man luſte to be contentious,  
we haue no futhr cuſtome; nether y Chur-  
ches of God.

17 ¶ Now in this that I declare, I praiſe  
you not, that ye come together, not with  
profit, but with hurt.

18 For firſt of all, when ye come together  
in the Church, I heare that there are diſ-  
ſenſions among you: and I beleue it to be  
true in ſome parte.

19 For there muſt be hereties even among  
you, that they which are approued amog  
you, might be known.

20 When ye come together therefore into  
one place, this is not to eat the Lords Sup-  
per.

21 For euerie man when they ſhulde eat, taketh  
his owne ſupper afore, and one is hun-  
gry, and another is drunken.

22 Haue ye not houſes to eat & to drinke  
in diſſipie ye y Church of God, and ſhame  
thē that haue not: what ſhal I ſay to you?  
ſhal I praiſe you in this? I praiſe you not.

23 For I haue receiued of the Lord that  
which I alſo haue deliuered vnto you, to  
wit, That the Lord Ieſus in the night that  
he was betrayed, toke bread.

24 ¶ And when he had giuen thakes, he brake  
it, and ſaid, Take, eat: this is my bodie,  
which is broken for you: this do ye in re-  
membrance of me.

25 After the ſame maner alſo he toke the  
cup, when he had ſupped, ſaying, This cup  
is the Newe teſtament in my blood: this  
do as oft as ye drinke it, in remembrance of  
me.

26 For as often as ye ſhal eat this bread, &  
drinke this cup, ye ſhewe the Lords death  
til he come.

27 Wherefore, whoſoever ſhal eat this  
bread, and drinke the cup of the Lord  
vnworthely, ſhal be guiltie of the bodie &  
blood of the Lord.

28 ¶ Let a man therefore examine him ſelf,  
and ſo let him eat of this bread, & drinke  
of this cup.

29 For he that eateth and drinketh vnwor-  
thely, eateth and drinketh his owne dam-  
nation, becauſe he diſcerneth not y Lords  
bodie.

30 For this cauſe many are weake, and ſicke  
among you, and many ſleepe.

31 For if ye wolde iudge our ſelues, we ſhul-  
de not be iudged.

32 But when we are iudged, we are chaſte-  
ned of the Lord, becauſe we ſhulde not be  
condemned with the worlde.

33 Wherefore, my brethren, when ye come  
together to eat, tary one for another,

34 And if any man be hungry, let him eat

at home, that ye come not together vnto  
condemnation. Other things wil I ſet in  
order when I come.

## CHAP. XII.

The diuerſitie of the gifts of the holie Ghoſt ought to be  
uſed to the edifying of Chriſts Church. 12 As the mem-  
bers of mans bodie ſerue to the uſe one of another.

Now concerning ſpiritual gifts, bre-  
thren, I wolde not haue you ignorant.

2 Ye knowe that ye were Gentiles, and we-  
re caried away vnto the ydomeſe idoles,  
as ye were led.

3 Wherefore, I declare vnto you, that no  
man ſpeaking by the Spirit of God, cal-  
leth Ieſus excreable: alſo no man can  
ſay that Ieſus is the Lord, but by the ho-  
lie Ghoſt.

4 Now there are diuerſities of gifts, but  
the ſame Spirit.

5 And there are diuerſities of adminiſtra-  
tions, but the ſame Lord.

6 And there are diuerſities of operatiōs, but  
God is the ſame, which worketh all in all.

7 But the manifeſtation of the Spirit is gi-  
uen to euerie man, to profit withall.

8 For to one is giuen by the Spirit the wor-  
de of wiſdome: and to another the worde  
of knowledge, by the ſame Spirit.

9 And to another is giuen faith, by the ſame  
Spirit: and to another the gifts of hea-  
ling, by the ſame Spirit.

10 And to another y operations of great  
workes: and to another, prophecie: and to  
another, the diſcerning of ſpirits: and to  
another, diuerſities of tongues: & to ano-  
ther the interpretation of tongues.

11 ¶ And all theſe things worketh euen the  
ſelf ſame Spirit, diſtributing to euerie man  
ſeuerally as he wil.

12 For as the bodie is one, and hath many  
membres, and all the membres of the bo-  
die, which is one, though they be many, yet  
are they one bodie: euen ſo is Chriſt.

13 For by one Spirit are we all baptized in-  
to one bodie, whether we be Iewes; or  
Grecians, whether we be bonde, or fre,  
and haue bene all made to drinke into o-  
ne Spirit.

14 For the bodie alſo is not one member,  
but many.

15 If the ſore wolde ſay, Becauſe I am not  
the hand, I am not of the bodie, is it the-  
fore not of the bodie?

16 And if the eare wolde ſay, Becauſe I am  
not the eye, I am not of the bodie, is it the-  
fore not of the bodie?

17 If the whole bodie were an eye, where  
were the hearing? If the whole were hea-  
ring, where were the ſmelling?

18 But now hath God diſpoſed the mem-  
bres euerie one of them in the bodie at  
his owne pleaſure.

a The Corin-  
thians haue  
notable gifts,  
ſent to the  
perſon of the  
holie Ghoſt,  
whom, & ſee  
what end they  
had receiued  
them.

Mar. 9. 35.  
Which col-  
de not ſee  
your ſpirit,  
John 12. 31.  
chap. 14.  
ph. 1. 20.

1c By ſancti-  
fication.  
d As no man  
hath the ſpi-  
rit of God, ſo  
bliſpheme  
Chriſt, and  
worſhip idoles,  
ſo none ſhall  
acknowledge  
Chriſt for  
Lord and God  
without the  
ſame Spirit.  
e To wit, the  
Church, which  
is the whole  
body.

f That is, the  
underſtanding  
of the Scrip-  
tures.

g To do onely  
miracles by  
the workes  
of miracles.  
h To wit, the  
gains Satan  
hypocrites, as  
was done  
agaia Ananias,  
Elymas, &c.

i Rom. 2. 3.  
epheſ. 4. 4.

k Meaning the  
declaration of  
Gods myſte-  
ries.

l To wit, the  
y doctrine  
& y perſon.

m That we  
might be one  
bodie with  
Chriſt, and the  
whole Church  
one Chriſt: of  
the which ſee  
Iacob 1. 10.

n Iacob 1. 10.  
Iacob 1. 10.  
Iacob 1. 10.

o Iacob 1. 10.  
Iacob 1. 10.  
Iacob 1. 10.

p Iacob 1. 10.  
Iacob 1. 10.  
Iacob 1. 10.

q Iacob 1. 10.  
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Iacob 1. 10.  
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t Iacob 1. 10.  
Iacob 1. 10.  
Iacob 1. 10.

u Iacob 1. 10.  
Iacob 1. 10.  
Iacob 1. 10.

19 For if they  
were the bodie  
but one bodie

20 And the eye  
I haue no need  
to gaine to the

21 Yea, much  
bodie, which  
neceſſarie.

22 And vpon  
which we th  
more o hom  
partes haue

23 For our co  
God hath  
and hath g  
partie which

24 Left there  
bodie: but  
ue the ſame

25 Therefore  
fer with it:  
nour, all the

26 Now ye a  
bres y for  
And God

27 Church: as  
pheries, thi  
do miracles

28 ling, y help  
tongues.

29 Are all A  
all teachers

30 Are all d  
giftes of h  
gues? do al

31 But y defi  
yet thewe

Because lone  
Church, he ſe  
thereof.

T Hough  
men

I am as ſ  
cymbal.

And thog  
and knewe

yea, if I ha  
moue: m  
were north

And thog  
goods, an  
be burned

me nothin

41 Loue ſuf  
enueith n  
is not puſ

It diſſai  
things: it  
keth not

6 It reioy

not together vnto  
things wil I set in

the holie Gift ought to be  
Church. 12 As the man  
use one of another.

piritual giftes, bre-  
t haue you<sup>a</sup> igno-

Gentiles, and we  
domme idoles,

vnto you, that no  
Spirit of God, cal-

also no man can  
d, but by the

ties of giftes, but

ties of administra-

s of operatiōs, but  
worketh all in all.

of the Spirit is gi-  
rofit withall.

the Spirit the wor-  
another the worde

the Spirit:

faith, by the sa-  
r the giftes of hea-

erations of great  
prophecies; and to

g of spirits; and to  
tongues: & to ano-

of tongues.

worketh euen the  
ating to euerie ma

, and haue many  
membres of the bo-

they be many, ye  
so is Christ.

all baptized in  
we be lewes; or

be bonde, or fre,  
to drinke inro o-

not one member;

Because I am not  
e bodie, is it the

ay, Because I am  
e bodie, is it the

re an eye, where  
whole were hea-

posed the mem-  
in the bodie at

19 For if they were all one member, where  
were the bodie?

20 But now are there manie membres, yet  
but one bodie.

21 And the eye can not say vnto the hand,  
I haue no nede of thee: nor the head a-  
gain to the fete, I haue no nede of you.

22 Yea, muche rather those membres of the  
bodie, which seme to be more feble, are  
necessarie.

23 And vpon those membres of the bodie,  
which we thinke moste vn honest, put we  
more honestie on; and our vncomelie  
partes haue more comelines on.

24 For our comelie partes nede it not: but  
God hathe tempered the bodie together,  
and hathe giuen the more honour to that  
parte which lacked,

25 Left there shulde be anie diuision in the  
bodie: but that the members shulde haue  
the same care one for another.

26 Therefore if one member suffer, all suf-  
fer with it: if one member be had in hon-  
our, all the membres reioyce with it.

27 Now ye are the bodie of Christ, & mem-  
bres of his parte.

28 And God hathe ordeined some in the  
Church: as first, Apostles; secondly Pro-  
phetes, thirdly teachers, then them that  
do miracles; after that, the giftes of hea-  
ling, & helpers, & gouernours, diuersitie of  
tongues.

29 Are all Apostles? are all Prophetes? are  
all teachers?

30 Are all doers of miracles? haue all the  
giftes of healing? do all speake with ton-  
gues? do all interpret?

31 But desire you the best giftes, and I wil  
yet shewe you a more excellent way.

CHAP. XIII.

Because loue is the fontaine and rule of edifying the  
Church, he setteth forth the nature, office and praise  
thereof.

1 Though I speake with the tongues of  
men and Angels, and haue not loue,  
I am as sounding brasse, or a tinkling  
cymbal.

2 And though I had the gift of prophecies,  
and knewe all secretes and all knowledge,  
yea, if I had all faith, so that I colde re-  
moue mountains and had not loue, I  
were nothing.

3 And though I fede the poore with all my  
goods, and though I giue my bodie, that I  
be burned, and haue not loue, it profiteth  
me nothing.

4 Loue suffereth long: it is bountifull; loue  
enuieth not: loue doeth not boast it self: it  
is not puffed vp:

5 It disdaineth not: it seeketh not her owne  
things: it is not prouoked to anger: it thin-  
keth not euil:

6 It reioyceth not in iniquitie, but reioy-

ceh in the truth:

7 It suffereth all things: it beleueth all  
things: it hopeth all things: it endureth  
all things.

8 Loue doeth neuer fall away, though that  
prophecies be abolished, or the tongues  
cease, or knowledge vanish away.

9 For we knowe in parte, and we prophe-  
cie in parte.

10 But when that which is perfite, is come,  
then that which is in parte, shalbe abol-  
ished.

11 When I was a childe, I spake as a childe,  
I vnderstode as a childe, I thought as a  
childe: but when I became a man, I put a-  
way childeish things.

12 For now we see through a glasse darke-  
ly: but then shal we see face to face. Now  
I knowe in parte: but then shal I knowe e-  
uen as I am knowne.

13 And now abideth faith, hope & loue, e-  
uen these three: but the chiefest of these  
is loue.

CHAP. XIII.

He exhorteth to loue, commendeth the gift of tongues,  
& other spiritual gifts. But chiefly prophecies.  
34 He comandeth women to kepe silence in the Church.  
40 And sheweth what good order ought to be obserued  
in the Church.

1 Followe after loue, and couet spiritu-  
al gifts, and rather that ye maye ap-  
prophecies.

2 For he that speaketh a strange tongue,  
speakeh not vnto men, but vnto God: for  
no man heareth him: howbeit in the spir-  
it he speaketh secret things.

3 But he that prophecieth, speaketh vnto  
men to edifying, and to exhortacion, and  
to comfort.

4 He that speaketh strange language, edifi-  
eth him self: but he that prophecieth, e-  
difieth the Church.

5 I wolde that ye all spake strange langua-  
ges, but rather that ye prophecied: for  
greater is he that prophecieth, the he that  
speakeh diuers tongues, except he expou-  
de it, that the Church may receiue edifi-  
cacion.

6 And now, brethren, if I come vnto you  
speaking diuers tongues, what shal I pro-  
fit you, except I speake to you, ether by  
reuelacion, or by knowledge, or by pro-  
phecy, or by doctrine?

7 Moreouer things without life which giue  
a founde, whether it be a pipe or an har-  
pe, except they make a distinction in  
the founds, how shal it be known what is  
pipd or harped?

8 And also if the trumpet giue an vncer-  
teine founde, who shal prepare him self  
to batell?

9 So likewise you, by the tongue, except ye  
utter wordes that haue signification, how

XXI.

e No; if it  
fresh it self to  
be abrid, but  
iudgeth others  
by all loue &  
humaneite.

d Which may  
be without of-  
fence of Gods  
worde.

e Knowledge  
it self shalbe  
perfited in the  
worlde to come,  
& not abol-  
ished: but the  
maner of know-  
ing & teaching  
shal cease, whe  
we shalbe be-  
fore Gods pre-  
sence, where  
we shal neither  
nede scholes  
nor teachers.

f That is, im-  
perfectly.

g The mysteri-  
es of Gods  
will, taught of  
God.

h Because it  
ferueth bothe  
here & in the  
life to come:  
but faith and  
hope appertei-  
ne only to  
this life.

a That is, to  
expounde the  
worde of God  
to the edifica-  
cion of the  
Church.

b Vnderstan-  
deth him  
e By the spiri-  
tual gifts, which  
he hathe recei-  
ued.

c For he pro-  
fesseth none  
faute him self.

e The prophe-  
cie expoundeth  
that & God  
hath reuelled:  
& eue doctrine  
teacheth, that  
which he hath  
giuen vs to vnder-  
stand.

g Or, pipe.



# Interpretacion necessarie. I. Corinthians. Of decent ordre.

*¶ Your wordes shalbe left: for ye shal not ther glorifie God thereby, nor profit vs. Or, as the thing requires. ¶ That is, they may be able to be vnderstand. h He condemneth the Corinthians of barbarous in y thing, whereby they thought to haue ascended to the greater praise of eloquence.*

*¶ And doeth his parte. k Nor in respect of him, y praieth, but in respect of the Church, which is nothing edified thereby. l Or, give thanks by singing m One: one y made the praiers, & the rest of the people followed in heart his wordes, & when he had prayed, they all said, Amen, signifying that they builded affluently that God wolde grant their requests. n That is, modeste f. we.*

*Mat. 18. 2.*

*Isa. 28. 11. Jerem. 5. 15. exek. 36. 6.*

*¶ He threatneth the moste sharply, that God wil punish the contempt of his wordes, & his obstinate ignorance, forasmuch as to speake w unknowen tongues is a signe of Gods curse towards the wicked. ¶ Of Gods curse when they are not vnder stand.*

*¶ By hearing his secret fautes ripe vp, & his finnes re-perced by Gods wordes, he is compelled by his owne conscience to praise God. ¶ Which expounded the wordes of God.*

shal it be vnderstand what is spoken? for ye shal speake in the sayre.  
There are so manie kindes of voyces, (as it cometh to passe) in the worlde, and none of them is domme.

Except I knowe then the power of the voyce, I shalbe vnto him that speaketh, a barbarian, and he that speaketh, shalbe a barbarian vnto me.

Euen so, for as muche as ye couet spiritual gifts, seke that ye maye excel vnto the edifying of the Church.

Wherefore, let him that speaketh a strange tongue, praieth, that he may interpret.

For if I pray in a strange tongue, my spirit i praieth: but mine vnderstanding is without frute.

What is it then? I wil praye with the spirit, but I wil pray with the vnderstanding also: I wil sing with the spirit, but I wil sing with the vnderstanding also.

Els, when thou blestest with the spirit, how shal he that occupieth the roume of the vnlearned, say Amen, at thy giuing of thanks, seing he knoweth not what thou saist?

For thou verely giuest thanks wel, but the other is not edified.

I thanke my God, I speake languages more then ye all.

Yet had I rather in the Church to speake a few wordes with mine vnderstanding, than I might also instruct others, then ten thousand wordes in a strange tongue.

Brethren, be not children in vnderstanding, but as concerning maliciousnes be children, but in vnderstanding be of a ripe age.

In the Law it is written, \* By men of other tongues, & by other languages or I speake vnto this people: yet so shal they not heare me, saith the Lord.

Wherefore strange tongues are for a signe, not to them that beleue, but to the that beleue not: but prophesying serueth not for the that beleue not, but for the which beleue.

If therefore, when the whole Church is come together in one, and all speake strange tongues, there come in they that are vnlearned, or they which beleue not, wil they not say, that ye are out of your wittes?

But if all prophesie, and there come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of all.

And so are the secretes of his heart made manifest, & so he wil fall downe on his face and worship God, and say plainly that God is in you in dede.

What is to be done then, brethren? when ye come together, according as euerie one of you hath a psalme, or hath doctrine,

or hath a tongue, or hath reuelacion, or hath interpretation, let all things be done vnto edifying.

If anie man speake a strange tongue, let it be by two, or at the most, by thre, and that by course, and let one interpret.

But if there be no interpreter, let him kepe silence in the Church, which speaketh languages, and let him speake to him self, and to God.

Let the Prophetes speake two, or thre, and let the other iudge.

And if anie thing be reueiled to another y siteth by, let the first holde his peace.

For ye may all prophesie one by one, y all may learne, & all may haue comfort.

And the spirits of the Prophetes are subiect to the Prophetes.

For God is not the autor of confusion, but of peace, as we se in all the Churches of the Saintes.

\* Let your women kepe silence in the Churches: for it is not permitted vnto the to speake: but they ought to be subiect, as also the Law saith.

And if they wil learne anie thing, let they aske their husbands at home: for it is a shame for women to speake in y Church.

Came the worde of God out from you, either came it vnto you only?

If anie man thinke him self to be a Prophet, or spiritual, let him acknowledge, that the things, that I write vnto you, are the commandements of the Lord.

And if anie man be ignorant, let him be ignorant.

Wherefore, brethren, couet to prophesie, & forbid not to speake languages.

Let all things be done honestly and by order.

*¶ He mentioned this abuse afore, yet he referred it to this place to be reuoced, because there he brought it in for another purpose. ¶ Or the last Christians, that ye neither submit your selues to the Churches, of whome you haue receiued the Gospell, nor haue respect to the others, to whom the Gospell doeth likewise apperteyne. ¶ To haue vnderstanding of spiritual things. ¶ If anie man haue iudgement, let him acknowledge I speake of the Spirit of God, and so let him obey, and if he hath no iudgement, let him acknowledge his ignorance, and trouble not the Church, but teache them that are learned.*

## CHAP. XV.

He proueth the resurrection of the dead. 1 And first that Christ is risen: 22 Then that we shal rise, 32 And the manner how.

Moreouer, brethren, I declare vnto you the Gospell, which I preached vnto you, which ye haue also receiued, and wherein ye continue, And whereby ye are saved, if ye kepe in memorie, after what manner I preached it vnto you, \* except ye haue beleued in vaine.

For first of all, I deliuered vnto you that which I receiued, how that Christ dyed for our finnes according to y Scriptures.

And that he was buried, & that he arose the third day according to the Scriptures.

# the resurrection

\* And that he was buried, & that he arose the third day according to the Scriptures.

After that, hundred brethren remaine are a slepe.

After that, all the Apostles were of one borne.

\* And last of all, I deliuered vnto you that which I receiued, how that Christ dyed for our finnes according to the Scriptures.

For I am that which I receiued, how that Christ dyed for our finnes according to the Scriptures.

\* But by the am: and his in vaine: but then they al God which

Wherefore we preache, y risen from the dead, you, that the dead

For if the dead, then is preaching vaine.

And we are of God: for he hath raised the not raised.

For if y d not raised.

And if Ch vaine: ye a

And so the are perished.

If in this Christ, we rable.

But now and was m that slepe.

For since me also the

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But euery first frutes are of Ch

gaine.

Then shal liuered vp

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\* Psal. 110. 1.

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the Prophetes are  
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\* silence in the  
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be subiect, as also

anie thing, let the  
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y<sup>e</sup> Scriptures,  
& that he arose,  
e Scriptures,

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\*And that he was sene of Cephas, then of  
the twelve.

After that, he was sene of mo then five  
hundred brethren at once: whereof ma-  
ny remaine vnto this present, & some also  
are a slepe.

After that, he was sene of Iames: then of  
all the Apostles.

\*And last of all he was sene also of me  
as of one, borne out of due time.

For I am the least of the Apostles, which  
am not mete to be called an Apostle, be-  
cause I persecuted the Church of God.

\*But by the grace of God, I am that I  
am: and his grace which is in me, was not  
in vaine: but I laboured more abundantly  
then they all: yet not I, but the grace of  
God which is with me.

Wherefore whether it were I, or they, so  
we preach, and so haue ye beleued.

\*Now if it be preached, that Christ is  
risen from the dead, how say some among  
you, that there is no resurrection of the  
dead?

For if there be no resurrection of the  
dead, then is Christ not risen.

And if Christ be not risen, then is our  
preaching vaine, and your faith is also  
vaine.

And we are founde also false witnesses  
of God: for we haue testified of God, that  
he hath raised vp Christ: whome he ha-  
th not raised vp; if so be the dead be not  
raised.

For if y<sup>e</sup> dead be not raised, the is Christ  
not raised.

And if Christ be not raised, your faith is  
vaine: ye are yet in your sinnes.

And so they which are a slepe in Christ,  
are perished.

If in this life onely we haue hope in  
Christ, we are of all men the moste mis-  
erable.

But now is Christ risen from the dead,  
and was made the first frutes of them  
that slepe.

For since by man came death, by man  
came also the resurrection of the dead.

For as in Adam all dye, euē so in Christ  
shal all be made aliue,

But euerie man in his owne order: the  
first frutes is Christ, afterwarde, they that  
are of Christ, at his coming shal rise a-  
gaine.

Then shal be the end, whē he hath de-  
liuered vp the kingdome to God, euē the  
Father, when he hath put downe all rule,  
and all autoritie and power.

For he must reigne \*til he hath put all  
his enemies vnder his fete.

The last enemy that shal be destroyed,

is death.

\*For he hath put downe all things vnder  
his fete. (And when he saith that all  
things are subdued to him, it is manifest y<sup>e</sup>  
he is excepted, which did put downe all  
things vnder him.)

And when all things shal be subdued vnto  
him, then shal the Sone also him self be  
subiect vnto him, that did subdue all things  
vnder him, that God may be all in all.

Els what shal they do which are baptiz-  
ed \* for dead: if the dead rise not at all,  
why are they then baptized for dead?

Why are we also in iopardie euerie  
houre?

By our reioycing which I haue in Christ  
Iesus our Lord, I dye daily.

If I haue fought with beasts at Ephesus  
after the manner of men, what aduantage  
it me, if the dead be not raised vp? let vs  
eat & drinke: for to morowe we shal dye.

Be not deceived: euil speakings corrupt  
good maners.

Awake to liue righteously, and sinne not:  
for some haue not the knowledge of God,  
I speake this to your shame.

But some man wil say, How are the dead  
raised vp: and with what bodie come they  
forthe?

O foole, that which thou sowest, is not  
quickened, except it dye.

And y<sup>e</sup> which thou sowest, thou sowest  
not that bodie that shal be, but bare corne,  
as it falleth, of wheat, or of some other.

But God giueth it a bodie at his pleasu-  
re, euen to euerie sede his owne bodie.

All flesh is not the same flesh, but there  
is one flesh of men, and another flesh  
of beastes, and another of fishes, and ano-  
ther of birdes.

There are also heauenlie bodies, and  
earthlie bodies: but the glorie of the hea-  
uenlie is one, and the glorie of the earthlie  
is another.

There is another glorie of the sunne,  
and another glorie of the moone, and ano-  
ther glorie of y<sup>e</sup> starres: for one starre dif-  
fereth from another starre in glorie.

So also is the resurrection of the dead.  
The bodie is sown in corruption, and is raised  
in incorruption.

It is sown in dishonour, and is raised  
in glorie: it is sown in weakenes, & is raised  
in power.

It is sown a natural bodie, & is raised a  
spiritual bodie: there is a natural bodie,  
& there is a spiritual bodie.

As it is also written, The first man \* A-  
dam was made a liuing soule: and the last  
Adam was made a quickening Spirit.

Howbeit that was not first made which  
is spiritual: but that which is natural, & af-  
terwarde that which is spiritual.

XX. ii.

Paul. 8.7.  
1 Cor. 2.8.

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Paul. 8.7.  
1 Cor. 2.8.



*2* This is ascri-  
bute to Christ  
as concerning  
his diuinitie  
not in respect  
of his humani-  
tie whose flesh  
hath this glo-  
rie by power  
of God who  
dwelleth in it  
a Sothe in sub-  
stance & forme  
we are earth-  
lie.

*b* This natu-  
ral bodie as it  
is now, till it be  
made newe by  
the Spirit of  
Christ.

*c* When the  
Lord cometh  
to iudge many  
some of the  
Saintes shall be  
aloue, whom  
he will change  
euen as if they  
were dead, so  
that this chan-  
ge is in Steele  
of death rothe

*Mat. 24. 31.*  
*1. thess. 4. 16.*  
*1. sa. 31. 2.*

*Paul. 7. 17.*  
*10 death, where  
the thyng is  
egaine, where  
is thy flig?*

*Hose 13. 14.*  
*abr. 2. 14.*

*d* Since first  
brought i death  
and giueh in  
power ouers,  
and strength  
of sinne is the  
Law, because  
it doeth reuel-  
le y iudgement  
of God against  
vs: or els the  
chief cause of  
our destruction  
is in our clere

*1. John. 5. 1.*  
*e* The hope of  
resurrection  
causeth the  
fithful to sur-  
mounte all dif-  
ficulties.

*1. Cor. 15. 20.*  
*1. Cor. 15. 21.*

*f* Upon the  
first day of the  
weke which y  
Scripture cal-  
leth the Lords  
day, others Sa-  
day, they secu-  
dome not one  
ly in Church  
but at home al-  
so according to  
euery mans ca-  
se, to lay vp a  
piece of mo-  
ney towards y  
relief of the  
poore brethre

*1. Cor. 16. 2.*  
*1. Cor. 16. 3.*

*g* Which ye  
shal send by  
them that eary  
the money.

The first mā is of the earth, earthlie: the  
seconde mā is the Lord from heauen.

As is the earthlie, such are they that are  
earthlie: & as is the heauenlie, such are  
they also that are heauenlie.

And as we haue borne the image of the  
earthlie, so shal we beare the image of the  
heauenlie.

This say I, brethren, y flesh & blood can  
not inherit y kingdom of God, nether  
doeth corruption inherit incorruption.

Beholde, I shewe you a secret thing, We  
shal not all slepe, but we shal all be chan-  
ged,

In a moment, in the twinkling of an eye  
at the last trumpet: for the trumpet shal  
blowe, and the dead shal be raised vp in-  
corruptible, and we shalbe changed.

For this corruptible must put on incor-  
ruption: and this mortal must put on im-  
mortalitie.

So when this corruptible hath put on  
incorruption, & this mortal hath put on  
immortalitie, then shal be broght to passe  
the saying that is written, \* Death is swa-  
lowed vp into victorie.

O death, where is thy sig! o graue where  
is thy victorie!

The King of death is sinne: and the  
strength of sinne is the Law.

\* But thanks be vnto God which hath  
giuen vs victorie through our Lord Iesus  
Christ.

Therefore my beloued brethren, be ye  
stedfast, vnmoueable, abundant alwayes in  
the worke of the Lord, forasmuch as ye  
knowe, that your labour is not in vaine  
in the Lord:

CHAP. XVI.

He putteth them in remembrance of the gathering for  
the poore brethre at Ierusalem. 13 We must perseure  
in faith, in the loue of Christ & our neighbour. 15 Af-  
ter his commendations he wisheth that all prosperitie.

Concerning the gathering for the  
Saintes, as I haue ordeined in the  
Churches of Galacia, so do ye also.

Euerie first day of the weke, let euerie one  
of you put aside by him self, and laye vp  
as God hath prospered him, that theſe the-  
re be no gatherings when I come.

And when I am come, whoseuer ye shal  
alowe by letters, theſe will I send to bring  
your liberalitie vnto Ierusalem.

And if it be mete that I go also, they shal  
go with me.

Now I will come vnto you, after I haue

gone through Macedonia (for I wil passe  
through Macedonia)

And it may be that I wil abide, yea, or  
winter with you, that ye may bring me on  
my way whither soeuer I go.

For I wil not se you now in my passage:  
but I trust to abide a while with you, if  
the Lord permit.

And I wil tary at Ephesus vntill Pētecost.  
For a great dore and effectual is opened  
vnto me: but there are many aduersaries.

Now if Timotheus come, se that he be  
without feare with you: for he worketh  
the worke of the Lord, euen as I do.

Let no man therefore despise him: but  
conuaye him forth in peace, that he may  
come vnto me: for I loke for him with the  
brethren.

As touching our brother Apollos, I great-  
ly desired him, to come vnto you with the  
brethren: but his minde was not at all to  
come at this time: howbeit he wil come  
when he shal haue conuenient time.

Watch ye: stand fast in the faith: quite  
you like men; be strong.

Let all your things be done in loue.

Now, brethren, I beseeche you (ye knowe  
the house of Stephanas, that it is the first  
frutes of Achaia, & that they haue giuen  
them selues to minister vnto the Saintes)

That ye be obedient euen vnto such, &  
to all that helpe with vs and labour.

I am glad of the comming of Step-  
hanas, & Fortunatus, and Achaicus: for they  
haue supplied the want of you.

For they haue comforted my spirit and  
yours: acknowledge therefore suche men.

The Churches of Asia salute you: Aquila  
and Priscilla with the Church that is in  
their house, salute you greatly in the Lord.

All the brethren greet you. Greete ye o-  
ne another with an holie kisse.

The salutation of me Paul with mine  
owne hand.

If any man loue not y Lord Iesus Christ,  
let him be had in execration, yea excom-  
municate to death.

The grace of our Lord Iesus Christ be  
with you.

My loue be with you all in Christ Iesus;  
Amen.

The first Epistle to the Corinthians, writ-  
ten fro Philippi, & sent by Stephanas,  
and Fortunatus, and Achaicus, and Ti-  
motheus.

THE

As nothing  
Unprofitable  
thians, besides the  
all natural affec-  
me in their sub-  
iuste occasions to  
which he had be-  
all their certaine  
ye necessarie sch-  
long absence, it c-  
trary to his faith-  
ching his sharpe  
in that, that he  
minde, til he was  
and ermine his  
gent exequing  
brightness of the  
cleauing to God  
drest true repe-  
dome, to put d-  
chers, who vnde-  
travise, foght  
comming he was  
that he is the fa-

He declareth  
ful by their as-  
not impute to  
contrarie to his  
by the synner  
mutable true  
grounded on  
lie Gof.



Achaia:  
Grace be  
our Father  
Blessed  
Lord Iesu  
and the G  
Which  
tion, that  
which are  
where with  
God.

For as the  
vs, so our  
Christ.  
And wh

# THE SECONDE EPI

stle of Paul to the Corinthians.

THE ARGUMENT.

**A**S nothing can be written, either so perfectly, or with so great affection and zeale, which is not Unprofitable to many, and resisted by some: so the first epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue towards them farre passing all natural affections: which did not onely not profit all, but hardened the hearts of many to remaine in their stubbernes, and contanne the Apostles autoritie. By reason whereof S. Paul, being let with iuste occasions to come vnto them, wrote this epistle from Macedonia, minding to accomplish the worke which he had begonne among them. First therefore he wisheth them wel in the Lord, declaring that althet certeine wicked persones abused his afflictions to condemne thereby his autoritie, yet they were necessurie schoolings, and sent to him by God for their bettering. And where as they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrary to his fatherlie affection, he shulde haue bene compelled to vse rigour and severitie. And as touching his sharpe writing in the former epistle, it came through their fault, as is now euident bothe in that, that he pardoneth the trespasser, seing he doeth repent: and also in that he was vnquiet in his minde, til he was certified by Titus of their state. But forasmuche as the false Apostles went about to undermine his autoritie, he confuteth their arrogant bragge, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which se not the brightness of the Gospel in his preaching: the effect whereof is newnes of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that sorrowe which engendred true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdom, to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their bellies, where as he contrariwise, sought them, and not their goods, as those ambitious persones slandered him: wherefore at his comming he menaceth suche as rebell against his autoritie, that he wil declare by liuelie example, that he is the faithfull ambassadour of Iesus Christ.

## CHAP. I.

**H**e declareth the great profite that cometh to the faithfull by their afflictions. 15. 17 And because they shulde not impute to lightnes, that he differed his comming contrary to his promes, he proueth his constancie, bothe by the sinceritie of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holie Goss.

**P**AUL an Apostle of IESUS CHRIST by the wil of God, & our brother Timotheus, to the Church of God, which is at Corinthus with all the Saintes, which are in all

**A**chaia:  
Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.  
Blessed be God euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte.  
Which comforteth vs in all our tribulation, that we may be able to comforte the which are in anie affliction by the comforte wherewith we our selues are comforted of God.  
For as the sufferings of Christ abunden in vs, so our consolation abunden through Christ.  
And whether we be afflicted, it is for your

consolation and saluation, which is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

And our hope is stedfast concerning you, in as muche as we knowe that as ye are partakers of the sufferings, so shal ye be also of the consolation.

For brethren, we wolde not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we all together doubted, euen of life.

Yea, we receiued the sentence of death in our selues, because we shulde not trust in our selues, but in God, who raiseth the dead.

Who deliuered vs from so great a death, and doeth deliuer vs: in whom we trust, that yet here after he wil deliuer vs.

So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for manie, thankes may be giuen by manie persones for vs.

For our reioycing is this, the testimonie of our conscience, that in simplicitie and godlie purenes, & not in fleshlie wisdom, but by the grace of God we haue had our conuersation in the worlde, and to the end of all to you wardes.

XX.iii.



Not Yea, & Nay.

II. Corinthians. Marchands of the worde.

that libertie is

1 Ye knowe  
partly my co  
fancie bothe  
by my dwelling  
with you, and  
also my writ  
ting vnto you:  
and I trust ye  
shal knowe me  
to be the same  
to very end.  
In to that we  
haue taught  
you y Gospel  
to sincerely.  
Because we  
haue wone you  
to Christ.  
to Which shal  
abolish all  
worldlie glo  
rie.

2 Which is re  
shly to pro  
me and not to  
performe.  
3 Now to offe  
me one thing,  
and then to de  
ny it, which is  
a signe of inco  
fancie.  
4 He taketh  
God to witness  
that he prea  
cheth y truth  
5 He preached  
nothing vnto  
them but onely  
Iesus Christ  
who is the mo  
st constant  
and infallible  
truth of the  
Father.

6 They are ma  
de, performed  
& we are par  
takers onely  
by him, who  
is our Amen  
in that he ha  
the fulfilled  
them for vs.  
Eph. 4. 30.  
In that I say  
I came not be  
cause I wolde  
spare you, I mene not that I haue autorite to alter true religio, or to binde  
your consciences: but that I am Gods minister to confirme and comfort you.  
7 And faith is not in subiection to man.

1 For we write none other things vnto  
you, then y<sup>e</sup> read or els that ye acknow  
ledge, & I trust ye shal acknowledge vn  
to the end.

2 Euen as ye haue acknowledged vs partly  
ly, that we are your reioicing, euen as ye  
are ours, in the day of our Lord Iesus.

3 And in this confidence was I minded  
first to come vnto you, that ye might haue  
had a double grace,

4 And to passe by you into Macedonia, &  
to come againe out of Macedonia vnto  
you, and to be led forthe towarde Iudea  
of you.

5 When I therefore was thus minded, did  
I vse lightnes? or minde I those things  
which I minde, according to y<sup>e</sup> flesh, that  
I me shulde be, y<sup>e</sup> Yea, yea, and Nay, nay?

6 Yea, y<sup>e</sup> God is faithful, that our worde  
towards you was not Yea, and Nay.

7 For the Sonne of God Iesus Christ who  
was preached among you by vs, that is by  
me, and Silvanus, and Timotheus, was not  
Yea, and Nay: but in him it was y<sup>e</sup> Yea.

8 For all the promises of God in him are  
y<sup>e</sup> Yea, and are in him Amen, vnto the glo  
rie of God through vs.

9 And it is God which stablisheth vs with  
you in Christ, and hath anointed vs.

10 Who hath also sealed vs, & hath giue  
the earnest of the Spirit in our hearts.

11 Now, I call God for a recorde vnto my  
soule, that to spare you, I came not as yet  
vnto Corinthus.

12 Not that we haue dominion over your  
faith, but we are helpers of your ioye: for  
by y<sup>e</sup> faith ye stande.

13 For we haue authority to alter true religio, or to binde  
your consciences: but that I am Gods minister to confirme and comfort you.

CHAP. II.

He sheweth his loue towards them, 7 Requiring  
like wise that they wolde be favorable to the incessant  
adulterer, seeing he did repent. 14 He also reioyceth  
in God for the efficacy of his doctrine, 17 Confusing  
thereby suche quarrelpikers, as vnder pretence of speak  
ing against his persone, sought nothing, but the en  
uies of his doctrine.

18 Vt I determined thus in my self, that  
I wolde not come againe to you in  
heauines.

19 For if I make you sorie, who is he then  
that shulde make me glad, but the same  
which is made sorie by me?

20 And I wrote this same thing vnto you,  
left when I came, I shulde take heauines of  
them, of whome I ought to reioyce: this  
confidence haue I in you all, that my ioye  
is the ioye of you all.

21 For in great affliction, and anguish of  
heart I wrote vnto you with many teares:  
not that ye shulde be made sorie, but that  
ye might perceiue the loue which I haue,  
specially vnto you.

22 And if any hath caused sorow, the same

hath not made me sorie, but partly (left)  
I shulde more charge him) you all.

23 It is sufficient vnto the same man, that he  
was rebuked of manie.

24 So that new contrarie wise ye ought ra  
ther to forgive him, and to comfort him left  
the same shulde be swallowed vp with  
ouer muche heauines.

25 Wherefore, I praye you, that you wolde  
confirm your loue towards him.

26 For this cause also did I write, y<sup>e</sup> I might  
knowe the profe of you, whether ye wolde  
be obedient in all things.

27 To whome ye forgive anie thing, I for  
give also: for verely if I forgave anie thing,  
to whome I forgave it, for your sakes forga  
ue it in the sight of Christ,

28 Left Satan shulde circumvent vs: for  
we are not ignorant of his enterprises.

29 Furthermore, when I came to Troas  
to preach the Christi Gospel, & a dore was ope  
ned vnto me of the Lord,

30 I had no rest in my spirit, because I soue  
de not Titus my brother, but toke my lea  
ue of the, and went away into Macedonia.

31 Now thanks be vnto God which al  
wayes maketh vs to triumph in Christ,  
and maketh manifest the fauour of his  
knowledge by vs in euerie place.

32 For we are vnto God the sweete fauour  
of Christ, in them that are saved, and in them  
which perish.

33 To the one we are the fauour of death,  
vnto death; and to the other the fauour of  
life, vnto life, and who is sufficient for  
these things?

34 For we are not as manie, which make  
merchandise of the worde of God: but as  
of sinceritie, but as of God in the sight of  
God speake we in Christ.

35 mightly by vs he maketh vs partakers of his victorie and triumph. 1 The  
preaching of the crosse bringeth death to them which onely consider Christ  
death as a comune death, & be thereto affected, or els they thinke it folle: & bringeth  
again life to the who in his death beholde the life. In that it is prechi  
for gain, & corrupt it to ferue mens affections. 2 Whereby Christ, in y<sup>e</sup> flesh

CHAP. III.

He taketh for example the faith of the Corinthians for  
a probation of the truth which he preached. 6 And  
to exalte his Apostleship against the bragges of the  
false apostles. 7. 13 He maketh comparison betwixt  
the Law and the Gospel.

1 DO we begine to praise our selues a  
gain? or neede we as some other, epi  
stles of recommendation vnto you, or let  
ters of recommendation from you?

2 Ye are our epistle, written in our hearts,  
which is vnderstand and red of all men,

3 In that ye are manifest, to be the epistle  
of Christ, y<sup>e</sup> ministred by vs, and written,  
not with yncke, but with the Spirit of the  
liuing God, not in tables of stone, but in  
fleshlie tables of the heart.

4 And suche trust haue we through Christ  
to God:

Not that we

to thinke anie

our sufficiencie

Who also ha

of the New

but of the Spirit

If then the

letters & in

so y<sup>e</sup> the child

the face of N

countenance

How shal na

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glorie to y<sup>e</sup>

Lord.

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But haue c

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a Which was  
giuen to Satan  
but now doeth  
repent.  
b Which ma  
de you & him  
sory in my fur  
ther epistle.

a Meaning h  
iceli, Timothe  
and Silvanus.  
b Who were  
Gospel prea  
chers.

The hard  
ness of mans  
heart before  
he be regene  
rat, is as a Ro  
me table, Ro  
me 1. 20. & 26. 20.  
but being reg  
nerat by the  
Spirit of God,  
it is as soft  
as filly, y<sup>e</sup>  
image of the  
Gospel may be  
written in it,  
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bles, y<sup>e</sup> 10.

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Not

ie, but partly (left  
him) you all.  
same man, that he  
wife ye ought ra-  
comfote him left  
walowed vp with  
u, that you wolde  
wards him.  
I write, y I might  
whether ye wolde  
anie thing, I for-  
orgaue anie thing,  
y your sakes for-  
grit,  
rcumuent vs: for  
enterprises.  
I came to Troas  
& a dore was ope-  
rit, because I fou-  
broke my lea-  
into Macedonia,  
God which al-  
umph in Christe  
the fauour of his  
e place.  
e were fauour of  
ued, and in them  
fauour of death,  
the fauour of  
is sufficient for  
e, m which make  
of God: but as  
od in the fight of  
his victorie and triumph. I the  
to them which only consider Christe  
afflicted, or els think it folloeth bright  
olde their life. In that is w precha  
editions. *On thinge Christe, of the*  
the Corinthians for  
preached. 6 And  
the bragges of the  
comparison betwixt  
life our selues a-  
ome other, epi-  
to you, or sel-  
m you?  
ed in our hearts,  
ed of all men,  
be the epistle  
s, and written,  
e Spirit of the  
of stone, but in  
through Christ  
3 Not

After this  
addition, that  
repeit & saye,  
Paul a. 16  
vicer, ch. 1  
all forme,  
that he was  
he was  
id an folde  
of increas  
a whole  
with.  
The adde-  
rers, which  
reterred his  
mother in  
Law.  
That at my  
intercession  
you value  
elative by  
the public  
count of  
the Church  
the  
you embrace  
him againe  
a brother: se-  
ing he was  
communicate  
by the com-  
munion  
That is, true-  
ly, and from  
mine heart,  
as in the  
presence of  
Christe.  
By our rigo-  
rous punish-  
ing, I am mi-  
nistering  
to you.  
I am this  
place  
the  
treasure  
of y ministers,  
faile he some  
time inter-  
dicteth that  
appertie-  
to the whole  
Church, as  
Chap. 11. v. 17  
at veris, and  
not only to  
ministers.  
Rom. 11. 16.  
Chap. 4. 4.  
k In working  
of his victorie and triumph. I the  
to them which only consider Christe  
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to you, or sel-  
m you?  
ed in our hearts,  
ed of all men,  
be the epistle  
s, and written,  
e Spirit of the  
of stone, but in  
through Christ  
3 Not

5 Not that we are sufficient of our selues,  
to thinke anie thing, as of our selues: but  
our sufficiencie of God.  
6 Who also hath made vs able ministers  
of the New testament, not of the letter  
but of the Spirit: for the letter killeth, but  
the Spirit giueth life.  
7 If then the ministratiō of death written  
in letters & ingraued in stones, was glorious  
so y the childre of Israel coulde not beholde  
the face of Moses for the glorie of his  
countenance (which glorie is done away)  
8 How shal not the ministratiō of the Spi-  
rit be more glorious?  
9 For if the ministerie of cōdēnatiō was  
glorious, much more doeth the ministrati-  
ō of righteousnes excede in glorie.  
10 For euen that which was glorified, was  
not glorified in this point, that it, as tou-  
ching the exceeding glorie.  
11 For if that which shulde be abolished,  
was glorious, much more shal that which  
remaineth, be glorious.  
12 Seeing then that we haue such trust, we  
vise a great boldenes of speache.  
13 \*And we are not as Moses, which put a  
vaile vpon his face, that the children of Is-  
rael shulde not looke vnto the end of that  
which shulde be abolished.  
14 Therefore their mindes are hardened:  
for vntil this day remaineth the same cou-  
uering vtaken away in the reading of  
the Olde testament, which vaile in Christ  
is put away.  
15 But euen vnto this day, when Moses is  
red, the vaile is layed ouer their hearts.  
16 Neuertheles when their heart shalbe  
turned to the Lord, the vaile shalbe taken  
away.  
17 Now the Lord is the Spirit, and where  
the Spirit of the Lord is, there is libertie.  
18 But we all beholde as in a mirrour  
the glorie of the Lord with open face, and  
are changed into the same image, from  
glorie to glorie, as by the Spirit of the  
Lord.

CHAP. IIII.

He declareth his diligence, and roundness in his office.  
And that which his enemies take for his disaduan-  
tage, to wit, the crosse and afflictions which he endu-  
red, he turned it to his great aduantage. 11. 17 Shew-  
ing what profit cometh thereby.  
Therefore, seeing that we haue this mi-  
nisterie, as we haue receiued mercie,  
we faint not:  
2 But haue cast from vs the clokes of shame  
& walke not in craftines, neither han-  
dle we the worde of God deceitfully: but  
in declaration of the truth we approue  
our selues to euerie mans conscience in  
the sight of God.  
3 If our Gospel be then hid, it is hid to the,  
that are lost.

4 In whome the god of this worlde hath  
blinded the mindes, that is, of the infidels,  
that the light of the glorious Gospel of  
Christ, which is the image of God, shul-  
de not shine vnto them.  
5 For we preache not our selues, but Christ  
Iesus the Lord, and our selues your seruants  
for Iesus sake.  
6 For God that commanded the light to  
shine out of darkenes, who which hath  
shined in our hearts, to giue the light  
of the knowledge of the glorie of God in  
the face of Iesus Christ.  
7 But we haue this treasure in earthe vesse-  
ls, y the excellencie of that power might  
be of God and not of vs.  
8 We are afflicted on euerie side, yet are we  
not in distresse: in pouertrie, but not ouer-  
come of pouertrie.  
9 We are persecuted, but not forsaken: cast  
downe, but we perish not.  
10 Euerie where we beare about in our bod-  
ie the dying of the Lord Iesus, that the  
life of Iesus might also be made manifest  
in our bodies.  
11 For we which liue, are alwayes deliue-  
red vnto death for Iesus sake, that the life  
also of Iesus might be made manifest in  
our mortal flesh.  
12 So then death worketh in vs, and life  
in you.  
13 And because we haue the same Spirit  
of faith, according as it is written, \*I bele-  
ued, & therefore haue I spoken, we also  
beleue, and therefore speake,  
14 Knowing that he which hath raised vp  
the Lord Iesus, shal raise vs vp also by  
Iesus, and shal set vs with you.  
15 For all things are for your sakes that  
moste plenteous grace by the thankesgi-  
uing of our manie may redoude to the prai-  
se of God.  
16 Therefore we faint not, but thogh our  
outward man perish, yet the inward  
man is renewed daily.  
17 For our light affliction which is but for a mo-  
ment, causeth vnto vs a farre moste excel-  
lent & an eternal waight of glorie:  
18 While we loke not on the things which  
are sene, but on the things, which are not  
sene: for the things which are sene, are tem-  
poral: but the things which are not sene,  
are eternal.

For this infinite benefice of deliuerance, but also you all, which are bothe  
partakers of mine affliction and comforte, may abundantly see, for his glo-  
rie. Or be corrupted. a Growth stronger. f Which is called in res-  
urrection of the euertlasting life.

CHAP. V.

Paul proceedeth to declare the utilitie that cometh by  
the crosse. 4 How we ought to prepare our selues vnto  
it. 5 By whome, 9 And for what end. 14. 19 He  
setteth forth the grace of Christe, 20 And the office of  
ministers, and all the faithful.

To wit 26.  
ca. 10. 11. 31. &  
14. 10. eph. 6. 12.  
In whom  
God doeth  
these him self  
to be sene: and  
here Christe  
is called so in  
respect of his  
office.  
Gen. 1. 3.  
e As they  
preache for  
gaue, or els  
rather like to  
become, then  
known, then  
to edifie.  
f Which are  
your seruants.  
g That ha-  
ving receiued  
light, shuld co-  
municate the  
same to others:  
and therefore  
Christe calleth  
the the light  
of the worlde.  
Mat. 5. 14.  
h Albeit the  
ministers of  
Gospel be co-  
reptible, as  
touching their  
perions, yet  
treasure which  
they carie, is  
nothing worke  
or inferior.  
i All y faith-  
ful, & chiefly  
the ministers  
must drinke  
of this cup,  
because y woul-  
de hatech  
Christe: & also  
that the mem-  
bers shulde be  
conformable  
to Christe their  
head, yet by  
mightie power  
of Christe, who  
ouercome de-  
ath, they are  
made conque-  
rours.  
I. 2. 16. 10.  
k By our death  
you haue liue:  
so that the  
fruit of our af-  
flictions com-  
meth to you.  
l The same  
faith by y in-  
spiration of  
holie God.  
m In deliue-  
ring vs from  
these dangers,  
which is as it  
were a re-  
storing fro death  
to life.  
n That I big  
deliuered and  
referred to  
you againe,  
may not onely  
my self giue  
God thanks



# The earnest of the Spirit. II. Corinthians. Of trouble & ioy.

After this  
bodie shalbe  
dissolved, it  
shalbe made  
incorruptible  
and immortal.

Or, if he be  
bodie shalbe  
dissolved, & mu  
nored  
Reul. 16. 15.  
Or, whetherin

Not onely  
quiet in mide,  
but also ready  
to susteine all  
dangers being  
assured of the  
good successe  
thereof.  
Or, strangers in  
the bodie.  
e For here on  
ely we beleue  
in God, & se  
him not.  
d In this bodie.  
Rom. 14. 10.  
e Out of this  
bodie, to bea  
um  
f That is, ether  
glorie, or shame.  
g His feare  
full iudgement.  
h He proueth  
the dignitie  
of his minis  
trie by y frute  
and effect  
thereof, which  
is to bring men  
to Christ.  
i By imbracing  
the same  
faith which  
we preache to  
others.  
k As they, & more  
effemed the  
outward shew  
e of wis  
dome and clo  
quence, then  
true godlines.  
l As the aduer  
saries said, y  
coude not abide  
to heare  
them praised.  
m Our folie  
ferueth to  
Gods glorie.  
n Therefore  
whofoever gi  
ueth place to  
ambition or  
vaine glorie, is  
yet dead, and  
liueth not in  
Christ.  
Hs. 43. 19.  
Reul. 21. 15.

As the onely faithful do in Christ. p According to the estimation of the world, but as he is guided by the Spirit of God. q We do not esteeme, nor commend Christ him self down, as he was an excellent man; but as he was the Sonne of God, partaker of his glorie, and in whome God dwelled corporally; and do you thinke, that I will flatter my self or anie man in setting forth his gifts? Yea, when I praise my ministerie, I comende the power of God: when I comende our worthin fastes, I praise the mightie power of God, set forth by vs wormes and wretches. r Let him be regenerat, and renouance him self, els all the rest is nothing.

For we knowe that if our earthlie house of this tabernacle be destroyed, we haue a buylding giuen of God, that is, an house not made with hands, but eternal in the heauens.

For therefore we sigh, desiring to be clothed with our house, which is fro heauen.

"Because that if we be clothed, we shal not be founde naked.

For in dede we that are in this tabernacle, sigh and are burdened, because we wolde not be vnclorhed, but wolde be clothed vpon, that mortalitie might be swallowed vp of life.

And he that hath created vs for this thing, O God, who also hath giuen vnto vs the earnest of the Spirit.

Therefore we are alway bold, though we knowe that whiles we are at home in the bodie, we are absent from the Lord.

(For we walke by faith, & not by sight)

Neuertheles, we are bolde, & loue rather to remoue out of the bodie, and to dwell with the Lord.

Wherefore also we couet, that bothe dwelling at home, and remouing from home, we may be acceptable to him.

\*For we must all appeare before the iudgemēt seat of Christ, that euerie man may receiue the things which are done in his bodie, according to that he hath done, whether it be good or euil.

Knowing therefore the terror of the Lord, we persuade men, & we are made manifest vnto God, & I trust also that we are made manifest in your consciences.

For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue to answer against them, which reioyce in the face, and not in the heart.

For whether we be out of our wit, we are it to God: or whether we be in our right minde, we are it vnto you.

For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were all dead,

And he dyed for all, that they which liue, shulde not hence forth liue vnto the selues, but vnto him which dyed for the, and rose againe.

Wherefore, hence forth the know we no mā pasther the flesh, yea though we had known Christ after the flesh, yet now hence forth we know we him no more.

Therefore if anie man be in Christ, let him be a new creature. \*Olde things are

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passed away: beholde, all things are become new.

And all things are of God, which hath reconciled vs vnto him self by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

For God was in Christ, and reconciled the worlde to him self, not imputing their sinnes vnto them, and hath committed to vs the worde of reconciliation.

Now then are we ambassadours for Christ: as though God did beseech you through vs, we praye you in Christs stede, that ye be reconciled to God.

For he hath made him to be sinne for vs, which knew no sinne; that we shulde be made the righteousnes of God in him.

## CHAP. VI.

An exhortation to Christian life. 1 And to beare him like affection, as he deuerth them. 14 Also to kepe them selues from all p lusion of idolatrie bothe in bodie, and soule, and to haue none acquaintance with idolaters.

So we therefore as workers together beseeche you, that ye receiue not the grace of God in vaine.

For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I suckered thee: beholde now the accepted time, beholde now the daye of saluation.

We giue no occasion of offence in anie thing, that our ministerie shulde not be reprehended.

But in all things we approue our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

In stripes, in prisonnes, in tumultes, in labours,

By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindness, by the holie God, by loue vnfaigned,

By the worde of truth, by the power of God, by the armour of righteousnes on the right hand and on the left,

By honour, and dishonour, by euil reporte & good reporte, as deceiuers, and yet true: As vnknown, and yet known: as dying, and beholde, we liue: as chastened, and yet not killed:

As forsowing, & yet alway reioycing: as poore, and yet make manie riche: as hauing nothing, and yet possessing all things.

\*O Corinthians, our mouth is open vnto you: our heart is made large.

Ye are not kept strait in vs, but ye are kept strait in your owne bowelles.

Now for the same recompense, I speake as to my children, Be you also enlarged.

he was towardses them. i Showe like affection towardses me.

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\*And I  
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\*Receiue  
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ter, I rep  
perceiue  
sorice, tho  
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that ye s  
rowed ge  
hurt by v  
\*For g  
vnto sal

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your co  
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we may  
be you.  
speake co  
munes.  
e By the inf  
dels, if they  
saw no frute  
come therof.  
14. 4. 1.  
e He declared  
d what we  
pons he reli  
fied his aff  
dions.  
d Who is the  
efficient cause  
Which is  
the final cause  
f By the Gos  
pel, and the  
power of God  
and his eigh  
integritie, he  
ouerthrowe  
Satan, and the  
worlde, as w  
weapons of  
quarre side  
most ready.  
g Signifying  
his most re  
uerent aff  
dion.  
h Their ind  
gement was  
corruptio, y  
they were not  
likewise aff  
dioned tow  
ardes him, as

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ceded in bo  
per spirit.  
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mone ends.  
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all things are beco-  
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ift, and reconciled  
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sinne, but are com-  
mitted to the  
ambassadors for  
God did beseech you  
in Christs stede,  
to God.

im to be sinne for  
that we shulde be  
of God in him.

And to beare him  
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And to beare him  
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induce.

And to beare him  
induce.

And to beare him  
induce.

And to beare him  
induce.

Be not vnequally yoked with the infidels: for what fellowship hathe righteousnes with vnrighteousnes? and what communion hathe light with darkenes?

And what concorde hathe Christ with Belial? or what parte hathe the beleuer with the infidel?

And what agreement hathe the Temple of God with idoles? for ye are the Temple of the liuing God: as God hath said, I wil dwell among them, and walke there: and I wil be their God, and they shalbe my people.

Wherefore come out from among the, and separate your selues, saith the Lord: and touche none vnclane thing, & I wil receiue you.

And I wil be a Father vnto you, and ye shalbe my sonnes and daughters, saith the Lord almighty.

CHAP. VII.

He exhorteth them by the promises of God to kepe them selues pure, 3. 7. Assuring them of his loue, 8. 13. And doeth not excuse his seruants towards them, but reioy- ceth thereat, considering what profite came thereby, 10. Of two sortes of sorow.

Being then we haue these promises, dearely beloued, let vs cleanse our selues from all filthines of the flesh & spirit, and growe vp vnto ful holines in the feare of God.

Receiue vs: we haue done wrong to no man: we haue consumed no man: we haue defrauded no man.

I speake it not to your condemnation: for I haue said before, that ye are in our hearts, to dye and liue together.

I vse great boldenes of speache towards you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

For whē we were come into Macedonia, our flesh had no reste, but we were troubled on euerie side, fightings without, & terrors within.

But God, that comforteth the abiekt, comforted vs at the coming of Titus:

And not by his coming onely, but also by the consolacion wherewith he was comforted of you, whē he tolde vs your great desire, your mourning, your feruent minde to mearde, so that I reioycd muche more.

For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same epistle made you sorie, though it were but for a season.

I now reioyce, not that ye were sorie, but that ye sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by vs.

For godlie sorowe causeth repentance vnto saluacion, not to be repented of: but

the worldlie sorowe causeth death.

For beholde, this thing that ye haue bene & godly sorie, what great care it hathe wrought in you: yea, what clearing of your selues: yea, what indignacion: yea, what feare: yea, how great desire: yea, what a zeale: yea, what punishment in all things ye haue shewed your selues, that ye are pure in this matter.

Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrōg, nether for his cause that had the iniurie, but that our care towards you in the sight of God might appeare vnto you.

Therefore we were comforted, because ye were comforted: but rather we reioycd muche more for the ioy of Titus, because his spirit was refreshed by you all.

For if I haue boasted anie thig to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in truerh, euen for our boasting vnto Titus was true.

And his inwarde affection is more abundant towards you, when he remembreth the obedience of you all, and how with feare & trembling ye receiued him.

I reioyce therefore that I may put my confidence in you in all things.

CHAP. VIII.

By the example of the Macedonians, 9. And Christ he exhorteth them to continue in relieuing the poore Saintes, commending their good beginning, 23. After he commendeth Titus and his felowes vnto them.

We do you also to wit, brethren, of the grace of God bestowed vpon the Churches of Macedonia,

Because in great tryal of affliction their ioye abounded, and their moste extreme pouertie abounded vnto their riche liberalitie.

For to their power (I beare recorde) yea, & beyonde their power, they were willing,

And praised vs with great instance that we wolde receiue the grace, & fellowship of the ministring which is towards the Saintes.

And thus they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the wil of God,

That we shulde exhort Titus, that as he had begonne, so he wolde also accomplish the same grace among you also.

Therefore, as ye abunde in euerie thing, in faith and worde, and knowledge, and in all diligence, and in your loue towards vs, euen so fe that ye abide in this grace also.

This say I not by commandement, but because of the diligence of others: therefore proue I the naturalnes of your loue.

For ye knowe the grace of our Lord Iesus Christ, that he being riche, for your sakes became poore, that ye through his pouertie might be made riche.

YY.i.

Whose heart  
Gods Spirit  
doeth touche,  
he is sorie for  
his finnes com-  
mitted against  
to merciful  
Father: & the-  
re are the trau-  
els of his repen-  
tance, as wit-  
nes Dauid &  
Peters teares:  
others which  
are sorie for  
their finnes on-  
ly for feare  
of punishment  
& Gods ven-  
geance, fall in-  
to desperacio,  
as Cain, Saul,  
Achitophel &  
had in asking  
God forgiveness.  
For in iudg-  
ing your fel-  
ties, you praued  
Gods an-  
gre.  
Heare.  
The Greke  
worde signi-  
fies, whereby is  
ment moite  
great loue and  
tender affec-  
tions.  
Bothe in thin-  
king & report-  
ing wel of  
you.

This benefite  
of God ap-  
peared in two  
things: first, y  
the Ma-  
cedonians being in so  
great afflictions  
were to propo-  
se to helpe o-  
thers: & next y  
being in great  
pouertie, were  
verie liberal  
towards o-  
thers.  
So that a  
moite abundan-  
tiall of riches  
flowed out of  
their pouertie.  
So he callest  
their liberali-  
tie, either be-  
cause they we-  
re the beflow-  
ers of Gods gra-  
ce, or because  
they receiued  
them of God  
freely, and so  
they declared  
Paul to be co-  
distribution  
thereof.



d Euerie man may do good that hath ability therunto, but to will, and haue a minde to do good, cometh of perfitte charitie.

e That as you helpe others in their neede, so others that relieue your want

Exod. 16. 18. f That both you & others, as occasiō shall serue, may relieue y<sup>e</sup> godlie according to their necessities.

g And willingly offered him self to gather your almes.

h In preaching the Gospel. Some vaderland Luk. 9. others Barabas.

Rom. 12. 17. i His wdo-ling is appro-ued before God & man.

k That is, by whom Christs glorie is greatly aduanced.

10 And I shewe my minde herein : for this is expedient for you, w<sup>h</sup> haue begonne not to do onely, but also to wil, a yere ago.

11 Now therefore performe to do it also, that as there was a readines to wil, euē so ye may performe it of that which ye haue.

12 For if there be first a willing minde, it is accepted according to that a mā hathe, & not according to that he hathe not.

13 Nether wit that other men shulde be eased and you grieved.

14 But vpon like condicion, at this time your abundance supplieth their lacke, that also their abundance may be for your lacke, that there may be equalitie:

15 As it is written, \*He that gathered much, had nothing ouer, and he that gathered little, had not the lesse.

16 And thanks be vnto God, which hathe put in the heart of Titus the same care for you.

17 Because he accepted the exhortacion, yea, he was so careful that of his owne accord he went vnto you.

18 And we haue sent also with him the brother, whose praise is in y<sup>e</sup> Gospel throughout all the Churches,

19 (And not so onely, but is also chosen of the Churches to be a felowe in our iourney concerning this grace that is ministred by vs vnto the glorie of the same Lord, and declaration of your prōpt minde)

20 Auoyding this, that no man shulde blame vs in this abundance that is ministred by vs,

21 \*Providing for honest things, not onely before the Lord, but also before men.

22 And we haue sent with the our brother, whome we haue oft times proued to be diligent in manie things, but now muche more diligent, for the great confidence, which I haue in you.

23 Whether anie do enquire of Titus, he is my felowe and helper to youwarde: or of our brethren, they are messengers of the Churches, & the glorie of Christs.

24 Wherefore shewe towards them, & before the Churches the proue of your loue, and of the reioycing that we haue of you.

CHAP. IX.

The cause of Titus and his companions comming to the. 6 He exhorteth to giue almes cherefully. 7 Shewing what frute wil come thereof.

For as touching the ministring to the Saintes, it is superfluous for me to write vnto you.

For I knowe your readines of minde, whereof I boast my self of you vnto them of Macedonia, & say, that Achaia was prepared a yere ago, and your zeale hathe prouoked manie.

Now haue I sent the brethren, lest our reioycing ouer you shulde be in vaine in

this behalfe, that ye (as I haue said) be readie:

4 Lest if thei of Macedonia come with me, and finde you vnprepared, we (I nede not to say, you) shulde be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be readie, and come as of beneuolence, and not as of sparing.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As euerie man wisheth in his heart, so let him giue, not \*grudgingly, or of necessitie: for God looueth a chereful giuer.

8 And God is able to make all grace to abound towards you, that ye alwaies hauing all sufficiencie in all things, may abound in euery good worke,

9 \*As it is written, c He hathe spared a broad and hathe giuen to the poore: his beneuolence remaineth for euer.

10 Also he that findeth seede to the sower, wil minister likewise bread for foode, and multiplye your sede, and increase the frutes of your beneuolence,

11 That on all partes ye may be made rich vnto all liberalitie, w<sup>h</sup> causeth through vs thanksgiuing vnto God.

12 For the ministracion of this seruice not onely supplieth the necessities of y<sup>e</sup> Saintes, but also is abundant by the thanksgiuing of manie vnto God,

13 (Which by the experimēte of this ministracion praise God for your voluntarie submission to the Gospel of Christs, and for your liberal distribution to them, and to all men)

14 And by their praiser for you, desiring after you greatly, for the abundant grace of God in you.

15 Thanks therefore be vnto God for his vnspokeable gift.

CHAP. X.

He toucheth the false apostles and defendeth his autoritie, exhorting them to obedience. 11 And sheweth what his power is. 13 And how he useth it.

Now I Paul my self beseeche you by the mekenes, & gentleness of Christs, which when I am present among you, am a base, but am bolde towards you being absent:

2 And this I require you, that I nede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, w<sup>h</sup> esteeme vs as though we walked according to the flesh.

Neuertheles, though we walke in the flesh, yet we do not warre after the flesh,

Pron. 11. 27. rom. 11. 31. Eccl. 35. 11.

a Lest that shulde giue but little, and thus the felices thereby, he liberally God wil so blese the liberal heart, that they shall haue y<sup>e</sup>ough for the felices, & so to helpe others withall.

b That y<sup>e</sup> may do good deli-berately at all times. c David speaketh of that man's feareth God & loueth his neighbour.

d Besides that by their liberalitie God shall be praised, he also shall be commended to God by their prayers whom they haue helped. yea, & all men shall reuerence them, as brought euēct with an excellent gift of God. \*O gently off-ferred stroke.

e These wordes his brethren vnderstand, thereby to diminish his autoritie, as verie so.

f As though we boasted of our felices by a carnal aduocacion.

(For the we not carnal, but cast downe ho

5 Casting downe euerie high the knowledg captiuitie cu of Christs,

6 And hauing all disobedience fulfilled.

7 Loke ye on If anie man Christs, lett him self, that Christs.

8 For though re of our auti giuen vs for destruction,

9 This I say to feare you

10 For the le strong, but his speac

11 Let suche we are in w sent, suche are present

12 For we da number, or

13 But we w which prai stand not t with them

14 But we w are not wi ding to the God hathe to atreine c

15 For we our measur vnto you: me in preac

16 Not boaz our measur and we ho se, to be m our lineal

17 And to gions whic in fanoth that are p

18 \*But let the Lord.

19 For he t ed, but he

20 He declarat cence of f same. 13 puerse iu owne prais

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as I have said) be

nia come with me,  
ed, we (I ned not  
shamed in this my

r necessarie to ex-  
come before vnto  
r beneuolence ap-  
ght be readie, and  
and not as of spa-

at he which sow-  
e also sparingly,  
ally, shal reape al-

in his heart, so let  
ly, or of necessari-  
nerful giuer.

ke all grace to a-  
that ye alwaies ha-

all things, may a-  
workes,  
e hath spared a  
to the poore: his  
for euer.

ede to the sower,  
ad for foodde, and  
i increase the fru-

may be made ri-  
caueth through  
God.

f this seruiue not  
sities of y Sain-  
by the thanksgi-

ente of this mi-  
your voluntarie  
l of Christ, and  
ion to them, and

r you," desiring  
abundant grace

nto God for his

efundeth his autoritie,  
And sheweth what his

befeeche you by  
elens of Christ,  
among you, am  
arde you being

at I ned not to  
nt, with that sa-  
I thinke to be-  
me vs as thogh

the flesh.  
like in the flesh,  
the flesh,

(For the weapons of our warrefare are  
not carnal, but mightie through God, to  
cast downe holdes)

5 Casting downe the imaginations, and  
euerie high thing that is exalted against  
the knowledg of God, and bringing into  
captiuitie euerie thoght to the obedience  
of Christ,

6 And hauing ready the vengeance against  
all disobedience, when your obedience is  
fulfilled.

7 Loke ye on things after the appearance?  
If anie man trust in him self that he is  
Christs, let him consider this againe of  
him self, that as he is Christs, euē so are we  
Christs.

8 For thogh I shulde boast somewhat more  
of our autoritie, which the Lord hath  
giuen vs for edification, and not for your  
destruction, I shulde haue no shame.

9 This I say that I may not seme as it were  
to feare you with letters.

10 For the letters, & faith he, are fore and  
strong, but his bodelie presence is weake,  
and his speache is of no value.

11 Let suche one thinke this, that suche as  
we are in worde by letters when we are ab-  
sent, suche wil we be also in dede, when we  
are present.

12 For we dare not make our selues of the  
number, or to compare our selues to the,  
which praise them selues: but they vnder-  
stand not that they measure them selues  
with them selues, & compare them selues  
with them selues.

13 But we wil not reioyce of things, which  
are not within our measure, \* but accord-  
ing to the measure of the line, whereof  
God hath distributed vnto vs a measure  
to arteine euen vnto you.

14 For we stretch not our selues beyonde  
our measure, as thogh we had not attained  
vnto you: for euen to you also haue we co-  
me in preaching the Gospel of Christ,

15 Not boasting of thigs which are without  
our measure: that is, of other mens labours:  
and we hope, when your faith shal increa-  
se, to be magnified by you according to  
our line abundantly,

16 And to preach the Gospel in those re-  
gions which are beyode you: not to reioyce  
in fanother mans line, that is in the things  
that are prepared already.

17 \* But let him that reioyeth, reioyce in  
the Lord.

18 For he that praiseth him self is not allow-  
ed, but he whome the Lord praiseth.

CHAP. XI.

He declareth his affliction towards them. 5 The en-  
cellence of his ministerie, 9 And his diligence in the  
same. 13 The fetches of the false apostles. 16 The  
peruers iudgement of the Corinthians. 22 And his  
owne praiset.

W Olde to God, ye colde suffer a li-  
tle my foolishnes, and in deed,  
bye suffer me.

For I am ielous ouer you, with godlie ie-  
loufise: for I haue prepared you for one  
houf band, to present you as a pure virgine  
to Christ:

But I feare lest as the \* serpent beguiled  
Eue through his subtiltie, so your mindes  
shulde be corrupte from the simplicitie  
that is in Christ.

For if he that cometh, preacheth another  
Iesus then him whome we haue preach-  
ed: or if ye receiue another spirit then  
that which ye haue receiued: ether an-  
other Gospel; then that ye haue receiued,  
ye might wel haue suffered him.

Verely I suppose that I was not inferior  
to the verie chief Apostles.

And thogh I be rude in speaking, yet I  
am not so in knowledg, but amōg you we  
haue bene made manifeste to the vtmost,  
in all things.

Haue I committed an offence, because I  
abased my self, that ye might be exalted, &  
because I preached to you the Gospel of  
God fiely?

I robbed other Churches, and toke wa-  
ges of them to do you seruiue.

And when I was present with you, and  
had ned, I was not slothful to the hinde-  
rance of anie man: for that which was lack-  
ing vnto me, the brethren which came  
fro Macedonia, supplied, and in all things  
I kept and wilkepe my self that I shulde  
not be grieuous to you.

\* The truerh of Christ is in me, that this  
reioyng shal not be shut vp against me  
in the regions of Achaia.

Wherefore because I loue you not? God  
knoweth.

But what I do, that wil I do: that I may  
cut away occasion from them which desire  
occasion, that they might be founde like  
vnto vs in that where in they reioyce.

For suche false apostles are deceitful  
workers, and transforme them selues into  
the Apostles of Christ.

And no marueile: for Satan him self is  
transformed into an Angel of light.

Therefore it is no great thing, thogh  
his ministers transforme them selues, as  
thogh they were the ministers of righteouf-  
nes, whose end shalbe according to their  
workes.

I say againe, let no mā thinke, that I am  
foolish: or els take me euē as a foolie, that I  
also may boast my self a litle.

That I speake, I speake it not after the  
Lord: but as it were foolishly, in this my  
grear boasting.

to the Lord: but this faction of boasting semed according  
to they compelled him.

a He calleth  
the praising of  
his selfe boaste  
to the w<sup>th</sup>ing  
the arrogancie  
of the false  
apostles copel  
led him, who  
sought nothing  
els but to ouer-  
throwe the  
Church by di-  
minishing the  
autoritie of  
his ministerie.

Gene. 3.4.  
b To speake  
in mine owne  
commendation.

c The minister  
parieth Christ  
& his Church  
as houf band  
and wife by y  
preaching of  
the Gospel.

d That is, more  
perfit doctrine  
concerning  
Christ Iesus.

e More exel-  
ent gifts of  
the spirit by  
other mens  
preaching.

f They did  
not preach  
Christ more  
purely then I  
did: for in this  
behalfe I was  
nothing interior  
to the chief Apo-  
stles.

g That is, yf  
no worldlie  
eloquence.

h Other Churches  
reliued me.

i He did not  
sely labour  
with his hāds  
for his liuing,

but in his ex-  
treme pauer-  
tie preached  
diligently,

without bur-  
dening anie  
man, or els wax-  
ing foolish,  
to do his due-  
tie to euerie  
man.

Chap. 12. 13.

a Let not the  
truerh of  
Christ be  
thought to be  
in me, if I suffer  
my ioye to  
be shut vp, yf  
I haue concei-  
ued of Grecia-  
nd.

b To slander  
my ministerie.

c If I shulde re-  
ceiue wages.

d By false a-  
postles here is  
not ment suche  
as teach the false  
doctrine (w<sup>ch</sup>  
doubles, they  
wolde haue  
groue vnto  
but fuche as  
were vane gl  
rious, and did  
not their due-  
tie sincerely.

e In his heart  
he had respect  
man, whereu-  
e



Pauls afflictions.

II. Corinthians.

Pauls ioye.

q To outwards  
things

p I note this  
dishonour, w  
they do vnto  
you.

Philip 3.5.

q That is, ab-  
iect, vile, mis-  
erable, a craftie  
man, an idler,  
& subiect to a  
thousand cala-  
mities, which  
things the fal-  
se apostles ob-  
jected agaiſt  
him as moſte  
certeine testi-  
monies of his  
vworthines.

r Put case ye  
term it so,

yet is it true.

Deu. 2.3.

Ab. 16.25.

Ab. 27.14.

f In the pre-  
sent danger of  
death  
e At ſuch ſeu-  
eral times eue-  
rie time chri-  
stie and nine.

u Of the Ro-  
maine magi-  
strates.

z As imprifon-  
ments, bea-  
ting, hunger,  
thiſt, colde,  
nakednes and  
ſuche like;  
which things  
the aduerſa-  
ries condemne  
as inſimie  
in me.

Ab. 9.24.

Ab. 9.3  
a That is, a  
Chriſtian, or,  
ſpeake like  
Chriſt.

b That is to  
ſay, into the  
highest heauen.

18 Scing that manie reioyce after the flesh,  
I wil reioyce also.

19 For ye suffer foolcs gladly, because that  
ye are wise.

20 For ye suffer euen if a man bring you in-  
to bondage, if a man deuoure you, if a man  
take your goods, if a man exalte him self, if a  
man ſmire you on the face.

21 I ſpeake as concerning the reproche: as  
thogh that we had bene a weake: but when  
in anie man is bolde (I ſpeake foolishly)  
I am bolde also.

22 They are Ebrewes, \* so am I: they are Is-  
raelites, so am I: they are the ſede of Abra-  
ham, so am I:

23 They are the miniſters of Chriſt (I ſpea-  
ke as a foole) I am more: in labours more  
abundant: in ſtripes aboue measure: in pri-  
son more plenteouſly: in death off.

24 Of the lewes fimes receiued I for-  
tie ſtripes \* ſaue one.

25 \* I was thiſe \* beaten with rodde: I was  
\* once ſtoned: I ſuffered thiſe \* ſhipwacke:  
night & day haue I bene in y depe ſea.

26 In fornying I was often, in perils of wa-  
ters, in perils of robbers, in perils of mine  
owne nation, in perils among the Gen-  
tiles, in perils in the cite, in perils in wil-  
dernes, in perils in y ſea, in perils among  
faſe brethren,

27 In wearines & painefulnes, in watching  
often, in hunger & thiſt, in faſtings ofte,  
in colde and in nakednes.

28 Beſide the things which are outwards,  
I am combred daily, and haue the care of  
all the Churches.

29 Who is weake, and I am not weake: who  
is offended, and I burne not?

30 If I muſt nedes reioyce, I wil reioyce of  
mine inſimities.

31 The God, euen the Father of our Lord  
Ieſus Chriſt, which is bleſſed for euer mo-  
re, knoweth that I lye not.

32 In \* Damafcus the gouernor of the peo-  
ple vnder King Ateras, laide watche in  
the cite of the Damafcē, and wolde haue  
caught me.

33 But at a windowe was I let downe in a ba-  
ſket through the wall, & eſcaped his hāds.

CHAP. XII.

1 He reioyceth in his preferment, 5. 7 But chriſty in his  
humblenes. 11 And layeth the cauſe of his boaiſting  
vpon the Corinthians. 14 He ſheweth what good wil he  
beareth them. 20 And promiſeth to come vnto them.

I T is not expedient for me n dout to  
reioyce: for I wil come to viſions and  
reuelations of the Lord.

2 I knowe a man \* in Chriſt aboue fourte-  
ne yerres agone, (whether he were in the bo-  
die, I can not tel, or out of the bodie, I can  
not tel: God knoweth) which was taken vp  
into the \* thirde heauen.

And I knowe ſuche a man (whether in the

bodie, or out of y bodie, I can not tel: God  
knoweth.)

4 How that he was takē vp into Paradiſe,  
& heard wordes which can not be ſpoken,  
which are not \* poſſible for man to vtter.

5 Of ſuche a man wil I reioyce: of my ſelf  
wil I not reioyce, except it be of mine in-  
firmities.

6 For thogh I wolde reioyce, I ſhulde not be  
a foole: for I wil ſay the trueth, but I reſrai-  
ne, leſt anie mā ſhulde thinke of me about  
that he ſeeth in me, or y he heareth of me.

7 And leſt I ſhulde be exalted out of mea-  
ſure through the abundance of reuelations,  
there was giuen vnto me a pricke in the  
fleſh, y meſſenger of Satā to buſſet me, be-  
cauſe I ſhulde not be exalted out of mea-  
ſure.

8 For this thing I beſought the Lord \* thiſe,  
that it might departe from me.

9 And he ſaid vnto me, My grace is ſufficient  
for thee: for my power is made \* perſe  
through weakenes. Verie gladly therefore  
wil I reioyce rather in mine inſimities,  
that the power of Chriſt may dwell in me.

10 Therefore I take pleaſure in inſimi-  
ties, in reproches, in neceſſities, in perfec-  
tions, in anguiſh for Chriſts ſake: for when  
I am weake, then am I ſtrong.

11 I was a foole to boalt my ſelf: ye haue  
compelled me: for I ought to haue bene com-  
mended of you: for in nothing was I inferior  
vnto the verie chief Apoſtles, thogh I be  
nothing.

12 The ſignes of an Apoſtle were wrought  
among you with all pacience, with ſignes,  
and wonders, and great workes.

13 For what is it, wherein ye were inferior  
vnto other Churches, \* except that I haue  
not bene \* ſlothful to your hinderance: for  
giue me this wrong.

14 Beholde, the \* thirde time I am readie to  
come vnto you, and yet wil I not be ſloth-  
ful to your hinderance: for I ſeke not yours,  
but y you: for the children ought not to lay  
vp for the fathers, but the fathers for the  
children.

15 And I wil moſte gladly beſtowe, and wil  
be beſtowed for your \* ſoules: thogh the  
more I loue you, the leſſe I am loued.

16 But be it that I charged you not: \* yet  
for aſmuch as I was craftie, I toke you  
with guile.

17 Did I pill you by anie of them whome I  
ſent vnto you?

18 I haue deſired \* Titus, & with him I ha-  
ue ſent a brother: did Titus pil you of anie  
thing? walked we not in the ſelf ſame ſpi-  
rit? walked we not in the ſame ſteppes?

19 Again, thinke ye that we excuſe our ſel-  
ues vnto you? we ſpeake before God in  
Chriſt. But we do all things, dearly belo-  
ued, for your edifying.

Threatneth

20 For I feare  
finde you ſu-  
ſhalbe found  
de not, and  
wrath, conten-  
dings, ſwell in

21 I feare left  
nabafe me an-  
manie of the  
and haue not  
and fornicat-  
they haue con-

He threatneth  
what his power  
be ſheweth what  
hauing exhorted  
all to perſe.

T His is to you  
witnesses ſh-  
b I tolde you  
as thogh I  
time, ſo writ  
which heret-  
others, that  
ſpare,

3 Seeing that  
that ſpeaketh  
is not weake

4 For thogh  
his inſimie  
power of God  
in him: a bu-

T H

T He Galat-  
to falſe A-  
that the cerem-  
reaſoneth agai-  
purch: ſſd by  
ſtaments conſi-  
they had bene  
promiſe bothe  
the Apoſtles:  
before God w-  
and commod-  
the trueth and  
Chriſt hathe  
traditions fin-  
winto.

I can not tel: God

vp into Paradife,  
can not be spoken,  
for man to vtter:  
reioyce: of my self  
it be of mine in-

ye, I shulde not be  
trueth, but I reffrai  
inke of me aboute  
he heareth of me.

alted out of mea-  
ance of reuelations,  
me a pricke in the  
to buffer me, be-  
alted out of mea-

the Lord \*thrife,  
om me.

grace is sufficiēt  
is made f perfitie  
gladly therefore  
mine infirmities,  
may dwell in me  
ature in infirmi-  
sities, in perfec-  
ifts sake: for whe  
rong.

my self: ye haue cō-  
haue bene cōmen-  
was I inferior  
ttles, thogh I be

ttles were wrought  
ence, with signes,  
workes.

weres inferior  
cept that I haue  
r hinderance: for

me I am readie to  
il I not be sloth-  
I feke not yours,  
ought not to laye  
e fathers for the

bestowe, and wil  
ules: thogh the  
I am loued.  
d you not: \* yet  
tie, I toke you

f them whome I  
with him I haue  
pil you of anie  
be self same spi-  
me steppes?  
excuse our sel-  
before God in  
s, dearly belo-

20 For I feare lest when I come, I shal not  
finde you suche as I wolde: and that I  
shalbe founde vnto you<sup>m</sup> suche as ye wol-  
de not, and lest there be strife, enuying,  
wrath, contentions, backbitings, whispe-  
rings, swellings & discorde.

21 I feare lest when I come againe, my God  
abase me among you, and I shal bewaile  
manie of them which haue sinned already,  
and haue not repented of the \* vnclennes,  
and fornication, and wantonnes, which  
they haue committed.

CHAP. XIII.

1 He threateneth the obstinate, 3 And declareth  
what his power is by their owne testimonie. 10 Al so  
he sheweth what is the effect of this epistle. 11 After  
haue exhorted them to their dutie, he wisheth them  
all prosperitie.

1 This is the \* thirde time y I come vn-  
to you. \* In the mouth of two or thre  
witnesses shal euerie worde stand.

2 I tolde you before, and tel you before:  
as thogh I had bene present the seconde  
time, so write I now being absent to them  
which heretofore haue sinned, and to all  
others, that if I come againe, I wil not  
spare,

3 Seing that ye seke experience of Christ,  
that speaketh in me, which towarde you  
is not weake, but is mightie in you.

4 For thogh he was crucified concerning  
his c infirmities, yet liueth he through the  
power of God. And we no dout are weake  
in him: 4 but we shal liue w him, through

the power of God towarde you.

5 Proue your selues whether ye are in the  
faith: examine your selues: knowe ye not  
your owne selues, how that Iesus Christ is  
in you, except ye be reprobates?

6 But I trust that ye shal knowe that we are  
not reprobates.

7 Now I pray vnto God y ye do none euil,  
not that we shulde seme approued, but y  
ye shulde do that which is honest: thogh  
we be as \* reprobates.

8 For we can not do anie thing against the  
trueth, but for the trueth.

9 For we are glad when we are weake, and  
that ye are strong: this also we wish for  
euen your perfection.

10 Therefore write I these things being ab-  
sent, lest when I am present, I shulde vse  
sharpenes, according to the power which  
the Lord hathe giuen me, to edification,  
and not to destruction.

11 Finally brethren, fare ye wel: be perfit:  
be of good comfort: be of one minde: liue  
in peace, and the God of loue and peace  
shalbe with you.

12 Grete one another with an \*holie kisse.  
All the Saintes salute you.

13 The grace of our Lord Iesus Christ, and  
the loue of God, and the cōmunion of the  
holie Gost be with you all, Amen.

The seconde epistle to the Corinthians,  
written fro Philippi, a citie in Macedo-  
nia, & sent by Titus and Lucas.

THE EPISTLE OF  
the Apostle Paul to the Galatians.

THE ARGUMENT.

THE Galatians after they had bene instructed by S. Paul in the trueth of the Gospel gave place  
to false Apostles, who entring in, in his absence corrupted the pure doctrine of Christ, & taught  
that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly  
reasoneth against, that he prometh that the granting thereof is the overthrowe of mans saluacion  
purchass'd by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the te-  
staments confounded: mans iustice established. And because the false teachers did pretend, as thogh  
they had bene sent of the chief Apostles, and that Paul had no autoritie, but spake of him self, he  
prometh bothe that he is an Apostle ordeined by God, and also that he is not inferior to the rest of  
the Apostles: which thing established, he procedeth to his purpose, proving that we are frely iustified  
before God without any workes or ceremonies: which notwithstanding in their time had their vse  
and commoditie: but now they are not onely vnaprofitable figures, but also pernicious, because Christ  
the trueth and the end thereof is come: wherefore men ought now to embrace that libertie, which  
Christ hath purchass'd by his blood, & not to haue their consciences snared in the greenes of mans  
traditions finally he sheweth wherein this libertie standeth, and what exercises apperteyne there-



# An Angel from heauen. To the Galatians. Paules constancie.

## CHAP. I.

Paul rebuketh their inconstancie which suffered them selues to be seduced by the false apostles who preached that the obseruation of the ceremonies of the Law were necessarie to saluation, 8 And detesteth them that preache anie otherwise then Christ purely. 13 He sheweth his owne conuersation, magnifying his office & Apostleship, and declareth him self to be equal with the chief Apostles.



**P**aul an Apostle (not of men, nether by mā, but by IESVS CHRIST, and God the Father who hath raised him from the dead)

And all the brethren who are with me, vnto y Churches of Galatia: Grace be with you and peace from God the Father, & from our Lord Iesus Christ, Which gaue him self for our sinnes, that he might deliuer vs from this present euil worlde according to the wil of God euen our Father,

To whome be glorie for euer and euer, Amen.

I marueile that ye are so sone remoued away vnto another Gospel, from him that had called you in the grace of Iesus Christ,

Which is not another gospel, saue y there be some which trouble you, and intend to peruert the Gospel of Christ.

But thogh that we, or an Angel from heauen preache vnto you other wise, the that which we haue preached vnto you, let him be accursed.

As we said before, so say I now againe, If anie man preache vnto you otherwise, the y ye haue receiued, let him be accursed.

For s now preache I mans doctrine, or Gods? or go I about to please men? for if I shulde yet please men, I were not the seruant of Christ.

\* Now I certifie you, brethren, that the Gospel which was preached of me, was not after man.

For nether receiued I it of man, nether was I taught it, but by the reuelation of Iesus Christ.

For ye haue heard of my conuersation in time paste, in the Iewish religiō, how that I persecuted the Church of God extremely, and wasted it,

And profited in the Iewish religiō aboute manie of my companions of mine own nation, and was much more zealous of y traditions of my fathers.

But when it pleased God (which had separated me from my mothers wombe, and called me by his grace)

To reueile his Sonne in me, that I shulde preache him among the Gentiles, immediately I communicated not with flesh and blood:

Nether came I againe to Ierusalem to

them which were Apostles before me, but I went into Arabia, & turned againe vnto Damascus.

Then after thre yeres I came againe to Ierusalem to visite Peter, and abode with him fiftene dayes.

And none other of the Apostles sawe I, saue Iames the Lords brother.

Now the things which I write vnto you, beholde, I wriue before God, that I lie not.

After that, I went into the coastes of Syria & Cilicia: for I was vnknown by face vnto the Churches of Iudea, which were in Christ.

But they had heard onely some say, He who persecuted vs in time past, now preacheth the faith, which before he destroyed.

And they glorified God for me.

## CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised. 6 And that he is nothing inferior to other Apostles: 11 Yea, and that he hath reprobated Peter the Apostle of the Iewes. 16 After he cometh to the principal scope, which is to proue that iustification only cometh of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

Then fourtene yeres after, I went vp againe to Ierusalem with Barnabas, and toke with me Titus also.

And I went vp by reuelation, and communicated with the of the Gospel which I preache among the Gentiles, but particularly with them that were the chief, lest by any meanes I shulde runne, or had runne in vaine:

But nether yet Titus which was with me, thogh he were a Grecian, was compelled to be circumcised

For all the false brethren that crept in: who came in priuely to spie out our libertie, which we haue in Christ Iesus, y they might bring vs into bondage.

To whome we gaue not place by subiection for an houre, that the truth of the Gospel might continue with you.

And of them which seemed to be great, I was not taught (what they were in time past, it maketh no matter to me: God accepteth no mans persone) neuer theles, they are the chief, did communicate nothing with me.

But contrariwise, when they sawe that the Gospel ouer the vncircumcision was committed vnto me, as the Gospel ouer the Circumcision was vnto Peter:

(For he that was mightie by Peter in the Apostleship ouer the Circumcised, was also mightie by me towards the Gentiles)

And when Iames, and Cephas, and John knewe of the grace that was giuen vnto me, & are counted to be pillars, thei gaue

**Tit. 1.3.**  
For God is the autor of all ministerie. This prerogative was peculiar to the Apostles.

**Luk. 1.74.**  
Which is, corrupt life of man without Christ.

**Or, doctrine.**  
That is, to be partakers of the saluation offered freely by Christ.

For what is more contrary to our free iustification by faith, then the iustification by Law, or our workes therefor to ioyne these two together, is to ioyne light with darknes, death with life, & doth vicerly ouerthrow the Gospel.

If it were possible, that an Angel shuld do so: where by Paul declareth the certietie of his preaching.

**1. Cor. 15.1.**  
Or, admirable.

Since that of a Pharise I was made an Apostle.

That is, doctrine inuited by mā, nether by mā's autoritie do I preache it.

**Ab. 9.1.**  
By an extraordinary reuelation.

**Or, age.**  
That is, of Law of God was giuen to the ancient fathers.

He maketh three degrees in Gods eternal predestination: first his eternal counsel, then his appointing from his mothers wombe, & thirdly his calling.

**Ephes. 3.8.**  
Or, me.

That is, anie man, as thogh I had neede of his counsel to aproue my doctrine.

That is, the Gospel which is the doctrine of faith.

Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, which many do to this daye to deuide the course of the Gospel, he endeuored to reconcile and to proue that they confemed with him.

**Ab. 15.2.**  
Which declareth that the other apostles agreed with him.

Left we shuld haue been taught by Christian libertie, & albeit they had bene conuersant with Christ aforetime.

**Deut. 10.17.**  
2. Cor. 13.7.

**1. Cor. 15.1.**  
Or, 1. Cor. 15.1.

**1. Cor. 15.1.**  
Or, 1. Cor. 15.1.

**1. Cor. 15.1.**  
Or, 1. Cor. 15.1.

reproued to me and to fellowship, to Gentiles, and ber the poor ligent to do And whome I withstood be blamed. For before mes, he are they were cted him selfe the Circumcised. And the of se with him was brought in. But when right way said vnto Pe a Iewe, I Iewes, why to do like th We which sinners of th Knowe that workes of th Iesus Christ: Iesus Christ the faith of of the Law, the Law no If then teous by Ch sinners, is of sinne? G For if I bu haue destro pater. For I thro Law, & tha crucified w Thus I li liueth in me the flesh, I of God, who self for me. I do not ab if righteous dyed without He reb. keth th uers reason th peareth by the by the office, of faith. Foolish ched y truerth, to wh described in cified. This onely or els had bene en

bles before me, but  
turned againe vn-

I came againe to  
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e Apostles sawe I,  
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be of God, 3 He shew  
fied. 6 And that he is  
bles: 11 Ten, and that  
Apostle of the Iewes.  
Principal scope, which is to  
commeth of the grace of  
and not by the workes of

after, I went vp  
with Barnabas,  
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ation, and a com-  
the Gospel which  
niles,\*but parti-  
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ed to be great, I  
were in time pas-  
me: \*God accep-  
ertheless, they y  
unicate nothing

ey sawe that the  
cision was com-  
bel ouer the Cir-

by Peter in the  
umcisiō, was al-  
the Gentiles)

phas, and Iohn  
was given vnto  
llers, thei gaue

to

to me and to Barnabas the right hands of  
fellowship, that we shoulde preache vnto the  
Gentiles, and thei vnto the Circumcision,

10 \*Warning onely that we shoulde remem-  
ber the poore: which thing also I was di-  
ligent to do.

11 ¶ And whē Peter was come to Antiochia,  
I withstode him sto his face: for he was to  
be blamed.

12 For before that certeine came from Iam-  
bes, he ate with the Gentiles: but when  
they were come, he withdrewe & separa-  
ted him self, fearing them which were of  
the Circumcision.

13 And the other Iewes dissembled like-  
wise with him, in someche that Barnabas  
was brought into their dissimulation also.

14 But when I sawe, that they went not the  
right way to the trueness of the Gospel, I  
said vnto Peter before all men, If y being  
a Iewe, liuest as the Gentiles, & not like the  
Iewes, why bōstraineist thou the Gentiles  
to do like the Iewes?

15 We which are Iewes by nature, and not  
sinners of the Gentiles,

16 Knowe that a man is not iustified by the  
workes of the Law, but by the faith of Ie-  
sus Christ: euen we, I say, haue beleued in  
Iesus Christ, that we might be iustified by  
the faith of Christ, and not by the workes  
of the Law, because that by the workes of  
the Law no flesh shalbe iustified.

17 \*If then while we seke to be made righ-  
teous by Christ, we our selues are founde  
sinners, is Christ therefore the minister  
of sinne? God forbid.

18 For if I buylde againe the things that I  
haue destroyed, I make my self a tref-  
paser.

19 For I through the Law am dead to the  
Law, & that I might liue vnto God, I am  
crucified with Christ.

20 Thus I liue yet,\*not I now, but Christ  
liueth in me: & in that that I now liue in  
the flesh, I liue by the faith in the Sonne  
of God, who hath loued me, & giuen him  
self for me.

21 I do not abrogate the grace of God: for  
if righteousness be by y Law, then Christ  
dyed without a cause.

CHAP. III.

He rebuketh them sharply. 3 And proueth by di-  
uers reasons that iustification is by faith. 6 As ap-  
peareth by the example of Abraham. 10-19. 24. And  
by the office, & the end, both of the Law, 11. 25. And  
of faith.

O Foolish Galatiās, who hath bewit-  
ned you that ye shoulde not obey the  
trueness, to whome Iesus Christ before was  
described in your sight, & among you cru-  
cified?

2 This onely wolde I learne of you, Recei-  
ue of Iesus Christ, who hath bewit-  
ned you that ye shoulde not obey the  
trueness, to whome Iesus Christ before was  
described in your sight, & among you cru-  
cified?

2 This onely wolde I learne of you, Recei-  
ue of Iesus Christ, who hath bewit-  
ned you that ye shoulde not obey the  
trueness, to whome Iesus Christ before was  
described in your sight, & among you cru-  
cified?

ued ye the Spirit by the workes of y Law,  
or by the hearing of faith preached?

Are ye so foolish, that after ye haue be-  
gonne in the Spirit, ye wolde now be ma-  
de perfit by the flesh?

4 Haue ye suffred so many things in vaine,  
if so be it be euen in vaine.

5 He therefore y ministrereth to you the Spi-  
rit, & worketh miracles among you, doeth  
he it through the workes of the Law, or  
by the hearing of faith preached?

6 Tea rather as Abraham beleued God, &  
it was imputed to him for righteousness.

7 Knowe ye therefore, that they which are  
of faith, the same are the children of Ab-  
raham.

8 For the Scripture foreseeing, y God wolde  
iustifie y Gētiles through faith, preached  
before y Gospel vnto Abraham, saying, \*In  
thee shal all the Gentiles be blessed.

9 So then they which be of faith, are bles-  
sed with faithful Abraham.

10 For as many as are of the workes of the  
Law, are vnder the curse: for it is written,  
\*Curfed is euerie man that continueth not  
in all things, which are writē in the boke  
of the Law, to do them.

11 And that no man is iustified by the Law  
in the sight of God, it is euident: \*for the  
iust shal liue by faith.

12 And the Law is not of faith: but \*the  
man that shal do those things, shal liue in  
them.

13 Christ hath redeemed vs from the cur-  
se of the Law, when he was made a curse  
for vs (for it is written, \*Curfed is euerie  
one that hangereth on tre)

14 That the blessing of Abraham might come  
on the Gentiles through Christ Iesus,  
that we might receiue the promises of the  
Spirit through faith.

15 Brethren, I speake as men do, \*Thogh  
it be but a mans couenant when it is con-  
firmed, yet no man doeth abrogate it, or  
addeth any thing thereto.

16 Now to Abraham and his sede were the  
promises made. He saith not, And to thy  
sedes, as speaking of many: but, And to thy  
sede, as of one, which is Christ.

17 And this I say, that the Law which was  
four hundredth and thirtie yeres after, can  
not disanul the couenant that was confir-  
med afore of God in respect of Christ, y  
it shulde make the promises of none effect.

18 For if the inheritance be of the Law, it  
is no more by the promises, but God gaue  
it vnto Abraham by promises.

19 Wherefore then serueth the Law? It was  
added because of the transgressions, til y  
sede came vnto y which the promises was

promises, because the law is ioynd in Christ which is this blessed  
honne might appeare and be made more abundant, and so all  
vnder sinne.

b Meaning the  
giftes of the  
Spirit.

c That is, the  
doctrine of sal-  
uatiō through  
faith in Iesus  
Christ, as cha-  
p. 11.

d The false a-  
postles taught  
y Christ pre-  
fied nothing  
except they we-  
re circumsid-  
ed and that the  
Law was the  
perfection, &  
Christ doctri-  
ne onely the  
rudiments the-  
reunto.

e And cere-  
monies of the  
Law?

f Gen. 12. 6.  
rom. 4. 3.  
iam. 2. 23.  
Gen. 12. 13.  
eccl. 44. 28.  
act. 3. 35.

g Which thin-  
ke to be ius-  
tified by them?

h Habak. 2. 4.  
rom. 1. 17.  
ebr. 10. 38.  
Leu. 18. 5.

i The Lawe  
pronoueth not  
the iust, which  
beleue, but y  
workes, and so  
condemne all  
them which in  
all points do  
not fulfil it.

Deut. 12. 25.

k Which is y  
Gospel.

l Ebr. 9. 17.

m I will vse a  
cōmune exam-  
ple y you may  
be ashamed to  
attribute life  
vnto God, the  
to such coue-  
nants, which  
one man mak-  
eth to another.

n No more is  
the promise of  
couenant of  
God abrogate  
by y Law, nor  
yet is the Law  
added to the  
promises to take  
away thig away  
that was super-  
fluous, or to  
supply any  
thing that was  
lacking.

o I which de-  
clareth that y  
Iewes and Gē-  
tiles are both  
partakers of y  
sede in That  
to be fluit, vp





re & bonde.

we God, yea, rather  
w turne <sup>ye</sup> againe  
ggerlie rudiments,  
e beginning ye wil

and moneths, and ti

lest I haue bestow-  
ine.

even as you: bre-

through <sup>o</sup> infirmities  
d the Gospel vnto

which was in my  
nether abhorred;  
n Angel of God,

felicities: for I bea-  
it had bene possi-  
ed out your owne  
em to me.

ome your enemye,  
ruer?

you: amisse: yea,  
ou, that ye shulde

to loue earnestly  
, & not onely whē

whome I trauaile  
Christ be<sup>r</sup> formed

with you now, that  
oyce: for I am in

vnder the Law,  
y?

Abraham had two  
, & \* one by a fre

ne seruāt, was bor-

which was of the  
promes.

another thing is  
are the two Testa-

Agar of mounte  
to bondage,  
mountaine in <sup>A</sup>

Ierusalem which  
bondage with her

is <sup>above</sup>, is free:  
s all.

oyce thou<sup>r</sup> barren  
breake forth, &  
not: for the defo-

the libertie in Christ.

ner of Isaac, children of the promes.  
29 But as then he that was borne after the  
flesh, persecuted him that was borne after  
the spirit, euen so it is now.

30 But what saith the Scripture? \* Put out  
the seruāt and her sonne: for the sonne of  
the seruāt shal not be heire with the son-  
ne of the fre woman.

31 Then brethren, we are not children of  
the seruāt, but of the <sup>a</sup> fre woman ||.

CHAP. V.

2 He laboureth to drawe them away from Circumcision,  
17 And sheweth them the battell betwixt the Spirit  
& the flesh, and the frutes of them bothe.

STand fast therefore in the libertie  
wherewith Christ hath made vs free,  
and be not intangled againe with the yo-  
ke of bondage.

2 \* Beholde, I Paul say vnto you, that if ye  
be <sup>a</sup> circumcised, Christ shal profite you  
nothing.

3 For I testifie againe to euerie man, which  
is circumcised, that he is bounde to kepe  
the whole Law.

4 Ye are <sup>a</sup> abolished from Christ: whosoe-  
uer are iustified by the Law, ye are fallen  
from grace.

5 For we through the Spirit <sup>b</sup> waite for the  
hope of righteousnes through faith.

6 For in Iesus Christ nether Circumcision  
auaileth anie thing, nether vncircumcision,  
but faith which worketh by loue.

7 Ye did runne wel: who did let you, that  
ye did not obeye the <sup>c</sup> truthe?

8 It is not the persuation of him that <sup>d</sup> cal-  
leth you.

9 \* A litle <sup>e</sup> leauen doeth leauen the whole  
lompe.

10 I haue trust in you through the Lord,  
that ye wil be none otherwise <sup>f</sup> minded:  
but he that troubleth you, shal beare his  
condemnation, whosoeuer he be.

11 And brethren, if I yet preach Circum-  
cision, why do I yet suffer persecution?  
Then is the <sup>g</sup> sclander of the crosse abo-  
lished.

12 Wolde <sup>h</sup> to God they were euen cut of,  
which do disquiet you.

13 For brethren, ye haue bene called vnto  
libertie: onely vse not <sup>i</sup> your libertie as an oc-  
casion vnto the flesh, but by loue serue one  
another.

14 For <sup>j</sup> all the Law is fulfilled in one wor-  
de, which is this: \* Thou shalt loue thy  
neighbour as thy self.

15 If ye byte & deuoure one another, take  
hede lest ye be consumed one of another.

16 Then I say, \* walke in the <sup>k</sup> Spirit, and  
ye shal not fulfil the lustes of the flesh.

17 For the <sup>l</sup> flesh lusteth against the Spirit,  
and the Spirit against the flesh: and these  
are contrarie one to the other, so that ye  
can not do the same things that ye wolde.

Chap. V. VI. Workes of the flesh. 89

18 And if ye be led by the <sup>m</sup> Spirit, ye are not  
vnder the Law.

19 Moreover the workes of the flesh are  
manifest, which are adulterie, fornicaciō,  
vncleennes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emu-  
lations, wrath, contentions, sedicions, he-  
refies,

21 Enuie, murders, dronkennes, glottonie,  
and suche like, whereof I tell you before,  
as I also haue tolde you before, that they  
which do suche things, shal not inherite  
the kingdome of God.

22 But the frute of the Spirit is loue, ioye,  
peace, long suffering, gentlenes, goodnes,  
faith,

23 Mekenes, temperancie: against suche  
there is <sup>n</sup> no Law.

24 For they that are Christs, <sup>a</sup> haue cruci-  
fied the flesh with the affections and the  
lustes.

25 If we liue in the Spirit, let vs also walke  
in the <sup>o</sup> Spirit.

26 Let vs not be desirous of vaine glorie,  
prouoking one another, enuying one ano-  
ther,

CHAP. VI.

He exhorteth them to vse gentlenes toward the weakes,  
2 And to shewe their brotherlie loue and modestie,  
6 Also to provide for their ministers, 9 To perseuere,  
14 To reioyce in the crosse of Christ, 15 To newnes of  
life, 16 And last of all miseth to them with the rest  
of the faithful all prosperitie.

Beation into anie faute, ye which are  
spiritual, restore suche one with the spirit  
of mekenes, considering thy self, lest thou  
also be tempted.

Beare ye one anothers burden, and so  
fulfil the Law of Christ.

For if anie man seme to him self, that he  
is some what, when he is <sup>c</sup> nothing, he de-  
ceiueth him self in his imaginacion.

But let euerie man proue his owne wor-  
ke, and then shal he haue <sup>d</sup> reioying in  
him self onely and not in another.

\* For euerie man shal beare his owne bur-  
den.

Let him that is taught in the worde, ma-  
ke him that hath taught him, partaker of  
all his <sup>e</sup> goods.

Be not deceived: God is not mocked: for  
what soeuer a man soweth, that shal he al-  
so reape.

For he that <sup>f</sup> soweth to his flesh, shal of  
the flesh reape corruptiō: but he that sow-  
eth to the spirit, shal of the spirit reape  
life euerslasting.

\* Let vs not therefore be wearie of wel-  
doing: for in due season we shal <sup>g</sup> reape, if  
we faint not.

While we haue therefore time, let vs do  
good vnto all men, but specially vnto the  
which are of the household of faith.

¶ Ye se how large a letter I haue written  
ZZi.

if you be galled by <sup>y</sup> Spirit of adoption, that which ye do, is agreeable to God although it be not perfect.

m For they are vnder the Spirit or grace: n Christ hath not onely remitted their finnes, but sanctified the newnes of life: b That being dead to sinne & klung to God, we may declare the same in holines & innocencie of life.

Chap. VI. a Either by reason of his flesh or Satan. b Christ exhorteth in foue things: 1. To mutual loue, and therefore brotherlie loue is here called <sup>y</sup> Law of Christs, & his commaundement, Iohn 13:14 & 15:12. c He sheweth that mā hath nothing of himself whereof he shulde reioyce.

d For his reioying is a testimony of a good conscience, 1. Cor. 1:12. wherein he may reioyce before me, but not before God. e For it were a shame not to provide for their corporall necessities, & so deour soules w the heauenlie demities. f 1. Cor. 3:8. g He proueth <sup>y</sup> the ministers must be nourished: for if men onely provide for worldelie things without re-<sup>pe</sup> of o <sup>y</sup> life euerslasting, the they procure to them selues death, & mocke God, who hath giuen them his minsters to teach them heauenlie things: 2. Tim. 2:13. h The true & God hath promited.



# Eternal predestinacion. To the Ephesians. Redemption in Christ.

vnto you with mine owne hand.

1 As manie as desire to make a faire shewe in the flesh, they constrain you to be circumcised, onely because they wolde not suffer persecucio for the crosse of Christ.

2 For they them selues which are circumcised, kepe not the Law, but desire to haue you circumcised, that thei might reioyce in your flesh.

3 But God forbid that I shulde reioyce, but in y crosse of our Lord Iesus Christ, whereby the worlde is crucified vnto me, and I vnto the worlde.

4 For in Christ Iesus nether circumcision auaileth anie thing, nor vncircumcision, but a newe creature.

5 And as manie as walke according to this rule, peace shal be vpon them, & mercie, and vpon the Israel of God.

6 From hence forth let no man put me to busines: for I beare in my bodie the markes of the Lord Iesus.

7 Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.

Vnto the Galatians written from Rome.

## THE EPISTLE OF Paul to the Ephesians.

### THE ARGUMENT.

While Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason whereof he wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, he assureth them of saluacion, because they were thereunto predestinate by the free election of God, before they were borne, and sealed up to this eternal life by the holie Ghost, given vnto them by the Gospel, the knowledge of the which mystrie he prayeth God to confirme towards them. And to the intent they shulde not glorie in them selues, he sheweth them their extreme miserie, wherein they were plunged before they knewe Christ, as people without God, Gentiles to whom the promises were not made, and yet by the free mercie of God in Christ Iesus, they were saved, and he appointed to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the perspicuous vnderstanding of his Sonne, & exhorteth them like wise to be mindeful of so great benefites, neither to be moued with the false apostles, which seke to ouerthrowe their faith, and treade vnder fote the Gospel, which was not preached to them, as by chance or fortune, but according to the eternal counsel of God: who by this means prestrueth onely his Church. Therefore the Apostle commendeth his ministerie, so far as much as God thereby reigneth among men, and causeth it to bring forth the most plentiful fruites, as innocencie, holines, with all suche offices appertaining to godlines. Last of all, he declareth not onely in general what ought to be the life of the Christians, but also sheweth particularly what things concerne euerie mans vocation.

### CHAP. I.

After his salutation, 4 He sheweth that the chief cause of their saluacion standeth in the free election of God through Christ. 16 He declareth his good will towards them, giuing thanks and praying God for their faith.



Paul an Apostle of Iesus Christ, by y wil of God, to the Saintes, which are at Ephesus, & to the faithful in Christ Iesus: Grace be with you, & peace fro God our Father, & from the Lord Iesus Christ.

1 Blessed be God euen the Father of our Lord Iesus Christ, which hath blessed vs with all spiritual blessing in heauenlie things in Christ,

2 As he hath chosen vs in him, before y fundacion of the worlde, y we shulde be holie, & without blame before him in loue;

3 Who hath predestinate vs, to be adopted through Iesus Christ vnto him self, according to the good pleasure of his wil;

4 To the praise of the glorie of his gra-

ce, wherewith he hath made vs accepted in his beloued,

5 By whome we haue redemption through his blood, euen the forgiveness of sinnes, according to his riche grace:

6 Whereby he hath bene abundant toward vs in all wisdome & vnderstanding,

7 And hath opened vnto vs the mystrie of his wil according to his good pleasure, which he had purposed in him,

8 That in the dispensacion of the fulnes of the times he might gather together in one all things, both which are in heauen and which are in earth, euen in Christ.

9 In whome also we are chosen when we were predestinate, according to the purpose of him, which worketh all things after the counsel of his owne wil,

10 That we, which first trusted in Christ, shulde be vnto the praise of his glorie;

11 In whome also ye haue trusted, after that ye heard the worde of truthe, euen y Gospel of your saluacion, wherein also after that ye beleued, ye were sealed with the

b By the outward ceremonies.

c That is, for preaching Christ crucified.

d That thei haue made you leues.

e By y worlde he meaneth all butwarde pompe, ceremonies & things, which please mens fantasies.

a As with the knowledge of God in Christ, y faith, hope, charitie and other gifts.

b Or, place. b This electio to life euertlasting can neuer be changed: but in temporal offices, y God hath appointed for a certaine space, when the terme is expired, he chaungeth his election, as we see in Saul and Iudas.

c 1 Cor. 1. 2. c While Christe iustice is imputed ours.

d 2 Cor. 1. 2. d Where as we were not y natural children he receiued vs by grace, and made vs his children.

e Coloss. 2. 2. e The principal end of our election is to praise y glorie of God.

m Which is regenerate of faith.

n That is, vnto the leues, as Rom. 2. 13. o Let no man trouble my preaching, for my marke are wounds how valiantly I haue fought p Which are odious to the worlde, but glorious before God.

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her circumcision  
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according to this  
them, & mercie  
God.  
no man o put me  
in my bodie the  
sus.  
of our Lord Iesus  
t, Amen.

en from Rome.

O F

false teachers, who  
he wrote this Epi-  
his salutation, he as-  
tion of God, before  
them by the Gospel.  
And to the intent  
in they were plon-  
es were not made  
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in Christ:

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wil,  
ted in Christ:  
his glorie:

ed after that  
hen y Gol-

in also after  
aled with the  
holie

holie Spirit of promes,

14 Which is the earnest of our inheritance,  
vntill the redemptiō of the possession pur-  
chased vnto the praise of his glorie.

15 Therefore also after that I heard of the  
faith, which ye haue in the Lord Iesus, &  
loue toward all the Saintes,

16 I cease not to giue thanks for you, mak-  
ing mention of you in my prayers,

17 That the God of our Lord Iesus Christ  
the Father of glorie, might giue vnto you  
the Spirit of wisdome, and reuelation  
through the knowledge of h<sup>i</sup>m,

18 That y<sup>e</sup> eyes of your vnderstanding may  
be lightened that ye may knowe what the  
hope is of his calling, and what the rich-  
es of his glorious inheritance <sup>is</sup> in the  
Saintes,

19 And what is y<sup>e</sup> exceeding greatnes of his  
power toward vs, which beleeue, \* accord-  
ing to the working of his mightie power,

20 Which he wrought in Christ, whē he raised  
him from the dead, and <sup>set</sup> him at his  
right hand in the heauenlie places,

21 Farre above all principallitie, and power,  
& might, & domination, & euerie Name,  
that is named, not in this worlde onely,  
but also in that that is to come,

22 \* And hath made all things subiect vn-  
der his fete, & hath appointed him ouer  
all things to be the head of the Church,

23 Which is his bodie, <sup>even</sup> the <sup>fullnes</sup> of  
him that filleth all in all things.

#### CHAP. II.

To magnifie the grace of Christ, which is the onlie  
cause of saluation, 11 He sheweth them what manner  
of people they were before their conuersion. 18 And  
what they are now in Christ.

And you haue he quickened, that were  
dead in trespasses and finnes,

Wherein, in time past ye walked, accord-  
ing to the course of this worlde, & after  
the <sup>prince</sup> that ruleth in the aire, <sup>even</sup>  
the spirit, that now worketh in the childre  
of disobedience,

Among whome we also had our cōuer-  
sation in time past, in the lustes of our flesh,  
in fulfilling the wil of the flesh, & of the  
minde, and were <sup>b</sup> by nature the children  
of wrath, as well as others.

But God which is riche i<sup>n</sup> mercie, through  
his great loue wherewith he loued vs,

5 Euen when we were dead by finnes, hath  
quickened vs together <sup>i</sup>n Christ, by who-  
se grace ye are saued,

6 And hath <sup>d</sup> raised vs vp together, and  
made vs sit together in the heauenlie pla-  
ces in Christ Iesus,

7 That he might shew in the ages to come  
the exceeding riches of his grace, through  
his kindnes toward vs in Christ Iesus.

8 For by grace are ye saued through faith,  
and that not of your selues: it is the gifte

of God,

9 Not of workes, lest any man shulde boa-  
ste him self.

10 For we are <sup>h</sup>is workmanship created  
in Christ Iesus vnto good workes, which  
God hath ordeined, that we shulde wal-  
ke in them.

11 Wherefore remember that ye being in  
time past Gentiles in the flesh, & called  
\* vncircumcision of them, which are cal-  
led circumcision in the flesh, made with  
hands,

12 That ye were, I say, at y<sup>e</sup> time without  
Christ, & were aliens from the cōmune-  
welth of Israel, & were <sup>h</sup> strangers frō the  
scouenants of promes, & had no <sup>h</sup> hope, &  
were <sup>h</sup> without God in the worlde.

13 But now in Christ Iesus, ye which once  
were farre of, are made nere by the blood  
of Christ.

14 For he is our peace, which hath made  
of bothe one, & hath broken the <sup>i</sup> stoppe  
of the partition wall,

15 In abrogating through his <sup>h</sup> flesh the hat-  
red, that <sup>is</sup> the Law of commandments  
which standeth in ordinances, for to make  
of twaine one newe man in him self, so mak-  
ing peace,

16 And that he might reconcile bothe vn-  
to God in one <sup>b</sup>odie by his <sup>h</sup> crosse, & slaye  
hatred thereby,

17 And came, and preached peace to you  
were a farre of, & to them that were nere.

18 \* For through him we bothe haue an en-  
trance vnto the Father by one Spirit.

19 Now therefore ye are no more strangers  
& foreiners: but citizens with the Saintes,  
and of the housholde of God,

20 And are buylt vpō the fundacion of the  
Apostles and Prophetes, Iesus Christ him  
self being the chief corner stone,

21 In whome all the buylding coupled to-  
gether, groweth vnto an holic Temple in  
the Lord,

22 In whome ye also are buylt together to  
be the habitation of God by the Spirit.

#### CHAP. III.

He sheweth the cause of his imprisonment: 13 Desireth  
them not to saue because of his trouble, 14 And  
prayeth God to make them stedfast in his Spirit.

For this cause, I Paul am the <sup>h</sup> priso-  
ner of Iesus Christ for you Gentiles,

2 If ye haue heard of the <sup>b</sup> dispensation of  
the grace of God, which is giuen me to  
you warde,

3 That <sup>is</sup> that God by reuelatiō hath shewed  
this mystrie vnto me (as I wrote <sup>aboue</sup>  
in fewe wordes,

4 Whereby whē ye read, ye may know mine  
vnderstanding in the mystrie of Christ

5 Which in other ages was <sup>h</sup> not opened

was not in cōparison of that abundance which was shewed whē  
were called inether, yet was the time, nor the manner knowne.

ZZ. ii.

e Here he mea-  
neth as concer-  
ning graces, and  
not by nature.

f He sheweth  
here that the  
further y<sup>e</sup> Gen-  
tiles were of  
from the grace  
of God, the  
greater debt: for  
they are now  
to the same.  
1 Sam. 17. 26.

g It was but o-  
ne cōuēnt, it was  
because it was  
diuers times  
confirmed & es-  
tablished, the  
refore here he  
calleth them  
Cōuēnants.

h Where no  
promes is, there  
is no hope.  
i That is, the  
cause of the di-  
uision that was  
betwene the  
Iewes and the  
Gentiles.

k For in Christ  
all things we-  
re accompli-  
shed, which  
were prefigu-  
rate in the  
Law.

l For of the  
Iewes and the  
Gentils he ma-  
de one flocke.  
1 Pet. 2. 10.

Rem. 3. 2.

a He reioiceth  
in that he suf-  
fered imprison-  
ment for the  
maintenace of  
Christi glorie.  
b Which was  
his vocatiō  
to preach vnto  
the Gentiles.  
c That is, in y<sup>e</sup>  
first chap. of  
this Epistle,  
ver. 9.

d Although the  
father, & the  
prophetes had  
reuelatiōs  
concerning  
the Gentiles



# The Gentiles inheritors. To the Ephesians. One bodie, one spirit.

vnto the sonnes of men, as it is now re-  
ueiled vnto his holie Apostles and Pro-  
phets by the Spirit,

6 That the Gentiles shulde be inheritors  
also, and of the same bodie, and partakers  
of his promes in Christ by the Gospel,

7 Whereof I am made a minister by the  
gifte of the grace of God given vnto me  
through the working of his power.

8 \*Euen vnto me the least of all Saintes is  
this grace given, that I shulde preache a-  
mong the \*Gentiles the vnsearchable rich-  
es of Christ,

9 And to make cleare vnto all men what the  
fellowship of the \*mysterie is, which from  
the beginning of the worlde hath bene  
hid in God, who hath created all things  
by Iesus Christ,

10 To the intent, that now vnto \* principa-  
lities and powers in heauēlie places might  
be knowne by the Church the manifold  
wisdom of God,

11 According to the eternal purpose, which  
he wrought in Christ Iesus our Lord.

12 By whome we haue boldnes & entrance  
with confidence, by faith in him.

13 Wherefore I desire that ye faint not at  
my tribulations for your sakes, which is  
your glorie.

14 For this cause I bowe my knees vnto the  
Father of our Lord Iesus Christ,

15 (Of whome is named the whole & familie  
in heaven and in earth)

16 That he might grante you according to  
the riches of his glorie, ye may be streng-  
thened by his Spirit in the inner man,

17 That Christ may dwell in your hearts  
by faith, that ye, being rooted and ground-  
ed in loue,

18 May be able to cōprehend with all Sain-  
tes, what is the breadth, and length, and  
depth, and height:

19 And to knowe the loue of Christ, which  
passeth knowledge, that ye may be filled  
with all fulnes of God.

20 \*Vnto him therefore that is able to do  
exceeding abundantly aboue all that we  
aske or thinke, according to the power y  
worketh in vs,

21 Be praise in the Church by Christ Iesus,  
throughout all generatiōs for euer, Amen.

## CHAP. III.

*He exhorteth them vnto meeknes, long suffering, vnto  
loue and peace, 3 Euerie one to serue and edifie ano-  
ther with the gift that God hath given him, 14 To  
beware of strange doctrine. 22 To lay aside the olde  
conuersation of grieidie lusts, and to walke in a newe  
life.*

1 \*Therefore, beig prisoner in \* Lord,  
I praye you that ye walke worthe of the  
vocation whereunto ye are called,

2 With all humblenes of minde, and me-  
kenes, with long suffering, supporting one

another through loue,  
Endeavouring to keepe the vnitie of the Spi-  
rit in the bonde of peace.

3 There is one bodie, and one Spirit, e-  
uen as ye are called in one hope of your  
vocation.

4 There is one Lord, one Faith, one Baptis-  
me,

5 \*One God & Father of all, which is aboue  
all, and through all, & in you all.

6 \*But vnto euerie one of vs is given gra-  
ce, according to the measure of the gift  
of Christ.

7 Wherefore he saith, \*When he ascended  
vp on hie, he led captiuitie captiue, and  
gave giftes vnto men.

8 (Now, in that he ascended, what is it but  
that he had also descended first into the lo-  
west partes of the earth?

9 He that descended, is euen the same that  
ascended, farre aboue all heauens, that he  
might fill all things)

10 \*He therefore gave some to the Apostles,  
and some Prophets, & some Euāgelistes,  
and some Pastours, and Teachers,

11 For the gathering together of the Sain-  
tes, for the worke of the ministerie, and  
for the edificatiō of the bodie of Christ,

12 Til we all mete together (in the vnitie of  
faith & knowledge of the Sonne of God)  
vnto a perfect man, & vnto the measure  
of the age of the fulnes of Christ,

13 That we hence forth be no more chil-  
dren, waucring & caryed about with eue-  
rie winde of doctrine, by the deceit of mē,  
and with craftines, whereby they laye in  
waite to deceiue.

14 But let vs followe the truth in loue, and  
in all things growe vp into him, which is  
the head, which is Christ,

15 By whome all the bodie being coupled  
an knit together by euerie ioynt, for the  
furniture thereof (according to the effe-  
ctual power, which is in the measure of e-  
uerie parte) receiveth increase of y bodie,  
vnto the edifying of it self in loue.

16 This I say therefore and testifie in the  
Lord, that ye henceforth walke not as  
other Gentiles walke, in vanitie of their  
minde,

17 Having their cogitation darkened, and  
being strangers from the life of God  
through the ignorance that is in them, be-  
cause of the hardenes of their heart:

18 Which being past feeling, haue giuen  
them selues vnto wantonnes, to worke all  
vncleannes, men with griedines.

19 But ye haue not so learned Christ.  
20 If so be ye haue heard him, and haue be-  
ne taught by him, as the truth is in Ie-  
sus,

21 That is, \* that ye cast of, concerning the  
as they are taught which truly knowe Christ.

on the new m

conuersation in  
which is corrup-  
tusts,

22 And be rene-  
minde,

23 \*And put on  
God is created  
holines.

24 \*Wherefore  
rie man trueth  
are members of

25 \*Be angry, b  
ne go downe v

26 \*Neither giu  
Let him that  
let him rather  
hads the thing  
have to giue v

27 \*Let no corr  
de out of you  
good, to the e

28 minister gra  
And grieu  
by whome ye  
redemption.

29 Let all bite  
crying, and cu  
you, with all h

30 \*Be ye cour  
der hearted,  
as God for C

31 He exhorteth the  
ware of vncleme  
se drinkes, 17  
drunkenes, 18  
arde God, 21  
22 He entreateth  
tual betwixt Ch

23 Be ye the  
dere ch  
24 \*And walke  
loued vs, and  
to be an offi  
smelling sa  
\*But fornic  
uetousnes, be  
you, as it bec  
Nether fil  
nether iest  
melle, but ra  
For this ye  
nether vncle  
perfone, wh  
inheritance  
of God.

25 \*Let no d  
words: for  
wra-h of G  
bedience.

26 Be not the  
For yewer

27 d Either in exulting  
of God.

Chap. 1. 19.

1. Cor. 15. 9.

Gal. 1. 16.

Rom. 16. 25.

col. 1. 26.

2. Tim. 1. 10.

tit. 1. 2.

2. pet. 1. 20.

e The Angels

f The Church  
being gathered  
of so many kin-  
des of people,  
is an example,  
or glasse for  
the Angels to  
beholde the  
wisdom of  
God in, who  
hath turned  
their particu-  
lar discords in  
to an vniuersal  
concord, & of  
sinagoge, & of  
bondage, hath  
made the  
Church of fre-  
dome.

g He that is  
not of the bo-  
die of Christ,  
is in death.  
h The faithful  
which dwell be-  
fore Christ  
came, were ad-  
opted by him,  
& make one fa-  
mily with the  
Saints, which  
yet remaine a-  
lone.

i For we con-  
fesse that, w  
we beleue  
k All perfid  
on euerie side  
is in him.

l That all the  
graces of God  
may abound  
in you.  
m In that we  
sele Christ in  
vs.

Phil. 1. 27.

col. 1. 10.

1. thess. 2. 18.

a For f Lords  
cause.

conuerſation in time paſt, the olde man, which is corrupt through the deceiueable luſtes,

23 And be renewed in the ſpirit of your minde,

24 \*And put on the new man, which after God is created in righteouſnes, and true holines.

25 \*Wherefore caſt of lying, & ſpeake euerie man trueth vnto his neighbour: for we are members one of another.

26 \*Be angry, but ſinne not: let not the ſunne go downe vpon your wrath,

27 \*Nether giue place to the deuil.

28 Let him that ſtole, ſteale no more: but let him rather labour and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.

29 \*Let no corrupt communication procede out of your mouths: but that which is good, to the vſe of edifying, that it may miniſter grace vnto the hearers.

30 And grieue not the holie Spirit of God by whome ye are ſealed vnto the day of redemption.

31 Let all bitterneſs, and angre, and wrath, crying, and euil ſpeaking be put away fro you, with all maliciousnes.

32 \*Be ye courteous one to another, & tender hearted, forgiving one another, euen as God for Chriſts ſake forgaued you.

CHAP. V.

3 He exhorteth them vnto loue, 3 Warneth them to beware of vncleannes, couetouſnes, fooliſh talking, and falſe doctrine, 17 To be circumſpecte, 18 To auioid drunkenneſs, 19 To reioyce and to be thankful towards God, 21 To ſubmit them ſelues one to another, 22 He entreateth of corporall marriage and of the ſpiritual betwixt Chriſt and his Church.

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light in the Lord: walke as children of light,

9 (For the frute of the Spirit is in all goodnes, and righteouſnes, and trueth)

10 Approving that which is pleaſing to the Lord.

11 And haue no fellowſhip with y vnfruteful workes of darkenes, but euen reprove them rather.

12 For it is ſhame eue to ſpeake of y things, which are done of them in ſecret.

13 But all things when they are reprove of the light, are maniſeſt: for it is light that maketh all things maniſeſt.

14 Wherefore he ſaith, Awake thou that ſleepeſt, & ſtand vp from the dead, & Chriſt ſhal giue thee light.

15 Take hede therefore that ye walke circumspectly, not as fooles, but as wiſe,

16 Redeming the time: for the dayes are euil.

17 \*Wherefore, be ye not vnwiſe, but vnderſtand what the wil of the Lord is.

18 And be not drunke with wine, wherein is exceſſe: but be fulfilled with the Spirit,

19 Speaking vnto your ſelues in psalmes, and hymnes, and ſpiritual ſongs, ſinging, and making melodie to the Lord in your hearts,

20 Giuing thakes alwaie for all things vnto God euen the Father, in the Name of our Lord Ieſus Chriſt,

21 Submitting your ſelues one to another in the feare of God.

22 \*Wiues, ſubmit your ſelues vnto your houſbands, as vnto the Lord.

23 \*For the houſband is the wiues head, eue as Chriſt is the head of the Church, & the ſame is the ſauour of his bodie.

24 Therefore as the Church is in ſubiectio to Chriſt, euen ſo let the wiues be to their houſbands in euerie thing.

25 \*Houſbands, loue your wiues, euen as Chriſt loued the Church, & gaued him ſelf for it,

26 That he might ſanctifie it, & cleſe it by the waſhing of water through y worde,

27 That he might make it vnto him ſelf a glorious Church, not hauing ſpot or wrinkle, or anie ſuche thing: but that it ſhulde be holie and without blame.

28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth him ſelf.

29 For no man euer yet hated his owne fleſh, but nouriſheth & cheriſheth it, eue as the Lord doeth the Church.

30 For we are members of his bodie, of his fleſh, and of his bones.

coniuunction with Chriſt muſt be conſidered as Chriſt is the houſband, and we the wife, which are not onely ioyned to him by nature, but alſo by the communication of ſubſtance, through the holie Goſt and by faith: the ſeale and teſtimonie thereof is the Supper of the Lord.

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e Seing God  
hathe adop-  
ted you for his,  
ye ſhulde be  
holie.

f And make  
them known  
by your honeſt  
and godlie li-  
fe.

g The worde  
of God diſco-  
uere the vi-  
ces which we  
re hid before.

h God thus  
ſpeaketh by  
his ſeruants to  
drawe the iuſt  
deles fro their  
blindnes.

i Selling all  
worldlie plea-  
ſures to bye  
time.

k In theſe pe-  
rilous dayes,  
cratie of the  
auertaries, ca-  
ke hede how  
to bye againe  
the occaſions  
of godlines.

l The worlde  
hathe taken  
from you.

m Or, ſing of  
psalms and ſan-  
ctifying.

n And not on-  
ly with tongue

Col. 3. 18.

1 pet. 3. 1.

1 Cor. 12. 3.

o Baptiſme is  
a token that  
God hathe co-  
ſecrated the  
Church to  
him ſelf, and  
made it holie  
by his worde  
that is his pro-  
miſe of fre u-  
ſification, and  
ſanctification  
in Chriſt.

p Becauſe it is  
couered and  
cleaſed with  
Chriſts iuſti-  
fice and holi-  
nes.

q This our

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...great loue.

Chap 3, 4

Orthodoxy with  
at corrup:io,  
that is, to ha-  
like eterna-  
ng, which is  
e end of this  
age.

8 S. Paul discovereth  
his thanks giuing.  
their faith and salua  
frute of his crosse. 15  
tie. 28 And patience



des, and dare  
I worde.

THE EPISTLE OF  
Paul to the Philippians.

THE ARGUMENT.

can not reach him, but he must be resisted by Gods grace.

**P**aul being warned by the holie Ghost to go to Macedonia, planted first a Church at Philippi a cite of the same countrey: but because his charge was to preach the Gospel universally to all the Gentiles, he travailed from place to place, til at the length he was taken prisoner at Rome, wherof the Philippians, being advertised, sent their minister Epaphroditus with relief vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stode manfully against the false apostles, putting them in minde of his good wil towards them, and exhorteth them that his imprisonment make them not to shrinke: for the Gospel thereby was confirmed and not diminished: especially he desireth them to ste ambition, and to

embrace

8736.156

embrace modeſtie, promiſing to ſend Timotheus vnto them, who ſhulde inſtruct them in matters more empty yea, and that he him ſelf wolde alſo come vnto them; adding like wiſe the cauſe of their miniſters ſo long abode. And becauſe there were no greater enemies to the crosse then the falſe apoſtles, he coſteth their falſe doctrine, by prouing onely Chriſt to be the end of all true religion, with whome we haue all thing, and without whome we haue nothing, ſo that his death is our life, and his reſurreccion our iuſtification. After this followe certaine admonitions bothe particular and general, with reſtiſication of his affection towards them, and thankful accepting of their beneuolence.

CHAP. I.

S. Paul diſcouereth his heart towards them, 3 By his thankes giuing. 4 Prayers. 8 And wiſhes for their faith and ſaluation. 7. 22. He ſheweth the frute of his crosse. 15. 27 And exhorteth them to vniuſe, 28 And patience.

**P**AUL & Timotheus the ſeruants of I E S U S C H R I S T, to all the Saintes in Chriſt Ieſus which are at Philippi, with the Biſhops, and Deacons:

Grace be with you, and peace from God our Father, & from the Lord Ieſus Chriſt. \* I thanke my God hauing you in perfect memorie,

(Alwaile in all my prayers for all you, praying with gladnes)

Because of the fellowſhip which ye haue in the Goſpel, from the firſt day vnto now.

And I am perſuaded of this ſame thing that he that hath begone this good worke in you, wil performe it vntill the day of Ieſus Chriſt,

As it becometh me ſo to iudge of you all becauſe I haue you in remembrance: that bothe in my bādes, and in my deſenſe, and confirmation of the Goſpel you all were partakers of my grace.

For God is my recorde, how I long after you all from the verie heart rote in Ieſus Chriſt.

And this I pray, that your loue may abūde, yet more and more in knowledge, and in all iudgement,

That ye may diſcerne things that differ one from another, that ye may be pure, and without offence, vntill the day of Chriſt,

Filled with the frutes of righteouſnes, which are by Ieſus Chriſt vnto the glorie and praife of God.

I wolde ye vnderſtoode, brethren, that the things which haue come vnto me, are turned rather to the furthering of the Goſpel,

So that my bādes in Chriſt are famous throughout all the iudgement hall, and in all other places,

In ſo muche that manie of the brethren in the Lord are boldned through my bādes, and dare more frankly ſpeake the worde.

15 Some preache Chriſt euē through enuie and ſtrife, and ſome alſo of good wil.

16 The one parte preacheth Chriſt of contention & not purely, ſuppoſing to adde more affliction to my bādes.

17 But the others of loue, knowing that I am ſet for the deſenſe of the Goſpel.

18 What then yet Chriſt is preached all manner wayes, whether it be vnder a pretence, or ſyncerely; and I therein ioye: yea, and wil ioye.

19 For I knowe that this ſhal turne to my ſaluation, through your prayer, & by the helpe of the Spirit of Ieſus Chriſt,

20 As I hartely loke for, and hope, that in nothing I ſhal be aſhamed, but that with all confidence, as all wayes, ſo now Chriſt ſhal be magnified in my bodie, whether it be by life or by death.

21 For Chriſt is to me bothe in life, and in death a ſauantage.

22 And whether to liue in the fleſh were profitable for me, and what to choſe I know not.

23 For I am greatly in doute on bothe ſides, deſiring to be loſed and to be with Chriſt, which is beſte of all.

24 Neuertheles, to abide in the fleſh is more nedeſul for you.

25 And this am I ſure of, that I ſhal abide, and with you all continue, for your furtherance and ioye of your faith,

26 That ye may more abundantly reioyce in Ieſus Chriſt for me, by my coming to you againe.

27 \* Onely let your cōuerſation be, as it becometh Goſpel of Chriſt, that whether I come and ſee you, or els be aſent, I may heare of your matters that ye continue in one Spirit, & in one minde fighting together through the faith of the Goſpel.

28 And in nothing feare your aduerſaries, which is to them a token of perdition, & to you of ſaluation, and that of God.

29 For vnto you it is giuen for Chriſt, that not onely ye ſhulde beleue in him, but alſo ſuffer for his ſake,

30 Hauing the ſame fight, which ye ſawe in me, and now heare to be in me.

CHAP. II.

He exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promiſing that he and Timotheus wil ſpedely come vnto them. 27 And excuſeth the long tarying of Epaphroditus.

m But with a corrupt minde

Or, ſie in bādes

a Their pretence was to preach Chriſt, & therefore their doctrine was true; but they were full of ambition & enuie thinking to deſace Paul & preferre them ſelues.

o To liue in the fleſh is to liue in this brittle bodie, till we be called to liue cuerlaſtingly; but to liue according to the fleſh or to be in the fleſh, ſignifieth to be deſtitute of the Spirit and to be plunged in the filthy concupiſcences of the fleſh.

Or, bodie.

Ephes. 4. 1. c. 1. 10. 1. theſſ. 1. 12.

Or, ſtand.

p Themore tyrants rage againſt the Goſpel, the more manfully they declare that they runne to their owne deſtruction; and againe conſider perſeuerance for Chriſts ſake is an euident ſigne of ſaluation.

q God ſheweth by this manner of bearing the crosse who are his, and who are not. For, Chriſt cauſe.



bellie gods.

b From the cō  
sent of wils &  
mindes he pro  
cedeth to the  
agreement in  
do&rine, that  
there might  
be ful and per  
fect concorde.  
*Rom. 12. 10.*

Mat. 20, 28.  
If Christ being  
verie God  
equal with  
Father, said  
about his glo-  
rie, and being  
Lord, became  
a seruant, and  
willingly sub-  
mitted him-  
self to moste  
shameful de-  
ath, shal we  
which are no-  
thing but  
vile slaues,  
through arro-  
gancie treade  
downe our bre-  
thren, & pre-  
ferre our sci-  
ences?

For he that  
was God, shul-  
le haue done  
none iniurie to  
the Godhead.

Rom. 14, 12. 1  
sa. 45, 23.  
ohm 13, 13.  
cor. 8, 6.  
12, 3.

The poore  
and weake na-  
ture of man. He was sene  
and heard of  
men, so that

his behaviour  
and persone  
declared that  
he was as a ma  
rable man.  
Pet. 4. 9.

Runne for  
ward in that 16  
re of elebroi

in God ha-  
freely pla-  
d you  
rough Iesus  
rist and co-

Teach you  
his children  
his Spirit  
walk in: 18  
good works,  
and so to ma-  
YOUR VOICE

Which may make  
As they which  
The Gospel.  
powered on the

For the night set before a candle to give light to others.  
The worde signifieth to power out as the drinke offering  
sacrifice. • To confirme you in your faith.

CHAP. III.  
He warneth them to beware of false teachers, 3 Against whom he setteth Christ, 4 Likewise him self, 5 And his doctrine, 12 And reproveth mans owne righteousness.

**M**oreouer, my brethren, reioyce in the Lord. It grieueth me not to write a the same things to you, and for you it is a fresh thing.

ez, doubtles I thinke all things but losse  
for the

18.16.1

1. Cor 10, 24  
p They rather  
ought profited  
by their preac-  
ching men  
Gods glorie

He calleth  
here <sup>5</sup> wor-  
e of Chr.  
visit Christ

the appo-  
with them &  
hazard their  
to relieve  
the pillo-  
rs of Christ

Which ye  
be often  
rd of me.  
Which bar-  
gains, of the  
deceit

... where-  
S Paul  
allude to,  
ing them  
son, & is  
ng of and  
ng also.

23.6.  
1878-1880

body, according  
he is able to  
him self.

He exhorteth  
thanketh them  
de for him beir  
salutations..

¶ Theret  
longe  
continue in  
I pray Eu

Yea, and

1

ou, that I also  
when I knowe  
minded, who  
matters.  
not y which  
him, that as a  
ferued with  
and asse as I  
I also my self  
e to send my  
ou, my com  
souldier, eue  
ministred vn  
ed.  
and was ful  
heard, that he  
re, verie ned  
mercie on  
it on me also,  
n forowe,  
ore diligetly,  
e againe, ye  
be the lesse  
e Lord with  
of such:  
ke of Christ  
egarded not  
which was  
me.  
eache, 3. A  
ke wise him self,  
ueth many vome  
reioyce in  
me not to wri  
d for you it  
of euil wor  
which wor  
e in Christ  
in the flesh:  
nfidence in  
unketh that  
ft in y flesh,  
e the kined  
oin, \* an E  
y a Pharise  
y Church  
ch is in the  
e vnto me,  
rists sake.  
ys but losse  
for the

for the excellēt knowledge sake of Christ  
Iesus my Lord, for whome I haue couēd  
all things losse, and do iudge them to be  
dougne, that I might winne Christ,  
And might be founde in him, that is, not  
hauing mine owne righteousnes, which is  
of the Law, but that which is through the  
faith of Christ, euen y righteousnes which  
is of God through faith,  
That I may knowe him, and the vertue  
of his resurrection, and the fellowship of  
his afflictions, and be made conformable  
vnto his death,  
If by anie meanes I might atteine vnto  
the resurrection of the dead:  
Not as thogh I had alreadie attained  
to it, ether were alreadie perfe&: but I fol  
lowe, if that I may comprehend that for  
whose sake also I am comprehended of  
Christ Iesus.  
Brethren, I counte not my self, that I haue  
atteined to it, but one thing I do: I forget  
that which is behinde, and endeouore my  
self vnto that which is before,  
And followe hard toward the marke,  
for the prise of the hie calling of God in  
Christ Iesus.  
Let vs therefore as manie as be perfe&  
be thus minded: and if ye be other  
wise minded, God shal reueile eue them  
same vnto you.  
Neuertheles, in that whereunto we are  
come, let vs procede by one rule, \* that we  
may minde one thing.  
Brethren, be followers of me, and loke  
on them, which walke so, as ye haue vs for  
an ensample.  
\* For manie walke, of whome I haue tol  
de you often, & now tell you weping, that  
they are the enemies of the Crosse of  
Christ,  
Whose end is damnacion, whose God  
is their belie, and whose glorie is to their  
shame, which minde earthlie things.  
But our conuersacion is in heauen, frō  
whence also we loke for the Sauour, euen  
the Lord Iesus Christ,  
Who shal change our vile bodie, that it  
may be facioned like vnto his glorious  
bodie, according to the working, whereby  
he is able euen to subdue all things vnto  
him self.

CHAP. IIII.

He exhorteth them to be of honest conuersacion, and  
thanketh them, because of the prouision that they made  
for him being in prison. 21 And so concludeth with  
salutations.

Therefore, my brethren, beloved and  
longed for, my ioy and my crowne, so  
continue in the Lord, ye beloved.  
I pray Euodias, & beseeche Syntyche, that  
they be of one accorde in the Lord.  
Yea, and I beseeche thee, faithful yokefe-

lowe, helpe those women, which laboured  
with me in the Gospel, with Clemente al  
so, and with other my felowe laborers,  
whose names are in the \* boke of life.  
Reioyce in the Lord alway, againe I say,  
reioyce.  
Let your patient minde be knowne vnto  
all men. The Lord is at hand.  
\* Be nothing careful, but in all things let  
your requestes be shewed vnto God in  
praier, and supplicacion with giuing of  
thankes.  
And the peace of God which passeth all  
vnderstanding, shal preferre your hearts  
and mindes in Christ Iesus.  
Furthermore, brethren, whatsoeuer things  
are true, whatsoeuer things are honest,  
whatsoeuer things are iust, whatsoeuer  
things are pure, whatsoeuer things pertaine  
to loue, whatsoeuer things are of good  
reporte, if there be anie vertue, or if there  
be anie praise, thinke on these things,  
Which ye haue bothe learned and recei  
ued, and heard, and sene in me: those things  
do, and the God of peace shalbe with you.  
Now I reioyce also in the Lord greatly,  
that now at the last ye are reuiued againe  
to care for me, wherein notwithstanding  
ye were careful, but ye lacked opportu  
nities.  
I speake not because of want: for I haue  
learned in whatsoeuer state I am, to be  
reioyce to be content.  
And I can be abased, and I can abunde:  
euerie where in all things I am instructed  
bothe to be ful, and to be hongrie, and to  
abunde, and to haue want.  
I am able to do all things through the  
helpe of Christ, which strengtenth me.  
Notwithstanding ye haue wel done, that  
ye did communicate to mine affliction.  
And ye Philippians knowe also that in  
the beginning of the Gospel, when I de  
parted from Macedonia, no Church com  
municated with me concerning the matter  
of giuing and receiuing, but ye onely.  
For euen when I was in Thessalonica, ye  
sent once, and afterwarde againe for my  
necessities,  
Not that I desire a gift: but I desire the  
frute which may further your reckening  
Now I haue receiued all, and haue plen  
tie: I was euen filled, after that I had re  
ceiued of Epaphroditus that which came  
from you, an odour that smelleth sweete, a  
sacrifice acceptable and pleasaunt to God.  
And my God shal fulfil all your neces  
sities through his riches with glorie in Iesus  
Christ.  
Vnto God euen our Father be praise for  
euermore, Amen.  
Salute all the Saintes in Christ Iesus.  
The brethren, which are w me, grete you

Psal. 69. 18.  
luk. 10. 20.

reuel. 1. 5. &

10. 4. & 21. 27.

Mat. 6. 21.

a This boke E

zekiel calleth

the writing of

the house of Is

rael, & y secret

of the Lord,

Chap. 11. 9.

b To succour

you.

c From Satan,

who seeketh to

take from vs

this peace of

conscience.

d That is, be  
ginne anew to  
helpe me.

e That I was  
not able to en  
dure my power  
tie.

f Not of his  
owne vertue  
or fire will.

g When I first  
preached the  
Gospel vnto  
you.

h He had giue  
of his parte in  
communicating  
w them spiri  
tual things, but  
he receiued no  
thing of them,

i ought at le  
ast to haue re  
ceiued him in  
his necessities.

k Or, abunde  
thardest your  
counte.



Our hope laid vp. To the Colossians. All things created by Christ.

23 All the Saintes salute you, and mosse of all they which are of Cefars household.

with you all, Amen.

Written to the Philippians from Rome, & sent by Epaphroditus.

## THE EPISTLE OF Paul to the Colossians.

### THE ARGUMENT.

**I**N this Epistle S. Paul putteth difference betweene the liuelie, effectual and true Christ, and the faigned, counterfeit and imagined Christ, whome the false apostles taught. And first, he confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme the excellencie of Gods benefite towards them, teaching them also that saluation, and whatsoeuer good thing can be desired, standeth onely in Christ, whome onely we embrace by the Gospel. But forasmuche as the false brethren wolde haue mixed the Law with the Gospel, he toucheth those flatterers vehemently, and exhorteth the Colossians to staye onely on Christ, without whome all things are but mere vanitie. And as for Circumcision, abstinence from meates, external holines, worshiping of Angels as meanes whereby to come to Christ, he utterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stande in mortification of the flesh, newenes of life, with other like offices appertaininge both generally & particularly to all the faithfull.

#### CHAP. I.

2 He giueth thanks vnto God for their faith. 7 Confirmeth the doctrine of Epaphras. 9 Praieth for the increase of their faith. 12 He sheweth vnto them the true Christ, and disclaime the counterfeit Christ of the false apostles. 25 He approueth his autoritie & charge, as And of his faithful executing of the same.



Paul an Apostle of Iesus Christ, by the wil of God, & Timotheus our brother,

To the, which are at Colosse, Sautes & faithful brethren in Christ:

Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

3 We giue thanks to God eue the Father of our Lord Iesus Christ, alwaies praying for you:

4 Since we heard of your faith <sup>b</sup> in Christ Iesus, and of your loue towards all Saintes, 5 For the hopes sake, which is layd vp for you in heauen, whereof ye haue heard before by the worde of truth, which is the Gospel,

6 Which is come vnto you, euen as it is vnto all the worlde, and is frutefull, as it is also among you, from the day that ye heard, and truey knewe the grace of God,

7 As ye also learned of Epaphras our deare felowe seruant, which is for you a faithful minister of Christ:

8 Who hath also declared vnto vs your loue, which ye haue <sup>c</sup> by the Spirit.

9 For this cause we also, since the daye we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with

knowledge of his wil, in all wisdom, & spiritual vnderstanding,

10 \* That ye might walke worthie of the Lord, and please him in all things, being \* frutefull in all good workes, and increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all patience, & long suffering with ioyfulness,

12 Giuing thanks vnto the Father, which hath made vs mete to be partakers of the inheritance of the Saintes in light,

13 Who hath deliuered vs from the power of darkenes, and hath translated vs into the kingdome \* of his deare Sonne,

14 In whome we haue redemption through his blood, that is, the forgiveness of sinnes,

15 Who is the \* image of the inuisible God, the first borne of euerie creature.

16 \* For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him,

17 And he is before all things, and in him all things consist.

18 And he is the head of the bodie of the Church: he is the beginning, \* & the first borne of the dead, that in all things he might haue the preeminence.

19 \* For it pleased the Father, that in him shoulde all fulnes dwell,

20 And by him to reconcile all things vnto him self, and to set at peace through the blood of his crosse both the things in

Of such as did belong to the Emperours Nero.

a Which was a rule of Phrygia.

b For without Christ there is no faith, but only a vain opinion.

c Which cometh of the holie God.

The rest of Christ

earth, and the

21 And you which are gers and enen were set in euil reconciled,

22 In the bodie to make you without fault

23 \* If ye continue in the faith, and the hope of heard, and wh euerie creature reof I Paul and

24 Now reioyce and fulfil the Christ in me which is the

25 Whereof I the dispensat vnto youwar God,

26 \* Which is the de began, and de manifest

27 To whome what is the rie among the in you, \* the h

28 Whome w rie man, and widdome, tha perfect in Ch

29 Whereunto cording to his me mightly

30 Having protestee admonisheth them the fruite of auermonies of the office, and are en

31 For I wou Fting I ha of Laodicea, sene my \* per

32 That their h they knit ches of the fu

33 to knowe th Father, and o

34 In whome a dome and kn

35 And this I le you with

36 \* For eough am I with yo beholding y

37 faith in Chr

38 As ye haue fus the Lord

39 Ruterhand in the faith

your co-  
Christ  
ance fu  
in his  
releue  
Church, &  
make re  
teeth he  
in mem-  
part of  
of their  
unities, &  
before a  
er of the  
ones.  
Im. 16. 25.  
17. 3. 9.  
18. 10.  
19. 11.  
20. 12.  
21. 13.  
22. 14.  
23. 15.  
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37. 29.  
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41. 33.  
42. 34.  
43. 35.  
44. 36.  
45. 37.  
46. 38.  
47. 39.  
48. 40.  
49. 41.  
50. 42.

Mat. 3. 17.  
2. 17. 1.  
2. 17. 1.  
For God h  
made vible  
in the flesh of  
Christ, & the  
dumies, wd  
leth in him  
corporally.  
Ebr. 1. 3.  
1. Borne before  
all things was  
created.  
John 1. 3.  
He that is  
first again, to  
the ceast to  
ke p. 1. 1. 1.  
of life euer  
king, which  
king may be  
called a son  
birth  
1. Cor. 15. 28.  
Reul. 1. 5.  
John. 1. 4.  
chap. 2. 8.  
h. 1. 1. 1.  
Chre. which  
is in diuine  
might receiue  
of his abode  
te.  
That is, the  
whole Church

Cor. 1. 3.

earth and the things in heauen.

21 And you which were in times past strangers and enemies, because your mindes were set in euil workes, hath he now also reconciled,

22 In the bodie of his flesh through death, to make you holie, and vnblameable and without faute in his sight,

23 If ye continue, grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whereof ye haue heard, and which hath bene preached to euerie creature which is vnder heauē whereof I Paul am a minister.

24 Now reioyce I in my sufferings for you, and fulfil the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am a minister, according to the dispensatiō of God, which is giuen me vnto youwarde, to fulfil the worde of God,

26 Which is the myserie hid since the worlde began, and from all ages, but now is made manifest to his Saintes,

27 To whome God wolde make known what is the riches of this glorious myserie among the Gentiles, w<sup>h</sup> riches is Christ in you, the hope of glorie,

28 Whome we preache, admonishing euerie man, and teaching euery man in all wisdome, that we may present euerie man perfect in Christ Iesus:

29 Whereunto I also labour and strue, according to his working which worketh in me mightely.

CHAP. II.

30 Having protested his good wil toward them. 4 He admonisheth them not to turne backe fro Christ. 8 To the seruice of angels or any other invention, or els ceremonies of the Law. 12 Which haue finished their office, and are ended in Christ.

For I wolde ye knewe what great fighting I haue for your sakes, and for the of Laodicea, and for as manie as haue not sene my persone in the flesh,

3 That their hearts might be comforted & they knit together in loue, and in all riches of the ful assurance of vnderstanding, to knowe the myserie of God euen the Father, and of Christ:

In whome are hid all the treasures of wisdome and knowledge.

4 And this I say, lest anie mā shulde beguile you with enshining wordes:

5 For thogh I be absent in the flesh, yet am I with you in the spirit reioycing, and beholding your ordre, and your stedfast faith in Christ.

6 As ye haue therfore receiued Christ Iesus the Lord, so walke in him,

7 Rooted and builded in him, and stablished in the faith, as ye haue bene taught, abun-

ding therein with thankes giuing.

8 Beware lest there be anie man that spoile you through philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the worlde, and not after Christ.

9 For in him dwelleth all the fulnes of the Godhead bodely.

10 And ye are compleate in him, which is the head of all Principallitie and Power:

11 In whome also ye are circumcised with circumcisiō made without hāds, by putting of y<sup>e</sup> sinful bodie of the flesh, through the circumcisiō of Christ.

12 In that ye are buried with him through baptisme, in whome ye are also raised vp together through the faiths of the operation of God which raised him from the dead.

13 And ye which were dead in sinnes, and in the vncircumcisiō of your flesh, hath he quickened together with him, forgioing you all your trespasses.

14 And putting out the hand writing of ordinances that was against vs, w<sup>h</sup> was contrarie to vs, he euen toke it out of the way, & fastened it vpon the crosse,

15 And hath spoiled the Principallities, and Powers, and hath made a shewe of them openly, and hath triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meat and drinke, or in respect of an holie day, or of the new moone, or of the Sabbath dayes,

17 Which are but a shaddowe of things to come: but the bodie is in Christ.

18 Let no man at his pleasure beare rule ouer you by humblenes of minde, & worshipping of Angels, aduancing him self in those things which he neuer sawe, rashly putt vp with his fleshlie minde,

19 And holdeth not the head, whereof all the bodie furnished and knit together by iointes and bandes, encreaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the worlde, why, as thogh ye liued in the worlde, are ye burdened with traditions?

21 As, Touche not, Taste not, Handle not,

22 Which all perish with the vsing, and are after the commandements and doctrines of men.

23 Which things haue in deed a shewe of wisdome, in voluntarie religion and humblenes of minde, and in not sparing the bodie: neither haue they it in anie estimation to satisfie the flesh.

24 And apperaine nothing to the kingdome of God. 25 But they are of a value save for the filling of the flesh. 26 Suche as men haue chosen according to their owne fantasie. 27 They pinch and constrain their bodie so to shewe them selues greater hypocrites.

Teaching you vaine speculations, as writing of Angels, of blinde ceremonies and buggerlie traditions: for now they haue none feeling. Christ is come.

Chap. 1. 19. John 1. 14.

Rom. 2. 19. 20. In saying that the Godhead is really in Christ, he sheweth that he is verie God: altho saying in him, he declareth two distinct natures, and by this worde dwelleth he prooueth that he is there for euer.

Of necessity. 21. Of necessity. 22. Of necessity.

Rom. 6. 4. Eph. 1. 19. Eph. 2. 1.

Eph. 2. 19. 20. In saying that the Spirit of Christ.

In beleuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme.

Of the ceremonies, and rites were as it were a publicke profession, and hand writing of the miserable state of man kind: for circumcisiō did declare our natural pollution: the purtyngs, & washings signified the filth of sinne: the sacrifices testified that we were gilty of death, which were all taken away by Christs death.

Mat. 24. 4. As Satan & his Angels fro whom he hath the taken all power.

Or, distillation, as to make difference betwixt dayes. 23. Of necessity.

Meaning, that the hypocrites led them at their pleasure into all y<sup>e</sup> filthy.

24. And apperaine nothing to the kingdome of God. 25. But they are of a value save for the filling of the flesh. 26. Suche as men haue chosen according to their owne fantasie. 27. They pinch and constrain their bodie so to shewe them selues greater hypocrites.



# The Christian life. To the Colossians. To pray & watch.

## CHAP. III.

He sheweth where we shoulde seeke Christ. He exhorteth to mortification, 10 To put of the olde man and to put on Christ. 12 To the which he addeth exhortations, both general and particular to charitie & humilitie.

**I**f ye then be risen with Christ, seeke those things which are above, where Christ sitteth at the right hand of God.

Set your affections on things which are above, and not on things which are on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ which is our life, shall appear, then shall ye also appear with him in glorie.

Mortifie therefore your members which are on the earth, fornication, vncleannes, the inordinate affection, euil concupiscence, & couetousnes which is idolatrie.

For the which things takes the wrath of God cometh on the children of disobedience.

Wherein ye also walked once, when ye liued in them.

But now put ye away euē all these things, wrath, angre, malicioussnes, cursed speaking, filthie speaking, out of your mouth.

Lie not one to another, seeing that ye haue put of the olde man with his workes,

And haue put on the newe, which is renewed in knowledge after the image of him that created him,

Where is nether Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bonde, free; but Christ is all and in all things.

Now therefore as the elect of God holie & beloued, put on tender mercie, kindness, humblenes of minde, mekenes, long suffering:

Forbearing one another, and forgiving one another, if anie man haue a quarell to another: euen as Christ forgave you, euen so do ye.

And about all these things put on loue, which is the bonde of perfeccnes.

And let the peace of God rule in your hearts, to the which ye are called in one bodie, and be ye amiable.

Let vs worde of Christ dwell in you plentifully in all wisdome, teaching & admonishing your owne selues, in psalmes, and hymnes, and spiritual song, singing with a grace in your hearts to the Lord.

And whatsoever ye shal do, in worde or dede, do all in the Name of the Lord Iesus, giuing thanks to God euen the Father by him.

Wiues, submit your selues vnto your husbands, as it is comelie in the Lord.

Husbands, loue your wiues, and be not bitter vnto them.

Children, obey your parentes in the Lord: for that is wel pleasing vnto the Lord.

Fathers, prouoke not your children to anger, lest they be discouraged.

Servants, be obedient vnto the that are your masters according to the flesh in all things, not with eye seruice as men please, but in singlenes of heart, fearing God.

And whatsoever ye do, do it heartely, as to the Lord, and not vnto men,

Knowing that of the Lord ye shal receiue the rewarde of the inheritance: for ye serue the Lord Christ.

But he that doeth wrong, shal receiue for the wrong that he hath done, & there is no respect of persones.

## CHAP. IIIII.

He exhorteth them to be seruent in prayer. To walke wisely towarde them that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them all prosperitie.

**Y**e masters, do vnto your seruants, that which is iuste, and equal, knowing that ye also haue a master in heauen.

Continue in prayer, and watch in the same with thankes giuing,

Praying also for vs, that God may open vnto vs the dore of vterance, to speake the myserie of Christ: wherefore I am also in bondes,

That I may vtter it, as it becometh me to speake.

Walke wisely towarde them that are without, and rede me the time.

Let your speache be gracious alway, and powdered with salt, that ye may knowe how to answer euerie man.

Tychicus our beloued brother, and faithful minister, and fellowe seruant in the Lord, shal declare vnto you my whole state,

Whome I haue sent vnto you for the same purpose that he might knowe your state, and might comforte your hearts,

With Onesimus a faithful & a beloued brother, who is one of you. They shal shewe you of all things here.

Aristarchus my prison fellowe saluteth you, & Marcus, Barnabas sisters sonne (touching whome ye receiued comandements, If he come vnto you, receiue him)

And Iesus which is called Iustus, which are of the circumcision. These onely are my workefellowes vnto the kingdome of God, which haue bene vnto my consolatio.

Epaphras the seruant of Christ, which is one of you, saluteth you, and alway struieth for you in prayers, that ye may stande perfite, and ful in all the wil of God.

For I beare him recorde, that he hath a great zeale for you, & for the of Laodicea,

Ephes 6.1. Which are in the Lord.

Key to muche signor.

Ephes 6.5. Tit. 2.9. 1 Pet. 3.18.

The cruel maker.

Deu. 19.27. Mis. 6.8. Eccle. 31.26.

rom 2.11. Gal. 3.1. 1 Pet. 3.18.

in which he be called out of seruant.

Luk. 18.1. 1 Thes. 5.17. 2 Phis. 6.18. 1 Tim. 3.1.

That I may freely preache the Gospell.

Ephes 3.1.

To the com moditie of your neighbours.

Belowe the time wel, & the malice of men exerce where plucketh from you and cauteh you to abuse you.

Persecuting no edification, and mixt with no vanitie.

Philis. 2.1. 1 Thes. 1.3. 2 Thes. 1.3.

Which declareth the felicitie of the Gospell.

Whereby the declared particles moe readily to helpe the poore.

The effect. Qual teaching of the Gospell is an vnderstanding of our election.

To be loue, & to be nullip, & to be added to haue the gifts of the holie Gospell, and to be fully to iustice.

# The actual faith.

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14 \* Luke the beloued physitiō greteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this epistle is red of you, cause that it be red in the Church of the Laodiceans also, and that ye likewise read the epistle written from Laodicea.

17 And say to Archippus, Take hede to the ministerie, that thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bādes. Grace be with you, Amen.

Written from Rome to the Colossians and sent by Tychicus, and Onesimus.

## THE FIRST EPISTLE of Paul to the Thessalonians.

### THE ARGUMENT.

**A**fter that the Thessalonians had bene wel instructed in the faith, perfection, which perpetually followeth the preaching of the Gospel, arose, against the which although they did constantly stand, yet S<sup>r</sup> Paul (as moſt careful for them) sent Timothee to strengthen them, who ſone after admoniſhing him of their estate, gave occasion to the Apoſtle to conſirme them by diuers arguments to be conſtant in faith, & to ſuffer whatſoeuer God calleth them vnto for the teſtimonie of the Gospel, exhorting them to declare by their godlie lining the purtie of their religion. And as the Church can neuer be ſo purged, that ſome cōckle remaine not among the wheat, ſo there were among them wicked men, which by mouing vaine and curious queſtions to ouerthrowe their faith, taught falſely, as touching the point of the reſurreccion from the dead: whereof he briefly inſtructeth them what to thinke, earnestly forbidding them to ſeek curioſly to knowe the times, willing them rather to watche laſt the ſudden comming of Chriſt come vpon them at vnwares: and ſo after certeine exhortations, and his commendations to the brethren, he endeth.

### CHAP. I.

1 He thanketh God for them, that they are ſo ſtedfaſt in faith & good workes, 6 And receiue the Gospel with ſuche earneſtneſs. 7 That they are an example to all others.



**P**aul and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, which is in God the Father, and in the Lord Ieſus Chriſt: Grace be with you, and peace from God our Father, & from the Lord Ieſus Chriſt.

2 \* We giue God thanks alwayes for you all, making mention of you in our prayers  
3 Without ceaſing, remēbring your b<sup>e</sup> effectual faith, & diligent loue & the patience of your hope in our Lord Ieſus Chriſt in the ſight of God euen our Father,  
4 Knowing, beloued brethren, that ye are elect of God.  
5 For our Gospel was not vnto you in word onely, but a ſo in power, and in the holie G<sup>o</sup>ſt, & in muche aſſurance, as ye knowe after what manner we were among you for your ſakes.

6 And ye became followers of vs, and of the Lord, and receiued the worde in muche aſſiction with ioye of y<sup>e</sup> holie G<sup>o</sup>ſt,

for Chriſts ſake, are moſt certeine ſignes of our election.

7 So that ye were as ensamples to all that beleue in Macedonia and Achaia.

8 For from you founded our the worde of the Lord, not in Macedonia & in Achaia onely: but your faith alſo which is toward God, ſpred abroad in all quarters, that we neede not to ſpeake any thing.

9 For they them ſelues ſhewe of you what manner of entring in we had vnto you, and how ye turned to God from idoles, to ſerue the liuing and true God,

10 And to loke for his Sonne from heauen, whome he raiſed from the dead, euen Ieſus which deliuereth vs from the wrath to come.

### CHAP. II.

1 To the intent they ſhoulde not ſlumber vnder the croſſe,  
2 He commendeth his diligence in preaching. 13 And reſt in obeying. 18 He exhorteth him abſence, that he ceale not come and open his heart to them.

**F**or ye your ſelues knowe, brethren, that our entrance in vnto you was not in vaine,

2 But euen after that we had ſuffered before, and were ſhamefully entreated at Philippi (as ye knowe) we were bolde in our God, to ſpeake vnto you the Gospel of God with muche ſtriving.

3 For our exhortation was not by deceit, nor by vncleannes, nor by guile.

4 But as we were allowed of God, that the

AAa. iiii.





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And not in the lust of concupiscence, euen as the Gentiles, which knowe not God:

\* That no man oppresse or defraude his brother in any matter: for  $\gamma$ -Lord is a venger of all such things, as we also haue tolde you before time and testified.

\* For God hathe not called vs vnto vnclennes, but vnto holines.

He therefore that despiseth *these things*, despiseth not man, but God who hathe euen giuen\* you his holie Spirit.

But astouching brotherlie loue, ye nede not  $\gamma$  I write vnto you: \*for ye are taught of God to loue one another.

Yea, & that thing verely ye do vnto all  $\gamma$  brethren, which are throughout all Macedonia: but we beseeche you, brethren, that ye increase more and more,

\* And that ye studie to be quiet, and to medle with your owne busines, & to worke with your owne hands, as we commanded you,

That ye may behaue your selues honestly towarde them that are without, & that nothing be lacking vnto you:

\* I wolde not, brethren, haue you ignorant concerning the which are a slepe, that ye forsowe not euē as other  $\gamma$  haue no hope.

For if we beleue that Iesus is dead, and is risen, euē so them which slepe in  $\gamma$ -Iesus, wil God bring with him.

For this say we vnto you by the  $\gamma$ -worde of the Lord, \* that we which liue, & are remaining in the coming of the Lord, shal not preuent them which slepe.

For the Lord him self shal descend from heauē with a shoute; & with the voyce of the Archangel & \* with the trumpet of God: and the dead in Christ shal rise first.

Then shal  $\gamma$  we which liue & remaine, be caught vp with them also in the cloudes, to mete the Lord in the ayer: & so shal we euē be with the Lord.

Wherefore, comfort your selues one another with these wordes.

# CHAP. V.

He enformeth them of the day of iudgement & commanding of the Lord, 6 Exhorting the to watch; 12 And to regard such as  $\gamma$  preach Gods words among them.

**B**Ye of the  $\gamma$ -times & seasons, brethren, ye haue no nede  $\gamma$  I write vnto you. For ye your selues knowe perfectly, that the  $\gamma$ -day of the Lord shal come, euē as a thefe in the night.

For when they shal say, Peace, and safetie, then shal come vpon them sudden destruction, as the  $\gamma$  trauail vpon a woman with childe, and they shal not escape.

But ye, brethren, are not in darkenes, that 2000 yere before the Lawe, 2000 vnder the Lawe and 2000 after the Lawe the worlde shal endure. \* Mat 24. 44. 2 pter 310.

But, That is, suddenly & vnlooked for.

that day shulde come on you, as it were a thefe.

Ye are all the children of light, and the childre of the day: we are not of the night, neither of darkenes.

Therefore let vs not slepe as do other, but let vs watch and be sober.

For they that slepe, slepe in the night, & they that be drunken, are drunken in the night.

But let vs which are of the  $\gamma$ -day, be sober, \* putting on  $\gamma$  breast plate of faith & loue, & of the hope of saluation for an helmet.

For God hathe not appointed vs vnto wrath, but to obtaine saluatiō by the meanes of our Lord Iesus Christ,

Which dyed for vs, that whether we wake or slepe, we shulde liue together with him.

Wherefore exhorde one another, & edifie one another, euen as ye do.

Now we beseeche you, brethren, that ye knowe them, which labour among you, & are ouer you in the Lord, and admonish you,

That ye haue them in singular loue for their workes sake. Be at peace amōg your selues.

We desire you, brethren, admonish them that are vnruilie: comforte the feble minded: beare with the weak: be patient toward all men.

\* Se that none recompense euil for euil vnto any man: but euē followe that which is good, bothe towarde your selues, and towarde all men.

Reioyce euermore.

\* Pray continually.

In all things giue thanks: for this is the wil of God in Christ Iesus towarde you.

Quench not the  $\gamma$ -Spirit.

Despise not  $\gamma$  prophecyng.

Trye all things, and kepe that which is good.

Absteyne from all appearance of euil.

Now the verie God  $\gamma$  of peace sanctifie you throughout: and I pray God that your whole spirit and soule and bodie, may be kept blameles vnto the coming of our Lord Iesus Christ.

\* Faithful is he which calleth you, which wil also do it.

Brethren, pray for vs.

Grete all the brethren with an holie kisse.

I charge you in  $\gamma$  Lord, that this epistle be red vnto all the brethren the Saintes.

The grace of our Lord Iesus Christ be with you, Amen.

The first epistle vnto the Thessalonians written from Athens.

AAa. iiii.

Here slepe is taken for a tempe of saluation, when men continue in finnes and will not awake to godlines. And not be ouercome with the cares of  $\gamma$  worlde. That is, lightened by  $\gamma$  Gospel.

1sa. 59. 17.

Here it is taken only to dre, & is meant of the faithful

As the flocke is bounde to loue  $\gamma$  shepherd, so is it his due to reache the and exhort them in true religion.

Where this leaue causeth, that they worke not the hono- rable also causeth, and they must be expelled as wolues out of the flocke.

1 Pet. 3. 9.

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# THE SECONDE EPI- stle to the Theſſalonians.

## THE ARGUMENT.

**L**et the Theſſalonians ſhulde thinke that Paul neglected them, becauſe he went to other places, rather then came to the, he writeth vnto them and exhorteth the to patience and other fruites of faith, neither to be moued with that vaine opinion of ſuche as taught that the comming of Chriſt was at hand, forasmuche as before that day there ſhulde be a falling away from true religion, euen by a great parte of the world, and that Antichriſt ſhulde reigne in the Temple of God, finally commending him ſelf to their prayers, & encouraging them to conſtancie, he willet the to correct ſuche ſharply, as line idelly of other mens labours, whome, if they do not obey his admonitions, he commandeth to excommunicate.

### CHAP. I.

**3** He thanketh God for their faith, loue and patience.  
**11** He praieth for the increaſe of the ſame. **12** And ſheweth what fruit ſhal come thereof.

**P**AUL and Siluanus, and Timotheus vnto the Church of the Theſſalonians, which is in God our Father, and in the Lord Ieſus Chriſt:  
Grace be with you, and peace from God our Father, and from the Lord Ieſus Chriſt.

*1. Theſſ. 1. 2.*

**3** \*We ought to thanke God alwayes for you, brethren, as it is mete, becauſe that your faith groweth exceedingly, and the loue of euerie one of you towarde another aboundeth,

*a Which proceedeth of your faith as a moſt notable fruit.*

**4** So that we our ſelues reioyce of you in the Churches of God, becauſe of your patience and tribulations that ye ſuffre,

*b The faithful by their afflictions ſe, as in a cleare glaſſe the end of Gods iuſt iudgements, when as they ſhal reigne & Chriſt which haue ſuffered with him, and the wicked ſhal feelee his extreme wrath and vengeance*

**5** \*Which is a token of the righteous iudgement of God, that ye may be counted worthy of the kingdom of God, for y which ye alſo ſuffre.

**6** For it is a righteous thing with God, to recompence tribulation to them that trouble you,

**7** And to you which are troubled, reſt with vs \* when the Lord Ieſus ſhal ſhewe himſelf from heauen with his mightie Angels,

*c By whome he declareth his might.*

**8** In flaming fyre, rendring vengeance vnto them, that do not knowe God, & which obey not vnto the Goſpel of our Lord Ieſus Chriſt,

*d As God is euertlaſting, ſo ſhal their puniſhment be euertlaſting: and as he is moſt mightie of power, ſo ſhal their puniſhment be moſt ſore.*

**9** Which ſhalbe puniſhed with euertlaſting perdition, from the preſence of the Lord, and from the glorie of his power,  
**10** When he ſhal come to be glorified in his Saintes, and to be made marueilous in all the that beleue (becauſe our teſtimonie towarde you was beleued) in that day.

**11** Wherefore, we alſo praye alwayes for you, that our God may make you worthe

of his calling, and fulfil all the good pleaſure of his goodnes, & the worke of faith with power,

**12** That y Name of our Lord Ieſus Chriſt may be glorified in you, & ye in him, according to the grace of our God, and of the Lord Ieſus Chriſt.

*tion: and all theſe he worketh of his mere grace through Chriſt. In Gods wonderful worke in vs. g As the head with the body.*

### CHAP. II.

**3** He ſheweth them that the day of the Lord ſhal not come, till the departing from the faith come firſt. **9** And the kingdom of Antichriſt. **11** And therefore he exhorteth them not to be deceiued, but to ſtand ſtedfaſt in the things that he haſte taught them.

**N**OW we beſeeche you, brethren, by y comming of our Lord Ieſus Chriſt, and by our aſſembly vnto him,

**2** That ye be not ſuddenly moued fro your minde, nor troubled nether by a ſpirit, nor by worde, nor by letter, as y were from vs, as thogh the daye of Chriſt were at hand.

**3** \*Let no man deceiue you by any meanes: for that day ſhal not come, except there come a departing firſt, and that that man of ſinne be diſcloſed, euen y ſonne of perdition,

**4** Which is an aduerſarie, and exalteth himſelf againſt all that is called God, or that is worſhipped: ſo that he doeth ſit as God in the Temple of God, ſhewing himſelf that he is God.

**5** Remembre ye not, that whē I was yet with you, I tolde you theſe things?

**6** And now ye knowe what y withholdeth, that he might be reueiled in his time.

**7** For the myſterie of iniquitie doeth alreadie worke: onely he which know with-

*deſtroyeth others, ſo ſhal he be deſtroyed himſelf. f Becauſe the ſalle ſpouſes had perſuaded after a ſorte the Theſſalonians, that the day of the Lord was nere, and ſo the redemption of the Church. Paul teacheth them to loke for this horrible diſſipation before, and therefore rather to prepare themſelues to patience, then to riſe and queme: for as yet there was a let, that is, that the Goſpel ſhulde be preached throughout all, Mar 24. 14. g To who priuily, and is therefore called a myſterie becauſe it is ſecret. h Which ſhal laſt for a time.*

holdeth,

to beleue lies.

holdeth, ſh waye.

**8** And then led, whom the Spirit with the br

**9** Euen him king of Sa and lying w

**10** And in al ouſnes, am received no they might

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**12** That all beleued not in vnright

**13** But we og God for yo

**14** Lord, becauſe beginning c ſanctificaci of y truerh.

**15** Whereun pel, to obre ſus Chriſt.

**16** Therefore the iſtru ught, ether

**17** Now the our God ed vs, and ſolation an

**18** Comfort in euerie w

**19** He deſpeth th prosper. 6 7de, 16 And

**20** F the wo paſſage, an you,

**21** And that reasonable: not a faith.

**22** But the L bliſh you, a

**23** Although thei ſhould them ſel to themſ.

**24** From the light of

**25** I writing to kepe other be doeth. Ar

holdeth, *shal* let til he be taken out of the way.

8 And then shal the wicked man be renewed,\* whome the Lord shal consume with the Spirit of his mouth, and shal abolish with the brightnes of his comming,

9 *Euen him* whose comming is by the working of Satan, with all power and signes, and lying wonders,

10 And in all deceiueablenes of vnrighteousnes, among the that perish, because they received not the loue of the trueth, that they might be saued.

11 And therefore God shal send the strong delusion, that they shulde beleue lies,

12 That all they might be damned which beleued not the trueth, but had pleasure in vnrighteousnes.

13 But we ought to giue thanks alway to God for you, brethren, beloued of the Lord, because that God hath from the beginning chosen you to saluacion, through sanctification of the Spirit, and the faith of trueth,

14 Whereunto he called you by our Gospel, to obtaine the glorie of our Lord Iesus Christ.

15 Therefore, brethren, stand fast and kepe the instructions, which ye haue bene taught, ether by worde, or by our Epistle.

16 Now the same Iesus Christ our Lord & our God euen the Father which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,

17 Comforte your hearts, and stablish you in euerie worde and good worke.

CHAP. III.

He desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning to reprove the ydle, 16 And so wisheth them all wealth.

Furthermore, brethren,\* pray for vs, by the worde of the Lord may haue fre passage, and be glorified, euen as it is with you,

And that we may be deliuered from vnreasonable and euil men: for all men haue not a faith.

But the Lord is faithful, which will stablish you, and kepe you from euil.

4 And we are perswaded of you through the Lord, that ye bothe do, and wil do the things which we commande you.

5 And the Lord guide your hearts to the loue of God, & the weating for of Christ.

6 We commande you, brethren, in the Name of our Lord Iesus Christ, that ye withdrawe your selues fro euerie brother that walketh inordinately, and not after the instruction, which he receiued of vs.

7 For ye your selues knowe,\* how ye ought to folowe vs,\* for we behaued not our selues inordinately among you,

8 Nether toke we bread of anie man for nought: but we wrought with labour & trauaile night & day, because we wolde not be chargeable to anie of you.

9 Not but that we had autoritie,\* but that we might make our selues an ensample vnto you to folowe vs.

10 For euen when we were with you, this we warned you of, that if there were anie, which wolde not worke, that he shulde not eat.

11 For we heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are suche, we commande and exhorte by our Lord Iesus Christ, that they worke with quietnes, and eat their owne bread.

13 \* And ye, brethren, be not wearie in well doing.

14 If anie man obey not our sayings, note him by a letre,\* and haue no companie with him, that he maie be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace giue you peace alwayes by all meanes. The Lord be with you all.

17 The salutation of me Paul, with mine owne hand, which is the token in euerie Epistle: so I write,

18 The grace of our Lord Iesus Christ be with you all, Amen.

The seconde Epistle to the Thessalonians, written from Athens.

THE FIRST EPI-  
stle of Paul to Timotheus.

THE ARGUMENT.

In writing this Epistle Paul seemed not onely to haue respect to teache Timotheus, but chiefly to kepe other in awe, which wolde haue rebelled against him, because of his youth. And there fore he doeth arme him against those ambitious questionistes, which under pretence of zeale to the



# The end of the Law.

## I. Timotheus.

## Why Christ came.

Law, disquieted the godlie with foolish and vnprofitable questions, whereby they declared, that professing the Law they knewe not what was the chief end of the Law. And as for him self he so confesse his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore he willett prayers to be made for all degrees and sortes of men, because that God by offering his Gospel and Christ his Sonne to them all, is indifferent to euerie sorte of men, as his Apostleship, which is peculiar to the Gentiles, with steth. And forasmuche as God hath the left ministers as ordinarie meanes in his Church to bring men to saluacion, he describeth what manner of men they ought to be, to whome the myserie of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shal suffer, but specially in the latter dayes, when as vnder pretence of religion men shal teache things contrarie to the worde of God. This done he teacheth what widdowes shoulde be receiued or refused to minister to the sick: also what Elders ought to be chosen into office, exhorting him nether to be hasty in admitting, nor in iudging anie: also what is the dutie of seruants, the nature of false teachers, of vaine speculations, of contouersies, of riue men, and aboue all things he chargeth him to beware false doctrine.

### CHAP. I.

3 He exhorteth Timotheus to waite vpon his office, namely to se that nothing be taught but Gods worde, &c. Declaring that faith, with a good conscience, charitie & edification are the end thereof. 20 And admonisheth of Himeneus and Alexander.



Aul an Apostle of Iesus Christ, by the comendement of God our Sauour, and of our Lord Iesus Christ our hope,

\* Vnto Timotheus my natural sonne in the

faith: Grace, mercie, & peace from God our Father, & from Christ Iesus our Lord.

As I besought thee to abide still in Ephesus, when I departed into Macedonia, so do, that thou maist comande some, that they teache none other doctrine,

4 Neither that they giue hede to \* fables and genealogies, \* which are endles, which brede questiones rather then godlie edifying which is by faith.

5 For \* the end of the \* comendement is loue out of a pure heart, and of a good conscience, and of faith vnfaide.

6 From the which things some haue erred, and haue turned vnto vaine iangling.

7 They wolde be doctours of the Law, and yet vnderstand not what they speake, nether where of they asseme.

\* And we knowe, that the Law is good, if a man vse it lawfully,

9 Knowing this, that the Law is not giuen vnto a \* righteous man, but vnto the lawles and disobedient, to the vngodlie, and to \* sinners, to the vnholie, and to the prophane, to murderers of fathers and mothers, to manslayers,

10 To whom egipters, to buggerers, to \* me stealers, to liars, to theperitured, & if there be anie other thing, that is contrarie to wholfome doctrine,

11 Which is according to the glorious Gospel of the \* blessed God, which is comitted vnto me.

12 Therefore I thanke him, which hath made me strong, that is, Christ Iesus our

Lord: for he counted me faithful, and put me in his seruice:

13 When before I was a blasphemers, and a persecuter, and an opposer: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant with \* faith and \* loue, which is in Christ Iesus.

15 This is a true saying, and by all meanes worthie to be receiued, that \* Christ Iesus came into the worlde to saue sinners, of whome I am chief.

16 Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ shoulde first shewe on me all log suffering vnto the ensample of them, which shal in time to come beleue in him vnto eternal life.

17 \* Now vnto the King euertlasting, immortal, inuisible, vnto God onely wise, be honour and glorie for euer, and euer, Amen.

18 This comendement commit I vnto thee, sonne, Timotheus, according to the \* prophecies, which went before vpo thee, that thou by them shouldest \* fight a good fight,

19 Having \* faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whome is Himeneus, and Alexander, \* whome I haue \* deliuered vnto Satan, that they might learne not to blaspheme.

### CHAP. II.

1 He exhorteth to pray for all men, & therefore, & And how. 9 As touching the apparel and modestie of women.

I Exhorte therefore, that first of all supplications, prayers, intercessions & giuing of thanks be made for \* all men,

2 For \* Kings, and for all that are in authority, that we may lead a quiet and a peaceable life, in all godlines and honestie.

3 For this is good and acceptable in the sight of God our Sauour,

4 \* Who wil that \* all men shalbe saued, & come

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Chap. 4. 7.

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Chap. 6. 4.

Rom. 12. 10.

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Rom. 7. 12.

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Chap. 6. 13.

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# Godlines is profitable.

# I. Timotheus. Of widdowes.

# Godlines is grea

Chap. 1.4.

2. Tim. 2.16.

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7 But cast away prophane, and olde wiewes fables, & exercise thy self vnto godlines.

8 For a bodelie exercise profiteth little: but godlines is profitable vnto all things, & hath the promes of the life present, and of that that is to come.

9 This is a true saying, and by all meanes worthe to be receiued.

10 For therefore we labour & are rebuked, because we trust in the liuing God, which is the Saviour of all me, specially of those that beleue.

11 These things commande and teache.

12 Let no man despise thy youth, but be vnto the that beleue, an ensample, in word, in conuersation, in loue, in spirit, in faith, & in purenes.

13 Til I come, giue attendance to reading, to exhortation, & to doctrine.

14 Despise not the gift that is in thee which was giuen thee by prophetic with the laying on of the hands of the companie of the Eldership.

15 These things exercise, and giue thy self vnto them, that it may be sene how thou proficest among all men.

16 Take hede vnto thy self, and vnto learning: continue therein: for in doing this thou shalt bothe saue thy self, and them that heare thee.

Thou shalt faithfully do thy dutie which is an assurance of thy

## CHAP. V.

1 He teacheth him how he shal behaue him self in rebuking all degrees. 2 An ordre concerning widdowes. 17 The establishing of ministers. 23 The gouernance of his bodie. 24 And the iudgement of finnes.

2 Take care for them. b Paul willett that the widdow put the Church to no charge which haue cherefull dren or kinfolles, that are able to relieue them, but that the children nourish their mother or kinsfolkes according as nature bindeth them. c Which haue the no manner of worldelie meanes to helpe her selfe. d Because she is vnto vnto profitable.

3 E Rebuke not an elder, but exhort him as a father, & the yonger men as brethren,

4 The elder women as mothers, the yonger as sisters, with all purenes.

5 Honour widdowes, which are widdowes in dede.

6 But if any widdow haue children or nephewes, let her the learne first to shewe godlines towardes their owne house, and to recompense their kindred: for that is an honest thing and acceptable before God.

7 And she is a widdow in dede and left alone, trusteth in God, & continueth in supplications and prayers night and day.

8 But she that liueth in pleasure, is dead, while she liueth.

9 These things therefore commande, that they may be blameles.

10 If there be any that prouideth not for his owne, & namely for them of his household, he denieth the faith, and is worse then an infidel.

11 Let not a widdow be taken into the nobel vnder thre score yere olde, that hath bene the wife of one husband,

12 And wel reported of for good workes: if she haue nourished her childre, if she haue lodged the strangers, if she haue washed the Saintes fete, if she haue ministered vnto them which were in aduersitie, if she were continually giue vnto euerie good worke.

13 But refuse the yonger widdowes: for wher they haue begonne to waxe watton against Christ, they wil marie,

14 Having damnation, because they haue broken the first faith.

15 And likewise also being ydle they learne to go about from house to house: yea, they are not onely ydle, but also prattlers and bulibodies, speaking things which are not comelie.

16 I wil therefore that the yonger women marie, and beare children, & gouerne the house, and giue none occasion to the aduersarie to speake euil.

17 For certeine are already turned backe after Satan.

18 If any faithful man, or faithful woman haue widdowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widdowes in dede.

19 ¶ The Elders that rule wel, are worthe of double honour, specially they which labour in the worde and doctrine.

20 For the Scripture faith, ¶ Thou shalt not mouel the mouth of the oxe that treadeth out the corne: and, ¶ The labourer is worthe of his wages.

21 Against an Elder receive none accusation, but vnder two or thre witnesses.

22 Them that sinne, rebuke openly, that the rest also may feare.

23 ¶ I charge thee before God and the Lord Iesus Christ, and the clest Angels, that thou obserue these things without preferring one to another, & do nothing partially.

24 Lay hands suddenly on no man, neither be partaker of other mens finnes: kepe thy self pure.

25 Drinke no longer water, but vse a litle wine for thy stomakes sake, and thine often infirmities.

26 Some mens finnes are open before had, and go before vnto iudgement: but some mens followe after.

27 Likewise also the good workes are manifest before had, and they that are otherwise, can not be hid.

## CHAP. VI.

1 The dutie of seruantes towardes their masters. 2 A gainst suche as are not satisfied with the worde of God. 6 Of true godlines, and contentation of minde. 9 A gainst contemners. 11 A charge giuen to Timothee.

2 Let as many seruants as are vnder the lycke, counte their masters worthe of all

Forgetting their vocat.

Not onely haue slandered the Church in leaving their charge, but haue forsaken their religion, and therefore shal be punished with ever lasting death.

h They haue not onely do ne dishonor to Christ in leaving their vocat, but also haue broken their faith.

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all honour, that the Name of God, and his doctrine be not euil spoken of.

2 And thei which haue beleuing masters, let the not despise them, because they are brethren, but rather do seruice, because they are faithful, and beloued, and partakers of the \*benefite. These things teach and exhort.

3 If any man teache other wise, and consenteth not to the wholsome wordes of our Lord Iesus Christ, & to the doctrine, which is according to godlines,

4 He is puffed vp and knoweth nothing, but doteth about \*questiōs and strife of wordes, whereof cometh enuie, strife, railings, euil furnisings,

5 Vaine disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlines: from suche separate thy self.

6 But godlines is great gaine, if a man be content with that he hath.

7 \*For we broght nothing into y world, & it is certaine, that we can carie nothg out.

8 Therefore when we haue fode & raimēt, let vs therewith be content.

9 For they that wil be e riche, fall into tēta-tion and snares, and into many foolish & noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euil, which while some lusted after, they erred from the faith, & d perced them selues through with many sorowes.

11 But thou, o man of God, flee these things, and followe after righteousness, godlines, faith, loue, patience, & meeknes.

12 Fight the good fight of faith: laye holde of eternal life, whereunto thou art also cal-

led, & hast professed a good professiō be-fore many witnesses.

13 \*I charge thee in the sight of God, who quickneth all things, & before Iesus Christ which vnder Pontius Pilate \*witnessed a good confession,

14 That thou kepe this commandement without spot, and vnrebukeable, vntil the appearing of our Lord Iesus Christ,

15 Which in due time he shal shewe, that is \*blessed and pryncē onely, e the King of Kings, and Lord of Lords,

16 Who onely hath immortalitie, & dwel-leth in the light that none can attein vnto, \*whome neuer man sawe, neither can se, vnto whome be honour and power euer-lasting, Amen.

17 Charge the that are riche i in this worlde, that they be not high minded, and that they \*trust not in vncertaine riches, but in the liuing God, ( which giueth vs abundantly all things to enioye )

18 That they do good, & be riche in good workes, & readie to distribute, and communicate,

19 \*Laying vp in store for the selues a good fundation against the time to come, that they may obtaine eternal life.

20 O Timotheus, kepe s that which is com-mitted vnto thee, and \* auoide profane & vaine babblings, and h oppositions of science falsely so called,

21 Which while some profess, they haue erred concerning the faith. Grace be with thee, Amen.

The first epistle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

# THE SECONDE EPI- stle of Paul to Timotheus.

## THE ARGUMENT.

THE Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus ( & in him all the faithful ) in the faith of the Gospel, & in the cō-stant & y uere confessiō of the same: willing him not to shrinke for feare of afflictiōs, but patiently to at-tende the yssue, as do husband men, which at length receiue the frutes of their labours, & to cast off all feare & care, as souldiers do which sike onely to please their capitaine: shewing him briefly the summe of the Gospel, which he preached, commanding him to preache the same to others, diligently taking hede of contentiōs, curious disputatiō, & vaine questiōs, to the intent that his doctrine may all together edifie. Cō-sidering that the exiles of Hymeneus & Philetus, which subuerted the true doctrine of the resurr. Chō, were so horrible: & yet to the intent that no mā shulde be offēded at their fall, being men of auctoritie and in estimatiō, he sheweth that all that professe Christ, are not his, & thāt the Church is subiect to this calamiti: that the euil must dwell amōg the good, til Gods trial come: yet he reserveth them whome he hath elected, euen to the end. And that Timotheus shulde not be discouraged by the wicked, he de-clareth what abominable men & dangerous times shal followe, willing him to arme him self with the hope of ih good yssue, that God wil giue vnto him, and to exercise him self diligently in the Scrip-tures, bothe against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certeine necessarie affaires, and so with his and others salutations endeth.

Chap. 1. 11.

Mat 27. 11.  
John 18. 27.

Chap. 1. 11.

Genel. 37. 14.

19. 16.

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God the faith-  
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worlde, Satan  
and hell rage  
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John 1. 18.

1. John 1. 12.

Mar. 4. 19.

Luk. 22. 15.

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taining to this  
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Mat. 6. 30.

Luk. 6. 9.

The gifts of

God for the  
vilitie of the  
Church.

Chap. 1. 4.

4. 7.

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# To kepe the paterne. II. Timotheus. Gods worde is not bounde.

CHAP. I.

6 Paul exhorteth Timotheus to steadfastnes and patience in persecution, and to continue in the doctrine, that he had taught him, 13 Whereof his bonds and afflictions were a gage. 16 A commendation of Onesiphorus.



Aul an Apostle of Iesus Christ, by the wil of God, according to the promes of life, which is in CHRIST IESVS,

To Timotheus my beloued sonne: Grace, mercie, & peace from God the Father, & from Iesus Christ our Lord.

I thanke God, whome I serue fro mine belders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

Desiring to se thee, mindful of thy teares, that I may be filled with ioye:

When I call to remembrance the vnfaigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, & am assured that it dwelleth in thee also.

Wherefore, I put thee in remembrance that thou stirre vp the gifte of God which is in thee, by the putting on of mine hands.

For God hath not giuen to vs the Spirit of feare, but of power, and of loue, and of a sounde minde.

Be not therefore ashamed of the testimonie of our Lord, nether of me his prisoner, but be partaker of the afflictions of the Gospel, according to the power of God,

Who hath saved vs, & called vs with an holie calling, not according to our workes, but according to his owne purpose & grace, which was giuen to vs through Christ Iesus before the world was,

But is now made manifest by the appearing of our Sauour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel.

Whereunto I am appointed a preacher, & Apostle, & a teacher of the Gentiles.

For the which cause I also suffice these things, but I am not ashamed: for I knowe whome I haue beleued, & I am perswaded that he is able to kepe that which I haue committed to him against that day.

Kepe the true paterne of the wholesome wordes, which thou hast heard of me in faith and loue which is in Christ Iesus.

That worthie thing, which was committed to thee, kepe through the holie Ghost, which dwelleth in vs.

This thou knowest, that all they which are in Asia, be turned from me: of which sorte are Phygellus and Hermogenes.

The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

But when he was at Rome, he sought me out verie diligently, and founde me.

The Lord grant vnto him, that he may finde mercie with the Lord at that day, & in how manie things he hath ministered vnto me at Ephesus, thou knowest verie wel.

CHAP. II.

He exhorteth him to be constant in trouble, so suffer manly, and to abyde faste in the wellfame doctrine of our Lord Iesus Christ, 11 Shewing him the fidelitie of Gods counsel touching the saluation of his, 19 And the marke thereof.

Thou therefore, my sonne, be strong in the grace that is in Christ Iesus.

And what things thou hast heard of me, by manie witnessers, the same deliuer to faithful men, which shalbe able to teach other also.

Thou therefore suffer affliction as a good souldier of Iesus Christ.

No man that warreth, entangleth himself with the affaires of this life, because he wolde please him that hath chosen him to be a souldier.

And if anie man also strue for a matter, he is not crowned, except he strue as he ought to do.

The housband man must labour before he receiue the frutes.

Consider what I say: and the Lord giue thee vnderstanding in all things.

Remember that Iesus Christ made of the fede of Dauid, was raised againe from the dead according to my Gospel.

Wherein I suffer trouble as an euil doer, euen vnto bonds: but the worde of God is not bounde.

Therefore I suffer all things, for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternal glorie.

It is a true saying, For if we be dead with him, we also shal liue with him.

If we suffer, we shal also reigne with him: if we denie him, he also wil denie vs.

If we beleue not, yet abideth he faithful: he can not denie him self.

Of these things put them in remembrance, and protest before the Lord, that they strue not about wordes, which is to no profit, but to the peruertering of the hearers.

Stodie to shewe thy self approved vnto God, a workeman that needeth not to be ashamed, diuiding the worde of truth aright.

Stay prophane, and vaine babblings: for they shal encrease vnto more vngodlines.

And their worde shal fret as a canker: of which sorte is Hymeneus and Philetus,

a Being sent of God to preache that life which he had promised in Christ Iesus.

b Following the steps of mine ancestors, as Abraham, Isaac, Iacob, & others of whom I am come and of whom I received the true religion by Iustus son.

c The gift of God is accented in like name kindled in our hearts, Satan and the flesh labour to quench it, and therefore we must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus.

e As though God wolde destroy vs.

f As though God wolde destroy vs.

g I am as though God wolde destroy vs.

h I am as though God wolde destroy vs.

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18 Which as concerning the trueth haue  
erred, saying that the resurrection is past  
already, and do destroye the faith of cer-  
teine.  
19 But the fundation of God remaineth  
sure, and hath this seale, & The Lord,  
knoweth who are his, and, Let euerie one  
that calleth on the Name of Christ, depar-  
te from iniquitie.  
20 Notwithstanding in a <sup>h</sup> great house are  
not onely vessels of golde & of siluer, but  
also of wood and of earth, & some for ho-  
nour, and some vnto dishonour.  
21 If anie man therefore purge him self fro  
these, he shal be a vessel vnto honour, san-  
ctified, and mete for the Lord, and prepa-  
red vnto euerie good worke.  
22 Flee also from the lustes of youth, and  
followe after righteousness, faith, loue,  
& peace, with them that \* call on the Lord  
with pure heart.  
23 \* And put away foolish, and \* vnlearned  
questions, knowing that they ingendre  
strife.  
24 But the seruant of the Lord must not  
strive, but <sup>must</sup> be gentle towards all men  
apt to teache, <sup>1</sup> suffering the euil men pa-  
tiently,  
25 Instructing them with mekenes that are  
contrarie <sup>m</sup> minded, <sup>proving</sup> if God at anie  
time wil giue them repentance, that they  
may knowe the trueth,  
26 And that they may come to amendement  
out of the snare of the deuil, which are ta-  
ken of him at his wil.

CHAP. III.

He prophesieth of the perillous times. 1 Setteth out hy-  
pocrites in their colours. 12 Sheweth the state of the  
Christians. 14 And how to auoide dangers. 16 Also  
what profit cometh of the Scriptures.

1 His knowe also, that in the <sup>h</sup> last dayes  
shal come perillous times.  
2 For men shal be louers of their owne sel-  
ues, couetous, boasters, proude, cursed  
speakers, disobedient to parents, vnthan-  
keful, vnholie,  
3 Without natural affectio, trucebreakers,  
false accusers, intemperate, fierce, despi-  
cers of them which are good,  
4 Traitours, headie high minded, louers of  
pleasures more then louers of God,  
5 Hauing a shewe of godlines, but haue de-  
nied the power thereof: turne away there-  
fore from suche.  
6 For of this sorte are they which <sup>b</sup> crepe  
into houses, and lead captiue simple wo-  
men laden with sinnes, and led with diuers  
lustes,  
7 Which women are euer learning, and are  
neuer able to come to the knowledge of  
the trueth:  
8 \* And as Iannes and Iambres withstode  
Moses, so do these also resiste the trueth,

men of corrupte mindes, reprobate con-  
cerning the faith.  
But they shal preuaile no longer: for their  
madnes shal be euident vnto all men, as  
theirs also was.  
10 ¶ But thou hast fully knowne my doctri-  
ne, maner of liuing, <sup>h</sup> purpose, faith, <sup>h</sup> log suf-  
fering, loue, patience,  
11 Persecutions, & afflictions which came  
vnto me at \* Antiochia, at Iconium, and at  
Lystris, which persecutions I suffered: but  
from them all the Lord deliuered me.  
12 Yea, & all that wil liue godly in Christ  
Iesus, shal suffer persecution.  
13 But the euil men & deceiuers, shal wa-  
xe worse and worse, deceiuing, and being  
deceiued.  
14 But continue thou in the things which  
thou hast learned, and art persuaded the-  
reof, knowing of whome thou hast lear-  
ned them:  
15 And y thou hast knowe the holie Scrip-  
tures of a childe, which are able to make  
thee wise vnto saluation through the faith  
which is in Christ Iesus.  
16 \* For the whole Scripture <sup>is</sup> giuen by in-  
spiration of God, and <sup>is</sup> profitable to tea-  
che, to imroue, to correct and to instructe  
in righteousness,  
17 That the <sup>h</sup> man of God may be <sup>s</sup> ab-  
solute, being made persefite vnto all good  
workes.

CHAP. IIIII.

He exhorteth Timotheus to be feruent in the worde, and  
to suffer aduersitie. 6 Maketh mention of his owne  
death. 9 And biddeth Timotheus come vnto him.

1 Charge thee therefore before God, &  
before the Lord Iesus Christ, which shal  
iudge the quicke and dead at his appea-  
ring, and in his kingdom,  
2 Preache the worde: be instant, \* in season  
and out of season: imroue, rebuke, exhor-  
te with all long suffering and doctrine.  
3 For the time wil come, when they wil not  
suffer wholesome doctrine: but hauing their  
eares itching, shal after their owne lustes  
get them an heape of teachers,  
4 And shal turne their eares fro the trueth,  
and shal be giuen vnto <sup>b</sup> fables.  
5 But watch thou in all things: suffer aduer-  
sities: do the worke of an Euangeliste: make  
thy ministration fully knowne:  
6 For I am now ready to be <sup>o</sup> offered, and  
the time of my <sup>h</sup> departing is at hand.  
7 I haue fought a good fight, and haue fini-  
shed my course: I haue kept the faith.  
8 For hence forth is laid vp for me the  
crown of righteousness, which the Lord  
the righteous iudge shal giue me at that  
day: and not to me onely, but vnto all the  
also that loue his appearing:  
9 Make spede to come vnto me at once.  
10 For Demas hath forsake me, & hath em-

Which can  
iudge nothing  
aright.  
Not onely  
what I taught  
and did, but al-  
so what my  
minde & wil  
was.  
The worde  
signifieth this,  
that by anie  
craftie pac-  
king or couel-  
ance beguile  
me false co-  
lours, flatteries  
& illusions, &  
suche God set-  
teth vp to ex-  
ercise his by  
them: & here  
nisieth vs of  
them.  
Pet. 1. 20.  
Which is co-  
tent to be ga-  
thered by  
Gods worde.  
The onely  
Scripture suffi-  
ceth to lead  
vs to perfec-  
tion.  
To false, &  
vnprofitable  
doctrine.  
So becaue  
thy self in  
this office,  
that men may  
be able to  
charge thee w-  
nothing, but  
rather appro-  
ue thee in all  
things.  
Read Phil.  
1. 17.



Of whome to be ware.

To Titus. Of the ministers.

To stoppe their

Colof. 4. 12.

Herby it is manifest that Peter as yet was not at Rome, and if euer he was there it is vacerated.

g Some reade coffee: others booke.

g For Paul saie in him manifest signes of reprobation.

h If S. Peter had bene there he wolde not haue forsaken him.

braced this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia.

11 \* Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

12 And Tychicus haue I sent to Ephesus. 13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, & the bookes, but specially the parchements.

14 Alexander the copper smith hath done me muche euil: the Lord & reward him according to his workes.

15 Of whome be thou ware also: for he withstood our preaching sore.

16 At my first answering <sup>h</sup> no man assisted me, but all forsoke me: I praye God, that it may not be laide to their charge.

17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully knowen, and that all

the Gentiles shulde heare, and I was deliuered out of the mouth of the lion.

18 And the Lord wil deliuer me from euerie euil worke, and wil preferue me vnto his heauēlie kingdom: to whome be praise for euer and euer, Amen.

19 Salute Prisca, and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make spede to come before winer. Eubulus greteeth thee, and Pudens, and Claudia, and all the brethren.

22 The Lord Iesus Christ be with thy spirit. Grace be with you, Amen.

The seconde Epistle written from Rome vnto Timotheus the first bishope elected of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

## THE EPISTLE OF Paul to Titus.

### THE ARGUMENT.

When Titus was left in Creta to finish that doctrine which Paul had there begonne, Satan stirred vp certeine which went about not onely to overthrowe the gouernement of the Church, but also to corrupt the doctrine: for some by ambition wolde haue thrust in them selues to be pastors: others, vnder pretext of Moses Law brought in manie trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers be ought to chuse, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, and amongst other things he noteth the Iewes which put a certeine holines in meates & suche outward ceremonies, teaching them which are the true exercisys of a Christian life, & what things apperteyne to euery mans vocation. Against the which if anie man rebelle or els doeth not obey, he willett him to be auoyded.

### CHAP. I.

1 He aduertiseth Titus touching the gouernement of the Church. 7 The ordonance and office of ministers. 12 The nature of the Cretians, and of them which some abroade lewissh fables and inventions of men.

10, minister.



Paul a seruant of God, and an Apostle of Iesus Christ, according to the faith of Gods elect & y knowledge of the trueth, wis according to godlines,

2 Vnder the hope of eternal life, which God that can not lie, hath promised before the world began:

3 But hath made his worde manifest in due time through the preaching, which is committed vnto me, according to the commandement of God our Sauour:

1 That is, to preache the faith, to increase their knowledge, to teach them to live godly, & at length they may obtayne eternal life.

Rom. 16. 25.

aple. 3. 9.

col. 1. 10.

3. tim. 1. 10.

1. pet. 1. 20.

Gal. 1. 1.

6 Hath willingly, and of his mere liberalitie promised without fore being pur faith or workes as a cause to moue him to this fre mercie. 6 Who bothe giueth life, and preferreth life.

4 To Titus my natural sonne according to the commune faith, Grace, mercie and peace from God the Father, and from the Lord Iesus Christ our Sauour.

5 For this cause left I thee in Creta, that thou shuldest continue to redresse y things that remaine, and shuldest ordeine Elders in euerie cite, as I appointed thee,

6 \* If anie be vnreprovable, the houshold of one wife, hauing faithful childre, which are not slandered of riote, nether are disobedient.

7 For a bishop must be vnreprovable, as Gods steward, not frowarde, not angrie, not giuen to wine, no striker, not giuen to filthy lucre,

8 But harberous, one that loueth goodnes, wise, righteous, holie, temperate,

9 Holding fast the faithful worde according to doctrine, that he also may be able to exhorthe with wholesome doctrine, and improve them that say against it.

10 For

10 In respect of faith which was common to the better, so that herby they are brether: but in respect of the ministers, Paul begeth him as his sonne in faith.

1 Tim. 3. 2.

2 That is, without all familie where by his vocation might be diminished.

1. pet. 3. 22.

1. pet. 3. 18.

1. Who hath the discipline of his gift.

10. first wills, 10. good me.

8 Toward men 8 Toward Gods.

1. 1. 1. 1.

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1. 1. 1. 1.

fters.

and I was deli-  
lion.  
from eue-  
me vnto  
ome be prai-

and the \*hou-

Trophimus

winier. Eubu

and Linus, &

with thy spi-

n Rome vn-

pe elected,

en Paul was

ore the Em

F

onne, & Satan

the Church,

be paffours:

men Paul

quiring that

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ceremonies,

me to euerie

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goodnes,

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re accor-

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ine, and

to For

# To stoppe their mouthes. Chap. II. III. Obeye the powers. 101

10 For there are manie disobedient & va-  
ne talkers and deceiuers of mindes, chief-  
ly they of the Circumcision,

11 Whose mouths must be stopp'd, which  
subuert whole houses, teaching things,  
which they ought not, for filthy lucre sake.

12 One of them selues, *eu*en one of their  
owne \* prophetes said, The Cretians are  
alwaies lyars, euil beastes, slowe belyes.

13 This witnes is true: wherefore rebuke the  
sharply, that they maye be founde in the  
faith,

14 And not taking hede to \* Iewish fables  
and commandements of men, that turne  
from the truthe.

15 Vnto the pure \* are all things pure, but  
vnto them that are defiled, and vnbele-  
uuing, is nothing pure, but euery their min-  
des and consciences are defiled.

16 Thei professe that they knowe God, but  
by *h*is workes thei denie him, and are abomi-  
nable and disobedient, and vnto euery  
good worke reprobate.

## CHAP. II.

17 He commendeth vnto him the *wholsome doctrine*, and  
relleth him how he shal teach all degrees to behaue the  
selues, in Through the benefite of the grace of Christ.

**B** Vt speake thou the things which be-  
come a wholsome doctrine,  
That the Elder men be sobre, honest, dis-  
crete, founde in the faith, in loue, & in pa-  
ciance:

3 The Elder women likewise, that they be  
in suche behauiour as becometh holines,  
not false accusers, not giuen to muche  
wine, but teachers of honest things,

4 That they may instruct the yong women  
to be sobre minded, that they loue their  
houfbands, that they loue their children,

5 That thei be discrete, chaste, kepig at home,  
good and \* subiect vnto their houfbands,  
by the worde of God be not euil spoken of.

6 Exhorte yong men likewise, that thei be  
sobre minded.

7 About all things shewe thy self an en-  
sample of good workes with vncorrupt  
doctrine, with grauitie, integritie,

8 And with the wholsome worde, which  
can not be reproued, that he which with-  
standeth, may be ashamed, hauing nothing  
concerning you to speake euil of.

9 \* Let seruants be subiect to their masters,  
and please them in all things, not answerig  
again,

10 Nether pykers, but that they shewe all  
good faithfulness, that they may adorne the  
doctrine of God our Sauour in all thigs.

11 \* For the grace of God, that bringeth  
saluation vnto all men, hath appeared,

12 And teacheth vs that we shulde denie  
vngodlines, and worldlie lustes, & that we  
shulde liue. sobrely and righteously, and

godly in this present worlde,

13 Loking for the blessed hope, and appea-  
ring of the glorie of the mightie God,  
and of our Sauour Iesus Christ,

14 Who gaue him self for vs, that he might  
redeem vs from all iniquitie, and purge  
vs to be a *d* peculiar people vnto him self,  
zealous of good workes.

15 These things speake, and exhorte, and  
rebuke with all \* autoritie. Se that no man  
despise thee.

## CHAP. III.

16 Of obedience to suche as be in autoritie. 9 He warneth  
Tim to beware of foolish and vnprofitable questions,  
12 Concluding with certaine private matters, 15 And  
salutations.

**P** Vt them in remembrance that they  
\* are subiect to the Principalities &  
Powers, & that they be obedient, & re-  
adie to euery good worke,

2 That they speake euil of no m<sup>a</sup>, that thei  
be no fighters, but softe, shewing all meke-  
nes vnto all men.

3 \* b For we our selues also were in times  
past vnwise, disobedient, deceiued, seru-  
ing the lustes and diuers pleasures, liuing in  
maliciousnes and enuie, hateful, & hating  
one another.

4 But when the bountifullnes and loue of  
God our Sauour towarde man appea-  
red,

5 \* Not \* by the workes of righteousnes,  
which we had done, but according to his  
mercie he saued vs, by the *d* washing of  
the new birth, and the renuing of the ho-  
lie Gost,

6 Which he shed on vs abundantly, through  
Iesus Christ our Sauour,

7 That we, being iustified by his grace, shul-  
de be made heires according to the hope  
of eternal life.

8 This *is* a true saying, and these things I  
wil thou shuldest affirme, that they which  
haue beleued in God, might be careful to  
shewe forth the good workes. These things  
are good and profitable vnto men.

9 \* But stay foolish questions, and genea-  
logies, and contentions, and brawlings a-  
bout the Law: for thei are vnprofitable &  
vaine.

10 \* Reiect him that is an heretike, after  
once or twice admonicion,

11 Knowing that he that is such, is *e* per-  
uerter, and *s* sinneth being damned of his  
owne self.

12 When I shal send Artemas vnto thee,  
or Tychicus, be diligent to come to me  
vnto Nicopolis: for I haue determined  
there to winter.

13 Bring Zenas the expouder of the Law,  
and Apollos on their iourney diligently,  
that they lacke nothing.

14 And let ours also learne to shewe forth  
the

CCc.i.

d Moste deo  
and precious.

As beco-  
meth the ar-  
bitrator of  
God.

Rom. 13.1.  
1. pet. 2.13.  
a Although  
rulers be in-  
just, yet we  
are bounde to  
obey them in  
the Lord, as  
the Lord  
is our Lord:  
whereas  
thei com-  
mande vs  
against the  
word of  
God.

1. Cor. 6.11.  
b For let vs  
consider what  
we our selues  
were when  
God  
shewed vs fa-  
uour.

a. Tim. 1.9.  
c God doth  
not iustice vs  
for reip: &  
of anie thing.  
he seeth in vs,  
but doeth pre-  
uent vs with  
his grace and  
freely accepteth  
vs.

d Baptisme is  
a sure signe of  
our regenera-  
tion, which is  
wrought by the  
holie Gost.  
e This comma-  
dement is giue  
to y<sup>e</sup> minister,  
& fo particu-  
larly to all  
men to whome  
the worde is  
not committed:  
but els the ma-  
gistrate, whole  
chief office is  
to mainteine  
Gods glorie in  
his Church.

1. Tim. 1.4.  
f So that there  
is no hope of  
amendment  
g Willingly, &  
wittingly.  
h It is proba-  
ble, y<sup>e</sup> he was  
an interpreter  
of the Law of  
Moses, as Apo-  
los, &c.



Pauls ioye.

To Philemon.

His great loue.

good workes for necessarie vses that thei  
be not vnfruitful.

15 All that are with me, salute thee. Grete  
them that loue vs in the faith. Grace be  
with you all, Amen.

To Titus, elect the first bishope  
of the Church of the Cre-  
tians, written  
from  
Nicopolis in Macedonia.

## THE EPISTLE OF Paul to Philemon.

### THE ARGUMENT.

**A**lbeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this E-  
pistle is a great witness, and a declaration of the same. For sarre passing the busines of his mat-  
ter, he steeth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus ser-  
uant to Philemon bothe robbed his master, and fled away, whome Paul hauing worne to Christ, sent  
again to his master, earnestly begging his pardone, with moste waighthe arguments proving the  
duetie of one Christian to another, & so with salutations endeth.

8 He reioyceth to heare of the faith and loue of Philemon,  
9 Whome he desireth to forgieue his seruant Onesimus,  
and longingly to receiue him againe.

**P**AUL a prisoner of Iesus  
Christ, and our brother  
Timotheus, vnto Phi-  
lemon our dere friend,  
& fellow helper,

2 And to our dere sister  
Apphia, and to Archip-  
pus our felowe fouldier, & to the Church  
that is in thine house:

3 Grace be with you, and peace from God  
our Father, & from the Lord Iesus Christ.

4 I giue thanks to my God, making men-  
tion alwaies of thee in my praier,

5 (When I heare of thy loue & faith, which  
thou hast towards the Lord Iesus, & tow-  
arde all Saintes)

6 That the felowship of thy faith may be  
made fruteful, and that whatsoeuer good  
thig is in you through Christ Iesus, may  
be knowne.

7 For we haue great ioye and consolacion  
in thy loue, because by thee, brother, the  
Saintes hearts are comforted.

8 Wherefore, though I be verie bolde in  
Christ to commande thee that which is  
conuenient,

9 yet for loues sake I rather beseeche thee,  
though I be as I am, euen Paul aged, and  
euen now a prisoner for Iesus Christ.

10 I beseeche thee for my sonne Onesimus,  
whome I haue begotten in my bondes,

11 Which in time past was to thee vnpro-  
fitable, but now profitable bothe to thee  
and to me,

12 Whome I haue sent againe: thou there-  
fore receiue him, y mine owne bowels,

13 Whome I wolde haue reteined with me,  
that in thy stede he might haue ministred  
vnto me in the bondes of the Gospel.

14 But without thy minde wolde I do no-  
thing, that thy benefite shulde not be as it  
were of necessitie, but willingly.

15 It may be that he therefore departed  
for a ceason, that thou shouldest receiue him  
for euer,

16 Nor now as a seruant, but aboute a ser-  
uant, euen as a brother beloued, specially  
to me: how muche more then vnto thee,  
bothe in the flesh, and in the Lord?

17 If therefore thou counte our things  
commune, receiue him as my self.

18 If he hath hurt thee, or oweth thee  
ought, that put on mine accounts.

19 I Paul haue written this with mine owne  
hand: I wil recompense it, albeit I do not  
say to thee, that thou owest vnto me euen  
thine owne self.

20 Yea, brother, let me obtaine this pleasu-  
re of thee in the Lord: coforte my bowels  
in the Lord.

21 Trusting in thine obedience, I wrote vn-  
to thee, knowing that thou wilt do euen  
more then I say.

22 Moreouer also prepare me lodging: for  
I trust through your praier I shalbe gi-  
uen vnto you.

23 There salute thee Epaphras my fellowe  
prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas & Luke,  
my fellowe helpers.

25 The grace of our Lord Iesus Christ be  
with your spirit, Amen.

Written from Rome to Philemon,  
and sent by Onesimus a  
seruant.

THE

1. Thes. 1. 2  
2. Thes. 1. 3.

a Thy benevo-  
lence towards  
the Saintes, &  
procedeth of a  
liuelie and ef-  
fectual faith.  
b That experi-  
ence may de-  
clare you are  
the members of  
Iesus Christ.  
c Meaning their  
inward par-  
tes & affections  
were through  
his charitie  
comforted.

Colos. 4. 8.

d He fled away  
from thee.

e For he is thy  
seruant by co-  
dicion, & also  
now by Loue,  
so y bothe for  
thine owne li-  
ke and for the  
Lords y ought-  
est to loue  
him.  
f That all thin-  
gs are mine, &  
all mine is  
thine.

g Grant me  
this benefite,  
I shalbe mo-  
re acceptable  
vnto me of all  
others.

h That infor  
Cuius causis.

**F**Orasmuche  
pistle for in-  
much therein.  
though we know  
or Barnabas, or  
principally mea-  
Christ Iesus was  
end: forasmuche  
was inferior to  
that he hath a  
self: for he is the  
refore at his co-  
from the seuen  
all the Prophe-  
and siue verse  
peareth from the  
ples of the olde  
by his wisdom  
end in hope of  
we may bothe

h He sheweth the  
Angels, 7

God, who is  
not constant,  
in merciful  
his Church,  
in time  
all, not all at  
once, or after  
at sorte, but  
from time to  
time, and in  
diuine fortress  
but now last  
of all he hath  
fully declared  
all truth to  
us by his so-  
ne.

hathe made  
also he may  
\*Who be-  
and the d in  
bearing vp  
de, hath be-  
and sitreth  
stie in the

4 And is m  
then the f  
obtained a

5 For vnto  
anie time,  
begate I t  
ther, and h

6 And ag  
first begot  
faith, \*An  
ship him.

ne all things are made, and also  
king, Prophet & Priest. d Th  
teeth him, seeth the Father, toh  
fere, but apprehended by faith.  
other meane. f Muche mor  
quall he was at the time appoint

# THE EPISTLE TO

the Ebrewes.

## THE ARGUMENT.

**F**Orasmuche as diuers, both of the Greke writers and Latines witnesse, that the writer of this Epistle for iusto causes wolde not haue his name knowne, it were curioſitie of our parte to labour muche therein. For ſeing the Spirit of God is the auctor thereof, it diminisheth nothing the autoritie, although we knowe not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or ſome other, his chief purpose is to perswade vnto the Ebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redemer, but also that at his comming all ceremonies must haue an end: forasmuche as his doctrine was the conclusion of all the propheties, and therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he haith also taken our flesh, and is made our brother to assure vs of our saluation through himself: for he is that eternal Priest, whereof all the Leuitical Priests were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the ſeuenth chap. verse 11. vnto the 12. chap. verse 18. Also he was that Prophet of whom all the Prophetes in time past witnessed, as is declared from the 12. chapter, verse 18. to the twentieth and ſiue verse of the ſame chapter: yea, and is the King to whome all things are subiect, as appeareth from that verse 23. to the beginning of the last chapter. Wherefore according to the exam- ples of the olde fathers we must constantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and governed by his power, we may steadfastly, and courageously perseuere euen to the end in hope of that ioye that is set before our eyes, occupying our selues in Christian exercises that we may both be thankfull to God, and dutifull to our neighbour.

### CHAP. I.

He sheweth the excellencie of Christ 4 Aboue the Angels, 7 And of their office.



**A**T sondrie times & in diuers maners God spake in y olde time to our fathers by the Prophetes: In these last dayes he hath spoken vnto vs by his Sonne, whome he hath made heir of all things, by whome also he made the worldes,

Who being the brightnes of the glorie, and the ingraued forme of his persone, & bearing vp all things by his mightie worde, hath by him self purged our finnes, and sitteth at the right hand of the maiestie in the highest places,

And is made so muche more excellent, then the Angels in as muche as he hath obtained a more excellēt name then thei.

For vnto which of the Angels said he at anie time, Thou art my Sonne, & this day begate I thee? and againe, I wil be his Father, and he shal be my sonne?

And againe when he bringeth in his first begotten Sonne into the worlde, he saith, And let all the Angels of God worship him.

And againe when he toucheth his office, whereby he is King, Prophet & Priest. And the liuelie image and paterne, so that he hath seeth him, seeth the Father, Iohn 14.9: for els the persone of the Father is not seene, but apprehended by faith. So that our finnes can be purged by none other means. Muche more then then all other things created. Be- cause he was at the time appointed declared to the worlde.

7 And of the Angels he saith, He maketh the Spirits his messengers, and his ministers a flame of fyre.

8 But vnto the Sonne he saith, O God, thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

9 Thou hast loued righteousness and hated iniquitie. Wherefore God, euently God, hath anointed thee with y oyle of gladnes about thy fellowes.

10 And, Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shal perishe, but thou doest remaine: and they all shal waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them vp, and they shalbe changed: but thou art the same and thy yerres shal not faile.

13 Vnto which also of the Angels said he at anie time, Sit at my right hand, til I make thine enemies thy fore foile?

14 Are they not all ministring spirits, sent forth to minister, for their sakes which shalbe heires of saluation?

### CHAP. II.

He exhorteth vs to be obedient vnto the new Law which Christ hath giuen vs, And not to be offended at the infirmities and lowe degre of Christ, so Because it was necessarie that for our sakes he shoulde take suche an humble state vpon him, that he might be like vnto his brethren.

Wherefore we ought diligētly to gūe hede to the things w we haue

CCc.ii.

Psal. 104. 4. He comprehendeth the Angels to the windes, which are here beneth as Gods messengers.

Psal. 45. 7. The administration of thy kingdome is iustice.

This is met in that that word is made flesh, and that the holie God was powered on him without measure, we may all regeite of him euerie one according to his measure.

Psal. 102. 26.

Psal. 110. 1. mat. 22. 44.

1 cor. 15. 25. chap. 10. 12.

For he is thy seruant by cō- dition, & also now y Lords, so y bothe for thine owne sake and for the Lords y oughtest to loue him.

That all thine is mine, & all mine is thine.

Grant me this blessing, & shalbe acceptable vnto me of all others.

So that now we may not stand in any reuelacion after him.

Psal. 45. 7. chap. 1. 9. al. 13. 33.

1 Sam. 7. 14. 2 Sam. 22. 10. Psal. 97. 8.

He entreth here of Christ, bothe as touching his persone, which is verie God, & verie man, by whome

all things are made, and also as touching his office, whereby he is King, Prophet & Priest.

The liuelie image and paterne, so that he hath seeth him, seeth the Father, Iohn 14.9: for els the persone of the Father is not seene, but apprehended by faith.

So that our finnes can be purged by none other means.

Muche more then then all other things created.

Be- cause he was at the time appointed declared to the worlde.



# Christ's excellencie.

# To the Ebrewes.

# The disobedient.

# Of Gods word

<sup>a</sup> We must diligently keepe in memorie the doctrine, which we haue learned, lest like vessels full of chappes we leake, and runne out on euerie parte. <sup>b</sup> Which was the Law giuen to Moses by the hands of the Angels. Gal 3, 19. ad. 7. 53.

<sup>c</sup> Mar. 16, 20. As the Gospel is which only offereth saluation. <sup>d</sup> That is, the Apostles. Which Esai calleth the new heauens, and the new earth, chap 66, 17. whereof Christ is the father, Isa 9, 6. that is, the head of vs his members.

<sup>e</sup> Psal 85. He speaketh here Christ of the faithful, which are made through Christ citizens of y<sup>e</sup> world to come where they shall enioy at their prince all these things wh<sup>ch</sup> now they haue only but in parte.

<sup>f</sup> Mat. 21, 18. I. cor. 15, 27. Phil 2, 8. In making him followe heire i<sup>e</sup> Christ h<sup>is</sup> To him v<sup>er</sup> obedi<sup>ent</sup> y<sup>e</sup> they se not these things accomplished in ma<sup>n</sup>, the Apostle sheweth that they are fulfilled in Christ our captaine who leadeth h<sup>is</sup> to the same glorie w<sup>h</sup> him.

<sup>g</sup> Psal 22, 25. I To man, as he is of Christ. k By his vertue which more manifestly appeareth in the Church.

<sup>h</sup> Psal 118. Hos 13, 14. I. cor. 15, 55. I Ies<sup>us</sup> Christ by h<sup>is</sup> h<sup>is</sup> self & taking vpon him the forme of a seru<sup>ant</sup>, w<sup>as</sup> our flesh, & mortallitie giuen vs assurance of our saluation.

<sup>i</sup> Therefore we by afflictions are made like to the Sonne of God n The head & the members are of one nature: Christ is sanctified vs, & we are sanctified, are all one by the vni<sup>on</sup> of our flesh. o This growth Christ's humanitie. p Meaning, that Christ touching his humanitie put his trust in God. q I Ies<sup>us</sup> speaketh this of him self, & his disciples, but properly it is applic<sup>ed</sup> to Christ's head of all ministers. e And Gods anger.

15 For he in no sorte toke the Angels, but he toke the seed of Abraham. 17 Wherefore in all things it became him to be made like vnto his breth<sup>er</sup>, that he might be merciful, and a faithful high Priest in things concerning God, that he might make reconciliation for the sinnes of the people. 18 For in that he suffered, and was tempted, he is able to succor them that are tempted.

## CHAP. III.

He requirith them to be obedient vnto the worde of Christ. 11 He is more worthe then Moses. 12 The to his worde punishment of such as wil harden their hearts, and not beleue, that they might haue eternal rest.

1 Therefore, holie brethren, partakers of the heauenlie vocatio<sup>n</sup>, consider the Apostle and high Priest of our professio<sup>n</sup> Christ Iesus:

2 Who was faithful to him that hath appointed him, euen as Moses was in all his house.

3 For this man is counted worthe of more glorie then Moses, inasmuch as he which hath buylded the house, hath more honour then the house.

4 For euerie house is buylded of some man, & he that hath buyld all things, is God. 5 Now Moses verely was faithful in all his house, as a seruant, for a witness of y<sup>e</sup> things which shulde be spoken after.

6 But Christ is as the Sonne, ouer his owne house, whose house we are, if we holde fast the confidence and the reioycing of the hope vnto the end.

7 Wherefore, as the holie Gost saith, \* To day if ye shall heare his voyce,

8 Harden not your hearts, as in the prouocation, according to the day of the re-  
tation in the wilderness,

9 Where your fathers tempted me, proued me, and saue my workes fortie yeres long.

10 Wherefore I was grieued with that generation, and said, They erre euer in their heart, neither haue they known my wayes.

11 Therefore I sware in my wrath, If they shall enter into my rest.

12 Take hede, brethren, lest at anie time there be in anie of you an euil heart, and vnfaithful, to departe away from the li-  
uing God.

13 But exhorthe one another daily, while it is called \* To day, lest anie of you be hardened through the deceitfulness of sinne.

14 For we are made partakers of Christ, if we kepe sure vnto the end the beginning, wherewith we are vpholden,

15 So long as it is said, To day if ye heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came

out of Egypt. 17 But with trierers: Vnto that sinned in the wilderness? 18 And to wh<sup>o</sup> not entered into the rest? obeyed not. 19 So we see the cause of v<sup>er</sup>ie.

2 The worde which bath rest offereth to beleuers. 12

3 Et vsu<sup>m</sup> Liby for into his rest deprived.

4 For vnto also vn<sup>to</sup> heard, prob<sup>ab</sup>ly a mixed v<sup>er</sup>ie.

5 For we rest, as he is in my wrath rest: altho<sup>ugh</sup> from the f<sup>ir</sup>st.

6 For he se<sup>u</sup>enth day rest the se<sup>u</sup>enth day.

7 And in the rest into m<sup>o</sup>re.

8 Seing the mult<sup>it</sup>ude entered into it was fier<sup>y</sup> for vnbe<sup>l</sup>ievers.

9 Againe he sayeth, as his voyce.

10 For if I wolde heare another.

11 There are people of

12 For he also ceased

13 Let vs rest, lest

14 For the tie in ope<sup>n</sup>ed vnto the

15 & the sp<sup>irit</sup>rie, and is the inten<sup>t</sup>

16 Nether not mani<sup>fest</sup> naked & we haue

17 The worde which we must tremble, kn

18 The worde which we must tremble, kn

19 The worde which we must tremble, kn

20 The worde which we must tremble, kn

21 The worde which we must tremble, kn

22 The worde which we must tremble, kn





# Sin against the holy Gost. To the Hebrewes. Leui in Abrahams loines

Christs eternal

ue their wittes exercised, to discerne bothe good and euil.

## CHAP. VI.

He proceedeth in reproofing them, and exhorteth them not to faint, 12 But to be stedfast & patient, 15 Forasmuche as God is sure in his promises.

**T**herefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe y<sup>e</sup> fundation of repentance from dead workes, and of faith toward God, Of the doctrine of baptisimes, & laying on of hands, and of the resurrection from the dead, and of eternal iudgement. And this will we do if God permit.

For it is impossible that they, which were once lightened, and haue tasted of the heauenlie gift, and were made partakers of the holie Gost,

And haue tasted of the good worde of God, and of the powers of the worlde to come,

If they fall away, shulde be renewed againe by repentance: seing they crucifie againe to them selues the sonne of God & make a mocke of him.

For the earth which drinketh in the raine that cometh of heauen vpon it, and bringeth forth the herbes meete for them by whome it is dressed, receiue blessing of God:

But that which beareth thornes & briars, is reproofed, and is nere vnto cursing, whose end is to be burned.

But beloued, we haue perswaded our selues better things of you, and suche as accompanie saluation, thogh we thus speake.

For God is not vnrighteous, that he shulde forget your worke, and labour of loue, which ye shewed toward his Name, in that ye haue ministred vnto the Saintes, & yet minister.

And we desire that euerie one of you shewe the same diligence, to the full assurance of hope vnto the end,

That ye be not slothful, but followers of them, which through faith and patience, inherite the promises.

For whē God made the promises to Abraham, because he had no greater to sweare by, he sware by him self,

Saying, Surely I wil abundantly blesse thee and multiplie thee marueilously.

And so after that he had taryed patiently, he enioyed the promises.

For men verely sweare by him that is greater then them selues, and an othe for confirmation is among them an end of all strife.

So God willing more abundantly to shewe vnto the heires of promises the stablenesse of his counsel, bound him self by an othe,

That by two immutable things, whe-

rein it is vnpossible that God shulde lye, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

Which we haue, as an ancre of the soule, bothe sure and stedfast, & it entrencheth into that which is within the vaile,

Whether the forerunner is for vs entred in, Iesus that is made an hie Priest for euer after the order of Melchi-sedec.

## CHAP. VII.

He compareth the Priesthode of Christ vnto Melchi-sedec. 11 Also Christs Priesthode with the Leuites.

For this Melchi-sedec was King of Salem, the Priest of the most hie God, who met Abraham, as he returned from the slaughter of the Kings, and blessed him:

To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousness: after that, he is also King of Salem, that is, King of peace,

Without father, without mother, without kinred, and hath no beginning of his dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

Now consider how great this man was, vnto whome euen the Patriarke Abraham gaue the tithe of the spoiles.

For verely they which are the children of Leui, which receive the office of the Priesthode, haue a commandement to take, according to the Law, tithes of the people (that is, of their brethren) thogh they came out of the loynes of Abraham.

But he whose kinred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

And without all contradiction the lesse is blessed of the greater.

And here me that dye, receiue tithes: but there he receiue them, of whome it is witnessed, that he liueth.

And to say as the thing is, Leui also which receiue tithes, payed tithes in Abraham.

For he was yet in the loines of his father Abraham, when Melchi-sedec met him.

If therefore perfection haue bene by the Priesthode of the Leuites (for vnder it the Law was established to the people) what neded it furthermore, that another Priest shulde rise after the order of Melchi-sedec, & not to be called after the order of Aaron?

For if the Priesthode be changed, then of necessitie must there be a change of the Law.

For he of whome these things are spoken, pertaineth vnto another tribe, whereof no man serued at the altar.

For it is euident, that our Lord sprang out of Iuda, concerning the which tri-

He remeth to the comparison betweene Christes Priesthode & the Leuitical which he had begun in the 5 chap. Which is because whether Christ is gone before to prepare a place.

Gen. 14. 18.

As he called, because that Moses maketh no mention of his pariterous and folkes, but as he had bene suddenly seer of God into y<sup>e</sup> worlde to be a figure of Christ & curiously & shortly taken out of the worlde againe, so Christ in touching his humanitie had no father, and concerning his diuinitie, some other.

Negm. 11. 39. de. 12. 1. ioh. 14. 1. That is, the chief of fathers.

The Leuites had commandement to receiue that, which Abraham gaue freely to Melchi-sedec.

Was begotten of Abraham.

The Leuites receiued tithes of their brethren, but Melchi-sedec of Abraham, the Patriarke before his Priesthode.

More excellent, then the Leuitical.

Because the Law is more excellent.

The Law and y<sup>e</sup> Priesthode are both of one condition: so that the Law and the Priesthode are both of one condition.

That is, hea-

Which is y<sup>e</sup> bodie of Christ.

For earl it shulde be corrupted.

For the power, that Christs bodie is the true Tabernacle.

That he might haue a thine

be Moses s<sup>r</sup> Priesthode.

And it is cause that a fedec, there

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be Moses spake nothing, touching the Priesthode.

15 And it is yet a more euident thing, be- cause that after the similitude of Melchi- sedec, there is risen vp another Priest,

16 Which is not made Priest after the Law of the carnal commandement, but after the power of the endles life.

17 For he testifieth thus, \* Thou art a Priest for euer, after the order of Melchi- sedec.

18 For the commandement that went afore, is disanulled, because of y<sup>e</sup> weakenes the- roof, and vnprofitableness.

19 For the Law made nothing perfite, but the bringing in of a better hope made per- fite, whereby we drawe nere vnto God.

20 And forasmuche as it is not without an othe ( for these are made Priests without an othe:

21 But this, he is made with an othe by him that said vnto him, \* The Lord hath swor- ne, & wil not repent, Thou art a Priest for euer, after the order of Melchi- sedec)

22 By so-muche as Iesus made a suretye of a better Testament.

23 And amōg the many were made Priests, because they were not suffred to endure, by the reason of death.

24 But this man, because he endureth euer, hath an euerlasting Priesthode.

25 Wherefore, he is able also i<sup>o</sup> perfite to saue them that come vnto God by him, seing he euer liueth, to make intercession for them.

26 For suche an hie Priest it became vs to haue, which is holie, harmeles, vndefiled, separate from sinners, and made hier then the heauens:

27 Which neded not daily as those hie Priests to offer vp sacrifice, \* first for his owne finnes, and then for the peoples: for that did he once, when he offered vp him self.

28 For the Law maketh men hie Priests, which haue infirmitie: but y<sup>e</sup> worde of the othe that was since the Law, maketh the Sonne, who is consecrated for euermore.

CHAP. VIII.

He proueth the abolishing of the Leuitical Priest- hode, as of the olde Couenant by the spiriual & euer- lasting Priesthode of Christ, & And by the new Co- uenant.

NOW of the things which we haue spoken, this is the summe, that we haue suche an hie Priest, y<sup>e</sup> siteth at the right hand of the throne of the maiestie in heauens,

And is a minister of the Sanctuarie, and of the true Tabernacle which the Lord pight, and not a man.

For euerie hie Priest is ordeined to offer

true Tabernacle, and that he muste nedes be made man, to the might haue a thing to offre, which was his bodie.

bothe giftes and sacrifices: wherefore it was of necessitie, that this man shulde haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth; seing there are Priests that accord- ing to the Law offer giftes,

5 Who serue vnto the paternie & shadowe of heauenlie things, as Moses was warn- ed by God; when he was about to finish the Tabernacle. \* Se, said he, that thou make all things according to y<sup>e</sup> paternie, shewed to thee in the mount.

6 But now our hie Priest hath obtained a more excellent office, inasmuche as he is the Mediatur of a better Testament, which is established vpō better promises.

7 For if that first Testament had bene fau- teles, no place shulde haue bene soght for the seconde;

8 For in rebuking them he saith, \* Beholde, the dayes wil come, saith the Lord, when I shal make with the houle of Israel, and with the house of Iuda a new Testamēt:

9 Not like the Testamēt that I made with their fathers, in the day that I toke them by the hād, to leade them out of the land of Egypt: for they continued not in my Testament; and I regarded the not, saith the Lord.

10 For this is the Testamēt that I wil make with y<sup>e</sup> houle of Israel, After those dayes, saith the Lord, I wil put my lawes in their minde, and in their heart I wil write them, and I wil be their God, and they shal be my people;

11 And they shal not teache euerie man his neighbour & euerie man his brother, saying, Knowe y<sup>e</sup> Lord: for all shal knowe me, from the least of the to the greatest of them.

12 For I wil be merciful to their vnrighte- ousnes, and I wil remember their finnes and their iniquities no more.

13 In that he saith a newe Testament, he ha- the abrogate the olde: now that is disan- nulled & waxed olde, is readye to vanish away.

CHAP. IX.

How that the Ceremonies and sacrifices of the Lawe are abolished. 11 By the eternitie and perfelion of Christs sacrifice.

1 Then the first Testament had also ordi- nances of religion, and a worldlie Sanctuarie.

2 For the first Tabernacle was made, whe- rein was the candlesticke, and the table, & the shewbread, which Tabernacle is called the Holie places.

And after the seconde vaile was the Tabernacle, which is called the Holiest of all,

Which had the golden senser, and the Arke of the Testament overlaid rounde about with gold, wherein the golden pot

Exod 25, 40.

alt. 7, 44.

e Seing the of

ferings of the

Leuites were

but shewes

of heauenlie

things, as ap-

peareth by the

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ses, it followeth

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ctuarie, his Ta-

bernacle and

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Dr. couenant.

Ier. 31, 31.

rom. 11, 27.

chap. 10, 16.

f That is, whe

Christ shal re-

mit our finnes

by the prea-

ching of the

Gospell

g Signifying y<sup>e</sup>

there shulde

be no more di-

uision, but all

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one Church.

h Man by tra-

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109, Tabernacle

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a Not heauen

lie and spiri-

tuell.

Exod. 26, 1.

& 36, 1.

b That is, on

the inward si-

de of the vaile

which was hid

from the peo-

ple.



# The force of Christs death. To the Ebrewes. Christ once offered.

How we are sa

Nom. 17. 10.  
1. King. 8. 9.  
2. Chron. 5. 10.  
Exod. 25. 22.

Or, euer of the  
ark.

Exo. 30. 10.  
Leu. 16. 2.

Or, offered.

e For so long  
as his Priest  
offered once a  
yere for his  
owne finnes &  
for 8 peoples  
and also while  
this earthlie  
Tabernacle stode,  
the way to the  
heauelie Taber-  
nacle, which is  
made open by  
Christs blood,  
could not be  
entred into.

Or, offered.  
d Neither yet  
him for whom  
they were  
offered.  
e Which ce-  
remonies al-  
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dered in them-  
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Christ, are but  
carnal, grosse,  
and earthlie &  
touched not the  
soule.

Leu. 16. 14.  
nom. 19. 4.

1. Pet. 1. 19.  
2. Ioh. 1. 9.

Heb. 1. 15.  
Til the newe  
testament was  
appointed.

Luk. 1. 74.  
g Which was  
his bodie and  
humane nature.

Rom. 5. 6.  
2. Pet. 3. 18.

h Which is  
heauen.

i For Christ  
was the sacri-  
fice, the Taber-  
nacle and the  
Priest.

Gal. 3. 15.  
k The Leuiti-  
cal Priest offer-  
ed beastes  
blood: but  
Christ the true  
and eternal  
Priest offered  
his  
owne  
blood, which  
was moche ho-  
lie and pure: the  
Leuitical Priest  
offered yerely,  
and therefore did  
onely re-  
present the true holines: but  
Christ by one onely sacrifice  
haue made holie  
for euer all the that be-  
leue. l Outwardly in the  
sight of man, in which  
of the felues procure death  
& are the frutes thereof. m  
Made betwene God  
and Christ, who by his death  
haue made vs heires. n  
He prometh that  
Christ must dy, because the  
covenant of newnes is of  
none effect without the  
death of the testator. p  
Without the death of  
barre that were sacrificed  
& signified, that Christ  
wolde pacifie his  
Fathers wrath with his  
blood.

Or, offered.

Or, offered.

Or, offered.

Or, offered.

Or, offered.

Or, offered.

Or, offered.

Or, offered.

Or, offered.

Or, offered.

Or, offered.

Or, offered.

which had manna, <sup>10</sup> and Aarons rodde  
that had budded, and the <sup>11</sup> tables of the  
Testament.

<sup>5</sup> And ouer the Arke were the glorious  
Cherubims, shadowing the mercie seat:  
of which things we wil not now speake  
particularly.

<sup>6</sup> Now when these things were thus orde-  
ned, the Priests went alwayes into the first  
Tabernacle, & accomplished the seruice.

<sup>7</sup> But into the second went the <sup>8</sup> hie Priest  
alone, once euerie yere, not without blood  
which he offered for him self, and for the  
ignorances of the people,

<sup>8</sup> Whereby the holie Gost this signified,  
that the <sup>9</sup> way into the Holiest of all was,  
not yet opened, while as yet the first Ta-  
bernacle was standing.

<sup>9</sup> Which was a figure for the time present,  
wherein were offered giftes and sacrifices  
that coulde not make <sup>10</sup> holie, concerning  
the conscience, <sup>11</sup> him that did the seruice,

<sup>10</sup> Which onely stode in meats and drin-  
kes, and diuers washings, and carnal rites,  
vntil the time of <sup>11</sup> reformation.

<sup>11</sup> But Christ being come an hie Priest of  
good things to come, by a greater and a  
more perfite Tabernacle, not made with  
hands, that is, not of this buylding,

<sup>12</sup> Nether by the blood of goates and cal-  
ues: but by his owne blood entred he in  
once vnto the <sup>13</sup> holie place, and obtained  
eternal redemption for vs.

<sup>13</sup> For if the <sup>14</sup> blood of bulles & of goates  
& the ashes of an heifer, sprinkling the  
that are vnclane, sanctifieth as touching  
the purifying of the <sup>15</sup> flesh,

<sup>14</sup> How muche more shal <sup>15</sup> y blood of Christ  
which through the eternal Spirit offered  
him self without spot to God, purge your  
conscience from <sup>16</sup> dead workes, to <sup>17</sup> serue  
the liuing God?

<sup>15</sup> And for this cause is he the Mediatour  
of the new Testamēt, that through <sup>16</sup> death  
which was for the redemption of the trans-  
gressions that were in the former Testa-  
ment, they which were called, might recei-  
ue the promes of eternal enheritance.

<sup>16</sup> For where a testament <sup>17</sup> is, there must be  
the death of him that made the testamēt.

<sup>17</sup> For the <sup>18</sup> testament is confirmed when  
men are dead: for it is yet of no force as  
long as he that made it, is a liue.

<sup>18</sup> Wherefore nether was the first ordeined  
without <sup>19</sup> blood.

<sup>19</sup> For when Moses had spoken euerie pre-  
cept to the people, according to the Law,

he toke the blood of calves and of goates,  
with water and purple wolue and hyssop,  
& sprinkled bothe the boke, and all the  
people,

<sup>20</sup> Saying, This is the blood of the Tes-  
tament, which God hath appointed vn-  
to you.

<sup>21</sup> Moreouer, he sprinkled likewise the Ta-  
bernacle with blood also, and all the mini-  
string vessels.

<sup>22</sup> And almost all things are by the Law  
purged with blood, and without shedding  
of blood is no remission.

<sup>23</sup> It was then necessarie, that the similitudes  
of heauelie things shulde be purified with  
suche things: but the heauenlie things the  
selues are purified with better <sup>24</sup> sacrifices  
then are these.

<sup>24</sup> For Christ is not entred into the holie  
places that are made with hands, which are  
similitudes of the true <sup>25</sup> Sanctuary: but  
he entred into very heauen, to appeare now  
in the sight of God for vs,

<sup>25</sup> Not that he shulde offer him self often,  
as the hie Priest entred into the Holie pla-  
ce euerie yere with other blood,

<sup>26</sup> (For then must he haue often suffred sin-  
ce the fundacion of the worlde) but now  
in the <sup>27</sup> end of the worlde hath he appea-  
red once to put away sinne, by the sacrifice  
of him self.

<sup>27</sup> And as it is appointed vnto men that  
they shal once dye, and after that commeth  
the iudgement,

<sup>28</sup> So <sup>29</sup> Christ was once offered to take away  
the finnes of many, and vnto them that  
loke for him, shal he appeare the seconde  
time <sup>30</sup> without sinne vnto saluation.

## CHAP. X.

The olde lawe had no power to clense away sinne,  
10 But Christ did it with offering of his bodie once for  
all. 22 An exhortation to receiue the goodnes of God  
thankfully with patience and stedfast faith.

For the Lawe hauing the shadowe  
of good things to come, and not the  
very <sup>2</sup> image of the things, can neuer with  
those sacrifices, which they offer yere by  
yere continually, <sup>3</sup> sanctifie the commers  
thereunto.

For wolde they not then haue ceased to  
haue bene offered, because that the offerers  
once purged, shulde haue had no more con-  
science of finnes?

But in those sacrifices there is a remembrance  
again of finnes euerie yere.

For it is vnpossible that the blood of bul-  
les & goates shulde <sup>2</sup> take away finnes.  
<sup>3</sup> Wherefore when he commeth into the  
worlde, he saith, <sup>4</sup> Sacrifice & offering thou  
woldest not: but a <sup>5</sup> bodie hast thou ordeined  
me.

In burnt offerings, & sinne offerings thou  
hast had no pleasure.

9 Albeit there  
is but one sa-  
crifice, which  
is Christ him-  
selfe once offer-  
ed, yet becau-  
se this true &  
eternal sacri-  
fice is offered  
with all those  
which were bo-  
guen, & is  
more sufficient  
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saith, it is in  
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7 Then I said, Lo, I come (In y beginning  
of the booke it is written of me) that I  
shulde do thy wil, o God.  
8 Aboue, when he said, Sacrifice & offering,  
and burnt offerings, & sinne offerings thou  
woldest not haue, nether hadst pleasure  
therein (which are offered by the Law)  
9 Then said he, Lo, I come to do thy wil, o  
God, he taketh away the first, that he may  
stablish the seconde.  
10 By the which wil we are sanctified, euen  
by the offering of the bodie of Iesus Christ  
once made.  
11 And euerie Priest appeareth daiely mi-  
nistring, and oft times offreth one maner  
of offering, which can neuer take awaye  
sinnes:  
12 But this man after he had offred one sac-  
rifice for sinnes, \* sitteth for euer at the  
right hand of God,  
13 And from hence forth the tarieth, \* til his  
enemies be made his foete.  
14 For with one offering hath he he conse-  
crated for euer them that are sanctified.  
15 For the holie Ghost also beareth vs re-  
corde: for after that he had said before,  
16 \* This is the Testament that I wil make  
vnto them after those daies, saith y Lord,  
I wil put my Lawes in their heart, and in  
their mindes I wil write them.  
17 And their sinnes and iniquities wil I re-  
member no more.  
18 Now where i remission of these things  
is, there is no more \* offering for sinne.  
19 Seing therefore, brethren, that by the  
blood of Iesus we may be bolde to enter  
into the Holie place  
20 By the new and liuing way, which he  
hath prepared for vs, through the vaile,  
that is, his flesh:  
21 And seing we haue an hie Priest, which is  
ouer the house of God,  
22 Let vs drawe nere with a true heart in  
assurance of faith, \* sprinkled in our he-  
arts from an euil conscience, and washed  
in our bodie with pure water.  
23 Let vs kepe the profession of our hope,  
without wauering (for he is faithful that  
promised)  
24 And let vs consider one another, to pro-  
uoke vnto loue, and to good workes,  
25 Not forsaking the fellowship that we ha-  
ue among our selues, as the maner of so-  
me: but let vs exhort one another, & that  
so muche the more, because ye se that the  
day draweth nere.  
26 \* For if we sinne willingly after that  
we haue receiued the knowledge of the  
trueth, there remaineth no more sacrifice  
for sinnes,  
27 But a feareful looking for of iudgement,

& violet fyre, which shal deuoure the ad-  
uersaries.  
28 He that despiseth Moses Law, dyeth  
without mercie \* vnder two, or thre wit-  
nesses.  
29 Of how muche sorer punishment suppo-  
se ye shal he be worthie, which treadeth  
vnder foete the Sonne of God, and coun-  
teth the blood of the Testament as an vn-  
holie thing, wherewith he was sanctified,  
and doeth despite the Spirit of grace?  
30 For we knowe him that hath said, \* Ve-  
geance belongeth vnto me: I wil recompen-  
se, saith the Lord. And againe, The Lord  
shal iudge his people.  
31 It is a feareful thing to fall into the  
hands of the liuing God.  
32 Now call to remembrance the dayes  
that are passed, in the which, after ye had  
receiued light, ye endured a great fight in  
afflictions,  
33 Partely while you were made a gazing  
stocke bothe by reproches and afflictions,  
and partely while ye became companions  
of them which were \* tossed to and fro.  
34 For bothe ye sorowed with me for my  
bondes, and suffred with ioye the spoiling  
of your goods, knowing in your selues how  
that ye haue in heauen a better, and an en-  
during substance.  
35 Cast not away therefore your confiden-  
ce which hath the great recompense of re-  
warde.  
36 For ye haue nede of pacience, that after  
ye haue done the wil of God, ye might  
receiue the promes.  
37 \* For yet a verie litle while, and he that  
shal come, wil come, and wil not tarie.  
38 Now the iust shal liue by faith: but if  
any man drawe him self, my soule shal ha-  
ue no pleasure in him.  
39 But we are not they which withdrawe  
our selues vnto perdition, but folowe faith  
vnto the conseruation of the soule.  
CHAP. XI.  
What faith is, and a commendation of the same. 9 With-  
out faith we can not please God. 16 The steadfast be-  
lefe of the fathers in olde time.  
1 Now faith is the grounde of things,  
which are hoped for, and the eu-  
idence of things which are not sene.  
2 For by it our elders were wel \* reported of.  
3 \* Through faith we vnderstand that the  
worlde was ordeined by y worde of God,  
so that the things which we se, are not ma-  
de of things, which he did appeare.  
4 By faith Abel \* offred vnto God a greater  
sacrifice then Cain, \* by the which he  
obtained witness that he was a righteous,  
God testifying of his gifts: by the which  
faith also he being dead, yet \* speaketh.  
5 By faith was \* Enoch taken awaye, that  
he shulde not se death: nether was he fo-

Dent. 19, 17.  
mat. 18, 16.  
Iohn 3, 17.  
2 Cor. 13, 1.  
Dent. 32, 35.  
rom. 12, 19.  
q Whereby it  
is euident that  
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lie Ghost, as al-  
fo Chap. 6, 4.  
r Defend the  
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ish y wicked.  
f For y which  
thing also S.  
Paul praiseth  
the Philippiis  
& Thetalonians  
\* Or, if thou shalt  
Habak. 2, 4.  
rom. 1, 17.  
Galat. 3, 11.  
Chap. XI.  
a Haue bene  
approved, and  
so obtained  
saluacion.  
b For God ma-  
de all things  
of nothing.  
c Meaning  
faith.  
Gen. 1, 3.  
Iohn 1, 10.  
d Because God  
renewed him  
to mercie, the-  
fore he im-  
puted him  
righteous.  
e That is, li-  
ueth.  
Gen. 4, 4.  
Mat. 23, 25.  
f For Enoch  
& Elias taking  
up was such a  
thing, as is  
spoken of.  
Cor. 15, 51. & L.  
thel. 4, 15.  
Gen. 5, 24.  
eccl. 4, 15.  
E. 9, 16.



# The force of faith. To the Hebrewes. How faith worketh.

unde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please him: for he that cometh to God, must beleue that God is, and that he is a rewarder of them that seke him.

Gen. 8, 13.

eccl. 4, 15.

g First God

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Gen. 12, 4.

h For all things

in the worlde

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corruption.

Gen. 17, 19.

21, 2.

Eccl. 4, 22.

8 Euc as dead.

k Which was

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n That is, of

Mesopotamia.

Gen. 22, 10.

eccl. 4, 20.

Gen 22, 12.

rom. 9, 7.

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Gen. 27, 28.

Gen. 49, 15.

eccl. 4, 31.

or, we shuld

wardes the end

of his staffe.

Gen. 19, 29.

7 By faith \* Noe being warned of God of the things which were as yet not sene, moued with reuerence, prepared the Arke to the sauing of his houholde, through the which Arke he condemned the worlde, & was made heire of the righteousnes, which is by faith.

8 By faith \* Abraham, when he was called, obeyed God, to go out into a place, which he shulde afterwarde receiue for inheritance, and he went out, not knowing whether he went.

9 By faith he abode in the land of promes, as in a strange country, as one that dwelt in tentes with Isaac and Iacob heires with him of the same promes.

10 For he looked for a citie having a <sup>h</sup> fundacion, whose buylder and maker is God.

11 Through faith \* Sarra also receiued strength to conceiue seds, and was deliuered of a childe when she was past age, because she iudged him faithful which had promised.

12 And therefore sprang there of one, eue of one which was <sup>i</sup> dead, so manie as \* the starres of the skie in multitude, and as the sand of y sea shore which is innumerable.

13 All these dyed in faith, and <sup>k</sup> receiued not the promises, but sawe them <sup>l</sup> a farre of, and beleued them, and receiued them thankefully, and confessed that they were <sup>m</sup> strangers and pilgremes on the earth.

14 For they that say suche things, declare plainly that they seke a country.

15 And if they had bene mindeful of <sup>n</sup> that country, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is an heauenlie: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith \* Abraham offered vp Isaac, when he <sup>o</sup> was tryed, & he that had receiued the promises, offered his onely begottē sonne.

18 (To whome it was said, \* In Isaac shall thy seds be called)

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sorte.

20 By faith \* Isaac blessed Iacob and Esau, concerning things to come.

21 By faith \* Iacob when he was a dying, blessed bothe the sonnes of Ioseph; and <sup>p</sup> leaning on the end of his staffe, worshipped God.

22 By faith \* Ioseph when he dyed, made

mention of the departing of y childre of Israel, & gaue comādemēt of his bones.

23 \* By faith Moses when he was borne, was hid thre moneths of his parentes, because they sawe he was a proper childe, nether feared they the Kings \* commandement.

24 By faith \* Moses when he was come to age, refused to be called the sonne of Pharaos daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompense of the reward.

27 By faith he forsoke Egypt, and feared not the fiercenes of the King: for he endured, as he that sawe him which is inuisible.

28 Through faith he ordeined the \* Passouer and the effusion of blood, lest he that destroyed the first borne, shulde touche them.

29 By faith they \* passed through the red sea as by drye land, which whē the Egyptians had assailed to do, they were drowned.

30 By faith the \* walles of Iericho felldowne after they were compassed about seuen dayes.

31 By faith the harlot \* Rahab perished not with them which obeyed not, whē she had receiued the spies peaceably.

32 And what shal I more say: for the time wolde be too short for me to tell of \* Gedeon, of \* Barac & of \* Sampson, & of \* Iephthae, also of \* Dauid, and Samuel, and of the Prophetes:

33 Which through faith subdued kingdomes, wrought righteousness, obtained the promises, stopped the mouthes of lions,

34 Quenched the violence of fyre, escaped the edge of the sworde, of weakes were made strong, waxed valiant in battel, turned to flight the armies of the aliantes.

35 The women receiued their dead raised to life: other also were racked, and wolde not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tryed by mockings and scourgings, yea, moreover by bondes and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slayne with the sworde, they wandered vp and downe in shepes skinned, and in goates skinned, being destitute, afflicted, & tormented:

38 Whome the worlde was not worthe of: they wandred in wildernesses and mountaynes, & denes, & caues of the earth.

39 And these all through faith obtained good reporte, & receiued <sup>q</sup> not y promises,

Exod. 2, 2.

act. 7, 21.

Exod. 11, 6.

Exod. 2, 11.

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Exod. 12, 23.

Exod. 14, 21.

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Christ is our ex

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An exhortation & aduersitie, v. commendation. W He

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bl. king vn of our faith before him

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4 Ye haue n uing again And ye ha which spea

\* My sonne the Lord, i boked of hi

6 For whom neth: and he receiuet

7 If ye endu self vnto yo ne is it who

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9 Moreoue bodies wh them reue

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10 For they ned v: afte ch. Steneth be parake

11 Now no meth to b terwarde righteou

12 Wheref downe, an

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14 \* Follow nes, with Lord.

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Christ is our example.

Chap. XII. Iesus the mediator. 106

20 God providing a better thing for vs,  
that they without vs shulde not be made  
perfit.

CHAP. XII.

An exhortation to be patient and stedfast in trouble  
& aduersitie, vpon hope of everlasting reward. 21 A  
commendation of the new Testament above the olde.

Wherefore, let vs also, seeing that  
we are compassed with so great a  
"cloude of w. knesse, cast away euery thig  
that presseth downe, and the sinne that  
"angeth so fast on: let vs runne with pa-  
cencie the race that is set before vs,  
L. king vnto Iesus the autor and finisher  
of our faith, who for the ioye that was set  
before him, endured the crosse, and despi-  
sed the shame, and is set at the right hand  
of the throne of God.

Consider therefore him that endured su-  
che speaking against sinners, lest ye shulde  
be wearied and fainte in your mindes.

Ye haue not yet resisted vnto blood, stri-  
uing against sinne.

And ye haue forgotten the consolation,  
which speaketh vnto you as vnto childre,  
"My sonne, despise not the chastening of  
the Lord, nether siait when thou art re-  
buked of him.

For whome the Lord loueth, he chasten-  
eth: and he scourgeth euery sonne that  
he receiveth.

If ye endure chastening, God offreth him  
self vnto you as vnto sonnes: for what sonne  
is it whome the father chasteneth not?

If therefore ye be without correction,  
whereof all are partakers, then are ye bas-  
tardes, and not s. sonnes.

Moreover we haue had the fathers of our  
"bodies which corrected vs, and we gaue  
them reuerence: shulde we not muche ra-  
ther be in subiection vnto the Father of  
"spirits, that we might liue?

For they verely for a fewe dayes chaste-  
ned vs after their owne pleasure: but he  
ch. steneth vs for our profit, that we might  
be partakers of his holines.

Now no chastising for the present se-  
meth to be ioyous, but grievous: but af-  
terwarde, it bringeth the quiet frute of  
righteousnes, vnto them which are there-  
by exercised.

Wherefore lift vp your hands which hang  
downe, and your weake knees,

And make straight stppes vnto your fe-  
te, lest that which is halting, be turned out  
of the way, but let it rather be healed.

"Followe peace with all men, and holi-  
nes, without the which no man shal se the  
Lord.

Take heed, that no man fall away from  
the grace of God: let no<sup>t</sup> roote of bit-  
ternes spring vp and trouble you, lest there-  
by many be defiled.

Let there be no fornicator, or prophane  
perfone as \* Esau, which for a portion of  
meat solde his byrth right.

\*For ye knowe how that afterwarde al-  
so when he wolde haue inherited the bles-  
sing, he was reiectet: for he founde no pla-  
ce to<sup>t</sup> repentance, thogh he fought the bles-  
sing with teares.

For ye are not come vnto the<sup>t</sup> mounte  
that might be touched, nor vnto burning  
fyre, nor to blackenes and darkenes, and  
tempest,

Nether vnto the sounde of a trumpet,  
and the voyce of wordes, which they that  
heard it, excused them selues, that the  
worde shulde not be spoken to them any  
more.

(For they were not able to abyde that  
w. was commanded, \* Yea, thogh a beast  
touche the mountaine, it shalbe stoned, or  
thrust thorowe with a dart:

And so terrible was the sight which ap-  
peared, that Moses said, I feare & quake.)

But ye are come vnto the mounte<sup>t</sup> Si6,  
and to the citie of the liuing God, the mee-  
lestial Ierusalem, and to the companie of  
innumerable<sup>t</sup> Angels,

And to the c6gregation of the first bor-  
ne, which are written in heauen, & to God  
the iudge of all, and to the spirits of iust  
and perfit men,

And to Iesus the Mediator of the newe  
Testament, & to the blood of sprinkeling  
that speaketh better things then that of  
\* Abel.

Se that ye despise not him that speaketh:  
for if they escaped not which refused him,  
that spake on<sup>t</sup> earth: muche more shal we  
not escape, if we turne away from him, that  
speaketh from heauen.

Whose voyce then shonke the earth, and  
now hath declared, saying, \* Yet once  
more wil I shake, not the earth onely, but  
also heauen.

And this worde, Yet once more, signi-  
fieth the removing of those things, which  
are shaken, as of things which are made  
with hands, that the things which are not  
shaken, may remane.

Wherefore seeing we receive a kingdo-  
me, which cannot be shaken, let vs haue  
grace, whereby we may so serue God,  
that we may please him with reuerence and  
feare.

For euen our God is a consuming fyre.

CHAP. XIII.

He exhorteth vs vnto loue, 3 To hospitalitie. 3 To  
shunke vpon such as be in aduersitie. 4 To main-  
tayne wedlocke 5 To auoide meane shies. 7 To ke-  
pe muche of them that preache Gods worde. 9 To be-  
ware of strange learning. 13 To be content 10 To  
rebuke with Christ. 15 To be true keful vnto God,  
17 And obedient vnto our gouernours.

DD. ii.

He was ful  
of despie and  
disdaine, but  
was not tou-  
ched with true  
repentance: so  
he was displea-  
sed for his sinnes  
so seke acce-  
dement

Exod. 19. 13.  
20. 21  
Which might  
be touched  
and feared, so  
much as it  
was material,  
but God had  
considered that  
none shulde  
touche it.

1 Whence the  
worde of God  
must come.  
m Which shal  
be extended  
thorow all  
the world.  
n By the Gos-  
pel we are ioy-  
ned with the  
Angels and Pa-  
triarkes.

Gen. 4. 10.  
Which spe-  
ke but iudely  
in comparis-  
on of Christ, who  
preached not  
the Lawe but  
the Gospel.

Deu. 32. 4.  
p To rebu-  
ke them that  
re-  
fist him.



Rom. 12, 10.  
1. Pet. 4, 9.  
Gen. 12, 1.  
Eccl. 12, 2.

As Incontinencie is a disease commune to men of all sortes, & degrees, so marriage the remedie is offered by the free mercie of God to all manner of men without respect.

The Lord.

Ioh. 1, 9.

Psalm. 118, 6.

He was, is, & shall be the foundation of the Church for ever.

Whatsoever doctrine is not according to the simple word of Gods word, is strange.

By reproving them which subtilly put difference betweene meate & cōdemneth all the service which stode in ceremonies, comparing it with the spiritual worship, & regeneration.

Leui. 6, 16.

Eccl. 16, 27.

They that stick to ceremonies of Law, can not taste that is, can not be partakers of our altar, which is thanksgiving and liberality, which two sacrifices or offerings are now only left to Christians.

So that the Priests had no piece thereof.

That is, writ to no one man, citie or country, but to all the Jewes generally, being now dispersed

Let vs brotherlie loue continue.

Be not forgetful to lodge strangers: for thereby some haue receiued Angels into their houses vnwares.

Remember them that are in bondes, as though ye were bonde with them: and them that are in affliction, as if ye were also afflicted in the bodie.

A Marriage is honorable among all, and the bed vndefiled: but whoremungers & adulterers God wil iudge.

Let your conuersation be without couetousnes, and be content with those things that ye haue: for he hath said, I wil not faile thee, neither forsake thee:

So that we may boldly say, The Lord is mine helper, neither wil I feare what man can do vnto me.

Remember them which haue the ouersight of you, which haue declared vnto you the word of God: whose faith followe, considering what hath bene the end of their conuersation.

Iesus Christ yester day, and to day, the same also is for euer.

Be not caryed about with diuers & strange doctrines: for it is a good thing that ye heart be stablished with grace, & not with meates, which haue not profited the that haue bene occupied therein.

We haue an altar whereof they haue no autoritie to feate which serue in the Tabernacle.

For the bodies of those beasts whose blood is brought into the Holie place by the hie Priest for sinne, are burnt without the campe.

Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

Let vs go forth therefore out of the campe, bearing his reproche.

For here haue we no continuing citie: but we seeke one to come.

Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the fruit of the lippes, which confesse his Name.

To do good, & to distribute forget not: for with such sacrifices God is pleased.

Obey them that haue the ouersight of you, & submit your selues: for they watch for your soules, as they that must giue accounts, that they may do it with ioye, and not with grief: for that is vnprofitable for you.

Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.

And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly.

The God of peace that brought againe from the dead our Lord Iesus, the great shepherd of the shepe, through the blood of the euerlasting Covenant,

Make you perse in all good workes, to do his wil, working in you that which is pleasant in his sight through Iesus Christ, to whome be praise for euer & euer, Amen.

I beseeche you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe wordes.

Knowe that our brother Timotheus is delivered, with whome (if he come shortly) I wil see you.

Salute all them that haue the ouersight of you, and all the Saintes. They of Italie salute you.

Grace be with you all, Amen.

Written to the Hebrewes from Italie, and sent by Timotheus.

## THE \*GENERAL

Epistle of Iames.

### THE ARGUMENT.

Iames the Apostle and sonne of Alphaeus wrote this Epistle to the Jewes which were converted to Christ, but dispersed throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true word of God, & not to be partial, neither to boast of an yde faith, but to declare a true faith by liuelie frutes, to auoide ambition, to bridle the tongue, to rule the affections, to be humble & loue their neighbours, to beware of swearing, to utter their santes when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

He exhorteth prayer with things from kefully to receiving it, & what



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CHAP. I.

He exhorteth to reioyce in trouble, & To be seruant in prayer with stedfast belief. 17 To loke for all good things from aboue. 21 To forsake all vice, and thankfully to receiue the worde of God. 22 Not only hearing it, & speaking of it, but to do thereafter in dede. 27 What true religion is.



JAMES a seruant of God, & of the Lord IESVS CHRIST, to the twelue Tribes, w<sup>h</sup> are scattred abroad, salutation.

My brethre, counte it exceding ioye, whē ye fall into diuers tentacions,

\* Knowing that the trying of your faith bringeth forth the patience.

And let patience haue her<sup>e</sup> perfitte worke, that ye may be perfitte and entier, lacking nothing.

If any of you lacke w<sup>is</sup>dome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shal be giuen him.

\* But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and caryed away.

Nether let that man thinke that he shal receiue any thing of the Lord.

A wauering minded man is vnstable in all his wayes.

Let the brother of lowe degree reioyce in that he is exalted:

Againe he that is riche, in that he is made lowe: for as the flower of the grasse, shal he vanish away.

For as when the sunne riseth with heat, then the grasse withereth, and his flower fallett away, & the beautie of the facion of it perisheth: euen so shal the riche man fade away in all his wayes.

\* Blessed is the man, that endureth tentacion: for when he is tryed, he shal receiue the crowne of life, which the Lord hath promised to them that loue him.

Let no man say whē he is tēpted, I am tēpted of God: for God can not be tēpted with euil, nether tempteth he any man.

But euerie man is tempted, when he is drawne away by his owne concupiscence, and is entised.

Then when lust hath conceiued, it bringeth forth the sinne, & sinne when it is finished, bringeth forth the death.

Erre not, my deare brethren.

Euerie good giuing, and euerie perfitte gift is from aboue, and cometh downe fro<sup>m</sup> the Father of light, with whome is no variableness, nether shadowing by turning.

Of his owne wil begate he vs with the worde of truth, that we shulde be as the first frutes of his creatures.

19 Wherefore my deare brethren, let euerie man be swift to heare, slowe to speake, & slowe to wrath.

20 For the wrath of man doeth not accomplish the righteounes of God.

21 Wherefore lay aparte all filthines, & superfluitie of malicioufnes, & receiue with mekenes y<sup>e</sup> worde that is grafted in you, which is able to saue your soules.

22 \* And be ye doers of the worde, and not hearers onely, deceiuing your owne selues.

23 For if anie heare the worde, & do it not, he is like vnto a man, that beholdeth his natural face in a glasse.

24 For when he hath considered him self, he goeth his way, & forgetteth immediately what maner of one he was.

25 But who so loketh in the perfit Law of libertie, and continueth therein, he not being a forgetful hearer, but a doer of the worke, shal be blessed in his dede.

26 If anie man among you semeth religious, and refraineth not his tongue, but deceiueh his owne heart, this mans religion is vaine.

27 Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherles, and widdowes in their aduersitie, and to kepe him self vnspotted of the worlde.

CHAP. II.

He forbiddeth to haue anie respect of persones, & But to regarde the poore as wel as the riche. 8 To be louing and mercifull. 14 And not to boast of faith where no dedes are. 17 For it is but a dead faith, where good workes followe not.

MY brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persones.

2 For if there come into your companie a man with a golde ring, and in goodlie apparel, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him y<sup>e</sup> weareth the gaye clothing, and say vnto him, Sit thou here in a good place, & say vnto the poore, Stand thou there, or sit here vnder my fote stole,

4 Are ye not partial in your selues, and are become iudges of euil thoughts?

5 Hearken my beloued brethren, hath not God chosen the poore of this worlde, that they shulde be riche in faith, and heirs of the kingdome which he promised to them that loue him?

6 But ye haue despised the poore. Do not the riche oppresse you by tyrannie, and do not they drawe you before the iudgement seates?

7 Do not they blaspheme the worthie Name after which ye be named?

8 But if ye fulfil the royal Law according

can so it: so euerie man is our neighbour, as wel the poore as the riche.

DDd.iii.

Prou. 17. 17.

k That is,

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l For we can

not heare God

except we be

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m But hinder

eth Gods

worke in vs.

n By hearing

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Mat. 7. 21.

rom. 2. 13.

o So Gods

worde is a glas

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p In so beha

ving him self.



# Of faith and workes.

James.

# Of the tongue.

CHAP. III.

Law. 19. 18.  
mat. 22. 39.  
mar. 12. 31.  
rom. 13. 9.  
galat. 5. 14.  
Leu. 19. 15.  
deuter. 3. 17.  
E. 16. 19.  
S. 1. 19.  
Exod. 20. 14.  
deut. 5. 18.

By the mer-  
ite of God  
delivered vs  
from the curse  
of the Lawe.  
And feareth  
is not.

Luk. 3. 12.

John. 3. 17.  
S. Paul to  
Romans and  
Galatians dis-  
puteth against  
thē, which as-  
cribed iustifi-  
cation to the  
workes: & he-  
re. S. James rea-  
soneth against  
them: & viceri-  
condemne wor-  
kes: therefore  
Paul sheweth  
the causes of  
our iustificati-  
on, and James  
the effects: there  
he it declared  
how we are iu-  
stified: here  
how we are  
known to be  
justified: there  
workes are ex-  
cluded as not  
the cause of  
our iustificati-  
on: here they  
are approued  
as effects pro-  
ceeding there-  
of: there they  
are denied to  
go before them  
that shall be iu-  
stified: and he-  
re they are  
said to followe  
when they are  
justified.

In thine ow-  
ne opinion  
Or, without wor-  
kes.

Gen. 15. 6.

rom. 4. 5.

gal. 3. 6.

Here dedes  
are considered  
as ioynted with  
true faith.

Isa. 2. 1.

So that faith  
is not ydle.

The more  
his faith was  
declared by  
his obedience  
and good wor-  
kes, the more  
was it known  
to men to be  
perfeite, as the  
goodnes of a  
tree is known  
by her good  
fruite, otherwi-  
se no man can haue perfectio in this worlde: for euery man must pray for re-  
mission of his finnes, & increase of faith. n. Is to be known & declared to man.  
o. Of that barren and dead faith wherof ye boath. p. Meaning hereby all the  
that were not iques and were receiued to grace. q. Wherefore we are iustifi-  
fied onely by this liuely faith, which doeth apprehende the mercie of God  
sowards vs in Iesus Christ.

to the Scripture, which faith, \* Thou shalt loue thy neighbour as thy self, ye do wel.

\* But if ye regarde the persones, ye commit sinne, and are rebuked of the Law, as transgressours.

For \* whosoever shall kepe the whole Law, and yet faileth in one point, he is guilty of all.

For he that said, \* Thou shalt not commit adulterie, said also, Thou shalt not kill. Now though thou doest none adulterie, yet if thou killest, thou art a transgressor of the Law.

So speake ye, and so do, as they that shall be iudged by the Law of libertie.

For there shall be iudgement mercies to him that sheweth no mercie, & mercies reioyced against iudgement.

What auaileth it, my brethren, though a man say he hath faith, when he hath no workes? can the faith saue him?

For if a brother or a sister be \* naked and destitute of dailely doze,

And one of you say vnto them, Depart in peace: warme your selues, and fil your bellies, notwithstanding ye giue them not those things which are needefull to the bodie, what helpeth it?

Euen so the faith, if it haue no workes, is dead in it self.

But some man might say, Thou hast it the faith, & I haue workes: shewe me thy faith out of thy \* workes, & I will shewe thee my faith by my workes.

Thou beleuest that there is one God: thou doest wel: the deuils also beleue it, & tremble.

But wilt thou vnderstand, & thou vaine man, that the faith which is without workes, is dead?

Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the Altar?

Seest thou not that y faith wrought with his workes? & through the workes was the faith made \* perfice.

And the Scripture was fulfilled which sayth, \* Abraham beleued God, and it was imputed vnto him for righteousnes: & he was called the friend of God.

Ye see then how that of workes a man is iustified, and not of faith onely.

Likewise also was not \* Rahab the harlot iustified through workes, when she had receiued the messengers, and sent the out another way?

For as the bodie without the spirit is dead, euen so the faith without workes is dead.

For as the bodie without the spirit is dead, euen so the faith without workes is dead.

He forbiddeth all ambition to seeke honour above our brethren. 3 He describeth the propriety of the tongue. 13. 16 And what difference there is betwixt the wisdom of God, and the wisdom of the worlde.

MY brethren, be not \* manie masters, knowing that we shall receiue the greater condemnation.

For in manie things we \* sinne all. \* If anie man sinne not in wordes, he is a perfect man, and able to bridle all the bodie.

Beholde, we put bits into the horses mouthes that they shulde obey vs, and we turne about all their bodie.

Beholde also the shippes, which though they be so great, and are driven of fierce windes, yet are they turned about with a verie small rudder, whether soeuer y gouernour listeth.

Euen so the tongue is a litle member, and boasteth of great things: beholde, how great a thing a litle fyre kindleth.

And the tongue is fyre, yea, a \* worlde of wickednes: so is the tongue set among our members, that it defileth the whole bodie, and \* setteth on fyre the course of nature, and it is set on fyre of hel.

For the whole nature of beastes, and of birdes and of creeping things, and things of the sea is tamed and hath bene tamed of the nature of man.

But the tongue can no man tame. \* It is an vnruled euil, full of deadlie poyson.

Therewith blesse we God euen the Father, and therewith curse we me, which are made after the similitude of God.

Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

Doeth a fountaine send forth at one place swete water and bitter?

Can the figge tre, my brethren, bring forth the olives, other a vine figges? so can no fountaine make bothe salte water & swete.

Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in mekenes of wisdom.

But if ye haue bitter enuying and strife in your hearts, reioyce not, neither be liars against the truth.

This wisdom descendeth not fro above, but is earthly, sensual, and diuells.

For where enuying and strife is, there is sedition, and all manner of euil workes.

But the wisdom that is from above, is first pure, then peaceable, gentle, easie to be entreated, full of mercie and good frutes without iudging, and without hypocrisy.

And the frute of righteousnes is sown in peace, of them that make peace.

vsure not through ambi-  
tion to ouer-  
come your bre-  
thren  
Eccle. 10. 12.  
19. 36.  
10. 12.  
for humble.  
He that wil  
confideth in  
his strength,  
shall not be  
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He that is  
able to mode-  
rate his tongue,  
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an excellent  
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bness, as ap-  
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consequence.

Paul. 1. 6.

In vsurping  
the auctoritie  
of iudging, &  
saying to the  
lawe.

He sheweth  
that this co-  
rump iudging  
others is to  
blaspheme God  
in his auctori-  
tie.

We ought to  
submit our sel-  
ues to the pro-  
vidence of God.

Without m-  
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mulation.  
g. And exam-  
ining things to  
extremite: as  
hypocrites, who  
only iustifie  
themselues, &  
condemne all  
others.

So that their  
life is accord-  
ing to their  
professions.

18. 19. 21  
cor. 4. 10.

He answer-  
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what was good,  
but they wol-  
d not do it.

CHAP.

# Friendship of

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## CHAP. III.

1 Having shewed the cause of all wrong, and wickednes, and also of all graces and goodnes, 4 He exhorteth them to loue God, 7 And submit them selues to him, 11 Not speaking euil of their neighbours, 13 But patiently to depend on Gods providence.

14 Rom whence are warres and contentions among you are they not hence, euens of your lustes, that fight in your members?

15 Ye luste, and haue not: ye enuie, and haue indignation, and can not obtaine: ye fight and warre, and get nothing, because ye aske not.

16 Ye aske, and receiue not because ye aske a misse, that ye might consume it on your lustes.

17 Ye adulterers and adulteresses, knowe ye not that the amitie of the worlde is the enemie of God? Whosoever therefore will be a friend of the worlde, maketh himselfe the enemie of God.

18 Do ye thinke that the Scripture saith in vaine, The spirit that dwelleth in vs, lusteth after enuie?

19 But the Scripture offereth more grace & therefore saith, \* God resisteth the proude, and giueth grace to the humble.

20 \* Submit your selues to God: resist the deuil, and he wil flee from you.

21 Drawe nere to God, and he wil drawe nere to you. Clesse your hands, ye sinners, & purge your hearts, ye wauering minded.

22 Suffer afflictions, and forowe ye, and wepe: let your laughter be turned into mourning, and your ioye into heauines.

23 \* Cast downe your selues before y Lord, and he wil lift you vp.

24 Speake not euil one of another, brethren. He that speaketh euil of his brother, or he that condemneth his brother, speaketh euil of the Law, and \* condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

25 There is one Law giuer, which is able to saue, & to destroye. \* Who art thou that iudget another man?

26 Go to now ye that say, \* To day or to morowe we wil go into suche a citie, and continue there a yere, and bye and sel, and get gaine,

27 (And yet ye can not tel what shalbe to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterwarde vanisheth away.)

28 For that ye ought to say, \* If the Lord wil, and, If we liue, we wil do this or that.

29 But now ye reioyce in your boastings: all suche reioycing is euil.

30 Therefore, to him that knoweth how to do wel, and doeth it not, to him it is sinne.

## CHAP. V.

1 He threatneth the wicked riche men, 7 exhorteth vn to pacience, 12 To beware of swearing, 16 One to knowledge his fautes to another, 20 And one to labour to bring another to the truth.

1 GO to now, ye riche men: wepe, and howle for your miseries that shal come vpon you.

2 Your riches are corrupt: & your garments are motheaten.

3 Your golde and siluer is cankered, and the rust of them shalbe a witnes against you, and shal eat your flesh as it were fyre. \* Ye haue heaped vp treasure for y last dayes.

4 Beholde, the hyre of the laborers, which haue reaped your fields (which is of you kept backe by fraude) cryeth, and the cries of the which haue reaped, are entred into the eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, & in wantones. Ye haue nourished your hearts, as in a day of slaughter.

6 Ye haue condemned and haue killed the iuste, and he hath not resisted you.

7 Be pacient therefore, brethren, vnto the coming of the Lord. Beholde, the husband man waiteth for the precious frute of the earth, and hathe long pacience for it, vntil he receiue the former, and the latter raine.

8 Be ye also pacient therefore & setle your hearts: for the coming of the Lord draweth nere.

9 Grudge not one against another, brethren: lest ye be condemned: beholde, the iudge standeth before the dore.

10 Take, my brethren, the Prophetes for an ensample of suffering aduersitie, and of long pacience, which haue spoken in the Name of the Lord.

11 Beholde, we count the blessed which endure. Ye haue heard of the paciencie of Iob, and haue knowen what end the Lord made. For the Lord is verie pitiful & merciful.

12 But before all things, my brethren, \* sweare not, nether by heauen, nor by earth, nor by anie other othe: but let your yea, be yea, and your naye, naye, lest ye fall into condemnation.

13 Is anie among you afflicted? Let him pray. Is anie merie? Let him sing.

14 Is anie sicke among you? Let him call for the Elders of the Church, and let them praye for him, and anoint him with oyle in the Name of the Lord.

15 And the prayer of faith shal saue the sicke, and the Lord shal raise him vp: and if he haue committed sinne, it shalbe forgiven him.

16 Acknowledge your fautes one to another, & praye one for another, that ye may be heaked: for the prayer of a righteous man auaileth much, if it be seruent.

DDd.iiii.

1 He menaceth them with the vengeance of God, which shal not onely make them to wepe, but to howle and despayre.

2 And handle the wrath of God against you.

3 To suffice til the end of the worlde.

4 Which were the dayes of the sacrifices, or least when they vied to banquet & to be more abundantly then other dayes.

5 Which is when the corne is sowne, & a litle before it is mowen. 6 Be not grieued nor aske vengeance.

7 That vnto be affirmed, as firme it simply and without othe: likewise that w must be denied: by this he raketh not from the magistrate his autoritie who may require an othe for maintenance of iustice, iudgement, and truth.

8 Mat. 5.34. 10, hypocrite. 11 The gift of healing was then in the Church.

12 Which in those dayes was a sigoe of the gift of healing, but now the gift being taken away, y sigoe is to no vnt.

13 Mat. 6.12. 14 In calling on the Name of the Lord.

15 Open that y greuously you, y a remedie may be founde: and this is commended bothe for him y complateth, & for h that heareth y the one shulde shew his grief to the other.





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13 Wherefore, \* girde vp the \* loynes of  
your minde : be sober, and trust perfectly  
on the grace that is brought vnto you, by  
the \* reuelacion of Iesus Christ,  
14 As obedient children, not facioning your  
selues vnto the former \* lustes of your ig-  
norance:  
15 But as he which hath called you, is holie,  
so be ye holie in \* ali maner of conuersa-  
cion,  
16 Because it is written, \* Be ye holie, for I  
am holie.  
17 And if ye call him Father, which with-  
out \* respect of persone iudgeth accordig  
to euerie mans \* worke, passe the time of  
your dwelling here in feare,  
18 Knowing that ye were not redeemed with  
corruptible things, as siluer and golde, fro  
your vaine conuersacion, received by the  
tradicions of the \* fathers,  
19 \* But with the precious blood of Christ,  
as of a Lambe vndefiled, & without spot.  
20 Which was \* ordeined before the funda-  
cion of the worlde, but was declared in the  
last times for your sakes,  
21 Which by his meanes do beleue in God  
that raised him from the dead, and gaue  
him glorie, that your faith & hope might  
be in God.  
22 Seing your soules are purified in obeing  
the trueth through the spirit, to \* loue bro-  
therly without faining, loue one another  
with a pure heart feruently,  
23 Being borne a new, not of mortal fede,  
but of \* immortal, by the worde of God,  
who liueth and endureth for euer.  
24 For all \* flesh is as grasse, and all the glo-  
rie of man is as the flower of grasse. The  
grasse withereth, and the flower falleth a-  
way.  
25 But the worde of the Lord endureth for  
euer: and this is the worde which is pre-  
ached among you.

CHAP. II.

3 He exhorteth them to laye aside all vice, 4 Shewing  
that Christ is the fundacion whereupon they builde.  
9 The excellent estate of the Christians. 11 He prai-  
seth them to abstaine from fleshlie lustes. 13 To obey the  
rulers. 18 How seruants shulde behaue them selues  
toward their masters. 20 He exhorteth vs to suffer after  
the ensample of Christ.

1 Therefore, \* laying aside all mali-  
cioufnes & all guile, & dissimu-  
lacion, and enuie, and all euil speaking,  
2 As new borne babes desire \* the \* syncere  
milke of the worde, that ye maye growe  
thereby,  
3 If so be that ye haue tasted how bounti-  
full the Lord is.  
4 To whome ye come as vnto a liuing sto-  
ne disallowed of men, but chosen of God  
& precious.

1 Their mind-  
erie was in-  
re profitab-  
le vs then to  
them: for we  
se the things  
accomplished  
which they  
prophecie.

5 And ye as liuelie stones, be made a spiri-  
tual house, and holie \* Priesthode to offer  
vp spiritual sacrifices acceptable to God  
by Iesus Christ.

6 Wherefore it is contened in the Scrip-  
ture, \* Bholde, I put in \* Sion a chief cor-  
ner stone, elect and precious: and he that  
beleueth therein, shal not be ashamed.

7 Vnto you therefore which beleue, it is  
precious: but vnto them which be disobe-  
dient, the \* stone which the \* buylders dis-  
allowed, the same is made the head of the  
corner,

8 And a \* stone to stombe at, and a rocke  
of offence, euen to them which stombe at  
the worde being disobedient, vnto the  
which thing they were euen ordeined.

9 But ye are a chosen generacion, a \* royal  
\* Priesthode, an holie nation, a \* peculiar  
people, that ye shulde shew forth the ver-  
tues of him that hath called you out of  
darkenes into his marueilous light,

10 \* Which in time past were not a people,  
yet are now the people of God: which in  
time past were not vnder mercie, but now  
haue obtained mercie.

11 Derely beloved, I beseeche you, as stran-  
gers and pilgrims, \* abstaine from fleshlie  
lustes, which fight against the soule,

12 \* And haue your conuersacion honest a-  
mong the Gentiles, that they which spea-  
ke euil of you as of euil doers, maye by  
your \* good workes which they shal se, glo-  
rifie God in the day of \* the visitacion.

13 \* Submit your selues vnto all \* maner or-  
dinance of man for the Lords sake, whe-  
ther it be vnto the King, as vnto the supe-  
rior,

14 Or vnto gouernours, as vnto them \* ye are  
sent of him, for the punishment of euil  
doers, and for the praise of them that do  
well.

15 For so is the wil of God, that by wel  
doing ye may put to silence the ignorance  
of the foolish men,

16 As fre, and not as hauing the libertie for  
a cloke of malicioufnes, but as the seruants  
of God.

17 Honour all men: \* loue \* brotherlie fe-  
lowship: feare God: honour the King.

18 \* Seruants, be subiect to your masters with  
all feare, not onely to the good and cour-  
teous, but also to the \* frowarde.

19 \* For this is thankeworthie, if a man for  
his conscience towarde God endure grief  
suffering wrongfully.

20 For what praise is it, if when ye be bu-  
feted for your fautes, ye take it patiently,  
but and if when ye do well, ye suffer wrong  
and take it patiently, this is acceptable  
to God.

21 For hereunto ye are called: for Christ  
also suffered for vs, leauig vs an ensample

EEe.1.

Reuel. 1.4.

Isa. 28. 16.

Rom. 9. 33.

b Meaning, 3.

God hath ap-  
pointed Christ

to be chert &

head of his  
Church.

Psalm 118. 22.

mat. 21. 42.

act. 4. 11.

Isa. 8. 14.

Rom. 9. 33.

c The Priests,

Doctors & An-

cients of the  
people.

2 Cor. 1. 9. 6.

reuel. 1. 6.

d That is par-

takers of Chri-

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Isa. 53. 9.  
1. Job. 3. 2.

that ye shulde folowe his steppes:  
22 \*Who did no sinne, neither was there guile founde in his mouth:

23 Who when he was reuiled, reuiled not againe: when he suffered, he threatened not, but committed it to him that iudgeth righteously.

Isa. 53. 5.  
Mat. 2. 17.

24 \*Who his owne self bare our sinnes in his bodie on the tre, that we being deliuered from sinne, shulde liue in righteousness: by whose stripes ye were healed.

25 For ye were as shepe going astraye: but are now returned vnto the shepherd and bisshope of your soules:

## CHAP. III.

How wiues ought to orde them selues toward their husbands, 3 And in their apparel. 7 The dutie of men toward their wiues. 8 He exhorteth all men to vnitie and loue. 14 And patiently to suffer trouble by the example and benefite of Christ.

Col. 3. 18.  
Ephes. 5. 22.

1 Likewise \*let the wiues be subiect to their husbands, as the church which obey not the worde, may without the worde be wonne by the conuersion of the wiues,

2 While they beholde your pure conuersion, which is with feare.

2. Tim. 2. 9.

3 \*Whose apparelling let it not be outwarde, as with broyded heere, and golde put about, or in putting on of apparel.

1 Cor. 7. 1.

But let the h' d man of the heart be vn-corrump, with a meke & quiet spirit, which is before God a thing muche set by.

Gene. 18. 12.

5 For euen after this maner in time past did the holie women, which trusted in God, tier their selues, and were subiect to their husbands.

1 Cor. 7. 1.

6 As Sarra obeyed Abraham, and \*called him \*Syr: whose daughters ye are, whiles ye do wel, not beinge afraid of anie terror.

Gene. 18. 12.

7 \*Likewise ye husbands, dwel with the as men of knowledge, giuing honour vnto the woma, as vnto the weaker vessel, euen as they which are heires together of the grace of life, that your prayers be not interrupted.

1 Cor. 7. 1.

8 Finally, be ye all of one minde: one suffre with another: loue as brethren: be pitiful: be courteous,

Prov. 17. 11.

9 \*Not rendring euil for euil, nether rebuke for rebuke: but contrarie wise blesse, knowing that ye are thereunto called, that ye shulde be heires of blessing.

1 Cor. 7. 1.

10 \*For if anie man long after life, and to se good daies, let him refraine his tongue from euil, and his lippes that they speake not guile.

Isa. 1. 16.

11 \*Let him eschewe euil and do good: let him seke peace, and folow after it.

1 Cor. 7. 1.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their praiers: and the face of the Lord is vpon

Isa. 1. 16.

5 them that do euil.

And who is it that wil harme you, if ye folowe that which is good?

14 \*Notwithstanding blessed are ye, if ye suffre for righteousness sake. Yea, feare not their feare, neither be troubled.

15 \*But sanctifie the Lord God in your hearts: and be readie alwaies to giue an answer to euerie man that asketh you a reason of the hope that is in you,

16 \*And that with mekeness and reuerence, hauing a good conscience, that when they speake euil of you as of euil doers, they may be ashamed, which blame your good conuersion in Christ.

17 For it is better (if the wil of God be so) that ye suffer for wel doing, then for euil doing.

18 \*For Christ also hath once suffered for sinnes, & iust for the vniuist, that he might bring vs to God, and was put to death conuincing the flesh, but was quickened in the spirit.

19 By the which he also went, & preached vnto the spirits that were in prison.

20 Which were in time passed disobedient, when once the long suffering of God abode in the daies of \*Noc, while the arke was preparing, wherein fewe, that is, eight soules were saved in the water.

21 To the which also the figure that now saueh vs, euen Baptisme agreeth (not the putting awaye of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is \*at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are subiect.

CHAP. IIIII.

He exhorteth men to cease from sinne, 2 To spende more time in vice, 7 To be sober and apt to praye, 8 To loue eche other, 12 To be patient in trouble, 15 To beware that no man seffre as an euil doer, 16 But as a Christian man, and so not to be ashamed.

1 \*Forasmuche then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is that he which hath suffered in the flesh, hath ceased from sinne,

2 That he henceforwarde shulde liue (as muche time as remaineth in the flesh) not after the lustes of men, but after the wil of God.

3 \*For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnes, lustes, dronkenness, in glottonie, drinkings and in abominable idolatries.

4 Wherein it semeth to them strange ye runne not with the vnto the same excess of riyote: therefore speake they euil of you.

5 Which shal giue accountes to him, that

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# THE SECONDE EPI

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### THE ARGUMENT.

The effect of the Apostle here is to exhort the which haue once professed the true faith of Christ, to stand to the same even to the last breath: also that God by his effectual grace towards men moueth them to holines of life, in punishing the hypocrites which abuse his Name, & in increasing his gifts in the godlie: wherefore by godlie life he being now almost at deaths dore, exhorteth the to approue their vocation, not setting their affections on worldlie things (as he had oft writ vnto them) but lifting their eyes towards heauen, as they be taught by the Gospel, whereof he is a cleare witnes, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise the Prophetes testified. And lest they shoulde promise to them selves quietnes by professing the Gospel, he warneth the bothe of troubles which they shoulde susteine by the false teachers, and also by the mockers & contemners of religion, whose manners and trade be liuely setteth forth as in a table: aduertising the faithful not onely to waite diligently for Christ, but also to beholde presently the day of his coming, and to preserve them selves vnspotted against the same.

#### CHAP. I.

Forasmuche as the power of God hath giuen them all things, pertaining vnto life, he exhorteth them to flee the corruption of worldlie lusts, 10 To make their calling sure with good workes, and frutes of faith. 14 He maketh mention of his owne death, 17 Declaring the Lord Iesus to be the true Sonne of God, as he him self had sene vpon the mounte.



**S**IMON Peter a seruant and an Apostle of IESVS CHRIST, to you which haue obtained like precious faith with vs by the righteousnes of our God and Sauour

Iesus Christ:

- 1 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,
- 2 According as his godlie power hath giuen vnto vs all things that pertaine vnto life and godlines, through the knowledge of him that hath called vs vnto glorie and vertue.
- 3 Whereby moste great, and precious promises are giuen vnto vs, that by them ye shoulde be partakers of the godlie nature, in that ye flee the corruption, which is in the worlde through lust.
- 4 Therefore giue euen all diligence thereunto: to ioyne moreouer vertue with your faith: and with vertue, knowledge:
- 5 And with knowledge, temperance: and with temperance, patience: and with patience, godliness:
- 6 And with godliness, brotherlie kindenes: and with brotherlie kindenes, love.
- 7 For if these things be among you, and abunde, they wil make you that ye neither shalbe ydle, nor vnfrutefull in your knowledge of our Lord Iesus Christ.
- 8 For he that hath not these things, is blinde, & scan not se farre of, & hath forgotte that he was purged from his olde finnes.

- 10 Wherefore, brethren, giue rather diligence to make your calling & election sure: for if ye do these things, ye shal neuer fall.
- 11 For by this meanes an entring shalbe ministered vnto you abundantly into the euerglasting kingdome of our Lord & Sauour Iesus Christ.
- 12 Wherefore, I wil not be negligēt to put you alwaies in remembrance of these things, thogh that ye haue knowledge, and be established in the present truerh.
- 13 For I thinke it mete as I am in this tabernacle, to stirre you vp by putting you in remembrance.
- 14 Seing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.
- 15 I wil endeouour therefore alwaies, that ye also may be able to haue remembrance of these things after my departing.
- 16 For we folowed not deceivable fables when we opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:
- 17 For he receiued of God the Father honour and glorie, when there came such a voyce to him from the excellent glorie, \*This is my beloued Sonne, in whome I am wel pleased.
- 18 And this voyce we heard when it came from heauen, being with him in the holie mounte.
- 19 We haue also a moste sure worde of the Prophetes, to which ye do wel that ye take hede, as vnto a light that shineth in a darke place, vntill the day dawne, and the daye starre arise in your hearts.
- 20 \*So that ye first know this, that no prophetic in the Scripture is of private motion.
- 21 For the Prophecie came not in olde time by the wil of man: but holie men of God

a To that he declared him self iuste and faithful in accomplishing his promises by Christ.

b He speaketh of Christ as he is God and Sauour.  
c That is, salvation.  
d The summe of our saluatiō and religion is to be led by Christ to the Father, who calleth vs in the Sonne.  
e Or, through his glorie.  
f We are made partakers of godly nature, in which we flee corruption of the worlde: or as Paul writeth, are dead to sinne, & are not in the flesh of godlie maners.

g The Greeke worde signifieth him, that naturally can not se, except he holdeth nere his eyes. So Peter calleth such as can not se howe things which are farre off, purre blinde or landblinde.

h Albeit he sure in it self forasmuche as God can not change yet we must continue in our faith, by the frutes of the Spirit, knowing the purpose of God electing, calling, sanctifying, and iustificing vs. For God will euer vpholde you. In this booke, 1. Cor. 13.

i Job. 21. 19.

j 1. Cor. 1. 17. & 2. 1. Or, spiritual and cristall.

k 2. King. 22. 23

l Job. 1. 12. b Albeit the Angels commend the iustices and iniquities of wicked magistrates, yet they blame not the autoritie and power which is giuen them of God.  
m As beastes without reason or wit followe whether nature leadeth them: so these wicked men declinate of the Spirit of God, only seke to fulfill their sensuality, and as they are vessels made to their destruction, & appointed to be where as in dede they be bound.

n Mat. 17. 1. I For by Christ preface it was for the time holie.  
o That is, the doctrine of the Prophetes.  
p A perfect knowledge then vnder the Law.  
q Tim. 3. 16.  
r Meaning, Christ the Sonne of iustice, by his Gospel. Or, Cometh out of men.  
s Or, correspondeth.

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The Angels n

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# The Angels not spared. Chap. II. III. Of deceiuers. III

spake as they were moued by the holie Ghost.

## CHAP. II.

*He prophesieth of false teachers, and sheweth their punishment.*

**B**ut there were false prophetes also among the people, euē as there shalbe false teachers among you: which priuily shal bring in damnable heresies; euen denying the Lord, that hath bought them, & bring vpon them selues swift dānation. And manie shal followe their damnable wayes; by whome the way of truth shalbe euil spoken of, And through couetousnes shal they with fained wordes make marchandise of you, whose iudgement long agoe is not farre of, and their damnation slepeth not.

For if God spared not the \* Angels, that had sinned, but caste them downe into hell and deliuered them into chaines of darkenes, to be kept vnto damnation:

Nether hath spared the olde worlde, but saued \* Noe the eight persone a preacher of righteousness, and brought in the flood vpon the worlde of the vngodlie,

And \* turned the cities of Sodome and Gomorrh into ashes, condemned them and ouerthrew them, and made them an ensample vnto them that after shulde liue vngodlie,

\* And deliuered iuste Loth vexed with the vnclenlie conuersation of the wicked, (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawful dedes.)

The Lord knoweth to deliuer the godlie out of temptation, and to reserue the vniust vnto the day of iudgement to be punished:

And chiefly them that walke after the flesh, in the lust of vnclennes, and despise the gouernement, which are presumptuous, and stand in their owne conceite, and feare not to speake euil of thē that are in dignitie.

Where as the Angels which are greater bothe in power and might, giue not railing iudgement against them before the Lord.

But these as brute beaſts, led with sensualitye and made to be taken, and destroyed, speake euil of those things which they knowe not, and shal perish through their owne corruption.

And shal receiue the wages of vnrighteousnes, which they counte it pleasure to liue deliciouſly for a season: Sportes they are and blottes, \* deliting them selues in their deceiuing, in feasting with you,

and appointed to this iudgement, so they fall into the snares of Satan to their destruction. For in your holie feasts they sit as members of your Church where as indeede they be but spottes, & so deceiue you, read Iude 23.

14 Having eyes ful of adulterie, and that can not cease to sinne, beguiling vnstable foules: they haue hearts exercised with couetousnes, cursed children,

15 Which forsaking the right waye, haue gone astraye, following the way of \* Baalam, the sonne of Bosor, which loued the wages of vnrighteousnes.

16 But he was rebuked for his iniquities: for the domme aske speaking with mans voyce, forbade the foolishnes of the Prophet.

17 \* These are welles without water, and cloudes caryed about with a tempest, to whome the blacke darkenes is reserued for euer.

18 For in speaking, swelling wordes of vanitie, they beguile with wantōnes through the lustes of the flesh them that were cleane escaped from them which are wrapped in error,

19 Promising vnto them libertie, and are them selues the seruants of corruption: for of whome soeuer a man is ouercome, euen vnto the same is he in bondage.

20 \* For if they, after they haue escaped fro the filthines of the worlde, through the knowledge of the Lord, & of the Sauour Iesus Christ, are yet ragled againe therein, and ouercome, the latter end is worse with them then the beginning.

21 For it had bene better for them, not to haue knowen the way of righteousness, thē after they haue knowen it, to turne fro the holie commandement giuen vnto them.

22 But it is come vnto them, according to the true prouerbe, \* The dogge is returned to his owne vomit: and, The sowe that was washed, to the wallowing in the myer.

## CHAP. III.

*He sheweth the impittie of them which mocke at Gods promises. 7 After what sorte the end of the worlde shalbe. 8 That they prepare them selues thereunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures. 18 Concluding with eternal thanks to Christ Iesus.*

**T**his seconde Epistle I now write vnto you, beloued, wherewith \* I stirre vp and warne your pure mindes,

2 To call to remembrance the wordes, which were tolde before of the holie Prophetes, and also the commandement of vs the Apostles of the Lord and Sauour.

3 \* This first vnderstand, that there shal come in the last dayes, mockers, which will walke after their lustes,

4 And say, Where is the promes of his coming: for since the fathers dyed, all things continue a like from the beginning of the creation.

5 For this they willingly knowe not, that the heauens were of olde; and the earth

EEe: iiii.

P I

with of Christ, towards me, increasing his love to approue me, but lifting up his voice, chiefly the Sonne of man, by prophesie teachers, setteth forth beholde pre-

her diligē- tion h sure: neuer fall shalbe mi- to the euer- & Sauour

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1. Cor. 10. 29. 1. Tim. 4. 2. Jude 12.

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1. This is euil-ly ſcene as the Pope & his Priests, by lies & flatteries ſel mens ſoules, ſo that it is certaine that he is not the ſuccedour of Simon Peter, but of Simon Magus.

1. 1. 4. 18. Jude 6.

1. Gen. 7. 2. Gen. 19. 24.

1. Albeit he ſure in it ſelfe ſo muche as God can not change, yet we muſt conſider it in our ſelves, by the fruites of the Spirit, knowing the purpoſe of God, cleaſh, calluſh, ſuſh, ſeſh, and ſuſh.

1. For God will neuer rpholde you.

1. In this booke, 2. Cor. 11.

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Psal. 90. 4.

Eccl. 3. 20.

1. Tim. 2. 4. d He speaketh  
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to the banquet.  
Mat. 24. 44.  
1. thes. 5. 2.  
reuel. 3. 3.  
& 16. 17.

that was of the water and by the water, by the worde of God.

Wherefore the worlde that then was, perished, ouerflowed with the water.

But the heauens & earth, which are now, are kept by the same worde in store, and reserued vnto fyre against the day of iudgement, and of the destruction of vngodlie men.

Derely beloved, be not ignorant of this one thing, that one day is with the Lord, \* as a thousand yeres, & a thousand yere, as one day.

The Lord is not slacke concerning his promes (as some men count slackenes) but is patient toward vs, and \* wolde haue no man to perish, but wolde all men to come to repentance.

But the day of the Lord wil come as a thief in the night, in the which the heauens shal passe away with a noyce, and the elements shal mele with heate, and the earth with the workes, that are therein, shal be burne vnto ashy.

Seing therefore that all these things must be dissolued, what maner persones ought ye to be in holie conuersation and godlines,

Looking for, and hastning vnto the com-

ming of the day of God, by the which the heauens being on fyre, shalbe dissolued, & the elements shal melt with heate.

But we loke for \* new heauens, and a new earth, according to his promes, wherein dwelleth righteousnes.

Wherefore, beloved, seing that ye loke for such things, be diligent that ye may be founde of him in peace, without spotte and blameles.

\* And suppose that the long suffering of our Lord is saluation, euen as our beloved brother Paul according to the wisdome giuen vnto him wrote to you,

As one, that in all his Epistles speaketh of these things: among the which some things are s hard to be understand, which they that are vnlearned and vnstable, peruert, as they do also other Scriptures vnto their owne destruction.

Ye therefore beloved, seing ye knowe these things before, beware, lest ye be also plucked away with the errour of the wicked, and fall from your owne stedfastnes.

But growe in grace, and in the knowledge of our Lord and Sauour Iesus Christ, to him be glorie bothe now and for euer more. Amen.

# THE FIRST EPI- stle general of Iohn.

## THE ARGUMENT.

After that S. Iohn had sufficiently declared, how that our whole saluation doeth cōsiste onely in Christ, lest that any man shoulde thereby take a boldenes to sinne, he sheweth that no man can beleue in Christ, onles he doeth endeuour him self to kepe his commandments, which thing being done, he exhorteth them to beware of false prophetes, whome he calleth Antichrists, and to trye the spirits. Laste of all he doeth earnestly exhorthe them vnto brotherlie loue, and to beware of deceiuers.

### CHAP. 1.

True wimes of the euerlasting worde of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

a That is, Christ God eternal.  
b That is, Christ being man.



That which was from the beginning, which we haue heard, which we haue sene with our eyes, which we haue looked vpon, and our hands haue hadled of y<sup>e</sup> Wor-

de of life,

(For the life appeared, and we haue sene it, and beare witnes, and shewe vnto you the eternal life, which was with the Father, and appeared vnto vs)

That, I say, which we haue sene & heard, declare we vnto you, that ye may also haue fellowship with vs, and that our fellow-

ship also may be with the Father and with his Sonne Iesus Christ.

And these things write we vnto you, that your ioye may be ful.

This then is the message which we haue heard of him, and declare vnto you, that God \* is light, & in him is no darkenes.

If we say y<sup>e</sup> we haue fellowship with him, and walke in darkenes, we lye, & do not trulye.

But if we walke in the light as he is in the light, we haue fellowship with one with another, and the \* blood of Iesus Christ his Sonne clenseth vs from all sinne.

\* If we say that we haue no sinne, we deceive our selues, and truerh is not in vs.

If we acknowledge our sinnes, he is faithful and iust, to forgie vs our sinnes, & to cleanse vs from all vnrighteousnes.

c Which giueth life and had it in him self, Iohn 14.  
d Before all be-  
ginning.  
e The effe of the Gospel, y<sup>e</sup> we all being ioyned together in Christ by faith, shal be the foun-  
tes of God.

Iohn 8. 12.

If the frutes of our faith must declare whither we be ioyned in God or no: for God being y<sup>e</sup> verie puritie & light wil not haue fellowship with them & lie in sinne and darkenes.  
g In an euill conscience, & without the feare of God.  
h That is, I Christ with vs and we with our selues.  
i Ebr. 5. 14.  
j 1. pet. 1. 3.  
k reu. 1. 6.  
l 1. King. 6. 14.  
m 2. chro. 6. 14.  
n pro. 30. 9.  
o eccl. 7. 20.  
p I If we be not aduanced, carnally & open-ly to acknow-ledge our fel-  
lows before God to be sinners.

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10 If we say we haue not sinned, we make him a liar, and his word is not in vs.

CHAP. II.

Christ is our Aduocate. 10 Of true loue, & how it is tried. 12 To beware of Antichrist.

MY babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an Aduocate with the Father, Iesus Christ, the Iust.

And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole worlde.

And hereby we are sure that we knowe him, if we kepe his commandements.

He that saith, I knowe him, and kepeth not his commandements, is a liar, and the truth is not in him.

But he that kepeth his worde, in him is the loue of God perfite in dede: hereby we knowe that we are in him.

He that saith he remaineth in him, ought euen so to walke, as he hath walked.

Brethren, I write no newe commandement vnto you: but an olde commandement, which ye haue had from the beginning: the olde commandement is the worde, which ye haue heard from the beginning.

Againe, a newe commandement I write vnto you, that which is true in him, and also in you: for the darkenes is past, and the true light now shineth.

He that saith that he is in the light, and hateth his brother, is in darkenes vntil this time.

He that loueth his brother, abideth in the light, and there is none occasion of euil in him.

But he that hateth his brother, is in darkenes, and walketh in darkenes, & knoweth not whither he goeth, because that darkenes hath blinded his eyes.

Little children, I write vnto you, because your sinnes are forgiven you for his Names sake.

I write vnto you, fathers, because ye haue known him that is fro the beginning. I write vnto you, yong men, because ye haue overcome the wicked.

I write vnto you, babes, because ye haue knowe the Father. I haue writte vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue writen vnto you, yong men, because ye are strong, and the worde of God abideth in you, and ye haue overcome the wicked.

Loue not the worlde, neither the things that are in the worlde. If any man loue the worlde, the loue of the Father is not in him.

For all that is in the worlde (as the luste of the flesh, the luste of the eyes, & the pride of life) is not of the Father, but is of the worlde.

And the worlde passeth awaye, and the luste thereof: but he that fulfilleth the will of God, abideth euer.

Babes, it is the last time, and as ye haue heard that Antichrist shal come, eue now are there many Antichrists: whereby we knowe that it is the last time.

They went out from vs, but they were not of vs: for if they had bene of vs, they wolde haue continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs.

But ye haue an ointement fro him, that is Holie, & ye haue knowen all things.

I haue not writen vnto you, because ye knowe not the truth: but because ye knowe it, and that no lyer is of the truth.

Who is a lyer, but he that denyeth that Iesus is Christ: the same is the Antichrist that denyeth the Father and the Sonne.

Whosoever denyeth the Sonne, the same hath not the Father.

Let therefore abide in you, that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shal remaine in you, ye also shal continewe in the Sonne, & in the Father.

And this is the promise that he hath promised vs, euen eternal life.

These things haue I writen vnto you, concerning them that deceiue you.

But the anointing which ye receiued of him, dwelleth in you: and ye nede not that any man teache you: but as the same Anointing teacheth you of all things, & it is true, & is not lying, & as it taught you, ye shal abide in him.

And now, little children, abide in him, that when he shal appeare, we may be bolde, and not be ashamed before him at his coming.

If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne of him.

CHAP. III.

The singular loue of God towards vs. And how we ought to loue one another.

Beholde, what loue the Father hath shewed on vs, that we shulde be called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

Dearly beloued, now are we the sonnes of God, but yet it doeth not appeare what we shalbe: and we knowe that when he shal appeare, we shalbe like him: for we shal se him as he is.

And euerie man that hath this hope in him, purgeth him self, euen as he is pure.

Whosoever comitteth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

And ye knowe that he appeared that he

Which seemed to haue bene of our number, because for a timethy occupied a place in the Church. The grace of the holie Ghost which is Christ. In this Epistle which I now write vnto you.

He that teacheth away from the nature of the Father, or he that counteth or separeth them, els he that putteth not difference betweene the person of the Sonne, & also he that belieueth not to haue remission of sinnes by his onely faith, denieth Christ to be the true Messiah. Then the infidels worship not the true God.

But he that confesseth the Sonne, hath also the Father.

Christ communi- cated his self vnto you and teacheth you by the holie Ghost & his ministris. By this name he meaneth the holie Church of Christ in general.

Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards. That is, Christ. As the members and head are which make one perfect bodie.

That is, in whome sinne doeth reigne, so ye seeketh not to be sanctified.



# Wherefore Christ came.) I. Iohn. To trye the spirits.

Isa. 55. 9.  
1. pet. 1. 22.

might \*take away our sinnes, and in him is no sinne.

Whofoeuer abideth in him, sinneth not: whofoeuer sinneth, hathe not sene him, neither hathe knowen him.

Little children, let no man deceiue you: he that doeth righteousnes, is righteous, as he is righteous.

Iohn 1. 4. 4.  
c As appeared by Adam.

He that \*committeth sinne, is of the deuill: for the deuill sinneth from the \*beginning: for this purpose appeared the Sonne of God, that he might lōse the workes of the deuill.

Which is the holie Gost. He can not be vnder the power of sinne because the Spirit of God correcteth his euill and corrupt affections. He desireth death from the first table of 3 commandments to the seconde. Iohn 13. 34. & 15. 12. Gen. 4. 8.

Whofoeuer is borne of God, sinneth not: for his \*sede remaineth in him, neither can he sinne, because he is borne of God.

In this are the childre of God: knowen, and the children of the deuill: whofoeuer doeth not righteousnes, is not of God, neither he that loueth not his brother.

For this is the message, that ye heard fro the beginning; that \*we shulde loue one another,

Not as \*Cain which was of the wicked, and slewe his brother: & wherefore slewe he him? because his owne workes were euill, and his brothers good.

Marueile not, my brethren, though y<sup>e</sup> worlde hate you.

This loue is the speciall fruite of our faith and a certeine signe of our regeneration. Chap. 2. 18. Iohn 13. 17.

We knowe that we are translated from death vnto life, because we loue the brethren: \*he that loueth not his brother, abideth in death.

Whofoeuer hateth his brother, is a manslayer: & yeknowe that no manslayer hathe eternal life abiding in him.

Iohn 15. 13. aphe. 5. 2.

\*Hereby haue we perceiued loue, that he laid downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

Luk. 2. 11.

\*And whofoeuer hathe this worldes good and seeth his brother haue nede, and shutteth vp his copassion from him, how dwelleth the loue of God in him?

Which is not the cause, wherefore we are y<sup>e</sup> sinners of God, but a more certeine signe.

My little children, let vs not loue in worde, neither in tongue onely, but in \*dede & in trueth.

If our conscience being guiltie of any thing, be able so to condemne vs, muche more y<sup>e</sup> iudgement of God which knoweth our hearts better than we our selues, is able to condemne vs.

For thereby we knowe that we are of the trueth & shal before him assure our hearts. For if our heart condemne vs, God is greater then our heart, and knoweth all things.

Iohn 15. 7. & 16. 23. Mat. 21. 22. chap. 5. 24. Iohn. 6. 29. & 17. 3. Iohn 13. 34. & 15. 10.

Beloued, if our heart condemne vs not, then haue we boldenes toward God.

\*And whatfoeuer we aske, we receiue of him, because we kepe his comandements, and do those things which are pleasing in his sight.

\*This is then his commandement, That we beleue in the Name of his Sonne Iesus Christ, and loue one another, as he gaue us commandement.

\*For he that kepeth his commadements,

dwelleth in him, and he in him: & hereby we knowe that he abyedeth in vs, euen by the Spirit which he hathe giuen vs.

## CHAP. IIII.

Difference of spirits. 1 How the Spirit of God may be knowne from the spirit of error. 7 Of the loue of God and of our neighbours.

Beloued, beleue not euerie spirit, but trye the spirits whether they are of God: for many false Prophetes are gone out into the worlde.

The which boast that they haue the spirit to preache or prophesie.

Hereby shal ye knowe the Spirit of God, Euerie spirit that confesseth that Iesus Christ is come in the flesh, is of God.

Who being very God came from his Father and toke vpon him our flesh, he y<sup>e</sup> confesseth or preacheth this truly, hathe the spirit of God. He began to buyde the myserie of this quire. It saten the spirit of the worlde.

And euerie spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome ye haue heard, how y<sup>e</sup> he shulde come & now already he is in the worlde.

Little children, ye are of God, and haue overcome them: for greater is he that is in you, then he that is in the worlde.

They are of the worlde, therefore speake they of the worlde, and the worlde heareth them.

The loue of God must growe, or els we ca not loue right.

We are of God, \*he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of trueth, and the spirit of error.

John 2. 47. c With pure affection & obedience.

Beloued, let vs loue one another: for loue cometh of God, & euerie one that loueth, is borne of God, and knoweth God.

He that loueth not, knoweth not God: for God is loue.

John 3. 16.

In this appeared y<sup>e</sup> loue of God toward vs, because God sent his onely begotten Sonne into the worlde, that we might liue through him.

That is, regeneration. The water & blood that came out of his side, declare y<sup>e</sup> we haue our sinnes washed by him, & he hath made full satisfaction for the same.

Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be a reconciliation for our sinnes.

By his sacrifice death.

Beloued, if God so loued vs, we ought also to loue one another.

John 1. 11.

\*No man bathe sene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfite in vs.

John 2. 18. & 17. 4. 16.

Hereby knowe we, that we dwell in him, and he in vs: because he hathe giuen vs of his Spirit.

And we haue sene, and do testifie, that the Father sent the Sone to be the Sauour of the worlde.

Which testifieth to our hearts, that we be y<sup>e</sup> children of God.

Whofoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

So that his confession proceedeth of faith.

And we haue knowen, and beleued the loue that God hathe in vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him.

For, Iohn 1. 9. By inspiring into vs.

Herein is the loue perfite in vs, that we shulde haue boldenes in the day of iudgement: for as he is, euen so are we in this worlde.

According to Godliness & not to this worldes affection.

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Antichrist,  
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e that is in  
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in God,

that we  
f judge-  
e in this

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Suche as  
could trouble  
the conscience.

For god prefe  
nd him self  
vs to them,  
which beare  
his image.

A Thē which  
boast that thei  
haue the Spirit  
to preache or  
prophecie.

Iohn 13.43.  
6.12.

b Who being  
very God came  
from his  
Father and to-  
ke vpon him  
our flesh, & y  
confesseth or  
preacheth this  
truly, haue  
the Spirit of  
God, & Ioh  
els not.

c He began to  
buye the key  
stie of iniqui-  
tie.

d Satan the  
prince of the  
worlde.

Iohn 1.47.  
e With pure  
affection & g  
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bedience.

nes of God, which he testified of his Sonne.  
10 \* He that beleueth in the Sonne of God,  
hathe the witness in him self: he that bele-  
ueth not God, hathe made him a lyer, be-  
cause he beleuen not the recorde, y God  
witnessed of his Sonne.

11 And this is the recorde, that God hathe  
given vnto vs eternal life, and this life is  
in his Sonne.

12 He that hathe the Sonne, hathe life: and  
he that hathe not the Sonne of God, hathe  
not life.

13 These things haue I written vnto you,  
that beleue in the Name of the Sonne of  
God, that ye may knowe that ye haue eter-  
nal life, and that ye may beleue in the Na-  
me of the Sonne of God.

14 And this is the assurance, that we haue  
in him, \* that if we aske anie thing accord-  
ing to his wil, he heareth vs.

15 And if we knowe that he heareth vs,  
whatsoeuer we aske, we knowe that we ha-  
ue the petitions that we haue desired of  
him.

16 If anie man se his brother sinne a sinne,  
that is not vnto death, let him aske, and  
he shal giue him life for them that sinne  
not vnto death. \* There is a sinne vnto  
death: I say not that thou shuldest praye  
for it.

17 All vnrighteousnes is sinne, but there is  
a sinne not vnto death.

18 We knowe that whosoever is borne of  
God, \* sinneth not: but he that is begot-  
ten of God, \* kepeth him self, & the \* wic-  
ked \* toucheth him not.

19 We knowe that we are of God, and the  
whole worlde \* lyeth in wickednes.

20 But we knowe that the Sonne of God is  
\* come, & hathe giue vs a minde to knowe  
him, which is true: and we are in him that  
is true, that is, in his Sonne Iesus Christ:  
this same is verie God, and eternal life.

21 Babes, kepe your selues fro idols, Ame.

CHAP. V.

1.10.13 Of the frutes of faith. 14.20 The office, autoritie,  
& diuinitie of Christ. 31 Against images.

1 W Hosoever beleueth that Iesus is  
the Christ, is \* borne of God, &  
euerie one that loueth him, which begate,  
loueth him also which is begottē of him.

2 In this we knowe that we loue the chil-  
dren of God, when we loue God, & ke-  
pe his commandments.

3 For this is the loue of God that we kepe  
his commandments: and his \* comman-  
dments are not \* grievous.

4 For all that is borne of God, overcometh  
the worlde: and this is the victorie that ou-  
ercometh the worlde, \* euen our faith.

5 \* Who is it that ouercometh the worlde,  
but he which beleueth that Iesus is the Sō-  
ne of God?

6 This is that Iesus Christ that came by  
water & blood, not by water onely, but  
by water and blood: and it is the \* spirit,  
y beareth witness: for the Spirit is \* truth.

7 For there are three, which beare recorde  
in heauen, the Father, the Worde, and the  
holie Ghost: and these thre are one.

8 And there are thre, which beare recorde  
in the earth, the spirit and the water and  
the blood: and these thre agre in one.

9 If we receiue the witness of men, the wit-  
nes of God is greater: for this is the wit-

THE SECONDE

Epistle of Iohn.

He writeth vnto a certaine ladie. 4 Reioycing that her  
children walke in the trueth, 5 And exhorteth them  
vnto loue. 7 Warneth them to beware of suche de-  
ceivers as denie that Iesus Christ is come in the flesh,  
8 Praieth them to continue in the doctrine of Christ,  
10 And to haue nothing to do with them that bring not  
the true doctrine of Christ Iesus our Sauour.

He Eldre to the \* elect  
Ladie, & her chil-  
dren, whome I loue in  
\* the trueth: and not I  
onely, but also all that  
haue known y trueth,  
For the trueths sake

2

which dwelleth in vs, and shalbe with vs  
for euer:

3 Grace be with you, mercie & peace from  
God the Father, and from the Lord Iesus  
Christ the Sonne of the Father, with \* tru-  
eth and loue.

4 I reioyced greatly, that I founde of thy  
children walking in trueth, as we haue  
receiued a commandement of the Father.

5 And now beseeche I thee, Ladie, (not as  
writing a new commandement vnto thee,  
but that same which we had from the be-  
ginning) that we \* loue one another.

Iohn 3.11  
of God.

Mat. 7.7.  
21.22.

chap. 3.22.  
h Although e-  
uerie sinne be  
to death, yet  
God through  
his merite pas-  
domech his in  
his Sonne  
Christ

Mat. 12.31.  
mar. 3.29.

Iohn. 12.10.  
As there is  
whome God  
doeth so for a  
ke that they  
fall into vicer  
dispaire.

k Guest not  
him self for  
uer to sinne,  
y forgetteth  
God

l Taketh hede  
that he sinne  
not.

m That is, Sa-  
tan.

n With a moral  
lunde.

Luk 24.45.  
o That is, all  
me generally,  
as of them sel-  
ues lye as it  
were buried  
in enill

p Christ verie  
God.

q Meaning fro  
euerie forme  
and faction of  
thing which is  
set vp for a  
nie deuotion  
to worship  
God.

r We can not  
receiue y gra-  
ce of God, ex-  
cept we haue  
the true know-  
ledge of him,  
of the which  
knowledge Ioh-  
ue proceedeth.  
e According to  
Gods worde.

Iohn 15.14.



*10. d. d. d. d.*

6 And this is the loue, that we shulde walke after his commandements. This commandement is, that as ye haue heard from the beginning, ye shulde walke in it.

7 For manie deceiuers are entred into the worlde, which confesse not y<sup>e</sup> Iesus Christ is come in the flesh. He that is suche one, is a deceiuer and an Antichrist.

*d By suffering  
our selues to  
be seduced.*

8 Loke to your selues, that we lose not the things, which we haue done, but that we may receiue a full reward.

*e He that pas  
seth the limits  
of pure doc  
trine.*

9 Who soeuer transgresseth, and abideth not in the doctrine of Christ, hath not

God. He that continueth in the doctrine of Christ, he hath bothe the Father and the Sonne.

10 If there come anie vnto you, and bring not this doctrine, receiue him not to house, neither bid him, God speede.

*Rm. 16. 17.*

11 For he that biddeth him, God speede, is partaker of his euil dedes. Although I had manie things to write vnto you, yet I wolde not write with paper and yncke: but I trust to come vnto you, and speake mouth to mouth, that our ioye may be full.

*I haue nothing  
to do w<sup>th</sup> him,  
neither shewe  
him any signe  
of familiarity  
or acquaintance*

12 The sonnes of thine elect sister grete thee, Amen.

*1 Cor. 16. 19.*

## THE THIRD EPI- stle of Iohn.

*1 He is glad of Gaius that he walketh in the truth, & exhorteth them to be louing vnto the poore Christen in their persecucion, & sheweth the vnkinde dealing of Diotrephes, 12 And the good reporte of Demetrius.*



He Elder vnto the beloued Gaius, whome I loue in the truth.

Beloued, I wish chiefly y<sup>e</sup> thou prosperedst & farest wel, as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth.

4 I haue no greater ioye then this, that is, to heare that my sonnes walke in a veritie.

*a That is, in  
godlie conuer-  
sation, as they  
haue bothe  
the knowled-  
ge & feare of  
God*

5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, & to b<sup>e</sup> strangers,

*b By keeping  
hospitalitie.  
c If y<sup>e</sup> furni-  
shed the with  
necessities to  
warde their  
journey, know-  
ing y<sup>e</sup> the Lord  
saith, He that  
receiueth you,  
receiueth me*

6 Which bare witness of thy loue before the Churches. Whome if thou bringest of their journey as it befometh according to God, thou shalt do wel,

7 Because that for his Names sake thei were forthe, and toke nothing of the Gentiles.

8 We therefore ought to receiue suche, that we might be helpers to the truth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueh vs not.

10 Wherefore if I come, I wil declare his dedes which he doeth, praeling against vs with malicious wordes, and not therewith content, neither he him self receiuerh the brethren, but forbiddeh them y<sup>e</sup> wolde, and thrusteth them out of the Church.

11 Beloued, folowe not that which is euil, but that which is good: he that doeth wel, is of God: but he that doeth euil, hath not sene God.

12 Demetrius hath good reporte of all men, and of the truth it self: yea, and we our selues beare recorde, and ye knowe that our recorde is true.

13 I haue manie things to write: but I wil not with yncke and pen write vnto thee.

14 For I trust I shal shortly se thee, and we shal speake mouth to mouth. Peace be with thee. The friends salute thee. Grete the friends by name.

*1 Cor. 16. 19.*

## THE GENERAL Epistle of Iude.

### THE ARGUMENT.

S<sup>aint</sup> Iude admonisheth all Churches generally to take hede of deceiuers which go about to drawe awaye the hearts of the simple people from the truth of God, and willet them to haue no societie with suche, whome he setteth forth in their liuelie colours, shewing by diuers exmples of the Scriptures what horrible vengeance is prepared for them: finally he comforteth the faithful and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

Iude



Mercie vnto multiple Beloued write vnto it was neede exhort y tende for was d once

4 For there were befo demnatio turne the nes, and\* our Lord

5 I wil the forasmuch that the the peop afterwar

6 The\* A first claf he ha he vnder da

7 As\* So ties abou did, com are set fo the veng

8 Likewi mers als uerneme are in au

9 Yet\* M stroue a bout the him with Lord re

10 But th which t things t which a they cor

11 Wo be the way by euil speak iudgement.

12 Which the- 8 Likewi mers als uerneme are in au

9 Yet\* M stroue a bout the him with Lord re

10 But th which t things t which a they cor

11 Wo be the way by euil speak iudgement.

12 Which the- 8 Likewi mers als uerneme are in au

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11 Wo be the way by euil speak iudgement.

12 Which the- 8 Likewi mers als uerneme are in au

9 Yet\* M stroue a bout the him with Lord re

10 But th which t things t which a they cor

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Church.  
h is euil,  
eth wel,  
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ut I wil  
o thee.  
and we  
ceace be  
e. Grete

to drawe  
no socie  
e Scrip  
exhor

Iude



Vde a seruant of IESVS CHRIST, and brother of Iames, to them which are called & sanctified of God the Father, and referred to Iesus Christ:

The faithfull  
of God the Fa  
ther in the Son  
by the ho  
ly Ghost  
That he shul  
kepe you,  
Ioh. 17.6.

Against the  
distes of Sa  
tan and hereti  
cs  
That ye shul  
kepe it for  
mer.  
Pet. 2.1.  
The confes  
sion their  
tore against  
the contemners  
of religiō and  
apostat, shew  
ing that suche  
men trouble  
the Church  
and aduocates  
but are  
appointed the  
ruine by the  
eternall coun  
sell of God.

Rem. 14. 37.  
Pet. 2. 4.  
Their incre  
dilitie was the  
cause of all  
their euil.  
Gen. 12. 24.  
Then shalbe  
their extreme  
punishment  
More horri  
ble pollutions.

Which shew  
eth the felices  
full and im  
pudent.

It is moste  
like that this  
example was  
writ in some  
of those booke  
of the Scrip  
ture which are  
now lost, No. b.  
21. 14. 10. 10. 13.  
2. iero. 9. 29.  
In Zacharie  
3. Christ vnto  
the name of the Angel  
rebuked Satan  
as knowing y  
he went about  
to hinder the  
Church: but he  
re we are ad  
monished not  
to seke to reue  
ge our selues  
by carnal

Mercie vnto you, and peace and loue be multiplied.

Beloued, when I gaue all diligence to write vnto you of the comune saluation, it was nedeful for me to write vnto you to exhorte you, that ye shulde earnestly contende for the maintenance of y faith, which was once given vnto the Saintes.

For there are certene me crept in which were before of olde ordeined to this condemnation: vngodlie men they are which turne the grace of our God into wantonnes, and denye God the onelie Lord, and our Lord Iesus Christ.

I wil therefore put you in remembrance, forasmuche as ye once knewe this, how that the Lord, after that he had deliuered the people out of Egypt, destroyed them afterwarde which beleued not.

The Angels also which kept not their first estate, but lest their owne habitation, he harbe reserved in eueralting chaines, vnder darkenes vnto y iudgement of the great daye.

As Sodom and Gomorrhe, and the cities about the, which in like maner as they did, committed, and followed strange flesh, are set forthe for an ensample, and suffer the vengeance of eternal fyre.

Likewise notwithstanding these dreamers also defile the flesh, and despise gouernement, and speake euil of them that are in autoritie.

Yet Michael the Archangel, when he strove against the deuil, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but faith, The Lord rebuke thee.

But these speake euil of those things, which they knowe not: and whatsoever things they knowe naturally, as beastes, which are without reason, in those things they corrupt them selues.

Wo be vnto the: for they haue followed the way of Cain, and are cast away by the

by euil speaking, but to refferre the thing to God. m By iudgement. Gen. 4.8.

deceite of Balaams wages, and perish in the gaine saying of Core.

These are sportes in your feasts of charitie when they feast with you, without all feare, seding them selues: cloudes they are without water, caryed about of windes, corrupt trees without frute, twaife dead, & plucked vp by the rootes.

They are the raging waues of the sea, forming out their owne shame: they are wandering starres, to whome is reserved the blackenes of darkenes for euer.

And Enoch also the seueth from Adam, prophecied of such, saying, Beholde, the Lord cometh with thousands of his Saintes,

To giue iudgement against all men, and to rebuke all vngodlie among the of all their wicked dedes, which they haue vngodly committed, & of all their cruel speakings, which wicked sinners haue spoken against him.

These are murmurers, complainers, walking after their owne lustes: whose mouths speake proude things, hauing mens persones in admiration, because of a vantage.

But, ye beloued, remember the wordes which were spokē before of the Apostles of our Lord Iesus Christ,

How that they tolde you that there shulde be mockers in the last time, which shulde walke after their owne vngodlie lustes.

These are makers of sectes, fleshlie, hauing not the Spirit.

But, ye beloued, edifie your selues in your most holie faith, praying in the holie Ghost,

And kepe your selues in y loue of God, looking for the mercie of our Lord Iesus Christ, vnto eternal life.

And haue compasion of some, in putting difference:

And other saue with feare, pulling the out of the fyre, and hate euen the garment spotted by the flesh.

Now vnto him that is able to kepe you, that ye fall not, and to present you faultles before the presence of his glorie with ioye,

That is, to God onely wise, our Sauour, be glorie, and maiestie, and dominion, and power, bothe now and for euer, Amen.

FFF. ii.

Rom. 12. 13.

1. Pet. 2. 16.

For as Core, Dathan and Abiram, 19. and spake against Moses, to do their against them: are in autoritie to these were general felices which y faith ful kept, partly to protect their brotherly loue, & partly to reuele the nedie, Ter tull in Apologet. chap. 39.

Reuel. 1. 7.

1. Ether of God, or of his Church.

q. This saying of Enoch might for the worthines the of haue bene as a comune saying among men of all times, or els haue bene written in some of those booke which now remaine not: yea by the providence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Ioh. 20. 31.

Psal. 16. 10.

In vngodlies and iniquitie.

1. Tim. 4. 1.

2. Tim. 1. 1.

1. Pet. 3. 3.

Of regeneration.

Some may be wonne with gentleness, other by sharpnes. By sharpe reproofes to drawe the out of danger. He willett not onely to cut of the euil but to take away all occasions which are preparatiues, & accessories to the same.



# THE REVELATION of Iohn the Diuine.

## THE ARGUMENT.

**I**T is manifest, that the holie Ghost wolde as it were gather into this moste excellent booke a summe of those prophesies, which were written before, but shoulde be fulfilled after the coming of Christ, adding also suche things as shoulde be expedient, as wel to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is lively set forth the Diuinitie of Christ, & the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things he reproveth: the providence of God for his elect, and of their glorie and consolation in the day of vengeance: how that the hypocrites which sing like scorpions the members of Christ, shalbe destroyed, but the Lambe Christ shal defende them, which beare witness to the truth, who in despite of the beast and Satan wil roigne over all. The liuelie description of Antichrist is set forth, whose time and power notwithstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodies: and at length he shal be destroyed by the wrath of God, when as the elect shal give praise to God for the victorie: neuertheless for a season God wil permit this Antichrist, and strompet under colour of faire speache and pleasant doctrine to deceine the worlde: wherefore he aduertise the godlie (which are but a smale portion) to auoide this harlots flateries, and tragges, wofe ruine without mercie they shal se, and with the heauenlie companies sing continual praises: for the Lambe is married: the worde of God hath gotten the victorie: Sata that a long time was vnited, is now cast with his ministers into the pit of fyre to be tormented for euer, where as contrariwise the faithfull (which are the holie Citie of Ierusalem, & wife of the Lambe) shal enioye perpetual glorie. Read diligently: iudge soberly, and call earnestly to God for the true vnderstanding hereof.

### CHAP. I.

The cause of this reuelation. 1 Of them that read it. 4 Iohn writeth to the seuen Churches. 5 The maiestie and office of the Sonne of God. 20 The vision of the candlestickes and starres.



**H**E reuelation of IESVS CHRIST, which God gaue vnto him, to shewe vnto his seruants things which must shortly be done: which he sent, and shewed by his

Angel vnto his seruant Iohn, Who bare recorde of the worde of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

Blessed is he that readeth, and they that heare the wordes of this prophesie, and kepe those things which are written therein: for the time is at hand.

Iohn, to the seuen Churches which are in Asia, Grace be with you & peace fro him Which is, & Which was, & Which is to come, and from the seuen Spirits which are before his Throne,

And from Iesus Christ, which is a faithful witness, & the first begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, & washed vs fro our sinnes in his blood,

And made vs Kings and Priestes vnto

God euen his Father, to him be glorie, & dominion for euermore, Amen.

Beholde, he cometh with cloudes, and euerie eye shal se him: yea, euen they which heaped him through: and all kinreds of the earth shal waile before him, Euen so, Amen.

I am I & a, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, euen the Almightye.

I Iohn, euen your brother, & companion in tribulation, & in the kingdome and patience of Iesus Christ, was in the yle called Patmos, for the worde of God, and for the witnessing of Iesus Christ.

And I was rauished in spirit on the Lords day, and heard behinde me a great voyce, as it had bene of a trumpet,

Saying, I am I & a, the first and the last: and that which thou seest, write in a booke, & send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, & vnto Pergamus, & vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

Then I turned backe to se the voyce, that spake with me: & when I was turned, I sawe seuen golden candlestickes,

And in the middes of the seuen candlestickes, one like vnto the Sonne of man, clothed with a garment a downe to the

feete, and his legges were like to waxe, and he had a bowe in his right hand, and a sharp sickle in his left hand: and he said, I will come. And when he had said, I will come, I bowed myself to worship at his feet: and he said, Seeke not to worship me: I am thy fellowe seruant, and of thy brethren the Prophets, and of them which keepe the sayings of the booke of this prophesie. The spirit and the bride saye, Come. And he that heareth, let him come. And he that is thurst, let him take the water of life free of charge.

Dr. declared to Iohn.

a Of things which were hid before.

b Christ receiued this reuelation one of his fathers booke, some as his owne doctrine, but it was hid in respect of vs so that Christ as Lord and God reueiled it to Iohn his seruant by the ministerie of his Angel, to the edification of his Church.

c To the good & bad. d Which expoundeth the olde prophetes, & sheweth what shal come to passe in the newe testament.

e xij. 14. f Meaning the Church vniuersal.

g That is, from the holie Ghost: or these seuen Spirits were ministers before God the Father & Christ, whom after he calleth the hornes and eyes of the Lambe, chap. 5. 6. In a like phrase Paul taketh God, and Christ, and the Angels to witness, 1. Tim. 5. 21.

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# The keyes of hel & death. Chap. II. Balaams doctrine. 177

feete, and girdle about the pappes with a golden girdle.

His head, and heeres were white as white woll, & as snowe, and his eyes were as a flame of fyre.

And his feete like vnto fine brasse, burning as in a furnace: and his voyce as the founde of many waters.

And he had in his right hand seuen starres: and out of his mouth went a sharpe two edged sworde: & his face shone as the sunne shineth in his strength.

And when I sawe him, I fell at his feete as dead: then he laid his right hand vpon me, saying vnto me, Feare not: I am the first and the last,

And am aliue, but I was dead: & beholde, I am aliue for euermore, Amen: & I haue the keyes of hel and of death.

Write the things which thou hast sene, and the things which are, and the things which shal come hereafter.

The mysterie of the seuen starres which thou sawest in my right hand, and the seuen golden candlestickes, is this, The seuen starres are the Angels of the seuen Churches: & the seuen candlestickes which thou sawest, are the seuen Churches.

d In the latter dayes. e In my protection. f That is, the

## CHAP. II.

He exhorteth foure Churches. 1. To repentance, 10 To performance, patience and amandements. 5. 14. 20. 23. As wel by threatnings, 7. 10. 17. 26. As promise of rewardes.

Vnto the Angel of the Church of Ephesus write, These things saith he that holdeth the seuen starres in his right hand, and walketh in the middes of the seuen golden candlestickes.

I knowe thy workes, and thy labour, and thy patience, and how thou canst not forbear them which are euil, and hast examined them which say they are Apostles, and are not, and hast founde them liars.

And thou hast suffred, and hast patience, and for my Names sake hast labored, and hast not fainted.

Neuertheles, I have somewhat against thee, because thou hast left thy first loue.

Remember therefore from whence thou art fallen, and repent, and do the first workes: or els I wil come against thee shortly, and wil remove thy candlestick out of his place, except thou amende.

But this thou hast, that thou hatest the workes of the Nicolaitans, which I also hate.

Let him that hath an eare, heare, what

the Spirit saith vnto the Churches; To him that ouercometh, wil I giue to cate of the tree of life which is in the middes of the Paradise of God.

And vnto the Angel of the Church of the Smyrniās write, These things saith he that is first, and last, Which was dead and is aliue.

I know thy workes and tribulation, and pouertie (but thou art riche) & I knowe the blasphemie of them, which say they are Iewes and are not, but are the Synagogue of Satan.

Feare none of those things, which thou shalt suffer: beholde, it shal come to passe, that the deuil shal cast some of you into prison, that ye may be tryed, and ye shal haue tribulation ten dayes: be thou faithful vnto the death, and I wil giue thee the crowne of life.

Let him that hath an eare, heare what the Spirit saith to the Churches. He that ouercometh, shal not be hurt of the secōde death.

And to the Angel of the Church which is at Pergamus write, This saith he which hath the sharpe sworde with two edges.

I knowe thy workes & where thou dwellest, euē where Satans throne is, and thou kepest my Name, and hast not denied my faith, euē in those dayes when Antipas my faithful martyr was slaine among you, where Satan dwelleth.

But I haue a fewe things against thee, because thou hast them that mainteine the doctrine of Balaam, who taught Balac, to put a stumbling blocke before the children of Israel, that they shulde eat of things sacrificed vnto idoles, and commit fornication.

Euen so hast thou them, that mainteine the doctrine of the Nicolaitans, which thing I hate.

Repent thy self, or els I wil come vnto thee shortly, and wil fight against them with the sworde of my mouth.

Let him that hath an eare, heare what the spirit saith vnto the Churches; To him that ouercometh, wil I giue to cate of the Manna that is y hid, and wil giue him a white stone, and in the stone a new name written, which no man knoweth sauing he that receiueth it.

¶ And vnto the Angel of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes

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words, & good liuing is banished, are the throne of Satan, and also those places where the worde is not preached fyncerly, nor maners a right reformed. u In the very heat of persecution and slaughter of the Martyrs they continued in the pure faith, and therefore are commended after a sorte. x All suche are like counsellours to Balaam, which for lucre persuade to idolatrie, or whoredome. y And not commune to all. z Suche a stone was wont to be giuen to them that had gotten a new victorie or prize, in signe of honour, and therefore it signifieth here a token of Gods fauour and grace: also it was a signe that one was cleared in iudgement. a The newe name also signifieth, become ad honour.

FF.iii.

h Meaning, ¶ life euertlasting: thus by corporal benedictions he reifeth the ype to consider spiritual blessings. ¶ This thought to be Policarpus who was minister of Smyrna 86 yeres, as he him self confessed before Herodes, when he was led to be burned for Christs cause. k The eternal Diminution of Iesus Christ is here most plainly declared with his manhood, & v. 10. our death to assure his they shal not be overcome by death. l This was the perfection vnder the emperour Domitian. m In spiritual treasures. n They are not Abrahams children according to faith. o Here he nameth the author of all our calamitie, in encouraging vs manfully to fight against him, in promising vs the victorie. ¶ Rom. 14. 14. & 15. 1. p The end of affliction is ¶ we may be tried and not destroyed. q Signifying many times as Genes. 31. 41. nomb. 14. 22. although there shalbe cosure and release. r The first death is the natural death of the bodie, the secōde is the eternal death: fro the which all are free that belue in Iesus Christ, Ioh. 5. 24. s The worde of God is the sworde with two edges. t All townes and countreies where Gods name is feared. u In the very heat of persecution and slaughter of the Martyrs they continued in the pure faith, and therefore are commended after a sorte. x All suche are like counsellours to Balaam, which for lucre persuade to idolatrie, or whoredome. y And not commune to all. z Suche a stone was wont to be giuen to them that had gotten a new victorie or prize, in signe of honour, and therefore it signifieth here a token of Gods fauour and grace: also it was a signe that one was cleared in iudgement. a The newe name also signifieth, become ad honour.

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# The fercher of the heart. Reuelation. Of perseuerance.

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b To helpe  
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a King. 16. 31.  
c As that har-  
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tines, Papists,  
Arians, &c. vie  
to beautifie  
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blasphemies.  
k Psal 2. 9.  
l The childre  
of Iezabel.

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b To helpe  
saints.

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c As that har-  
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like vnto a flame of fyre, and his fete li-  
ke fine brasse.

19 I knowe thy workes and thy loue, and  
seruice, and faith, and thy pacience, and  
thy workes, & that they are mo at the last,  
then at the first.

20 Norwithstanding, I haue a fewe things  
against thee, that thou sufferest the woman  
\* Iezabel, which calleth her self a Prophe-  
tesse, to teache and to deceiue my seruants  
to make them commit fornication, & to  
eat meates sacrificed vnto idoles.

21 And I gaue her space to repent of her  
fornication, and the repented not.

22 Beholde, I wil cast her into a bed, and  
them that commit fornication with her,  
into great affliction, except they repent  
them of their workes.

23 And I wil kill her children with death:  
& all the Churches shal knowe that I am  
he which \* searthe the reines and hearts:  
and I wil giue vnto euerie one of you ac-  
cording vnto your workes.

24 And vnto you I say, the rest of them of  
Thyatira, As many as haue not this learn-  
ing, nether haue knowen the depnes  
of Saran (as they speake) I wil put vpon  
you none other burden.

25 But that which ye haue all ready, holde  
fast til I come.

26 For he that ouercometh and kepeth my  
workes vnto the end, \* to him wil I giue  
power ouer nations,

27 And he shal rule them with a rodde of  
yron: as the vessels of a potter, shal thei  
be broken.

28 Euen as I receiued of my Father, so wil  
I giue him the morning starre.

29 Let him that hathe an eare, heare what  
the Spirit saith to the Churches.

## CHAP. III.

He exhorteth the Churches or ministers to the true pro-  
fession of faith and to watching. 32 With promises  
to them that perseuere.

And write vnto the Angel of the  
Church w<sup>h</sup> is at Sardis, These things  
saith he that hathe 7 senen Spirits of God,  
and the seuen starres, I know thy workes;  
for thou hast a name that thou liuest, but  
thou art dead.

Be awake and strengthen the things which  
remeine, that are readie to dye: for I haue  
not founde thy workes perfite before  
God.

Remember therefore, how thou hast re-  
ceiued and heard, and holde fast, and re-  
pent. \* If therefore thou wilt not watch, I  
wil come on thee as a thefe, and y<sup>e</sup> shalt not  
knowe what houre I wil come vpon thee.

Notwithstanding thou hast a fewe names  
yet in Sardis, which haue not defiled their  
garments: and they shal walke with me in  
white: for they are worthie.

5 He that ouercometh, shalbe clothed in  
white araye, & I wil not put out his name  
out of the booke of life, but I wil confesse  
his name before my Fa<sup>r</sup>ther, & before his  
Angels.

6 Let him that hathe an eare, heare what y<sup>e</sup>  
Spirit saith vnto the Churches.

7 And write vnto the Angel of y<sup>e</sup> Church  
which is of Philadelphia, These things  
saith he that is Holie and True, which ha-  
th the keye of Dauid, which openeth  
and no man shutteth, and shutteth and no  
man openeth,

8 I knowe thy workes: beholde, I haue set  
before thee an open dore, and no man ca-  
shut it: for thou hast a litle strength, and  
hast kept my worde, and hast not denied  
my Name.

9 Beholde, I wil make them of the synago-  
gue of Saran, which call them selues Iewes  
and are not, but do lye: beholde, I wil  
make them, that they shal come and wor-  
ship before thy fete, and shal knowe that I  
haue loued thee.

10 Because thou hast kept the worde of my  
pacience, therefore I wil deliuer thee fro  
the houre of temptation, which wil come  
vpon all the worlde, to trye them that  
dwell vpon the earth.

11 Beholde, I come shortly: holde y<sup>e</sup> which  
thou hast, that no man taketh y<sup>e</sup> crowne.

12 Him that ouercometh, wil I make a pil-  
lar in the Temple of my God, and he shal  
go no more out: and I wil write vpon him  
the Name of my God, & the name of the ci-  
tie of my God, which is the new Ierusalem,  
which cometh downe out of heauie fro my  
God, & I wil write vpon him my new Name.

13 Let him that hathe an eare, heare what y<sup>e</sup>  
Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of  
the Laodiceans write, These things saith  
Amen, the faithfull and true witness, the  
beginning of the creatures of God.

15 I knowe thy workes, that thou art nether  
colde nor hote: I wolde thou werest colde  
or hote.

16 Therefore, because thou art luke warme,  
and nether colde nor hote, it wil come  
to passe, that I shal spewe thee out of my  
mouth.

17 For thou saist, I am riche & increased  
with goods, & haue nede of nothing, and  
knowest not how thou art wretched & mi-  
serable, and poore, and blinde, and naked.

18 I counsel thee to brie of me golde tryed by  
the fyre, that thou maiest be made riche, &  
white raimet, that thou maiest be clothed  
and that thy filthie nakednes do not appea-  
re: and anoint thine eyes with eye salue,  
that thou maiest see.

19 As manie as I loue, I rebuke and chastise:  
be zealous therefore and amende.

20 Beholde,

# The foure beas

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Beholde, I stand at the dore, and knocke. If any man heare my voyce & open the dore, I wil come in vnto him, and wil suppe with him, and he with me.

To him that ouercometh, wil I grante to sit with me in my throne, euē as I ouercame, & sit w my Father in his throne.

Let him that hathe an eare, heare what the Spirit saith vnto the Churches.

CHAP. IIII.

The vision of the maiestie of God. 2 He seeth the throne, and one sitting vpon it, 3 And 24. seates about it with 24. elders sitting vpon them, and foure beasts praising God day and night.

After this I looked, and beholde, a dore was open in heauen, and the first voyce which I heard, was as it were of a trupper talking with me, saying, Come vp hither, and I wil shewe thee things which muste be done hereafter.

And immediatly I was ranshed in the spirit, & beholde, a throne was set in heauen, and one sat vpon the throne.

And he that sat, was to loke vpon, like vnto a iasper stone, and a sardine, & there was a raine bowe rounde about the throne in sight like to an emeraude.

And rounde about the throne were foure and twentie seates, and vpon the seates I sawe foure and twentie Elders sitting, clothed in white raimēt, and had on their heads crownes of golde.

And out of the throne proceeded lightnings, and thundrings, and voyces, & there were seuen lampes of fyre, burning before the throne, which are the seuen spirits of God.

And before the throne there was a sea of glasse like vnto cristall: and in the middes of the throne, & rounde about the throne were foure beasts full of eyes before and behinde.

And the first beast was like a lion, & the seconde beast like a calfe, and the thirde beast had a face as a man, and the fourth beast was like a flying egle.

And the foure beasts had eche one of the six wings about him, and they were full of eyes within, and they ceased not day nor night, saying, Holie, holie, holie Lord God, almightie, which Was, & Which is, and Which is to come.

And when those beasts gaue glorie, and honour, and thanks to him that sat vpon the throne, which liueth for euer and euer,

The foure and twentie elders fell downe before him that sat vpon the throne, and worshipped him, that liueth for euer more, & cast their crownes before the throne, saying,

Thou art worthy, O Lord, to receiue glorie and honour, & power: for thou hast

created all things, and for thy willes sake they are, and haue bene created.

He seeth the Lambe opening the boke, 8. 14. And therefore the foure beasts, the 24. elders, and the Angels praise the Lambe, & do him worship. 2 For their redemption, and other benefites.

And I sawe in the right hand of him that sat vpon the throne, a Boke written within, and on the backside, sealed with seuen seales.

And I sawe a strong Angel which preached with a lowde voyce, Who is worthy to open the boke, and to lose the seales thereof.

And no man in heauē, nor in earth, neither vnder the earth, was able to open the Boke, neither to loke thereon.

Then I wept muche, because no mā was founde worthy to open, and to reade the Boke, neither to loke thereon.

And one of the elders said vnto me, Wepe not: beholde, the Lion which is of the tribe of Iuda, the rote of Dauid, hath obtained to open the Boke, and to lose the seuen seales thereof.

Then I behelde, and lo, in the middes of the throne, and of the foure beasts, & in the middes of the elders, stood a Lambe as though he had bene killed, which had seuen hornes, & seuen eyes, which are the seuen spirits of God, sent into all the worlde.

And he came, and toke the Boke out of the right hand of him that sat vpon the throne.

And when he had taken the Boke, the foure beasts and the foure and twentie elders fell downe before the Lambe, hauing euerie one harpes & golden vialles full of odours, which are the prayers of the Saintes.

And they sung a new song, saying, Thou art worthy to take the Boke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euerie kinred, and tōgue, and people, and nation,

And hast made vs vnto our God Kings and Priests, and we shall reigne on the earth.

Then I behelde, and I heard the voyce of manie Angels rounde about the throne and about the beasts and the elders, & there were thousand thousands,

Saying with a lowde voyce, Worthy is the Lambe that was killed to receiue power and riches, and wisdom, and strength, & honour, and glorie, and praise,

And all creatures which are in heauē, and on the earth, and vnder the earth, and in the sea, & all that are in them, heard I, saying, Praise & honour, and glorie, and power be vnto him, that sitteth vpon the throne, & vnto the Lambe for euermore.

A similitude taken of earthie princes, & iudge by booke & writte & here it doth signifie all the counsels & iudgements of God & are openly knowen to Christ the Sonne of Dauid, vers. 2. That is, manifest.

Gen. 49.8.

This vision confirmeth the power of our Lord Iesus, who is the Lambe of God that taketh away the sinne of the worlde. d That is, manifest power. e Signifying the fulnes of the Spirit, which Christ poureth vpon all. f The Angels honour Christ: he is therefore God. g This declareth how the prayers of the faithful are agreeable vnto God, read A. 10. 4. chap. 5. h Our Sauiour Iesus hath redeemed his Church by his blood shedding & gathered it of all nations. i. Pet. 2. 9. i Not corporally. Dan. 7. 10.

Chap. 4. 11.



# The crye of martyrs. Reuelacion. Christ sealeth his.

The prayers of

And the foure beasts said, Amen, and the foure and twentie Elders fell downe, and worshipped him that lieth for euer more.

## CHAP. VI.

The Lambe openeth the sixe scales, and manie things follow the opening thereof, so that this containeth a generall prophecie to the end of the worlde.

After, I behelde, when the Lambe had opened one of the scales, & I heard one of the foure beasts say, as it were the noyce of thunder, Come and se.

Therefore I behelde, and lo, there was a white horse, and he that sat on him, had a bowe, and a crowne was giuen vnto him, and he went forth to conquer that he might overcome.

And when he had opened the seconde scale, I heard the seconde beast say, Come and se.

And there went out another horse that was red, & power was giuen to him that sat thereon, to take peace from the earth, and that they shulde kill one another, and there was giuen vnto him a great sworde.

And when he had opened the thirde scale, I heard the thirde beast say, Come and se. Then I behelde, & lo, a blacke horse, & he that sat on him, had balances in his hand.

And I heard a voyce in the middes of the foure beasts say, A measure of wheat for a penie, and three measures of barlie for a penie, and oyle, and wine hurt thou not.

And when he had opened the fourth scale, I heard the voyce of the fourth beast say, Come, and se.

And I looked, & behelde, a pale horse, & his name that sat on him was Death, and Hell followed after him, and power was giuen vnto them over the fourth parte of the earth, to kill with sworde, and with hunger, and with death, and with the beasts of the earth.

And when he had opened the fifth scale, I sawe vnder the altar the soules of them that were killed for the worde of God, & for their testimonie, which they maintained.

And they cryed with a lowde voyce, saying, How long, Lord, holie and true! dost not thou iudge & auenge our blood on them that dwell on the earth?

And long white robes were giuen vnto euerie one, and it was said vnto them, that they shulde rest for a litle season vntill their felowe seruants, and their brethren that shulde be killed euen as they were, were fulfilled.

And I behelde when he had opened the sixt scale, and lo, there was a great earthquake, & the sunne was as blacke as sackcloth of heere, and the moone was like

The Church miserably defaced, with idolatrie and as-

ke blood.

And the starres of heauen fel vnto the earth, as a figge tree casteth her grene figges when it is shaken of a mightie winde.

And heauen departed away, as a scrole when it is rolled, and euerie mountaine & yle were moued out of their places.

And the Kings of the earth, & the great men, and the riche men, and the chief captaines, and the mightie men, and euerie bondman, and euerie fre man, hid themselves in denes, and among the rockes of the mountaines,

And said to the mountaines and rockes, Fall on vs, and hide vs from the presence of him that sitteth on the throne, & from the wrath of the Lambe.

For the great day of his wrath is come, and who can stand?

## CHAP. VII.

He seeth the seruants of God sealed in their foreheades out of all nations and people. Which though they suffer trouble, yet the Lambe feedeth them, to the fountaines of liuing water. And God shall wipe away all teares from their eyes.

And after that, I sawe foure Angels stand on foure corners of the earth, holding the foure windes of the earth, the windes shulde not blowe on the earth, neither on the sea, neither on anie tree.

And I saw another Angel come vp from the East, which had the scale of the liuing God, and he cryed with a lowde voyce to the foure Angels to whome power was giuen to hurt the earth, and the sea, saying, Hurt ye not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheades.

And I heard the number of them, which were sealed, and there were sealed an hundred and foure and fortie thousand of all the tribes of the children of Israel.

Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

Of the tribe of Aser, were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

Of the tribe of Simeon were sealed twelue thousand. Of the tribe of Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Benjamin

were sealed twelue thousand. And I heard the voice of the Lambe, and lightened in faith by the worde of God, so that they make open profession of the same, are exempted from all. Though that this blindness be brought into the worlde by the malice of Satan, yet the mercies of God referre to him self an infinite number which shalbe saved bothe of the Tewes and Gentiles through Christ. He commandeth Dan, & putteth Leui in, whereby he meaneth the twelue tribes.

That is the tribe of Ephraim, which was Iosephs sonne.

Do doctors & preachers that departe from the church of the kingdom of God, and are drawn from men's appearance, not. Reuers. kingdoms & perloes, that did seme to be as flames in flames.

Isa. 2.19. Isa. 70.3.

Such men are the church, of what state four, the church, shall be deprete, and not able to suffer the wrath of God.

Such men are the church, of what state four, the church, shall be deprete, and not able to suffer the wrath of God.

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Such men are the church, of what state four, the church, shall be deprete, and not able to suffer the wrath of God.

were sealed.

After the multitude of all nations, gues, flood the Lambe, and

And the throne, and the four beasts, and

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And the throne, and the four beasts, and

The opening of the scale is the declaration of Gods will, and the executing of his iudgements. Signifying, that there was marvellous things to come. The white horse, signifieth innocencie, victorie, & for the church which shulde come by the preaching of the Gospel. He that rideth on the white horse, is Christ. Signifying the cruel warres that ensued when the Gospel was refused. Who was Satan. This signifieth an extreme famine, and want of all things. The Greke worde signifieth that measure which was ordinarily giuen to seruants for their portion or hire, of meate for one day. Which amounteth about foure pence halfe penie. Whereby is meant sickness, plagues, pestilence, & death of ma & beast. Or, the greene. The continual persecution of the Church noted by the sixt scale. The soules of the Saintes are vnder the altar, which is Christ, meaning that they are in his sacrifice in the heauens. Which signifieth the change of the true doctrine, & is the greates cause of motions and troubles that come to the worlde. That is, the brightness of the Gospel. The traditions of men, acted by tyrants.

There is no paradise nor cleane, but by the blood of Christ only, & purgeth all finnes & maketh it white. Isa. 49.10. That is, of the mathe of God & Father, the Sonne, and holie Ghost. Meaning continually: for cleane heauens there is no night. Isa. 21.8. For all infirmitie & miserie shalbe taken away, but ill ioy & consolation is the gift of God. He shal giue the

The seventh & the foure plagues follow.

Under the sixt scale he touched in general the corruption of the doctrine; but vnder the seventh he sheweth the danger thereof, & what troubles, sicknesses & trefaces haue bene & shalbe brought into the Church thereby.

That the hearers might be more attentive. He sheweth the onelic remedie in our afflictions, to witnes of Iesus Christ, who is present in our prayers, which is the maner of God.

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- 9 After these things I behelde, & lo, a great multitude, which no mā colde number, of all nacions & kinreds, and people, & tongues, stode before the throne, and before the Lambe, clothed with long <sup>k</sup> white robes, and <sup>i</sup> palmes in their hands.
- 10 And they cryed with a loude voyce, saying, <sup>m</sup> Saluacion cometh of our God, that sitteth vpon the throne, & of the Lambe.
- 11 And all the Angels stode rounde about the throne, and about the Elders, and the foure beastes, & they fell before the throne on their faces; and worshiped God,
- 12 Saying, Amen. Praise and glorie, & wisdom, and thanks, and honour, & power, and might, <sup>be</sup> vnto our God for euermore, Amen.

13 And one of the Elders spake, sayig vnto me, What are these w̄ are araied in long white robes; and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulacion, and haue washed their long robes & haue made their long robes white in <sup>the</sup> blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him day & night in his Temple, and he that sitteth on the throne, wil dwell among them.

16 \* They shal <sup>i</sup> hunger no more, nether thirst anie more, nether shal the sunne <sup>i</sup> light on them, nether anie heate.

17 For the <sup>i</sup> Lambe, which is in the <sup>i</sup> middes of the throne, shal gouerne them, and shal leade them vnto <sup>the</sup> liuelie fountaines of waters, and \* God shal wipe away all teares from their eyes.

18 And I behelde, & heard one Angel flying through the middes of heaue, saying with a loude voyce, <sup>i</sup> Wo, wo, wo to the inhabitants of the earth, because of the foudnes to come of the trumpet of the three Angels, which were yet to blowe the trumpettes.

19 And I behelde, & heard one Angel flying through the middes of heaue, saying with a loude voyce, <sup>i</sup> Wo, wo, wo to the inhabitants of the earth, because of the foudnes to come of the trumpet of the three Angels, which were yet to blowe the trumpettes.

20 And I sawe the seuen Angels, which stode before God, and to them were giuen seuen trumpettes.

21 Then another Angel came and stode before the altar hauing a golden censer, and muche odours was giuen vnto him, that he shulde offere with the prayers of all Saintes vpon the golden altar, which is before the throne.

22 And the smoke of the odours with the prayers of the Saintes, went vp before the throne.

23 And he opened the bottomles pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the sunne

keyes in his armes. e Abundance of heresies and errors, which couer with darkehes Christ and his Gospel.

God, out of the Angels hand.

5 And the Angel toke the censer, and filled it with <sup>i</sup> fyre of the altar, and cast it into the <sup>e</sup> earth, and <sup>i</sup> there were voyces, and thundrings, and lighenings, and earthquake.

6 Then the seuen Angels, which had the seuen trumpettes, prepared them selues to blowe the trumpettes.

7 So the first Angel <sup>s</sup> blew the trumpet, and there was haile & fyre, mingled with blood, and they were cast into the earth, and the third parte of <sup>h</sup> trees was burnt, & all grene <sup>i</sup> grasse was burnt.

8 And the seconde Angel blew the trumpet, and as it <sup>were</sup> a great <sup>k</sup> mountaine, burning with fyre, was cast into the sea, & the third parte of the sea became blood.

9 And the third parte of the creatures, which were in the sea, and had life, dyed, & <sup>h</sup> third parte of <sup>i</sup> shipes were destroyed.

10 Then the third Angel blew the trumpet, & there fell <sup>a</sup> great starre from heauen burning like a torche, and it fell into the third parte of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therefore the third parte of the waters became wormewood, and manie men dyed of the <sup>w</sup> waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third parte of the <sup>s</sup> sunne was smitten, & the third parte of the <sup>r</sup> moone, and the third parte of the <sup>q</sup> starres, so that the third parte of them was <sup>r</sup> darkened: and the day <sup>was</sup> smitten, that the third parte of it colde not shine, and likewise the night.

13 And I behelde, & heard one Angel flying through the middes of heaue, saying with a loude voyce, <sup>i</sup> Wo, wo, wo to the inhabitants of the earth, because of the foudnes to come of the trumpet of the three Angels, which were yet to blowe the trumpettes.

14 And I behelde, & heard one Angel flying through the middes of heaue, saying with a loude voyce, <sup>i</sup> Wo, wo, wo to the inhabitants of the earth, because of the foudnes to come of the trumpet of the three Angels, which were yet to blowe the trumpettes.

15 The first and first Angel blowe their trumpettes: the starre falleth from heauen. 3 The locustes come out of the smoke. 12 The first wo is past. 14 The foure Angels that were bounde, are loosed. 18 And the third parte of men is killed.

16 And the first Angel blew the trūpet, & I sawe <sup>a</sup> a starre fall from heauen vnto the earth, and to him was giuen the <sup>b</sup> keye of the bottomles pit.

17 And he opened the bottomles pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the sunne

keyes in his armes. e Abundance of heresies and errors, which couer with darkehes Christ and his Gospel.

GGg.i.

<sup>d</sup> He measheth by fyre <sup>i</sup> grace of God whereby we are purged & made cleane. 11a. 16.

<sup>d</sup> He pouerth the graces of the holie Gost into the hearts of <sup>i</sup> faithful.

<sup>f</sup> When this red, maruelous rebellious arise against it by reason of the wicked, which can neither abide to heare their sinnes touched, nor mercie offered.

<sup>g</sup> That is, proclizimeth warre against the Church, and troubles by false doctrine. & so admonisheth the to watch.

<sup>h</sup> That is, the molte parte of men were seduced.

<sup>i</sup> Euen the verie elect were fore tryed and prouen.

<sup>k</sup> Divers sectes of heretics were spread abroad in the worlde.

<sup>l</sup> Meaning the thumpashers, & so them that had anie gouernement.

<sup>m</sup> That is, some excellent minister of the Church, which shal corrupt the Serpientes.

<sup>n</sup> Which here signifie false & corrupt doctrine.

<sup>o</sup> That is, of Christ who is the sunne of iustice, meaning that men by busking of their workes and merites obscure Christ and tread his death vnder fete.

<sup>p</sup> That is, of the Church. <sup>q</sup> Of the ministers and teachers, which haue not taught, as they ought to do.

<sup>r</sup> These are plagues for the contempt of the Gospel. <sup>s</sup> Horrible threatnings against the infidels & rebellious persons.



<sup>d</sup> Locustes are false teachers, hereticks, and worldlye scilicet Prelates, with Monkes, Erre- res, Cardinals, Patriarkes, Archbishops, Bishops, Doctors, Bach- lers & masters which forsake Christ to main- taine false doc- trine

<sup>e</sup> False and de- ceibled scri- ptures, which is pleasant to the flesh.

<sup>f</sup> That is, se- cretely to per- secute and to sting with the ir taile as scor- pions dothee is the facion of the hypo- crites.

<sup>g</sup> For the fal- si prophets ca not destroe the elect, but such as are or- deined to per- dition.

<sup>h</sup> That is, the infidels who- me Satan blind- eth with the efficacy of er- ror.

<sup>i</sup> Though the elect be hurt, yet they can not perish.

<sup>k</sup> The elect for a certein space and at ti- mes are in trou- bles: for the ge- ntiophers endure but fro April to Sep- ber, which is five moneths.

<sup>l</sup> For at the be- ginning of the con- fession of their con- fession smeth as nothing, but ex- cept they come like remede, they perish.

<sup>m</sup> Such is the terror of the vnbelen- gence, which hath no afflic- tion of mer- cy, but felch the iudgement of God against it.

<sup>n</sup> When men in- curre error and refuse the true simplicite of Gods worde.

<sup>o</sup> Which signifieth that the Popes cler- gie shall be proud, ambitious, bold, stout, rash, rebulious, fligge their pretence of a certein title of honour, which in dede bringeth nothing vnto the soules of the people, but rather they are wyl- politicke, subtil, eloquent & in worldlye craftines pass all in all their doings.

<sup>p</sup> That is, the pre- dicate of gentleness and meeknes, which is the voice of the East runner, which shal- lide afflict the Church of God as the Arabians, Saracines, Turkes & Tartarians.

<sup>q</sup> This signifieth the great readines of the enemies.

and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke <sup>d</sup> Locustes vpon the earth, and vnto them was giuen <sup>e</sup> power, as the <sup>f</sup> scorpions of the earth haue power.

4 And it was commanded them, that they shulde not hurt the <sup>g</sup> grasse of the earth, nether anie grene thing, nether anie tree: but onely those <sup>h</sup> men which haue not the seale of God in their foreheades.

5 And to them was commanded that they shulde not <sup>i</sup> kil them, but that they shulde be <sup>k</sup> vexed five moneths, and that their paine shulde be as the paine that cometh of a <sup>l</sup> scorpion, when he hath stung a mā.

6 Therefore in those daies shal men <sup>m</sup> seeke death, and shal not finde it, and shal desire to dye, and death shal flee from them.

7 And the forme of the locustes was like vnto <sup>n</sup> horses prepared vnto battel, and on their heades were as it were <sup>o</sup> crownes, like vnto golde, and their faces <sup>p</sup> were like the faces of men.

8 And they had heere as the <sup>q</sup> heere of women, and their teeth were as the teeth of lions.

9 And they had <sup>r</sup> habbergions, like to habbergions of yron: and the founde of their <sup>s</sup> wings was like the founde of charets when manie horses runne vnto battel.

10 And they had tailes like vnto scorpions, and there were <sup>t</sup> stings in their tailes, & their power was to hurt me five moneths.

11 And they haue a King ouer them, which is the <sup>u</sup> Angel of the bottomles pit, whose name in Hebrewes, <sup>v</sup> Abaddon, and in Greke he is named Apollyon.

12 One wo is past, & beholde, yet two woes come after this.

13 Then the sixth Angel blew the trumper, & I heard a <sup>w</sup> voyce from the foure hornes of the golden altar, which is before God,

14 Saying to the sixth Angel, which had the trumpet, Lose the foure <sup>x</sup> Angels, w are bounde in the great river Euphrates.

15 And the foure Angels were losed, which were prepared at an <sup>y</sup> houre, at a day, at a moneth, & at a yere, to slay the third parte of men.

16 And the number of horsemen of warre

was four hundred thousand. <sup>a</sup> Which signifieth that the Popes cler- gie shall be proud, ambitious, bold, stout, rash, rebulious, fligge their pretence of a certein title of honour, which in dede bringeth nothing vnto the soules of the people, but rather they are wyl- politicke, subtil, eloquent & in worldlye craftines pass all in all their doings. <sup>b</sup> That is, the pre- dicate of gentleness and meeknes, which is the voice of the East runner, which shal- lide afflict the Church of God as the Arabians, Saracines, Turkes & Tartarians. <sup>c</sup> This signifieth the great readines of the enemies.

were twentie thousand times ten thousand: for I heard the number of them.

17 And thus I sawe the horses in a vision, and them that sat on them, hauing syrie habbergions, & of Iacinth & of brimstone, & the heads of the horses were as <sup>d</sup> heads of lyons: and out of their mouthes went forth the syre and smoke and brimstone.

18 Of these thre was the third parte of me killed, <sup>e</sup> that is, of the fyre and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their <sup>f</sup> mouthes, & in their tailes: for their tailes were like vnto serpents, and had heades, wherewith they hurte.

20 And the remnant of the men which were not killed by these plagues, <sup>g</sup> repented not of the workes of their hands that they shulde not worship deuils, and <sup>h</sup> idoles of golde and of siluer, and of brasse, and of stone, and of wood, which nether can see, nether heare nor go.

21 Also they repented not of their murder, and of their forcerie, nether of their fornicacion, nor of their theste.

## CHAP. X.

<sup>i</sup> The Angel hath the boke open. <sup>j</sup> He sweareth there shal be no more time. <sup>k</sup> He giueth the boke vnto Iohn, which eateth it vp.

<sup>l</sup> And I sawe another mightie <sup>m</sup> Angel come downe from heauen, clothed with a cloude, and the <sup>n</sup> raine bowe vpon his head, & his face was as the <sup>o</sup> sunne, and his <sup>p</sup> feete as pillars of fyre.

2 And he had in his hand a litle <sup>q</sup> boke open, and he put his right foete vpon the sea, and <sup>r</sup> left on the earth,

3 And cryed with a <sup>s</sup> lowde voyce, as when a lyon roareth: and when he had cryed, seuen <sup>t</sup> thondres vttered their voyces.

4 And when the seuen thondres had vttered their voyces, I was about to write: but

I heard a voyce from heauen saying vnto me, <sup>u</sup> Scale vp those things which the seuen thondres haue spoken, & write the note.

5 And the Angel which I sawe stand vpon the sea and vpon the earth, lift vp his had to heauen,

6 And sware <sup>v</sup> by him that liueth for evermore, which created heauen, & the things that therein are, & the earth & the things that therein are, & the sea & the things w therein are, that time shulde be no more.

7 But in the daies of the voyce of the se- uenth Angel, whē he shal beginne to blowe the trumpet, euen the <sup>w</sup> myserie of God shal be finished, & he hath declared to his seruants the Prophetes.

<sup>x</sup> The whole graces of Gods Spirit bene them fully against Antichrist. <sup>y</sup> He saith that it is written, there is no need to write more for the vnderstanding of Gods ci- uilize. <sup>z</sup> That is, by Gods wylle, Christ by our dominie is equal. <sup>a</sup> The faithful shal vnderstand and see this myserie of the last iudgement, the damnacion of Antichrist and infidels, & also the glorie of the sū at the resurrection.

<sup>b</sup> John re- uela- tion. <sup>c</sup> The Pope. <sup>d</sup> The Pope. <sup>e</sup> The Pope. <sup>f</sup> The Pope. <sup>g</sup> The Pope. <sup>h</sup> The Pope. <sup>i</sup> The Pope. <sup>j</sup> The Pope. <sup>k</sup> The Pope. <sup>l</sup> The Pope. <sup>m</sup> The Pope. <sup>n</sup> The Pope. <sup>o</sup> The Pope. <sup>p</sup> The Pope. <sup>q</sup> The Pope. <sup>r</sup> The Pope. <sup>s</sup> The Pope. <sup>t</sup> The Pope. <sup>u</sup> The Pope. <sup>v</sup> The Pope. <sup>w</sup> The Pope. <sup>x</sup> The Pope. <sup>y</sup> The Pope. <sup>z</sup> The Pope. <sup>a</sup> The Pope. <sup>b</sup> The Pope. <sup>c</sup> The Pope. <sup>d</sup> The Pope. <sup>e</sup> The Pope. <sup>f</sup> The Pope. <sup>g</sup> The Pope. <sup>h</sup> The Pope. <sup>i</sup> The Pope. <sup>j</sup> The Pope. <sup>k</sup> The Pope. <sup>l</sup> The Pope. <sup>m</sup> The Pope. <sup>n</sup> The Pope. <sup>o</sup> The Pope. <sup>p</sup> The Pope. <sup>q</sup> The Pope. <sup>r</sup> The Pope. 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# The Church persecuted. Reuelation. The beaſts power.

In this third viſion is declared how the Church which is compaſſed about with Ieſus Chriſt the Sonne of Righteouſneſſe is persecuted of Antichriſt. The Church treadeth vnder ſore what ſouer is mutable, and inconstant, with all corrupt affections and ſuch like. The ſigne ſignifie God and his worde. The Church euer with a moſte feruent deſire longed for Chriſt ſhulde be home, & that the faithfull might be regenerate by his power.

Pal. 9.

The deuill, & all his power which burneth with furie and is red with the blood of the faithfull. For he is prince of this worlde & almoſte haue ſeuerall goernement. By his ſtates & promiſes he gaineth manie of the excellentiſſeſſe & honorable perſones, and bringeth theſe deſtruction. Which is Ieſus Chriſt the firſt borne ſon of manie brethren, who was borne of the virgin Marie as of a ſpecial member of the Church.

The Church was remoued fro among the Iewes to the Gentiles, which were as a bare wilderneſſe, and ſo it is persecuted to the ſc. Ieſus Chriſt and his members, as Apoſtles, Martyrs, and the reſt of the faithfull.

For the dragon he persecuted the Church, and had no more place in the Church.

They put he their liues in danger to oft as neede required.

Meaning, the Church is giuen

And there appeared a great wonder in heauen: A woman clothed with the ſunne, & the moone was vnder her feet, and vpon her head a crowne of twelve ſtarres.

And ſhe was with childe and cryed trauieling in birth, and was pained readie to be deliuered.

And there appeared another wonder in heauen: for beholde, a great red dragon hauing ſeuen heads, and ten hornes, and ſeuen crownes vpon his heads:

And his taile drue the third parte of the ſtarres of heauen, & caſt the to the earth. And the dragon ſtoode before the woman, which was readie to be deliuered, to deuoure her childe when ſhe had brought it forth.

So ſhe brought forth a man childe, which ſhulde rule all nations with a rod of yron: and her ſonne was taken vp vnto God and to this throne.

And the womā fled into wilderneſſe where ſhe hath a place prepared of God, that they ſhulde fede her there a thouſand, two hundred and threſcore dayes.

And there was a battell in heauen. Michael & his Angels fought againſt the dragon, and the dragon fought & his Angels.

But they preuailed not, neither was their place founde anie more in heauen.

And the great dragon, that olde ſerpent, called the deuill and ſatan, was caſt out, which deceiueſſe all the worlde: he was caſt into the earth, & his Angels were caſt out with him.

The I heard a loude voyce, ſaying, Now is ſaluation in heauen, and ſtrength & the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt downe, which accuſed them before our God day and night.

But they overcame him by the blood of the Lambe, and by the worde of their testimony, and they loued not their liues vnto the death.

Therefore reioyce, ye heauens, & ye that dwell in the. Wo to the inhabitants of the earth, and of the ſea: for the deuill is come downe vnto you which hath the great wrath, knowing that he hath but a ſhort time.

And when the dragon ſawe that he was caſt vnto the earth, he persecuted the woman which had brought forth the man childe.

But to the woman were given two winges of a great eagle, that ſhe might flee into the wilderneſſe, into ſome place, where ſhe is nourished for a time, & times, and halfe a time, from the preſence of the ſerpent.

And the ſerpent caſt out of his mouth water to the worlde, and ſhe ſhulde be hurt.

And was overcome of Chriſt, then he fought againſt his members. Which the Lord had appointed for her.

God ſpeaketh meanes to his Church to ſcape the furie of ſatan making his creature, to ſerue to the ſupport thereof.

ter after the woman like a flood, that he might caule her to be caryed away of the flood.

But the earth holpe the woman, and the earth opened her mouth, and ſwalowed vp the flood, which the dragon had caſt out of his mouth.

Then the dragon was wroth with the woman, and wet and made warre with the remnant of her ſede, which kepe the commandments of God, and haue the testimony of Ieſus Chriſt.

And I ſtoode on the ſea ſande.

CHAP. XIII.  
The beaſt deceiueſſe the reprobate, 2. 4. 12. And is confirmed by another beaſt. 17 The priuiledge of the beaſts marke.

And I ſawe a beaſt riſe out of the ſea, hauing ſeuen heads, and ten hornes, and vpon his hornes were ten crownes, and vpon his heads the name of blaſphemie.

And the beaſt which I ſawe, was like a leopard, and his feet like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, & great autoritie.

And I ſawe one of his heads as it were wounded to death, but his deadly wounde was healed, and all the worlde wōdred and followed the beaſt.

And they worſhipped the dragon which gaue power vnto the beaſt, & they worſhipped the beaſt, ſaying, Who is like vnto the beaſt, who is able to warre with him!

And there was giuen vnto him a mouth, that ſpake great things and blaſphemies, and power was giuen vnto him, to do two and fortie moneths.

And he opened his mouth vnto blaſphemie againſt God, to blaſpheme his Name, and his tabernacle, & the dwelling in heauen.

And it was giuen vnto him to make warre with the ſaintes, and to overcome them, & power was giuen him ouer euerie kind and tongue, and nation.

Therefore all that dwell vpon the earth, ſhal worſhip him, whoſe names are not written in the Booke of life of the Lambe, which was ſlaine from the beginning of the worlde.

If anie man haue an eare, let him heare.

If anie lead into captiuitie, he ſhal go into captiuitie: if anie kil with a ſworde, he muſt be killed by a ſworde: here is the patience, & the faith of the ſaintes.

And I behelde another beaſt coming vp out of the ſea, which had two hornes.

Antichriſt hath no power ouer the elect. At God ordeined ſo before all beginning, that ſacrifices were as ſignes & ſermons of Chriſt, death of thei which led ſoules captiues, go them ſelues into captiuitie. At the kingdom of Chriſt is his heauē, & bringeth men thither. So the Pope kingdome is of the earth & leadeth to perdition, & is begone, & eſtablished by ambition, couetiſhe, beaſtlines, craft, treaſon & tyrannie. Which ſignifie the priethode & the kingdome, and therefore he giueth in his armes two keys, and hath two ſwordes caryed before him. So Boniface the eighth which firſt ordeined the ſublie, he wed him ſelf one day in apparel as a Pope, & the next day in harnes as the Emperour, and the two hornes in the biſhops mitre are ſignes thereof.

The beaſts marke.

And he diſciple de befor and them the firſt be healed.

And he made fire on the earth.

And dece him by the ſigne him to do to them that ſhulde mar which had liue.

And it was ſpirit vnto the image of ſhulde cau worſhip killed.

And he made riche and

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And he made the beaſt,

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# Seuen last plagues.

# Reuelation. The bloodie drinke blood.

# Watche.

*1. This is the fourth vision which concerneth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godlie.*

*2. Meaning an infinite number of Gods ministers, which had infinite manners of forces and punishments.*

*3. Exod. 15. 1. Psal. 147. 17. Iere. 30. 16.*

*4. Signifying this brutell & incontinent world de mixt with fyre, that is, troubles and afflictions, but the Saintes of God ouercome them all, and sing vnto God by whose powe they get the victorie.*

*5. Or, after and desir.*

*6. Which is to declare that Gods iudgements are cleare, iust and without spot.*

that fate on the cloude, \* Thrust in thy sickle & reape: for the time is come to reape: for the harvest of the earth is ripe.

And he that fate on the cloude, \* thrust in his sickle on the earth, & the earth was reaped.

Then another Angel came out of the temple, which is in heauen, hauing also a sharpe sickle.

And another Angel came out from the altar, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, & gather the clusters of the vineyarde of the earth: for her grapes are ripe.

And the Angel thrust in his sharpe sickle on the earth, & cutte downe the vines of the vineyarde of the earth, and cast them into the great wine presse of the wrath of God.

And the wine presse was trode without the citie, and blood came out of the wine presse, vnto the horsebridles by the space of a thousand and six hundred furlongs.

And he declarerth the horrible confusion of the tyrants and infidels, which delite in nothing but warres, slaughters, persecutions and effusion of blood.

## CHAP. XV.

*Seuen Angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen vials of Gods wrath.*

And I sawe another signe in heaue great & marueilous, \* seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

And I sawe as it were a glassie sea, mingled with fyre, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God.

And they sung the song of Moses the seruant of God, and the song of the Lambe, saying, Great & marueilous are thy workes, Lord God almightie: iuste and true are thy wayes, King of Saintes.

\* Who shal not feare thee, O Lord, and glorifie thy Name! for thou onely art holie, and all nations shal come & worshippe before thee: for thy iudgements are made manifest.

And after that I looked, and beholde, the temple of the tabernacle of testimonie was open in heauen.

And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and bright linnen, and hauing their breastes girded with golden girdles.

And they were ready to execute the vengeance of God.

And one of the foure beastes gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liue for euermore.

And the Temple was ful of the smoke of the glorie of God and of his power, and no man was able to enter into the Temple, til the seuen plagues of the seuen Angels were fulfilled.

## CHAP. XVI.

*The Angels poure out their vials full of wrath. 6 And what plagues followe thereof. 15 Admonition to take heed and watch.*

And I heard a great voyce out of the Temple, saying to the seuen Angels, Go your wayes, and poure out the seuen vials of the wrath of God vpon the earth.

And the first went, and poured out his vial vpon the earth: and there fell a noyse, and a grievous sore vpon the men, which had the marke of the beast, & vpon them which worshipped his image.

And the second Angel poured out his vial vpon the sea, and it became as the blood of a dead man: and euerie living thing died in the sea.

And the thirde Angel poured out his vial vpon the riuers & fountaines of waters, and they became blood.

And I heard the Angel of the waters say, Lord, thou art iust, Which art, and Which wast, and Holie, because thou hast iudged these things.

For they shed the blood of the Saintes and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.

And I heard another out of the Sanctuarie say, Euē so, Lord God almightie, true and righteous are thy iudgements.

And the fourth Angel poured out his vial on the sunne, and it was giuen vnto him to torment men with heat of fyre.

And men boyled in great heat, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to giue him glorie.

And the fift Angel poured out his vial vpon the throne of the beast, & his kingdom waxed darke, & they gnawe their tongues for sorwe.

And blasphemed the God of heauen for their paines, and for their sores, & repented not of their workes.

And the sixt Angel poured out his vial vpon the great riuier Euphrates, and the water thereof dried vp, that the way of

*Popes doctrine is an horrible plague of God, & kepeth men still in darke ignorance and errors. k They that haue their turke, rage & blasphemy against God when the light of his Gospel shal shine. l By Euphrates, which was strength of Babylon, is meant riches, strength, pleasures and commodities of Rome: the second Babylon, & the faithful are the true Kings & Priests in Christ, haue taken away by disclosing their wicked deceit.*

*By the foure beastes are meane all the creatures of God & willingly serueth in the punishment of the infidels.*

*God giuech vs full entrance into his Church by destroying his enemies: for the Saintes can not clearely knowe all Gods iudgements before the iudgement of all things.*

*This was the first plague of Egypt, which was sores and boiles on the people, and this reighned commonly among Canons, monks, friers, unnes, priests and such filthy vermin which beare the marke of the beast.*

*This is like to the first plague of Egypt, which signifieth all kindes of persecutions and outrageous diseases.*

*That is, contempt & iudicium. The first plague of Egypt was like to this.*

*He bringeth forth the first of the seuen Angels: one which is gouernour of waters, and this other from vnder the altar, as witnesses & commenders of Gods iust iudgements.*

*For as much as thou destroyest the rebellious, & persecutest thine. Signifying famine, drought and hot diseases which procede thereof.*

*The wicked were hardened & stubborn when God punished them.*

*This referreth to the sixth plague of Egypt, which signifieth the*

*Which was Christ Iesus who will take vengeance on this Romish harlot.*

*Antichrist is compared to a harlot because he seduceth the world with his wordes, seduceth the world with his wordes, seduceth the world with his wordes, seduceth the world with his wordes.*

*The beast signifieth an Antichrist, diuine nations & countreies.*

*The beast signifieth an Antichrist, diuine nations & countreies.*

*That is, a number of Popes & cardinals, which are euery daye croake like frogs.*

*Antichrist is compared to a harlot because he seduceth the world with his wordes, seduceth the world with his wordes, seduceth the world with his wordes.*

*Antichrist is compared to a harlot because he seduceth the world with his wordes, seduceth the world with his wordes, seduceth the world with his wordes.*

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*Antichrist is compared to a harlot because he seduceth the world with his wordes, seduceth the world with his wordes, seduceth the world with his wordes.*

*the Kings of And I sawe frogges come gon, & out of the mo*

*For they are king miracl the earth, and ther they to of God Alm*

*(\*Beholde, he that watche lest he walke thines)*

*And they a place calle And the s*

*And the s vial into the voyce out of the throne, f*

*And there and lightning quake, such vpon the ea*

*quake. And the g thre partes fell: and g*

*And the g brance betw the cup of t*

*And the g wath. And eu*

*And the g taines were And there*

*And the g out of hea blasphemed of the hail*

*exceeding g*

*exceeding g*

s gaue vn-  
den vial  
lineth for  
the smoke of  
power, and  
the Temple  
en Angels  
all of wrath.  
Admonition  
out of the  
ue Angels  
the seven  
the earth  
ed out his  
fell a noy  
ft, & vpon  
age.  
out his vial  
the blood  
ing thing  
d out his  
tes of wa-  
e waters  
hart, and  
thou hast  
Saintes,  
thou gi-  
they are  
Sanctua-  
tie, & rui-  
ts.  
out his  
uen vnto  
of fyre,  
nd blas-  
ch harbe  
ey repen  
his vial  
his king-  
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auen for  
& repen  
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e way of

By the four  
beasts are met  
all the crea-  
res of God &  
they willingly  
ferre vnto the  
punishment of  
the unfaith-  
ful.  
God giueth  
to his Church  
by destroy-  
ing his ene-  
mies for the  
Saintes can  
not cleare  
by Gods iudg-  
ment but the  
full end of  
all things.  
This was the  
first plague of  
Egypt, which  
was looses  
and boiles  
out of the  
ground, and  
this plague  
commonly among  
Canons, mon-  
kes, friers, so-  
nes, Priests, and  
suche filthie  
vermin which  
beare the mar-  
ke of the bea-  
st. This is like  
to the first  
plague of E-  
gypt, which  
vermyn of all  
kindes of pe-  
stiferous and  
coragious dis-  
eases.  
The first cor-  
rupt & infecti-  
on. The first  
plague of Egypt  
was like vnto  
this.  
He bringeth  
forth these  
two Angels;  
one which is  
gouernour of  
waters, and the  
other from vnder  
the altar, as  
witnesses &  
commenders  
of Gods iudg-  
ments.  
For almoste  
as thou de-  
stroyest the  
boiles, & pre-  
seruesth thine.  
Signifying in  
mine, drought,  
and hote darts  
which pene-  
tate therof.  
The wicked  
were hardheart-  
ed & stubborn  
when God po-  
nished them.  
The infer-  
nall plague of E-  
gypt, which  
signifieth the  
peneth men still in darke igno-  
rante & blasphemie, which as  
By Euphrates which as  
the true Kings & Priests in  
dilect.

the Kings of the East shoulde be prepared.  
And I sawe three vncleane spirits like  
frogs come out of the mouth of the dra-  
gon, & out of the mouth of the beast, and  
out of the mouth of the false prophet.  
For they are the spirits of devils, wor-  
king miracles, to go vnto the Kings of  
the earth, and of the whole worlde, to ga-  
ther them to the battell of that great day  
of God Almighty.  
(\*Beholde, I come as a thefe. Blessed is  
he that watcheth & kepeth his garmets,  
lest he walke naked, and men se his fil-  
thines)  
And they gathered them together into  
a place called in Hebrew Arma-gedon.  
And the seuen Angel powred out his  
vial into the ayre: & there came a loude  
voyce out of the Temple of heauen from  
the throne, saying, \* It is done.  
And there were voyces, and thundrings,  
and lightnings, & there was a great earth-  
quake, suche as was not since men were  
vpon the earth, euen so mightie an earth-  
quake.  
And the great citie was diuided into  
thre partes, and the cities of the nations  
fell: and great Babylon came in remem-  
brance before God, \* to giue vnto her  
the cup of the wine of the fiercenes of his  
wrath.  
And euerie yle fled away, & the moun-  
taines were not founde.  
And there fell a great haile, like talents,  
out of heauen vpon the men, and men  
blasphemed God, because of the plague  
of the haile: for the plague thereof was  
exceeding great.  
Which was  
Christ Iesus  
who wil take  
vengeance on  
this Romish  
harlot.  
Antichrist is  
compared to an  
harlot because  
he seducth the  
worlde with  
vaine wordes,  
debaichment  
of liues, & outwar-  
de appeare-  
ce. Meaning di-  
uers nationes &  
countreys.  
The bea-  
st signifieth an  
eigne Rome;  
a woman that  
getteth thereon,  
the newe Rome which is the Papistrie, whose cruellie and  
blood shedding is declared by skarlat. \* Full of idolatrie, iniquitie and con-  
tempt of the true God.

ten hornes.  
And the woman was araid in purple &  
skarlat, & guiled with golde, & precious  
stones, and pearles, and had a cup of golde  
in her hand, full of abominations, and fil-  
thines of her fornication.  
And in her forehead was a name writ-  
ten, \* A Mysterie, great Babylon, the mo-  
ther of whores domes, and abominations of  
the earth.  
And I sawe the woman drunken with the  
blood of Saintes, & with the blood of the  
Martyrs of Iesus: & when I sawe her, I wo-  
dred with great marueile.  
Then the Angel said vnto me, Where-  
fore maruilest thou? I wil shewe thee the  
mysterie of the woman, and of the beast,  
that beareth her, which hath the seven heads,  
and ten hornes.  
The beast that thou hast sene, was, and  
is not, and shal ascende out of the bottom-  
les pit; and shal go into perdition, and  
they that dwell on the earth, shal wondre  
(whose names are not written in the Boke  
of life from the fundacion of the worlde)  
when they beholde the beast that was, and  
is not, and yet is.  
Here is the minde that hath wisdom.  
The seven heads are \* seuen mountaines,  
whereon the woman sitteth: they are also  
seuen Kings.  
Five are fallen, and one is, and another is  
not yet come: and whē he cometh, he must  
continue a short space.  
And the beast that was, and is not, is  
euen the \* eight, and is one of the seuen, &  
shal go into destruction.  
And the ten hornes which thou sawest,  
are \* seuen Kings, which yet haue not receiued  
a kingdome, but shal receiue power, as Kings  
at one houre with the beast.  
These haue one minde, and shal giue  
their power, and autoritie vnto the  
beast.  
These shal fight with the Lambe, & the  
Lambe shal \* ouercome them: \* for he is  
Lord of Lords, & King of Kings: & they  
that are on his side, called, and chosen, and  
faithful.  
And he said vnto me, The waters which  
thou sawest, where the whore sitteth, are  
people, and multitudes, and nationes, and  
tongues.  
And the ten hornes which thou sawest  
vpon the beast, are they that shal hate the  
whore, and shal make her desolate and na-  
ked, & shal eat her flesh, & burne her with  
fyre.  
For God hath put in their hearts to ful-  
fil his wil, & to do with one consent for to  
giue their kingdome vnto the beast, vntil  
the wordes of God be fulfilled.  
I sawe Antichrist, & to dedicate them selues, and their wholly

This woman  
is the Anti-  
christ, that is,  
the Pope with  
his whole bodie  
of his filthie  
creatures, as is  
expounded,  
ver. 18, whose  
beastie nature  
standeth in out-  
warde pompe  
& impudencie  
and craft like  
a strumpet.  
Of false do-  
ctrines, blas-  
phemies.  
Which no-  
ne can knowe  
to quide but  
the elect.  
This is the  
Romane empi-  
re, which hath  
fallen into de-  
cay, the whore  
of Rome vniu-  
ped autoritie,  
and proceeded  
from the duill  
and her  
returne.  
Which are  
about Rome.  
For after  
the empire was  
decayed, in  
Nero, Galba,  
Otho, Vitell-  
ius, Vespasian,  
Tiberius, &  
these then four-  
teene yeres and  
reigned as  
Kings: Domitian  
then reigned,  
and after him  
Cocceius Nerua  
which was the  
seuenth.  
He meant  
to traine the em-  
peror who was  
a Spanyard &  
adopted by  
Nerua, but  
because he per-  
secuted faith-  
ful, he got him  
also to perdition.  
He signifieth  
the horrible  
persecutions  
which haue be-  
ene vnder the  
empire of Ro-  
me, and in all  
other realmes  
subiect to the  
same.  
1. Tim. 6. 15.  
chap. 19. 16.  
And breake  
them to shyn-  
ners as a por-  
ters pot.  
Diuers nationes  
as the Gethes,  
Vandales, Hun-  
des and other  
nationes which  
were once sub-  
iect to Rome,  
that rise against  
it & destroy it.  
That in re-  
de of doing ho-  
mage to Christ  
Iesus, they  
shoulde be cast  
into a reproba-  
tion, to be  
vnto him.

CHAP. XVII.

The description of the great whore. 8 Her finnes and punishment. 14 The victorie of the Lambe.

Then there came one of the seuen An-  
gels, which had the seuen vials, and  
talked with me, saying vnto me, Come: I  
wil shewe thee the danacion of the great  
whore that sitteth vpon many waters,  
With whom haue committed fornication  
the Kings of the earth, and the inha-  
bitans of the earth are drunken with the  
wine of her fornication.  
So he caried me away into the wildernes  
in the Spirit, and I sawe a woman sit vpon  
a skarlat coloured beast, full of names  
of blasphemie, which had seuen heads, &  
ten hornes.

And he said vnto me, The waters which  
thou sawest, where the whore sitteth, are  
people, and multitudes, and nationes, and  
tongues.  
And the ten hornes which thou sawest  
vpon the beast, are they that shal hate the  
whore, and shal make her desolate and na-  
ked, & shal eat her flesh, & burne her with  
fyre.  
For God hath put in their hearts to ful-  
fil his wil, & to do with one consent for to  
giue their kingdome vnto the beast, vntil  
the wordes of God be fulfilled.  
I sawe Antichrist, & to dedicate them selues, and their wholly



18 And the womā which thou sawest, is the great citie, which reigneth ouer 7 Kings of the earth.

CHAP. XVIII.

19 The louers of the worlde are sorie for the fall of the whore of Babylon 4 An admonition to the people of God to flee out of her dominion, 20 But they that be of God, haue cause to reioyce for her destruccion.

1 And after these things, I sawe another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glorie.

2 And he cryed out mightely with a loude voyce, saying, \* It is fallen, it is fallen, Babylon 7 great citie, & is become the habitation of deuils, and the holde of all fowle spirits, and a cage of euerie vncleane and hateful byrde.

3 For all nations haue droken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchants of the earth are waxed riche of the abundance of her pleasures.

4 And I heard another voyce fro heauen say, Go out of her, my people, that ye be not partakers in her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are come vp vnto heauen, and God hathe remembered her iniquities.

6 Rewarde her, euē as she hathe rewarded you, and giue her double according to her workes: & in the cup that she hathe filled to you, fil her the double.

7 In asmuch as she glorified her self, and liued in pleasure, so muche giue ye to her torment and sorowe: for she saith in her heart, \* I sit being a quene, and am not a widow, and shal fe no mourning.

8 Therefore shal her plagues come at one day, death, and sorowe, and famine, & she shalbe burnt with fyre: for strong is the Lord God which wil condemne her.

9 And the Kings of the earth shal bewaile her, & lament for her, which haue comitted fornication, & liued in pleasure with her, when they shal se the smoke of her burnings.

10 And shal stande a farre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the marchants of the earth shal wepe and waile ouer her: for no man byeth their ware any more.

12 The ware of golde and siluer, and of precious stone, and of pearles, and of fine linen, and of purple, and of silke, and of skarlet, & of all maner of Thyne wood, and of all vessels of yuorie, and of all vessels of moste precious wood, & of brasfe, and of yron, and of marble,

And of synamon, and odours, and ointments, and frankincense, and wine, and oile, and fine floure, and wheat, & beastes, and shepe, and horses, and charets, & seruants, and soules of men.

14 (And the apples that thy soule lusted after, are departed from thee, & all things which were fat and excellent, are departed from thee, and thou shalt finde them no more.)

15 The marchants of these things which were waxed riche, shal stand a farre off fro her, for feare of her torment, weping and wailing.

16 And saying, Alas, alas, the great citie, that was clothed in fine linen and purple, and skarlet, and guilded with golde, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euerie shippe master, and all the people that occupie shippes, and shipmen, and whosoever traual on the sea, shal stand a farre off,

18 And crye, when they se the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shal cast dust on their heads, and crye weping, and wailing, & say, Alas, alas, the great citie, wherein were made riche all that had shippes on the sea by her costlines: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holie Apostles and Prophetes: for God hath giuen your iudgement on her.

21 Then a mightie Angel toke vp a stone like a great millstone, & cast it into the sea, saying, With such violence shal the great citie Babylon be cast, and shalbe founde no more.

22 And the voyce of harpers, & musicians, and of pipers, & trumpeters shalbe heard no more in thee, and no craftes man, of whatsoever craft he be, shalbe founde any more in thee: and the founde of a millstone shalbe heard no more in thee.

23 And the light of a candle shal shine no more in thee: and the voyce of the bridegrome and of the bride shalbe heard no more in thee: for thy marchants were the great men of the earth: and with thine enchantements were deceiued all nations.

24 And in her was founde the blood of the Prophetes, and of the Saintes, and of all that were slaine vpon the earth.

CHAP. XIX.

Praises are giuen vnto God for iudging the whore, & for auenging the blood of his seruants. 10 The Angel wil not be worshipped. 17 The foules and birdes are called to the slaughter.

1 And

Isa. 21. 9. Jerem. 51. 4. Chap. 14. 8.

a This description of the overthrow of 7 great whore is like to that whereby the prophetes vse to declare the destruccion of Babylon.

b He describeth Rome to be 7 syncke of all abomination and deuolynesse, and a kinde of hel.

c The greatch partie of the worlde haue bene abused & seduced by this spiritual whoredome.

d When God threateneth 7 wicked, he neuer cōfesseth & counselleth his whar they ought to do, 7 is, that they do not communicate with 7 sinnes of the wicked.

Isa. 47. 6. e The greke worde is, that her sinnes followe one another, and so rise one after another, that they growe to such a heape, 7 at length they touche 7 verie heauen.

f Blessed is he that cōrepay to the whore the like, as is written psal. 137. 9.

g The glorious boasting of the Armpet

h But full of people & mightie

i Bothe they that temporally haue had profic by the Armpet, and also the spiritual marchants shal for sorow & war of their gaine crye out and despaire.

k Which is vnzecodiferous and precious.

l Suche as the wanoys vic at Rome.

m This is the vilest ware of these marchants, and best cheape, which soules withstanding 7 Some of God redeemed with his precious blood, 1. pet. 1. 18.

n That is, the things which thou lovest best.

o The wicked shalbe burned in continual fyre, 7 neuer shalbe extinguished.

p By the foure heatts are met all creatures. 7 Signifying 7 his iudgements are true & iust, and 7 we ought to praise him evermore for the destruccion of the Pope.

q And so shew we signes of great sorrow.

r Or, while of them.

Mat. 22. 2.

chap. 14. 13. 7 That is, the Angel.

Whome God of fre mercie calleth to be partakers of his heauenlie graces, & deliuereth from 7 filthie pollution of Antichrist.

Who am charged to cōfesse of Iesus, or 7 ym partaker of same Gospel & faith.

Isa. 63. 3. k He sheweth that none ought to be worshipped but onely God, & that he it of their nobler whome God vseth to reuel his secrets byro the Prophetes, 7 they may declare them to others, also that we must be doeth testifie of Iesus, and Iesus Christ our Iudge shal

He meaneth Christ

To shewe that he was hwe full reuelacion howe as he him self. 7 Wh of his enemies. 7 Signifieth, and is our Lord, our 7 This declareth that his

Thar is, praise ye God, because he 7 Antichrist is all wickednes is take out of the worlde.

So that all the Saintes are confirmed and ought nothing to done of the flouacion of 7 faithfull.

The wicked shalbe burned in continual fyre, 7 neuer shalbe extinguished.

By the foure heatts are met all creatures. 7 Signifying 7 his iudgements are true & iust, and 7 we ought to praise him evermore for the destruccion of the Pope.

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Thar is, praise ye God, because he 7 Antichrist is all wickednes is take out of the worlde.

So that all the Saintes are confirmed and ought nothing to done of the flouacion of 7 faithfull.

urs, and oint-  
and wine, and  
eat, & beastes,  
charets, & ser-  
y foule luffed  
e, & all things  
are departed  
nde them no  
things which  
a farre of fro  
weping and  
the great citie,  
n and purple  
h golde, and

riches are co-  
shippe ma-  
occupie ship-  
deuer trauail  
f,  
smoke of her  
like vnto

their heads,  
& say, Alas,  
were made  
the sea by  
re she is ma

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God hath

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into the sea,  
al the great  
be founde

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By the foure

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Signifying y

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God made

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grome of his

Church at the

beginning, and

at the last day

it shalbe fully

accomplished

when we shal

be ioyned w

our head.

Mat. 22. 2.

chap. 1. 4. 13.

That is, the

angel.

1 And after these things I heard a great  
voyce of a great multitude in hea-  
uen, saying, <sup>a</sup> Hallelu-iah, saluacion & glo-  
rie, and honour, and power be to the Lord  
our God.

2 For <sup>a</sup> true & righteous are his iudgemets:  
for he hathe condemned the great whore,  
which did corrupt the earth with her for-  
nicacion, and hath aduenged the blood of  
his seruants shed by her hand.

3 And againe they said, Hallelu-iah: & her  
smoke rose vp for euermore.

4 And the foure and twentie Elders, & the  
foure <sup>d</sup> beastes fell downe, and worshiped  
God that sate on the throne, saying, <sup>e</sup> A-  
men, Hallelu-iah.

5 Then a voyce came out of the throne,  
saying, Praise our God, all ye his seruants,  
and ye that feare him, bothe smale and  
great.

6 And I heard like a voyce of a great mul-  
titude, and as the voyce of manie waters,  
and as the voyce of strong thondrings,  
saying, Hallelu-iah: for our Lord God al-  
mightie hath reigned.

7 Let vs be glad and reioyce, and giue glo-  
rie to him: for the <sup>f</sup> marriage of the Labe  
is come, and his wife hathe made her self  
readie.

8 And to her was grated, that she shulde be  
araied with pure fyne linen and shining.  
for the fyne linen is the righteousnes of  
Saintes.

9 Then he said vnto me, Write, <sup>g</sup> Blessed  
are they which are <sup>h</sup> called vnto the Lam-  
bes supper. And he said vnto me, These  
wordes of God are true.

10 And I fell before his feete, <sup>i</sup> to worship  
him: but he said vnto me, Se thou do it  
not: I am thy fellowe seruant, and one of  
thy brethren, which haue the <sup>k</sup> testimonie  
of Iesus. Worship God: for the <sup>k</sup> testimo-  
nie of Iesus, is the spirit of prophecie.

11 And I sawe heauen open, and beholde a  
white <sup>l</sup> horse, and he that sate vpon him,  
was called, <sup>m</sup> Faithful & true, & he <sup>n</sup> iud-  
geth and fighteth righteously.

12 And his eyes were as a flame of fyre, &  
on his head were <sup>o</sup> manie crownes: and he  
had a name written, that no man <sup>p</sup> knewe  
but him self.

13 And <sup>q</sup> he was clothed with a garment  
dipte in <sup>r</sup> a blood, and his name is called,  
THE <sup>r</sup> WORDE OF GOD.

14 And the <sup>s</sup> warriors which were in heaue,

others, also that we must beleue no other spirit of prophecie, but that which  
doeth testifie of Iesus, and lead vs to him. <sup>1</sup> Whereby is signified that  
Iesus Christ our Iudge shalbe victorious, and shal triumph ouer his enemies.  
No He meaneth Christ <sup>n</sup> So that the wicked shal tremble before his face,  
to those that he was ruler of all the worlde. <sup>p</sup> That is, none can  
hine in full reuelacion how Christ is verie God, eternal, infinite, and almightie,  
Wherby is signified his victorie, and the destruction  
of his enemies. <sup>r</sup> Signifying that Iesus Christ, which is the worde, is made  
flesh, and is our Lord, our God, and the Iudge of the quicke and dead.  
<sup>f</sup> This declareth that his Angels that come with him to Iudge the worlde.

folowed him vpon white horses, clothed  
with fyne linen white and pure.

15 And out of his mouth went out a sharpe  
sworde, that with it he shulde smite the  
heathen: for he <sup>t</sup> shal rule the with a rodde  
of yron: for he it is that treadeth the wine  
presse of the fiercesnes and wrath of al-  
mightie God.

16 And he hathe vpon his garment, and vpon  
his <sup>u</sup> thigh a name written, <sup>u</sup> THE  
KING OF KINGS, AND LORD  
OF LORDS.

17 And I sawe an Angel stand in the <sup>x</sup> sun-  
ne, who cryed with a lowde voyce, saying  
to all the foules that did flye by the mid-  
des of heauen, Come, and gather your fel-  
lues together vnto the supper of the great  
God,

18 That ye may eat the flesh of Kings, &  
the flesh of hie Captaines, and the flesh  
of mightie men, and the flesh of horses,  
and of them that sit on them, and the flesh  
of all fre me and bondemen, and of smale  
and great.

19 And I sawe the beast, and the Kings of  
the earth, and their <sup>y</sup> warriors gathered  
together to make battel against him, that  
sate on the horse & against his souldiers.

20 But the beast was <sup>z</sup> taken, and with  
him that false prophete that wrought mi-  
racles before him, whereby he deceived  
them that receiued the beastes marke, &  
them that worshiped his image. These  
bothe were alieue cast into a lake of fyre,  
burning with brimstone.

21 And the remnant were slayne with the  
sworde of him that sitteth vpon the horse,  
which cometh out of his mouth, and all  
the foules were filled full with their flesh.

CHAP. XX.

22 Satan being bounde for a certeine time. 7 And after  
he loseth vexeth the Church grievously. 10. 14 And after  
the worlde is iudged, he and his are cast into the lake  
of fyre.

1 And I sawe an <sup>a</sup> Angel come downe  
from heauen, hauing the <sup>b</sup> keye of  
the bottomles pit, and a great chaine in  
his hand.

2 And he toke the dragon that olde serpet,  
which is the deuill and Saran, and he bounde  
him <sup>c</sup> a thousand yeres,

3 And cast him into the bottomles pit, and  
he shut him vp, and sealed the dore vpon  
him, that he shulde deceiue the people no  
more, til <sup>d</sup> a thousand yeres were fulfilled:  
for after that he must be loosed for a litle  
season.

4 And I sawe <sup>e</sup> seates: and they sate vpon

their impietie and Rubbernes. <sup>e</sup> That is, from Christs nativite vnto  
the time of Pope Syluester the seconde: so long the pure doctrine shulde after  
a sorte remaine. <sup>d</sup> After this terme Saran had greater power then he  
had before. <sup>e</sup> The glorie and auctorite of them that suffer for Christs  
sake.

Which dri-  
eth into eter-  
nal fyre.  
Psal. 2. 9.

2 Tim. 6. 25.

chap. 17. 14.

Which de-  
clareth his hu-  
manitie, whe-  
rein he is Lord

of all, and Iudg-  
e of the worlde.

This signifi-  
eth y the day of  
iudgement.

shalbe cleare  
and euident, so  
that none shal

be hid for the  
trumpet shal  
blow a lowde,  
and all shal va-  
derstand it.

For the Po-  
pe & worlde-  
ly princes  
shal fighte a-  
gainst Christ,  
euen vntil this  
last day.

The over-  
throwe of the  
beast and his  
shulbe chief-  
ly accompi-  
shed at the se-  
conde coming  
of Christ.

This Angel  
representeth y  
ordre of y A-  
postles, whose  
vocation & of-  
fice was from  
heauē: or may  
signifie Christ,  
y shulde crea-  
de downe the  
serpens head.

Herby he  
meaneth the  
Gospel where-  
by he is shut-  
up to y faith-  
ful, & Saran is  
chained that  
he can not hurt  
them, yea & y  
ministrers here-  
by open it to  
the infidels,  
but through  
the blood of  
Christ.



them, and iudgemēt was given vnto them, and I ſawe the ſoules of them, that were beheaded for the winnes of Ieſus, and for the worde of God, & which did not worſhip y<sup>e</sup> beaſt, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, & reigned with Chriſt a<sup>t</sup> thouſand yere.

5 But the reſt of the ſ dead men ſhal not liue againe, vntill the thouſand yeres be finiſhed: this is the <sup>h</sup> firſt reſurreſtion.

6 Bleſſed and holie is he, that hath the parte in the firſt reſurreſtion: for on ſuche the ſeconde death hath no power: but they ſhal be the Prieſts of God and of Chriſt, & ſhal reigne with him a<sup>t</sup> thouſand yere.

7 \* And when the thouſand yeres are expired, Satan ſhal be loſed out of his priſon,

8 And ſhal go out to deceiue the people, which are in the four quarters of the earth: *emen* <sup>h</sup> Gog and Magog, to gather them together to batel, whoſe number is, as the ſand of the ſea.

9 And they went vp into the plaine of the earth, w<sup>h</sup> compaſſed the tents of the Sain-tes about, and the beloued citie: but fyre came downe from God out of heauen, & deuoured them.

10 And the deuil that deceiued them, was caſt into a lake of fyre & brimſtone, where the beaſt and the falſe prophet ſhal be tormented euen day and night for euermore.

11 And I ſawe a great white throne, and o<sup>n</sup>e that ſate on it, from whoſe face fled away bothe the earth and heauen, & their place was no more founde.

12 And I ſawe the dead, bothe great & ſmal ſtand before God: and the <sup>h</sup> bokes were opened, & \* another boke was opened, which is the boke of life, and the dead were iudged of thoſe things, which were written in the bokes, according to their workes.

13 And the ſea gaue vp her dead, which were in her, and <sup>q</sup> death and hell deliuered vp the dead, which were in them: & they were iudged euerie mā according to their workes.

14 And <sup>q</sup> death and hell were caſt into the lake of fyre: this is the ſeconde death.

15 And whoſoeuer was not founde written in the boke of life, was caſt into the lake of fyre.

## CHAP. XXII.

22.24. The bleſſed eſtate of the godlie, 22.27 And the miſerable condicon of the wicked. 22 The deſcription of the heauenlie Ieruſalem, and of the wiſe of the Lambe.

1 And I ſawe \* a new heauen, & a new earth: <sup>2</sup> for \* the firſt heauen, and the firſt earth were <sup>b</sup> paſſed away, & there was

no more ſea.

2 And I Iohn ſawe the <sup>c</sup> holie citie newe Ieruſalem come <sup>d</sup> downe from God out of heauen, prepared as a bride trimmed for her houſband.

3 And I heard a great voyce out of heauen, ſaying, Beholde, the Tabernacle of God <sup>e</sup> with men, and he wil dwell with them: & they ſhal be his people, and God him ſelf ſhal be their God with them.

4 \* And God ſhal wipe <sup>e</sup> away all teares from their eyes: & there ſhal be no more death, neither ſorowe, neither crying, neither ſhal there be any more paine: for y<sup>e</sup> firſt things are paſſed.

5 And he that ſate vpon the throne, ſaid, \* Beholde, I make all things new: and he ſaid vnto me, Write: for theſe wordes are faithful and true.

6 And he ſaid vnto me, \* It is done, I am a and <sup>h</sup>, the beginning and the end. I wil giue to him that is a thiſt, of the <sup>f</sup> well of the water of life freely.

7 He that ouercometh, ſhal inherit all things, and I wil be his God, & he ſhal be my ſonne.

8 But the <sup>h</sup> fearful and vnbeleuing, and the <sup>h</sup> abominable and murderers, & whoremongers, and ſorcerers, and idolaters, & all liars ſhal haue their parte in the lake, which burneth with fyre and brimſtone, which is the ſeconde death.

9 And there came vnto me one of the ſeuen Angels, which had the ſeuen viales full of the ſeuen laſt plagues, and talked with me, ſaying, Come: I wil ſhewe thee the <sup>i</sup> bride, the Lambes wife.

10 And he caryed me away in the ſpirit to a great & an hie mountaine, & he ſhewed me the great <sup>k</sup> citie, holie Ieruſalem, <sup>i</sup> deſcending out of heauen from God,

11 Having the glorie of God: and her ſhining was like vnto a ſtone moſt precious, as a<sup>m</sup> Iaſper ſtone cleare as criſtal,

12 And had a great <sup>o</sup> wall and hie, and had twelue <sup>o</sup> gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Iſrael.

13 On the Eaſt parte there were three gates, and on the Northſide three gates, on the Southſide three gates, and on the Weſtſide three gates.

14 And the wall of the citie had twelue fundacions, and in them the names of the Lambs twelue <sup>p</sup> Apoſtles.

15 And he that talked with me, had a golde rede to meaſure the citie with all, and the gates thereof, and the wall thereof.

16 And the citie lay ſoure ſquare, and the length is as large as the bredth of it, and he meaſured the citie with the rede, twelue thouſand furlongs: and the length, and the bredth, and the height of it are equal.

The holie companie of the elect, meaning that God by his diuine maiſtie wil gloriſie & renewe his, & take them vnto him.

Iſa. 25. 8. chap. 7. 17. d Meaning that of ſorowes ſhal be taken away: ſo that they ſhal haue perpetual loy.

Chap. 1. 3. & 22. 13

I Iohn am <sup>g</sup> eternal life, & all that wil come vnto me ſhal haue eternal life.

I Iohn am <sup>g</sup> eternal life, & all that wil come vnto me ſhal haue eternal life.

I Iohn am <sup>g</sup> eternal life, & all that wil come vnto me ſhal haue eternal life.

I Iohn am <sup>g</sup> eternal life, & all that wil come vnto me ſhal haue eternal life.

I Iohn am <sup>g</sup> eternal life, & all that wil come vnto me ſhal haue eternal life.

I Iohn am <sup>g</sup> eternal life, & all that wil come vnto me ſhal haue eternal life.

I Iohn am <sup>g</sup> eternal life, & all that wil come vnto me ſhal haue eternal life.

I Iohn am <sup>g</sup> eternal life, & all that wil come vnto me ſhal haue eternal life.

I Iohn am <sup>g</sup> eternal life, & all that wil come vnto me ſhal haue eternal life.

I Iohn am <sup>g</sup> eternal life, & all that wil come vnto me ſhal haue eternal life.

f That is, whiles they haue remained in this life.

g He meaneth this, which are ſpiritually dead: for in whom Satan liueth, he is dead to God.

h Which is to ſee Ieſus Chriſt in true faith, & to riſe from ſinne in newnes of life.

i The death of the ſoule, & is eternal damnation.

k Shall be true partakers of Chriſt and of his glorie.

l That is, for euer.

m After that the chalice is broke and the true preaching of Gods worde is corrupt.

n By them are meant diuers & ſtrange enemies of the Church of God, as the Turke, the Sazins and others, read Ezek 38.2, by whom the Church of God ſhulde be grieuouſly commended.

Philip 4. 4. chap. 3. 5. & 21. 23.

o Which was Chriſt, prepared to iudgement w<sup>h</sup> glorie and maiſtie.

p Euerie mans confidence is as a boke wherein his dedes are written, & ſhal appeare w<sup>h</sup> God openeth the boke.

q Vnderſtanding all kindes of death w<sup>h</sup> they men haue bene ſayue, riſell & death.

r are the laſt enemies, ſhal be deſtroyed.

Iſa. 61. 17. & 66. 21.

s 2 Pet. 3. 13.

a All things ſhal be renewed and reſtored into a moſte excellent and perfect eſtate, and therefore the day of the reſurreſtion is called, The day of reſtauration of all things, A. 5. 21. b For all things ſhal be purged from their corruption, and the faithful ſhal enter into heauen with their head Chriſt.

17 And he deth, ſure of n

18 And the Iaſper: vnto cle

19 And the citie was precious: Iaſper: Chalce

20 The dius: the eight of tenth o

21 And the ſtre

22 And the Lord o

23 \* And the glorie

24 \* And the walke

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17 And he measured the wall thereof, an hundred, fortie & foure cubites, by the measure of man, that is, of the Angel.

18 And the buylding of the wall of it was of Iasper: and the citie was pure golde like vnto cleare glasse.

19 And the fundacions of the wall of the citie were garnished with all maner of precious stones: the first fundacion was Iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:

20 The first of a Sardonyx: the sixth of a Sardius: the seventh of a Chrysolite: the eighth of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleventh of a Iacinth: the twelue an Amethyst.

21 And the twelue gates were twelue pearles, and euerie gate is of one pearle, and the strete of the citie is pure gold, as shining glasse.

22 And I sawe no Temple therein: for the Lord God almightie and the Lambe are the Temple of it.

23 \*And the citie hath no nede of the sunne, nether of the moone to shine in it: for the glorie of God did light it: & the Lambe is the light of it.

24 \*And the people which are sau'd, shall walke in the light of it: and the Kings of the earth shall bring their glorie and honour vnto it,

25 \*And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glorie, and honour of the Gentiles shall be brought vnto it.

27 And there shall entre into it none vnclene thing, nether what soeuer worketh abomination or lies: but they which are written in the Lambes \* Boke of life.

CHAP. XXII.

1 The riuer of the water of life. 2 The fruites of the light of the citie of God. 3 The Lord giueth euery his seruants warning of things to come. 4 The Angel wil not be worshipped. 5 To the worde of God may nothing be added nor diminished therefrom.

1 And he shewed me a pure riuer of water of life, cleare as crytal, proceeding out of the throne of God, and of the Lambe.

2 In the middes of the strete of it, and of either side of the riuer, was the tre of life, which bare twelue maner of fruite, & gaue fruite euerie moneth: & the leaues of the tre serued to heale the nations with.

3 And there shall be no more curse, but the throne of God & of the Lambe shall be in it, and his seruants shall serue him.

4 And they shall see his face, and his Name shall be in their foreheades.

5 \*And there shall be no night there, and they nede no candle, nether light of sun

ne: for the Lord God giueth them light, and they shall reigne for euermore.

6 And he said vnto me, These wordes are faithful and true: & the Lord God of the holie Prophetes sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed is he y kepe the wordes of the prophecie of this boke.

8 And I am Iohn, which sawe and heard these things: and when I had heard & seen, \* I fell downe to worship before the feete of the Angel, which shewed me these things.

9 But he said vnto me, Se thou do it not: for I am thy fellowe seruant, & of thy brethren the Prophetes, and of them which kepe the wordes of this boke: worship God.

10 And he said vnto me, Seale not thy wordes of the prophecie of this boke: for the time is at hand.

11 He that is vnjust, let him be vnjust still: & he which is filthy, let him be filthy still: and he y is righteous, let him be righteous still: & he y is holie, let him be holie still.

12 And beholde, I come shortly, & my reward is with me, \* to give euerie man according as his worke shall be.

13 I am \* and, the beginning & the end, the first and the last.

14 Blessed are they, that do his commandments, that their right may be in the tree of life, & may entre in through the gates into the citie.

15 For without shall be dogges & enchaters, & whoremongers, & murderers, & idolaters, & whosoeuer loueth or maketh lyes.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote & the generacio of Dauid, and the bright morning starre.

17 And the Spirit and the bride say, Come. And let him that heareth, say, Come: & let him y is athirst, come: & let whosoeuer wil, take of the water of life frely.

18 For I protest vnto euerie man that heareth the wordes of the prophecie of this boke, \* if any man shall adde vnto these things, God shall adde vnto him the plagues, that are written in this boke.

19 And if any man shall diminish of y wordes of y boke of this prophecie, God shall take away his parte out of the Boke of life, and out of the holie citie, and fro those things which are written in this boke.

20 He which testifieth these things, faithfully. Surely, I come quickly. Amen. Euen so I come, Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, Amen.

HHh. ii.

f Now this is the seconde time that he suffered him self to be caried away with the excellencie of y person: is to admonish vs of our infirmities & readines to fall, excepte we strengthen God strength v. miraculouly & his spirit.

Chap. 19. 10. This is not then as the other Prophetes which were commanded to be hyed at the time appointed, as Daniel 12. 4. because y these things shulde be quickly accomplished, & did now begin. They shall liue eternally y sone of God i That maine rene false doctrine therein. k That is, a true and natural man and y. God equall w my Father.

Rom. 8. 6. I am 4. 4. Chap. 1. 8. I 18. 6.

For Christ is the light giueth light to euery one y cometh into this world.

Let them be afraid of Gods horrible iudgements, & affme the heart of the Lambe call, let them come.

He that feareth him shall be oppressed with afflictions, and tribulations, and comfort.

That is, wher God beginneth to reforme y will by his spirit.

Seing the Lord is at hand, we ought to be constant and reioyce, but we must beware we do not the length nor shortnes of y Lords coming by our owne imagination.

Chap. 19. 10. This declaratione the carnest desire of at the faultful a ue to be delivered out of thier miseries, and to be reioyned with their head Christ le firs.

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Isa. 21. 8.  
chap. 7. 17.  
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Isa. 43. 19.  
2 Cor. 5. 19.

Chap. 1. 8.  
Chap. 12. 13

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Isa. 60. 13.  
Isa. 60. 3.

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Isa. 60. 11.  
Thi. 4. 4. 4.

chap. 3. 3.  
Chap. 10. 11.

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# A BRIEF TABLE OF THE INTERPRETATION OF THE PROPRE NAMES which are chiefly founde in the olde Testamēt, wherein the first number signifieth the chapter: the seconde the verse.

**W**Hereas the wickednes of time, and the blindnes of the former age hath bene suche that all things altogether haue bene abused and corrupted, so that the very right names of diuers of the holie men named in the Scriptures haue bene forgotten, and now seme strange vnto vs, and the names of infants that shoulde euer haue some godlie aduertisements in them, and shoulde be memorials and markes of the children of God receiued into his householde, hath bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie, we haue now set forth this table of the names that be most vsed in the olde Testament with their interpretations, as the Ebrewes importeth, partly to call backe the godlie frō that abuse, when they shal know the true names of the godlie fathers, & what they signifie, that their children now named after them may haue testimonies by their very names, that they are within that faithfull familie that in all their doings had euer God before their eyes, and that they are bounde by these their names to serue God from their infancie & haue occasion to praise him for his workes wrought in them & their fathers: but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holie Ghost shal better be vnderstand. We haue medled rarely with the Greke names, because their interpretation is vncertaine, & many of the are corrupted from their original, as we may also se these Ebrewes names set in the margent of this table, which haue bene corrupted by the Grecians. Now for the other Ebrewes names that are not here interpretate, let not the diligent reader be careful: for he shal finde them in places most cōuenient amongst the annotations: at least so many as may seme to make for any edification, and vnderstanding of the Scriptures.

## A

|                 |  |   |                     |
|-----------------|--|---|---------------------|
| Abia.           | <b>A</b> Aron, a teacher or Aharon. Exod. 4. 14  | Abinoam, father of beautie. Iud. 4. 6   | Abinoam.            |
| Abial.          | Abdā, a seruāt. 1. King. chap. 36. ver. 6.   | Abiram, an high father. 1. King. 16. 34   | Abirom.             |
| Abi and Audias. | Abdeē, a seruāt of God, Ierem. 36. 26.   | Abishag, the fathers ignorance. 1. King. 1. 13                                  |                     |
| Abenago.        | Abdī, my seruāt. 1. Chron. 6. 7  | Abishai, the fathers reward. 1. King. 26. 6                                     | Abshalom.           |
|                 | Abdiā, a seruāt of the Lord. 1. King. 18. 3.   | Abishalom, the father of peace, or the peace of the father. 1. King. 15. 2      | Abiur.              |
|                 | & Obadiā one of the twelue Prophetes.  | Abishua, the father of saluation. 1. Chro. 6. 4                                 |                     |
|                 | Abdiel, the same. 1. Chron. 5. 15  | Abishur, the father of a song, or of a wall, or of righteousnes. 1. Chro. 2. 29 | Abiub.              |
|                 | Abéd-negō, seruāt of shining. Dan. 1. 44.  | Abitāl, the father of the dew. 1. King. 3. 4                                    |                     |
| Abagatha.       | Abél, mourning, the name of a citie, but Habél, the name of a man, doeth signifie vanitie. Gen. 4. 3 | Abitób, the father of goodnes. 1. Chro. 8. 11                                   |                     |
|                 | Abgathá, father of the wine presse.  | Abnér, the fathers candel. 1. Sam. 14. 49                                       |                     |
|                 | Abiā, the wil of the Lord. 2. Chro. 29. 1  | Abrām, an high father. Gen. 11. 31  |                     |
| Abisaph.        | Abiām, father of the sea. 1. King. 14. 31  | Abrahām, a father of a great multitude, as y name was changed. Gen. 17. 5       | Abesalom. Abesalom. |
|                 | Abiasaph, a gathering father. 1. Chro. 6. 33   | Abshalóm, a father of peace, or the fathers peace, or reward. 2. Sam. 3. 31     |                     |
|                 | Abiathár, father of the remnant, or excellent father. 1. King. 22. 21                                | ¶ Achan, troubling. Ioshu. 7. 1. who is called Achár. 1. Chron. 2. 7            |                     |
|                 | Abidá, father of knowledge. Gen. 35. 4   | ¶ Adadézer, read Adarézer, beautiful helpe.                                     |                     |
|                 | Abidán, father of iudgement. Nomb. 1. 11   | Adaiā, the wites of the Lord. 1. Chro. 6. 41                                    | Adaias.             |
|                 | Abiél, my father & God. 1. King. 9. 1  | Adaliā, pouertie. Ester. 9. 8   |                     |
| Abigal.         | Abiézer, the fathers helpe. Ios. 17. 2   | Adam, man, earthlie, read Gen. 2. 15  |                     |
|                 | Abigáil, the fathers ioye. 1. King. 25. 33   | Adiél, the wites of God. 1. Chro. 4. 36   |                     |
| Abiu. Abud.     | Abiháil, the father of strength. Nomb. 33. 35  | Adoniā, the Lord is the ruler. 2. Sam. 3. 4                                     | Adonias.            |
|                 | Abihū, he is a father. Exod. 6. 33   | Adonibézek, the Lords thunder. Iud. 1. 5  |                     |
|                 | Abihúd, the father of praise. 1. Chro. 8. 33   | Adonikám, the Lord is risen. Neh. 2. 13   |                     |
|                 | Abilene, lamentable. Luk. 3. 1   | Adoniram, the high Lord. 1. King. 4. 6  |                     |
|                 | Abimáel, a father from God. Gen. 10. 25  | Adonizédek, the Lords iustice. Ios. 10. 1                                       |                     |
|                 | Abimélech, the Kings father, or a father of counseil, or the chief King. Gen. 20. 3                  | ¶ Agabús, a gresshopper. A. G. 11. 28   |                     |
| Aminadab.       | Abinadád, a father of a vowe, or of a free minde, or prince. 1. King. 16. 8                          | Agár, a stranger. Gen. 16. 1  |                     |
|                 |  | ¶ Aház, taking, or possessing. 1. King. 16. 1                                   |                     |



# The first table.

|         |   |
|---------|---|
|         | Ahaſuerus, a prince or head. Dan. 9, 1                        |
|         | Ahbā, a brother of vnderſtāding. 1. Chr. 2, 29                |
|         | Ahiiah, brother of the Lord. 1. Chr. 2, 26                    |
|         | Ahimāz, brother of counſell. 1. Sam. 14, 49                   |
|         | Ahimān, brother of ſy right hand. Nom. 13, 23                 |
|         | Ahimēlech, a Kings brother. 1. Sam. 21, 1                     |
|         | Ahimōth, a brother of death. 1. Chr. 6, 25                    |
|         | Ahiōmā, the brothers beautie. 1. Sam. 14, 49                  |
|         | Ahiōr, the brothers light. Iud. 5, 55                         |
| Ahalab  | Ahilāb, an heartie brother. Iud. 1, 31                        |
| Ahara   | Abrāh, a ſwete ſauoring medow. 1. Chr. 8, 1                   |
| Achiam  | Ahikām, a brother ariſing, or aduenging. 2. King. 22, 12      |
|         | Ahiēzer, the brothers helpe. Nomb. 1, 12                      |
|         | Aholāh, a manſion or dwelling in her ſelf.                    |
| Adad    | Aholibāh, my manſion in her. Ezek. 23, 4                      |
| Adnan   | Ahud, prauiſing or confeſſing. Iud. 3, 15                     |
|         | Alān, high. 1. Chr. 10, 40                                    |
|         | Amālek, a licking people. Gen. 36, 21                         |
|         | Amariāh, the Lord ſaid, or the Lābe of the Lord. Zephān. 1, 1 |
|         | Amāfā, ſparing the people. 2. Sam. 17, 25                     |
|         | Amāſhāi, the gift of the people. 1. Chr. 6, 24                |
|         | Amāſhiſ, ſy treading of the people. Neh. 11, 12               |
|         | Amāſiāh, ſy burden of the Lord. 2. Chr. 17, 15                |
|         | Amithi, true or fearing. 2. King. 14, 25                      |
|         | Ammiēl, a people of God, or God with me. 1. Chron. 3, 5       |
|         | Ammiſhādai, the people of the Almighty. Nomb. 1, 12           |
| Amnon   | Ammon, a people. Gen. 19, 38                                  |
| Aminon  | Amon, faithfull. 2. King. 21, 18                              |
|         | Amos, a burden, one of the twelue Prophets.                   |
|         | Amoz, ſtrong, the father of Iſhai. Iſa. 1, 1                  |
|         | Amzī, ſtrong. 1. Chron. 4, 46                                 |
| Annao   | Anāh, affliētig, anſwerig, or ſingig. Ge. 36, 2               |
|         | & Hanna, gracious or merciful. 1. Sam. 1, 3                   |
|         | Ananiāh, the cloude of the Lord. Act. 5, 1                    |
|         | Andréas, manlie. Mat. 4, 18                                   |
|         | Anúb, a grape. 1. Chron. 4, 8                                 |
| Apheno  | Antipas, for all, or againſt all. Reuel. 2, 13                |
| Apollis | Apadno, ſy wrath of his iudgemēt. Da. 11, 46                  |
|         | Apollō, a deſtroyer. 18, 24. ſy name alſo of an idole.        |
|         | Apphia, brīgig forth, or encreaſing. Phile. 3                 |
| Arā     | Arām, hight or their curſe. Gen. 10, 23                       |
| Arānoen | Arbel, Bel or God hath aduēged. Hoſ. 10, 15                   |
|         | Archelāus, a prince of the people. Mat. 22, 22                |
|         | Are, the altar of God. Gen. 46, 16                            |
|         | Arēas, verteous. 2. Macc. 5                                   |
|         | Arāhſhāſte, ſeruent to ſpoile. Ezra 7, 23                     |
|         | Arā, a phyſician. 1. King. 15, 8                              |
|         | Aſaēl, God hath wrought. 2. Sam. 2, 18                        |
|         | Aſiph, gathering. 1. Chron. 6, 39                             |
| Aſriēl  | Aſarēlah, the bleſſednes of God. 1. Chr. 25, 2                |
|         | Aſhbēl, an olde fyre. 46, 21                                  |
|         | Aſhēr, bleſſednes. Gen. 30, 13                                |
| Aſiel   | Aſhiēl, the worke of God. 1. Chr. 4, 35                       |
|         | Aſhūr, bleſſed or trauailing. Gen. 10, 21                     |
|         | Aſmodeus, a deſtroyer. Tob. 3, 8                              |
|         | Aſtyages, gouernour of the citie. Dan. 1, 64                  |
| Atariās | Atarāh, a crowne. 1. Chron. 2, 26                             |
|         | Athaiāh, the time of the Lord. Nehe. 11, 4                    |

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|  | Athaliāh, time for the Lord. 2. King. 8, 26 |
|  | Aza, ſtrength. Eſra 2, 47                   |
|  | Azaniāh, hearkening the Lord. Neh. 10, 9    |
|  | Azarēel, the helpe of God. 1. Chr. 12, 6    |
|  | Azariāh, helpe of the Lord. 4. King. 14, 21 |
|  | Azarikām, helpe riſing vp. Neh. 11, 14      |
|  | Azmāuech ſtrength of death. 2. Sam. 23, 30  |
|  | Azubāh, forſaken. 1. King. 22, 43           |
|  | Azūr, holpen or helper. Ierem. 28, 1        |

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|  | B  |
|  | Baal, Bealim, lord, lords: the name of the idole of ſy Sydoniās, or a general name to all idoles, becauſe they were as ſy lords and owners of all that worſhiped them. |
|  | Baalīadā, a maſter of knowledge. 1. Chr. 14, 7   |
|  | Bāal-meōn, the Lord or maſter of the manſion or the houſe, as alſo Bāalzibūl, ſignifieth the ſame. Luk. 11, 15   |
|  | Bāal-zebūb, the maſter of flies.   |
|  | Baanāh, in affliction. 2. Sam. 4, 2  |
|  | Babēl, confuſion. Gen. 10, 10, & 11, 9   |
|  | Bacchides, one that holdeth of Bacchus, or a drunkard. 1. Macc. 7, 8   |
|  | Bacchenor & bacenor the ſame. 2. Macc. 12, 15  |
|  | Badaiāh, the Lord alone. Ezr. 10, 31   |
|  | Baladān, ancient in iudgement. 2. King. 20, 32   |
|  | Baldād, olde loue or without loue. Iob 8, 1  |
|  | Barachēl, bleſſing God. Iob 32, 2  |
|  | Barachiāh, bleſſing the Lord. Zech. 1, 1   |
|  | Bar-ionāh, ſonne of a doue. Mat. 16, 17  |
|  | Barnabas, the ſonne of conſolation. Act. 4, 36   |
|  | Barabbas, ſonne of confuſion. Mat. 27, 16  |
|  | Barūch, bleſſed. Ier. 32, 10   |
|  | Bathſēba, the ſeuenth daughter, or the daughter of an othe. 1. Sam. 11, 3  |
|  | Barthūa, the daughter of ſaluatiō. 1. Chr. 3, 5  |
|  | Belſhatſar, without treaſure, or ſearcher of treaſure. Dan. 5, 1   |
|  | Benaiāh, the Lords buylding. 1. Chr. 4, 36   |
|  | Beniamin, ſonne of ſy right hād who waſ firſt called Benoni the ſonne of ſorow. Ge. 35, 18   |
|  | Beraiah, the Lords creature. 1. Chr. 8, 20   |
|  | Berāk, lighening. Iud. 4, 6  |
|  | Béred, hail. 1. Chron. 7, 21   |
|  | Berthiāh, the Lords daughter. 1. Chr. 4, 18  |
|  | Bezaleēl, in the ſhadow of God. Exod. 31, 2  |
|  | Bileām, the ancient of ſy people. Nom. 22, 5   |
|  | Bilhāb, olde, or fading. Gen. 29, 29   |
|  | Boas, in powre, or ſtrength. Ruth 2, 3   |

|  |   |
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|  | C   |
|  | Caiaphas, a ſearcher. Mat. 26, 57                   |
|  | Calcōl, nourishing. 1. King. 4, 33                  |
|  | Calēb, as a heart, Nomb. 13, 6                      |
|  | Canān, a merchant. Gen. 3, 18                       |
|  | Carmi, my vine. Gen. 46, 9                          |
|  | Caſeluhim, aſpardoned. Gen. 10, 14                  |
|  | Cephās, a ſtone. Ioh. 1, 42                         |
|  | Cephirāh, a lionelle. Ezr. 2, 28                    |
|  | Cherūb, as a child. Ezr. 2, 57                      |
|  | Chileāb, the reſtraint of the father. 2. Sam. 1, 33 |
|  | Chilion perſite, or all like a doue. Ruth 1, 2      |
|  | Cillōn, hope, or confidens. Nomb. 34, 21            |
|  | Clemens, meke. Philip. 4, 3                         |

Cleopatra

|  |           |
|--|-----------|
|  | Cleopatra |
|  | Col-hō    |
|  | Coneniah  |
|  | Coſbi, a  |
|  | Cuſān,    |

|  |             |
|--|-------------|
|  | D           |
|  | Dalai       |
|  | Dali        |
|  | Damaris,    |
|  | Dan, a iud  |
|  | Daniēl, iud |
|  | Darhān, ſt  |
|  | Dauid, be   |
|  | Deborā      |
|  | Delphōn     |
|  | Demas, ſa   |
|  | Demoph      |
|  | Deu-el, k   |
|  | Diblām      |
|  | Didymus     |
|  | Dināh, iud  |
|  | Diotreph    |
|  | Diſhān, a   |
|  | Dodanā      |
|  | Dodanim     |
|  | Doēg, car   |
|  | Dorcas, a   |
|  | Dordāg, g   |
|  | Doſitheu    |

|  |             |
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|  | E           |
|  | Edē         |
|  | Eder, a ſlo |
|  | Edōm, re    |
|  | Elchānā     |
|  | Eldaāh, t   |
|  | Eldād, th   |
|  | Eleadāh,    |
|  | Eleafāh,    |
|  | Eleafāz,    |
|  | Eliab, my   |
|  | Eliāh, Go   |
|  | Eliakim,    |
|  | Eliām, th   |
|  | Eliāſāph,   |
|  | Eliāſhib,   |
|  | Eliathā,    |
|  | Eliehoen    |
|  | Elidād, t   |
|  | Eliū, he    |
|  | Eliſhēba    |
|  | Elimelec    |
|  | Elionāi     |
|  | Elioenāi    |
|  | Eliphāl,    |
|  | Eliphale    |
|  | Eliſhā, m   |
|  | Eliſhāh,    |
|  | Eliſhaph    |
|  | Eliſhēba    |
|  | Elifabech   |
|  | God. E      |
|  | Elizūr, t   |
|  | Elkanāh,    |
|  | Elmodēc     |
|  | Elnathā     |

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Chr. 14. 7  
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echus, or a

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8. 20

4. 18  
od 31. 2  
Nom. 22. 5

2 Boos

Phathourah  
od 31. 2  
Nom. 22. 5

Chafelon  
Chafonim

Sam. 13  
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4. 21

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Azanias

Afarian

Azmooth

Beel

Beclada

Beelmeon

Beelmoa

Babylon

Dithon

Badaas

Bildad

Bethfabe

Baltasar

Belethazar

Belethazar

Eliazarus

Aliaaar

Eliaz

Phathourah

Berelecl

Balaam

Boos

Elmelech

Elionai

Eliphalet

Eliphua

Elifcus

Elifcus

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Cleopatra, y glorie of y coutrie. 1. Mac. 10. 57  
Col-hózet, being all. Neh. 3. 15  
Coneniah, y stabilitie of y Lord. 2. Chr. 31. 13  
Cofbi, a liar. Nomb. 23. 18  
Cufan, Cusi, blacke or an Ethiop. 2. Sa. 18

D

Alaiáh, y poore of the Lord. 1. Chro. 3. 24  
Daliláh, a bucket or cõsumer. Iud. 16. 4  
Damaris, a litle wyfe. A. 17. 34  
Dan, a iudgement. Gen. 14. 15  
Daniél, iudgement of God. Dan. 1. 6  
Dathán, statute or law. Nomb. 16. 1  
Dauid, beloued. 1. Sam. 17. 12  
Deboráh, a worde or a bee. Gen. 35. 8  
Delphón, a dropping downe. Est. 9. 7  
Demas, fauoring the people. Col. 4. 14  
Demophón, slaying the people. 1. Mac. 12. 2  
Deu-el, knowe God. Nomb. 1. 14  
Diblám, a cluster of figges. Hos. 1. 3  
Didymus, a twinne. Iohn 11. 16  
Dináh, iudgement. Gen. 30. 21  
Diotrephés, nourished of Iupiter  
Disfán, a threshing. Gen. 36. 21  
Dodanáh, loue. 2. Chro. 20. 37  
Dodanim, beloued. Gen. 10. 4  
Doég, careful. 1. Sam. 21. 7  
Dorcas, a do. A. 9. 39  
Dordá, generation of knowledge. 3. Kin. 4. 31  
Dositheus, giuen to God. 2. Mac. 19

E

Ber, pasing or passage. Gen. 10. 23  
Edén, pleasure. 2. King. 19. 12  
Eder, a flocke. 1. Chro. 23. 23  
Edóm, reddie or carthie. Gen. 25. 30  
Elchánan, the mercie of God. 2. Sam. 23. 24  
Eldáh, the knowledge of God. Gen. 25. 4  
Eldád, the loue of God. Nomb. 11. 26  
Eledáh, witnes of God. 1. Chr. 7. 21  
Eleafáh, the worke of God. 1. Chro. 23. 39  
Eleazár, the helpe of God. Exod. 6. 22  
Eliáb, my God the father. Nomb. 16. 8  
Eliáh, God the lord. 1. Chro. 8. 26  
Eliakim, God arifeth. Isa. 22. 20  
Eliám, the people of God. 2. Sam. 23. 34  
Eliafáp, the Lord encreaseth. Nomb. 1. 14  
Eliafíh, the Lord returneth. 1. Chr. 3. 24  
Eliathá, thou art my God. 1. Chr. 15. 4  
Eliehoená, to the Lord mine eyes. 1. Chr. 26. 3  
Elidád, the beloued of God. Nomb. 34. 21  
Elihú, he is my God. 1. Chro. 12. 10  
Elimelech, my God the King, or the counfel  
of God. Ruth. 1. 2  
Elionái, to him mine eyes. 1. Chro. 3. 23  
Eliphál, a miracle of God. 1. Chr. 11. 36  
Eliphálet, the God of deliuerace. 2. Sam. 5. 16  
Elifháy, my God sauerh. 1. King. 19. 16  
Elifháh, the lambe of God. Gen. 10. 4  
Elifhaphát, my God iudgeth. 2. Chr. 23. 1  
Elifheba, the othe of God, or the fulnes of  
God. Exod. 6. 23  
Elizúr, the strength of God. Nomb. 1. 5  
Elkanáh, the zeale of God. Exod. 6. 14  
Elmodéd, God meafureth. Gen. 10. 24  
Elmathán, Gods gifte. Ierem. 26. 22

Elphaal, Gods worke. 2. Chro. 8. 11  
Eluzái, God my strength. 1. Chr. 12. 5  
Elymás, a corrupter, or forcerer. A. 13. 8  
Enó, man or miserable. Gen. 4. 27  
Epaphroditus, pleafant. Philip. 2. 25  
Epenetus, laudable. Rom. 16. 5  
Epháh, wearie. Gen. 25. 4  
Epher, dust. Gen. 25. 4  
Ephráim, fruteful, or encreasing. Gen. 41. 52  
Eraftus, amiable. A. 19. 23  
Efaú, working. Gen. 25. 25  
Efhcól, a cluster. Gen. 14. 14  
Efhék, violence. 1. Chro. 8. 38  
Eftér, hidde. Est. 2. 7  
Efhán, strength. 1. Kings 4. 31  
Eubulus, wife or of good coufel. 2. Tim. 4. 21  
Eupolemus, a good warriour. 1. Macc. 8. 27  
Eutychnus, fortunate. A. 10. 9  
Ez bón, hafting to vnderstand. 1. Chro. 7. 57  
Ezekiél, strength of the Lord. Ezek. 1. 3  
Ezeliáh, nere the Lord. 2. Chro 34. 7  
Ezer, an helpe. 1. Chro. 4. 4  
Ezrá, an helper. Ezr. 1. 7  
Ezriél, the helpe of God. Ier. 36. 16  
Ezrikám, an helpe arifing. 1. Chro. 3. 23

G

Aál, an abomination. Iud. 9. 35  
Gabriel, a man of God, or the strength  
of God, the name of an Angel. Dan. 8. 16  
Gad, a band, or garrison. Gen. 30. 11  
Galál, a rolle. 1. Chro. 9. 15  
Gamaliél, Gods reward. A. 5. 34  
Gamariáh, a consuming of y Lord. Ier. 29. 31  
Gazabár, a treasurer. Ezr. 1. 8  
Gedaliáh, the greatnes of the Lord. Ier. 38. 1  
Gedeon, a breaker or destroyer. Iud. 6. 13  
Gehazi, vallie of vifion. 1. King 4. 12  
Gerá, a pilgrime, or stranger. Gen. 46. 21  
Gináth, a garden. 1. King. 16. 21  
Gog, a rooffe of an boufe. Ezek. 38. 2  
Goliath, a captiuitie. 1. King 7. 4  
Gomer, a consumer. Gen. 10. 2  
Gorgias, terrible. 1. Macc. 3. 38

H

Abakúk, a wrafter. Hab. 1. 1  
Habazaniáh, the hiding of the Lords  
shilde.  
Habiáh, the hiding of the Lord. Nehem. 7. 6  
Hacaliáh, waiting of y Lord. 1. Nehem. 10. 1  
Hadád, ioye. Gen. 35. 15. 1. Chr. 1. 30  
Hagáb, a grasshopper. Nehem. 1. 46  
Haggiáh, the Lords feaft. 1. Chro. 6. 29  
Há, Hamathí, indignation, or heat. Ge. 10. 17  
Hamdán, heat of iudgement. Gen. 36. 26  
Hamúl, merciful. Gen. 46. 12  
Hanameél, the mercie of God. Ier. 32. 7  
Hanameél, the grace of God. Neh. 3. 1  
Hanáni, gracious or merciful. 1. King. 16. 7  
Hananiáh, grace of the Lord. Iere. 37. 12  
Harim, dedicate to God. 1. Chro. 24. 8  
Hafadiáh, the mercie of the Lord. 1. Chr. 3. 20  
Hartil, an howling for finne. Ezr. 2. 37  
Hauáh, liuing, or giuing life. Gen. 3. 20  
HHh. iiii.

Gepher

Ephron

Efher

hcker

Afcher

Azalish

Gamariah

Godoliah

Gicri

Abakuk

Acholah

Heceliah

Hadar

Hagaba

Aggia

Amatha

Abatha

Anameel

Haniel

Ananias

Afadiak

Eus



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|                |   |  |                 |             |
|----------------|---|--|-----------------|-------------|
| Azel           | Hazaél, feing God. 1. King. 19, 17                    | Iechoniáh, stabilitie of the Lord. 1. Chr. 3, 16                     | Chonias         | Ishcariót   |
| Oza            | Hazaráh, feing the Lord. Neh. 11, 5                   | Iedaiah, the hand of the Lord or confesing the Lord. 1. Chron. 4, 37 | Iedcia          | Mat. 10     |
| Chobor         | Heber, a companion. Gen. 46, 17                       | Iedidáh, beloued. 1. Sam. 22, 1                                      | Ieddida         | Ishmaél,    |
| Hethi          | Helkiáh, the portion of the Lord. 2. Kin. 18, 18      | Iediel, knowledge of God. 1. Chron. 7, 6                             |                 | Ishrób, g   |
| Enoch          | Henóch, taught or dedicate. Gen. 5, 18                | Ieduthun, confesing. 1. Chr. 9, 16                                   |                 | Isráel, a   |
| Haphsiba       | Hépher, a digger or deluer. 1. Chr. 4, 6              | Iehiáh, the Lord liueh. 1. Chro. 5, 3                                |                 | God. C      |
| Epiba          | Hephzi-báh, my delite in her. 2. King. 2, 1           | Iehiél, God liueh. 1. Chr. 26, 11                                    |                 | Itham       |
| Ezron          | Heth, feare or breaking. Gen. 21, 3                   | Iehoatán, the Lords pleasure. 2. King. 14, 2                         | Ioadan          | Ictái, itro |
|                | Hezri, or Hezro, Hezron, Afari, Efrí                  | Iehoahás, the possesio of the Lord. 2. Kings 23, 34                  | Ioaahas         | Ittiél, G   |
|                | Hiél, the Lord liueh. 1. King. 16, 34                 | Iehoaház, the fyre of the Lord. 2. Kings 17, 27                      | Ioaas           | Iuchal, m   |
| Hiram          | Hirám, the hight of life. 2. Sam. 5, 11               | Iehohanan, grace or mercie of the Lord. 2. Chro. 16, 3               |                 | Izebel,     |
| Leethias       | Hizkiáh, strength of the Lord. 2. King. 18            | Iehoiada, the knowledge of y Lord. 2. King. 11, 15                   | Iona, Iohānen   | Izhak, la   |
| Obab           | Hobab, beloued. Nomb. 10, 29                          | Iehoiakím, the rising or aduenging of the Lord. 2. Kings 23, 34      |                 | Izrahiah    |
|                | Hori, a prince. Gen. 36, 22                           | Iehoshaphát, the Lord is y iudge. 1. Chr. 3, 10                      | Iofaphat        | of the      |
|                | Hothaiáh, faluation of the Lord. Iere. 42, 1          | Iehoshúa, the Lords faluation. Zach. 3, 1                            |                 | Izréth,     |
|                | Hoshea, faluation. Hof. 1, 1                          | Iehozadak, the iustice of y Lord. 1. Chr. 6, 14                      | Iofede          |             |
| Huziel         | Hofa, trusting. 1. Chron. 26, 10                      | Iehudáh, confession or praise. Gen. 29, 35                           | Iuda            |             |
|                | Hothám, a seale or signet. 1. Chron. 7, 33            | Iekannáh, the Lord shal arise, establish, or aduenge. 1. Chr. 2, 41  | Iaccana         |             |
|                | Hoziel, feing God. 1. Chron. 23, 9                    | Iekodeám, the burning of the people. Ios. 15, 56                     |                 |             |
|                | Hul, sorow or infimittie. Gen. 5, 10, 33              | Iephthá, deliuered. 1. Chron. 7, 32                                  |                 |             |
| Oufa           | Hur, libertie or prince. 1. Chron. 4, 1               | Iephunnéh, beholding. Nomb. 13, 7                                    |                 |             |
|                | Husháh, halting. 1. Chron. 4, 4                       | Ierahmél, the mercie of God. Ier. 36, 36                             |                 |             |
|                | I   | Iered, ruling. Gen. 5, 15  | Iared           |             |
| Iakob          | I Aakób, a supplanter. Gen. 25, 26                    | Ieriél, the feare of God. 1. Chro. 7, 2                              | Ieruel          |             |
| Ioaau          | Iaakán, destroying. 1. Chron. 5, 13                   | Ierimóth, fearing death. 1. Chr. 7, 7                                |                 |             |
| Iafiel         | Iaafél, the worke of God. 1. Chron. 11, 47            | Ieroboám, encreasing the people. 2. Kin. 14, 23                      |                 |             |
|                | Iazaniah, the hearkening of the Lord. 2. Kings 25, 23 | Ierohám, high. 1. Chro. 6, 17  |                 |             |
| Iobel          | Iabál, bringing or budding. Gen. 43, 10               | Ierubbáá, let haal aduenge. Iud. 6, 33                               | Iehoram         |             |
|                | Iabesh, drought. 2. Kings 15, 10                      | Ieshaiáh, faluation of the Lord. Ifa. 1, 1                           | Ierobaal        |             |
|                | Iabez, sorow. 1. Chron. 4, 9                          | Ieshúá, a sauour. Mat. 1, 16   | Etarab, Iftaiab |             |
|                | Iabin, vnderstanding. Ios. 11, 1                      | Iigál, redemed. 2. Chr. 3, 22  | Iefus           |             |
| Iedaiah        | Iachin, stabilitie. Gen. 46, 10                       | Igdaliáh, the greatnes of the Lord. Ier. 35, 4                       |                 |             |
| Iahel          | Iadiáh, knowing the Lord. Nehem. 2, 36                | Iioáb, willing or voluntarie. 1. Chro. 2, 16                         |                 |             |
| Ialeleel       | Iael, a do or afcending. Iud. 4, 16                   | Iob, sorowful or hated. Iob 1, 1                                     | Iobab           |             |
|                | Iahalleél, praising God. 1. Chr. 4, 16                | Iobamah, y buylding of the Lord. 1. Chr. 9, 8                        |                 |             |
| Afiel          | Iahaziél, God halseth. Gen. 46, 24                    | Iochébed, glorious. Exod. 3, 20                                      | Iochabed        |             |
| Achoel, Iahiel | Iabaziel, feing God. Ezz. 8, 5                        | Ioél, willing or beginning. Ios. 1, 1                                |                 |             |
|                | Iahebel, hope in God or beginning in God. Gen. 46, 14 | Iokshán, an offence. Gen. 25, 2                                      | Ieehsan         |             |
| Iacirus        | Iair, lighthened. Deut. 3, 14                         | Ioktán, a litle one. Gen. 10, 25                                     | Iectan          |             |
|                | Iakim, stabliffing. 1. Chron. 8, 19                   | Ionáh, a doue. 2. Kings 14, 25                                       |                 |             |
| Iambres        | Iambri, rebellious. 1. Macc. 9, 37                    | Ionadáb, voluntarie or willing. 2. King. 13, 3                       |                 |             |
| Iamiah         | Iamin, right hand. Gen. 46, 10                        | Ionathán, the gifte of the Lord. Iud. 18, 30                         | Iehonadab       |             |
| Iemuel         | Iamuél, God is his day. Gen. 46, 10                   | Ioseph, encreasing. Gen. 30, 24                                      | Iehonathra      |             |
|                | Ianoháh, resting. Ios. 16, 6                          | Iofrahéché, the fulnes of the Lord. 2. Chr. 22, 11                   |                 |             |
|                | Ianúm, fleeping. Ios. 15, 53                          | Iofhiáh, the fyre of the Lord. 2. King. 22, 3                        |                 |             |
| Iaphie         | Iápheth, perfuading or enticing. Gen. 5, 32           | Iothám, perfit. 2. Kings 15, 23                                      |                 |             |
|                | Iaphia, lightning. 2. Sam. 5, 16                      | Iozabád, endwed. 1. Chro. 12, 20                                     |                 |             |
|                | Iarephél, helth of God. Ios. 18, 27                   | Iphdiáh, the redemption of the Lord. 1. Chro. 8, 25                  |                 |             |
|                | Iarib, fighting or aduenging. Gen. 46, 10             | Iphat, opening. Iud. 11, 1   |                 |             |
|                | Iathén, ancient. 2. Sam. 23, 32                       | Irá, a watchman. 1. Chro. 11, 8                                      |                 |             |
| Iaafar         | Iathér, righteous. Ios. 21, 39                        | Irá, a wilde affe. Gen. 43, 18                                       | Iras            |             |
| Iob            | Iathúb, a returning. 1. Chron. 7, 1                   | Iriáh, the feare of the Lord. Ier. 37, 12                            |                 |             |
| Iathanael      | Iathniél, a gifte of God. 1. Chron. 16, 2             | Irmeiáh, exalting the Lord. 1. Chro. 5, 24                           |                 |             |
| Iether         | Iatír, a remnant or excellent. Ios. 15, 48            | Iihacar, a wages. Gen. 30, 18  | Ieremias        |             |
| Iethrai        | Iethri, Ithro, Ithron the fame.                       | Iihai, a gifte or oblation. Rut. 4, 17                               | Iefai           |             |
| Ionia          | Iauán, making sad. Gen. 10, 1                         | Iihbósheth, a man of shame. 2. Sam. 7, 12                            |                 |             |
|                | Iaziél, the strength of God. 1. Chron. 15, 18         |  |                 |             |
|                | Iaziz, brightnes. 1. Chro. 27, 31                     |  |                 |             |
|                | Ibhác, thofen. 2. Kings 5, 15                         |  |                 |             |
|                | Ichalód, where is glorie. 1. Sam. 4, 21               |  |                 |             |
| Iaddo          | Iddo, his confession. 1. Chron. 27, 21                |  |                 |             |

Ishcariót  
 Mat. 10  
 Ishmaél,  
 Ishrób, g  
 Isráel, a  
 God. C  
 Itham  
 Ictái, itro  
 Ittiél, G  
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 Lehabim  
 Lémech  
 Lappidó  
 Letushan  
 Lentioy  
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 Lot wrap  
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|------------------------------------|--------------------|------------|--|--------|--|-------------|
| rd. 1. Chr. 3, 16<br>or confessing | Chonias<br>Iedidia | Ishariot.  | Ishariot, an hyreling, or man of death.<br>Mar. 10, 1                      | 24, 18 | Makáz, finishing, or watching. 1. King. 4, 9   |             |
| ron. 7, 6                          | Iedidia            |            | Ishmaél, God hath heard. Gen. 16, 11.                                      |        | Macbanái, my poore sonne. 1. Chro. 12, 13  | Machabani   |
| 5, 3                               |                    |            | Ishrób, good man. 2. Sam. 10, 3  |        | Machí, poore, or a smiter. Nomb. 13, 16  |             |
| King. 14, 2                        | Joadan             | Joah, Trai | Israél, a prince of God, or preuailing with<br>God. Gen. 35, 10            |        | Machir, selling, or knowing. Gen. 50, 23   |             |
| ord. 2. Kings                      | Joahas             | Joahai     | ¶ Ithamír, wo to the change. Exod. 6, 23                                   |        | Madái, a measure, or iudging. Gen. 10, 2   | Midíán      |
| Kings 11, 21                       | Joas               | Joahcal    | ¶ Irtái, strong. 2. Sam. 23, 29  |        | Madán, strife. Gen. 25, 2  |             |
| f the Lord.                        | Joas, Iohānes      | Joahk      | ¶ Irtiél, God with me. Nehem. 11, 6  |        | Magdalena, magnified, or exalted. Mat. 27, 56  |             |
| rd. 2. King                        |                    |            | ¶ Iubal, bringing, or fading. Gen. 4, 21                                   |        | Magdiél, preaching God. Gen. 36, 43  |             |
| ing of the                         | Joachim            |            | Iuchal, mightie. Ierem. 38, 1  |        | Magóg, couering, or melting. Gen. 10, 2  |             |
| 1. Chr. 33, 10                     | Joaphat            | Joath      | ¶ Izebel, wo to the house. 1. King. 16, 31                                 |        | Mahalah, infirmities, or sickenes. 2. Chro. 11, 18                                   | Mahalos     |
| ach. 3, 1                          | Joafice            | Joath      | Izhak, laughter. Gen. 17, 19   |        | Maharái, hasting. 2. Chro. 11, 30  |             |
| Chr. 6, 74                         | Jofice             |            | Izrahíah, the Lord arifeth, or the clearenes<br>of the Lord. 1. Chro. 7, 3 |        | Mahath, wiping away, or fearing. 1. Chro. 6, 35                                      |             |
| en. 29, 35                         | Joda               | Chemuel    | Izreél, the seed of God. Iosh. 15, 36                                      |        | Malachí, my messenger. Malach. 1, 1  | Malachies   |
| tablifh, or                        | Jocanna            |            |  |        | Mahaleél, praising God. Gen. 5, 12   | Malalel     |
| le. Iof. 15, 56                    |                    |            |  |        | Mamzér, a bastard. Deut. 23, 2   |             |
| 36, 36                             | Jared              | Calaiiah   |  |        | Manahém, a comforter. 2. King. 15, 14  |             |
| Kin. 14, 23                        | Ieruel             | Colla      |  |        | Manoách, rest. Iudg. 13, 2   | Manoe       |
| 2                                  | Ichoram            |            |  |        | Maón, a dwelling place. Iosh. 15, 55   | Manoach     |
| 1, 7                               | Jocan              |            |  |        | Mordecháí, bitter, contricion. Ester. 2, 5   |             |
| Ier. 35, 4                         | Jocan              |            |  |        | Marthá, bitter, or prouoking. Luk. 10, 38  |             |
| o. 2, 16                           | Jocan              |            |  |        | Martán, a gift. 2. Chro. 23, 17  | Martanah    |
| Chr. 9, 8                          | Jobab              |            |  |        | Martani, Martaniáh, Matthaniáh, Mattha-<br>ráh his gift. Ezr. 10, 33                 | Matthaniah  |
| Iochabed                           | Jochabed           |            |  |        | Mattithia, a gift of the Lord. 1. Chro. 9, 31  | Mathias     |
| Jechán                             | Jechán             |            |  |        | Malchiél, God is my King. Gen. 46, 17  | Melchiel    |
| Jectan                             | Jectan             |            |  |        | Malchiáh, the Lord my King. Ierem. 21, 2   | Melchiah    |
| ng. 33, 5                          | Jechonadab         |            |  |        | Malchi-zedek, King of righteousness. Gen. 14, 18                                     | Melchizedek |
| 18, 10                             | Jechonathre        |            |  |        | Malchishúa, my King the fauour. 2. Sam. 14, 49                                       |             |
| Chr. 22, 11                        | Jehothabab         |            |  |        | ¶ Mehetabél, how good is God! Gen. 36, 39  |             |
| 22, 3                              |                    |            |  |        | Mehumán, troubled. Ester. 1, 10  | Aman        |
| Lord. 1.                           |                    |            |  |        | Mehuiacél, teaching God. Gen. 4, 18  |             |
|                                    |                    |            |  |        | Methufhaél, asking death. Gen. 4, 18   |             |
|                                    |                    |            |  |        | Methufshélah, spoyling his death. Gen. 5, 21   |             |
|                                    |                    |            |  |        | Melatiáh, deliuerance of the Lord. Nehem. 3, 7                                       | Melkias     |
|                                    |                    |            |  |        | Menelaus, strength of the people. 2. Mac. 4, 23                                      |             |
|                                    |                    |            |  |        | Menafshéh, forgetting. Gen. 41, 51   | Manasse     |
|                                    |                    |            |  |        | Meraióth, bitterness. 1. Chro. 9, 11   | Merafi      |
|                                    |                    |            |  |        | Méred, rebellious. 1. Chro. 4, 17  |             |
|                                    |                    |            |  |        | Meshá, saluacion. 1. Chro. 2, 42   | Moufo       |
|                                    |                    |            |  |        | Meshelemiáh, the peace of y Lord. 1. Chro. 26, 1                                     |             |
|                                    |                    |            |  |        | Meshullám, peaceable. 2. King. 22, 3   |             |
|                                    |                    |            |  |        | Mephiboshéth, shame of mouth. 2. Sam. 4, 4   |             |
|                                    |                    |            |  |        | Mefhech prolonging. Gen. 10, 2   |             |
|                                    |                    |            |  |        | Milcháh, a woman of counsel. Gen. 11, 29   | Melcho      |
|                                    |                    |            |  |        | Milchóm, their King, or counsellor, the ido-<br>le of the Ammonites. 2. King. 23, 13 |             |
|                                    |                    |            |  |        | Mizzáh, a dropping, or consuming. Gen. 36, 23  |             |
|                                    |                    |            |  |        | Micháh, poore, or smitten, or who is here? 2. Chro. 34, 20                           | Micha       |
|                                    |                    |            |  |        | Michaiáh, who is like the Lord. 2. King. 22, 12                                      | Michas      |
|                                    |                    |            |  |        | Michael, who is like God. Chro. 7, 3   | Michaias    |
|                                    |                    |            |  |        | Michal, who is perfect. 1. Sam. 14, 49   |             |
|                                    |                    |            |  |        | Misrael, who demandeth. Exod. 6, 22  |             |



# The first table.

**Maria** M'riam, exalted, or teaching. Exod. 6. 20  
Mithredath, dissolving the Law. Ezr. 1. 8  
Moab, of the father. Gen. 19. 36  
Moshel, drawne vp. Exod. 10. 2  
Moz, founde, or vnaueened. 1. Chro. 2. 46  
Musach, anointing. 2. King. 16. 18  
Mush, departing. Exod. 6. 19

**N**  
Naamah, beautiful. Gen. 4. 22  
Naaman, faire, or beautiful. Gen. 46. 21  
Naarah, a maide, or watching. Iosh. 16. 7  
Naarah, a childe of the Lord. 1. Chro. 3. 22  
Nabaioth, buddes, or prophcies. Gen. 25. 13  
Nabai, a foole. 1. Sam. 25. 3  
Nadab, a prince, or liberal. Exod. 6. 23  
Naggai, clearnes. Luk. 3. 25  
Nahaliel, the inheritance of God. Nomb. 21. 19

**Nahamani** Naham, Nahum, a comforter, or repentant. 1. Chro. 4. 19  
Nahas, a serpent. 1. Chro. 4. 12  
Nahor, hoarse, or angrie. Gen. 11. 22  
Naioth, beautie, or a dwelling place. 1. Sam. 19. 18  
Naphthali, wrastling, or comparison. Genes. 30. 8  
Nathan, giuen. 2. Sam. 5. 14  
Nebuchadnezzar, which is written for y<sup>e</sup> moste parte in Ieremie, and some times in Ezekiel, Nebuchadrezzar, signifieth the mourning of the generation.

**Nepheg**, weakne. 2. Sam. 5. 15  
Nephthim, an opening. Gen. 10. 13  
Ner, a light. 1. Sam. 14. 51  
Nethanel, the gift of God. 1. Chro. 35. 9  
Nethaniah, a gift of the Lord. 2. Sam. 25. 23

**Nimrod** Nimrod, rebellious. Gen. 10. 8  
Noadiah, the witnessing, or testification of the Lord. Ezr. 8. 33  
Noah rest. Gen. 5. 29  
Nogah, brightness. 1. Chro. 14. 16  
Nun, sonne, or posteritie. Nomb. 13. 9

**O**  
Obediah, seruant of the Lord. 1. Chro. 3. 21  
Obed, a seruant. Iudg. 9. 26  
Obed-edom, the seruant of Edom, or a seru-  
ant Edomite. 2. King. 6. 10  
Obil, borne, or brought. 1. Chro. 27. 30  
Omair, speaking, or exalting. Gen. 36. 11  
Onam, forow, strenght. Gen. 36. 23  
Onan, forow, or iniquitie. Gen. 38. 4  
Ophel, a towre, or darkenes. 2. Chro. 27. 3  
Ophir, a hes. Gen. 10. 30  
Ornan, reioicing. 1. Chro. 21. 38  
Orpah, a necke. Ruth. 1. 4  
Orthofas, rectified. 1. Macc. 15. 37  
Othni, my time. 1. Chro. 26. 7  
Otholiath, time to the Lord. 1. Chro. 8. 26  
Othoniel, the time of God. Iosh. 15. 17  
Ozaiath, y<sup>e</sup> strength of the Lord. 1. Chro. 15. 21  
Ozziel, the helpe of God. 1. Chro. 27. 19

**P**  
Pagiell, God hath met. Nomb. 1. 13  
Palal, praying or iudging. Nehem. 3. 35  
Palt, deliuerance. Nomb. 13. 10  
Paltiel, deliuerance of God. Nomb. 34. 36  
Palu, marueilous. Gen. 46. 19  
Paroh, vengeance. Exod. 8. 1  
Paruah, flourishing, or fleing. 1. King. 4. 17  
Pashur, encreasing libertie. Ierem. 20. 3  
Pedahel, the redemption of God. Nomb. 34. 28  
Pedah-zur, a mightie redemer. Nomb. 13. 10  
Pedaiah, the Lords redeming. 2. King. 22. 1  
Pelaiath, the Lords opening. 2. King. 15. 22  
Pelaiath, y<sup>e</sup> miracle of the Lord. 1. Chro. 3. 24  
Pelaiath, a miracle of the Lord. Nehem. 8. 7  
Pelatiath, deliuerance of the Lord. 1. Chro. 3. 21  
Pele, a diuision. Gen. 10. 25  
Peler, deliuerance. 1. Chro. 2. 33  
Penuel, seing God. 1. Chro. 4. 4  
Peresh, a horseman. 1. Chro. 7. 16  
Perez, a diuision. Gen. 38. 29  
Perudah, a diuision. Ezr. 2. 55  
Pethaiath, the Lord openeth. Ezr. 10. 23  
Picol, the mouth of all. Gen. 21. 22  
Pinehas, a bolde countenance. Nomb. 25. 7  
Puah, a mouth. Gen. 46. 13

**R**  
Raamiath, thodre of the Lord. Nehem. 7. 7  
Raddai, ruling. 1. Chro. 2. 12  
Rahab, proude, or strong. Iosh. 2. 1  
Raham, mercie, or compassion. 1. Chro. 2. 44  
Rahel, a shepe. Gen. 29. 9  
Ram, high. 1. Chro. 2  
Ramiath, exaltation of the Lord. Ezr. 10. 25  
Rapha, release, or medecine. Gen. 46. 21  
Reaiath, a vision of the Lord. 1. Chro. 5. 5  
Reba, the fourth. Iosh. 13. 21  
Rechab, a rider. 2. King. 10. 15  
Reelaiath, a shepherd to the Lord. Ezr. 3. 2  
Rehabeam, dilating the people. 1. King. 11. 43  
Rehum, pitiful, or pitied. Ezr. 7. 2  
Remaiath, the exaltation of the Lord. 2. King. 15. 27  
Rephael, medecine of God. 1. Chro. 26. 7  
Rephaiath, medecine of y<sup>e</sup> Lord. 1. Chro. 3. 21  
Reu, his shepherd. Gen. 11. 19  
Reuben, the sonne of vision, so named, be-  
cause the Lord did see his mothers afflic-  
tion. Gen. 29. 32  
Reuel, a shepherd of God. Exod. 2. 19  
Rezon, a secretaire, or leane. 1. King. 11. 23  
Ribai, a rife, or encreased. 2. Sam. 13. 29  
Ribkah, fed. Gen. 22. 23  
Rinnah, song, or reioicing. 1. Chro. 4. 20  
Riphat, medecine, or release. Gen. 10. 3  
Rogel, a foreman, or an accuser. Iosh. 15. 8  
Ruth, watered, or filled. Ruth. 1. 4

**S**  
Sabitah, a compasse, or olde age. Gen. 10. 7  
Sabteca, the cause of smiting. Gen. 10. 7

**Sarah**, a lady  
Sarai, my d  
Seba, a co  
Seled, afflic  
Semachiah  
Shaal, Sh  
Shaph, Sh  
Shabbethai  
Shachir, w  
Shage, igno  
Shallum, p  
Shalman, p  
Shalmon, p  
Shamgar, 33  
Shammah  
Shammua  
Shaphan, a  
Shaphat, a  
Sharerzer,  
Shealthiel  
Sheariath,  
Sheba, cap  
Shebarim  
Sheber, ho  
Shecaniah  
Chron.  
Shchem,  
Shedeur, y  
almigh  
Shagub,  
Shehariah  
Sheir, rou  
Shelah, d  
Shelah, se  
Shelemiah  
Sheloph,  
Shelomai  
Shelomi  
Shelomo  
Shelumi  
Shemaiath  
Shemari  
Shemed  
Shemer,  
Shemid  
Shemu  
Shemu  
Shemue  
Shephath  
Sheraiath  
Sherug  
Sheth, so  
Shetha  
Sheua, y  
Shiciath  
Shimeah  
Shime  
Shime  
Shimst  
Ang  
pray  
Shipht  
Shipra  
Shobab

# The first table.

Saráh, a ladie, or dame. Gen. 17, 15  
 Sarai, my dame, or maſtres. Gen. 11, 29  
 ¶ Sebá, a compaſſe. Gen. 10, 7  
 Séled, affliction. Chron. 2, 30  
 Semachíah, cleaving to the Lord. 1. Chr. 26, 7  
 ¶ Shaál, Shaúl, asked. Ezr. 10, 19. 1. Sam. 9, 2  
 Sháaph, flying, or thinking. 1. Chr. 4, 7  
 Shabberháí, my reſt. Nehem. 11, 16  
 Shachír, wages. 1. Chr. 11, 35  
 Shage, ignorant. 1. Chr. 11, 34  
 Shallum, peaceable. 1. King. 15, 10  
 Shalman, peaceable. Hoſe. 10, 15  
 Shalmon, peaceable. Ruth. 4, 21  
 Shamgár, deſolation of the ſtranger. Iudg. 3, 31  
 Shammáh, deſolation, deſtruction. 1. Sam. 16, 9  
 Shammúa, obedient. Nomb. 13, 35  
 Shaphán, a conie, or one hidde. 1. Chr. 5, 12  
 Shaphát, a iudge. Nom. 13, 6  
 Sharézer, a treaſurer. 2. King. 19, 37  
 Shealthiél, asked of God. Hag. 1, 1  
 Sheariáh, the gate of the Lord. 1. Chr. 8, 33  
 Shebá, captiuitie. Gen. 10, 7  
 Shebarím, hope. Iofh. 7, 5  
 Sheber, hope, or wheat. 1. Chr. 2, 48  
 Shecaníah, the habitation of the Lord. 1. Chr. 3, 21  
 Shéchem, a parte, or portion. Nom. 26, 31  
 Shedeúr, a field of fyre, or the light of the almighty. Nomb. 15, 5  
 Shegúb, exalted. 1. King. 16, 34  
 Shehariáh, y morning of y Lord. 1. Chr. 8, 26  
 Sheír, rough, or heerie. Gen. 36, 20  
 Sheláh, diſſolving. Gen. 38, 5  
 Sheláh, ſending, or ſpoiling. Gen. 10, 24  
 Shelemíah, peace of the Lord. Ezr. 10, 39  
 Shéleph, drawing out. Gen. 10, 26  
 Shéleſh, a captaine. 1. Chr. 7, 35  
 Shelomíth, peaceable. Leuit. 24, 11  
 Shelomóh, peaceable. 1. Sam. 5, 15  
 Shelumiél, the peace of God. Nomb. 1, 6  
 Shemaíah, hearing the Lord. 1. Chr. 4, 37  
 Shemariáh, the keeping of y Lord. Ezr. 10, 32  
 Shéméd, deſtroying. 1. Chr. 8, 12  
 Shémér, a keeper. 1. King. 16, 24  
 Shemidá, a name of knowledge. Nom. 26, 32  
 Shemuél, appointed of God. Nom. 3, 4  
 Shemuél, heard of God. 1. Sam. 1, 10  
 Shephatiáh, the Lord iudgeth. 2. Sam. 3, 4  
 Sheraiáh, a prince of the Lord. 1. Chr. 4, 14  
 Sherúg, a bough, or plante. Gen. 11, 20  
 Sheth, let, or put. Gen. 4, 25  
 Shethá, a remnant, or hid. Eſt. 1, 14  
 Sheuá, vanitie. 1. Chron. 2, 49  
 Shiciáh, the protection of y Lord. 1. Chr. 8, 10  
 Shimeí, hearing, or obedient. Exod. 6, 17  
 Shimeón hearing, or obedient. Gen. 29, 33  
 Shimſhon, therethe ſecōde time, becauſe the Angel appeared the ſeconde time at the prayer of his father. Iud. 13, 24  
 Shiphtán, a iudge. Nomb. 34, 24  
 Shipráh, faire. Exod. 1, 15  
 Shobáb, returned. 2. Sam. 5, 24

Shobál, a path. Gen. 36, 20  
 Shobnáb, a buylder. 2. King. 8, 18  
 Shúa, crying, or ſaving. Gen. 8, 2  
 Shuáh, praying, or humiliation. Gen. 25, 2  
 Shubael, the returning of God. 1. Chr. 24, 20  
 Shuháh, a pitte. 1. Chron. 4, 11  
 Shumathi, renowned. 1. Chron. 2, 53  
 Shuni, changed, or ſleeping. Gen. 46, 16  
 ¶ Sithrí, my ſecret. Exod. 6, 22  
 ¶ Sodí, my ſecret. Nomb. 13, 11  
 ¶ Suáh, rooting vp. 1. Chron. 7, 36

**T**Abéel, good God. Iſa. 7, 6  
 Taháſh, haſting. Gen. 22, 24  
 Taháth, feare. 1. Chr. 6, 37  
 Talmái, a forow. Iofh. 15, 14  
 Tamár, a palmetree. Gen. 38, 6  
 Tánhúmeth, conſolation. Ier. 40, 8  
 Talmón, dew prepared. 1. Chr. 9, 17  
 Tapháth, a little one. 1. King. 4, 11  
 ¶ Tebáh, a cooke. Gen. 22, 24  
 Tehinnáb, merciful, or prayer. 1. Chr. 4, 12  
 Téráh, ſmelling. Gen. 11, 24  
 ¶ Tíknáh, hope. 2. King. 22, 14  
 Tilón, murmuring. 1. Chr. 4, 20  
 Tirás, a deſtroyer. Gen. 10, 2  
 Tirhanáh, a ſearcher of mercie. 1. Chr. 2, 48  
 Tiriá, a ſearche. 1. Chr. 4, 16  
 ¶ Tóáh, a darte. 1. Chron. 6, 34  
 Tobíah, the Lord is good. Ezr. 2, 60  
 Togarmáh, ſtrong, or bonie. Gen. 10, 3  
 Tóhu, liuing. 1. King. 1, 1  
 Tolá, a worme. Gen. 46, 13  
 Tom, a twine. Mat. 10, 3  
 ¶ Tubál, borne, or brought, or worldlie. Gen. 10, 2  
 Tubál-káin, worldlie poſſeſſion. Gen. 4, 22

**V**Aniáh, nourishmēt of y Lord. Ezr. 10, 36  
 Vaſhni, changed. 1. Chr. 6, 28  
 Vaſhti, drinking. Eſt. 1, 9  
 ¶ Vopſi, a thig broke, or patched. Nom. 13, 15  
 ¶ Vri, my light. 1. Chr. 2, 20  
 Vriiáh, the light of the Lord. 2. Sam. 11, 3  
 Vriél, light or fyre of God. 2. Chr. 13, 2  
 ¶ Vthái, mine iniquitie, or time. 1. Chr. 9, 4  
 ¶ Vzál, wandering. Gen. 10, 27  
 Vzzáh, ſtrength. 1. Chron. 6, 29. 2. Sam. 6, 3  
 Vzzi, my ſtrength. 1. Chr. 6, 5  
 Vzziél, the ſtrength of God. 1. Chr. 7, 7

**Z**Aauan, trembling. Gen. 36, 27  
 Zabád, a dowrie. 1. Chr. 2, 36  
 Zabadiáh, a dowry of y Lord. 1. Chr. 8, 15  
 Zadiél, a dowrie of God. 1. Chr. 7, 2  
 Zaccús, mindeſul. 1. Chr. 4, 26  
 Zachá, pure. Ezr. 2, 39  
 Zachariáh mindeſul of the Lord. 1. Chr. 5, 7  
 Zadok, iuſtified, or iuſte. 2. Sam. 8, 17  
 Zalmonáh, our image. Nom. 33, 41  
 Zanoáh, forgetfulnes. Nehem. 11, 30  
 ¶ Zebulún, a dwelling. Gen. 30, 20  
 Zeeb, a wolfe. Iudg. 7, 25



## The seconde table.

Zelophehád, a shadow of feare. Nom. 26, 33  
 Zemaráh, a song. Chron. 7, 8  
 Zephaniáh, the hiding of the Lord. 2. King. 23, 18  
 Zephí, a honie combe. Gen. 36, 11  
 Zera, clearenes, or rising vp. Gen. 36, 13  
 Zeraiáh, the Lord arising. 1. Chro. 6, 6  
 Zerehí, scattering heritage. Est. 3, 10  
 Zerubbabél, strange from confusion, or a stranger at Babel. Hag. 1, 1  
 Zethan, their oliue. 1. Chro. 26, 12  
 Zia, swere, or swelling. 1. Chron. 5, 13  
 Zidkiáh, the iustice of y Lord. 2. King. 24, 17  
 Zidón, a hunter. Gen. 10, 15  
 Zimrí, a song. 1. Chron. 2, 6  
 Ziphoráh, a mourning. Exod. 3, 21  
 Zohéth, a separation. 1. Chro. 4, 20  
 Zuph, a watch, or a covering. 1. Chro. 6, 33  
 Zuriél, the rocke of God. Nom. 3, 35  
 Zuríthadái, y rocke of y almightie. Nö. 1, 6

## A TABLE OF THE PRINCIPAL THINGS THAT ARE CONTAINED IN THE BIBLE, AFTER the ordre of the alphabet. The first number noteth the chapter, and the seconde the verse.

|   |  |
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 he begate Set  
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 Enos being 90 y  
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 Mahalaaleel be  
 Jared.  
 Jared at the age  
 te Enoch.  
 Enoch being 6  
 thuselah.  
 Mathuselah ar  
 begate Lam  
 Lamech beig  
 Noe at the co  
 was 600 yeres  
 the feuenth  
 The whole  
 are 1656  
 From the  
 to Adrah  
 Chalde we  
 dayes.  
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## A PERFITE SVPPVTATION OF THE YERES AND TIMES FROM ADAM VNTO Chriſt, proued by the Scriptures, after the collection of diuers autors.

*The ſumme of the yerres of the  
firſt age*

**F**rom Adam vnto Noes flood  
are yerres 1656.  
For when Adam was a 130 yere olde,  
he begate Seth.  
Seth being 105 yerres, begate Enos.  
Enos being 90 yerres, begate Cainan.  
Cainan being 70 yerres, begate Ma-  
halaleel.  
Mahalaleel being 65 yerres, begate  
Iared.  
Iared at the age of a 162 yerres, bega-  
te Enoch.  
Enoch being 65 yerres, begate Ma-  
thufelah.  
Mathufelah at the age of 187 yerres,  
begate Lamech.  
Lamech beſig 182 yerres, begate Noe.  
Noe at the comming of the flood  
was 600 yerres olde, as appeareth in  
the ſeuenth of Genetiſ.  
The whole ſumme of the yerres  
are 1656.  
**F**rom the ſaid flood of Noe vn-  
to Adrahams departing from  
Chalde were 363 yerres, and ten  
dayes.  
For the ſaid flood continued one

whole yere and ten dayes.  
Sem (which was Noes ſonne) bega-  
te Arphaxat two yerres after that.  
Arphaxat begate Salah whē he was  
35 yerres olde.  
Salah being 30 yerres olde, begate  
Heber.  
Heber at his age of 34 begate Pha-  
lech.  
Phalech beſig 30 yerres, begate Regu.  
Regu being 32 yerres, begate Saruch.  
Saruch being 30 yerres, begate Na-  
hor.  
Nahor beſig 29 yerres, begate Thare.  
Thare being 70 yerres, begate A-  
braham.  
And Abrahā departed from Chal-  
de when he was 70 yerres olde.  
Theſe ſaid yerres accounted  
are 363 yerres, & ten dayes.  
**F**rom Abrahams departing frō  
Vr in Chalde vnto the depart-  
ing of the children of Iſrael frō  
Egypt are 430 yerres, gathered as  
ſolloweth.  
Abrahā was in Charran ſiue yerres,  
and departed in the 75 yere.  
He begate Iſaac when he was 100  
yerres olde, and in the 25 yere of his

departing.  
Iſaac begate Iakob when he was 60  
yerres olde.  
Iakob went into Egypt with all his  
familie, whē he was 130 yere olde.  
Iſrael was in Egypt 220 yerres, which  
remane from that time.  
Then rebate 80 yerres from this: for  
ſo olde was Moſes when he cōdu-  
ced the Iſraelites from Egypt.  
So the reſte of the yerres, that is to  
ſay 140, are deuided betwixt Am-  
ram and Chath.  
Then Chath begate Amram at his  
age of 67 yerres.  
Amram being 65 yerres, begate Mo-  
ſes, who in the 80 yere of his age  
departed with the Iſraelites from  
Egypt.  
So this ſuppvtation is the 430  
yerres mencioned in the  
12. of Exod. & the 3.  
to the Galarians.  
**F**rom the going of the Iſraelites  
from Egypt vnto the firſt buyl-  
ding of the Temple are 480 ye-  
res, after this ſuppvtation and ac-  
counte.  
Moſes remained in ſ deſert or wil-  
LLI. iii.



dernes 40 yeres.  
 Iosue & Othoniel ruled 40 yeres.  
 Aioth 70 yeres.  
 Debora 40 yeres.  
 Gedeon 40 yeres.  
 Abimelech 3 yeres.  
 Thela 23 yeres.  
 Iair 22 yeres.  
 Then were they without a captaine  
 vnto the 18 yere of Iepthe.  
 Iepthe 6 yeres.  
 Abissam 7 yeres.  
 Elom 10 yeres.  
 Abaton 8 yeres.  
 Sampson 20 yeres.  
 Heli Iudge and Priest 44 yeres.  
 Samuel & Saul reigned 40 yeres.  
 David was King 40 yeres.  
 Salomon in the 4 yere of his reigne  
 began the buylding of the Tēple.  
 These are the 480 yeres men-  
 cioned in the first of the  
 Kings, & the 6 chap.  
**F**rom the first buylding of the  
 Temple vnto the captiuitie of  
 Babylon are 419 yeres & an halfe.  
 Salomon reigned yer 36 yeres.  
 Roboam 17 yeres.  
 Abia 3 yeres.  
 Asa 41 yeres.  
 Iosaphat 25 yeres.  
 Ioram 8 yeres.

Ochanias one yere.  
 Athalia the Queene 7 yeres.  
 Ioas 40 yeres.  
 Amathias 29 yeres.  
 Ozias 52 yeres.  
 Ioathan 16 yeres.  
 Achaz 16 yeres.  
 Ezechias 29 yeres.  
 Manassias 55 yeres.  
 Amon 2 yeres.  
 Iosias 31 yeres.  
 Ioachas 3 moneths.  
 Eliachim 11 yeres.  
 Ioachim, Iechonias 3 moneths.  
 And here beginneth the captiuitie  
 of Babylon.  
 The summe of these yeres are  
 419 yeres.  
**I**erusalem was reedified & buyl-  
 ded againe after the captiuitie  
 of Babylon 143 yeres.  
 The captiuitie continued 70 yeres.  
 The children of Israel were deliue-  
 red and restored to their fredome  
 in the first yere of Cyrus.  
 The Temple was begonne to be  
 buylded in the 2 yere of the said  
 Cyrus, & finished in the 46 yere,  
 which was the 6 yere of Darius.  
 After that Darius had reigned 20  
 yere, Nehemias was restored to  
 libertie, and went to buylde the

citie, which was finished in the 32  
 yere of the said Darius.  
 All the yeres from the buylding of  
 the Temple againe are 16 yeres.  
 The whole summe of yeres  
 amount to 143 yeres.  
**F**rom the reedifying of the ci-  
 tie vnto the coming of Christ,  
 are 481 yeres, after this supputatio  
 or nombring.  
 It is mencioned in the 9 of Daniel  
 that Ierusalem shulde be buylt vp  
 againe, and that from that time  
 vnto the coming of Christ are  
 67 weekes, & euerie weeke is rec-  
 koned for seuen yeres. So 67 wee-  
 kes amount to 481 yeres. For from  
 the 32 yere of Darius vnto the 42  
 yere of Augustus, in the which  
 yere our Sauour Christ was bor-  
 ne, are iust and complet so many  
 yeres, whereupon we reckon, that  
 from Adam vnto Christ are 3974  
 yeres, six moneths and ten dayes,  
 and from the byrth of Christ vn-  
 to this present yere, is 1560.  
 Then the whole summe and nom-  
 ber of yeres from the beginning  
 of the worlde vnto this present  
 yere of our Lord God 1560 are  
 iust 5534, 6 moneths, and the said  
 oddes ten dayes.

The End.

**IOSHVA CHAP. 1. VERS. 8.**

Let not this boke of the Law departe out of thy mouth,  
 but meditate therein daye and night, that thou mayest  
 obserue and do according to all that is written the-  
 rein: so shalt thou make thy way prospe-  
 rous, and then shalt thou haue  
 good successe.

| The yeres<br>of 3 nati-<br>uitie of Ie-<br>sus Christ | The y<br>of the<br>uerfio<br>S. Pau |
|---|-------------------------------------|
| 35  | 1                                   |
| 36  | 2                                   |
| 37  | 3                                   |
| 38  | 4                                   |
| 39  | 5                                   |
| 40  | 6                                   |
| 41  | 7                                   |
| 42  | 8                                   |
| 43  | 9                                   |
| 44  | 10                                  |
| 45  | 11                                  |
| 46  | 12                                  |
| 47  | 13                                  |
| 48  | 14                                  |
| 49  | 15                                  |
| 50  | 16                                  |
| 51  | 17                                  |
| 52  | 18                                  |
| 53  | 19                                  |
| 54  | 20                                  |
| 55  | 21                                  |
| 56  | 22                                  |
| 57  | 23                                  |
| 58  | 24                                  |
| 59  | 25                                  |
| 60  | 26                                  |
| 61  | 27                                  |
| 62  | 28                                  |
| 63  | 29                                  |
| 64  | 30                                  |
| 65  | 31                                  |
| 66  | 32                                  |
| 67  | 33                                  |
| 68  | 34                                  |
| 69  | 35                                  |
| 70  | 36                                  |



h was finished in the 32  
e said Darius.  
s from the buylding of  
e againe are 16 yeres.  
ole summe of yeres  
unt to 143 yeres.

reedyfying of the ci-  
the cōming of Christ,  
s, after this supputatio  
ng.

ed in the 9 of Daniel  
em shulde be buylt vp  
that from that time  
mmyng of Christ are  
& euerie weeke is rec-  
euen yeres. So 67 wee-  
to 48 yeres. For from  
of Darius vnto the 42  
gustus, in the which  
uour Christ was bor-  
and complet for many  
eupon we reckon, that  
vnto Christ are 3974  
moneths and ten dayes,  
e byrth of Christ vn-  
nt yere, is 1560.

ole summe and nom-  
from the beginning  
de vnto this present  
Lord God 1560 are  
moneths, and the said  
yes.

y mouth,  
u mayest  
n the-

The yeres  
of y nati-  
uitie of Je-  
sus Christ

The yeres  
of the cō-  
uerſion of  
S. Paul.

## The order of the yeres from Pauls conuerſion ſhewing the time of his peregrination, & of his Epistles written to the Churches.

The yeres  
of Tybe-  
rius y Em-  
perour.

|    |    |  |               |
|----|----|--|---------------|
| 35 | 1  | Paul a persecuter, Aēt. 7, 8, 9. was cōuerted as he went towarde Damascus, Aēt. 9.   | 20            |
| 36 | 2  | From Damascus he went into Arabia to preache the Gospel: after he returned to Damascus where they wolde haue taken him, but he escaped by the meannes of the faithful, which did let him downe in a basket through the walles. Aēt. 9. Gal. 1.                                     | 21            |
| 37 | 3  |  | 22            |
| 38 | 4  | From thence he came to Ierusalem to se Peter. Gal. 1. Aēt. 9. 2. Cor. 12.  | 23            |
| 39 | 5  | The Iewes wolde haue put him to death, but he was led to Cefarea, and from thence sent into Syria and to Tarsus of Cilicia. Aēt. 9. Gal. 1.  | of Caligula 2 |
| 40 | 6  |  | 3             |
| 41 | 7  |  | 4             |
| 42 | 8  | After he was broght to Antiochia by Barnabas, where the disciples were first named Christians.   |               |
| 43 | 9  |  |               |
| 44 | 10 | The famine was prophecied by Agabus vnder C. Cesar. Aēt. 11.   | of Claudius 2 |
| 45 | 11 | S. Iames was slaine by Herode. Aēt. 12.  | 3             |
| 46 | 12 | Paul the gouernour of Cyprus was conuerted by S. Paul. Aēt. 13.  | 4             |
| 47 | 13 | Paul preached the Gospel in Antiochia of Pisidia, which is a parte of Galatia. Aēt. 14.  | 5             |
| 48 | 14 | Thence he went to Iconium where he remained for a time. Aēt. 13, 14.   | 6             |
| 49 | 15 | He healed a lame man at Lyſtri, and there was stoned. Aēt. 14.   | 7             |
| 50 | 16 | When he had appointed the Elders in the Church, he visited all Pisidia and Pamphilia, and returned to Antiochia.   | 8             |
| 51 | 17 |  | 9             |
| 52 | 18 | At this time was the Coūcil of the Apostles holden at Ierusalem where saint Paul appeared, and he returned to Antiochia, whether Peter also came, and Paul resisted him openly. Aēt. 15. Galat. 2.   | 10            |
| 53 | 19 |  | 11            |
| 54 | 20 | Paul went into Syria and Cilicia with Siluanus to confirme the Churches, & afterwarde to Derbe and Lyſtri, where he taketh Timotheus vnto him: thence he goeth to Macedonia, and teacheth in a citie called Philippi. Aēt. 15, 16.   | 12            |
| 55 | 21 | Paul preacheth at Athenes. Aēt. 17. & frō thence writeth to the Theſſalonians.   | 13            |
| 56 | 22 | He remaineth at Corinthus 18. moneths, Aēt. 18. and from thence writeth to the Romaines.   | 14            |
| 57 | 23 | He returneth to Ephesus, & from thence to Cefarea: afterwarde to Ierusalem, and so to Antiochia: afterwarde he visiteth the Churches of Galacia and Phrygia. Aēt. 18.  | of Nero 2     |
| 58 | 24 |  |               |
| 59 | 25 | He commeth to Ephesus, where he preacheth two yeres, & there leaueth Timotheus. Aēt. 19. 1. Tim. 1.  | 3             |
| 60 | 26 | He writeth from Ephesus the first to the Corinthians. 1. Corinth. 16.  | 4             |
| 61 | 27 | After the tumult that was in Ephesus, he came to Troas, & from thence to Macedonia, and being at Philippi he wrote the seconde to the Corinthians by Titus and Luke. 2. Cor. 2. & 13. Aēt. 20.   | 5             |
| 62 | 28 | Thence he came into Achaia & to Corinthus as he had promised. 1. Cor. 16. & 2. Cor. 12. and because certeine laid waite for him, he returned by Macedonia vnto Troas towarde Aristarchus and Timotheus, which were gone before him. Aēt. 20.                                       | 6             |
| 63 | 29 | From Troas he came to Assos, to Mitylene called Lesbos, vnto Samos, & from thence to Miletum, where he toke leaue of the Ephesians. Aēt. 20. Thence he came to Rodes, to Patara, to Tyrus, to Ptolemais, to Cefarea, & last of all to Ierusalem, where he was taken. Aēt. 21 & 22. | 7             |
| 64 | 30 |  | 8             |
| 65 | 31 | When he was prisoner, he was led to Cefarea before the gouernour Felix. Aēt. 23. where he remained two yeres. Aēt. 24.   | 9             |
| 66 | 32 | Afterwarde he was sent prisoner to Rome. Aēt. 27.  | 10            |
| 67 | 33 | And being in prison there, he wrote to the Galarians, to the Ephesians, and to the Philippians.  | 11            |
| 68 | 34 | Also to the Colosians, and to Philemon.  | 12            |
| 69 | 35 | The seconde to Timotheus.  | 13            |
| 70 | 36 | Finally he was beheaded at the commandement of Nero.   | 14            |



